CHAPTER I
INTRODUCTION

1.1 Background of The Analysis

A language is what the members of a particular society speak. When two or more people communicate with each other in speech, we can call the system of communication that they employ is language. Language plays a great role in our life. Human as social creatures uses language to build relationship each other, to express our reaction to certain situation and to represent our idea, thoughts, feelings, and emotions. It is specific ability for human being to communicate by using words and sequence of words, whereas the other living things can not.

Dinneen (1967:8) says, “Language is the sounds produced in speech which is connected with almost every fact of human life and communication”. In other words it may mean that most of the activities in our life recommend us to use language. When we are reading, writing, speaking and listening, they all need language. It is unpredictable how human’s life without language.

As the time goes by, nowadays, language is regarded as a science which called linguistics. It often called as “General linguistics”. Hartman and Stork (1972:132) say, “Linguistics is the field of study, and its object is language”. As we know, language as the object of linguistics is systematic and progressive. It is called systematic because language is not single system but consists of some sub-system; they are morphology, phonology, syntax, semantics, and pragmatics. Semantics is a branch of linguistics which concerns with the meaning in language. It becomes the central to the study of communication; and as communication becomes more and more a crucial factor in social organization, the need to
understand the meaning becomes more and more pressing. Meaning is unseparable part of language, therefore semantics has been part of linguistics. Semantics is the study of meaning, so meaning becomes the central to the study of communication.

Siregar (1992) said that meaning in semantics can be divided into two parts, literal and non-literal meaning. Literal meaning refers to the meaning of words according to common or dictionary usage. For example, *It is the time to feed the cats and dogs*. This phrase ‘cats and dogs’ is used in a literal sense, for the animals are hungry and it is time to eat. When the speaker means something different from his literal meaning of the words, or he has other intentions from the meaning of word he said, it is called non-literal meaning. For example, *Every night, the moon comes by just to say good night to me*. This sentence does not mean that the moon has legs to come and talk by saying good night but the speaker want to say that the moon always shines every night as the sign for me to sleep.

Non-literal meaning includes figure of speech or figurative expression. Beckson & Ganz (1975: 80) state “Figurative language is language which makes use of certain devices called figure of speech”. Figurative language used as the techniques for comparing dissimilar object, to achieve effects beyond the range of literal language. There are some kinds of figurative expression which commonly found in some texts; *Simile* is used to compare two different things which are regarded as the same. Explicitly signed with words ‘like’ or ‘as’. *Metaphor* is implicitly used as comparison between two unlike objects by substitute or identified one for another with omitted using ‘like’ or ‘as’. *Personification* is
used as comparison by giving human form, power and feelings to animal, objects or ideas. *Hyperbole* is statement which exaggerate from the real meaning. *Irony* expresses something different and opposite to the literal meaning. *Synecdoche* is expression which mention a part that represent the whole object or idea. *Metonymy* is expression by using name or character as the substitution of certain object.

The object of this thesis is taken from The Holy Bible. The Holy Bible is a book of Christian people as the way to study God’s precious message. As we know figurative expressions are universal to human communication. Every language, including biblical language, has them. While reading the Bible, Christian people find some difficulties to get the correct interpretation of the hidden meaning of a sentence and phrase. That is the reason why the writer would like to analyze the Scripture since the Book has non-literal meaning which semantically can be analyzed.

The Holy Bible consists of two big parts. They are Old Testament and New Testament. The Old Testament is believed as the basic to understand The New Testament. It consists of 39 chapters. While The New Testament consists of 27 chapters which tell us about the fulfillment of God’s promises.

In this thesis, the writer will analyze only one chapter of Holy Bible that is Matthew. Matthew is the beginning of the New Testament. It was composed by the 12 disciples of Jesus. This testament deals with the birth of Jesus from His birth to the resurrection. Matthew was written in a unique style of writing and also contains some figurative expression. For example, in Matthew 6:21 said,
“for where your treasure is, there will your heart be also”. The word ‘treasure’ in this sentence is reflected to our idea and affection. The figurative expression is present in this sentence. So, it is reasonable for the writer to take Matthew as the source of this thesis.

