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

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 Ta'īmun 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 fi’liyyah 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 fi’liyyah 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 fi’liyyah 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-fuḍlalah). 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 fa’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 fi’liyyah (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 fi’liyyah 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 fi‘liyyah 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 fi‘l and card number. Then based on all of these classifications, the simplest research sample was taken in the form of an obituary in jumlah fi‘liyyah 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 know 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

/توفيت إلى رحمة الله تعالى / ليلى محمد ناجى داود/

In data (1) to declare someone has died through obituary news, SKA journalists use the opening sentence /Tuwuffiyat ilâ raḥmati Allâhi ta’ālâ, Lailâ 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 ṣulāśī 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 muttasil 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 ṣarf makān function. The particle /ilā/ is a jarr with ism majrūr in the form of the word /rahmati/. As for the lafadz /Allāh/ is šahib al-hāl with fi'l the word /tā'īlā/, which also contains fā'īl damīr mustatir huwa and returns to lafadz /Allah/. Furthermore, the phrase /Lailā Muḥammad Nājī Dāwud/ fills the nāʿīb fā'il function in the form of ism ʿalam /Lailā Muḥammad Nājī Dāwud/.

Jumlah Fiʿliyyah with Fiʿl Mazīd Maʾlūm

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-samāʿīyyati, al-muhandis Kamāl Jarjas Mīkhāʾīl/ in jumlah fiʿliyyah consisting of fiʿl and fāʿīl. The function fiʿl is filled by /intaqala/, fiʿl sulāṣī mazīd maʾlūm, which consists of three original letters and two additional letters. The perfective verb /intaqala/ is a form of maʾlūm which is used to indicate active sentences with faʿīl in the form of ḍamīr mustatir huwa, which refers to Architect Kamāl Jarjas Mīkhāʾīl. 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-samāʿīyyati/, which is composed of jar-majrūr and murakkab wasfī which functions as ṣarf makān. /ilā/ is a filler preposition of ḥarf jar. The plural noun /al-amjādi/ as filler for ṣifāh and ism majrūr has a singular form /majdan/. However, the word /al-amjādi/ according to Munawwir (1997: 1405), means /al-arḍu al-murtafiʿatu/ or high ground. Mauṣūf is occupied by the word /as-samāʿīyyati/, which is the plural form of the singular noun ism mamdūd /samāʿīyyu/, which means sky or heaven (Munawwir, 1997: 710).
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 /ḥā/, 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.

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 ἓmma/ 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 mauṣūf withṣīḥah 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 fā‘il marfu’ in the form of badal muṭābiq in the form of ism ‘alam/Ramzī Ḥilmī/ and badal minh in the form of the word /al-kīmiyā‘/.

**Jumlah Fi‘liyyah with Fi‘l Mujarrad Ma‘lūm**

/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 Ahmad ad-Darājīlī/, which is used to state that a person named Muḥammad Aḥmad ad-Darājīlī has died. A sentence is a form of jumlah fi‘liyyah which is composed of fi‘l, maf‘ūl bih muqaddam, and fā‘il. The perfective verb /laqiya/ is used lexically to mean that he has met (Munawwir, 1997: 1282) and is a fi‘l function filler in the form of fi‘l ṣulāṡī mujarrad ma‘lūm which consists of three original letters. The perfective verb /laqiya/ is a form of fi‘l ma‘lūm, which indicates active sentences.

Furthermore, it is found in data (5) that noun phrases function as fillers for the maf‘ūl 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 fā‘il function.

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

Data (6) shows that there are sentences in the obituary rubric in jumlah fi‘liyyah, namely /raqdat ‘alā rajā`i 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 fi‘l and fā‘il. The perfective verb /raqdat/ is used, which fills the fi‘l function in the form of fi‘l ṣulāṡī mujarrad ma‘lūm, which consists of three original letters. The perfective verb /raqdat/ is a form of fi‘l ma‘lūm which is used to indicate active sentences with ḍamīr mustatir taqdiru ḥiyya/, which refers to Awlijā Barsūm al-Jublāwiy as the filler for the fi‘l function. The perfective verb /raqdat/ in Munawwir’s bilingual dictionary (1997: 520) means in BA /nāmā/ or sleeping, lying down in BI.

Furthermore, there is a function of żarf makān in the form of phrases in the form
of jar-majrūr and muḍāf-muḍāf ilaih as a compliment. The particle /ˈalā/ is the ḥarf jar and ism nakirah /rajāʿi/ has the position of ism majrūr and muḍāf. The word /al-qiyyāmati/ which comes after, is a filler for muḍāf ilaih in the form of ism maʿrifah.

