News of Death In *Jumlah Fi'liyyah* In Obituarial Rubric Of *Al-Ahrām* Newspaper December 2017 – March 2018 Edition: Semantic Analysis

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ABSTRACT

This study aims to reveal the *fi'l* form used and the choice of words or euphemisms in obituaries *jumlah fi'liyyah* numbers in the opening sentences of the SKA obituary rubric, December 2017 – March 2018 edition. The theory used in this research is semantic. The method used in providing data is the listening method, with basic tapping and orthographic note-taking techniques as advanced techniques. At the data analysis stage, the method used is the distribution method with basic techniques for natural elements and advanced courses in the form of dissipation techniques and replacement techniques. As for the data presentation stage, the informal presentation method is used. Based on research conducted on obituaries in *jumlah fi'liyyah* in the opening sentence of the SKA obituary rubric advertisement, eight variations of obituaries used based on the fi'l were found. The eight obituaries in *jumlah fi'liyyah* are divided into three categories of fi'l forms, namely *fi'l mujarrad ma'lūm, fi'l mazīd ma'lūm*, and *fi'l mazīd majhūl*. The eight fi'ls in these three forms are euphemisms to replace */māta/* in BA. Thus, it is known that the perspective of the Arab nation in symbolizing someone's death with the choice of subtle words in the form of certain fi'l and visible religious symbols through the terms used.

Keywords: : *jumlah fi'liyyah, Obituary, Euphemism, Al-Ahrām's Newspaper, semantic*

ABSTRAK

Penelitian ini bertujuan untuk mengungkapkan bentuk *fi'l* yang digunakan dan pilihan kata atau gabungan kata penghalus (eufemisme) dalam berita kematian berbentuk *jumlah fi'liyyah* pada kalimat pembuka rubrik obituari SKA edisi Desember 2017 – Maret 2018. Teori yang digunakan dalam penelitian ini adalah teori semantik. Metode yang digunakan dalam penyediaan data adalah metode simak dengan teknik dasar sadap dan teknik catat ortografis sebagai teknik lanjutan. Pada tahap analisis data, metode yang digunakan adalah metode agih dengan teknik dasar bagi unsur langsung dan teknik lanjutan berupa teknik lesap dan teknik ganti. Adapun pada tahap penyajian data, metode yang digunakan adalah metode penyajian informal. Berdasarkan penelitian yang telah dilakukan pada berita kematian berbentuk *jumlah fi'liyyah* dalam kalimat pembuka iklan rubrik obituari SKA, ditemukan delapan variasi berita kematian yang digunakan berdasarkan *fi'l*-nya. Delapan berita kematian berbentuk *jumlah fi'liyyah* tersebut terbagi atas tiga kategori bentuk *fi'l*, yakni *fi'l mujarrad ma'lūm*, *fi'l mazīd ma'lūm*, dan *fi'l mazīd majhūl*. Delapan *fi'l* dalam ketiga bentuk tersebut merupakan kata penghalus (eufemisme) pengganti kata */māta/* dalam BA. Dengan demikian, diketahui prespektif bangsa Arab dalam melambangkan kematian seseorang dengan pilihan kata penghalus berupa *fi'l*

tertentu dan terlihat simbol agama melalui kata yang digunakan.

INTRODUCTION

Newspapers have collaborative media properties for presenting images and detailed, short-sentence editors because of their daily and global circulation. Newspapers significantly affect readers through the appearance of advertisements on pages or rubrics that readers like the most (Morrisan, 2015: 312). According to W.J.S Poerwadar Minta (1985: 154), a rubric is defined as a head or room in a newspaper, magazine, television, radio or film. There are twenty rubrics in Al-Ahrām (SKA) newspaper, one of which is the obituary rubric (wafāyāt). The *wafāyāt* or obituary rubric in BA is an informative discourse that functions to tell/inform readers about people who have died.

Research related to obituary news as data has been carried out by Erlinawati (2013) in her thesis "Analisis Wacana Berita Duka dalam Media Massa Solopos dan Kompas Edisi November 2012". In addition, research on SKA material objects was conducted by Sylviana (2016) in her thesis entitled "News Cohesion in the Rubric of Syabābun Wa Taʻlīmun Online Newspaper Al-Ahrām: Discourse Analysis". Sulistyono (2016) researched euphemisms in the obituary rubric of the BI newspaper, the Kompas Daily. Based on the explanation above, research on SKA's obituary in *jumlah fiʻliyyah* and word choices which are euphemisms for the word */māta/* in BA in the opening sentence of the obituary rubric in SKA, has never been done.

There are several reasons behind the selection of SKA as the material object of this research. First, SKA is the most authoritative daily newspaper in the Arab world and has the highest reader segmentation in Egypt. Second, SKA provides daily information to the world community through print and electronic media (internet) in various languages. Third, SKA is the oldest newspaper with the highest circulation in the Arab world (Rodenbeck, 2013: 291).

In the *wafāyāt* rubric or SKA obituary, there is a great diversity in the use of obituaries in *jumlah fiʻliyyah* and the use of choice of words or combinations of euphemisms (euphemisms/euphemisms) to state that someone has died. Therefore, it is interesting to disclose this because the euphemisms in the number fi'liyyah cannot be

understood by reading the expressions in the obituary. This research focuses on the meaning of obituaries and the choice of words or combinations of euphemistic words contained in the December 2017 – March 2018 SKA obituary rubric. Alternatively, a combination of various words and is a refined form of the word */māta/* in Arabic (BA).

Based on the research problems in point 1.2, news discussion is closely related to the relation of meaning. Understanding the meaning of words or combinations of words in *jumlah fiʻliyyah* requires the help of syntax and semantics. The theory of BA syntax according to Muṣṭafā al-Galāyaini, Abdul Chaer's general semantics, and I Dewa Putu Wijana's euphemisms are used to find the meaning of words or meaningful combinations of words */māta/* in BA on material objects.

A construction in BA is referred to as a sum if given a final intonation. The number is formed from two main elements, namely the core of the sentence or *(al-'umdah)* in the form of *(musnad and musnad ilaih)* and description or complement (al-fuḍlah). The division of fi'l based on active or passive is divided into two: *fi 'l ma'lūm* and *fi'l majhūl*. *Fi'l ma'lūm* in terms is *fi'l* whose *fa'il* is known because it is mentioned in a sentence or hidden in a sentence. This fā'il is usually called *ḍamīr mustatir*. At the same time, *fi'l majhūl* in terms is *fi'l* whose fa'il is unknown or hidden for several reasons.

In this regard, the *fi'l* based on the original letters is divided into *fi 'l mujarrad* and *fi'l mazīd*. *Mujarrad fi'l* is *fi'l* if all the letters are original or there are no additions. Where as *fi'l mazīd* is *fi'l* which has additional letters from the original (Busyro, 2010: 26, 186). The composition of the numbers is divided into two types with different patterns, namely first, *jumlah ismiyyah* (mubtada` and khabar) and *jumlah fiʻliyyah* (fi'l and fā'il) (al-Galāyainī, 2006: 535).

Semantics is divided into two types based on the object of study: lexical and grammatical. Lexical semantics deals with the meaning of a word (a meaningful unit of Language). Lexical meaning is the meaning that a lexeme has without any linguistic context. This meaning is often referred to as the true meaning, the meaning by the observations of the human senses or the meaning as it is (Chaer, 2009: 8, 32).

