



Semantic Analysis of Synecdoche Pars Pro Toto and Totem Pro Parte in Qs. al-Baqarah

Damhuri (*Corresponding Author*)

damhuri@iaingorontalo.ac.id

Institut Agama Islam Negeri Sultan Amai Gorontalo, Indonesia

Ratni Bt. Hj. Bahri

ratnibahri@iaingorontalo.ac.id

Institut Agama Islam Negeri Sultan Amai Gorontalo, Indonesia

Nasri Akib

nasriakib@gmail.com

Institut Agama Islam Negeri Kendari, Indonesia

Abstract: This article explores and analyzes the meaning of synecdoche, specifically, the forms pars pro toto and totem pro parte, as found in Surah Al-Baqarah. The study employs a qualitative approach, with the Quran as the primary data source. Data were collected using note-taking and free-listening techniques and were analyzed through the adoption of Lakoff's cognitive analysis technique. The findings reveal the presence of both pars pro toto and totem pro parte synecdoches in Surah Al-Baqarah. Examples of pars pro toto include references to parts of prayer (such as standing, bowing, dhikr, and prostration) representing the entire prayer, parts of the body (neck, hands, and face) representing the whole body, and parts of a place (Masjid al-Haram and Kaaba) representing the entire place. Conversely, examples of totem pro parte include references to the whole of a limb (finger) representing a part of it (fingertip) and the whole of a period (moon) representing a part of it (hilal). These findings contribute to a deeper understanding of the use of synecdoche in Quranic language, highlighting its role in enriching the textual and interpretive dimensions of the scripture.

Keywords: *Figurative speech; pars pro toto; totum pro parte*

Article Info:

Received: 15 June 2024

Accepted: 21 August 2024

Published: 25 August 2024

How to cite:

Damhuri., Bahri, R. Bt. Hj., Akib, Nasri. (2024). Semantic Analysis of Synecdoche Pars Pro Toto and Totem Pro Parte in Qs. al-Baqarah. *Al-Lisan: Jurnal Bahasa (e-Journal)*, 9(2), 142-153.

<https://doi.org/10.30603/al.v9i2.4976>

A. INTRODUCTION

The study of linguistic phenomena, synecdoche stands out as a rhetorical device where a part of something is used to represent the whole, or vice versa. This nuanced figure of speech plays a critical role in shaping the meaning and interpretation of texts,

particularly in religious scriptures such as the Quran. Surah Al-Baqarah, for instance, contains several instances of synecdoche that influence how its verses are understood and interpreted. Despite its importance, the specific use of synecdoche in the Quran remains underexplored, leading to potential gaps in comprehension and interpretation among scholars and readers alike. This study seeks to bridge that gap by examining the types and functions of synecdoche within Surah Al-Baqarah, thereby contributing to a deeper understanding of Quranic language and its rhetorical strategies.

Figurative speech is one of the styles of language (Cruse, 2006). In *Kamus Bahasa Indonesia*, it's defined as a way of describing something by likening it to something else (Tim Penyusun, 2008). Arabic linguists, such as Ibn Jinni (Abd-Elsabour, 2023), Ibn Malik, as-Shabban, as-Sakaki, and others define figurative speech as the use of a word not for its true meaning because there is a connection between its denotation and connotation (Ihwongomo & Hasan, 2024). Figurative speech is not only discusses about words, but also involves mental activity in connecting the language symbols with meaning. The meaning of figurative speech can be understood based on indicators, both internal to the text itself and based on cognitive processes (Al-Maidani, 1996: 584). According to Lakoff and Johnson (2003: 4-16), 'figurative speech-language is not just a matter of words, nor is it just for artistic and aesthetic purposes, but more on the aspect of conceptual content'. Figurative language bridges imagination as psychological abstraction with reality as idealized social facts (Ratna, 2007: 3).

