

**LEXICAL ANALYSIS IN THE NOBLE QUR'AN SURAH AN-NISA VERSE 34
INTERPRETED BY Dr. MUHAMMAD TAQUIDDIN AI-HILALI, [Ph.D.](#)**

By Hukma Darojati, S.Pd.I

ABSTRACT

This research is focus on semantic analysis in *surah an-Nisa verse 34* lexically and contextually. Semantic is the study of meaning of words, phrases and sentence. It focuses on the relation between signifiers, such as words, phrases, signs, and symbols, and what they stand for. Linguistic semantics is the study of meaning that is used to understand human expression through language. In linguistics, semantic analysis is the process of relating syntactic structures, from the levels of phrases, clauses, sentences and paragraphs to the level of the writing as a whole, to their language-independent meanings. The lexical meaning is study of semantics which concern with the meaning based on the dictionary. On the other hand, contextual meaning is the study of semantics which concern with the meaning based on the situational. However, lexically, based on the interpretation of Muhammad Taquiuddin, *surah an-Nisa verse 34* discuss about the noble duty of husband to his wife. A husband as the leader of the household and the wife is the manager. It also talks about the way of husband remind the wife whom cannot do the duty of wife. Beside, contextually, *Qawwam* has many interpretation meanings. Classical Muslim scholar said that man is the leader of woman in the family, moderate scholar conclude that a woman can be a leader if she can fulfill what in family need including leading sector of family and modern scholar coming from feminist said that both man and woman have the same right dealing of family.

Keywords: descriptive analysis, semantics analysis, *surah an-Nisa verse 34*

1. Introduction

There are some literary works conducted almost with the similar topic that will be researched by the writer. A research paper was conducted by Ifonila Yenianti, *A Descriptive Study on Figurative Language Used in West Life's Song*. She analyzed about the figurative style. According to her, the language style used in West Life's song is figurative style based in simile, metaphor, personification and metonymy, hyperbola and apostrophe (Yenianti, 2003: 36). It also reviews related to this research and the title is *A Descriptive Study on Figurative Language Used in Celine Dion's Song* by Mohammad. He analyzed about figurative language. According to him, the language style used in Celine Dion's song is figurative style

based in metonymy, hyperbole, metaphor, personification, apostrophe, simile and paradox (*Mohammad, 2006: 36*).

This study is expected to be beneficial to the world of semantics and complement to the study of meaning in *surah An-Nisa verse 34* in *al-Qur'an*. The result of the study will give additional information to the reader. The study can contribute to the development of semantics study particularly among students who are study of religious texts such *al-Qur'an* as Holy Scripture. Moreover, the reader can concern in analyzing the study of semantic in *surah an-nisa verse 34* in *al-Qur'an*. Therefore, this study of linguistic texts, which enables us to uncover how language is maneuvered to make meaning, has received popular application in (critical) discourse analysis and (foreign) language teaching and pedagogy.

2. Background

Language is the role of human life, not only for the daily life but also for all activities of human life such as research, illumination, news, or even giving an argument, thinking and feeling (*Rohmadi: 2008, 3*). Knowledge, law, medic, politic, educations also need the language. By language, human being is able to communicate everything. However, language is not the only communication tools. There are language signals, any kind of symbols, codes, sounds which have meanings after being translated in human language. Therefore, it is no exaggeration to say if a language is important communication tool of human being. Language (as the tool of communication) has a close relation with semantics.

Semantics is the branch of linguistics which is the study of meaning in language (*Heasley: 1983, 3*). Semantics is one component in linguistics, such as sound and grammatical component. It is the part of linguistics because meaning is part of language. The correlation between semantics and linguistics cannot be separated. The study of linguistics is not comprehended yet without talking about meaning. In fact, the measurement of language is to convey the meaning. Thinking about language also involves the meaning itself.

Meaning as the shape of the component of semantic discussion is complicated because it is not only related to language but also the outer part of the language. Such as the view of life, culture, and the value which belongs to the society whom use the language.

The inspection of language as a code which appear in using of language concentrates on (1) the correlation of characteristic in a form, sign, or word which is one in a shape or another sign (2) the correlation between the language with the another thing which is related with, and (3) the correlation between code and the user (*Suwandi: 2008, 3*).