The discussion regarding the context and meaning of fi'l in *jumlah fiʻliyyah* enters at the level of grammatical semantics because fi'l has no meaning except sentence and through a grammatical process. Grammatical semantics is a study of semantics that focuses on the study of meaning in grammatical structures. Lexical and grammatical

semantic theories are interrelated and form the basis of the author in analyzing the context and meaning of obituaries in the SKA obituary rubric.

Solving problems in the second research problem requires an understanding of the accuracy of obituaries and the theory of euphemism in semantics. In the obituary (condolence news), there is a euphemism which is a discussion in semantics. Problems often arise in obituaries due to the use of figurative Language or not as it is. Obituaries and euphemisms are interrelated, so speaking of obituaries, we also speak of euphemisms. Euphemism is an alternative form (option) that is considered more subtle or polite to replace news that is less pleasing to say and is used to avoid embarrassment. The unwanted news includes taboos, fear, and things that are not liked or reasons that have a negative connotation. So, euphemism is one of the communication politeness tools in society. Wijana (2008: 96) states that euphemism references take various forms. One example is the death in SKA obituary news is a form of euphemism in the form of event references. According to (Wijana, 2008: 104), euphemism has five functions in outline: a tool for smoothing speech, a tool for keeping something secret, a tool for diplomacy, an educational tool, and a tool for repelling danger.

METHODS

This research is qualitative descriptive because the data used in the research is in the form of words or sentences, not numbers. This research was conducted in three strategic stages: the data collection stage, the data analysis stage, and the data analysis results in the presentation stage (Sudaryanto, 2015: 18). The method of collecting data in this study is the method of observing or reading obituary news repeatedly using data sources obtained from print and electronic (online) mass media. Then the basic techniques of tapping writing and orthographic note-taking techniques are carried out as advanced techniques. The obituary news is taken from the *al-ahram* online site on page (www.ahram.org.eg). The data of this study is limited to only the opening sentence of the obituary in *jumlah fiʻliyyah* in the SKA obituary rubric because, in the opening sentence, there is direct information stating that someone has died.

The data population is recorded and then grouped based on keywords like *fiʼl* and card number. Then based on all of these classifications, the simplest research sample was taken in the form of an obituary in *jumlah fiʻliyyah* in the opening sentence of SKA's

obituary, which was indicated to contain a subtle meaning or euphemism for the word */māta/*. After the data was collected, the data were filtered using the analytical method in the form of the distribution method with the primary technique for natural elements (BUL) and advanced techniques in the form of varnish and replace techniques with tools in the form of vanishing and substituting lingual units. Online and physical dictionaries are used to help find meaning in words.

This study uses the pronoun technique to prove the euphemism of replacing the word */māta/* in numbers. The replacement technique depends on the principal elements of concern to find the similarity between the replacement and replacement elements. This technique shows that the choice of euphemistic words used in the obituary is in *jumlah fi'liyyah*. The data analysis results are presented in a report using an informal presentation method (Sudaryanto, 2015: 145).

FINDINGS AND DISCUSSION

Form of *Fi'l* in Death News in *Jumlah Fi'liyyah* in SKA Obituary Rubric, December 2017 - March 2018 Edition

The message of this study is the obituary. The understanding form of a sentence in the BA perspective consists of *jumlah ismiyyah*, and *fi'liyyah* to knows the message's form. In connection with the message symbolized in the data, it is denoted by the sentence *fi'liyyah*. *Jumlah fi'liyyah* is characteristic of starting with *fi'l* and followed by *fā'il*. There are various forms of *fi'l* used to express death. The following is an analysis to answer the formulation of the first research problem.

Jumlah Fi'liyyah* with *Fi'l Mazīd Majhūl

١.توفيت إلى رحمة الله تعـالى / ليلى محمد ناجى داود

/Tuwuffiyat ilā raḥmati-Allāhi ta'ālā, Lailā Muḥammad Nājī Dāwud/

In data (1) to declare someone has died through obituary news, SKA journalists use the opening sentence */Tuwuffiyat ilā raḥmati Allāhi ta'ālā, Lailā Muḥammad Nājī Dāwud/* in *jumlah fi'liyyah* consisting of *fi'l* and *nā`ib fā'il*. The filler for the *fi'l* function is *fi'l ṡulāṡī mazīd majhūl* which consists of three original letters and two additional letters and is a perfect verb which is formed with vowel modification by adding the first and

second letters and kasrahing the letters before the end becomes */tuwuffiyat/* with *ḍamīr muttaṣil hiya*. The passive verb */tuwuffiya/* means (has) died (YAI, 1989: 504, Munawwir, 1997: 1572). In a bilingual dictionary (Munawwir, 1997: 1572) */tuwuffiya/* means */māta/*.

Furthermore, there are *hāl* (2) and phrases in the form of *jar-majrūr* (1), which occupy the *ẓarf makān* function. The particle */ilā/* is a jarr with *ism majrūr* in the form of the word */raḥmati/*. As for the lafadz */Allāh/* is *ṣahib al-ḥāl* with fi'l the word */ta'ālā/*, which also contains *fā'il ḍamīr mustatir* huwa and returns to lafadz */Allah/*. Furthermore, the phrase */Lailā Muḥammad Nājī Dāwud/* fills the *nā`ib fā'il* function in the form of *ism 'alam* */Lailā Muḥammad Nājī Dāwud/*.

Jumlah Fi'liyyah with Fi'l Mazīd Ma'lūm

٢. انتقل إلى الأمجاد السمائية / المهندس كمال جرجس ميخائيل

/Intaqala ilā al-amjādi as-samā`iyyati, al-muhandis Kamāl Jarjas Mīkhā`īl/

In data (2) above, to declare someone has died through obituary news, SKA journalists use the opening sentence of the news in the form of */intaqala ilā al-amjādi as-samā`iyyah/* in *jumlah fi'liyyah* consisting of *fi'l* and *fā'il*. The function *fi'l* is filled by */intaqala/*, *fi'l šulāšī mazīd ma'lūm*, which consists of three original letters and two additional letters. The perfective verb */intaqala/* is a form of *ma'lūm* which is used to indicate active sentences with *fa'il* in the form of *ḍamīr mustatir huwa*, which refers to Architect Kamāl Jarjas Mīkhā`īl. Grammar in a bilingual dictionary, the perfective verb */intaqala/* means "to die" after the phrase */ilā raḥmati rabbihi/* (Munawwir, 1997: 1458) or */ilā raḥmatillahi/* (YAI, 1972:468). However, lexically, the verb */intaqala/* means moving, being transported, shifting, or going to (YAI, 1972: 468).

Furthermore, in data (2), there is a noun phrase */ilā al-amjādi as-samāiyyati/*, which is composed of *jar-majrūr* and *murakkab waṣfī* which functions as *ẓarf makān*. */ilā/* is a filler preposition of *ḥarf jar*. The plural noun */al-amjādi/* as filler for *ṣifah* and *ism majrūr* has a singular form */majdun/*. However, the word */al-amjādi/* according to Munawwir (1997: 1405), means */al-arḍu al-murtafi'atu/* or high ground. *Mauṣūf* is occupied by the word */as-samā`iyyati/*, which is the plural form of the singular noun *ism mamdūd* */samā`iyyu/*, which means sky or heaven (Munawwir, 1997: 710).

