TRANSLATION OF SURAH AL A'LAA VERSION OF DR. MUSTAFA KHATTAB AND ABDULLAH YUSUF ALI: A SEMANTIC ANALYSIS

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Abstract
Semantic analysis and translation are two interrelated studies in which translation is analyzed in terms of meaning from the source language to the target language so that there is no change in the content of the message or the meaning of the words conveyed. The aim of this study is to analyze the types of meaning and types of lexical relations contained in the English translation of surah Al-A'laa translated by Dr. Mustafa Khattab and Abdullah Yusuf Ali. The data in this study were the words including noun (isim), verb (fi'il) and preposition (huruf) as well as phrases, and sentences contained in the English translation of surah Al-A'laa from verses 1-19. The data were analyzed based on the explanation from the book of Kareem (2023) and Saeed (2016). This research was descriptive research. Based on the data analysis, the researcher found six types of meaning and three types of lexical relations. They were conceptual, connotative, social, affective, reflected and thematic meaning types and the types of lexical relations were synonymy, antonymy and hyponymy.

Key words: Semantic Analysis, Meaning, Lexical Relation, Translation.

A. INTRODUCTION

Translating is an activity that plays an important role in connecting many languages around the world. Without translation activities in this globalized world, it is difficult to imagine cultural isolation (Sumarni, 2016). The act of translation does not only focus on changing the language but also transferring the meaning in the language so that target language speakers can understand the message contained in the source language. Translation becomes an activity that changes word-by-word and interprets texts that contain meaning. According to Akan et.al (2019), translation must be able to be read by readers or speakers of the target language with the same understanding as the source language.

In addition to changing a language word by word, translating activity also looks into the meaning contained in the source language which is related to

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semantic studies. According to Moneus (2022), there is a strong relationship between translation and semantics both in terms of theory and practice, where translation cannot stand alone without the interpretation of meaning and analysis other than the text. In the discussion of semantics, it is not only always related to word-by-word meaning but also discusses word relationships or meaning relationships of different words or in other words lexical relationships. According to Siregar et.al (2021), lexical relations describe how the relationship between words or lexical items and how vocabulary is organized. Therefore, translation involves understanding and transferring the meaning of the source language as well as looking at the relationship of words or meanings in the translated sentence or the message contained in the target language.

Some languages have certain punctuation marks that distinguish one word from another. One of the languages that has unique or detailed punctuation that greatly affects its meaning is Arabic. One of the works in Arabic is the Holy Qur'an and has been translated into many languages to reach Muslims around the world including English. Many translators have translated the Qur'an into English, two of them are Dr. Mustafa Khattab and Abdullah Yusuf Ali. Both translators have different styles or ways of writing according to their respective understanding, this can be seen in the use of words, word forms and sentence structures in the surahs they translated.

In this study, the researcher used the explanation from Kareem's book (2023) which explains about seven types of meaning including conceptual meaning, connotative meaning, social meaning, affective meaning, reflected meaning, collocative meaning and thematic meaning. The researcher also used the explanation from Saeed's book (2016) which explains about eight types of lexical relationships namely homonymy, polysemy, synonymy, antonymy, hyponymy, meronymy, member-collection and portion-mass.

There are several previous studies related to examining the translation of Al-Qur'an surahs and other objects. First, Swarniti (2021) conducted analysis of semantic meaning found in the comments column on Info Denpasar Instagram. Second, Sari (2023) who conducted a semantic analysis on comments of Intagram account of Infosumbar.Them, Pardianti et.al (2022) who discuss the types of semantic meaning contained in the King Arthur book. Next, Siregar et.al (2021) who analyzed the lexical relationship in the English translation of the Qur'an surah Al-Kahf. Then, Last, Guntar (2022) analyzed the lexical relationships contained in Kelly Clarkson's songs.