In Islamic perspective, every Muslim studies *al-Qur'an* and *al-Hadist* as their guidance of life, on the other hand, studying *al-Qur'an* is not easy to comprehend the meaning. There are many differences of meaning in studying *al-Qur'an* when people examine it. *Al-Qur'an* passages about men and women perhaps the one most often misunderstood or misused by both Muslims and non-Muslims is *surah an-nisa verse 34*.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُورَهُنَّ فَعِظُوهُنَّ

وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ فَإِنِ اطَّعْنَكُمْ فَإِنَّهُنَّ سَيِّئَاتٌ لِّبَنَاتِكُمْ كَمَا كَانُوا لِيَوْمِئَذٍ

كَبِيرًا

“Men are (meant to be righteous and kind) guardians of women because God has favored some more than others and because they (i.e. men) spend out of their wealth. (In their turn) righteous women are (meant to be) devoted and to guard what God has (willed to be) guarded even though out of sight (of the husband). As for those (women) on whose part you fear ill-will and nasty conduct, admonish them (first), (next) leave them alone in

beds (and last) beat or separate them (from you). But if they obey you, then seek nothing against them. Behold, God is most high and great” (*Hillali-Khan: 1996, 122*).

Sometime it has to be explained with *al-Hadist*. Furthermore, people shall interpret this passage in the light of the authentic *sunnah* (tradition) of Prophet Muhammad, peace and blessing be upon him. They shall study the meaning of this verse by explaining the crucial Arabic words in question correct.

Al-Qur'an, informally known as the Hilali-Khan translation, is a translation of *al-Qur'an* by contemporary [Afghani Pashtun Islamic scholar Dr. Muhammad Muhsin Khan](#) (Arabic: محمد محسن خان) and Dr. [Muhammad Taqiuddin Al-Hilali](#) (Arabic: محمد تقي الدين الهلالي). It is reported to be the most popular and now the most widely disseminated *al-Qur'an* in most Islamic bookstores and *Sunni* mosques throughout the English-speaking world.

3. Method

In analyzing *al-Qur'an surah an-nisa verse 34*, the writer will use qualitative research as following:

3.1 Research Object

The research object in this study is three register variables of analyzing of semantic in *surah an-nisa verse 34* in *The Noble Qur'an* by Hilali-Khan.

3.2 Data Sources

It is a source of data related to the object of the research. This data source is very important, which is taken from *The Noble Qur'an* by Hillali-Khan.

3.3 Technique of Data Collection

In this research, the technique of data collection is documentation. It may refer to the process of providing evidence or to document something or to the communicable material used to provide such documentation. Data that will be presented is that of *The Noble Qur'an* which contains or represent the English Qur'anic translation.

3.4 Method of Data Analysis

Method of data analysis in this study is descriptive qualitative analysis. It is a type of analysis which does not include any calculations or numerating. The techniques are:

- a. Selecting the Qur'an English translation entitled "the Noble Qur'an".
- b. Reading, analyzing and understanding the semantics book.

4. Result

4.1 Lexical Meaning in *Surah An-Nisa verse 34*

Lexical meaning is the meaning of a word in relation to the physical world or to abstract concepts, without reference to any sentence. It is the meaning on a base of morpheme. It can be said the meaning of relating words or dictionary.

Based on the Arabic grammar on *surah an-nisa verse 34* are below:

(الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ)

1. والرجال مبتدأ

The meaning is "men".

2. وقوامون خبره

The meaning is "people who live in some place".

3. وعلى النساء جار ومجرور

The meaning is "women".

4. وبما فضل والباء سببية وما مصدرية أو موصولية

The meaning is "superiority".

5. . والله فاعل

The meaning is "Allah".

6. وبعضهم مفعول

The meaning is “one to another”.

7. وعلى بعض جار ومجرور

The meaning is “section”

“Men are (meant to be righteous and kind) guardians of women because God has favored some more than others and because they (i.e. men) spend out of their wealth.”

