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

[Signature]

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

The Board of Examiners Are:

Examiner 1  Examiner 2

Dr. Mohammad Kurjum, M. Ag  Raudlotul Jannah, M. App. Ling
NIP: 196909251994031002  NIP: 197810062005012004

Examiner 3  Examiner 4

Dr. A. Dzo’ul Milal, M. Pd  Abdul Wahab Naf’an, M.A
NIP: 196005152000031002  NIP: 198002022015031002
Approval Sheet

Approved to be examined
Surabaya, October 18th 2018

Thesis Advisor

Endratno Pilih Swasono, M.Pd
NIP. 197106072003121001

Acknowledgement by
The Head of English Department

Dr. Wahju Kusumajanti, M.Hum
NIP. 197002051999032002

ENGLISH DEPARTMENT
FACULTY OF ARTS AND HUMANITIES
STATE ISLAMIC UNIVERSITY OF SUNAN AMPEL SURABAYA
2018
LEMBAR PERNYATAAN PERSETUJUAN PUBLIKASI
KARYA ILMIAH UNTUK KEPENTINGAN AKADEMIS

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

Nama : Ajeng Novitasari
NIM : A73214069
Fakultas/Jurusan : Adab & Humaniora/Sastra Inggris
E-mail address : ajengn2s@gmail.com

Demi pengembangan ilmu pengetahuan, menyetujui untuk memberikan kepada Perpustakaan
UIN Sunan Ampel Surabaya, Hak Bebas Royalti Non-Eksklusif atas karya ilmiah :
[☑] Sekripsi  [ ] Tesis  [ ] Desertasi  [ ] Lain-lain (.............................)
ya yang berjudul :
Denotative and Connotative Sound in English Translation of Surah Maryam by Muhammad Marmaduke Pickthall

beserta perangkat yang diperlukan (bila ada). Dengan Hak Bebas Royalti Non-Eksklusif ini
Perpustakaan UIN Sunan Ampel Surabaya berhak menyimpan, mengalih-media/format-kan,
mengelolanya dalam bentuk pangkalan data (database), mendistribusikannya, dan
menampilkan/mempublikasikannya di Internet atau media lain secara fulltext untuk kepentingan
akademis tanpa perlu meminta ijin dari saya selama tetap mencantumkan nama saya sebagai
penulis/pencipta dan atau penerbit yang bersangkutan.

Saya bersedia untuk menanggung secara pribadi, tanpa melibatkan pihak Perpustakaan UIN
Sunan Ampel Surabaya, segala bentuk tuntutan hukum yang timbul atas pelanggaran Hak Cipta
dalam karya ilmiah saya ini.

Demikian pernyataan ini yang saya buat dengan sebenarnya.

Surabaya, 2 November 2018

Penulis

(AJENG NOVITASARI)
nama terang dan tanda tangan
<table>
<thead>
<tr>
<th>TABLE OF CONTENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inside Cover Page.................................................................i</td>
</tr>
<tr>
<td>Inside Tittle Page .................................................................ii</td>
</tr>
<tr>
<td>Declaration....................................................................iii</td>
</tr>
<tr>
<td>Declaration....................................................................iv</td>
</tr>
<tr>
<td>Motto...........................................................................v</td>
</tr>
<tr>
<td>Approval Sheet.................................................................vi</td>
</tr>
<tr>
<td>Examiner Approval Sheet..........................................................vii</td>
</tr>
<tr>
<td>Acknowledgments...................................................................viii</td>
</tr>
<tr>
<td>Table of Contents.................................................................x</td>
</tr>
<tr>
<td>Abstract............................................................................xii</td>
</tr>
<tr>
<td>Intisari........................................................................xiii</td>
</tr>
</tbody>
</table>

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 Pilih 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


Advisor : Endratno Pilih Swasono, M.Pd


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.
CHAPTER I

INTRODUCTION

This chapter explains the background of the study, the research problems, the research objectives, the significance of the study, the scope and limitation and the definition of key terms which become the basis of this study.

1.1 Background of the Study

Al-Qur’an is the important book in Islam, because it uses as direction in moslem’s life. Al-Qur’an is the message from Allah that is gives the human being and therefore the Al-Qur’an is the last message which Allah has sent to us. Al-Qur’an is the revelation from God to Muhammad which have 77,439 words and 323,015 letters. Allah said in the Al-Quran:

“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
of the meaning is very important, we can enhance our knowledge about meaning on linguistic, especially in semantics.

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.

Besides that, Leech (1981: 11) stated that there are two categories of meanings, it is conceptual meanings (denotative) and associative meanings (connotative). Denotative is the meaning of word, which it is primarily, refers to the real world, the “dictionary definitions” (Palmer, 2010: 14). On the other hand, connotation is the part of the meaning of a word and connotative as an implicit meaning (Barker, 2001: 4).

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.