Based on several studies mentioned above, there are many researchers who have conducted research related to the semantic field, but analysis related to types of meaning and lexical relationships is still limited. Although this research had the same object, namely English translation in the Qur'an, there were differences in it. The researcher conducted a study related to the types of meaning as well as the types of lexical relations of two different translations of the Qur'anic surahs. The researcher used Kareem's (2023) explanation of seven types of meaning to find out the types of meaning contained in each word used by each translator and Saeed's (2016) explanation to see the lexical relationships that occur between the words used by the two translators. Based on the explanation of the research background

and several studies above, it leads to two research questions: (1) what are the types of meanings contained in the English translation of surah Al-A'laa translated by Dr. Mustafa Khattab and Abdullah Yusuf Ali? and (2) what are the types of lexical relations found between Dr. Mustafa Khattab and Abdullah Yusuf Ali's translation of surah Al-A'laa? Therefore, the researcher conducted a semantic analysis related to the types of meaning and lexical relationships contained in the English translation of surah Al-A'laa translated by Dr. Mustafa Khattab and Abdullah Yusuf Ali to see the differences in meaning and lexical relationships that appear in the words, phrases, and sentences used in the translation.

B. RESEARCH METHOD

The type of this research was descriptive research with analysis techniques using a descriptive approach. According to Manjunatha (2019) descriptive research is research that explains the characteristics of the phenomenon being studied. The researcher used descriptive because this research describes the analyzed data related to the types of meaning and lexical relationships contained in the translation of surah Al-A'laa.

The data in this study are the words including noun (isim), verb (fi'il) and preposition (huruf) as well as phrases, and sentences contained in the translation of surah Al-A'laa verses 1-19 translated by Dr. Mustafa Khattab and Abdullah Yusuf Ali. The data source was taken from the Al-Qur'an surah translation website, alim.org. This research mainly deals with Kareem's (2023) explanation of seven types of meaning and Saeed's (2016) explanation of eight types of lexical relations to see the meaning and relations in both translations. The researcher used a trilingual dictionary (Arabic, English, Indonesian) and the word-for-word translation of the Qur'an "Mushaf Al-Hadi" to see the word-by-word division and the original meaning of the words in surah Al-A'laa.

C. RESULT AND DISCUSSION
1. Research Finding
a. Types of Meaning

Based on the analysis of the English translation of surah Al-A'laa by Dr. Mustafa Khattab and Abdullah Yusuf Ali, using the explanation from Kareem's (2023) book on seven types of meaning, the researcher found five types of meaning in Mustafa Khattab's translation and six types of meaning in Yusuf Ali's translations. They are conceptual meaning, connotative meaning, social meaning, affective meaning, reflected meaning and thematic meaning. The type of meaning that was not found was collocative meaning. The dominant type of meaning is conceptual meaning in the translations of Dr. Mustafa Khattab and the types of meaning that is only found in the translation of Abdullah Yusuf Ali is social meaning. Some results of the analyzed data related to the six types of meaning found are as follows.

1. Conceptual Meaning

Conceptual meaning is the actual meaning of an object or something conveyed which is usually found in the dictionary. The data found containing conceptual meaning are as follows.

سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى (١) **(1)**

a. _Sabbihi   is'ma   rabbi ka   al   a'la_
b. Glorify   name   lord your   the   higher
c. Glorify the Name of Your Lord, the Most High **(Mustafa Khattab)**
d. Glorify the name of thy Guardian-Lord Most High **(Yusuf Ali)**

According to Sunarto (2015) and Warna (2012) the words of *sabbihi*, *is'ma*, *rabbi*, *ka* and *a'laa* means "glorify, name, god, your and higher". The words used by Mustafa Khattab are different in the word *rabbi* and *a'laa* which are "lord and the most high". In Yusuf Ali's translation, there are also differences in the word *rabbi*, *ka*, and *a'laa*, namely "guardian-lord, thy and the most high". So, in this data, the translation that contains more conceptual meaning is Mustafa Khattab's translation "glorify, name and your" although there are also meanings that are not the same, besides that Yusuf Ali's translation contains more different meanings, namely the word "thy" which is included in the social meaning because it has language elements used in ancient English, namely the ancient form of "your", the word "lord and guardian lord" is not included because it has a different meaning with "god", and "most high" is a different part of speech from "the higher".

ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ (١٢) **(2)**

a. _alladzi   ya   shola   al-nara   al-kubra_
b. who   he   (will)enter   fire   the great
c. Who will burn in the greatest fire (**Mustafa Khattab)**
d. Who will enter the great fire (**Yusuf Ali)**

According to Sunarto (2015) the word *alladzi* and *kubra* means "who and great", Warna (2012) explains that the word *shola* means (will) enter, and according to Khudori (2004) the word *al-nara* means fire. In Mustafa Khattab's translation, there is a difference in the word *shola* and *kubra*, namely "burn and greatest" which has a different meaning from "enter and great". In Yusuf Ali's translation, there are no words that differ from the original meaning of the word. So, in this data, Yusuf Ali's translation contains more conceptual meaning than Mustafa Khattab's because he translated all the words without any changes.

2. Connotative Meaning

Connotative meaning is the meaning of a word conveyed using certain objects or characteristics. The data found containing connotative meanings are as follows.

(3) وَٱلْءَاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ (١٧)

- a. *Wa   al   khiratu   khayrun   wa   ab'qa*
- b. And   the   future life   better   and   immortal
- c. Even though the <u>Hereafter</u> is far better and more lasting **(Mustafa Khattab)**
- d. But the <u>Hereafter</u> is better and more enduring **(Yusuf Ali)**

According to Sunarto (2015) the basic words of *wa*, *khiratu*, *khayrun*, and *abqa* are *wa*, *akhiratun*, *khayrun* and *baqo'un* which means "and, the future life, better, immortal". In accordance with the explanation of connotative meaning above, the word that contains the characteristics of its reference with additional physical properties in this data is the word *khiratu* which means "future life" or life after this world. The word used by both translators is "hereafter" which means the place or realm after life in the world. Moreover, other words are not included in the connotative meaning because they do not contain the characteristics of the referent or have a different meaning from the original meaning of the word.

(4) فَجَعَلَهُ غُثَآءً أَحْوَىٰ (٥)

- a. *Fa   ja'ala   hu   ghutsaan   ahwa*
- b. Then   made   it   dry   swarthy
- **c.** then reduces it to withered ***chaff*** **(Mustafa Khattab)**
- **d.** And then doth make it (but) swarthy ***stubble*** **(Yusuf Ali)**

According to Warna (2012), the word *Fa*, *ja'ala*, *hu*, *ghutsaan* and *ahwa* means "Then, made, it, dry and swarthy". In accordance with the explanation of connotative meaning above, the word that contains the characteristics of its reference with the addition of physical properties in this data is the word *ahwa* which means "swarthy" or plants that are not fresh in a dry to black state. the word used by the two translators is "chaff and stubble" which means the remaining part of the crop that is no longer alive and blackened. other words are not included in connotative meaning because they do not contain the characteristics of their reference or have a different meaning from the meaning of the original word.

3. Social Meaning

Social meaning is the meaning of a word conveyed from a language related to a community environment with a certain dialect, time, or status. The data found containing social meaning are as follows.

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سَنُقْرِئُكَ فَلَا تَنسَىٰٓ (٦) (5)

</div>

a. *Sa*   *nu*   *qa'ri-u*   *ka*   *fa*   *la*   *ta*   *nasa*

b. Will   we   recite   you   so   not   you   forget

c. We will have you recite 'The Qur'an, O Prophet,' so you will not forget 'any of it' **(Mustafa Khattab)**

d. By degrees shall we teach <u>thee</u> to declare (the message), so <u>thou</u> <u>shalt</u> not forget **(Yusuf Ali)**

According to Sunarto (2015) and Warna (2012) the word *sa, nu, qa'ri-u, ka, fa, la, ta* and *nasa* means "will, we, recite, so, not, you and (will) forget". In accordance with the explanation of social meaning above, the meaning of words conveyed from language related to social situations, one of which is dialect, in this data is on the words *ka*, *ta* and *nasa* meaning "you, you and (will) forget. the word used by Mustafa khattab is the same, while Yusuf Ali uses the word 'thee, thou and shalt' which is used in the community or previous time which the old English form of "you (as singular object), you (as singular subject) and shall". So, in this data, the translation that contains more social meaning is Yusuf Ali because he uses old English that represents a certain social environment and comes from an earlier era than Mustafa Khattab.