Synecdoche is one of the figures of speech. Aristotle (1965: 61) included synecdoche in the category of metaphor. Until the 20th century, the study of synecdoche was still very conventional, limited to linguistic micro-studies (single lexemes or phrases) (Elzbieta Kluczevska Chrzanowska, 2013), or only to aspects of phonology, morphology, and word formation (Syach & Ridwan, 2021). It's necessary to provide applicative boundaries for four terms of figurative language studies, including: metaphor, metonymy, synecdoche, and irony. According to Burk (1945: 503), 'metaphor is creating a new interpretation of two relationships, metonymy is associating a word with something else as a name, synecdoche is representing a part of something for the meaning of the whole or vice versa, and the irony is the use of dialectics that contradict the actual'. According to Bullinger (1989: 613-614): "synecdoche is a figure of speech by which the whole of a

thing is put for a part, or a part for the whole”. Hakutani and Buttler (1995: 169) emphasized that synecdoche is an exchange between two related ideas or concepts.

Quintilianus (Chrzanowska, 2013), categorized synecdoche into three basic forms, including: “pars pro toto and totem pro parte; the mutual relationship between a species and a genus; and the numerical relationship of grammatical categories singular means plural and vice versa”. Bullinger (1989: 613-614) divides synecdoche into four categories, including: “synecdoche of the genus, a synecdoche of species, a synecdoche of the whole, and synecdoche of the part”. Beekman (1999: 11-15) suggests two categories of synecdoche, including: First, “part for the whole (part of the body for the body, person, human nature or life itself, specific example for the general idea, part of an object for the whole of it, one of the class for the total class, one individual for a group)”. Second, “whole for the part: “(total group for part of the group, the whole of quantity (all), extent (everywhere), or duration (always, continually) for some part of it, absolute negatives for partial negatives)”. al-Jaburi (2017: 363-742) suggests a taxonomy of synecdoche based on the relation of meaning.

There is no agreement regarding the determination of taxonomy in each synecdoche category. All are given the freedom to make categories. However, there is no freedom in partonomic relations, because they are guided by facts or realities that are extra-linguistics” (Pišković, 2023) . The synecdoche of pars pro toto and totem pro parte in this study adopts the taxonomy developed by Bullinger, who divides the taxonomy of pars pro toto into four categories: “an integral part of man (individually) for the whole man, an integral part of men (collectively), for the whole, a part of a thing, for the whole thing, and a part of time for the whole time. While totem pro parte synecdoche is grouped into five, including the whole for each part, the collective for the particular, the whole for one of the parts, a place for a part, and time for a part”.

B. RESEARCH METHOD

This research used a qualitative approach, and the source of data is the Holy Quran. For consideration of the depth of the study, the research is limited to Surah al-Baqarah. The data in this study are verses in surah al-Baqarah that contain words, phrases, clauses, and/or sentences that contain synecdoche. This study was limited to two synecdoche taxonomies, namely: synecdoche pars pro toto and totem pro parte.

The data collection process involved note-taking (Zaim, 2014: 89-90) and free listening techniques (Mahsun, 2017). For the free listening technique, the researcher carefully listened to the recitation of Surah al-Baqarah, focusing on the natural flow and context of the language. This technique was used to capture nuances and subtleties in the spoken text that might not be immediately apparent in written form. The researcher paid close attention to how certain words and phrases were articulated, which helped in identifying instances of synecdoche within the verses. These observations were then meticulously documented on data cards, noting the specific instances of interest. Following this auditory analysis, the researcher conducted a systematic reading of the data source to further refine the identified data. To enhance the accuracy of synecdoche identification, the researcher utilized tools such as *Mu'jam al-Mufahras li Alfadz Quran* for keyword searches, *Mausu'at Asalib al-Majaz fi Quran al-Karim* for broader contextual understanding, and *al-Maktabah ash-Syamilah* online for additional tafsir and reference materials. This combined approach allowed for precise isolation and analysis of the relevant data.

The data analysis used goes through two stages: First, analyzing the lexical meaning of words categorized as synecdoche with the help of Arabic lexical dictionaries and books of tafsir. The second stage is the process of concept formation based on lexical analysis and through analysis of the relationship of meaning. Data analysis is done by adopting Lakoff's cognitive analysis method (Lakoff & Johnson, 2003), with the X for Y scheme: X represents the source meaning (vehicle) and Y symbolizes the reference meaning (target).

C. FINDINGS AND DISCUSSION

Findings

Based on the research of Qs. al-Baqarah, the data of synecdoche were found in the category of pars pro toto and totem pro parte. The findings show that the synecdoche pars pro toto in Qs. al-Baqarah has three taxonomies, including: the mention of the part of the prayer for the prayer itself, the mention of the limbs for parts of the limbs, and the mention of the place for the whole place. While totem pro parte synecdoche has two taxonomies, including the mention of limbs for parts of the limbs, and the whole time for parts of time.