Means “there are some duties of men namely save and protect woman”. It is why when the war happen, it should be man whom join there. It is include giving basic necessity of life to his wife. It is also, why man has much part of inheritance than woman. On the other hand, man has authority as woman, such as, leading, controlling, demanding.

It is proven in al-Qur’an al-Baqarah 228 above:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ

“And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise.”

Based on the explanation above, man is the leader and a woman is the manager in a household. A woman manages the household, the children, and the finances in the power of her husband. (*As-shiddieqy, 1970:29*)

(وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ عَطْفَ عَلَى مَا تَقْدِمُ

1. أَنْفَقُوا فَعَلَ امْر

The meaning is “basic necessities of life” (noun), “spend” (verb).

2. مِنْ أَمْوَالِهِمْ مَفْعُولٌ, جَارٌ وَمَجْرُورٌ

The meaning is “property, wealth”.

(فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ)

1. الفاء استئنافية والصالحات مبتدأ

The meaning is “righteous women”.

2. وقانتات خبر أول

The meaning is “women who loyal to her husband”.

3. وحافظات خبر ثان

The meaning is “guard, keep”.

(بِمَا حَفِظَ اللَّهُ)

The meaning is “obey to Allah”.

1. بِمَا الْجَارِ وَالْمَجْرُورِ وَمَا مَصْدَرِيَّةٌ أَيْ بِسَبَبِ حَفِظَ اللَّهُ, أَوْ مَا

مَوْصُولَةٌ بِمَعْنَى الَّذِي وَالْعَائِدُ مَحْذُوفٌ أَيْ بِالَّذِي حَفِظَهُ اللَّهُ لَهُنَّ

“(In their turn) righteous women are (meant to be) devoted and to guard what God has (willed to be) guarded even though out of sight (of the husband).”

A righteous woman is a woman who always obeys her husband, keep everything happen in their household from another, even to their own family. In Islamic perspective, a woman has to do it to get reward by Allah SWT. This verse gives knowledge for every woman should obey their husband and keep all the finance. (*As-shiddieqy, 1970:30*)

(وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ)

1. الواو استئنافية واللاتي اسم موصول مبتدأ

The meaning is “who afraid of the anger”. It refers to the women.

2. وجملة تخافون نشوزهن صلة خبره

The meaning is “afraid”.

3. نشوزهن مفعول به

The meaning is “rebellious wife”.

(فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ)

1. وعظوهن فعل أمر وفاعل ومفعول به

The meaning is “advice”.

2. واهجروهن عطف على عظوهن , فعل أمر وفاعل ومفعول به

The meaning is “leave”. In this term, husband leave a wife but without a divorce.

3. وفي المضاجع جار ومجرور

The meaning is “the place of sleep”

4. واضربوهن عطف أيضا, فعل أمر وفاعل ومفعول به

The meaning is “hit”.

“As for those (women) on whose part you fear ill-will and nasty conduct, admonish them (first), (next) leave them alone in beds (and last) beat or separate them (from you).”

As the meaning above: the husband who feels afraid of his wife about everything which she should be done, but she could not do it well. A man should do some warnings below:

- a. Understanding the wife to be afraid of God in her heart, asking the wife to release with the mistake, giving the wife some interest thing to do the duty as a wife as well.
- b. Keeping away from the wife, do not sleep to gather in one place to make her release with her mistake.
- c. Striking the wife without hurt her part of body. It can be done if he does want to do.

The last thing is for the wife who really can't be released with the straightforward teaching. Beside that, a good husband does not need to do that to his wife. (*As-shiddieqy, 1970:31*)

(فَإِنْ أَطَعْتُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا)

1. الفاء استئنافية وإن شرطية

The meaning is “so”, as clarify the word after.

2. وأطعنكم فعل ماض والنون فاعل والكاف مفعول به

The meaning is “obey”.

3. والفاء رابطة لجواب الشرط

The meaning is “

4. ولا ناهية وتبغوا فعل مضارع مجزوم بلا

The meaning is “forbid”

5. وعليهن جار ومجرور حال

The meaning is “women”

6. وسبيلا مفعول به

The meaning is “way”.

“But if they obey you, then seek nothing against them.”

