AN ANALYSIS OF THE MEANING WOMEN IN THE NOVEL *MY SOUL IS A WOMAN* IN SEMANTIC STUDIES

SKRIPSI

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ABSTRACT

Muhammad Fauzi Adila. 1902050141P. "An Analysis of The Meaning Women In The Novel My Soul is a Woman In Semantic Studies" Skripsi. English Education Program of Faculty of Teacher Training and Education, University of Muhammadiyah Sumatera Utara. Medan. 2022.

This research discusses the meaning of women in the novel *My Soul is a Woman*. The objectives of the research are to categorize the meaning of women used in the novel *My Soul is a Woman*, analyze the realization of the meaning of women as manifested in the novel *My Soul is a Woman*, and explain the reasons for the meaning women in the novel *My Soul is a Woman*. The research on this thesis was carried out using description qualitative. The data were taken from the novel *My Soul is a Woman*. The data were analyzed and classified into three categories of meaning, namely denotative meaning, connotative meaning, and contextual meaning. There are 12 denotative meanings (21.05%), 26 connotative meanings (45.62%), and 19 contextual meanings (33.33%). The realization of the meaning of women using words, phrases, clauses, and sentences. Consists of 26 words (45.61%), 24 phrases (42.11%), clause 1 (1.75%), and sentence 6 (10.53%). The reason for the meaning of women was realized in two contexts, namely linguistic context, and social context, there are linguistic contexts 19 (33%) and social contexts 38 (67%). The meaning of women has been realized in the novel *My Soul is a Woman* because this research will produce a deep understanding of the meaning of women with semantic studies in the data used in this study. In addition, analyzing this novel can provide information for readers to care more and respect themselves as a women.

Keywords: *realization, meaning, and women*

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Assalamu'alaikum Warahmatullahi Wabarakatuh

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In writing this research entitled "*An Analysis of The Meaning Women In The Novel My Soul is a Woman In Semantic Studies*" to propose partial fulfillment of requirements for a bachelor's degree in the English Department. There are many obstacles faced by researchers in completing this research. without the help of others, it might be impossible to complete this research. Therefore, the researcher would like to thank his beloved parents for their prayers, advice, courage, moral and material support to complete this study. Then the researchers also want to thanks:

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Hopefully, this research can be useful for those who read the research and are interested in the topic. Researchers hope that this is not the last study, but the beginning of future research. Finally, the researcher realizes that this research is far from perfect even though the researcher has tried his best to complete this work. Therefore, constructive criticism, comments, and suggestions are highly expected for the further improvement of this research.

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Medan, 15 September 2022

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CHAPTER I

INTRODUCTION

A.   Background of the Study

Semantics is the branch of linguistics that is in charge of examining the meaning of the word, how to first open it, how its development, and what is going on change of meaning in the history of the language (Mulyono in Suwandi, 2008: 9). The word semantics was agreed as a term for the field of scientific language that discusses and learns about the meaning or meaning.

Semantics has an important role in linguistics, especially about meaning. Science semantics some things that need to be studied mainly lies in the meaning of a word. Assume that the meaning becomes part of the language, the semantics is part of linguistics who learn about the signs of linguistics with the things that are marked. The word semantics is defined as the science of meaning or meaning, which is one of the three-level analyses of language phonology, grammar, and semantics (Chaer, 1994: 2).

Various theories about semantics are associated with meaning, it can be stated that every word that has meaning or meanings is different from the concept of language. Because language is used for various activities and needs, the meaning of the language becomes various terms or different views. Various types of word meanings have been suggested by various linguistic or semantic books.

Chaer A (2009) divides the types of meaning as follows, Lexical Meaning, Grammar, Referential, and Non- Referential, Denotative, Connotative, Conceptual, Associative, Words, Terms, Idioms and Proverb Meanings, and contextual.

A word, when used in a piece of text, usually denotes only one meaning out of several meanings that it carries. Although we still don't know how this is the case, a common observation is that it is the context that determines the meaning of a word that should be considered based on the context of its meaning.

Meaning contextually is the meaning that is appropriate to the context in a sentence. According to Requezo, meaning contextually is that every time a linguistic expression is not to be construed as directly, we switched to the context to find some clue extra to get a sense of the right (2007, vol.7 (1), p. 171). That means the context is used here in the sense of broad because all things around a particular word have the potential to affect its meaning.

Many people cannot interpret a word, people can only interpret a word by word (Chaer, 2014). In a case study on the meaning of the word women, in the research of Mutlova Renata (2009). Semantic Reference to a Women: Linguistic Determinism and Male Dominance. Shows the meaning of the word women in semantic studies. The word women is related to the use of meanings that have many meanings. In general, women are considered (over)emotional, irrational, hysterical, passive, and more verbal. They tend to be more dependent than men. They have poorer visual abilities. When women are concerned, more importance

is attached to appearance, appearance, and beauty. There are often identified through male contacts and family relationships.

Research other a case study in the journal Tutur Nur Utami (2019) vol 3, no. 2, page 128, clicking analyze about the meaning of the word denotative and connotative word metaphor sexist Indonesia which results in getting every word has a meaning connotative and denotative metaphor sexist different. This research method is qualitative, especially content analysis. This method has two sources, namely primary sources and secondary sources.

Other research in the journal Puji Lestari (2008), vol 5, no 1, page 45. This article explores the role and status of women in the social system. The role and status of women in social status dap at reflected in the involvement of women was itself in various aspects of life which among others include the life of the field of home stairs, construction, family nucleus (extended family), and family within the meaning broad (nuclear family). As revealed in social life, there are elements of feminism, such as having love, compassion, compassion, obedience, patience, good prejudice, and self-sacrifice.

Therefore, based on the explanation above, in this study, the author intends to conduct an "Analysis of the Meaning of Women in *My Soul is a Woman* in a Semantic Study". My Soul is a Woman novel is a novel that tells about the point of view of the characters at the time of the Prophet and his companions about "Women". This novel contains a deep meaning about a women who was described at that time. This novel examines the meaning of women in the aspect of Islamic spirituality. The many meanings that describe women are the main issues taken in

analyzing the novel. The description of the meaning will be divided into several categories of meaning in order to categorize the embodiment of the meaning of women contained in the novel My Soul is a Woman. In this study, it is hoped that the dominant categories and meanings will be found in describing women in the novel My Soul is a Woman.

In-depth understanding is considered important information that will be the focus of research. This research has the motivation to examine the meaning of the word Women in the novel *My Soul is a Woman*. This study is expected to be useful to the readers or students of the Department of English Education to enrich their knowledge of them the meaning of the word in the science of semantics, giving them a much better and more clearly understand of the meaning of the word in the study of semantics. Hopefully, it can increase people's knowledge, especially in the meaning of words in semantics.

B.   The Identification of the Problem

Based on the background of the study, identification of the problem can be formulated as follows:

1. The embodiment of the meaning of women in the novel *My Soul is Women*.

2. The category to be used in the meaning of women in the novel *My Soul is Women*.

3. The dominance of the concept of women meaning in the novel *My Soul is Women*.

C.   The Formulation of the Problem

Based on the background of the study, the problems are formulated as follows:

1. What categories of meaning are used employed in the novel *My Soul is a Woman*?

2. How is the meaning of women linguistically realized?

3. Why is the meaning of women realized in the ways they are?

D.   The Objectives of the Study

With reference to the problems of the study, the objectives of the study are:

1. to categorize the meaning of women in the novel *My Soul is a Woman*,

2. to ascertain the realization of the novel *My Soul is a Woman,* and

3. to explain the reason on the way of the women in the novel *My Soul is a Woman*.

E.   The Scope of the Study

The scope of this research is semantics, and the limitation of this research is the category of the meaning of the word women in the novel *My Soul is a Woman* which focuses on denotative and connotative meaning, contextual meaning including linguistic context, and social context. There are 12 (twelve) chapters in the novel that are the focus of research, namely, Women and the Prophet, Women in Sufism, Women in the Qur'an and Hadith, Women or "Men of God": Soul

Education (Nafs), Old Women, Mother, Women as Embodiment of God, Bride, Women's Soul in Indo-Pakistani Poetry. The Odyssey of Sassi, Sohni Mehanwal and Omar Marui.

F.   The Significances of the Study

Findings of the study are expected to give theoretical and practical significance:

1.   Theoretical Significance

Theoretically, findings of the study are expected to:

1) enrich theories of language learning particularly is learning literature, and

2) become a reference for particular studies.

2.   Practical Significance

Practically, reader can better master semantics, especially the meaning of words, and increase understanding in interpreting a word both in writing and verbally.

CHAPTER II

REVIEW OF LITERATURE

A. Theoretical Framework

The theoretical framework aims to provide a valid concept in this study. These concepts help the researcher to narrow the scope of the problem, which leads to a better analysis of the theories. In this section, the research describes the theory of study in analyzing the meaning of the word Women in the novel *My Soul is a Woman*. It is necessary to study the theory related to the problem of the study.

1. Semantics

Semantics is the technical term used to refer to the study of meaning, and, since meaning is a part of language, semantics is a part of linguistic. Abdul Chaer (1994:284) said, "Semantic is language study which the object research is the language meaning". Unfortunately, meaning covers a variety of aspects of language, and there is no general agreement about the nature of meaning, what aspect of it may properly be included in semantics, or the way during which it should be described.

According to Kreidler (1998:3), Semantics is the systematic study of meanings, and Linguistic semantic is the study of how language organizes

and expresses meanings. In addition, semantics focuses on the meaning of

words, phrases, or sentences within the language. The meaning of phrases or

sentences depends on the meaning of the words and the structure. Semantics is quite important not just for those who want to communicate but also for better communication in society.

According to Geoffrey Leech (1981:I), in his book 'Semantics-The Study of Meaning' 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.

According to Kreidler (2002:3), Semantics is the systematic study of meanings, and linguistic semantics is the study of how languages organize and express meanings. It means that, meaning in linguistic semantic is needed to limit ourselves to the expression of meanings in a single language. Semantics is the study of meaning in language. Although it can be conceived as concerned with meaning in general, it is often confined to those aspects which are relatively stable and context-free.

In constructing a meaning, a word may have more than one meaning, not only literal but also based on the context of the word in a sentence. A context is determined in a set of meanings that corresponds to each sentence used in this context. Some words can find their meaning when they already inside the sentence. It is a word which bound with the context. It would have a meaning if the word was accompanied by other words in front or behind of the word.

Pateda (2010: 2), states that the semantic word is actually a technical term that refers to the study of meaning. Semantics is part of the structure of language that deals with meaning as objects of study are part of the language. Therefore, it can be concluded that semantic understanding is the branch of linguistics that studies the relationship between linguistic signs and the signify, or the branch of linguistics that studies meaning.