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بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا (١٦) (6)

</div>

a. *Bal*   *tu'*   *thiru*   *na*   *al-hayata*   *al*   *dun'ya*

b. But   you   (choose)prefer   we   life   the   world

c. But you 'deniers only' prefer the life of this world **(Mustafa Khattab)**

d. <u>Nay</u> (behold), <u>ye</u> prefer the life of this world **(Yusuf Ali)**

According to Sunarto (2015) the word *bal, tu', thiru, na, al-hayata, al-dun'ya* means "but, you, prefer, we, life, the world". in this data is on *bal* and *tu'* meaning "but and you". the word used by Mustafa khattab is the same, while Yusuf Ali uses the word "Nay and ye" which is used in the community or previous time which the old English form of "no and you (plural)". So, in this data, the translation that contains social meaning is Yusuf Ali because he uses old English that represents a certain social environment.

4. Affective Meaning

Affective meaning is the meaning of a word that leads to the speaker's feelings including attitudes in communication. The data found containing affective meaning are as follows.

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وَٱلَّذِىٓ أَخْرَجَ ٱلْمَرْعَىٰ (٤) (7)

</div>

a. *Wa*   *alladhi*   *akhraja*   *al*   *mar'a*

b. And   who   took out   the   pasture land

    c.   And who brings forth <u>'green' pasture</u> **(Mustafa Khattab)**
    d.   And who bringeth out the <u>(green and luscious) pasture</u> **(Yusuf Ali)**

According to Sunarto (2015) and Khudori (2004) the word *wa*, *alladhi*, *akhraja*, *al-mar'a* means "and, who, took out, the pasture land". In accordance with the explanation of affective meaning above, the word conveyed contains meaning in accordance with the feelings of the speaker in this data is on the word *mar'a* which means "pasture land". the word used by both translators is the same, namely "pasture" but in front of the word both add other words namely (green and luscious). So, in this data both translations contain affective meaning on the word mar'a where they both add other words to illustrate the "pasture land" with their feelings.

(8) (١١) وَيَتَجَنَّبُهَا ٱلْأَشْقَى

a. <u>*Wa*</u>   <u>*ya*</u>   <u>*tajannabu*</u>   <u>*ha*</u>   <u>*al*</u>   <u>*asyqa*</u>
b.   And   they   (will)avoid   it   the   miserable
c.   But it will be shunned by the most wretched **(Mustafa Khattab)**
d.   But it will be avoided by those most <u>unfortunate ones</u> **(Yusuf Ali)**

According to Sunarto (2015) and Warna (2012) the word *wa*, *ya*, *tajannabu*, *ha*, *al-asyqa* means "and, they, (will) avoid, it, the miserable". In this data it is the word *asyqa* which means "miserable". the word used by Mustafa Khattab is "the most wretched" which has a firm and harsh element. While the word used by Yusuf Ali is "the most unfortunate ones" which has a subtle and pitying element. So, in this data both translations contain affective meaning in the word *asyqa* where both use their respective language styles in translating the word and mentioning the perpetrator referred to by the word.

   5.   Reflected Meaning

Reflected meaning is the meaning of a word that has several meanings that are interconnected with other word meanings. The data found containing reflected meaning are as follows.