All we know that Al-Qur’an have the beautiful language. So, the researcher interested to analyze one of Surah in Al-Qur’an, which is Surah Maryam. In this study, the researcher will analyze the denotative and connotative meanings focusing on the English translation of *Surah Maryam*. The hole of surah in Al-Qur’an has many benefits and miracle. The reason why the researcher chooses *Surah Maryam* is as follows:

*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
a child (his name is Isa) without the husband before. It was the wonderful story. With Surah Maryam, we can realize that the power of Allah exists. In the Surah Maryam, there are many verse which mention prayers and wishes to Allah. After all of the prayers and wishes, Allah always listen. From the Surah Maryam, it makes us believe that everything which impossible for us, it always be possible for Allah. Surah Maryam also makes us to be a people who never lost hope, because Allah always listens. Then, the researcher focused on the meaning of some phrases and sentences Surah Maryam especially the denotative and connotative meanings. There are many translations of Al-Qur’an, but the researcher will choose Marmaduke Pickthall for this study, because he is an expert in the fields of Islam.

Interpreting the denotative meaning in the translation of Surah Maryam, the researcher uses Oxford Advanced Learners Dictionary. Then, to interpreting the connotative meaning uses Tafsir Ibnu Katsir.

There are some previous studies which inspire researcher. The first is “An Analysis of Connotative Meanings in Selected Maher Zein’s Song Lyrics” by Armawansyah (2016). The writer analyzed the lyrics of Maher Zein’s song, he choose five song as object of his study, he only focus analyzed the connotative meanings, because he thought that connotative meaning is common in the song lyrics. For about the result, he found three types of connotative meanings, which are positive connotative, neutral connotative and negative connotative. The weakness of this research is, he does not finding the denotative meanings, even though the denotative and connotative meanings cannot be separated each other.
The second study is “An Analysis of Denotative and Connotative Meaning of Creed’s Songs Lyrics” by Fatkurrohman (2014). This study analyzed the lyrics of Creed’s song. He analyzed the denotative and connotative meanings which exist in the lyrics. The data was taken from Creed’s song lyrics, which consist of five songs from different albums. He choose that song, because he focused on the questions of faith, Christianity and eternity. For about the result, he found thirty seven word of denotative and connotative meanings, which is twenty two words is noun, five words is verb and ten words adjective. The weakness of this research is, the researcher does not divide the connotative meanings that he found into the types of connotative meanings, I think it would be more valuable if he do that.

The third is “A Semantic Analysis of the Language of Advertising” a journal made by Livina N. Emodi (2011) this journal focused on the linguistic realizations in English advertising from the semantic perspective, especially in the semiotic analysis. The writer analyzed the connotative meaning of words, adjectives, coined words, mis-pelt words, repetition, metaphoric of words punning, non-existing words and the use of ambiguous statements. For about the result of this research is, in the advertisement language aims to inform, moreover to make the audience to buy. Here, the researcher found the way of advertisement persuades the readers, although in the picture or slogan. The weakness of this research is, the analyzing of denotative and connotative are less, because she analyzed generally in semantic analysis.

Based on the text above, there are three theses and a journal article that focuses on Semantics. Especially, they take and focus on the denotative and connotative meanings, because there are many things in the world to know and
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
one of the references for the next researcher who interested in using Al-Qur’an as the object of the study or denotative and connotative as the focus of the study.

1.5 Scope and Limitation

The scope of this research is about the denotative and connotative meanings. The limitation of this study is focus on the phrases and sentences which have the denotative and connotative meaning in the English Translation *Surah Maryam* by Muhammad Marmaduke Pickthall. *Surah Maryam* consists of 98 verses. The phrases include words and the sentences include clauses also. To describing the denotative meaning for this study, the researcher uses Oxford Advanced Learners Dictionary. To interpret the connotative meaning, the researcher uses *Tafsir Ibnu Katsir*.

1.6 Definition and Key Terms

To avoid misunderstanding about the discussion, the researchers give the key terms and also the definition to make the reader easy to catch the main discussion. The key terms such as:

1. **Semantics**: One of the branches of linguistics which studying about the meaning and it is considered as major branch linguistics devotes to the study of meaning in language (Crystal: 310).

2. **Denotative**: Denotative is the meaning of word which refers to the real world (Palmer, 2010: 14).
3. **Connotative**: Connotative is the implicit meaning of a word (Barker, 2001: 4).

4. **Translation**: Rendering the meaning of a text into another language in the way that the author intended the text.

5. **Surah Maryam**: *Surah Maryam* is the 19th surah of the Qur’an which have 98 verses. The position in Al-Qur’an is juz 16th Maryam (Arabic: مريم Mary/The mother of Isa) is the Meccan surah. This Surah are tells about the story of Maryam.