٣. لبت نداء ربها / الشريفة كاميليا عبد الفتاح الجسطيني

/Labbat nidā`a rabbihā, asy-syarīfatu Kāmīliyā 'Abdu al-Fattāḥ al-Jasṭīnā/

Another *fi'liyyah* form of news opening sentence found in the SKA obituary rubric is */labbat nidā`a rabbihā asy-syarīfatu Kāmīliyā 'Abdu al-Fattāḥ al-Jasṭīnā/*. This sentence is used to declare that someone has died, which consists of the functions *fi'l*, *maf'ūl bih muqaddam*, and *fā'il*. The *fi'l* function filler in data (3) is a perfective verb */labbat/* with *fā'il* in the form of *ḍamīr mustatir taqdīruhu /hiya/*, which refers to *Kāmīliyā (Camelia) 'Abdu al-Fattāḥ al-Jasṭīnā*. The bilingual dictionary uses the perfective verb */labbat/* means */ajābahu ilā ṭalabihi/* to accept, answer, fulfil, and approve (MAA, 2019).

The word */nidā`a/* lexically, according to al-Munawwir (1997: 1405), has the meaning of calling or exclamation. The noun phrase */rabbihā/* consists of annexing in the form of */rabbi/* and annexing in the form of *ḍamīr muttaṣil /hā/*, which means God to him (Munawwir, 1997: 462). Furthermore, the position of */asy-syarīfatu Kāmīliyā (Camelia) 'Abdu al-Fattāḥ al-Jasṭīnā/* fills the function of *fā'il* in the form of Badal.

٤. انضم إلى الكنيسة المنتصرة / الكيميائي رمزي حلمي

/Inḍamma ilā al-kanīsah al-muntaṣirah, al-kīmiyāī Ramzī Ḥilmī/

Other *fi'liyyah*-shaped news opening sentences found in the SKA obituary news are */inḍamma ilā al-kanīsah al-muntaṣirah, al-kīmiyāī Ramzī Ḥilmī/*. This sentence states that someone has died, which consists of the functions *fi'l* and *fā'il*. The filler for the function *fi'l* in data (4) is a perfective verb */inḍamma/*, which in the bilingual dictionary means collected (YAI, 1989: 230), and has the meaning */muṭāwi'u ḍamma/* or combines themselves, joins, unites (Munawwir, 1997: 829).

The filler for *fā'il* is *ḍamīr mustatir taqdīruhu /huwa/*, which refers to *al-Ramzī Ḥilmī*. There are complements in the form of *jar-majrūr* and *tarkīb waṣfī*. The particle */ilā/* is a *harf jar* with *ism majrūr* in the form of the word */al-kanīsah/*. As for data (4), *ism /al-kanīsah/* has the status of *mauṣuf* with *ṣifah* in the form of the word */al-muntaṣirah/*. So the phrase */ilā al-kanīsah al-muntaṣirah/* has the following meaning.

Furthermore, the position of the phrase */al-kīmiyāī Ramzī Ḥilmī/* fills the function

of *fāʻil marfuʼ* in the form of *badal muṭābiq* in the form of *ism ʻalam/Ramzī Ḥilmī/* and *badal minh* in the form of the word */al-kīmiyāī/*.

Jumlah Fiʻliyyah with **Fiʻl Mujarrad Maʻlūm**

لقي ربه / فضيلة الشيخ محمد أحمد الدراجيلي .5

/Laqiya rabbahu, faḍīlatu asy-Syaikhi Muḥammad Aḥmad ad-Darājīlī/

Data (5) is the opening sentence of SKA's obituary in the form *of /laqiya rabbahu, faḍīlatu asy-Syaikhi Muḥammad Aḥmad ad-Darājīlī/*, which is used to state that a person named Muḥammad Aḥmad ad-Darājīlī has died. A sentence is a form of *jumlah fiʻliyyah* which is composed of *fiʼl, mafʻūl bih muqaddam,* and *fāʼil.* The perfective verb */laqiya/* is used lexically to mean that he has met (Munawwir, 1997: 1282) and is a *fiʼl* function filler in the form of *fiʼl ṡulāṡī mujarrad maʼlūm* which consists of three original letters. The perfective verb */laqiya/* is a form of *fiʻl maʻlūm*, which indicates active sentences.

Furthermore, it is found in data (5) that noun phrases function as fillers for the *mafʻūl bih muqaddam* function in the form of annexing */rabbahu/*, which are composed of the words */rabba/ and ḍamīr muttaṣil /hu/* and can be interpreted by God to him (Munawwir, 1997: 462). Muḥammad Aḥmad ad-Darājīlī filled the *fāʻil* function.

رقدت على رجاء القيامة / أولجا برسوم الجبلاوي .6

/Raqadat ʻalā rajāʼi al-qiyāmati, Aulijā Barsūm al-Jublāwī/

Data (6) shows that there are sentences in the obituary rubric in *jumlah fiʻliyyah* , namely */raqadat ʼalā rajāʼi al-qiyāmati, Aulijā Barsūm al-Jublāwī/* which is used to state that someone named Aulijā Barsūm al-Jublāwī has died. The sentence is composed of *fiʼl* and *fāʼil.* The perfective verb */raqadat/* is used, which fills the *fiʻl* function in the form of *fiʻl ṡulāṡī mujarrad maʻlūm*, which consists of three original letters. The perfective verb */raqadat/* is a form of *fiʻl maʻlūm* which is used to indicate active sentences with *ḍamīr mustatir taqdīruhu /hiya/*, which refers to Awlijā Barsūm al-Jublāwiy as the filler for the *fiʻl* function. The perfective verb */raqadat/* in Munawwir's bilingual dictionary (1997: 520) means in BA */nāmā/* or sleeping, lying down in BI.

Furthermore, there is a function of *ẓarf makān* in the form of phrases in the form

of *jar-majrūr* and *muḍāf-muḍāf ilaih* as a compliment. The particle /'alā/ is the *ḥarf jar* and *ism nakirah* /rajā`i/ has the position of *ism majrūr* and *muḍāf*. The word /al-qiyāmati/ which comes after, is a filler for *muḍāf ilaih* in the form of *ism ma'rifah*.

7. زفت الملائكة بالتراتيل إلى فردوس النعيم / فتحية (توحه) بباوي مشرقي الأسقف

/Zaffati al-malā`ikatu bi at-tarātīli ilā Firdausi an-naʿīmi, Fatḥiyah (Tūḥah) Bibāwī Masyriqī al-Asqaf/

Data (7) shows that there is an opening sentence in the obituary rubric in *jumlah fi'liyyah* , namely /zaffati al-malā`ikatu bi at-tarātīli ilā Firdausi an-na'īmi, Fatḥiyah (Tūḥah) Bibāwī Masyriqī al-Asqaf/. This sentence is used to state that someone named Fatḥiyah (Tūḥah) Bibāwī Masyriqī al-Asqaf has died. This sentence is composed of the functions *fi'l* and *fā'il*. In data (7), the perfective verb /zaffati/ is used, which does not require *mafʿūl bih* and fills the *fi'l* function in the form of *fi'l ṡulāṡī mujarrad ma'lūm*, which consists of original three letters. The perfective verb /zaffati/ is a form of *fi'l ma'lūm* which is used to indicate the active sentence with *ḍamīr mustatir taqdīruhu* /hiya/ and has the meaning of presenting, accompanying, bringing (the bride to the groom), announcing good news in the bilingual dictionary Munawwir (1997: 574).