(9) (٨) وَنُيَسِّرُكَ لِلْيُسْرَىٰ

a. <u>*Wa*</u>   <u>*nu*</u>   <u>*yassiru*</u>   <u>*ka*</u>   <u>*lil*</u>   <u>*yus'ra*</u>
b.   And   we   facilitate   you   to   easy
c.   We will facilitate for you the way of <u>***ease***</u> **(Mustafa Khattab)**
d.   and we will make it easy for thee (to follow) the <u>simple</u> (path) **(Yusuf Ali)**

According to Sunarto (2015) the word of *wa*, *nu*, *yassiru*, *ka*, *lil*, and *yusra* which means "and, we, facilitate or make easy, you, for and easy." In accordance with the explanation of the meaning of reflected above, the meaning of the word that responds to the meaning of another word or is interconnected, in this data is the word *yus'ra* which means "easy". The word used by Mustafa Khattab is "ease"

means no difficulty. Meanwhile, the word used by Yusuf Ali is "the simple" which means no complexity. So, in this data, both translations contain the reflected meaning in the word *yus'ra*, both use their own language styles, namely ease and simple, but are interconnected, which both lead to easy things and do not deviate from the meaning of the original word.

وَيَتَجَنَّبُهَا ٱلْأَشْقَى (١١) (10)

a. <u>*Wa   ya   tajannabu   ha   al   ashqa*</u>
b. And   they   (will) avoid   it   the   miserable
c. But it will be <u>shunned</u> by the most wretched **(Mustafa Khattab)**
d. But it will be avoided by those most unfortunate ones **(Yusuf Ali)**

According to Sunarto (2015) and Warna (2012) the word *wa, ya, tajannabu, ha, al-asyqa* means "and, they, (will) avoid, it, the miserable". In this data is the word *tajannabu* and *asyqa* which means "avoid and miserable". The word used by Mustafa Khattab is "shunned" which means to distance oneself or not approach at all and "the most wretched" which means the most unfortunate or worst. Meanwhile, the word used by Yusuf Ali is "avoid" which means to avoid or evade and "most unfortunate ones" which means the most unfortunate or a situation that is pitied. So, in this data, both translations contain the meaning of reflection on the words *tajannabu* and *asyqa*, both use their own language style, namely avoid-shunned and most wretched-most unfortunate ones, but are interconnected, both of which lead to avoiding and people who experience bad situations, moreover, the word does not deviate from the meaning of the original word.

6. Thematic Meaning

Thematic meaning is the meaning of a word or sentence that is determined from how a sentence is formed and communicated based on its emphasis and intonation. The data found to contain thematic meaning are as follows.

فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ (٩)(11)

a. <u>*Fa   dzakkir   in   nafa'a   ti   dhik'ra*</u>
b. Then   remind   if   benefit   the   reminder
c. <u>So 'always' remind</u> 'with the quran' – 'even' if the reminder is beneficial 'only to some' **(Mustafa Khattab)**
d. <u>Therefore give admonition</u> in case the admonition profits (the hearer) **(Yusuf Ali)**

According to Sunarto (2015) the word *fa, dzakkir, in, nafa'a, ti* and *dhikra* means "then, remind, if, benefit and the reminder". In accordance with the explanation of the thematic meaning above, the meaning of the word seen from the way a sentence is formed and communicated, especially on emphasis. Mustafa khattab uses the sentence "so 'always' remind" which emphasizes the action to give a warning,

while Yusuf ali uses the sentence "therefore give admonition" which emphasizes the content or warning itself to be given. So, in this data, the word that is translated and contains thematic meaning is *Fadzakkir* where the sentence used by Mustafa khattab has an active form, while Yusuf Ali has a passive form.

سَيَذَّكَّرُ مَن يَخْشَىٰ (١٠) (12)

- a. <u>*Sa*</u>   <u>*ya*</u>   <u>*dzakkaru*</u>   <u>*man*</u> <u>*ya*</u>   <u>*khsya*</u>
- b. Will   they   remind   who   they   fear (Allah)
- c. <u>Those in awe 'of Allah'</u> will be mindful' of it **(Mustafa Khattab)**
- d. <u>The admonition will be received</u> by those who fear (Allah) **(Yusuf Ali)**

According to Sunarto (2015) the word *sa*, *ya*, *dzakkaru*, *man*, *ya*, *khasya* means "will, they, remind, who, they, fear". Mustafa Khattab uses the phrase "those in awe of Allah will be mindful of it" which emphasizes people or those who fear Allah will always remember the warning, while Yusuf Ali uses the phrase "the admonition will be received by those who fear (Allah)" which emphasizes more on the object or content of the warning will be remembered or received by those who fear. So, in this data, the words that are translated and contain thematic meaning are *dzakkaru* and *khasya* where the sentence used by Mustafa khattab is an active sentence, while the sentence used by Yusuf ali is a passive sentence.