Data (7) shows that there is an opening sentence in the obituary rubric in jumlah fiʿliyyah, namely /zaffati al-malāʿikatu bi at-tarātīli ilā Firdausi an-naʿīmi, 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 fiʿl and fāʿil. In data (7), the perfective verb /zaffati/ is used, which does not require mafʿūl bih and fills the fiʿl function in the form of fiʿl ʿulāṣī mujarrad maʿlūm, which consists of original three letters. The perfective verb /zaffati/ is a form of fiʿl maʿrifah 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 fāʿil function is the nominative noun /al-malāʿikatu/, which means Angel (MAI, 2019). Furthermore, there are complements in the form of jar-majrūr and tarkīb wasfī. The particle /bi/ is a jarr with ism majrūr in the form of a plural noun /at-tarātīli/. The tarkīb wasfī contained in data (7) is composed of naʿat-manʿūt. Manʿūt 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-naʿīmi/ 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 fāʿil function is in the form of a noun phrase /Fatḥiyah (Tūḥah) Bibāwī Masyriqī al-Asqaf/, composed of badal muṭābiq in the form of ism ʿalam/ Fatḥiyah (Tūḥah) Bibāwī Masyriqī al-Asqaf/.
Data (8) shows that there is an opening sentence in the obituary rubric in *jumlah fi’liyyah* 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 fi’l and fā’il functions. In data (8) the perfective verb /raḥalat/ is used which fills the fi’l function in the form of /raḥalat/ sulāṣī mujarrad ma'lūm which consists of three original letters. The perfective verb /raḥalat/ is a form of fi’l ma’lūm which is used to indicate active sentences with ẓamīr muttaṣil hiya as the filler for the function fi’l 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-murtafi’atu/ high ground (Munawwir, 1997: 1205), whileṣifah is occupied by the word /as-samāwiyyati/ which is ism mamdūd /samāiyy`u/ which means sky or heaven (Munawwir, 1997: 710).

In data (8) it has been found that the filler for the fā’il function is in the form of a noun phrase /as-sayyidah ‘Aṭṭiyāt Ḥabīb Taklā/, composed of badal minh and badal in the form of ism’alam /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**

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 mumāṣalah. 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 rabbihī/ is interpreted as /matā/ in MAA (2019).
Sentence 3.b clearly reports that Kāmilīyā (Camelia) 'Abdu al-Fattāḥ al-Jaṣīnā (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.

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.
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 /indaṣma 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.

/Laqiya rabbahu, faḍīlatu asy-Syaikhi Muḥammad Aḥmad ad-Darājīlī/
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 /rabbi/, 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 (mumāṡalah). 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 fulāmun rabbahu/ can be interpreted as /mātā/ (MAA, 2019).

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 الجيبلاوي

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

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.
6.b

Sentence 6.b reports that Aulijā Barsūm al-Jublāwī (has) died 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 Şirāţa al-Mustaqīm bridge, then determining the end of heaven to meet God or hell.

Euphemisms in Obituaries on Three Levels

1. تووفيت إلى رحمة الله تعالى / ليلى محمد ناجي داود

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

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

After that, there is the phrase /ilā raḥmati-Allah 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 lafadz 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.

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'ul bih, while fi'l majhūl must have nā 'ib al-fā'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'ul bih, then the verb changes to /tawaffāhā/. /tawaffāhā/ is a verb form with maf'ul bih which precedes fā'il (maf'ul muqaddam). Thus, the form muta'addi /tawaffāhā Allahu/ can be interpreted as having died (Munawwir, 1997: 1572), but if lafaz /Allah/ is omitted, the verb will change its form to majhūl, namely /tuwuffiyat/. Thus, in sentence 1.b, it is explained that Lai Ṭalā 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 /waffā/ 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.

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.

The opening sentence of the obituary rubric is /zaffati al-malā`ikatu bi at-tarātīli ilā Firdausi an-naʿīmi, Fathiyah (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 (mumāṡalah). 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 (نوجه) 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, Fathiyah (Tūhah) Bibāwī Masyriqī al-Asqaf/ and explains that Fatḥiyah (Tūhah) 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 (نوجه) بباوي مشرقي الأسقف إلванه

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, 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
Liturgical practice is widely used in Christian traditions, including by Catholics. 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 Fatihay (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 /zaffat al-malā`ikatu bi at- tarātīli ilā Firdausi an-na`īmi/ 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 ‘Aṭṭiyāt Ḥabīb Taklā/

8.a

The opening sentence of the obituary rubric is /raḥalat li al-amjādi as- samāwiyyah, as-sayyidah ‘Aṭṭiyāt Ḥabīb Taklā/ means ‘Mrs. ‘Aṭṭiyāt 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 انقلت لرحمه ربي / 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 žahabat/ 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 a1-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/de-notes 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.

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-muhandin/ 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 /mātata/ 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 /muhāwalah/ from the verb /mātata/ 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**

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

The opening sentence of the obituary rubric is /intaqala ila al-amjādi as-samā` iyyah al-muhandis Kamāl Jarjas Mīkhā’il/ means 'Architect Kamāl Jarjas Mīkhā’il (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 rahmati-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 rahmati rabbīhi/ 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.

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-samāʾ iyyah/ is used, which means sky or heaven (Munawwir, 1997: 710). The word /as-samāʾ 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-samāʾ iyyah/ to /intaqala ila al-jannah/.

Afterwards, the technique of changing or changing form /intaqala ila al-jannah/ becomes /tuwuffiya al-muhandis/ is used to explain the transition between the ẓahīr (Architect Kamāl Jarjas Mīkhāʾil) and the unseen (heaven). Thus, the number /intaqala ilā al-amjādi as-samāʾ iyyah al-muhandis Kamāl Jarjas Mīkhāʾil/ 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.

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 Mīkhāʾil 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.

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-amjādī 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 fi’liyyah 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 fi’liyyah 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’lūm. 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 rahmati 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-samā‘iyyah/ or /as-samā‘wiyyah/ 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.

REFERENCES


**Respondent**
Sakrān, Mujāwir Saʿīd Mujāwir. Interview. 2 November 2018 16.30 AM