The filler for the *fā'il* function is the nominative noun /al-malā`ikatu/, which means Angel (MAI, 2019). Furthermore, there are complements in the form of *jar-majrūr* and *tarkīb waṣfī*. The particle /bi/ is a *jarr* with *ism majrūr* in the form of a plural noun /at-tarātīli/. The *tarkīb waṣfī* contained in data (7) is composed of *na'at-man'ūt. Man'ūt* is in the form of *jarr-majrūr*, with the *jarr* being the particle /ilā/ and *ism majrūr* being the word /Firdausi/ which also serves as *mubdal*, while the word /an-na'īmi/ is ṣifah and badal. Grammatically, the phrase /Firdausi an-naʿīmi/ means Paradise (Munawwir, 1997: 1043).

In data (7), it is found that the filler for the *fā'il* function is in the form of a noun phrase /Fathiyah (Tūḥah) Bibāwī Masyriqī al-Asqaf/, composed of *badal muṭābiq* in the form of ism ʿalam/ Fathiyah (Tūḥah) Bibāwī Masyriqī al-Asqaf/.

8. رحلت للأمجاد السماوية/ السيدة عطيات حبيب تكلا

/Raḥalat li al-amjādi as-samāwiyyah, as-sayyidah ʿAṭṭiyāt Ḥabīb Taklā/

Data (8) shows that there is an opening sentence in the obituary rubric in *jumlah fiʿliyyah* namely */raḥalat li al-amjādi as-samāwiyyah, as-sayyidah 'Aṭṭiyāt Ḥabīb Taklā/*. This sentence is used to state that someone named Aṭṭiyāt Ḥabīb Taklā has died. This sentence is composed of *fiʿl* and *fāʿil* functions. In data (8) the perfective verb */raḥalat/* is used which fills the *fiʿl* function in the form of *fiʿl ṡulāṡī mujarrad maʿlūm* which consists of three original letters. The perfective verb */raḥalat/* is a form of *fiʿl maʿlūm* which is used to indicate active sentences with *ḍamīr muttaṣil hiya* as the filler for the function *fiʿl* and has meaning in Munawwir's bilingual dictionary (1997: 482) leaving, moving, moving, departing.

Furthermore, there are prepositional phrases in the form of *jarr-majrūr* and adjective phrases. The particle */li/* is a *harf jarr* with *ism majrūr* in the form of a plural noun */al-amjādi/*. The plural noun */al-amjādi/* as filler for *ism majrūr* and *mauṣūf* has a singular form */majdun/* and has a lexical meaning */al-arḍu al-murtafiʿatu/* high ground (Munawwir, 1997: 1205), while *ṣifah* is occupied by the word */as -samāwiyyati/* which is *ism mamdūd /samāiyy ʿu/* which means sky or heaven (Munawwir, 1997: 710).

In data (8) it has been found that the filler for the fāʿil function is in the form of a noun phrase */as-sayyidah ʿAṭṭiyāt Ḥabīb Taklā/*, composed of *badal minh* and *badal* in the form of ismʿalam */Aṭṭiyāt Ḥabīb Taklā/*.

Euphemism of News of Death in *Jumlah Fi'liyyah* in SKA Obituary Rubric, December 2017 – March 2018 Edition

Talking about linguistics cannot be separated from talking about form, meaning, or message. The message of this study is the obituary. In connection with that, the message is represented in the data with a subtle symbol. Arabic speakers symbolize the obituary expressed by choice of soft words. To understand this, a dictionary is used to compare the meaning of the words in the BA obituary to know the perspective of Arab people in symbolizing death with a refined choice of vocabulary or structure.

Euphemisms in numbers can be founded with several processes or levels, including by determining the domain and denotative *qarīnah*. The denotative words or phrases are used as a basis for testing euphemism by testing *qarīnah* for each number based on grammar, change (muḥāwalah), and similarity (mumāṡalah). As a reinforcement of the argument, an analysis of the Arab faith is carried out through various sources,

followed by concluding.

In this regard, the obituary in the number in table 1, section 3.1 has a linguistic aspect or euphemism with the choice of *fi'l* used and does not directly use *fi'l /māta/*, but uses various *fi'l-fi'l*. Therefore, this sub-chapter will explain in detail the level of euphemism for the word /eye/ in the opening sentence of SKA's obituary news based on the form of the news in Table 2.

Euphemisms in Obituaries on Two Levels

3. لبت نداء ربها / الشريفة كاميليا عبد الفتاح الجسطينى

/Labbat nidā`a rabbihā, asy-syarīfatu Kāmīliyā 'Abdu al-Fattāḥ al-Jasṭīnā/

3.a لبت نداء ربها / الشريفة كاميليا عبد الفتاح الجسطينى

The opening sentence of the obituary rubric is */labbat nidā`a rabbihā, asy-syarīfatu Kāmīliyā 'Abdu al-Fattāḥ al-Jasṭīnā/* means 'Your Excellency, Kāmīliyā (Camelia) 'Abdu al-Fattāḥ al-Jasṭīnā (has) answered God's call'. News */labbat nidā`a rabbihā/* is used to state that someone has died. The perfective verb */labbat/* means welcoming a call (Munawwir, 1997: 1252).

In proving that the utterance */labbat nidā`a rabbihā/* contains a refined meaning of the verb */mātat/* can be proven by a strategy of similarity or *mumāṡalah*. The verb */labbat/* is interpreted as */mātat/* when it intersects with the entity of God in one speech. Like the verbs /*intaqala*/, /*laqiya*/, and so on. However, in this utterance, the verb /*labbat*/ is a determinant form that means */ajābat/* (Munawwir, 1997: 1252).

There are Qarīnah in that number in the form of the phrase */nidā`a rabbihā/*. Qarīnah in this amount is still denotative. The word */nidā`a,/* according to Munawwir (1997: 1405), means a call or call. Furthermore, there is a compound word */rabbihā/,* which is used to denote the entity of God. According to Sakrān (2019), the phrase */nidā`a rabbihā/* is meant for pious believers who long to meet their Lord when they die. In addition, the word */Labbā nida`a rabbihi/* is interpreted as */matā/* in MAA (2019).

3.b ماتت / الشريفة كاميليا عبد الفتاح الجسطينى

.

Sentence 3.b clearly reports that *Kāmīliyā* (Camelia) 'Abdu al-Fattāḥ al-Jasṭīnā (has) died. A pious believer will choose death over worldly life because he hopes for happiness and tranquility after death. The phrase */nidā`a rabbihā/* as a keyword is very important to know its meaning. The word */nidā`a/* means calling, and it becomes more synonymous when combined with the previous verb, which means to welcome His call. In this regard, the urgency of answering God's call for Arabs is Death.

Therefore, based on the explanation of data (3) in the SKA obituary rubric, it can be concluded that death is equated with answering God's call. So, for Arabs, if someone has died, it means that person is answering God's call upon him. Death is a supernatural matter that every animate creature cannot know. Besides using the word */labbat/* as a refinement of */mātat/*, the word */inḍamma/* is also used, as explained below.

<div dir="rtl">

٤. انضم إلى الكنيسة المنتصرة / الكيميائي رمزي حلمي

</div>

/Inḍamma ilā al-kanīsah al-muntaṣirah, al-kīmiyāī Ramzī Ḥilmī/

<div dir="rtl">

٤.a انضم إلى الكنيسة المنتصرة / الكيميائي رمزي حلمي

</div>

The opening sentence of the obituary rubric is */inḍamma ilā al-kanīsah al-muntaṣirah al-kīmiyāī Ramzī Ḥilmī/* means 'Chemist, Ramzī Ḥilmī (has) joined the church of victory'. News */inḍamma ilā al-kanīsah al-muntaṣirah/* is used to declare that someone has died. The perfective verb */inḍamma/* means */muṭāwi'u ḍamma ilaihim/* to join themselves, join, unite (Munawwir, 1997: 829).