6. **Muhammad Marmaduke Pickthall**: Muhammad Marmaduke Pickthall is the famous translator, novelist, journalist, political and religious leader.
CHAPTER II
REVIEW OF RELATED LITERATURE

This chapter explains about the theories that can support to this study. Related theories which have links with this study are semantics, denotative, connotative, *Surah Maryam*. The main data of analysis is the English translation of *Surah Maryam* by Muhammad Marmaduke Pickthall and supported by some resources.

2.1 Theoretical Framework

Based on the picture above, the basic theory of this study is Semantics. Semantics is the study of meaning in language. There are two kinds of meaning, denotative and connotative meaning. The text forms in denotative and connotative meaning are word, phrase and sentence.
The word “semantics” has the technique term that refers to study about meaning. Semantics is the one of branches linguistics which studying about meaning and it is considered as a major branch of linguistics devoted to the study of meaning in language (Crystal, 1991:310). From this definition, we have to know what is meant by meaning.

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
it becomes more and more pressing. Semantics is not only the center of communication study but also the center of the study of human mind-thought processes, cognition conceptualization- all these are intricately bound up with the way which we classify and convey our experience of the word through language.

Furthermore, meaning can be categorized into three levels, they are lexical meaning, sentence meaning or utterance meaning and discourse meaning. According to Leech, there are seven types of meaning.

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

What is communicated by the way in which the message is organized in terms of order and emphasis

Table 2.1

The first is conceptual meaning or sense, connotative meaning, social meaning, affective meaning, reflected meaning and collocative meaning include associative meaning. The last is thematic meaning.

Semantics is the “systematic study of meaning and linguistic semantics is the study of how languages organize and express meanings” (Kreidler, 2002: 3). On the other hand, Yule (2006: 115) said that semantics is the study about word, phrase and sentence’s meaning. Semantics is concerned to identify with the meaningful elements of specific language.

From the explanation above, the researcher tries to give conclusion about the definition of semantics by combine the authors’ explanations. Semantics is the study about language meaning. In language, there are words, phrases and sentences. And also, semantics discuss about usual meaning or it called implicit meaning. It is obvious that semantics has an important role in understanding and comprehending a language, especially for English.

2.1.2 Denotative

Denotative is the meaning of a word, it primarily refers to the real word; this is often the definition that is given in dictionary. According to Widarso (1989) in Nugroho (2007:10), denotation refers to the words whose meaning exists in dictionary. For example the word “cat” is a carnivorous mammal, domesticated as a rat catcher or pet.
Denotative meaning is the objective (dictionary) relationship between a word and the reality to which it refers (Crystal, 1987:418). Leech (1974: 9) stated conceptual meaning (sometimes called denotative or cognitive meaning) is widely assumed to be the central factor in linguistic communication. In addition, according to Brinton (2000: 132) “words have literal or referential meanings (denotation) but also evoke feelings, attitudes, or opinions (connotations”).

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.

### 2.1.3 Connotative

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 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
indirect way. It is altogether more concerned with the attitudes of the language user, his emotional reactions to the use of a word.

### 2.1.4 Surah Maryam

*Surah Maryam* is the 19th surah of the Al-Qur’an. As arranged in the Holy Al-Qur’an, it contains 98 verses. The position in Al-Qur’an is juz 16th Maryam (Arabic: ﻣﺮﻳﻢ Mary/The mother of Isa) is the Meccan surah.

Similar to other Meccan Surah, the content of this surah is mostly about matters concerning the hereafter, the end of the evil-doers, the rewards of good-doers and the part of the account of the lives of Zakariyya, Maryam (Mary), Isa, Yahya, Ibrahim, Ismail and Idris.

It is recorded in Tafsir-i-Al-Mizan that, in the last few verses of Surah Maryam, Allah says that the purpose of revealing this Surah is to give “glad tidings and warnings”, and this aim has been followed in the beautiful form of the story of the prophets’ lives.

Allah has mentioned no woman in the Al-Qur’an directly by her proper name except Maryam (Mary). The name “Mary” occurs 34 times in the Al-Qur’an. Surah Maryam is the only Surah which has been entitled by the name of a woman in the Al-Qur’an.
CHAPTER III

RESEARCH METHOD

This chapter explains how the researcher collected and analyzed the data. It is including the research design, the research instrument, the data and data source, the data collection, the data analysis and the research timeframe.

3.1 Research Design

For this research, the researcher will use the qualitative approach. Based on Litosseliti (2010: 52) qualitative is concerned with structures and pattern and how something is. Qualitative approach is the theory that is derived from textual data so it will be relevant for applies it in this research. Remember that the focus of this research is described the denotative and connotative in the phrases and sentences of English Translation Surah Maryam by Muhammad Marmaduke Pickthall.

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 the text of English Translation of Surah Maryam by Muhammad Marmaduke Pickthall.

### 3.4 Techniques of Data Collection
This point is the technique of the researcher to collect the data. There are several techniques to collect the data, such as:

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.