b. Type of Lexical Relations

Based on the analysis of the English translation of surah Al-A'laa by Dr. Mustafa Khattab and Abdullah Yusuf Ali, using the explanation from Saeed's (2016) book on eight types of lexical relations, the researcher found three types of lexical relations that exist between the two translations. They are synonymy, antonymy and hyponymy. The lexical relationship types that were not found were homonymy, polysemy, meronymy, member-collection and portion mass. The most common type of relationship found is synonymy in the translations of Dr. Mustafa Khattab and Abdullah Yusuf Ali. Some results of the analyzed data related to the three types of lexical relations found are as follows.

1. Synonymy

Synonymy is a lexical relationship in which words with different writing, spelling and pronunciation have very similar meanings. Some data found containing synonymy are as follows.

وَيَتَجَنَّبُهَا ٱلْأَشْقَى (١١) (1)

- a. <u>*Wa*</u>   <u>*ya*</u>   <u>*tajannabu*</u>   <u>*ha*</u>   <u>*al*</u>   <u>*asyqa*</u>
- b. And   they   (will)avoid   it   the   miserable
- c. But it will be <u>shunned</u> by the most wretched **(Mustafa Khattab)**
- d. But it will be <u>avoided</u> by those most unfortunate ones **(Yusuf Ali)**

According to the explanation related to synonymy above, words that have different forms and phonology but have very similar or the same meaning, in this data is the word *tajannabu* which means "avoid". The word used by Mustafa Khattab is "shunned", while the word used by Yusuf Ali is "avoided". both words have different forms but have the same meaning, namely avoiding something. So, in this data, there is synonymy in both translations in the same verse, namely in the word tajannabu, namely avoided and shunned. besides that, other words are not included because they have the same form and have different meanings.

فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ (٩) **(2)**

a. *Fa   dzakkir   in   nafa'a   ti   dzik'ra*
b. Then   remind   if   benefit   the   reminder
c. So 'always' remind 'with the quran' – 'even' if the reminder is beneficial 'only to some' **(Mustafa Khattab)**
d. Therefore give admonition in case the admonition profits (the hearer) **(Yusuf Ali)**

According to Sunarto (2015) the word *fa*, *dzakkir*, *in nafa'a*, *ti* and *dzikra* means "then, remind, if, benefit and the reminder". In this data is the word *dzik'ra* which means "reminder". The word used by Mustafa Khattab is "reminder", while the word used by Yusuf Ali is "admonition". both words have different forms but have the same meaning, namely a warning message. So, in this data, there are synonyms in both translations in the same verse, namely in the word *dzik'ra*, namely reminder and admonition. besides that, other words are not included because they have different forms and have different meanings.

2. Antonymy

Antonymy is a type of lexical relationship where a word has the opposite meaning to another word. Some data found containing antonymy are as follows.

وَٱلَّذِىٓ أَخْرَجَ ٱلْمَرْعَىٰ (٤) ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ (١٢) **(3)**

a. *Wa   alladhi   akhraja   al   mar'a*
b. And   who   took out   the   pasture land
c. And who bringeth out the (green and luscious) pasture **(Yusuf Ali)**

1. *Alladhi   ya   shola   al-nara   al-kub'ra*
2. Who   he   (will)enter   fire   the great
3. Who will enter the great fire **(Yusuf Ali)**

According to Khudori (2004) the word *akhraja* means "toke out", then according to Warna (2012) the word *shala* means "(will) enter". In accordance with the explanation related to antonymy above, two words that have opposite meanings, in this data are the words *akhraja* and shola which mean "took out and enter". The

words used by Yusuf Ali are "bringeth out and enter", each word has the opposite meaning, namely the word "out" means the way out and "enter" means the way in. So, in this data, there is antonymy in one translation of two different verses, namely the words "out and enter", because they have meanings that are opposite to each other.