The principle of euphemism is always multilevel and to prove that the utterance above contains a refined meaning of the verb */māta/* can also be proven by a similarity or analogy test (mumāṡalah). A similarity test is carried out, an act in nature because death is likened to people joining in this speech. It is possible for the verb */inḍamma/* to be interpreted as */māta/* if, in one utterance, it intersects with divine aspects or the mention of God's entity.

The number */inḍamma ilā al-kanīsah al-muntaṣirah/* is still metaphorical because for Christians, death is actual, and those who die are alive; only their bodies die, and their spirits join the Church of Victory.

4.b انضم إلى الجنّة / الكيميائي رمزي حلمي

In sentence 4.b it is explained that Ramzī Ḥilmī has passed away, but this explanation needs to be detailed with the phrase */ilā al-kanīsah al-muntaṣirah/,* which is *qarīnah* in the form of God's entity */'alā mā ma'nāhu/* which in that number are still is denotative. The phrase */al-kanīsah al-muntaṣirah/* has a connotative meaning */al-Firdaus/* Paradise to await the coming of Jesus. Lexically, the word */al-kanīsah/,* according to Munawwir (1997: 1233), is a place of Christian worship. After that, the word */al-muntaṣirah/* is used, which contains two meanings that win (Munawwir, 1997: 1425) and */man intaṣara wa fāza 'alā 'aduwwihi/* the winners (MAA, 2019), but in this story, what is meant in the phrase */al-kanīsah al-muntaṣirah/* is the Church of Victory for Christians.

The church is divided into two separate parts, namely the first part is the church in the world, */al-kanīsah al-mujāhadah/* (Church of the Mujahids), namely the church for the *mujahidin* in the world. For those who struggle against pain, the gates of hell are closed for them. The second part is the church in Firadus (Heaven) */al-kanīsah al-muntaṣirah/* (Church of Victory), which is the church for people who have triumphed over Satan and believed in Jesus and fought jihad with patience till the end of life. Their eternal place in Paradise (Heaven) awaits the second coming of Jesus. According to (www.facebook.com/662908090410308/post/664773413557109) all those who enter or gather at the Church of Victory are spirits, so it can be concluded that those who came to the Victory Church are already dead.

The phrase */al-kanīsah al-muntaṣirah/* is an example of the use of unique terminology or special vocabulary, which is a vocabulary of technical terms that are concrete and used in fields, subjects, science or nomenclature. Thus, death in this number is interpreted as joining the second church in the sky, where the spirits await the second coming of Jesus. Joining the Church of Victory is a form of euphemism. News */inḍamma ilā al-kanīsah al-muntaṣirah/* is not very commonly used in the SKA obituary rubric, given the small number of populations found in the data. The word */laqiya/* also means */māta/* when it relates to a divine entity, like the opening sentence of the obituary below.

5. لقي ربه / فضيلة الشيخ محمد أحمد الدراجيلي

/Laqiya rabbahu, faḍīlatu asy-Syaikhi Muḥammad Aḥmad ad-Darājīlī/

5.a لقي ربه / فضيلة الشيخ محمد أحمد الدراجيلي

The opening sentence of the obituary rubric is */Laqiya rabbahu, faḍīlatu asy-Syaikhi Muḥammad Aḥmad ad-Darājīlī/* which means 'The honourable Shaykh Muḥammad Aḥmad ad-Darājīlī (has) gone to his Lord'. News */laqiya rabbahu/* is used to state that someone has died. The perfective verb */laqiya/* means to meet (Munawwir, 1997: 1282) and is determinant. *Qarīnah* in this number is the word */rabb/*, which is an entity of God.

The principle of euphemism is always multilevel. To prove that the utterance above contains a refined meaning of the verb */māta/* can also be proven by similarity or analogy (mumāšalah). The verb */laqiya/* is interpreted as */mātā/* when in one utterance, it intersects with divine aspects, as in speeches with the verbs */intaqala/, /raḥalat/,* and */tuwuffiyat/.* If there is mention of God's entity in one utterance, then it is possible that the utterance can be interpreted as */mātā/.* That is proven, */laqiya/* is an ordinary thing which means meeting with, meeting (Munawwir, 1997: 1282). However, in Mu'jam Al-Rā`id */laqiya fulānun rabbahu/* can be interpreted as */mātā/* (MAA, 2019).

5.b مات / فضيلة الشيخ محمد أحمد الدراجيلي

Sentence 5.b reports that the respected Shaykh Muḥammad Aḥmad ad-Darājīlī (has) passed away. In addition, news */laqiya rabbahu/* can mean */māta/* for various reasons. */Laqiya rabbahu/* or meeting God is the same as never coming back. There is a similarity in meaning or semantic status, namely disconnection (inqata'a) is different from the meaning in the clause */laqiya abāhu/*, which shows the meaning of being able to meet again. The statement reinforces that only the prophets and their equals can meet Allah SWT and return home.

Therefore, based on the explanation above, in data (5) of the SKA obituary rubric, it can be concluded that death is equated with a meeting. So, for Arabs, if someone has died, it means that person is meeting Allah SWT. Meeting Allah SWT is a form of euphemism. In the context of the opening sentence above, Sakrān (2018) argues that believers hope to meet Allah SWT by dying first. News */laqiya rabbahu/* is commonly used in the SKA obituary rubric, considering many populations in the data. The condition

of death is also discussed as /*raqada*/ sleeping, as explained in 6.a.

6. رقدت على رجاء القيامة / أولجا برسوم الجبلاوي

/*Raqadat 'alā rajā`i al-qiyāmati, Aulijā Barsūm al-Jublāwī*/

6.a رقدت على رجاء القيامة / أولجا برسوم الجبلاوي

The opening sentence of the obituary rubric is /*raqadat 'alā rajā`i al-qiyāmati, Aulijā Barsūm al-Jublāwī*/ means 'Aulijā Barsūm al-Jublāwī (has) fallen asleep hoping to rise again'. News /*raqadat 'alā rajā`i al-qiyāmati*/ is used to declare that someone has died. The perfective verb /*raqadat*/ means /*nāmat*/ to sleep, fall asleep, and sleep soundly (Munawwir, 1997: 520).

The verb /*raqadat*/ is a perfective verb with musnad in the form of fa'il and is determinant or frozen. The verb /*raqadat*/ refers to a persona referent because it means /*nāmat*/ to sleep (MAA, 2019). After that, there is the phrase /*'alā rajā`i al-qiyāmati*/, which is a form of jarr-majrūr which factually consists of three words. For Arabs, this form is a number that does not have the position i'rāb or /*lā mahalla lahā min al-i'rāb*/ (Al-Galāyaini, 2006: 214). In LA theory, this element may be discarded, but not in BI linguistics, and it will not arrive at the meaning of /*mātat*/. It is in sentences that do not have a place in i'rāb that linguistic problems often arise because these elements are determinants. Without these elements, the news /*raqadat 'alā rajā`i al-qiyāmati*/ still has a denotative meaning.

The principle of euphemism is always multilevel. To prove that the utterance above contains a refined meaning of the verb /*mātat*/ can be proven by a test of similarity, analogy *(mumāṡalah)*. A similarity test is carried out, an act in nature because in this speech, a person who has died is likened to someone who is sleeping. The similarity between the two lies in activity by closing their eyes and aiming to rest from all activities. The verb /*raqadat*/ is interpreted as /*mātat*/ if, in one utterance, it intersects with divine aspects or the mention of God's entity, as there are divine aspects which disappear in the number /*raqadat 'alā rajā`i al-qiyāmati*/ remembering, rising and resurrecting is God's right according to the Christian faith.