Table 1. Data of Pars Pro Toto Synecdoche in Qs. al-Baqarah

No.	Taxonomy	Source (<i>Vehicle</i>)	Target	Data Sources
1	A part of a thing, for the whole thing	stand up (القيام); bowing (الركوع); dhikr (الذكر); prostration (السجود)	prayer	Qs. (2): 43, 125, 238, 239
2	Body parts for the whole body	Neck (الرقبة); hand (اليدين); face (الوجه)	Whole body	Qs. (2): 112, 144, 149, 150, 177, 195,
3	Part of a place for the place as a whole	Haram Mosque (المسجد الحرام); Kaaba (البيت)	The Haram and Haram Mosque	Qs. (2) : 125, 191, 196, 217

Table 2. Data of Totem Pro Parte Synecdoche in Qs. Al-Baqarah

No.	Taxonomy	Source (<i>Vehicle</i>)	Target	Data Sources
1	The whole of a limb for part of a limb	Whole finger (أصابع)	one fingertip	Qs. 2: 19
2	Overall time for part of the time	Month (شهر)	crescent moon (هلال)	Qs. 2: 185

Discussion

1. Synecdoche Pars Pro Toto in Qs. Al-Baqarah

1.1 Part of prayer for the whole prayer

1.1.1 خَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ

‘maintain with care the [obligatory] prayers and [in particular] the middle [i.e., ‘aṣr] prayer and **stand before Allāh**, devoutly obedient’. (Qs. 2: 238)

1.1.2 وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

‘and establish prayer and give zakāh and **bow with those who bow** [in worship and obedience].’ (Qs. 2: 43)

1.1.3 ... وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

‘... and We charged Abraham and Ishmael, [saying], "Purify My House for those who perform ṭawāf and those who are staying [there] for worship and those who bow and **prostrate** [in prayer]’ (Qs. 2: 125)

1.1.4 فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ

‘and if you fear [an enemy, then pray] on foot or riding. But when you are secure, **then remember Allāh** [in prayer], as He has taught you that which you did not [previously] know’. (Qs. 2: 239)

In data (1.1.1) the source (vehicle) is the phrase /قُومُوا/. The word /قام/ has many meanings, one of them is 'stand erect' (Al-Fairuzabadi, 2008: 1382). Standing is one of the most important pillars of prayer, because apart from standing, prayer consists of several pillars, remembrances, conditions, and a predetermined time (Al-Jurjani, 2004). According to al-Baghawi (1989: 290) and Umar (2008), the word /أقام/ when associated with prayer means performing the prayer by completing all of its pillars. The command to stand in the verse begins with the command to pray, followed by the command to stand for Allah. The phrase /قوموا/ is the source data, and the target is to pray perfectly. Based on the analysis of the interconnectedness of the concepts, then, in the above verse, what is mentioned is 'standing' as part of the prayer, and what is meant is the prayer itself.

In data (1.1.2), it starts with the command to pray and give zakat, then closes with the command to bow with those who bow. The word /ركوع/ etymologically means "bend over" (*inhana*) (Al-Arabiyyah, 2004: 363). According to al-Qanuji (1992: 154) and al-Qurthubi (2006: 25), lexically, "*ruku*" means bending. In terminology, "*ruku*" means bending the body forward until the hands touch the knees (Rahman, 2021). According to Ibnu 'Athiyah (2019: 82), "*ruku*" in this verse means prayer. Based on the analysis above, the source data is the clause /وَارْكَعُوا مَعَ الرَّاكِعِينَ/, while the target data is prayer. This example is a pars pro toto synecdoche, where '*ruku*' is mentioned and the prayer as a whole is meant. A similar case is also found in Qs. 2: 125.

In data (1.1.3) the word "السجود" (prostration), etymologically means: "kneeling down and placing the forehead on the ground". The word '*sujud*' is a reference to one of the pillars of prayer, and it refers to 'the one who prays' (al-Bagawi, 1989). Based on the concept linkage analysis, the source data is the word "سجود" as part of the prayer, and the target data is the prayer as a whole. Thus, prostration in this verse is a pars pro toto synecdoche.

