CHAPTER I
INTRODUCTION

A. Background of the Study

Language is an essential part of human life. It has important role in human communication. People use language as a way to express their feelings and ideas. By using language, people can share their feeling, emotions, and thought easier than using the other elements. According to Hornby (1972:473), “Language is human and non-instinctive method of communicating ideas, feelings, and desires by means of a system sounds and sound symbols. People use language to communicate and interact to each other. It is easier to convey information to another people in order to share knowledge. Bolinger (1975:14) states, “Human-language is a system of vocal-auditory communication, interacting with the experiences of its users, employing conventional signs composed of arbitrary patterned sound units and assembled according to set rules.”

When communicating with the others, actually the people not only use direct expression, but they also use indirect expression. They often use implicit utterance which has the different meaning with the utterance itself. There are many ways to express something indirectly. One of the most popular ways is by using figurative language. According to Perrine (1977:61), figurative language is language that uses the figure of speech. Figure of speech is another way of adding extra dimension to language. It
can be broadly defined as another way of saying one thing rather than the ordinary way. Another description is proposed by Dale (In Tarigan, 1985:5). He states that figure of speech is figurative language that is employed to heighten and improve an effect by introducing and comparing one certain thing to another more general thing.

In other words, figurative language is one of the indirect speeches in which the meaning is more than the utterance itself. The purpose is to stimulate an image in people’s mind. Due to the uniqueness, it can make the language appear more beauty in both oral and written form. Figurative language is oftenly used for several purposes. It can be used to clarify meaning, to emphasize, to provide vivid description, to stimulate association and emotion, to amuse, to give life to in animate object, to beautify the sentences, and so on. There are many kinds of figurative language, such as personification, irony, metonymy, symbol, synecdoche, hyperbole, allegory, paradox, apostrophe, simile, metaphor, and litotes (Perrine, 1977).

Figurative language serves to convey thought, feeling, and perception that can not be adequately expressed in literal language. For example, “I will die if I don’t pass this test!”. That sentence belongs to overstatement or hyperbole because it is exaggerating, something over the reality. It does not expect to be believed. It just merely adds emphasis to what it really means.
The existence of figurative language can also be found in prophetic tradition. Prophetic tradition is the collection of the Prophet Muhammad’s statements and actions coupled with the statements and action of his companions. It is believed to have been collected beginning 150 years after Prophet Muhammad’s death in 632 C.E. and it is the basis of jurisprudence for Islamic law, or Sharia law.

During the Meccan period and early Medinan period, Prophet Muhammad used to forbid his followers to write down his personal saying for fear that people would mix them up with the Al-Quran. Near end of his life, however, when the sanctity of the Al-Quran was secure and lots of people knew the entire Al-Quran by heart, he relaxed this prohibition. Many of the followers began to write down what they had learned from him on variety of topics. Other merely passed down his sayings orally to their children and grandchildren (Emerick, 2002:226).

One of the major prophetic tradition scholar which collects over four thousand prophetic tradition in his book is Imam Muslim. He is Abu Husen, Muslim ibn Hajjaj ibn Muslim al Qusyairi an Naisaburi. He belonged to the Qushair tribe of the Arab clan Rabii’ah. He was born in 202 or 206 H (819 or 821 CE) in Nishapur, a town in Iran. His parents were religious people and so he was brought up in pious environment. Due to this situation, he spent all of his life as a pious and righteous person.

Imam Muslim travelled far and wide to collect the prophetic tradition in the countries of Arabia, Egypt, Iraq and Syria, and benefited
from the prominent prophetic tradition scholars of that time by attending
the lectures and classes of those learned person. His teacher included Ishaq
bin Rawaih, Ahmad bin Hanbal, Ubaiddullah Al-Qawariri, Qutaibah bin
Said, Abdullah bin Maslamah, Harmalah bin Yahya and others.
Afterwards he settled down at Nishapur, where he came into contact with
Imam Bukhari. Seeing the vast knowledge and deep insight of him in the
prophetic tradition, Imam Muslim remained attached with him until the
end of his life (www.dar-us-salam.com/authors/imam_muslims).