Therefore, in semantics, the meaning of the word must be well understood for instance, if we do not know what words in a sentence (or word) mean. For example, what it counts as the equivalent of the language concerned. (Huford and Halsey as quoted by Ridwan Nurlaela, 1983: 3) So that was why semantics was quite necessary and important to be learned. Palmer (1981: 1) said that semantics was a technical term used to refer to the study of meaning.

2. Meaning

Meaning involves the relationship among the words in the language, their referents in the real world. Kreidler stated that there are three disciplines are concerned with the systematic study of 'meaning' in itself: psychology, philosophy, and linguistics (Kreidler, 2002:2). Studies about meaning need more references and there are three disciplines that are concerned with the study of meaning.

Language is an important tool for a human beings to communicate with one another. The language, which is used by the human being as tools of communication, indicate a certain meaning. The word meaning is simply derived from the word mean. By paying attention to the definition above, the word meaning has a number of different notions and varieties since speakers, in expressing their ideas, mind, feeling, use a word to mean something different from what it denotes.

3. Types of Meaning

Because language is used for a variety of activities and purposes in society, its meaning evolves into various terms or points of view. Various books on linguistics or semantics have proposed various types of meaning names.

Chaer A (2009), divides the types of meaning as follows, the Meaning of Lexical, Grammatical, Referential and Non-Referential, Denotative, Connotative, Conceptual, Assosiatif, Words, Term, Idioms and Proverbs Meaning, and Contextual.

3.1. Denotative Meaning

Denotative is the original meaning, the meaning of origin, or the true meaning which is owned by a word. For example, said thin meaningful denotative which means "the state of one's body that is

smaller than normal size; said significant interest denotatif namely 'interest as us in the flower garden.

Denotative meaning is the meaning of some words or utterances written in the dictionary. It is always used when people want others to understand what they mean, because speakers will use words that they want the addressee to understand without having to think about the meaning or interpreting the words. Denotative meaning has similarities with lexical and conceptual meaning (Chaer: p. 292). According Harimurti in Mansoer Pateda book (2001) based on the denotative meaning is straightly designation on something outside the language or that are based on certain conventions. Hence, denotative meaning can be described as the literal meaning or the meaning of some words that can be found in the dictionary. Wilden (1987) mentioned that denotative can be described as a digital code, while connotative can be described as an analog code (p. 224). From his theory, it can be interpreted that people do not have to think when they use a digital clock since the number is already shown, while in an analog clock, people have to think first to know the time.

3.2.   Connotative Meaning

Connotative meaning is another meaning that is added to the denotative meaning was related to the value of a sense of the person or group of people who use the word.

Parera (2004) mentioned that connotative meaning is made by an idea or a certain meaning that is related to the spoken or written word (p. 97). Thus, when people mean something else that is implied in their speech, it is included as a connotative meaning. For example, when someone says 'time is money, connotatively, they do not mean that time is a thousand or five thousand rupiahs, but the connotative meaning is that time is something one has to spend wisely. There is a clear example of the denotative and connotative meaning of the term "mother" provided by Arp and Johnson (2009). Generally, this term is understood as a female parent; however, in a connotative context, it can be referred to as family, love, security, and comfort (p. 674). Therefore, to conduct a descriptive approach, it is important to learn and understand the meaning of denotative and connotative terms.

3.3.   Contextual Meaning

Semantics studies various meanings. One of them is contextual meaning. Contextual meaning is the real meaning of a lexeme or word or according to the context. The meaning can change according to the

user. The context in semantics can be influenced by the structure of the word or sentence that composes it. According to Pateda (2010:16), contextual meaning or situational meaning arises as a result of the relationship between speech and context.

Aminuddin (1988:92), explains contextual meaning as meaning that arises as a result of the relationship between social and situational contexts with the form of speech. In interpreting utterances or contexts as well as the relationship between the two, one must have knowledge and experience with respect to the referents referred to by the utterances as well as the harmony of the underlying context.

Contextual meaning is the meaning defined according to the context. According to (Chaer 2007 in Septiana: 2017), contextual meaning is the meaning of words or words in a particular context. The contextual definition is also a definition where the term is used by embedding it in a larger expression with a broader explanation. In this case, the context serves to support the clarity of meaning. Likewise (Palmer:1976) have said that word can have different meaning in a different distribution.

For example, the word "head", through the context can explain the meaning as "Grandma's head is filled with white hair" and "The headmaster gives gifts to students who excellent". The word "head" within the first sentence means the uppermost part of the body

covered with hair. While the word "head" within the second sentence means the top of a faculty.

Contextual meanings are often divided into meanings of the context of your time which explains meaning supported time context, supported place context which explains the meaning is predicated where the place something happen, and language context which explains the language use. Besides that, the context of things also greatly influences the meaning, like scared situation or enjoy things et al. So, it is often concluded that an equivalent word or an equivalent sentence when utilized in different situations or contexts will have different meanings.

According to Mansoer Pateda (2010: 116), contextual meaning could be regarded as a situational meaning. It appears as a result of the relationship between speech and context. Contextual meaning is the meaning according to the context.

3.3.1 Linguistic Context

Linguistic context refers to the context within the discourse, that is, the relationship between words, phrases, sentences, and even paragraphs. Yule (2010), mentions a linguistic context is a group of words partaking in a written text; such words affect what each individual believes the meaning of a word is.

In Halliday's view, the text is interpreted dynamically. Text is language who are carrying out specific tasks in the context of the situation (Halliday & Hasan, 1992:13). Text is an example of lingual interaction where people actually use language; anything said or written; in an operational context as distinguished from a citation context, such as words listed in a dictionary (Halliday, 1978:109). Texts are related to what people actually do, mean, and say in real situations. In communication and composition, context refers to the words and sentences that surround any part of a discourse and that help to determine its meaning.

3.3.2   Social Context

As a means of communication, language is used in society. Speakers of a language are bound by social rules that apply in the speech community. The language spoken cannot be separated from the social context, and therefore language has a social function. Social context is divided into cultural context and situational context.

Cultural context is a system of values and norms that represent beliefs in a particular culture. This value system includes everything that is believed to be right or wrong, good or bad, including within it is ideology, which concerns the social order that is generally accepted in the culture. The context of the situation is the immediate environment in which language is used.

According to Halliday (1985; 1994; Halliday & Hasan, 1985; Martin, 1992), the context of the situation affects the register (variety or style of linguistic expression) which consists of three aspects: *field* , *tenor*, and *mode*, which work simultaneously to form a contextual configuration or configuration of meaning.

In another formulation, Halliday argues that text is a semantic choice in a social context, a way of expressing meaning through spoken or written language (Sutjaja, 1990:74). This configuration will determine the form of linguistic expression and style of language or the overall meaning of a text, which in turn indicates the register that is used to realize the social process in the text.

B.   Previous Relevant Studies

There are several studies that have been conducted related to this research. The first is the Journal of Ni Wayan Swarniti (2021): *The Analysis of Semantics Meaning Found In Comments Of Instagram Account Of Info Denpasar*. This study identifies the types of meaning in semantics contained in comments on social media, especially on Instagram accounts. The data in this study are phrases, clauses, and sentences contained in the comments on the Denpasar Info Instagram account. Based on the analysis, found five types of meaning in the semantics of comments on the Instagram Info Denpasar account. They are conceptual meaning, connotative meaning, social meaning, affective meaning, and thematic meaning.

The second was conducted by Rulik Setiani (2020): *Denotative and Connotative Meaning Used In Writing Poetry*. This article aims to describe the use of denotative and connotative meanings in writing poetry. Meaning used in Poetry usually uses two meanings, namely denotative and connotative meanings, and denotative meaning is the literal meaning or the actual meaning of the word itself, while denotative meaning is the meaning that has emotional meaning and feelings from the word. By using the connotation or figurative language, poetry can be seen as more beautiful and contains an aesthetic effect. It is also used by poets to convey something indirectly as a variation in writing poetry.

Another research was conduted by Nur Khasanah (2020): *Makna Kontekstual Dalam Novel If Someday Karya Sifa Mermeida*. The purpose of this study is to describe the contextual meaning in the novel If Someday by Sifa Mermeida. This study uses a qualitative method with a descriptive elaboration. Research using reading and note-taking techniques. The results of the research from the novel if one day that the contextual meaning contained can make the content of the story more interesting. Contextual meaning can be known from markers in sentences such as context, place, an object that refer to the conversation of the situation.

Another study was conducted by Ekpenyong Tete Ekpe (2019): *A Lexico-Semantic Analysis of Style Features in Zaynab Alkali's The Stillborn, The Virtuous Women and The Descendants.* This paper explores style features from the lexico-semantic perspective in Zaynab Alkali's novels. The paper adopts the context of the situation and the contextual theory of meaning as its theoretical

framework. The data are drawn from three of Alkali's novels – The Stillborn (1984 henceforth TS), The Virtuous Women (1987 henceforth TVW), and The Descendants (2005 henceforth TD). These texts are selected, guided by their similar thematic and ideological concerns, which are the female experiences and the quest for self-actualization in a male-dominated society. The paper reveals Alkali's appropriation of collocation, idioms, the figure of speech, and lexical choices, at the lexico-semantic level of style to express the aforementioned themes.

C.   Conceptual Framework

The conceptual framework of this study aims to determine the meaning of the word Women contained in the novel *My Soul is a Woman*. This study focuses on the denotative, connotative, and conceptual meanings of words. At the end of the study, it will be found which type of word meaning is the most dominant in the novel. This conceptual framework is summarized in the visual illustration below.