In data (1.1.4), the source data is /فَاذْكُرُوا اللَّهَ/. The phrase contains an imperative verb. *Dhikr* lexically means 'to memorize or recall', and etymologically, it raise through the tongue and heart, and also means prayer and supplication. *Dhikrullah* means 'praising and glorifying Allah' (ash-Shabbag, n.d.). The command to pray in this verse is expressed using the imperative verb /فاذكروا/. According to al-Jazairi (al-Jazairi, 1998: 228) and as-

Sayuthi dan al-Mahalli (n.d.: 57), the phrase /ذكر الله/ in this verse means the complete prayer with all its pillars fulfilled. Based on the analysis above, the use of the word ‘*dhikr*’ or the phrase ‘*dhikrullah*’ is the source data means one part of the prayer, and the target data is the prayer itself. So, the data is a pars pro toto synecdoche.

1.2 Body part for the whole body

1.2.1 وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ ...

... and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for **freeing slaves**... (Qs. 2: 177)

The source data in this verse is the word /الرقاب/ which is the plural of /رقبة/. The word /رقبة/ lexically means 'neck'. This term is often used to refer to humans, as a form of *parts for whole*. Furthermore, the term is used as a figure of speech for the meaning of a slave. The word /رقاب/ in this verse is the source data, while the target data is humans with social status as slaves. Thus, the mention of the neck is part of the human body, and what is meant is the human form as a whole. Based on this analysis, this example is included in the synecdoche totum pro parte.

1.2.2 ... وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ...

‘... do not throw [yourselves] with your [own] **hands** into destruction [by refraining]. (Qs. 2: 195)

The source data in this verse is the word /أيدي/ which is the plural form of /يد/ which means ‘hand’. Etymologically, /يد/ is one of the limbs from the fingertips to the shoulder. In Arabic, the word /يد/ is often used in a metaphorical sense to mean position, dignity, strength/power, and virtue. According to az-Zamakhshari, the word /يد/ in the verse above means ‘the human being as a whole and not just the hand. The message contained in the verse is a prohibition of harm to yourself, and not just hands (Mahmud, 2009: 117). Based on the relationship of concepts between source and target data, the use of the word /يد/ in this data is a form of synecdoche pars pro toto.

1.2.3 قَوْلَ وَجْهِكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ ...

‘So turn your face [i.e., yourself] toward al-Masjid al-Ḥarām. And wherever you [believers] are, **turn your faces** [i.e., yourselves] toward it [in prayer]’ (Qs. 2: 144)

The data source in the verse above is the word /وجه/ which means face. The face is one part of the human body. Etymologically, a face is the front of something. A person's face means the front part of the human body which includes the head, eyes, mouth and nose (Inayatushalihah, 2018). The face is the first part of the body to face in a certain direction, and is the most noble part of the body, so it is used to express the meaning of facing something (al-Ashfahani, 2009: 855). Based on the analysis of the meaning relationship, the word /وجه/ in this data means a whole human being. Therefore, the word “*wajh*” in the above example refers to the human being as a whole. Similar cases in surah al-Baqarah are also found in verses: 149, 150, 112.

1.3 Part of a place for the place as a whole

1.3.1 ... وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ ...

‘... And do not fight them at al-Masjid al-Ḥarām until they fight you there... (Qs. 2: 191)

The source data in the verse above is /المسجد الحرام/. According to Abbas (Abbas, 2007: 130), *Masjidil Haram* is the mosque that surrounds the Kaaba, and is often used to refer to the entire boundary of the *Haram Land*. The *Haram Land* is the entire area of the city of Mecca (Abbas, 2007: 130). An-Nasafi (1998: 166) said that the *masjidil haram* in the verse above refer to all areas of the Haram Land, because the prohibition of fighting is not only in the *Masjidil Haram*, but throughout the Haram Land. Based on the semantic relationship, ‘Masjidil Haram’ in the verse refers to the entire Haram Land. This example is a pars pro toto synecdoche. Similar data is also found in Qs. al-Baqarah verses: 196 and 217.

1.3.2 ... وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ...

‘... And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform ṭawāf and those who are staying [there] for worship and those who bow and prostrate [in prayer]’. (Qs. 2: 125)

The source data in the verse above is the word /البيت/ which is one of the names of the Kaaba. According to ar-Razi, the word “البيت” in this verse is not limited to the Kaaba,

because it is followed by the attribute “أمنًا” (safe), which is the attribute of the Haram Land as a whole. Therefore, the Kaaba is mentioned, which *masjidil haram* is meant (As-Samarqandi, 1993: 189). This data is a pars pro toto synecdoche (*part of the whole*).