سَنُقْرِئُكَ فَلَا تَنسَىٰ (٦) وَذَكَرَ ٱسْمَ رَبِّهِ فَصَلَّىٰ (١٥) (4)

a. <u>Sa</u>   <u>nu</u>   <u>qa'ri-u</u>   <u>ka</u>   <u>fa</u>   <u>la</u>   <u>ta</u>   na<u>sa</u>
b. Will   we   recite   you   so   not   you   forget
c. We will have you recite 'The Qur'an, O Prophet,' so you will not <u>forget</u> 'any of it' **(Mustafa Khattab)**
d. By degrees shall we teach thee to declare (the message), so thou shalt not <u>forget</u> **(Yusuf Ali)**

1. <u>*Wa*</u>   *<u>dzakara</u>*   <u>*is'ma*</u>   <u>*rabbi*</u> *hi*   <u>*fa*</u>   <u>*shalla*</u>
2. And   remember   name   lord   him/her   then   pray
3. <u>Remember</u> the Name of their Lord, and pray **(Mustafa Khattab)**
4. And glorify the name of their Guardian-Lord, and (lift their hearts) in prayer **(Yusuf Ali)**

According to Sunarto (2015) the root word of *nasa* was *nasiya* which means "forget", then the word *dzakara* which means "remember". In this data are the words *nasa* and *dzakara* which mean "forget and remember". The words used by both translators are "forget and remember", each word has an opposite meaning, namely the word "forget" means no memory of something and "remember" means there is a memory of something. So, in this data, there is antonymy in two different verses, namely the word "forget" from verse six and "remember" from verse fifteen, because the two words have opposite meanings to each other.

3. Hyponymy

Hyponymy is a type of lexical relations in which a word has the meaning of another word but is more general. Some data found containing hyponymy are as follows.

قَدْ أَفْلَحَ مَن تَزَكَّىٰ (١٤) وَذَكَرَ ٱسْمَ رَبِّهِ فَصَلَّىٰ (١٥) (5)

a. <u>*Qad*</u>   <u>*aflaha*</u>   <u>*man*</u>   <u>*ta*</u>   <u>*zakka*</u>
b. Indeed   success   who   you   purify(themselves)
c. *Successful indeed are those who* <u>*purify*</u> *themselves* **(Mustafa Khattab)**
d. *But those will prosper who* <u>*purify*</u> *themselves* **(Yusuf Ali)**

1. <u>*Wa dzakara*</u>   <u>*is'ma*</u>   <u>*rabbi*</u> *hi*   <u>*fa*</u>   <u>*shalla*</u>
2. And remember   name   lord   him/her   then   pray

3.   Remember the Name of their Lord, and <u>pray</u> **(Mustafa Khattab)**
4.   And glorify the name of their Guardian-Lord, and (lift their hearts) in <u>prayer</u> **(Yusuf Ali)**

According to Sunarto (2015) the root word *zakka* was also *zakka* which means "purify", then the root word *shalla* was also *shalla* which means pray. In accordance with the explanation related to hyponymy above, the words that have meanings related to the meanings of other words, in this data are the words *zakka* and *shalla* which mean "purify and pray". The words used by both translators are "purify and pray or prayer", each of these words has a meaning contained in the other word, namely the word "pray" means an activity of worship to God to cleanse oneself and "purify" means to make holy. So, in this data, there is hyponymy in two different verses, namely the word "purify" from verse fourteen and "pray or prayer" from verse fifteen, because the two words have meanings that are mutually contained in each other where pray is an activity to purify oneself, so pray is a hyponymy of purify.

2. Discussion

Based on the findings and results of the analysis above, the researcher found that there are five types of meaning contained in the English translation of surah Al-A'laa from Dr. Mustafa Khattab namely conceptual meaning, conative meaning, social meaning, affective meaning, reflected meaning, and thematic meaning, while the types of meaning contained in the English translation of surah Al-A'laa from Abdullah Yusuf Ali are six types namely conceptual meaning, conative meaning, social meaning, affective meaning, reflected meaning, and thematic meaning. In addition, the researcher found three types of lexical relations in the English translation of surah Al-A'laa from Dr. Mustafa Khattab and Abdullah Yusuf Ali namely synonymy, antonymy, and hyponymy, but the researcher did not find the other five types of lexical relations.