Picture 1. The cover of English Translation of Al-Qur’an by Marmaduke Pickthall
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.
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.
5. The researcher identified by underlined the phrases or sentences which have the denotative and connotative meanings in English Surah Maryam that appeared in verses.

6. Make a coding for every phrases or sentences which found, PS1 for the first phrases, PS2 for second phrases and so on. For the sentences, ST1 for the first sentences, ST2 for second sentences and so on.

3.5 Data Analysis

To analyzing the data, the researcher used the steps such as:
1. After getting the data, the researcher writes down the phrases and sentences which have the denotative and connotative meanings in English translation Surah Maryam by Muhammad Marmaduke Pickthall.

2. After write the phrases and sentences, the researcher make a table. Here, the researcher make in the different table (phrases and sentences).

<table>
<thead>
<tr>
<th>No.</th>
<th>Phrases</th>
<th>Denotative Meanings</th>
<th>Connotative Meanings</th>
<th>The Verses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Phrases 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Phrases 2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Phrases 3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Phrases 4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Phrases 5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Phrases 6 and so on</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 2. The meaning of some sentences

<table>
<thead>
<tr>
<th>No.</th>
<th>Sentences</th>
<th>Denotative Meanings</th>
<th>Connotative Meanings</th>
<th>The Verses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Sentences 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Sentences 2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Sentences 3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Sentences 4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Sentences 5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Sentences 6 and so on</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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.
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**
6. The researcher explained about the result and concluded the findings of phrases and sentences which have denotative and connotative meanings in the English translation of Surah Maryam by Muhammad Marmaduke Pickthall

7. Make a conclusion of this study based on the described and result of interpreted data.
CHAPTER IV
FINDINGS AND DISCUSSION

This chapter presents the findings and discussion. The writer focuses on the denotative and connotative meanings in *Surah Maryam* English Translations by Marmaduke Pickthall. To answer the denotative meaning uses Oxford Advanced Learners Dictionary. To finding the connotative meaning based on context from Tafsir Ibnu Katsir translations.

4.1 Findings

Based on data analysis, the writer shows the table which exist the denotative and connotative meanings that appear in *Surah Maryam* English translations by Marmaduke Pickthall.

### 4.1.1 The Meaning of Some Phrases

<table>
<thead>
<tr>
<th>No.</th>
<th>Phrases</th>
<th>Denotative Meanings</th>
<th>Connotative Meanings</th>
<th>The Verses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Cry in Secret</td>
<td>“Cry” is the most general word for producing tears. “In” is the preposition. “Secret” means kept hidden from others.</td>
<td>Zakariyya made supplication secretly.</td>
<td>Verses 3</td>
</tr>
<tr>
<td>2.</td>
<td>Grey Hair</td>
<td>“Grey hair” is the adjective. It means the hair with color grey.</td>
<td>To inform an old ages.</td>
<td>Verses 4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Kinsfolk</td>
<td>“Kinsfolk” is the formal or old-fashioned a person’s relatives</td>
<td>Zakariyya’s succeeding relatives</td>
<td>Verses 5</td>
</tr>
<tr>
<td>4.</td>
<td>The Sanctuary</td>
<td>“The Sanctuary” is an area where wild birds or animals are protected and encouraged to breed.</td>
<td>The place where Zakariyya was given the good news of the child</td>
<td>Verses 11</td>
</tr>
<tr>
<td>5.</td>
<td>Compassion</td>
<td>“Compassion” is the strong feeling of sympathy for people who are suffering.</td>
<td>The Mercy</td>
<td>Verses 13</td>
</tr>
<tr>
<td>6.</td>
<td>The Purity</td>
<td>“Purity” is the state or quality of being pure.</td>
<td>Was blessing</td>
<td>Verses 13</td>
</tr>
<tr>
<td>7.</td>
<td>The Righteous</td>
<td>“Righteous” is morally right and good.</td>
<td>Had no inclination to do sins</td>
<td>Verses 13</td>
</tr>
</tbody>
</table>
8. Our Spirit

“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

“Unchaste” is having sex with person that you does not married to.

The Female Fornicator Verses 20

10. Statement of the Truth

“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

“A Long While” is a long time before or after a particular time or event.

Forever Verses 46
12. **A Chosen**

“A Chosen” to decide which thing or person you want out of the ones that are available.

<table>
<thead>
<tr>
<th>Musa</th>
<th>Verses 51</th>
</tr>
</thead>
</table>

13. **Gardens of Eden**

“Gardens of Eden” is the beautiful garden where Adam and Eve, the first humans lived; seen as a place of happiness and innocence.

