

## Metonim dalam Al-Quran

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### Abstrak

Kajian ini bertujuan untuk memerikan dan menjelaskan secara komprehensif makna metonim dalam Al-Quran dan relasi metonimik yang digunakan. Kajian ini berpegang pada teori metonimi Barat dan dilengkapi dengan teori metonimi Arab. Data penelitian berupa ayat-ayat yang mengandung metonim yang diperoleh dari dua puluh surat Al-Quran, yaitu al-Baqarah [2], Ali Imran [3], al-Nisa' [4], al-An'am [6], al-A'raf [7], al-Anfal [8], al-Taubah [9], Yusuf [12], al-Isra' [17], Thaha [20], al-Hajj [22], al-Mu'minun [23], al-Ruum [30], Lukman [31], Shad [38], al-Syura [42], al-Fath [48], at-Tahrim [66], al-Insan [76], dan al-'Alaq [96]. Dalam 20 surat tersebut ditemukan 52 metonim yang diklasifikasikan ke dalam dua kelompok: (i) metonim berupa nomina dan (ii) metonim berupa verba.

Berdasarkan analisis makna harfiah metonim dan makna metonimiknya, diketahui bahwa terdapat delapan relasi metonimik yang digunakan dalam Al-Quran, yaitu PART FOR WHOLE/WHOLE FOR PART, CONTAINER FOR CONTENT, PLACE FOR WHAT IS LOCATED THERE/WHAT IS LOCATED THERE FOR PLACE, CAUSE FOR EFFECT/EFFECT FOR CAUSE, TIME FOR PEOPLE, INSTITUTION FOR PEOPLE RESPONSIBLE, MATERIAL FOR OBJECT/OBJECT FOR MATERIAL, dan ATTRIBUTE FOR POSSESSOR. Dari delapan relasi tersebut, relasi PART FOR WHOLE (BAGIAN untuk KESELURUHAN) merupakan relasi yang paling banyak digunakan. Selain delapan relasi metonimik itu, ditemukan juga tiga relasi yang hanya terdapat dalam metonimi Arab, yakni relasi ALIYAH, relasi 'UMIJMZYAH, dan relasi WASFIYAH. Ungkapan metonimik dalam Al-Quran lebih banyak ditemukan dalam surat madaniyah daripada surat makkiyah, karena dari 1016 ayat madaniyah ditemukan 160 (15%) ayat yang mengandung metonim, sedangkan dari 1100 ayat makkiyah hanya ditemukan 90 (8%) ayat yang mengandung metonim.

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This study aimed to describe and explain comprehensively the metonym's meaning in the Quran and metonymic relations used. The study based on general metonymic theory and completed by the Arabic metonymy. The data used are in the form of verses containing metonyms which obtained from 20 Quranic surah, namely Al-Baqarah [2], Ali Imran [3], Al-Nisa' [4], Al-An'am [6], Al-A'raf [7], Al-Anfal [8], Al-Taubah [9], Yusuf [12], Al-Isra' [17], Thaha [20], Al-Hajj [22], Al-Mu'minun [23], Al-Ruum [30], Lukman [31], Shad [38], Al-Syura [42], Al-Fath [48], Al-Tahrim [66], Al-Insan [76], and Al-'Alaq [96]. In those 20 surah found 52 metonyms which classified into two groups: (i) metonyms in the form of noun and (ii) metonyms in the form of verb.

Based on the analysis of metonym's meaning, it is known that there are eight metonymic relations which are used in Quran, namely PART FOR WHOLE/WHOLE FOR PART, CONTAINER FOR CONTENT, PLACE FOR WHAT IS LOCATED THERE/WHAT IS LOCATED THERE FOR PLACE, CAUSE FOR EFFECT/EFFECT FOR CAUSE, TIME FOR PEOPLE, INSTITUTION FOR PEOPLE RESPONSIBLE,

MATERIAL FOR OBJECT/OBJECT FOR MATERIAL, and ATTRIBUTE FOR POSSESSOR. Among those eight relations, PART FOR WHOLE is the most applicable one. Besides those eight metonymic relations there are three more relations which are only found in the Arabic metonymy, namely &#256;LIYAH, ?UM&#362;MIYAH, and WA&#350;FIYAH. Metonymic expressions in Quran can be found more in madaniyah rather than makkiyah, because among 1016 madaniyah verses it is found 160 (15%) verses containing metonym. Meanwhile among 1100 makkiyah verses it is found 90 (8%) verses containing metonym.