2. Synecdoche Totum Pro Parte in Qs. Al-Baqarah

2.1 Mention of the whole of one of the limbs for partial meaning

2.1.1 ... يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ...

‘They put their fingers in their ears against the thunderclaps in dread of death’. (Qs. 2: 19)

The word /أصابع/ ini data (2.1.1) is the plural form of /أصبع/ which means fingers. In Arabic, the term /أصبع/ means finger of hand and feet, while the tip of finger is called /بُنان/. In the data above, plugging the ear holes is expressed using the term /أصابع/ which means all the fingers, but what is meant is the tip of one of the fingers. One of the most common ways people avoid loud noises is by plugging their ears with one of their fingertips. The use of word /أصابع/ ini this data means /طرف البنان/ (the tip of one of the fingers). Plugging the ear hole can only be done with the tip of one finger, and cannot be done with multiple fingertips simultaneously. According to asy-Syaukani (2007: 35), the use of the word /أصابع/ in the plural pattern has a figurative meaning for one fingertip. The relation between the plural and the singular is the relation ‘whole for part’, because it is only the tip of the finger that is inserted into the ear.

2.2 Overall time for part of the time

2.2.1 ... فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ...

‘... So whoever sights [the crescent of] the month, let him fast it ...’ (Qs. 2: 185)

The above verse provides information about the beginning of Ramadan. The data above uses the word “الشهر” which means the whole time in one month. According to Syairazi and Utsaimin (al-Utsaimin, n.d.: 333-334), the word /شهر/ in the verse above means /هلال/, which is the beginning of the month, because the beginning of the fast is marked by the new moon, and not the whole month. Meanwhile, the word /شهر/ means the time between two moons. Based on this analysis, the relationship between /شهر/ and /هلال/ is a whole for part.

D. CONCLUSION

Based on the research on surah al-Baqarah, it is found that the use of synecdoche is categorized as pars pro toto and totem pro parte. The use of pars pro toto synecdoche is used in aspects of prayer, limbs, and mention of time. In expressing prayer, the Quran often uses parts of prayer to represent the mention of prayer itself, such as 'standing', 'bowing', 'remembrance', and 'prostration'. In expressing the human body as a whole, it is often expressed with body parts, such as the neck, hands, and face. In expressing the 'haram land', the term 'masjidil haram' is sometimes used. Similarly, in expressing 'masjidil haram', it is sometimes expressed with Kaaba (*al-bayt*). While the totem pro parte category is found in the use of limb taxonomy and the mention of time. In mentioning limbs, fingers are used instead of fingertips, and in mentioning the beginning of the month, a word that covers the time of the whole month is used. Mapping the meaning of synecdoche in the Quran requires cognitive analysis to find the relationship between the source meaning and the target meaning. Finding the relevance of the source meaning with its reference cannot be separated from the overall study of the context of a verse, because the context helps find concepts in the use of a Quranic term. In addition to context, indicators are needed that bridge the meaning of the source data with the target data. Indicators can be textual or non-textual (cognitive).