<table>
<thead>
<tr>
<th>Eternity</th>
<th>Verses 61</th>
</tr>
</thead>
</table>

### Table 4.1.1. The Meaning of Some Phrases

#### 4.1.2 The Meaning of Some Sentences

<table>
<thead>
<tr>
<th>No.</th>
<th>Sentences</th>
<th>Denotative Meanings</th>
<th>Connotative Meanings</th>
<th>The Verses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>When he cried unto his Lord a cry in secret.</td>
<td>Zakariyya cry to his Lord, secretly.</td>
<td>Zakariyya made supplication to Allah secretly, because it is more beloved to Allah.</td>
<td>Verses 3</td>
</tr>
<tr>
<td>2.</td>
<td>Saying: My Lord! Lo! the bones of me wax feeble.</td>
<td>Zakariyya said that his bones were weak.</td>
<td>Zakariyya said that he become weak and feeble in strength.</td>
<td>Verses 4</td>
</tr>
<tr>
<td>3.</td>
<td>And my head is shining with grey hair.</td>
<td>Zakariyya said that his hair was full of color grey.</td>
<td>A sign that Zakariyya become weak and getting old ages and its external and internal traces.</td>
<td>Verses 4</td>
</tr>
<tr>
<td>4.</td>
<td>And I have never been unblest in prayer to Thee, my Lord.</td>
<td>Zakariyya said that he never feel disappointed in praying to his Lord.</td>
<td>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</td>
<td>Verses 4</td>
</tr>
<tr>
<td>Verse</td>
<td>English Translation</td>
<td>Arabic Text</td>
<td>Notes</td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>---------------------</td>
<td>-------------</td>
<td>-------</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>(It was said unto him): O Zachariah! Lo! we bring thee tidings of a son whose name is John.</td>
<td>(لاَّ تَحْيَىَّ نَكَّاحَةَ رَبِّيَّ)  &quot;O Zachariah! Lo! We bring tidings of a son whose name is John.&quot;</td>
<td>Lord said to Zakariyya that He give Zakariyya a son, his name is John. Implies what is not mentioned, that Zakariyya’ supplication was answered. Verses 7</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>We have given the same name to none before (him).</td>
<td>(لاَّ نَفْعَلَ لَهُمْ عَمَّا نَفْعَلْ لَهُ)  &quot;We have not given the same name to anyone before him.&quot;</td>
<td>Lord said that He never give the same name (John) to the others before. May Allah have mercy upon him. Verses 7</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age?</td>
<td>(كَدَّ عَدْنِي الْغَيْلَةَ وَلَا يَقْبَلَ عَنِّي سَيِّيَا)  &quot;My Lord! How can I have a son when my wife is barren and I have reached infirm old age?&quot;</td>
<td>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</td>
<td></td>
</tr>
<tr>
<td>He said: (So it will be).</td>
<td>The Angel said, it <strong>will be</strong> and Lord said that it easy to answer the Zakariyya’s pray.</td>
<td>Meaning the birth of the son will be from Zakariyya and from his wife and not from any other woman.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thy Lord saith: It is easy for me.</td>
<td></td>
<td>Verses 9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>He said: My Lord! Appoint me some token.</td>
<td>Zakariyya want Lord give him a sign.</td>
<td>Zakariyya want get the sign of the pregnancy.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>O John! Hold fast the Scripture.</td>
<td>Lord said to John that he should hold the Scripture.</td>
<td>Lord said to John to learn the Book with strength, learn it well, with zeal and studious effort.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>And We gave him wisdom when a child.</td>
<td>Lord are giving John the understanding, knowledge and ability since he was child.</td>
<td>John was a compassionate man, who was righteous.</td>
<td>Verses 12</td>
</tr>
<tr>
<td>12.</td>
<td>He said: So (it will be). Thy Lord saith: It is easy for Me. He said: So (it will be). Thy Lord saith: It is easy for Me.</td>
<td>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.</td>
<td>Verses 21</td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>And shake the trunk of the palm-tree toward Allah instruct to Mary to grab the trunk of the palm-</td>
<td>Allah blessed her by giving her food</td>
<td>Verses 25</td>
<td></td>
</tr>
<tr>
<td>Thee.</td>
<td>Tree and shake it towards herself.</td>
<td>And drink.</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>---------------------------</td>
<td>----------------------------------</td>
<td>-------------------</td>
<td>----</td>
<td></td>
</tr>
<tr>
<td>14. They said: O Mary!</td>
<td>The own folk said to Mary that she brought the very surprising thing.</td>
<td>It was a mighty thing that she had brought.</td>
<td>Verses 27</td>
<td></td>
</tr>
<tr>
<td>Thou has come with an amazing thing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>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.</td>
<td>The Prophet Muhammad warn about the Day of Judgement.</td>
<td>Verses 39</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I shall ask forgiveness</td>
<td>He will ask the</td>
<td>Abraham will ask</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>English Translation</td>
<td>Arabic Translation</td>
<td>Translation</td>
<td>Verses</td>
</tr>
<tr>
<td>-----</td>
<td>---------------------</td>
<td>--------------------</td>
<td>-------------</td>
<td>--------</td>
</tr>
<tr>
<td>17.</td>
<td>Lo! he was chosen, and he was messenger (of Allah), a Prophet.</td>
<td>إنْ كَانَ مُقَرَّرًا وَكَانَ نَبِيًّا</td>
<td>He was one of the greatest Messengers and one of the five Messengers of Strong Will, they are; Nuh, Ibrahim, Musa, Isa and Muhammad.</td>
<td>51</td>
</tr>
<tr>
<td>18.</td>
<td>And surely We are best aware of those most worthy to be burned therein.</td>
<td>﴿نَعْمَى الْعَلَّامَاتُ ﴾ وَاِلْبَيْنَاءِ ﴿﴾</td>
<td>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.</td>
<td>70</td>
</tr>
<tr>
<td>Numbers</td>
<td>Arabic Text</td>
<td>English Translation</td>
<td>Verses</td>
<td></td>
</tr>
<tr>
<td>---------</td>
<td>-------------</td>
<td>---------------------</td>
<td>--------</td>
<td></td>
</tr>
<tr>
<td>19.</td>
<td>أولئك أرسلنا خلائقين عور أعداء النسيب إلى الضعفاء</td>
<td>Seest thou not that We have set the devils on the disbelievers to confound them with confusion?</td>
<td>83</td>
<td></td>
</tr>
<tr>
<td></td>
<td>وكاننا نرسل الشياطين إلى الذين كفروا</td>
<td>Allah sent the devils to the disbelievers.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>فسيخرونهم ويعنيونهم حتى ينكروا الله</td>
<td>They will harass them and disturb them until they disobey Allah.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20.</td>
<td>كلاً منهم يأتيه على يوم القيامة بذاته</td>
<td>And each one of them will come unto Him on the Day Resurrection alone.</td>
<td>95</td>
<td></td>
</tr>
<tr>
<td></td>
<td>وجميعهم يأتيه يوم القيامة بذاته</td>
<td>Everyone will come to Allah alone in the Day of Resurrection.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ولا يجدوا لهونا أحداً ولا ينقذونهم إلا الله</td>
<td>There will be no helper for them and no one to save them, except Allah alone.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21.</td>
<td>فآثرنا لسانك منقولاً وسليماً</td>
<td>And We make (this Scripture) easy in thy tongue.</td>
<td>97</td>
<td></td>
</tr>
<tr>
<td></td>
<td>وأذننا لسان محمد صلى الله عليه وسلم أن قرآنك من نزيهة ومكرمة ومبسطة</td>
<td>Allah said to Muhammad that the Qur’an is in the pure, complete and eloquent Arabic</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 4.1.2 The Meaning of Some Sentences