Imam Muslim compiled many books and treaties on prophetic
tradition. The most important of his works is the compilation of the
prophetic tradition collection Al-Jami ‘As-Sahih, which is famous by the
name of Shahih Muslim. Some scholars of prophetic tradition opine that in
some respect is the best and most authentic collection of prophetic
tradition. Imam Muslim collected 300,000 prophetic tradition, but after
critical study, he selected only 4,000 prophetic tradition for this collection.
Other contribution of Imam Muslim on the subject of prophetic tradition
are: Al-Kitab Al-Musnad Al-Kabir Alar-Rijkl, Al-Jami Al-Kabir, Kitab-ul-
Asma’ wal-Kuna, Kitab-ul’llal, Kitab-ul-Wahdan, etc (www.dar-us-
salam.com/authors/imam_muslims).

After all, a prophetic tradition is not neatly constructed in many
paragraph essay with a thesis statement at the beginning to tell us what it is
all about. In the prophetic tradition, especially is Shahih Muslim, there are
many prophetic tradition which contains figurative languages that can be analyzed. For example is in the Book of Prayer of Shahih Muslim:

Jabir b. “abdullah reported that the Messenger of Allah (may peace be upon him) said: The similitude of five prayers is like an overflowing river passing by the gate of one of you in which he washes five times daily. Hasan said:

No filthiness can remain on him.

The sentence “The similitude of five prayers is like an overflowing river passing by the gate of one of you in which he washes five times daily” is using the figurative language. The kind of the figurative language is simile because that sentence uses the word ‘like’. It shows something similar to something else. Here, the Prophet Muhammad p.b.u.h. informs the excellence of five prayers in purifying muslims from sin is like a person who washes five times daily in the river. There are no filthiness left after it. If someone performs five prayers continously, he can purify his soul and clean off his sins.

Ibnu Al Arabi (in Al Asqalani, 2002:337) said that the similitude in the prophetic tradition above means that every person can be filthy with the dirt on their body and their clothes, but it can be cleaned with the huge amount of water. So that is alike with the prayer which can also purify the people from the sins.
Based on the examples, the writer is greatly interested in doing his research dealing with the figurative language in Shahih Muslim. In this research, the writer wants to focus on the dominant figurative language used in Shahih Muslim especially in the Book of Faith. This study uses culture perspective to reveal the meaning of the prophetic tradition.

The writer takes prophetic tradition in Shahih Muslim which contains figurative language because it makes the writer be interested in the knowledge of prophetic tradition and its element in order to be understood by the writer and the readers in general. That’s why the writer intends to conduct a research of prophetic tradition entitling, “ANALYSIS OF FIGURATIVE EXPRESSION IN ENGLISH TRANSLATION OF PROPHETIC TRADITION IN SHAHIH MUSLIM: CULTURAL PERSPECTIVE”.

B. Previous Study

To prove the originality of his study, the researcher discusses previous studies that deal with figurative expression used in literary work done by students of Muhammadiyah University of Surakarta.

As far as the writer concerns, the research on figurative expression has been conducted by students. The first study is conducted by Agustin Dwi Ningrum, Muhammadiyah University of Surakarta (2009), entitled A Semantic Study on Figurative Language Used in the Westlife’s Album. She classifies the figurative language expression based on human perceptual
system and describing the contextual meaning of the figurative language expression used in Westlife song lyrics on Westlife album. After analyzing the data, the researcher found that figurative language used on Westlife’s album is dominated by personification as their creativity of mind expression. Besides, the writer also finds other of figurative language namely; hyperbole, simile, metaphor, and synecdoche. Westlife’s album uses several symbol of human perceptual system namely; being, energy, substance, object, animate, and human/man.