REFERENCES

- Abbas, W. bin M. (2007). *Al-masjdi al-haram: Tarikhuhu wa ahkamuhu* (2nd ed.).
- Abd-ElSabour, M. (2023). المجاز عند ابن جني: مقارنة على ضوء نظرية الاستعارة التصويرية. *Journal of Languages and Translation*, 10(4), 141–112. <https://doi.org/10.21608/jltmin.2023.323516>
- Al-'Athiyah, A. M. A. H. bin G. I. (2019). *Al-muharrir al-wajiz fi tafsir al-kitab al-aziz*. In 1 (Revision, p. 82). Dar Ibn Hazm.
- Al-Arabiyyah, M. al-L. (2004). *Al-mu'jam al-wasith* (1st ed., p. 363). Maktabat al-Syuruq ad-Duwaliyah.
- Al-Ashfahani, A.-R. (2009). *Mufradat alfadz al-Quran* (S. A. Dawudi (ed.); 4th ed., p. 855). *Dar asy-Samiyah*. <https://www.noor-book.com/كتاب-مفردات-الفاظ-القرآن-pdf>
- Al-Bagawi, A. M. al-H. bin M. (1989). *Tafsir al-bagawi: Ma'alim at-tanzil*. In M. A. an-N. Et.al. (Ed.), 1. Dar Thaibah.
- Al-Fairuzabadi, M. bin Y. (2008). *Al-qamus al-muhith* (Z. J. A. Anas Muhammad asy-Sami (ed.); p. 1382). Dar al-Hadits.
- Al-Jazairi, A. B. J. (1998). *Aisar at-tafasir li kalam al-aliy al-kabir*. In 1 (3rd ed., p. 228). Maktabat al-Ulum wa al-Hikam.
- Al-Jubury, A. H. M. (2017). *Masu'at asalib al-majaz fi Alquran al-karim* (1st ed.). Dar al-Kutub al-'Ilmiyah.
- Al-Jurjani, A. bin M. (2004). *Mu'jam at-ta'rifat* (M. S. Al-Minsyaw (ed.); 1st ed.). Dar

- al-Fadhilah.
- Al-Maidani, A. H. H. (1996). *Al-balagat al-Arabiyyah ususuha wa ulumuha wa fununuha* (1st ed.). Dar al-Qalam.
- Al-Qanuji, S. H. bin A. al-H. (1992). Fath al-bayan fi maqashid al-Qur'an. In A. bin I. Al-Anshari (Ed.), *I* (1st ed.). al-Maktabah al-Ashriyah.
- Al-Qurthubi, M. bin A. bin A. B. (2006). Al-Jami' li ahkam Al-Quran. In A. bin A. M. At-Turki (Ed.), *2* (1st ed., p. 25). Muassat ar-Risalah.
- Al-Utsaimin, M. S. (n.d.). Tafsir al-Qur'an al-karim. In *I* (pp. 333–334). Dar Ibn al-Jauziyah. <https://ar.islamway.net/book/24731/تفسير-القرآن-الكريم-لابن-عثيمين-كاملا-مفهرسا>
- An-Nasafi, A. bin A. bin M. (1998). Tafsir an-nasafi: madarik at-tanzil wa haqaiq at-ta'wil. In *I* (1st ed., p. 166). Dar al-Kalim at-Thayyib.
- Aristotle. (1965). On the art of poetry. In Dorsch (Ed.), *Classical Literary Criticism*. Penguin Books. <https://doi.org/10.1002/9781444328004.ch7>
- As-Samarqandi, M. bin A. (1993). Tafsir as-samarqandi al-musamma bahr al-ulum. In *I* (p. 189). *Dar Al-Kutub Al-'Ilmiyah*. <https://www.noor-book.com/كتاب-بحر-العلوم-تفسير-السمرقندي-pdf>
- As-Sayuthi, J., & Al-Mahalli, J. (n.d.). *Tafsir Jalalain* (M. M. Tamir (ed.); p. 57). Maktabat al-Iman.
- Ash-Shabbag, M. (n.d.). *Az-zikr fi al-quran al-karim wa as-sunnah al-muthahharah* (p. 9). Dar al-I'tisham.
- Asy-Syaukani, M. bin A. bin M. (2007). *Fathul Qadir* (4th ed., p. 35). Dar al-Ma'rifah. <https://www.waqfeya.com/book.php?bid=3689>
- Beekman's, J. (1999). *Metonymy and synecdoche in the new testament*. SIL Language & Culture Archives. <https://www.sil.org/resources/archives/47346>
- Bullinger, E. W. (1989). *Figures of speech used in the bible: Explain and illustrated*. Grapho Press Ltd.
- Burke, K. (1945). *A grammar of motives* (p. 503). Prentice-Hall, Inc. <https://www.ucpress.edu/book/9780520015449/a-grammar-of-motives>
- Cahyo, A. N., Manullang, T. A. A., & Isnani, M. (2020). Analisis penggunaan gaya bahasa sarkasme pada lagu bahaya komunis karangan Jason Ranti. *Asas: Jurnal Sastra*, 9(1), 6–22. <https://doi.org/https://doi.org/10.24114/ajs.v9i1.18329>
- Cruse, A. (2006). *A glossari of semantics and pragmatics* (1st ed.). Edinburgh University Press.
- Elzbieta Kluczevska Chrzanowska. (2013). Synecdoche: An underestimated macrofigure? *Language and Literature*, 22(3), 233–247. <https://doi.org/10.1177/0963947013489240>
- Hakutani, Y., & Butler, R. (1995). Metonymy and synecdoche: The rhetoric of the City in Toni Morrison's Jazz. In Y. H.-R. Butler (Ed.), *The City in African - American Literature* (p. 169). Fairleigh Dickinson University Press. <https://archive.org/details/cityinafricaname0000unse>
- Ihwongomo, M. R., & Hasan, M. R. A. (2024). The truth and metaphor among linguists and usul scholars: A comparative analytical study". *Majallat Al-Buhuts Al-Fiqhiyah Wa Al-Qanuniyah*, 44(44), 291–387. <https://doi.org/https://dx.doi.org/10.21608/jlr.2024.257552.1356>
- Inayatussalihah. (2018). Metonimia konseptual dalam Alquran: Analisis kognitif makna wajah dan yad. *Arabiyyat*, 5(1), 65–82. <https://doi.org/http://dx.doi.org/10.15408/a.v5i1.7008>
- Lakoff, G., & Johnson, M. (2003). *Methapors we live by*. University of Chicago Press.