Based on the table 4.1.1 and 4.1.2 the researcher found 13 phrases and 21 sentences in the English Translation of *Surah Maryam* by Marmaduke Pickthall which have the denotative and connotative meanings.

In this part, the researcher interprets the meaning of phrases and sentences that exist in the English Translation of *Surah Maryam* by Marmaduke Pickthall, as stated the scope and limitations that all of the data is interpreted by the researcher herself. The researcher analyzes based on denotative and connotative meanings proposed by Leech (1974:15). It explains that denotative meaning is defined language without referring to and connotative meaning is the communicative value an expressions has by virtue of what refers to. All of the meanings below are interpreted by Tafsir Ibn Katsir.

Data 1 (Verses 3)

When he cried unto his Lord a cry in secret. (19:13)

**Denotative meaning:**

In these verses, there is a sentence “*When he cried unto his Lord a cry in secret.*” It means when Zakariyya cried to his Lord, secretly. Based on the Oxford Advanced Learner’s Dictionary, “secret” is (1) known about
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 رَبِّي وُحُشْتَيْنِي النَّفْسَيْنِ وَأَشْتَهْيتُ الرَّأْسَ شَيْبًا وَأَرَادْتُ أَنْ يَـسْتَجِبَ لِي

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
that Zakariyya also said that his hair was fully of color grey. In the last sentences is “and I have never been unblest in prayer to thee, My Lord.” It means that he never feel disappointed in praying to Allah.

Connotative meaning:

Based on the Tafsir Ibnu Katsir pages 311, the meaning of the sentences “Saying: My Lord! Lo! the bones of me was feeble” is Zakariyya pray to Allah with saying that he have become weak and feeble in strength. The sentences “And my head is shining with grey hair” is, his gray hair has burned into the black hair. The intent is to inform of weakness and old age, and its external and internal traces. For the last sentences in this verses is “And I have never been unblest in prayer to thee, My Lord.” In the Tafsir Ibnu Katsir page 311, it means that Zakariyya have not experienced from Allah except that Allah would respond to his supplication and that Allah would never refuse him in whatever he ask of Allah.