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                        ┌─────────────────┐
                        │    Semantics    │
                        └─────────────────┘
                                │
                                ▼
                        ┌─────────────────┐
                        │    Meaning      │
                        └─────────────────┘
                                │
        ┌───────────────────────┼───────────────────────┐
        ▼                       ▼                       ▼
  ┌───────────┐           ┌───────────┐           ┌───────────┐
  │ Categories│           │Realization│           │  Reason   │
  └───────────┘           └───────────┘           └───────────┘
        │                       │              ┌──────┴──────┐
        ▼                       ▼              ▼             ▼
┌────────────────┐     ┌────────────┐   ┌──────────┐ ┌──────────┐
│1. Denotative   │     │1. Word     │   │Linguistic│ │  Social  │
│   Meaning      │     │2. Phrase   │   │ Context  │ │ Context  │
│2. Connotative  │     │3. Clause   │   └──────────┘ └──────────┘
│   Meaning      │     │4. Sentence │          │          │
│3. Contextual   │     └────────────┘          └────┬─────┘
│   Meaning      │            │                      │
└────────────────┘            │                      │
        │                     ▼                      │
        │              ┌─────────────┐               │
        └─────────────▶│  Findings   │◀──────────────┘
                       └─────────────┘
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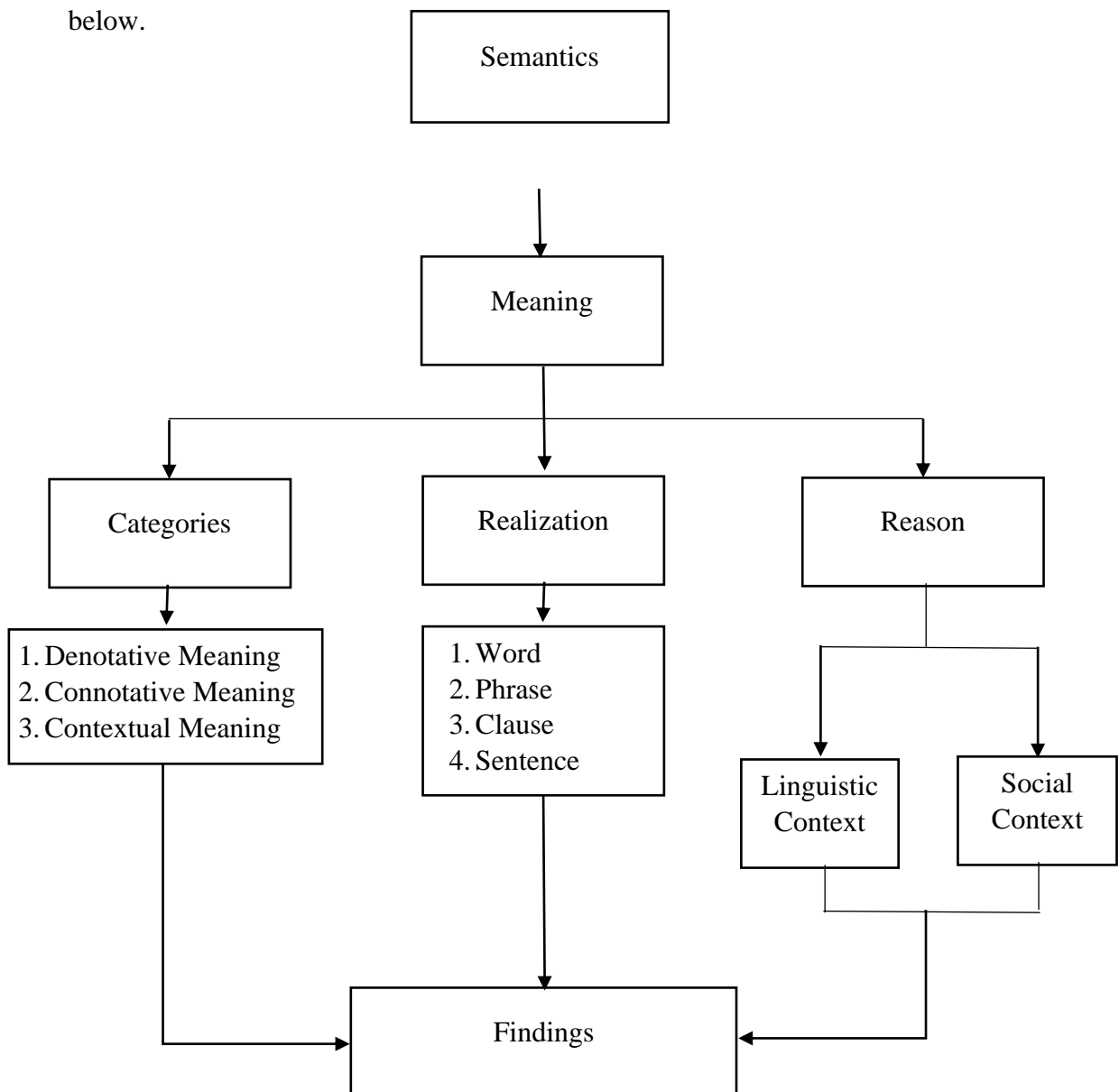
Figure 2. 1. Conceptual Framework

CHAPTER III

RESEARCH METHODOLOGY

A.   Research Design

This research was employed a qualitative descriptive method. Bogdan and Moelong define qualitative methodology as a research procedure that produces descriptive data in the form of written and spoken words or forms of policy action (Moeloeng, Lexy J. 2002:112). By using descriptive qualitative methods, the researcher wanted to analyze the "Women" meaning and classify the types of meaning in *My Soul is a Woman* novel. Qualitative data is employed for descriptive and historical research. The qualitative data is clarified in the form of sentences and analysis.

B.   Source of Data

The subject of this study used primary data. The data is taken from the novel My Souls Is a Women. Data analysis is focused on words and sentences that contain the meaning of the word *'women'* in the novel *My Soul is a Woman*. Researchers collect data about semantics and types of meaning in the novel *My Soul Is a Woman.*

C.   **Technique of Data Collection**

In this study, the method of data collection uses observation. Researchers collect data through novel reading techniques and choose sentences that contain the meaning of "Women" and classify the meanings found in the novel.

D.   **Technique of Data Analysis**

There are some steps to research qualitative research consistent with Miles and Huberman (2012):

1.   Data Reduction

Data reduction is a method employed by researchers in completing analyzes to stress, shorten, focus, discard things that are not important and organize data in such how that they can draw conclusions or obtain main findings. the method continues until the ultimate report is complete.

2.   Data Display

In order to get an obvious picture of the general data, which within the end are going to be ready to draw conclusions, the researcher tries to compile it into a good and clear presentation of the info in order that it is often understood.

3.   Drawing and verifying conclusion

In this study, data selection conclusions have started from the initial process of obtaining data. Because the researcher is a component of the research instrument, order that each data has been checked for accuracy and validity.

CHAPTER IV

DATA ANALYSIS, FINDINGS AND DISCUSSION

A.   Data

The data of this study were collected from the manuscript of Annemarie Schimmel's novel *My Soul is a Woman*. The text was selected to find out the relevant categories of meaning. Then the data were analyzed with reference to categories of meaning.

B.   Data Analysis

1.   Categories of Meanings found in the Novel *My Soul is a Woman*

After being collected and identified, the data were classified according to the theory of Chaer A (2009), dividing the types of meaning as follows, Denotative, Connotative, Conceptual, Associative, Words, Terms, Idioms and Meaning of Proverbs, and Contextual. This study was taken from 12 chapters consisting of 256 pages which were divided into ten finding intervals. There were 57 meanings found. As presented in the appendix of this study. The number of meaning categories is shown in the following table:

Table 4. 1. Category of Meaning

No.	Categories of Meaning	Number	Persentages (%)
1.	Denotative Meaning	12	21.05
2.	Connotative Meaning	26	45.62
3.	Contextual Meaning	19	33.33
	Total	**57**	**100**

From table 4.1, it was found that there were 57 meanings of the word women in the novel *My Soul is a Woman*. In terms of word meaning category, with Denotative meaning 12 (21.05%), Connotative meaning 26 (45.62%), and Contextual meaning 19 (33.33%). This shows that Connotative meaning is the dominant category of meaning in describing the meaning of the word women in the novel *My Soul is a Woman*. Further explanation regarding the meaning of the word "women" is used in the novel *My Soul is a Woman*.

1.1. Denotative Meaning

Detonative meaning is the original meaning or the actual meaning possessed by a word, or several words that are usually written in dictionaries. People use denotative meanings to make other people understand without having to think about the meaning or interpret the words. Based on the data that the researchers have examined, it was found that there were 12 (20.69%) detonative meanings. The following texts are examples of denotative meaning.

a. *Zahra,'The Briliant'* (Appendix 1, No. 1)

b. *The kindest women, 'khairunnisa'* (Appendix 1, No. 5)

c. *Old women* (Appendix 1, No. 7)

d. *The gopis (cowherd girls)* (Appendix 1, No. 9)

e. *Nafs Lawwamah 'The soul that rebukes'* (Appendix 1, No. 11)

From the example above, we can see that the denotative meaning found is in accordance with the actual meaning which can contain positive or negative meanings about women.

1.2. Connotative Meaning

Connotative meaning is another meaning that is added to the denotative meaning related to the value created by certain ideas or meanings related to the spoken or written word. Based on the data that the researchers have examined, it was found that there were 26

(45.62%) connotative meanings used by the author in the novel *My Soul is a Woman*. The following texts are examples of connotative meaning.

a. *Allah has made me love from your world women and fragrances, and happiness for my eyes in prayer.* (Appendix 1, No. 13)

> 'The implied meaning of the women is the embodiment of fragrance and happiness'

b. *Kalimmi ya Humaira, 'Talk to me, my rosy little girl'* (Appendix 1, No. 15)

> 'Referring to Aisyah, the wife of the Prophet Muhammad SAW who is said to be a little girl who has a blushing face, that is the affectionate call of the Prophet Muhammad to Aisyah'

c. *Mother of spiritual* (Appendix 1, No. 19)

> 'Referring to Fatimah bint Al-Mutsannah, a women described by the theosophist Ibn 'Arabi as a women who fulfills all her desires according to Surah Al-Fatihah, is not disturbed by worldly matters and is always happy to praise the majesty of God and became his mother in learning about Islam'

d. *God's man* (Appendix 1, No. 22)

'Mystics describe a women who walks in God's path as not a women, but a "man". This is also supported in the early tradition of the Indian Chisyti order Fatima (Indarpal), a women who was exalted for her high piety and spiritual gifts, was described as "a man sent to earth in the physical form of a women"'

e. *Sun of lovers* (Appendix 1, No. 31)

'Meaning of a pious young girl, who left the world to surrender herself to the spiritual life'

From the example above, we can see that the connotative meaning found has a broad and implied meaning that is different from the actual meaning.

1.3. Contextual Meaning

Contextual meaning is the meaning defined according to the context or words in a particular context whose context serves to support the clarity of meaning. Based on the data that the researchers have examined, it was found that there were 19 (33.33%) contextual meanings as shown in the following examples.

a. *Mother of the Faithful* (Appendix 1, No. 39)

'The meaning of mother for believers'

b. *Men's Crown* (Appendix 1, No. 41)

'Referring to Rabi'ah, the slave girl who had been freed from Basrah. Contained (anecdotally) the meaning of a girl who was superior to many men'

c. *Singer slave girl* (Appendix 1, No. 44)

'The most expensive group of slaves'

d. *[Women] are clothes to you, just as you are clothes to them* (Appendix 1, No. 46)

'The meaning of women here implies that women are clothes which are the alter ego, which is the object that is most closely related to human personality'

e. *The chocolate* (Appendix 1, No. 55)

'Refers to Bilqis, queen of South Arabia'

2. Realization of meaning found in the novel *My Soul is a Woman*

Dealing with the second research question in this study is the realization of meaning in the novel *My Soul is a Woman*. The language component is the language element or part of the whole language. Every language has many words. And each of these words can refer to whatever they want. One of the components of language is words. Words are a collection of alphabets (A-Z) that form a certain meaning or meaning. In addition to words, there are also phrases, in which a phrase is a group of words that form a meaning, there is also a clause which means part of a sentence consisting of a

combination of words including a subject and a verb, and finally, a sentence, which means a combination of words that form a meaning. consisting of a subject and a predicate. This study found the realization of meaning in the novel *My Soul is a Woman* which is summarized in the table below.

