

FIGURATIVE LANGUAGE USE: TRANSLATION OF AL- QURAN SURA AR-RAHMAN

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ABSTRACT

Language has function to communicate and exchange information from someone to the others. In the process of communication, message is stated explicitly and implicitly for example by using figurative language which has more than one meaning. One of the messages which needs to have the right understanding is Al-Qur'an. This study investigates the use of figurative language involved in the translation of chapter Ar-Rahman by two objectives, they are ; (1) To find out the type of figurative language presented in translation of Al-Quran chapter Ar-Rahman and (2) To show the most figurative found in the chapter. The theory applied in this research is Kennedy's Theory (1983) and used descriptive qualitative approach. The data were collected from the Indonesia translation in Al-Qur'an Ministry of Religious Affairs of Republic Indonesia by documentation technique. After analyzing the data, the researcher concludes that there are nine types of figurative language that can be found in translation chapter Ar-Rahman. They are 3 data simile(3,8%), 3 data personification(3,8%), 2 data apostrophe(2,5%), 2 data synecdoche(2,5%), 2 data metonymy(2,5%), 1 data ellipsis(1,2%), 36 data repetition (46,1%), and 31 data rhetoric (39,7%). The most dominant figurative language found in this chapter is repetition with 36 data (46,1%).

Keywords: Figurative Language, Translation, Sura Ar-Rahman

DOI : 10.29103/icospolhum.v3i.156

1. INTRODUCTION

Human as social creature has not only the style of dressing, talking, teaching, learning, walking, leading and educating children, but also their style in the language which called "the figurative language". Figurative language is style of someone using the language. The form of using of figurative language is many varieties and it will be special characteristic to distinguish one each other's. In communication activity, actually a lot of the human using the figurative language to state purpose, mind, and feeling. Rozakis (1995) defined figurative language as saying one thing in terms of another. In another mean the figurative language is describing an object, person, or situation by comparing it to or with something else". For example, "She is as pretty as a picture" describes or compares a pretty girl to a beautiful piece of art. Figurative language is simply a way to add color and depth to what is otherwise a bland statement, "She is pretty." Students who have language difficulties may struggle to compare items or situations that have no real connection to each other (e.g., girl/picture). Based on

this definition, figurative language means that expressing something in another way to refer one thing by giving to implied meaning.

The figurative language is not only used in verbal communication, but written also. Many of writers think that figurative language just found in literature texts as such poetry, short story, novel, and role play, whereas the using of figurative language also found in speech, essay, article, and in translation of Holy Quran.

Related to translation in Al- Quran, Al- Quran is one of the messages which need to have the right understanding. It is the revelations of God. The messages in Al-Quran are started either explicitly or implicitly by using figurative language. The usage of figurative language in Al-Quran is very interesting to be researched and which does not mean to decrease or increase the content of Al-Quran itself. The research just means to describe the kinds of figurative language in translation of Al-Quran.

Based on the illustrate problem above, the writer analyzes this case by some reasons; *the first*, because the writer thinks that Al-Quran is something significant to learn.

The second, because the researches about figurative language in translation of Al- Quran are still limited, especially English Department“ Students. Meanwhile many of researches who have done by the students just for literature texts and class action that related to education.

1.1. Problem of The Research

1. What types of figurative language found in translation of Al- Quran Chapter Ar- Rahman?
2. What is figurative language mostly found in the Chapter?

1.2. Purpose of The Research

The research aims to:

1. To find out the types of the figurative language presented in translation of Al-Quran Chapter Ar-Rahman
2. To show the figurative language mostly found in the Chapter

2. LITERATURE REVIEW

2.1. Definition of Figurative Language

The term “figurative” has traditionally referred to language which differs from everyday “nonliterary” usage. Figures were seen as stylistic ornament with which writers dressed up their language to make it more entertaining, and to clarify the meaning they wanted to convey (Merriam:2019). Figurative language is a language that used to say something in other way or to compare a thing which related to it. In utilizing, the figure of speech is produced to appear imaginative impression for good listener or speaker. Figurative language often used as the technique to tell the story by the author. It is used to obtain the effect containing the meaning behind figurative language in which the use of it makes the description of the short story more powerful than the daily use of language or it is called literal language.

Based on explanation above , the researcher means that figurative language is a language that can make someone more understand about what she or he said.

For example when a women was in a party and met a men that said to her, "Wow....you look like a billion dollars tonight". Was the man really meant he literally see billion dollars money in her? Certainly not, he wanted to say that she looked very beautiful in the party. So why does not he just say, “wow.. you look very beautiful”? because that

is figurative language is for. It is for clarifying and describing in more detail.