Data 3 (Verses 5)

وَلَا خَفَفْنَى مِنَ الْرَّأْيِ وَكَاذَّبَيْنَى مَالِيْماً فَهَبْ لَيْسَ لُمُّنَ لَبِينَ

Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give from Thy presence a successor. (19:5)

Denotative meaning:
In the fifth verses, the writer uses sentence “*Lo! my kinsfolk after me, since my wife is barren.*” Based on the Oxford Advanced Learners Dictionary, the word “kinsfolk” is a noun, it is a (formal or old-fashioned) a person’s relatives. So, it means that Zakariyya said to the Lord about his fearness with the next generation after him. The next sentence is “*Oh, give from Thy presence a successor.*” The writer uses “Thy” which have the meaning (old use) a word meaning ‘your’, used when talking to only one person. “Successor” means a person or thing that comes after else and takes their/its place. So, the meaning of its sentence is Zakariyya ask to Allah to give the successor after him.

**Connotative meaning:**

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.

**Data 4 (Verses 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). (19:7)
Denotative meaning:

“(It was said unto him) O Zachariah! Lo! We bring thee tidings of a son whose name is John.” In those sentences, the writer uses “thee” it is a pronoun, a word meaning ‘you’ used when talking to only one person who is object of the verb. The word “tidings” is a noun (old-fashioned or humorous) news. So, it means that Allah have the good news for Zachariah that Allah will give him a son, his name is John. The next sentences is “We have given the same name to none before (him)” it means that there is no the same name of “John” before.

Connotative meaning:

“(It was said unto him) O Zachariah! Lo! We bring thee tidings of a son whose name is John.” Based on the Tafsir Ibn Katsir page 312, this statement implies what is not mentioned, that the supplication of Zakariyya was answered. Allah gave him a son, and whose name is John. The meaning of “We have given the same name to none before (him)” is no one had this name before him and may Allah have mercy upon him.

Data 5 (Verses 8)

He said: My Lord! How can I have a son when my wife is barren and I had reached infirm old age?
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)
He said: So (it will be). Thy Lord saith: It is easy for Me, even as I created thee before, when thou wast naught.

**Denotative meaning:**

“This 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.

**Connotative meaning:**

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).

**Data 7 (Verses 10)**

قَالَ رَبِّ لَمْ سَأَلِي أَيْضًا قَالَ ائْذَا أَنْشَأْتَ الْيَوْمَ الْكَافِرَ الْكَافِرَينَ

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)

**Denotative meaning:**
“He said: My Lord! Appoint for me some token.” In that sentence, the writer uses “token.” Based on the Oxford Advanced Learners Dictionary, “token” is (1) a piece of paper that you can collect when you buy a particular product and then exchange for (2) something that is a symbol of a feeling, a fact, an event etc. In the others sentence, there is the phrases “not speak” it means does not have a conversation with.

Connotative meaning:

“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 mankind three nights” in the Tafsir Ibnu Katsir, explain that his tongue was arrested without any sickness or illness.

Data 8 (Verses 11)

فَلْتُنْتَحَّ عَلَىٰ فَاوْلِيَّةٍ وَعَيْنِيَّةٍ وَإِلَيْهِمْ نَسِيَّةٌ بِمَثَلَهَا وَعَيْنِيَّةٍ

Then he came fourth unto his people from the sanctuary, and signified to them: Glorify your Lord at break of day and fall of night. (19:11)

Denotative meaning:
“Then he came fourth unto his people from the sanctuary.” In that sentence, the writer uses the phrases “The Sanctuary.” In the Oxford Advanced Learners Dictionary “The” is the definite article, used to refer to that has already been mentioned or is easily understood. In the Oxford Advanced Learners Dictionary page 1354 “Sanctuary” is (1) an area where wild birds or animals are protected and encouraged to breed (2) safety and protection, especially for people who are being chased and attacked.

Connotative 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.

Data 9 (Verses 12)

(And It was said unto his son) O John! Hold fast the Scripture. And We gave him wisdom when a child.

Denotative meaning:

In the twelfth verses, there is the sentence “O John! Hold fast the Scripture.” The writer uses the phrase “Hold.” From the Oxford Advanced Learners Dictionary “hold” is (1) to carry, to have in your hand, arms, etc
(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)**

\[
\text{And compassion from Our presence, and purity; and he was devout. (19:10)}
\]

**Denotative meaning:**
In the thirteenth verses, the writer uses the phrases “compassion” “presence” and “purity.” Based on the Oxford Advanced Learners Dictionary, “compassion” is a strong feeling of sympathy for people who are suffering and a desire to help them. “Presence” is the fact of being in a particular place or thing. And the “purity” is the state or quality of being pure.

Connotative meaning:

Based on the Tafsir Ibnu Katsir page 316, “And compassion from Our presence” it means Mercy from Us. Allah had mercy upon Zakariyya. And the “purity” means pure from filth, wickedness and sins. It means the righteous deed. In other words, Zakariyya was a blessing.