Table 4. 2. Realization of Meaning

No.	Categories of Realizazion	Number	Persentages (%)
1.	Word	26	45.61
2.	Phrase	24	42.11
3.	Clause	1	1.75
4.	Sentence	6	10.53
	Total	**57**	**100**

From the table. 4.2., it can be seen that the types of meaning can be found in the form of words, phrases, clauses, and sentences in the novel *My Soul is a Woman*. The frequency of words found was 26 (45.61%), Phrases were 24 (42.11%), clause 1 (1.75%), and sentence 6 (10.53%).

It is seen that the realization of the meaning found in the novel *My Soul is a Woman* uses a lot of words that contain meaning about women. Based on the data above, the researcher analyzes how the realization of the meaning used in the novel *My Soul is a Woman* is as following :

1. An example to show that Meaning is embodied in **Word**.

   a. *Ma'shumah, (Terlindungi dari Dosa)* (Appendix 1, No.4)

      'Ma'shumah, (Protected from Sin)'

   b. *abd* (pelayan, budak) (Appendix 1, No. 10)

'abd, (servant, slave)'

c. *Wanita terbaik (Khairan-nisa)* (Appendix 1, No.14)
   'The Best Women (Khairan-nisa)'

The example above shows a meaning realized in a word containing an actual definition.

2. An example to show that Meaning is embodied in **Phrase**.

a. *Wanita tua* (Appendix 1, No.7)

   Menggambarkan seorang wanita yang sudah tua (kadang-kadang juga tema mengenai janda yang lemah) mempunyai makna lain positif dalam tradisi Islam)

   'Old women'

   'Depicting an old women (sometimes also the theme of a weak widow) has another positive meaning in Islamic tradition'

b. *Ibu Kaum Miskin* (Appendix 1, No.20)

   Seorang wanita tua ahli mistik tingkat tinggi dengan intuisi luar biasa)

   'Mother of the Poor'

   'A high-level mystic old women with extraordinary intuition'

The example above shows the meaning embodied in a phrase that contains a definition that describes the current situation.

3. An example to show that Meaning is embodied in **Clause**.

a. *Jika mereka jatuh ke bumi, berubah menjadi jagung. Jika mereka jatuh ke laut, mereka berubah menjadi mutiara.* (Appendix 1, No.18

Bermakna kepada para wanita shaleh yang menyerahkan diri

sepenuhnya pada kecintaan terhadap Tuhan))

'If they fall to earth, turn into corn. If they fall into the sea, they turn into pearls'

'It means pious women who surrender themselves completely to the love of God'

The example above shows the meaning contained in the clause, which is a figure of speech that describes a women's privilege.

4. An example to show that Meaning is embodied in **Sentence**.

a. *Ketika kau melihat kekasihmu, duduklah didepannya seperti cermin* (Appendix 1, No.30)

   Bermakna bahwa cermin diibarakan dengan atrtibut feminin yang mana adalah wanita itu sendiri

   'When you see your lover, sit in front of him like a mirror'

   'It means that the mirror is likened to a feminine attribute which is the women herself'

b. *[Kaum wanita] itu adalah pakaian bagimu, sebagaimana kamu adalah pakaian bagi mereka* (Appendix 1, No.46)

   Makna kaum wanita disini mengandung makna wanita adalah pakaian yang merupakan alter ego, yaitu objek yang paling erat terkait dengan kepribadian manusia

   '[Women] are clothes to you, just as you are clothes to them'

   'The meaning of women here implies that women are clothes which are the alter ego, which is the object that is most closely related to human personality'

The example above shows the meaning contained in the sentence, which is the words of the Prophet Muhammad, which were narrated by the companions as outlined in the form of this novel.

3.   Realization of women in the novel *My Soul is a Woman*

Based on the third research question in this study is the reason for the meaning of women in the novel *My Soul is a Woman*. According to Halliday's view, the text is a language that is carrying out specific tasks in the context of a situation (Halliday & Hasan, 1992:13). Text is an example of lingual interaction where people actually use language; whatever is said or written; in an operational context as distinguished from a citation context, such as words listed in a dictionary (Halliday, 1978: 109). Texts are related to what people actually do, mean, and say in real situations.

In another formulation, Halliday argues that text is a semantic choice in a social context, a way of expressing meaning through spoken or written language (Sutjaja, 1990:74). This configuration will determine the form of linguistic expression and figurative language or the overall meaning of a text, which in turn indicates the registers used to realize social processes in the text.

This study finds the realization of reason meaning in the novel *My Soul is a Woman* which is summarized in the table below.

Table 4. 3. Realization of Women

No.	Categories of Context	Number	Persentages (%)
1.	Linguistics Context	19	33
2.	Social Context	38	67
	Total	**57**	**100**

From table 4.3.. It can be seen How to interpret women is found in the linguistic context and social context in the novel *My Soul is a Woman*. The frequency of linguistic context was found to be 19 (33%), and social context 38 (67%).

The realization of meaning that we can see in the novel *My Soul is a Woman* uses many forms from the social context to describe the meaning of women. Based on the data above, the researcher analyzes whether the reasons for the realization of meaning used in the novel *My Soul is a Woman* are as follows:

1. An example to show that Meaning is embodied in **Linguistics Context**

   a. *Zahra, (Yang Cemerlang)* (Appendix 1, No.1)

      'Zahra, (The Briliant)'

   b. *Wanita paling baik, (khairunnisa)* (Appendix 1, No.5)

      'The kindest women, (khairunnisa)'

    c. *Nafs Lawwamah, (Jiwa yang menegur)* (Appendix 1, No.11)

       'Nafs Lawwamah (The soul that rebukes)'

2. An example to show that Meaning is embodied in **Social Context**

    a. *Kalimmi ya Humaira, 'Talk to me, my rosy little girl'* (Appendix 1, No.15)

      − Referring to Aisyah, the wife of the Prophet Muhammad SAW who is said to be a little girl who has a blushing face, that is the affectionate call of the Prophet Muhammad to Aisyah.

    b. *Mother of spiritual* (Appendix 1, No.19)

      − Referring to Fatimah bint Al-Mutsannah, a women described by the theosophist Ibn 'Arabi as a women who fulfills all her desires according to Surah Al-Fatihah, is not disturbed by worldly matters and is always happy to praise the majesty of God and became his mother in learning about Islam.

    c. *Men's Crown* (Appendix 1, No.41)

      − Referring to Rabi'ah, the slave girl who had been freed from Basrah. Contained (anecdotally) the meaning of a girl who was superior to many men.

4. Research Findings

1. The meaning category of women in the novel *My Soul is a Woman*

    Based on the data analysis that the researchers did, the meaning of the word women in the novel *My Soul is a Woman* is categorized into three meanings, namely; denotative meaning, connotative meaning, and

contextual meaning, with the percentage of Denotative meaning of 12 (21.05%), Connotative meaning 26 (45.62%), and Contextual meaning 19 (33.33%). The division of this category aims to divide the meaning based on the type of meaning. Based on the findings, the researcher found that connotative meaning has the largest percentage used in describing the meaning of the word women in the novel *My Soul is a Woman*.

2. The realization of women in the novel *My Soul is a Woman*

The embodiment of the meaning of women in the novel is used in the form of words, phrases, clauses, and sentences. The researcher found that the comparison of the use of the word women written by the author in the novel *My Soul is a Woman* contained 26 words (45.61%), Phrase 24 (42.11%), clause 1 (1.75%), and sentence 6 (10.53%).

The percentage above shows that the data found in the realization of the meaning of women in the novel *My Soul is a Woman* is used in the form of words, where the words are mostly used by the author to describe the meaning of women as a whole. and a clear way without containing any double or literal words in it.

3. The reason of the way meaning women in the Novel *My Soul is a Woman*

The reason for the embodiment of the meaning of women in the novel is used in two different contexts, namely the linguistic context and the social context. The researcher found that the comparison of the use of the word women written by the author in the novel *My Soul is a Woman* was 19 (33%) in the form of linguistic context and 38 (67%) in the form of social context.

The percentage above shows that the data found in the meaning of the word women in the novel *My Soul is a Woman* is mostly used in everyday social contexts in people's lives. This is reflected because the depiction of women in the novel written by the author is the values of the paradigm of the social life of Muslim women in that time.

5.   Discussion

The purpose of this study is to categorize the meaning of women in the novel *My Soul is a Woman*, analyze the realization of women in the novel *My Soul is a Woman*, and explain the reasons why women are embodied in the novel *My Soul is a Woman*. This reason is following the research because it will produce a deep understanding of the meaning of women in the data used in this study. Therefore, the novel *My Soul is a Woman* uses many depictions of women to explain what women mean.

The meaning of women is the focus of this study because the meaning of women has various meanings that are closely related to the depiction of

women in this novel. The novel, written by Annemarie Schimmel, aims to make women in this era aware of their nature and privileges as individuals and in social life. Each chapter in the novel, *My Soul is a Woman* tells the stories of women from the time of the Prophet Muhammad SAW, the privilege of the wife of the Prophet Khadijah, and her daughters. In another chapter, the author tells the story of a women named Rabi'ah. She was a slave girl who became the crown of men because her obedience to her god made her superior to many men. Another story of a women who dedicated her life solely to the worship of her creation made her the Spiritual Mother of the theosophist Ibn 'Arabi, praising the majesty of God and making her a mother in the study of Allah's religion. The stories described by the author give us an idea of how noble a women was at that time, and how they surrendered everything only to their god.

Annemarie Schimmel explained that if women were as depicted in her novels, then women would be liked over men. For the feminine gender is not a disgrace to the sun, and the masculine gender is not an honor to the moon.

In this case, the researcher wants to realize that women should respect themselves more as individuals, and social beings. Especially for Muslims, women must be more aware to respect themselves and surrender everything only to Allah SWT.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

After analyzing the data, the following conclusions are drawn.

(1) The researcher analyzed the meaning of women (Denotative meaning, Connotative meaning, and Contextual meaning) in the novel *My Souls Is Women*. It can be seen that the researcher found 57 meanings of the word women in the novel *My Soul is a Woman*. Judging from the category of word meaning, with Denotative meaning 12 (21.05%), connotative meaning 26 (45.62%), and Contextual meaning 19 (33.33%). This shows that connotative meaning is the dominant category of meaning in describing the meaning of the word women in the novel *My Soul is a Woman*.