If the wife obeys with one of the explanation above, the husband does not treat them. The husband should start by giving knowledge and advice. Then, by let the wife sleep alone, and at last hit her without hurt their part of body. For some reasons, the husband does not need to do the last part, it just for the wife who cannot realize their mistake even they have got their husband advice. (*As-shiddieqy, 1970:32*)

(إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا)

1. إن واسمها

The meaning is “ in truth”.

2. وجملة كان عليا كبيرا خبرها.⁵

The meaning is “ high and great of God”.

“Behold, God is most high and great”

Allah admonishes every Moslem for the man whom should not persecute the wife by His Power and His Greatness. He will give a punishment to every husband whom uses their power of leading the household more than what he should. (*As-shiddieqy, 1970:32*)

4.2 Contextual Meaning of *Surah An-Nisa verse 34*

Contextual meaning means the meaning of words in a certain context. Words can have different meanings depending on the context they are used in. The meaning of almost any utterance depends on the context in which it is made.

The starting point is about debate over women's leadership in the realm of the public (*al-Qusyairi, 1390 H: 475*), both as a head of state or leader in charge of the men. In epistemology's-theological, women's leadership is disputed. Based on *surah an-Nisa verse 34*, it has different interpretations among interpreter. The difference in interpretation by each interpreter will generate a significant impact in the daily practice of the verse in context.

At-Tabari (1390 H: 40) in his commentary explains that the leadership of men over women is based on the reflection of physical strength, education,

⁵ محي الدين الدرويش، *إعراب القرآن وبيانه*. دار الإرشاد - سورية. ص. 208. ج. 2.

and the obligation to fulfill all the obligations set by the God. This is also the reason for the primacy of men over women, which is reflected in the sentence *wa min amwalihim bima anfaqu* interpreted as an obligation to pay the dowry, maintenance, and *kifayah*. A similar opinion was also found in the commentary Jalalain, Muqatil, Ruhul bayan, Al-baghawi, Al allusi, and Samarqandi. As explained in the commentary Ruhul Ma'ani work of al-Alusi, the word ba contained in pronunciation *asba sababiyah* in *bima faddalallah*, which causes makes the man as the *qawwam* of woman.

Using *Tahlili* method Al Tabari discusses this verse as a consequence of male leadership over women. Women are the ones who *qanitat* is *solihat*, who do of duty to her husband, and maintain her respectability, maintain the household and property belonging into her husband, when the husband leave in home include keeping a secret of her husband. (*At-Tabari, 1390 H: 40*)

While Al-Razi found that male leadership over women because due to two things, the first is pronunciation of *bima faddalallahu ba'duhum 'ala ba'd*, God has established their primary over the other virtues. Second, the primary of men over women lies in two parts, knowledge and strength. Al-Razi said that the knowledge and strength of men is higher supported by the evidence that all messengers and prophets are both apostles from among men. So men have absolute role in all aspects of life. (*al-Razi, 1930 H:88*)

The reason for male leadership over women is as verse continuing, the ability to provide maintenance to his wife. Thus, if in a family of his wife, who is responsible providing maintenance to the family can move her leadership. Leadership of men over women is not really an advantage or greatness of men over women. But, can be understood as a form of responsibility on men to women. It is understood that God overstate something to men as God favored women over men. Thus, men have the advantage and so are women. (*Fazlurrahman, 1980:49*).

History criticize that every household in the Prophet's family handed over to his wife. Even some of the Prophet's wife was also active in politics and

government affairs. And the reality of the present also cannot deny that many is heads of State and government as well as from women's groups and the rapid progress is not lost with the leader is group of men. As Cleopatra (50-31 BC) in Egypt, Semaramis the eighth century AD, 1257 AD Syajarat al Dur became queen after the death of her husband. Benazir Buto in Pakistan, and even the Qur'an tells the queen Balqis leadership in Saba' (Yemen).

The power of men over women is a basic law that is natural. Women's feeling is higher and more sensitive to things in psychological aspect. While men are more favor of reason in the face of a problem. This makes the portion of men and women in accordance with their respective roles in a household.