The dominant type of meaning found in Mustafa Khattab's translation of surah Al-A'laa is conceptual meaning. Meanwhile, Yusuf Ali's translation contains more social meaning. It is identified that Mustafa Khattab uses many words that are similar to the meaning of the original word, while Yusuf Ali uses more words that contain elements of a particular social environment. So as to maintain the message and meaning of the surah, Mustafa Khattab did not make too many changes to the words used in the translation and also to make it easier for people in certain social environments to understand the reading of his translation, Yusuf Ali used many words that were used in the past. This study is in line with Swarniti's (2021) and Sari's (2023) research which found the types of meanings contained in the comments in the form of connotative meaning and social meaning. According to each researcher, connotative meaning is widely used in order to give opinions implicitly to avoid offensiveness and social meaning is used so that readers or listeners better understand a language in a particular social context. Moreover, this study is also in line with the research of Pardianti et.al (2022) who found seven types of meaning in a storybook. According to them, semantic analysis can understand the meaning of a symbol and organize words that contain a meaning.

However, these previous studies did not analyze the seven types of meaning contained in the translations of the surahs of the Qur'an written by two different translators as this research did.

The dominant type of lexical relations contained in the translation of surah Al-A'laa by Mustafa khattab and Yusuf ali was conceptual synonymy. It was identified that the two translations contained words that have the same meaning and are not different. So, the two translations do not provide a very significant difference from the translation of Surah Al-A'laa. This research is in line with the research of Siregar et.al (2021) which found that the type of synonymy is the type most dominant in translations of surah. Then this research is also in line with the research of Guntar (2022) which found six types of lexical relationships contained in song lyrics . This research also analyzes the types of lexical relations but analyzed the translation of Al-Qur'an surahs, where by looking at the relationships of the words that have been translated, it can provide knowledge about the elements contained in an understanding of other words. Moreover, the English translation of the Al-Qur'an is also a special learning medium for Muslims who do not understand Arabic, can understand it from the English translation.

D. CONCLUSION AND SUGGESTIONS
1. Conclusion
The types of meaning found in the English translation of surah Al-A'laa by Dr. Mustafa Khattab are conceptual meaning, connotative meaning, affective meaning, reflected meaning and thematic meaning. the dominant type of meaning contained in Dr. Mustafa Khattab's translation is conceptual meaning. It is identified that Dr. Mustafa Khattab used words that have the same form and meaning as the original words, so he did not change the form of the words in the translation of surah Al-A'laa. Then, the types of meaning found in the English translation of surah Al-A'laa by Abdullah Yusuf Ali are conceptual meaning, connotative meaning, social meaning, affective meaning, reflected meaning, and thematic meaning. the type of meaning that is only found in Abdullah Yusuf Ali's translation is social meaning. It is identified that Dr. Mustafa Khattab used words that have elements of social usage, so he changed some forms of words in the translation of surah Al-A'laa according to the words used in the social environment.

The types of lexical relationships found between the English translation of surah Al-A'laa by Dr. Mustafa Khattab and Abdullah Yusuf Ali are synonymy, antonymy and hyponymy. The most dominant type of lexical relations found is synonym. It is identified that Dr. Mustafa Khattab and Abdullah Yusuf Ali use many words that have the same element of meaning, so, even though both have differences in the words used, but the meaning contained remains the same.

2. Suggestion

The researcher hopes that readers and researchers who will conduct research related to semantic analysis, to further explore research related to this field because it has a very broad scope. The researcher suggest that other researchers can explore the field of semantics that analyzes other things such as levels of meaning,

types of lexical meaning or other meanings that exist in songs, books, poems, and others. So, other readers can have broader knowledge about semantic analysis.

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