(2) We can see how the realization of meaning in the novel *My Souls Is a Women*. The realization can be seen that the types of meaning can be found in the form of words, phrases, clauses, and sentences in the novel My Souls Is a Women. The frequency of words found was 26 (45.61%), phrases 24 (42.11%), clause 1 (1.75%), and sentence 6 (10.53%). The dominant meaning realization depicted in the novel *My Soul is a Woman* is the depiction of meaning using words.

(3) Reasons that can be seen in how to interpret women are found in the linguistic context and social context in the novel *My Soul is a Woman* with a linguistic

context frequency of 19 (33%), and a social context of 38 (67%). The embodiment of meaning that we can see in the novel *My Soul is a Woman* uses many forms of social context to describe the meaning of women.

Therefore, the meaning of women in the novel *My Soul is a Woman* uses connotative meaning as the embodiment of meaning in the form of words that describe women's lives in a social context.

B. Suggestion

In relation to the conclusions, suggestions are staged as the following.

(1) Suggested further research using more data sources. Stating research has the potential to support or contradict this research about a meaning.

(2) English Department students are advised to learn more about meaning, so that they can better understand the meaning of a word, especially in semantic studies.

(3) For other researchers, it is hoped that the results of this study will become a very useful reference for them in conducting research related to the same research. For the readers are advised to know how and why the embodiment of meaning is important in semantic studies and take lessons from the discussion that women are honorable people and it is obligatory for you to respect yourself more to be a women who is loved by Allah SWT.

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APPENDICES

APPENDIX 1

REALIZATION OF MEANING

No.	Item	Page	Type of Meaning	Type of Realization	Type of Context Meaning
1.	Zahra, 'Yang Cemerlang' *Zahra,'The Briliant'*	66	Denotative Meaning	Word	Linguistic Context
2.	Batul, 'Perawan' *Batul, 'The Virgin'*	66	Denotative Meaning	Word	Linguistic Context
3.	Kaniz, 'Gadis' *Kaniz,'The Girl'*	66	Denotative Meaning	Word	Linguistic Context
4.	Ma'shumah, 'Terlindungi dari Dosa' *Ma'shumah, 'Protected from Sin'*	66	Denotative Meaning	Word	Linguistic Context
5.	Wanita paling baik, 'khairunnisa' *The kindest women, 'khairunnisa'*	78	Denotative Meaning	Word	Linguistic Context
6.	Baci, 'Saudari'	84	Denotative Meaning	Word	Linguistic Context

	Baci, 'Sister'				
7.	Wanita tua – Menggambarkan seorang wanita yang sudah tua (kadang-kadang juga tema mengenai janda yang lemah) mempunyai makna lain positif dalam tradisi Islam *Old women* – *"Depicting an old women (sometimes also the theme of a weak widow) has another positive meaning in Islamic tradition"*	131	Denotative Meaning	Phrase	Linguistic Context
8.	Al-Munajjimah, 'astronom (atau astrolog) wanita' *Al-Munajjimah, 'female astronaut (or astrologer)'*	143	Denotative Meaning	Word	Linguistic Context
9.	Para gopi (gadis gembala sapi) *The gopis (cowherd girls)*	180	Denotative Meaning	Word	Linguistic Context
10.	*'abd'*, 'pelayan, budak' – Pada padanan feminimnya , kata *'ubudiyyah'* menjadi pelayan adalah esensi sejati kebebasan dan kualitas utama seseorang, maka menjadi *'abduhu'*, 'budak-Nya (Tuhan)' merupakan tahapan tertinggi dan mulia bagi jiwa yang mencinta (wanita sebagai pelayan) – *'abd', 'servant, slave'*	186	Denotative Meaning Or Contenxtual Meaning	Word	Linguistic Context

			Denotative Meaning	Word	Linguistic Context
	The feminine equivalent, the word 'ubudiyyah' being a servant is the true essence of freedom and the main quality of a person, then being an 'abduhu', 'His slave (God)' is the highest and noble stage for the soul who loves (women as servants).				
11.	*Nafs Lawwamah*, 'Jiwa yang menegur' − Teguran kepada Sassi yang sembrono memusatkan perhatian sepenuhnya kepada sang kekasih (Punha) dan melupakan Tuhannya. *Nafs Lawwamah 'The soul that rebukes'* − *A rebuke to the reckless Sassi focusing her full attention on her lover (Punha) and forgetting his God.*	209	Denotative Meaning	Word	Linguistic Context
12.	Dhobi, 'Tukang cuci' − Orang yang mencinta mengetahui bahwa semua siksaan yang dikirimkan orang yang dicintainya dimaksudkan semata-mata untuk menyucikan dirinya, dia menerimanya sebagai keberuntungan dan kebahagiaan. *Dhobi, 'Laundress'* − *The person who loves knows that all the torments that his loved one sends are meant solely to purify himself, he accepts it as good luck and happiness.*	221	Denotative Meaning Or Contenxtual Meaning	Word	Social Context

13.	Allah telah membuatku menyayangi dari duniamu kaum wanita dan wewangian dan kebahagiaan bagi mataku adalah ketika sholat. – Makna tersirat wanita itu sebagai perwujudan wewangian dan kebahagiaan *Allah has made me love from your world women and fragrances, and happiness for my eyes in prayer.* – *The implied meaning of the women is the embodiment of fragrance and happiness*	61	Connotative Meaning	Sentence	Social Context
14.	Wanita terbaik ,'Khairan-nisa' – *The Best Women, 'Khairan-nisa'*	62	Connotative Meaning	Word	Social Context
15.	*Kalimmi ya Humaira*, 'Bicaralah padaku, gadis kecilku yang kemerah-merahan' – Mengacu kepada Aisyah, istri Nabi Muhammad SAW yang disebut sebagai gadis kecil yang memiliki pipi/wajah yang kemerah-merahan, yang merupakan panggilan sayang Nabi Muhammad SAW kepada Aisyah. *Kalimmi ya Humaira*, *'Talk to me, my rosy little girl'* – *Referring to Aisyah, the wife of the Prophet Muhammad SAW who is said to be a little girl who has a blushing face, that is the affectionate call of the*	63	Connotative Meaning	Phrase	Social Context

	Prophet Muhammad to Aisyah.				
16.	Pemilik dua cahaya − Mengacu kepada Utsman bin Affan yang menikahi kedua anak Nabi Muhammad, yaitu Ruqayyah dan Ummu Kultsum yang disebut sebagai dua cahaya. *Owner of two lights* − *Refers to Uthman bin Affan who married the two children of the Prophet Muhammad, namely Ruqayyah and Ummu Kultsum who are called the two lights.*	65	Connotative Meaning	Phrase	Social Context
17.	Dalam sebuah tafsir menyatakan bahwa kata, "kaum wanita" mengacu secara khusus kepada Aisyah, "kebahagiaan bagi mataku" dikatakan sebagai acuan untuk Fatimah, yang sedang asyik sholat pada saat itu. Dan "wewangian" sering dikaitkan dengan unsur feminin yaitu kaum wanita. − *According to one interpretation, "women" refers specifically to Aisyah, while "happiness to my eyes" refers to Fatimah, who was busy praying at the time. And "fragrance" is frequently linked to feminine elements, i.e. women.*	69	Connotative Meaning	Sentence	Social Context
18.	Jika mereka jatuh ke bumi, berubah menjadi jagung. Jika mereka jatuh ke laut, mereka berubah menjadi mutiara.	75	Connotative Meaning	Clause	Social Context

	– Bermakna kepada para wanita shaleh yang menyerahkan diri sepenuhnya pada kecintaan terhadap Tuhan. *If they fall to earth, turn into corn.* *If they fall into the sea, they turn into pearls.* – *It means pious women who surrender themselves completely to the love of God.*				
19.	Ibu Spiritual – Mengacu pada Fatimah binti Al-Mutsannah, seorang wanita yang digambarkan oleh teosofis Ibn 'Arabi sebagai wanita yang memenuhi seluruh keinginannya sesuai dengan surah Al-Fatihah, tidak terganggu oleh hal dunia dan selalu bergembira memuji-muji keagungan Tuhan. *Mother of spiritual* – *Referring to Fatimah bint Al-Mutsannah, a women described by the theosophist Ibn 'Arabi as a women who fulfills all her desires according to Surah Al-Fatihah, is not disturbed by worldly matters and is always happy to praise the majesty of God.*	85	Connotative Meaning	Pharse	Social Context
20.	Ibu Kaum Miskin – Seorang wanita tua ahli mistik tingkat tinggi dengan intuisi luar biasa.	85	Connotative Meaning	Phrase	Social Context

	Mother of the Poor − *A high-level mystic old women with extraordinary intuition*				
21.	*Bengalam*, 'Penyihir wanita dari Bengal' − Dimaksudkan kepada seorang pelacur tua yang merobek-robek salinan Al-Qur'an dan merekatkan robekan-reobekan tersebut diatas keriput-keriputnya (tubuhnya) agar bisa tampil anggun. *Bengalam, 'Witch lady from Bengal'* − *It refers to an old prostitute who tore a copy of the Qur'an and glued the tears over her wrinkles (her body) in order to appear graceful.*	119	Connotative Meaning	Word	Linguistic Context
22.	Pria Tuhan − Para ahli mistik menggambarkan seorang wanita yang berjalan di jalan Tuhan bukanlah seorang wanita, melainkan seorang "Pria". Hal ini didukung pula dalam tradisi awal ordo Chisyti India Fatima atau Indarpal, seorang wanita yang diagungkan karena ketakwaan dan karunia spiritualnya yang tinggi, digambarkan sebagai "seorang pria yang dikirim ke bumi dalam bentuk fisik seorang wanita. *God's man* − *Mystics describe a women who walks in God's path as*	124	Connotative Meaning	Phrase	Social Context

	not a women, but a "man". This is also supported in the early tradition of the Indian Chisyti order Fatima (Indarpal), a women who was exalted for her high piety and spiritual gifts, was described as "a man sent to earth in the physical form of a women".				
23.	Ibu – Tersirat makna "kelembutan Ibu berasal dari Tuhan, merupakan kewajiban suci dan tugas mulia bagi kita untuk berbakti kepadanya" *Mother* – *The meaning of "Mother's tenderness comes from God, it is a sacred duty and a noble duty for us to worship her"*	144	Connotative Meaning	Word	Linguistic Context
24.	Dia [Ibu] adalah "seorang wanita yang telah berhasil menggapai Tuhan, seseorang Rabi'ah di zamannya, kebanggaan kaum wanita di dunia" – *She [Mother] is "a women who has succeeded in reaching God, a Rabi'ah in her day, the pride of women in the world"*	144	Connotative Meaning	Sentence	Linguistic Context
25.	"Para wanita ramah" – Bermakna kiasan-kiasan yang menunjuk pada unsur feminin-ilahi adalah malaikat-malaikat yang berjalan mengitari Tahta (Ka'bah)	158	Connotative Meaning	Word	Social Context