Female leadership in Islam questioned after showing the reality that much more men than women become leaders. This is supported by the interpretation of the Koran that is patriarchy. As well as using the legitimacy of the hadith that prohibits female leadership. In spite of if we are attend carefully of hadith, *asbab al wurud* specializing in leadership Persian despotic queen.

Basically the arrival of Islam is arising to women's empowerment. Islam gave rights to women who had previously been the object of the oppressed in society before Islam. Not only women gets inheritance, but women also can be inherited. And even parents will feel ashamed if they have a daughter and did not hesitate to kill her.

The debatable thing above explains in two different views. The first view believes that the leadership of men over women is absolute, God-given it. And second opinion states that leadership is not based on gender but the person is the ability and skills of leadership tasks. This means that both men and women have an equal right to be a leader for qualified leadership. This is coloring several shades of interpretation of gender in Indonesia.

Al-Azhar (1930 H:46-47) interpretation interprets *surah an-nisa verse 34* as the men leadership of women. It has correlation with the comparative legacy between man and women are 2:1, the obligation of men to give bride price, and the obligation of men to subject his wife as well. For some reasons,

It is caused the men is a leader, the instinct of men is a leader and the instinct of women is leaded.

Al-Furqon has own interpretation with Al-Azhar and An-Nur, it interprets *qawwam* as setter. Based on it, a men has an over plus leading of women, and the obligation to give a basic necessity of life to women. Beside, the over plus of men is power, brave, strength, and accuracy. (*al-Furqon, 1930 H: 168*).

More description on Al-Misbah, it gives *qawwam* meaning “leader” in fulfilling requirement, attention, safeguarding, protection, and constructing. Beside, the meaning of gender balance is taken on Abdullah Yusuf Ali argument in The Holly Qur’an, a men is a protector. (*Quraishihab, 2002:404*)

Quraish shihab pointed in two points a few, firstly the special of men from psychology and physically are supported to be a leader. He took of Murtadho Mutohari and Dalon and Reek, psychological, point of few. Secondly, a men gives an obligation of necessity of life by using a word *afqohu* in past. He concludes this phenomenon has attended until now. On the other hand, if a woman has the same ability as a man, it just be a case not for a principal decision in generally. It can be concluded, the ability of *Qawwamah* and the ability to give the ability of life cannot be fulfill by a husband or the ability of a women more than a men in some special term, such as the men is sick, the position of leader can be shift to a woman. Beside, the requirement of two cannot be filled by a man. (*Quraishihab, 2004:334-335*)

In another case, Quraish Shihab considered that a conference has correlation with politic leadership. In the holy Qur’an, *Asy-Syuara verse 38* said that a conference is not only for a man but also a woman can join it. In this case, a woman has the same place with a man in politic. He never found the basic role the prohibition of woman leader.

5. Conclusions

The lexical meaning is study of semantics which concern with the meaning based on the dictionary. Lexically, based on the interpretation of Muhammad Taqiuddin, *surah An-Nisa verse 34* discuss about the noble duty of

husband to his wife. A husband as the leader of the household and the wife is the manager. It also talks about the way of husband remind the wife whom cannot do the duty of wife.

After discussing about lexical meaning of the woman's leading, it is important also to know about contextual meaning. Accordance the argument of interpreter about this verse can be concluded into three parts:

1. Classical Muslim scholar argue that *qawwam* have the meaning that man leads over of woman absolutely. Man has good capability from many aspects, whether from mind and straight.
2. Moderate Muslim scholars say that woman becomes the leader if she can fulfill many certain conditions in accordance with that verse. The woman gives money or fulfills the abundant of living and has better leadership than man at this place.
3. Modern Muslim scholars coming from feminist, woman's struggle. They refuse many verses which interpret patriarchy, and arise some reason that support of balancing both of man and woman. Both of them have same right in every aspect.

To close this paper, this study gave some suggestions as follow:

1. Reading the literature is not only for spending our leisure time, but we can get so many message from it, because in literary works the author wants to convey something useful and valuable for the reader. Usually it consists of moral, education, religion, and soon.
2. Being a religious is permitted in Islam. Such as, the way how to manage a family, and the way how to lead a husband of a wife are some rules in Islam. It also proven in the Holy Qur'an. Every Moslem has to obey what the Holy Qur'an said as their guidance of life.