- Lubis, H. P. (2022). Analisis gaya bahasa dalam novel 5 cm karya Donny Dhirgantoro. *J-CEKI; Jurnal Cendekia Ilmiah*, 1(3), 185–189. <https://doi.org/10.56799/jceki.v1i3.145>
- Mahmud bin Umar Al-Zamakhshari. (2009). Tafsir Al-kasyāf. In K. Ma'mun (Ed.), 2 (3rd ed., p. 117). Dar al-Ma'rifah. <https://ia801700.us.archive.org/35/items/WAQ121740/121740.pdf>
- Mahsun. (2017). *Metode penelitian bahasa: Tahapan, strategi, metode, dan tekniknya* (9th ed., p. 93). Rajawali Pers. http://eprints.unram.ac.id/29724/1/KUM_C2_Buku_Metode_Penelitian_Bahasa.pdf
- Masrury, F. (2022). Telaah indahnya bahasa al-Qur'an secara lafadz. *TA'LIM: Jurnal Multidisiplin Ilmu*, 1(1), 51–58. <https://www.ejournal.staihitkediri.ac.id/index.php/talim/article/view/6>
- Pindi, S. A. (2019). Analisis gaya bahasa dan pesan-pesan pada lirik lagu Iwan Pals dalam album 1910. *Jurnal Kansasi*, 4(2), 146–151. [10.31932/jpbs.v4i2.992](https://doi.org/10.31932/jpbs.v4i2.992)
- Pišćević, T. (2023). Lexical synecdoche in Croatian. *Suvremena Lingvistika*, 49(96), 225–250. <https://doi.org/10.22210/suvlin.2023.096.03>
- Ramtirthe, P., & Ovhal, M. (2023). Geoffrey Leech's seven types of meanings. *Journal of Research Administration*, 5(2), 11465–11469. <http://journalra.org/index.php/jra/article/view/1242>
- Ratna, N. K. (2007). *Estetika sastra dan budaya* (1st ed., p. 233). Pustaka Pelajar.
- Syach, K. N., & Ridwan, A. (2021). Neologisme dalam Iklan BMW. *E-Journal Identitaet*, 10(02), 272–283. <https://ejournal.unesa.ac.id/index.php/identitaet/article/view/41407/35673>
- Tim Penyusun. (2008). *Kamus Bahasa Indonesia*. Pusat Bahasa.
- Ulfiani Rahman, N. R. (2021). Pengalaman nilai tauhid uluhiyah dalam ibadah salat pada remaja. *Sipakalebbi*, 5(1), 1–17. <https://doi.org/10.24252/jsipakalebbi.v5i1.20313>
- Umar, A. M. (2008). *Mu'jam al-lughah al-arabiyah al-mu'ashirah* (1st ed.). Alam al-Kitab. <https://ia801603.us.archive.org/7/items/waq99366/99366.pdf>
- Zaim, M. (2014). *Metode penelitian bahasa: Pendekatan struktural* (Vol. 14). FBS UNP Press. <http://repository.unp.ac.id/id/eprint/1830>