<div dir="rtl">

6.b ماتت / أوليجا برسوم الجبلاوي

</div>

Sentence 6.b reports that Aulijā Barsūm al-Jublāwī (has) die hoping that he will rise again (has) died. In addition, the news */raqadat 'alā rajā`i al-qiyāmati/* can mean */mātat/* for various reasons. The principle of multilevel euphemism also proves that the utterance above contains a refined meaning of the verb */mātat/*, which can also be proven by a dictionary. News */raqadat 'alā rajā`i al-qiyāmati/* in MAA (2019) is interpreted as */raqdatahu al-ākhīrah/* or */naumatahu kināyata 'ani al-mauti/*. */Raqadat/*, which means */nāma/* when it meets or is connected with */al-ākhīrah/* or the last day, it can mean */mātat/*. In this news, */al-qiyāmah/* means */al-akhīrah/* or the last day, which begins after the doomsday.

The Arabs call */yaum al-ākhīr/* or */yaum ad-dīn/* is a series of starting a disaster or doomsday, then blowing the trumpet for resurrection, then gathering at Padang Mahsyar, *yaum al-hisāb,* crossing the *Ṣirāṭa al-Mustaqīm* bridge, then determining the end of heaven to meet God or hell.

Euphemisms in Obituaries on Three Levels

<div dir="rtl">

1.توفّيت إلى رحمة الله تعالى / ليلى محمد ناجى داود

</div>

/Tuwuffiyat ilā raḥmati-Allāhi ta'ālā, Lailā Muḥammad Nājī Dāwud/

<div dir="rtl">

1.a توفّيت إلى رحمة الله تعالى / ليلى محمد ناجى داود

</div>

The opening sentence of the obituary rubric is the number */tuwuffiyat ilā raḥmati-Allahi ta'ālā, Lailā Muḥammad Nājī Dāwud/* means 'to pass away to the grace of Allah Ta'āla'. News */tuwuffiyat ilā raḥmati-Allahi ta'ālā/* is used to declare that someone has died. The perfective verb */tuwuffiyat/*, when combined with the phrase */ilā raḥmati rabbihi/*, can be interpreted as */mātat/* died (Munawwir, 1997: 1365).

After that, there is the phrase */ilā raḥmati-Allahi ta'ālā/*, which is a form of jarr-majrūr and factually consists of three words which are *qarīnah*. For Arabs, the *jarr-majrūr* form is a number that does not have the position i'rāb or */lā mahalla lahā min al-i'rāb/* (Al-Galāyaini, 2006: 214). In LA theory, this element may be discarded, but not in

BI linguistics because it will not arrive at the meaning of /*mātat*/. It is in numbers that do not have an *i'rāb* position that linguistic problems often arise because this element is a determinant. Without this element, the news /*tuwuffiyat ilā raḥmati-Allahi ta'ālā*/ still has a denotative meaning.

The speaker's word indicates that a *lafadz* is not interpreted as its original meaning or is often referred to as *qarīnah* (al-Gāniy: 2011, 21). *Qarīnah* in the form of God's entity in the form of lafadẓ *al-jalālah* in the word /*raḥmati-Allahi ta'ālā*/ according to Munawwir (1997: 483) has the meaning of Allah's mercy, whereas according to Mujāwir (2019) what is meant by Allah's mercy in this context is a hope, requests, and prayers for the deceased so that they are always in the protection and grace of Allah SWT.

<div dir="rtl">

1.b.توفّاها الله إلى رحمته / ليلى محمد ناجى داود

</div>

The principle of euphemism, which is always multilevel to prove that the utterance above contains a refined meaning of the verb /*mātat*/ can be proven by syntactic strategies and transforming forms. As is known, the verb /*tuwuffiyat*/ is a form of *majhūl* (fi'l whose maf'ul bih is omitted) with the form *lāzim* /*waffā*/, which means to settle, fulfil (Munawwir, 1997: 1572) and the form *fi'l muta'addi* /*tawaffāhā*/ which means taking full rights (Munawwir, 1997: 1572).

The verb /*tawaffāhā*/ can be interpreted /*mātat*/ through a syntactic-based grammatical process because *fi'l lāzim* must have *fā'il*, *fi'l muta'addi* must have *fā'il* and *maf'ūl bih*, while *fi'l majhūl* must have *nā'ib al-fa'il*. /*tawaffāhā*/ is interpreted as /*mātat*/ because the word /*tuwuffiyat*/ is derived from the verb /*tawaffāhā*/ and intersects with the mention of God's entity.

If after the verb form /*tuwuffiyat*/, there is *maf'ūl bih*, then the verb changes to /*tawaffāhā*/. /*tawaffāhā*/ is a verb form with *maf'ūl bih* which precedes *fā'il* (maf'ūl muqaddam). Thus, the form *muta'addi* /*tawaffāhā Allahu*/ can be interpreted as having died (Munawwir, 1997: 1572), but if lafaẓ /*Allah*/ is omitted, the verb will change its form to *majhūl,* namely /*tuwuffiyat*/. Thus, in sentence 1.b, it is explained that Lailā Muḥammad Nājī Dāwud has died because Allah SWT has granted his rights, but this explanation needs to be detailed with more denotative news as in sentence 1.c.

Based on data (1), the problem of /*waffa*/ and /*tuwuffiyat*/ lies in the right to life,

which Allah SWT has fulfilled. So, in this obituary, death is interpreted as Allah SWT has fulfilled his rights. Something sufficient is age. Therefore, death is oriented to rights, so it is said to be the fulfilment of a right, a euphemism.

<div dir="rtl">

c.1 ماتت / ليلى محمد ناجى داود

</div>

Sentence 1.c reports that Lailā Muḥammad Nājī Dāwud has died. The number */tuwuffiyat ilā raḥmati-Allahi ta'ālā/* is commonly used among Arabs, bearing in mind that, based on the population data in the SKA, this utterance is the most used in the opening sentences of obituary news. Apart from using the word */tuwuffiyat/* as a refinement of the word */mātat/*, the word */zaffat/* is also used, indicating that angels are messengers of death, as explained below.

<div dir="rtl">

7. زفت الملائكة بالتراتيل إلى فردوس النعيم / فتحية(توحه) بباوي مشرقي الأسقف

</div>

/Zaffati al-malā`ikatu bi at-tarātīli ilā Firdausi an-naʿīmi, Fatḥiyah (Tūḥah) Bibāwī Masyriqī al-Asqaf/

<div dir="rtl">

a.7 زفّت الملائكة بالتراتيل إلى فردوس النعيم / فتحية (توحه) بباوي مشرقي الأسقف

</div>

The opening sentence of the obituary rubric is */zaffati al-malā`ikatu bi at-tarātīli ilā Firdausi an-naʿīmi, Fatḥiyah (Tūḥah) Bibāwī Masyriqī al-Asqaf /* means 'Angel (has) accompanied Fatḥiyah (Tūḥah) Bibāwī Masyriqī al- Asqaf hums towards Paradise, which is full of pleasures'. News */zaffati al-malā`ikatu bi at-tarātīli ilaa Firdausi an-naʿīmi/* is used to declare that someone has died. The perfective verb */zaffati/* is a determinant and means of presenting, bringing (the bride to the groom), and announcing good news (Munawwir, 1997: 574). In the Arab world, it is known as the wedding night, or the night where the groom takes the bride home, and for them, it is the most beautiful thing in life, so they resemble death in the news above as travelling to the most beautiful places (Sakrān , 2019).