	"Friendly ladies" − *Meaningful figures that refer to the divine-feminine element are the angels walking around the Throne (Ka'bah)*				
26.	"Gadis-gadis yang ramah" − Ibn Arabi memaknai "gadis-gadis yang ramah" sebagai bentuk kebijaksanaan Ilahi yang membuat hari sang ahli makrifat gembira. *"Friendly girls"* − *Ibn Arabi interprets "friendly girls" as a form of divine wisdom that makes the day of the makrifat happy.*	158	Connotative Meaning	Phrase	Social Context
27.	"wanita-wanita cantik" − Juga mengandung makna "nama-nama Tuhan yang mendorong (syair CLIV 2, XXVI 1) *"pretty women"* − *Also contains the meaning of "the names of God that encourage (syair CLIV 2, XXVI 1)*	158	Connotative Meaning	Phrase	Social Context
28.	Wanita-wanita yang menawan − Dimaksudkan untuk dipahami sebagai "gagasan-gagasan Ilahi"	158	Connotative Meaning	Phrase	Social Context

	Charming ladies − *Meant to be understood as "Divine ideas"*				
29.	Langit itu maskulin dan bumi adalah seorang wanita; apapun yang dimasukkan ke dalamnya menghasilkan buah. − Langit ibarat "pria" dan bumi adalah "wanita" yang mana jika disatukan akan membuahkan hasil dengan kualitas lebih tinggi *Heaven is masculine and earth is a women; whatever is put into it bears fruit.* − *The sky is like a "man" and the earth is a "women" which when put together will produce higher quality results*	167	Connotative Meaning	Sentence	Linguistic Context
30.	Ketika kau melihat kekasihmu, duduklah didepannya seperti cermin − Bermakna bahwa cermin diibarakan dengan atrtibut feminin yang mana adalah wanita itu sendiri. *When you see your lover, sit in front of him like a mirror.* − *It means that the mirror is likened to a feminine attribute which is the women herself.*	170	Connotative Meaning	Sentence	Linguistic Context
31.	Matahari para kekasih Bermakna kepada seorang gadis muda yang saleh, yang	181	Connotative Meaning	Phrase	Social Context

	meninggalkan dunia untuk menyerahkan dirinya kepada kehidupan spiritual *Sun of lovers* − *Meaning of a pious young girl, who left the world to surrender herself to the spiritual life.*				
32.	"Punhal atau Baluchal" − *Bermakna "Baluch kecil tersayang"* *"Punhal or Baluchal"* − *Means "Dear little Baluch"*	192	Connotative Meaning	Word	Linguistic Context
33.	Khohyariyal − Bermakna "pendaki gunung tercinta" *Khohyariyal* − *Means "beloved mountain climber"*	192	Connotative Meaning	Word	Linguistic Context
34.	Nafs ammarah, 'Jiwa-jiwa yang mengutuk' − Bermakna kepada para wanita (Lila dan Momai) yang melalui kesedihan dan perpisah yang dialaminya. *Nafs ammarah, 'Cursing souls'* − *Meaningful to the women (Lila and Momai) who went through the sadness and separation they experienced*	201	Connotative Meaning	Phrase	Social Context

35.	Nafs muthma'innah, 'Jiwa yang damai' − Memaknai kepada Nuri (sang gadis nelayan) yang diterima dengan hangat oleh kekasihnya (jam Tamachi, pangeran Sind dari abad ke-15) *Nafs muthma'innah, 'Peaceful soul'* − *Meaning to Nuri (the fishing girl) who is warmly received by her lover (jam Tamachi, prince of Sind from the 15th century)*	201	Connotative Meaning	Phrase	Social Context
36.	Syam-i Tabrizi, 'Berseri-seri bagai bulan' − Kekasih mistik didalam dirinya sendiri *Shams-i Tabrizi, 'Brighten like the moon'* − *Mystical lover in himself*	202	Connotative Meaning	Phrase	Social Context
37.	Sassi,'Yang seperti bulan' − Menceritakan tentang Sind dan Punjab, seorang gadis yang begitu cantik keturunan Brahmana yang diramal akan menikah dengan seorang Muslim (Pangeran dari Kecch-Punha). Mereka pun menikah dan hidup bersama. Tetapi mereka dipisahkan karena sang Pangeran dibawah kembali oleh keluarga bangsawannya dan akhirnya dipertemuakan ketika sang kekasih Sassi berkelana mencari sang kekasih dan akhirnya meninggal dan mereka di pertemukan dan Punha pun meninggal dipusaran kekasihnya	205-206	Connotative Meaning	Phrase	Social Context

	(Sassi). *Sassi, 'The Moon's Girl'* – *Tells the story of a very beautiful Brahmin girl who is destined to marry a Muslim in Sind and Punjab (Prince of Kecch-Punha). They married and started a family. However, they were separated because the Prince was returned to his noble family, and they were finally reunited when the lover Sassi wandered around looking for his lover and died, and they were reunited, and Punha died in the grave of his lover (Sassi).*				
38.	Ghurbat al-gharbiyyah, 'Pengasingan barat' Bermakna kepada jiwa terselubung didalam kegelapan dan kesedihan hingga ia akhirnya menemukan jalannya kembali kerumah yaitu 'Cahaya Timur, ke kampung halamannya Yaman, ke sumber kebahagiaan dirinya, "keharuman napas dari Yang Mahas Pengasih" pernah terembus'. *Ghurbat al-gharbiyyah, 'Western exile'* – *Meaning to the soul shrouded in darkness and sadness until she finally finds her way back home, namely the 'Eastern Light, to her hometown of Yemen, to the source of his happiness, the "smell of the breath of the Most Merciful (Allah)" ever breathed in'.*	243	Connotative Meaning	Word	Social Context

39.	'Ibu kaum beriman' − Makna Ibu bagi orang-orang yang beriman *"Mother of the Faithful"* − *The meaning of mother for believers*	62	Contextual Meaning	Phrase	Social Context
40.	'Ratu umat manusia' − Mengacu pada Fatimah, Anak Nabi Muhammad karena pemuliaan dan penghormatan kepada 'Fatimah' karena kesederhanannya bagi wanita di seluruh dunia terutama penganut ajaran Sunni. *'Queen of mankind'* − *Refers to Fatima, the daughter of the Prophet Muhammad because of the glorification and respect for 'Fatimah' because of her simplicity for women all over the world, especially followers of Sunni.*	67	Contextual Meaning	Phrase	Social Context
41.	Mahkota kaum pria − Mengacu pada Rabi'ah, gadis budak yang telah dibebaskan dari Basrah mengandung (anekdot) makna seorang gadis yang lebih unggul dibandingkan banyak Pria *'Men's Crown'* − *Referring to Rabi'ah, the slave girl who had been freed from Basrah. Contained (anecdotally) the*	72	Contextual Meaning	Phrase	Social Context

	meaning of a girl who was superior to many men.				
42.	'Rabi'ah Kedua' − 'Sebutan untuk seorang wanita yang berbudi luhur atau sangat terhormat' *Second Rabi'ah* − *'A term for a women who is virtuous or very honorable'*	73	Contextual Meaning	Phrase	Social Context
43.	'Pemuja Tuhan' − Para wanita yang kecintaannya terhadap Tuhan sehingga mendorong mereka mengabaikan aturan-aturan kepantasan umum *'God Worshiper'* − *Women whose love for God drives them to ignore the rules of common decency*	77	Contextual Meaning	Phrase	Social Context
44.	Gadis budak penyanyi − Kelompok budak yang paling mahal *Singer slave girl* − *The most expensive group of slaves*	80	Contextual Meaning	Phrase	Social Context
45.	Pelayan Tuhan tak dikenal − Mengacu kepada kuburan-kuburan kecil wanita-	93	Contextual Meaning	Phrase	Social Context

	wanita yang tak bernama sebagai bentuk penghormatan terhadap para wanita yang saleh dan suci. *Unknown servant of God* − *Refers to the small graves of nameless women as a form of respect for pious and holy women.*				
46.	[Kaum wanita] itu adalah pakaian bagimu, sebagaimana kamu adalah pakaian bagi mereka − Makna kaum wanita disini mengandung makna wanita adalah pakaian yang merupakan alter ego, yaitu objek yang paling erat terkait dengan kepribadian manusia *[Women] are clothes to you, just as you are clothes to them* − *The meaning of women here implies that women are clothes which are the alter ego, which is the object that is most closely related to human personality.*	96	Contextual Meaning	Sentence	Social Context
47.	Pisili Sultan, "wanita dengan kucing" − *Pisili Sultan, "the women with the cat"*	93	Contextual Meaning	Word	Social Context
48.	Karyagdi Sultan, "wanita yang tertimpa salju" − Julukan romantis pada kuburan para wanita suci	93	Contextual Meaning		Social Context

	dan saleh di Anatolia *Karyagdi Sultan, "the women in the snow"* - *Romantic nickname for graves of holy and pious women in Anatolia*				
49.	Haft' afifa, "Tujuh perawan suci" - Tentang para wanita tertentu yang ketika menghadapi bahaya, berdoa, memohon dibebaskan, dan tanah pun menelan mereka untuk menjaga agar kehormatan mereka tidak dinodai *Haft' Afifa, "Seven holy virgins"* - *About women who in the face of danger, they prayed, beg to be released, and the ground swallows them up to keep their honor from being tarnished*	93	Contextual Meaning		Social Context
50.	Perhiasan surgawi - Secara didaktis bermakna kepada para wanita dalam Al-Qur'an sebagai teladan yang patut ditiru *Heavenly Jewels* - *Didactically means to women in the Qur'an as an example to be imitated*	97	Contextual Meaning	Word	Social Context
51.	Wanita sempurna	100	Contextual	Phrase	Linguistic Context