The second study is conducted by Winarni (2009), a student of Muhammadiyah University of Surakarta, entitled A Descriptive Study of Figurative Language in Evanescence’s Song. She classifies the figurative language expression based on Perrine theory’s and describing the contextual meaning of the figurative language expression used in Evanescence’s song album “Fallen”. After analyzing the data, the researcher found five types of figurative language in Evanescence’s song album namely: hyperbole, personification, metaphor, apostrophe, and simile. In the analysis of meaning of figurative language in Evanescence’s song album, the researcher classified it into thirteen kinds, there are: expressing desire, expressing desperate, expressing madness, expressing longing, expressing loneliness, expressing desperate, expressing sadness, expressing spirit, expressing hopelessness, expressing love, expressing curiosity, expressing fear expressing dissappointment, and expressing patience.
The third study is conducted by Dina (2008) from Muhammadiyah University of Surakarta. She conducted a study entitled *Analysis on Figurative Language Used in English Translation of Bukhori Hadith*. She classifies the figurative language expression based on Perrine theory’s and applies pragmatic context to describe the implicature. After analyzing the data, the researcher found the types of figurative language used in Bukhari Hadith are simile, metaphor, personification, and allegory. She also found that the implicature used in English translation of Bukhori Hadith cover the explaining, describing and also remaining. All of the implicature in her study belong to the conversational implicature.

The previous studies above are important to the writer because they enrich the writer’s understanding about his study and also help the writer to find the best references related to his study. In this study, the writer analyzes the prophetic tradition (*hadith*) by using cultural analysis focusing on prophetic tradition by Imam Muslim which contains figurative language. The similarity of this analysis is the figurative language while the differences are the objects being analyzed and the perspective of the study. However, the main intention of the writer conducted this study is in order to make deeper understanding about the topic.

C. Problem Statement

Identifying the problem is the most important thing to the researcher before conducting a research. In this study, the writer decides
some points which are going to be discussed. The problems are formulated as follows:

1. What are the types of figurative language used in English translation of prophetic tradition found in Shahih Muslim?
2. What are the types of meaning used in figurative expression in Prophet Muhammad’s utterances reflected in Shahih Muslim?
3. What are the implied meaning of figurative expression in Prophet Muhammad’s utterances reflected in Shahih Muslim by using cultural perspective?

D. Objectives of the Study

Based on the problem statements above, the objectives of the study are as follows:

1. To describe the types of figurative language used in English translation of prophetic tradition found in Shahih Muslim.
2. To describe the types of meaning used in figurative expression in English translation of prophetic tradition found in Shahih Muslim.
3. To describe the implied meaning of figurative expression in Prophet Muhammad’s utterances reflected in Shahih Muslim by using cultural perspective.
E. Benefit of the Study

The writer really hopes that his research on figurative language used in English translation of prophetic tradition in Shahih Muslim will have benefits to the readers. The benefits of the study will be divided into two benefits.

1. Academic benefits
   a. This research will be used as an academic reference by other researcher to conduct further research dealing with figurative language.
   b. This research is able to enrich the study of linguistic especially on English translation of prophetic tradition in Shahih Muslim and its contribution for English Department student particularly in learning about prophetic tradition (hadith).

2. Practical benefit
   a. The English Department students can recognize the figurative language used in English translation of prophetic tradition in Shahih Muslim especially in the Book of Faith, Book of Prayer, and Book of Knowledge.
b. The teacher can improve the student’s desire in deepening knowledge concerning to figurative language.

c. The future researchers can criticize and or complete this study to make it better and perfect.

d. The reader of prophetic tradition know the intention of figurative language and be able to understand the meaning behind the figurative languages revealed from the context which adheres it.

F. Research Paper Organization

The organization of this chapter is given in order to make the readers are able to understand the content of the paper. They are as follows:

Chapter I is introduction which consists of the background of study, the previous research, problem statement, objective of the study, limitation of the study, the benefit of the study and research paper organization.

Chapter II is the related theory. It deals with the notion of figurative language, arabic social background, notion of prophetic tradition, concept of culture and concept of meaning.

Chapter III is the research method. In this chapter, the researcher presents the type of research, object of the study, data and data source, method of data collection and technique of data analysis.
Chapter IV is research result. In this chapter the writer will present the data analysis and the findings.

Chapter V deals with the conclusion and suggestion.