The principle in euphemism is always multilevel. To prove that the utterance above contains a refined meaning of the verb */mātat/* can also be proven by a strategy of similarity or analogy (mumāṣalah). The verb */zaffati/* is interpreted as */mātāt/* if it intersects in a speech with the mention of God's entity, as the verb */intaqala/* has an

ordinary meaning. However, when it intersects with the mention of God's entity, it can be interpreted as */mātā/*.

7.b زفّت الملائكة بالتراتيل لفتحية(توحه) بباوي مشرقي الأسقف إلى فردوس النعيم

The news */zaffati al-malā`ikatu bi at-tarātīli ilaa Firdausi an-na'īmi/* is still metaphorical, and the wordings used are not mutually exclusive, so there may be missing markers, namely in the form of *lam tamalluk* which is used to show ownership. The sequence of numbers in the BA must be sequential, starting from *fi'l* and *fā'il*, shown in data (7) the information showing the activity of the first fā'il, namely */at-tarātīl/* carried out by angels for Fathiyah in order to get a place in Paradise. So, in sentence 7.b the correct news sequence becomes */zaffati al-malā`ikatu bi at-tarātīli ilā Firdausi an-na'īmi, Fatḥiyah (Tūḥah) Bibāwī Masyriqī al-Asqaf/* and explains that Fatḥiyah (Tūḥah) Bibāwī Masyriqī al-Asqaf has been led by angels humming towards Paradise. However, this explanation needs to be detailed with more denotative news as in sentence 7.c.

7.c زفّت الملائكة بالتراتيل لفتحية(توحه) بباوي مشرقي الأسقف إلىالجنّة

The phrase */ilā Firdausi an-na'īmi/* is a *qarīnah* in that number because if the phrase */Firdausi an-na'īmi/* is replaced or removed, then the main clause or sentence */zaffati al-malā`ikatu/* still has a denotative meaning. *Qarīnah* in the form of God's entity */'alā mā ma'nāhu/* in the phrase */ilā Firdausi an-na'īmi/* is still denotative and functions as a taukīd in the form of *Badal muṭābiq*. *Taukīd*, or two words that are the same, are juxtaposed to strengthen the meaning that these two words mean heaven, towards Paradise Paradise, which is full of pleasures. According to Sakrān (2019), Arab Christians and Jews assume that after death, they will enter Heaven because they are children of God.

In this regard, the opening sentence of the obituary rubric, which begins with the perfective verb */zaffati/* related to Christian beliefs, is evidenced by the use of the word */at-tarātīl/* or */at-tartīlah/*, which in Munawwir (1997: 472) means a prayer that is recited (for those who Christian) or liturgy (MAA, 2019*). /at-tarātīl/* are spiritual songs or praises to God that are popular in the form of songs or poems containing prayers with various themes and are often sung at Easter or Christmas in churches or public places

(ar.m.wikipedia.org). Liturgy is widely used in Christian traditions, including by Catholics (id.m.wikipedia.org).

People who have died go to heaven with the help of angels or are carried by angels with spiritual songs. Thus, death in this number is interpreted as an angel accompanying Fatḥiyah (Tūḥah) Bibāwī Masyriqī al-Asqaf with humming towards the Paradise Paradise, which is full of blessings to await the arrival of Jesus. Angels bringing people who have died to Heaven is a form of euphemism. News */zaffati al-malā`ikatu bi at-tarātīli ilā Firdausi an-naʿīmi/* is not very commonly used in the SKA obituary rubric, considering that very few similar data populations were found.

Towards the sky is one of the depictions of death, indicated by sentences like the explanation below.

8. رحلت للأمجاد السماوية/ السيدة عطيات حبيب تكلا

/Raḥalat li al-amjādi as-samāwiyyah, as-sayyidah ʿAṭṭiyāt Ḥabīb Taklā/

8.a رحلت للأمجاد السماوية/ السيدة عطيات حبيب تكلا

The opening sentence of the obituary rubric is */raḥalat li al-amjādi as-samāwiyyah, as-sayyidah ʿAṭṭiyāt Ḥabīb Taklā/* means 'Mrs. ʿAṭṭiyāt Ḥabīb Taklā (has) moved to the Father's House in heaven'. News */raḥalat li al-amjādi as-samāwiyyah/* is used to state that someone has died. The perfective verb /raḥalat/ has the meaning of leaving, moving, moving, departing (Munawwir, 1997: 482).

8.b انتقلت لرحمة ربّه / السيدة عطيات حبيب تكلا

The principle of euphemism, which is always multilevel to prove that the utterance above contains a refined meaning of the verb */mātat/* can be proven by syntactic strategies and transforming forms. The verb */raḥalat/* is a perfective verb with a musnad in the form of fa'il and a determinant or frozen element. The verb */raḥalat/* refers to a locational referent because it means */intaqalat wa żahabat/* to move, to depart. After that, there is the phrase */li al-amjādi as-samāwiyyah/* which is a form of jarr-majrūr that consists of three words. For Arabs, this form is a number that does not have the position i'rāb or */lā*

mahalla lahā min al-i'rāb/ (Al-Galāyaini, 2006: 214). In LA theory, this element may be discarded, but not in BI linguistics, and it will not arrive at the meaning of */māta/*. It is in sentences that do not have a place in *i'rāb* that linguistic problems often arise because these elements are determinants. Without these elements, the news */raḥalat li al-amjādi as-samāwiyyah/* still has a denotative meaning.

After that, there is the phrase */li al-amjādi as-samāwiyyah/*, which is qarīnah and is denotative. Qarīnah in the form of God's entity */'alā mā ma'nāhu/* is contained in the phrase. The word */al-amjādi/* according to Munawwir (1997: 1405) means */al-arḍu al-murtafi'atu/* or high ground. According to the Arabs, high ground is 'adn or heaven. The Jeddah people used to travel to Aden, a natural harbour in Yemen, by climbing the Sinai plateau and descending, just like the Arabs who describe themselves as coming to Saint Catherine in Egypt (Tursina). Afterwards, the word */as-samāwiyyah/* is used, which means sky or heaven (Munawwir, 1997: 710). The word */as-samāwiyyah/*denotes heaven or high ground having a higher quality like the sky. For Christian Faith, all living things that die will immediately be in the sky (Sakrān, 2019). So, in sentence 8.b, it is explained that Mrs. 'Aṭṭiyāt Ḥabīb Taklā has passed away. However, this explanation needs to be detailed with more denotative news, as in sentence 8.c.

8.c ماتت / السيدة عطيات حبيب تكلا

The method of changing the form of the news */raḥalat li al-amjādi as-samāwiyyah/* becomes */intaqalat ilā raḥmati rabbihi/.* Afterwards, the pronoun */intaqala ilā raḥmati rabbihi/* becomes */mātat al-muhandis/* to explain the transition between the ẓahīr (Mrs. 'Aṭṭiyāt Ḥabīb Taklā) and the unseen (heaven). Thus, the number */raḥalat li al-amjādi as-samāwiyyah, as-sayyidah 'Aṭṭiyāt Ḥabīb Taklā/* is a form of euphemism for the word */mātat/* because there is sense and emotional involvement in the speech and it is informative to state that someone has died.