Furthermore, figurative language rarely used in our daily conversation, but it often found in literary works, such as: articles in newspaper, advertisements, novels, poems, etc. The style language in a literary work is different with the style of language in other literary works because each author has style of language to creating aesthetic of language in their literary work

The use of figurative language creates the literary works to have high art value. there are some experts said about figurative language .According to Perrine (1988) figurative language is the language that cannot be taken literally (or should not be taken literally) and say something other than ordinary ways or say one thing and mean another. It almost similar by Rozakis“s (1995) definition, she said that “Figurative language saying one thing in terms of another”. It means that figurative language is an expression used by person or the author indirectly by using the comparison. It cannot be interpreted literally because the comparison in figurative language expression has the meaning.

Meanwhile Kennedy (1979) said Figurative language is language that uses figures of speech. A figure of speech is a way of saying something other than the literal meaning of the world. Figure of speech may be said occur whenever a speaker or writer, for the sake of freshness or emphasis, departs from the usual denotations of words.

The aim of figurative language is to give the clarity because it explains about the comparison of the different things which has meaning behind its expression. Besides it, the using comparison by the author in the short story is the better of his work to be read by the reader. It shows the ability and the creativity of the author in using the language. In addition, it also proves that that use of figurative language has made the language more colorful, rich, and aesthetic.

Based on the explanations the researcher can conclude that figurative language is language or sentence which is contained exaggeration or imagines something. Figurative language has purpose to compare or to analogize something with other in order the illustration are clearer, more interesting, and more live.

2.2 Kind of Figurative Language

Based on Perrine“s theory (Thomas, 2005), there are thirteen kinds of figurative language; simile, metaphor, personification, overstatement(hyperbole), symbol, apostrophe, metonymy(and synecdoche), allegory, paradox, understatement, verbal irony, dramatic irony and irony of situation. All of the usually are common in written text.

Meanwhile according to Kennedy (1983), figurative language consists of comparative, contradictive, correlative and repetition. Comparative figurative language consists of personification, metaphor, and simile. Contradictive figurative language consists of hyperbole, litotes, paradox, and irony. Correlative figurative language consists of metonymy, synecdoche, symbol, allusion, and ellipsis. Meanwhile repetition consist of pleonasm, climax, anti-climax, rhetoric and repetition. For clearer information look at these following information.

a. Comparative Figurative Language Comparative figurative language consists of Simile, Metaphor, and Personification.

1. Simile

Simile is comparison of two things, indicated by some connective, usually like, as, than or verb as such as resembles. Generally, simile is defined as a type of figurative language that used to explain the resemblance of two objects (in shape, color, characteristic etc).

2. Metaphor

Metaphor is a statement that one thing is something else, which in a literal sense, it is not. It does not use connective words such as like or as. Metaphor and simile have close relation because comparing the different things. Metaphor also often called an implied simile. In simile, the comparison is seen clearly. This is contrary to metaphor that compares the thing implicitly. If the concept of simile is A is like B, then the concept of metaphor is A is B.

1. Personification

Personification is a figure of speech in which a thing, an animal, or an abstract term (truth or nature) is made human. Personification gives human characteristic to inanimate objects, animal, or ideas. This can really effect the way the reader imagines things. Other definition is given by Potter, he defines that personification is figure of speech in imaginative something which does not have soul as though they have human characteristic.

b. Contradictive Figurative Language

There are four kinds of contradictive figurative language which consists of Overstatement (Hyperbole), Litotes (understatement), Paradox, and Irony.

1. Overstatement (Hyperbole)

Hyperbole is emphasizing a point with statement containing exaggeration. It can be ridiculous or funny. Hyperbole can be added to fiction to add colour and depth to a character. While Leech states hyperbole, like the other two figures, is frequently concerned with personal values and sentiment; that is, with making subjective claims which, however exaggerate, we could

not verify unless we were somehow able to get inside the cranium of the person about whom the claims are made.

2. Litotes (Understatement)

Litotes is opposite from hyperbole. It is a kind of understatement where the speaker uses negative of a word ironically, to mean the opposite. According to Kennedy, litotes is expression of one's meaning by saying something is the direct opposite of one's thought, it to make someone's remark forceful.

3. Paradox

Paradox occurs in a statement that at first strikes us as self contradictory but that on reflection make some sense. while in Oxford dictionary stated that paradox is statement which seems to contain two opposite facts but is or maybe true.

4. Irony

Irony is the use words to convey the opposite of their literal meaning. A statement or situation meaning is contradicted by the appearance or presentation of the idea.

a.) Verbal Irony

Irony has meanings that extend beyond its use merely as a figure of speech. Verbal irony, saying the opposite of what one means, is often confused with sarcasm and satire, and for that reason it may be well to look at the meaning of all three terms: Sarcasm is simply bitter or cutting speech; satire is a more formal term implying ridicule (bitter or gentle) of human folly or vice; and verbal irony says the opposite of what one means. So the verbal irony means a contrast between what is *said* and what is *meant* b.) Dramatic Irony

Dramatic Irony is when the words and actions of the characters of a work of literature have a different meaning for the reader than they do for the characters. It occurs in situations where the reader knows something about present or future circumstances that the character does not know. This is the result of the reader having a greater knowledge than the characters themselves. c.) Irony of Situation