References

Aminuddin, *Semantik (Pengantar Studi Tentang Makda)*, Sinar Baru Algesindo, Bandung, 2001

- Ash.Shiddieqy, Hasbi, *Tafsier Al Quranul Madjied*, Bulan Bintang, Djakarta, 1970
- Endriana, Sriwahyuni, *A Descriptive Study on The Use of Colloquial Style in English Songs*, Unpublished Thesis, Salatiga, 2003
- en.wikipedia.org/wiki/documentation
- Finegan, Edward, *Language Its Structure and Use*, University of Southern California, USA
- Fromkin, Victoria and Rodman, Robert, *An Introduction to Language*, Library of Longress Cataloguing in Publication Data, United States of Amerika, 1988
- Hasan, Hamka, *Tafsir Gender*, Badan Litbang & Diklat Departemen Agama RI, 2009
- Heasley, Brendan, and James R. Hurford, *Semantics: A Coursebook*, Cambridge University Press, Great – Britain, 1983
- Hillai, Muhammad Taqiud – din, and Muhammad Muhsin Khan, *The Noble Qur'an*, Darrus Salam Publications, Saudi Arabia, 1996
- Holliday, M.A.K and Hasan, Rugaiya, *Language, context and text : Aspects of Language in a social – semiotic perspective*, Deakis University, Victoria, 1989
- Holliday, M.A.K, *Language of Social Semiotic*, British Library Cataloguing in Publication Data, Great Britain, 1994
- <http://www.wikipedia.freencyclopedia.com>
- <http://ehib.org.faq.jsp?.FAQ-key=35>
- <http://www.nedarc.org>
- <http://wikipedia.org.wiki.com>
- Ieech, Geoffrey, *Semantics*, Penguin Books. Australia, 1974
- Ismail, Nurjannah, *Perempuan dalam Pasungan*, LKIS, Yogya, 2003.
- Kempson, Ruth M. *Semantic Theory*, Cambridge University Press, Great Britain, 1977
- Lyons, John, *Linguistics Semantics*, Cambridge University Press, 1996, Great Britain, 1996
- Lyons, John, *Language and Linguistic*, Cambridge Uni Press, Great Britain, 1997

- Mohammad, *A Descriptive Study on Figurative Language Used in Celine Dion's Songs*. Unpublished Thesis, Salatiga.2003
- Parker, Frank, *Linguistic for Non Linguistic*, Taylor and Francis Ltd, Great Britain
- Palmer, F.R. *Semantic*, Cambridge University Press. Great Britain, 1983
- Rahman, Fazlur, *Islam dan Modernitas : Tentang Transformasi Intelektual*, Penerbit Pustaka, Bandung, 1985
- Subhan, Zaitunah, *Tafsir Kebencian : Studi Bias Gender Dalam Tafsir Qur'an*. LKS. Yogyakarta, 1999
- Sumarsono, *Pengantar Semantik*, Pustaka Pelajar, Yogyakarta, 2009.
- Sumarlam dkk, *Teori dan Praktik Analisis Wacana*, Pustaka Cakra Surakarta, Solo Baru, 2003
- Suryani, Latifah, *A Descriptive Study of Register used in Commercial Banking*, Unpublished Thesis, Salatiga, 2003
- Suwandi, Sarwiji, *Semantik Pengantar Kajian Makna*. Media Perkasa, Yogyakarta, 2008
- Supeno, Ilyas, *desain Ilmu dan Keislaman Dalam Pemikiran Nermeneutika Fazlur Rahman*, Walisongo Press,2008
- Wijana, I Dewa Putu dan M. Rohmad, *Semantik Teori dan Analisis*, Yuma Pustaka, Surakarta, 2008.
- Yeniati, Ifonila, *A Descriptive Study on Figurative Language Used in West Life's Songs*, Unpublished Thesis, Salatiga, 2003.
- Yule, George, *The Study of Language*, Cambridge Uni Press, United Kingdom, 2009