1.2 Problems of The Analysis

This analysis is a study of semantics, which focuses on the use of the non-literal meaning found in the Holy Bible. In this case the text that is being analyzed is ‘Matthew’.

In this analysis, the writer has some questions as the problem of the analysis:

a. What kinds of figurative expression which found in the Matthew?
b. What are the real meanings of the figurative expression found in the Matthew?
c. What are the frequencies of the figurative expressions in Matthew?

1.3 Objectives of The Analysis

Related to the problems of the analysis, the objectives of this analysis are:

a. to find out the types of figurative expression in Matthew,
b. to describe the real meaning of figurative expression in Matthew, and
c. to find out the frequency of figurative expression used in Matthew
1.4 Scope of The Analysis

In this thesis, the writer will make a limitation to obtain a clear and detail picture of the matter that is being analyzed. There are various figurative expression that can be found in literally works, but in this thesis the scope of the analysis is only the text which have figurative expressions in the book of Matthew. And the types of figurative expressions which will be analyzed in this thesis are simile, metaphor, hyperbole, metonymy, personification, synecdoche, and irony.

1.5 Significance of Analysis

Theoretically, this thesis can be useful for adding knowledge of the writer in interpreting the text to understand the real meaning of the Bible. Practically this thesis expected to contribute something useful to the readers who want to be major on language in terms of semantics, especially in non-literal meaning. Even the data that they will be analyzed is different from this thesis, it also can be as their review of related literature or as the basic to analyze in semantics’ point of view.

1.6 Method of the Analysis

In this thesis, the writer applies the library research by searching and collecting the references that contain and support topics from the library. While the data is taken from the Holy Bible especially Matthew which consists of 28 parts. As the first step, the writer reads the Matthew in Holy Bible then she notes
down the text about figurative expression which found in it. After that, the writer analyzes based on technique figure of speech.

As the method to analyze the data, the writer also used analytical descriptive method. In *Teori, Metode, dan Teknik Penelitian Sastra dari Strukturalisme Hingga Prostrukturalisme Perspektif Wacana Naratif* (2004:53), Kutha Ratna states that the analytical descriptive method is done by describing facts and continued by analyzing those facts. Etymologically, description and analysis means to elaborate. Nevertheless, analysis has been given another meaning not only to elaborate, but also to give the understanding and the clarification sufficiently.

1.7 Review of Related Literature

Hartman & Stork (1972) said that language is studied in linguistics. Linguistics is divided into some parts of discipline knowledge and one of them is semantics. Semantics is the study of meaning in language. As Leech (1974) said, “Semantics is central to the study of communication; and as communication becomes more and more a crucial factor in social organization, the need to understand it becomes more and more pressing. Semantics is also at the centre of the study of human mind-thought process, cognition and conceptualization”. In other words means that the process of human attempts to comprehend the nature of meaning also involves the mental ability by the use the reasoning and perception.

Siregar (1922) divided meaning into two major types. They are linguistic meaning and speaker meaning. In the case of non-literal meaning as a part of
speaker meaning, one of them is called figuratively. Saeed (1977:16) said that non-literal language is traditionally called figurative which is described including metaphor, metonymy, hyperbole, synecdoche, personification, and simile and irony.

Peranginangin (2008) in his thesis “An Analysis of Figurative Expressions in The Holy Bible: Hebrew”, concluded that there are 49 cases of the using of figurative expressions. There are 20 cases for metaphor, 9 cases for hyperbole, 5 cases of simile, 3 for synecdoche, 7 cases for irony, and 5 cases of personification. These findings show us that metaphor becomes the most dominant kinds of figurative expression that is used in Hebrew.