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)

Denotative meaning:

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 كَذَّبَلِكَ قَالَ رَبِّلِكَ فَصَلَّى عَلَيْهِمْ وَرَجَعَْ مَعَهُ وَرَجَعَْ مَعَهُ وَكَانَ مَعَهُ مَعَضَدُهُ

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 relevation 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:**
In the Tafsir Ibnu Katsir page 320, the meaning of the sentences “He said: (So it will be). Thy Lord saith: It is easy for Me.” is the angel said to Mary in response to her question, verily, Allah has said that a boy will be born from Mary even though she does not have a husband and she has not committed any lewdness. Verily, Allah is Most Able to do whatever He wills.”

Data 13 (Verses 25)

And shake the trunk of the palm-tree toward thee, thou wilt cause the ripe dates to fall upon thee. (19:25)

Denotative meaning:

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.

Connotative meaning:

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)

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)**

سُنُوْنَّ أَبْنَيْنِ يَسْلُكَانِ الْقَلْبَانِ أَزْدُرُانِ فِيْهِمْ يَمْشُانَ

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
those who believe in him and those who disbelieve believe in him. In this sentence, statement of the truth as the subject, it is referring to Isa himself.

**Data 16 (Verses 39)**

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. (19:39)

**Denotative meaning:**

“And warn them of the Day of anguish.” Based on the Oxford Advanced Learners Dictionary, “warn” is (1) to tell about, especially dangerous or unpleasant that is likely to happen, so that they can avoid it (2) to strongly advise to do or not to do in order to avoid danger or punishment. “Them” is used when referring to people animals or things as the object of verb or preposition. “Day” is a particular period of time or history. And the “Anguish” is a severe pain, mental suffering or unhappiness.

**Connotative meaning:**

From Tafsir Ibnu Katsir page 334, the sentence “And warn them of the Day of anguish” has the meaning warn the creation of the Day of Distress. “when the case hath been decided” it means when the people 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)**

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 forty 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 سَلَّمَ عَلَيْكَ سَاءَتُكَ لَوْ رَبُّكَ كَانَ كُرِيمًا

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 forty 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)
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)**

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)

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

Denotative meaning:
In the verses seventy, there is a phrases “best” and “aware.” Based on the Oxford Advanced Learners Dictionary, “best” is (1) of the most excellent type or quality (2) most suitable or appropriate. “Aware” is (1) knowing or realizing (2) noticing that is present or that is happening. It means that “best aware” is the most suitable whose knowing that is happening.

**Connotative 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.

**Data 22 (Verses 83)**

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

**Denotative meaning:**

“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)

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)

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
gardens of Paradise there is no ignorant, wasteful and useless speech, like there is in this life. Eden means eternity.

From the data above, we can see that the denotative and connotative has the different meaning. In the denotative, we know that Garden of Eden are the place, which is the beautiful garden. It was taken from Oxford Advanced Learners Dictionary. Otherhand, the connotative meaning, the meaning of the Garden of Eden is eternity. It was finding from Tafsir Ibnu Katsir. We can see that in a some words, phrases and sentences we might be find the different meaning behind them.

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.
CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presents the conclusion and suggestion concerning with the results of the study discussed in the previous chapter.

5.1 Conclusion

Based on the finding and discussion, the summary concern the English translation of *Surah Maryam* by Muhammad Marmaduke Pickthall, the researcher discovers the denotative and connotative meaning of the some phrases and sentences.

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.
All of connotative meaning are interpreted based on the context of the text Tafsir Ibnu Katsir. Then, the denotative meaning are taken from Oxford Advanced Learners Dictionary. From the context of the text, the researcher knows the meaning of some phrases and sentences in the English Translation of Surah Maryam. From thus, contexts is the important role to interpret phrases and sentences meaning in Surah of Al-Qur’an. Then, some verses in the Surah Maryam are linked with other verses. So, it is important to knowing the connotative meaning of them. In addition, in the translation of Al-Qur’an there are 2 factors that have the role about the meaning, it is denotative and connotative. Denotative meaning shows the “dictionary” meaning, other words the lexical meaning of the word. Connotative meaning shows the implied meaning that we cannot find in the denotative meaning itself.

5.2 Suggestion

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. Fist 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.
well. The next is, try to use the other Tafsir to interpret the connotative meaning, if using Al-Qur’an as the object. Because, in this study the researcher only used one Tafsir to interpret the connotative meaning.
REFERENCES

Ahmadin, Dimjati. Course in Semantics Levels of Meaning. UIN Malang.

Al-Sheikh, Abdullah bin Muhammad bin Abdurahman bin Ishaq. Tafsir Ibnu Katsir. Pustaka Imam Syafi’i.


https://www.en.m.wikipedia.org/wiki/Maryam_(surah).com


[www.faakhirislamic.wordpress.com](http://www.faakhirislamic.wordpress.com)