	Mengacu pada Aisyah istri Fir'aun yang kecantikannya sebgaimana Maryam, Khadijah, dan Fatimah melampaui keelokan semua perawan disurga *The perfect women* − *Refers to Aisha, the wife of Pharaoh, whose beauty is like Maryam, Khadijah, and Fatimah, surpassing the beauty of all virgins in heaven*		Meaning		
52.	Putri Jin − Mengacu pada Ratu Bilqis/Ratu Saba (Syeba) yang memiliki ayah seorang Jin dan Ibu seorang manusia biasa *Princess Jin* − *refers to Queen Bilqis/Queen of Saba (Sheba) who had a Jinn father and a human mother.*	100	Contextual Meaning	Word	Social Context
53.	Nyonya Dunia − Mengacu kepada seorang pelacur tua yang sangat buruk yang merayu pria-pria bodoh dengan memamerkan punggung yang penuh dengan cacing (urat) atau untuk menunjukkan kakinya yang menjijikkan dengan urat-urat darah yang bertonjolan untuk mencapai tujuannya. *Mistress of the World* − *Refers to a very bad old prostitute who seduces*	118	Contextual Meaning	Word	Social Context

	stupid men by showing her back full of worms (veins) or showing her disgusting legs with protruding veins to achieve her goal.				
54.	Nyonya dunia – Mengandung makna kepada wanita yang berbahaya dan menjijikan yang digambarkan seagai seorang wanita tua yang jelek *Mistress of the world* – *Contain meaning to a dangerous and disgusting women who is described as an ugly old women*	131	Contextual Meaning	Word	Social Context
55.	Si coklat – Mengacu kepada Bilqis, ratu dari Arabia Selatan *The chocolate* – *Refers to Bilqis, queen of South Arabia*	154	Contextual Meaning	Word	Social Context
56.	Kekasih metaforis – Mengacu kepada Sohni yang mana pikiran dan cintanya kepada kekasih yang tidak dapat dilihat. Cintanya kekal, dia mengubah hatinya menjadi cermin yang merefleksikan sahabatnya. Kesucian dirinya mengubah dirinya menjadi cermin yang lebih dekat kepada sang kekasih daripada dia dengan dirinya sendiri.	239	Contextual Meaning	Phrase	Social Context

	Metaphorical lover – *Refers to Sohni whose thoughts and love for an invisible lover. Her love is eternal, she turns her heart into a mirror that reflects her best friend (god). Her chastity turns her into a mirror that is closer to her lover than she is to herself*				
57.	Samundi, "Nyanyian laut" – Menceritakan tentang istri nelayan yang penuh dengan kerinduan menantikan suaminya kembali dari suiatu perjalanan jauh *Samundi, "Song of the sea"* – *Tells about a fisherman's wife who is full of longing waiting for her husband to return from a long journey*	239	Contextual Meaning	Word	Social Context

APPENDIX 2

MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jalan Kapten Mukhtar Basri No. 3 Medan 20238 Telp. 061-6622400 Ext, 22, 23, 30
Website : http://www.fkip.umsu.ac.id   E-mail : fkip@umsu.ac.id

Form : K-1

Kepada Yth: Bapak Ketua & Sekretaris
Program Studi Pendidikan Bahasa Indonesia
FKIP UMSU

Perihal: **PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

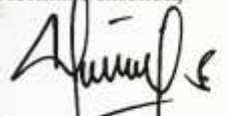Dengan hormat yang bertanda tangan di bawah ini:

Nama Mahasiswa : Muhammad Fauzi Adila
NPM   : 1902050141P
Prog. Studi   : Pendidikan Bahasa Inggris
Kredit Kumulatif : 120 SKS

IPK = 3,64

Persetujuan Ket/Sekret. Prog. Studi	Judul yang Diajukan	Disahkan Oleh Dekan Fakultas
	Categories of Cognitive Aspects in Learning English at The SMA KARTIKA I-2 Medan	
23 05-21	An Analysis of The Meaning Woman in The Novel *My Soul is A Woman* in Semantic Studies	
	An Analysis of Idiomatic Expressions Found In A Scarpetta Novel *Flesh and Blood*	

Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan serta pengesahan, atas kesediaan Bapak saya ucapkan terima kasih.

Medan, 23 Maret 2021
Hormat Pemohon,

Muhammad Fauzi Adila
NPM: 1902050141P

APPENDIX 3

Form K-2

Kepada Yth : Bapak Ketua/Sekretaris
Program Studi Pendidikan Bahasa Inggris
FKIP UMSU

Assalamu'alaikum Wr.Wb

Dengan hormat, yang bertanda tangan dibawah ini :

Nama Mahasiswa   : Muhammad Fauzi Adila
NPM   : 1902050141P
Program Studi   : Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan proyek proposal/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut ini :

An Analysis of The Meaning Women in The Novel *My Soul is A Woman* in Semantic Studies

Sekaligus saya mengusulkan/menunjuk Bapak :

Prof. Amrin Saragih, M.A., PH.D Acc 07/04-2021

Sebagai Dosen Pembimbing Proposal/Skripsi saya.

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya.
Akhirnya atas perhatian dan kesediaan Bapak/Ibu saya ucapkan terima kasih.

Medan, 23 Maret 2021
Hormat Pemohon,

Muhammad Fauzi Adila
NPM: 1902050141P

Keterangan:
Dibuat rangkap 3   : - Asli untuk Dekan/Fakultas
- Duplikat untuk Ketua/Sekretaris Jurusan
- Triplikat Mahasiswa yang bersangkutan

APPENDIX 4

FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
Jln. Mukthar Basri BA No. 3 Telp. 6622400   Medan 20217   Form : K3

Nomor   : 904/II.3/UMSU-02/F/2021
Lamp   : ---
Hal   : Pengesahan Proyek Proposal
                Dan Dosen Pembimbing

Assalamu'alaikum Warahmatullahi Wabarakaatuh

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proyek proposal/risalah/makalah/skripsi dan dosen pembimbing bagi mahasiswa yang tersebut di bawah ini :.

Nama   : Muhammad Fauzi Adila
N P M   : 1902050141P
Program Studi   : Pendidikan Bahasa Inggris
Judul Penelitian : An Analysis of The Meaning Woman in The Novel My Soul is Woman
                     in Semantic Studies

Pembimbing   : Prof. Dr. Amrin Saragih, MA, P.hD

Dengan demikian mahasiswa tersebut di atas diizinkan menulis proposal/risalah/makalah/skripsi dengan ketentuan sebagai berikut :
1. Penulis berpedoman kepada ketentuan yang telah ditetapkan oleh Dekan
2. Proyek proposal/risalah/makalah/skripsi dinyatakan BATAL apabila tidak selesai pada waktu yang telah ditentukan
3. Masa kadaluarsa tanggal : 6 April 2022

Wa'alaikumssalam Warahmatullahi Wabarakatuh.

Dikeluarkan pada Tanggal :
Medan, 23 Sya'ban   1442 H
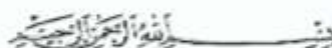   06 April   2021 M

Dekan

Prof. Dr. H. Elfrianto Nst, S.Pd, M.Pd.
NIDN. 0115057502

Dibuat rangkap 4 (empat) :
1. Fakultas (Dekan)
2. Ketua Program Studi
3. Pembimbing
4. Mahasiswa yang bersangkutan :
   WAJIB MENGIKUTI SEMINAR

APPENDIX 5

PENGESAHAN PROPOSAL

Panitia Proposal Penelitian Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara Strata – I bagi :

Nama Lengkap	:	Muhammad Fauzi Adila
NPM	:	1902050141P
Program Studi	:	Pendidikan Bahasa Inggris
Judul Skripsi	:	An Analysis of The Meaning Woman in The Novel My Soul Is A Woman in Semantic Studies

Dengan diterimanya proposal ini, maka mahasiswa tersebut dapat diizinkan untuk melakukan riset di lapangan

Diketahui Oleh :

Diketahui/Disetujui Oleh
Ketua Program Studi

Dosen Pembimbing

Mandra Saragih, S.Pd, M.Hum.

Prof. Amrin Saragih, MA, Ph.D

APPENDIX 6

MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website : http://www.fkip.umsu.ac.id E-mail : fkip@umsu.ac.id

بسم الله الرحمن الرحيم

LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL

Proposal yang sudah diseminarkan oleh mahasiswa di bawah ini

Nama	: Muhammad Fauzi Adila
NPM	: 1902050141P
Program Studi	: Pendidikan Bahasa Inggris
Judul Skripsi	: An Analysis of The Meaning Woman in The Novel My Soul Is A Woman in Semantic Studies

Pada hari Kamis, 11 November 2021 sudah layak menjadi proposal skripsi.

Medan, 31 Maret 2022

Disetujui oleh :

Dosen Penguji

Erlindawati, S.Pd, M.Pd

Dosen Pembimbing

Prof. Amrin Saragih, MA, Ph.D

Diketahui oleh
Ketua Prodi

Pirman Ginting S. Pd., M.Hum.

APPENDIX 7

MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website : http://www.fkip.umsu.ac.id E-mail : fkip@umsu.ac.id

BERITA ACARA BIMBINGAN PROPOSAL

Perguruan Tinggi	:	Universitas Muhammadiyah Sumatera Utara
Fakultas	:	Keguruan dan Ilmu Pendidikan
Jurusan/Prog. Studi	:	Pendidikan Bahasa Inggris
Nama Lengkap	:	Muhammad Fauzi Adila
N.P.M	:	1902050141P
Program Studi	:	Pendidikan Bahasa Inggris
Judul Proposal	:	An Analysis of The Meaning Woman in The Novel My Soul Is A Woman in Semantic Studies

Tanggal	Deskripsi Hasil Bimbingan Proposal	Tanda Tangan
23 - 03 - 2021	Chapter I , Chapter II, Chapter III	
21 - 10 - 2021	Chapter I ; The Formulation of the Problem	
21 - 10 - 2021	Chapter I ; The Objectives of the study	
21 - 10 - 2021	Chapter I ; The Pignifieances of the study	
21 - 10 - 2021	Chapter II ; Conceptual Framework	

Medan, 25 Oktober 2021

Diketahui oleh:
Ketua Prodi

Dosen Pembimbing

Mandra Sragih, S.Pd., M.Hum.

Prof. Amrin Saragih, MA, Ph.D

MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. KaptenMuchtarBasri No .3 Telp. (061) 6619056 Medan 20238
Website :http://www.fkip.umsu.ac.id Email: fkip@umsu.ac.id

SURAT KETERANGAN

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

Ketua Program Studi Pendidikan Bahasa Inggris Fakultas Keguruandan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan bahwa :

NamaMahasiswa	:	Muhammad Fauzi Adila
NPM	:	1902050141P
Program Studi	:	Pendidikan Bahasa Inggris

Adalah benar telah melaksanakan Seminar Proposal Skripsi pada :

Hari	:	Sabtu
Tanggal	:	11 November 2021
Dengan Judul Proposal	:	An Analysis of The Meaning Woman In The Novel *My Soul Is A Woman* in Semantic Studies

Demikianlah surat keterangan ini kami keluarkan/diberikan Kepada Mahasiswa yang bersangkutan, semoga Bapak/Ibu Pimpinan Fakultas dapat segera mengeluarkan surat izin riset mahasiswa tersebut. Atas kesediaandan kerjasama yang baik kami ucapkan banyak terimakasih. Akhirnya selamat sejahteralah kita semuanya.Amin.

Dikeluarkan di : Medan
Pada Tanggal : 31 Maret 2022

Wassalam
Ketua Program Studi
Pendidikan Bahasa Inggris

Pirman Ginting S.Pd., M.Hum.