Based on the explanation above, in data (8) death is equated with displacement or euphemism based on the transition */muḥāwalah/* from the verb */mātat/* to the verb */raḥalat/*. So, if someone has died, the person is developing and moving. Disappear from one place to start a life elsewhere. Transfer from one realm to another, such as the world and the hereafter. Death about the hereafter is death and birth (Latif, 2016: 27). In the context of the opening sentence above, migrating means going to the three realms of

barzakh, the day of resurrection, and the life of hell and heaven, which the Qur'an has believed to be certain things that will be passed after death.

Euphemisms in the Obituaries with Five Levels

2. انتقل إلى الأمجاد السمائية / المهندس كمال جرجس ميخائيل

/Intaqala ilā al-amjādi as-samā`iyyati, al-muhandis Kamāl Jarjas Mīkhā`īl/

2.a انتقل إلى الامجاد السمائية / المهندس كمال جرجس ميخائيل

The opening sentence of the obituary rubric is */intaqala ila al-amjādi as-samā`iyyah al-muhandis Kamāl Jarjas Mīkhā`īl/* means 'Architect Kamāl Jarjas Mīkhā`īl (has) passed away to the House of the Father in Heaven'. News */intaqala ila al-amjādi as-samā`iyyah/* is used to declare that a Christian has died. The perfective verb */intaqala/* when combined with the phrase */ilā al-amjādi as-samā`iyyah/* or the phrase */ilā raḥmati-Allahi/* means */tuwuffiya, māta/* died, (MAA, 2019). The verb */intaqala/* is a perfective verb with musnad in the form of *fa'il* and determinant or the form of a frozen element. The verb */intaqala/* denotatively refers to a locational referent. In Munawwir (1997: 1458) */intaqala ilā raḥmati rabbihi/* means */māta/*.

After that, there is the phrase /ilā al-amjādi as-samā`iyyah/, which is a form of jarr-majrūr which factually consists of three words. For Arabs, a jarr-majrūr form is a number that does not have the position i'rāb or /lā mahalla lahā min al-i'rāb/ (Al-Galāyaini, 2006: 214). In LA theory, this element may be discarded, but not in BI linguistics because it will not arrive at the meaning of */māta/*. It is in numbers that do not have an i'rāb position that linguistic problems often arise because this element is a determinant. Without this element the news /intaqala ila al-amjādi as-samā`iyyah/ still has a denotative meaning.

2.b انتقل إلى الجنّة / المهندس كمال جرجس ميخائيل

The phrase */ilā al-amjādi as-samā`iyyah/* is a qarīnah in the form of God's entity */'alā mā ma'nāhu/* which is still denotative in number. The word */al-amjādi/* according to Munawwir (1997: 1405) means */al-arḍu al-murtafi'atu/* or high ground. According to the Arabs, high ground is 'adn or heaven. The Jeddah people used to travel to Aden, a natural harbour in Yemen, by climbing the Sinai plateau and descending, just like the Arabs who

describe themselves as coming to Saint Catherine in Egypt (Tursina). Afterwards, the word /as-samā`iyyah/ is used, which means sky or heaven (Munawwir, 1997: 710). The word /as-samā`iyyah/ denotes heaven or high ground having a higher quality like the sky. For Christian Faith, all living things that die will immediately be in the sky (Sakrān, 2019). Therefore, it is possible to change the form of the news /intaqala ila al-amjādi as-samā`iyyah/ to /intaqala ila al-jannah/.

<div dir="rtl">2.c توفي / المهندس كمال جرجس ميخائيل</div>

Afterwards, the technique of changing or changing form /intaqala ilā al-jannah/ becomes /tuwuffiya al-muhandis/ is used to explain the transition between the *ẓahīr* (Architect Kamāl Jarjas Mīkhā`īl) and the unseen (heaven). Thus, the number /intaqala ilā al-amjādi as-samā`iyyah al-muhandis Kamāl Jarjas Mīkhā`īl/ is a form of euphemism based on modification and euphemism of the word /māta/ which contains sense and involves emotion in the speech and is very informative to state that someone has died, so it is widely used in the opening sentence of the SKA obituary rubric.

<div dir="rtl">2.d توفاه الله / المهندس كمال جرجس ميخائيل</div>

The principle of euphemism is always multilevel to prove that the utterance above contains a refined meaning of the verb /māta/ can be proven by syntactic strategies and methods of transforming forms as explained in the explanation of the number of parts 1.b. So, in sentence 2.d, it is explained that Ir. Kamāl Jarjas Mīkhā`īl has passed away because Allah SWT has granted his rights, but this explanation needs to be detailed with more denotative news as in sentence 2.e.

<div dir="rtl">2.e مات / المهندس كمال جرجس ميخائيل</div>

Based on the explanation above, in data (2), death is equated with displacement or transition-based euphemism (muḥāwalah) from the verb /māta/ to the verb /intaqala/. So, if someone has died, the person is developing and moving. Disappear from one place to start a life elsewhere. Transfer from one realm to another, such as the world and the hereafter. Death about the hereafter is death and birth (Latif, 2016: 27). In the context of the opening sentence above, migrating means going to the three realms of Barzakh, the day of resurrection, and the life of hell and heaven, which the Qur'an has believed to be

certain things that will be passed after death.

Sentence 2.e reports that Ir. Kamāl Jarjas Mīkhā`īl has passed away. The news */intaqala ilā al-amjādi as-samā`iyyah/* is commonly used among Arabs, bearing in mind that, based on the population data in the SKA, this utterance is the most widely used in the opening sentences of obituary news.

CONCLUSION

Based on the research and discussion, euphemisms in *fi'liyyah* numbers cannot be understood simply by reading the obituaries in the obituary rubric, several conclusions can be drawn. The conclusion is as follows.

The author has found 97 obituary data in *jumlah fiʻliyyah* in the December 2017 – March 2018 SKA obituary advertising rubric, which are classified into eight data groups based on the simplest research sample. The eight obituaries in *jumlah fiʻliyyah* are divided into four types of verbs, namely verbs based on the original and additional letters, namely *fi'l mujarrad* and *fi'l mazīd* and verbs based on active and passive, namely *fi'l majhūl* and *fi'l ma 'lum*. There are four data on obituaries in the form of *fi'l mujarrad ma'lūm*, three data on obituaries in the form of *fi'l mazīd ma'lūm*, and one data on obituaries in the form of *fi'l mazīd majhūl*. Of the eight groups of data collected, the obituary with the clause */tuwuffiyat ilā raḥmati Allāhi ta'āla/* is the most widely used in the obituary rubric.

The author has conducted an in-depth study regarding the eight obituaries of SKA. The author found the use of multilevel euphemisms in SKA obituary news, which serves as a means of smoothing speech that is considered harsh, does not offend certain parties, and respects the object being reported. The *qarīnah* test shows that using words such as */tuwuffiyat/* means */matat/* by going through three levels of euphemism. Furthermore, the euphemism references contained in the SKA obituary rubric are used to replace words considered harsh (dysphemism), which refer to human activity, namely death.

The use of finer sentences is indicated by choice of words or word combinations used in obituary advertisements that are closely related to the religious beliefs held by Arabs. Based on the use of words in obituaries, the religious identity of someone who has died is visible. That is in line with Sakrān's opinion (2018), which reveals that the use of the words */as-samāiyyah/* or */as-samāwiyyah/* in obituaries is intended for Arabs who are

Christians, while the use of the word */rabb/* or */raḥmati Allah/* is intended for Arabs who are Muslims. Therefore, understanding the concept of Islamic and Christian faith through the help of a native respondent is needed to represent Arabic religious and cultural symbols.

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Respondent

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