APPENDIX 9

MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. KaptenMuchtarBasri No .3 Telp. (061) 6619056 Medan 20238
Website :http://www.fkip.umsu.ac.id Email: fkip@umsu.ac.id

UMSU
Unggul | Cerdas | Terpercaya

SURAT PERNYATAAN

Assalamu'alaikum Warahmatullahi Wabarakaatuh
Saya yang bertandatangan dibawah ini :

NamaMahasiswa	:	Muhammad Fauzi Adila
NPM	:	1902050141P
Program Studi	:	Pendidikan Bahasa Inggris
JudulPenelitian	:	An Analysis of The Meaning Woman In The Novel *My Soul Is A Woman* in Semantic Studies

Dengan ini saya menyatakan bahwa :

1. Penelitian yang saya lakukan dengan judul di atas belum pernah diteliti di Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara.
2. Penelitian ini akan saya lakukan sendiri tanpa ada bantuan dari pihak manapun dengan kata lain penelitian ini tidak saya tempahkan (dibuat) oleh orang lain dan juga tidak tergolong plagiat.
3. Apabila point 1 dan 2 di atas saya langgar maka saya bersedia untuk dilakukan pembatalan terhadap penelitian tersebut dan saya bersedia mengulang kembali mengajukan judul penelitian yang baru dengan catatan mengulang seminar kembali.

Demikian surat pernyataan ini saya perbuat tanpa ada paksaan dari pihak manapun juga, dan dapat dipergunakan sebagaimana mestinya.

Medan, 31 Maret 2022

Diketahui oleh Ketua Program Studi
Pendidikan Bahasa Inggris

Hormat saya
Yang membuat Pernyataan

Pirman Ginting S.Pd., M.Hum.

Muhammad Fauzi Adila

APPENDIX 10

MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN

Jalan Kapten Muchtar Basri No. 3 Medan 20238 Telp. (061) 6622400
Website : http://fkip.umsu.ac.id   E-mail : fkip@yahoo.co.od

UMSU
Unggul | Cerdas | Terpercaya

Bila menjawab surat ini agar disebutkan
nomor dan tanggalnya

Nomor   : 772/II.3-AU/UMSU-02/F/2022   Medan, 27 Sya'ban 1443 H
Lamp   : ---   30 Maret 2022 M
Hal   : Permohonan Riset

Kepada Yth, Bapak Kepala Perpustakaan
Universitas Muhammadiyah Sum. Utara
di
Tempat

Bismillahirahmanirrahim
Assalamualaikum Wr. Wb.

Wa ba'du, semoga kita semua sehat wal'afiat dalam melaksanakan kegiatan/aktifitas sehari-hari, sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk pembuatan skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan, maka kami mohon kepada Bapak/Ibu pimpin, Adapun data mahasiswa kami tersebut sebagai berikut :

Nama Lengkap : Muhammad Fauzi Adila
NPM   : 1902050141P
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : An Analysis of The Meaning Women in The Novel *My Soul Is A Woman* in Semantic Studies

Demikian hal ini kami sampaikan. Atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/Ibu kami ucapkan terima kasih, Akhirnya selamat sejahteralah kita semuanya. Amin

Dekan

Dra. Hj. Syamsuyurnita, M.Pd
NIP 19670604 199303 2 002

Pertinggal

MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN PIMPINAN PUSAT MUHAMMADIYAH

UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
UPT. PERPUSTAKAAN

Pusat Administrasi : Jalan Kapten Mukhtar Basri No. 3 Medan 20238 Telp. (061) 66224567
🌐 http://perpustakaan.umsu.ac.id ✉ perpustakaan@umsu.ac.id 🔗 perpustakaan_umsu

---

SURAT KETERANGAN
Nomor : 672/ KET/II.3-AU /UMSU-P/M/2022

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara
dengan ini menerangkan :

Nama	: **Muhammad Fauzi Adila**
NPM	: **1902050141P**
Univ./Fakultas	: **UMSU/Keguruan dan Ilmu Pendidikan**
Jurusan/P.Studi	: **Pendidikan Bahasa Inggris**

adalah benar telah melakukan kunjungan/penelitian pustaka guna menyelesaikan tugas akhir / skripsi
dengan judul :

"An Analysis of The Meaning Women in The Novel My Soul is A Woman in Semantic Studies"

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya

Medan, <u>17 Dzulhijah 1443 H.</u>
16 Juli   2022 M.

Kepala UPT Perpustakaan

Assoc. Prof. Muhammad Arifin, S.Pd, M,Pd

MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website : http://www.fkip.umsu.ac.id E-mail : fkip@umsu.ac.id

BERITA ACARA BIMBINGAN SKRIPSI

Nama Lengkap : Muhammad Fauzi Adila
N.P.M : 1902050141P
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : An Analysis of The Meaning Woman in The Novel My Soul Is A Woman in Semantic Studies

Tanggal	Deskripsi Hasil Bimbingan Skripsi	Tanda Tangan
12 September 2022	Chapter 1 (Background of Study)	
12 September 2022	Chapter II (Conceptual Framework)	
14 September 2022	Chapter III (Research Methodology)	
15 September 2022	Chapter IV (Data Analysis,	
	Research Findings and Discussion)	
16 September 2022	Chapter V (Conclusions and Suggestion)	

Medan, 14 September 2022

Diketahui/Disetujui:
Ketua Prodi Pendidikan Bahasa Inggris   Dosen Pembimbing

Pirman Ginting, S.Pd., M.Hum.   Prof. Amrin Saragih, MA, Ph.D

APPENDIX 13

MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN PIMPINAN PUSAT MUHAMMADIYAH

UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
UPT. PERPUSTAKAAN

Terakreditasi A Berdasarkan Ketetapan Perpustakaan Nasional Republik Indonesia No. 00059/LAP.PT/IX.2018

Pusat Administrasi : Jalan Kapten Mukhtar Basri No. 3 Medan 20238 Telp. (061) 66224567

http://perpustakaan.umsu.ac.id perpustakaan@umsu.ac.id perpustakaan_umsu

SURAT KETERANGAN
Nomor : 3162/ KET/II.3-AU /UMSU-P/M/2022

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Berdasarkan hasil pemeriksaan data pada Sistem Perpustakaan, maka Kepala Unit Pelaksana Teknis (UPT) Perpustakaan Universitas Muhammadiyah Sumatera Utara dengan ini menerangkan :

Nama	:	**Muhammad Fauzi Adila**
NPM	:	**1902050141P**
Fakultas	:	**Keguruan dan Ilmu Pendidikan**
Jurusan	:	**Pendidikan Bahasa Indonesia**

telah menyelesaikan segala urusan yang berhubungan dengan Perpustakaan Universitas Muhammadiyah Sumatera Utara Medan.

Demikian surat keterangan ini diperbuat untuk dapat dipergunakan sebagaimana mestinya.

Medan, 20 Safar   1444 H.
16 September 2022 M.

Kepala UPT Perpustakaan

Assoc. Prof. Muhammad Arifin, M.Pd.

MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
FAKULTAS KEGURUAN DAN ILMU PENDIDIKAN
Jl. Kapten Mukhtar Basri No. 3 Telp. (061) 6619056 Medan 20238
Website : http://www.fkip.umsu.ac.id E-mail : fkip@umsu.ac.id

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

SURAT PERNYATAAN

yang Bertanda Tangan Dibawah ini, Mahasiswa Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara

Nama Lengkap	:	Muhammad Fauzi Adila
Tempat, Tanggal Lahir	:	Kisaran, 21 Juli 1997
Agama	:	Islam
Status Perkawinan	:	Belum Kawin
Nomor Pokok Mahasiswa	:	1902050141P
Program Studi	:	Pendidikan Bahasa Inggris
Alamat	:	Jl. Klambir V Gg. Albadar 7, No. 6, Lk. II Tanjung Gusta
No. HP	:	0853-7025-3757

Melalui surat permohonan tertanggal 16 September 2022 telah mengajukan permohonan memenuhi ujian skripsi. Untuk ujian skripsi yang akan saya tempuh, menyatakan dengan sesungguhnya bahwa saya :

1. Dalam keadaan sehat jasmani maupun rohani.
2. Siap secara optimal dan berada dalam kondisi baik untuk memberikan atas pertanyaan penguji.
3. Bersedia menerima keputusan panitia ujian skripsi dengan ikhlas tanpa mengadakan gugatan apapun.
4. Menyadari bahwa keputusan panitia ujian ini bersifat mutlak dan tidak dapat diganggu gugat.

Demikian surat pernyataan ini saya perbuat dengan kesadaran tanpa paksaan dan tekanan dalam bentuk apapun dan dari siapapun, untuk dipergunakan bilamana dipandang perlu semoga Allah SWT meridhoi saya. Aamiin.

Saya Yang Menyatakan

Muhammad Fauzi Adila
NPM : 1902050141P

MAJELIS PENDIDIKAN TINGGI
UNIVERSITAS MUHAMMADIYAH SUMATERA UTARA
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بسم الله الرحمن الرحيم

PERNYATAAN KEASLIAN SKRIPSI

Saya yang bertandatangan dibawah ini :

Nama	:	Muhammad Fauzi Adila
NPM	:	1902050141P
Program Studi	:	Pendidikan Bahasa Inggris
Fakultas	:	Keguruan dan Ilmu Pendidikan

Dengan ini menyatakan bahwa skripsi saya yang berjudul **"An Analysis of The Meaning Woman in The Novel My Soul Is A Woman in Semantic Studies"** adalah benar bersifat asli (*original*), bukan hasil menyadue mutlak dari karya orang lain.

Bila mana dikemudian hari ditemukan ketidaksesuaian dengan pernyataan ini, maka saya bersedia dituntut dan diproses sesuai dengan ketentuan yang berlaku di Universitas Muhammadiyah Sumatera Utara.

Demikian pernyataan ini dengan sesungguhnya dan dengan sebenar-benarnya.

YANG MENYATAKAN,

(MUHAMMAD FAUZI ADILA)

APPENDIX 16

Curriculum Vitae

Biodata	
Nama Lengkap	Muhammad Fauzi Adila., S.Pd
Tempat, Tanggal Lahir	Kisaran. 21 Juli 1997
Jenis Kelamin	Laki-laki
Umur	25 Tahun
Kewarganegaraan	Indonesia
Agama	Islam
Status	Belum Menikah
No. Hp	0853-7025-3757
E-mail	mfadila.fa@gmail.com

Background of Education

Year	Education
2003-2009	SDN 018091 Hessa Perlompongan
2009-2012	MTs Negri Rantau Prapat
2012-2015	SMA Swasta Kartika I-2 Medan
2015-2018	D-III English Department at Universitas Sumatera Utara
2019-2022	English Education Department at Universitas Muhammadiyah Sumatera Utara