In situational irony, a discrepancy exists between the actual circumstances and those that would seem appropriate of between what one anticipates and what actually comes to pass. So, the situational irony is refers to the contrast between the actual result of a situation and what was intended or expected to happen. c. Correlative Figurative Language

There are five correlative figurative languages consist of:

1. Symbol

A symbol may be roughly defined as something that means more than what it is. Symbol is defined in the online „Encyclopedia Britannica“ as "a communication element intended to simply represent or stand for a

complex of person, object, group, or idea." It is a kind of figures of speech used for increasing the beauty of the text and has figurative meaning besides its literal meaning. (Elaheh,F, 2011)

More specifically, a symbol is a word, phrase, or other expression having a complex of associated meanings; in this sense, a symbol is viewed as having values different from those of whatever is being symbolized many poets have used the rose as a symbol of youth and beauty; a flag is a piece of cloth which stands for or is a symbol of a nation". As Perrine states, "a literary symbol is something that means more than what it is. It is an object, a person, a situation, an action, or some other item that has a literal meaning in the story, but suggests or represents other meanings as well".

2. Apostrophe

When a character in a literary work speaks to an object, an idea, or someone who doesn't exist as if it is a living person. This is done to produce dramatic effect and to show the importance of the object or idea.

3. Synecdoche

Synecdoche is whole is replaced by the part or the part by the whole. Synecdoche divide into two kinds there are:

a.) **Pras pro Toto**, partial represent whole

Example : Till evening, I have not seen his nose.

His nose in the sentence is meant whole of body that consist of head, neck, stomach, hands, feet etc. It is not just nose as, because it represents person as whole. **b.) Totem pro Parte**, whole represent partial

Example :Indonesia got gold medals in the championship

Indonesia in the sentence is meant some persons who become winner in a competition, it is not all population in Indonesia.

4. Metonymy

Metonym is a figurative to reveal something by removing it with the nature, or name, or something that is characteristic of these objects. And another means metonymy a figure of speech where one word is replaced with a word that's closely associated with it.

5. Allusion

Allusion is figurative language that show indirectly forwards a person or even that people have known together.

6. Ellipsis

Ellipsis is figurative language that eliminates word of part of sentence.

d. Repetition Or Enforcement Figurative Language

Repetition or enforcement figurative language consist of:

1. Pleonasm

Basically, Pleonasm is a style of language that uses more words than is needed to express ideas. A reference is called pleonasm when the overload is omitted, meaning it remains intact.

2. Climax

Climax is figurative language that states something from small to the great.

3. Anti-Climax

Anti-Climax Is opponent of climax figurative language. This figure of speech from the two words that "anti" it means opposite" and the climax which mean "top" so, in this figure it is link words in a hierarchy ranging from the level of the most high into the most low.

4. Rhetoric

Rhetoric is a question asked not to receive an answer, but to assert more emphatically the obvious answer to what is asked.

5. Repetition

Repetition is figurative language that uses repetitive word to emphasize meaning.

2.2. The Brief Description of Al-Quran Translation

The terms translation has several meaning. It can refer to the general subjectfield, the product or the process.

Jeremy (2021) states that translation is the process of transferring the meaning from one language to the language or to other language or sign. The process of translation between two different languages involves the translator changing an original (the source). Nida and Taber (1982) stated that "translating consist in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in term of style".

Meanwhile Translation of the Holy Quran means the expression of the meaning of its text in different language from language of the holy Quran, in order that those not familiar with it may know about it, and understand Allah's guidance and will. The translation process can be described as:

- Decoding the meaning of the source text, and
- Re-encoding or translating this meaning in the target language.

Behind this simple process lie various activities like checking grammar, syntax, idioms, semantic, and the like of the source language and also the culture of its speaker. The translator needs in-depth knowledge in decoding and then encoding the meaning in the target language. In many cases, it is necessary that the translator's knowledge of the target language is more important than his knowledge of the source language.

The following is the process that is usually followed by all to ensure a well written, accurate translation:

1. The document that is to be translated is assigned to a person who is well versed with the native language is that which the document is being translated into.
2. The document is edited by a person who is fluent in both the target and source language. Accuracy, grammar, spelling, and writing style are all checked in the editing stage.
3. The document is proof read by a person who is fluent in both languages. It also necessary to check spelling and layout.
4. Finally, before the document goes to the client, the document is further rechecked to ensure that the translation is correct, there are no missing texts and the layout is perfect.

Based on the theorists' statements, the researcher concludes that translation is a process to change and represent from source language to target language. Translation process is not just focused on the exchange the language and sends the meaning of the language. Moreover, in the process of translation, there are some aspects should be concerned such as, the studying the lexicon, grammatical structure, communication situation, and cultural context. By those aspects we can get the translation which has a certain qualities.

Al-Qur'an is the directive for Muslim, it revealed by God to the prophet Muhammad during his life at Mecca and Medina. Al-Qur'an is the words of Allah that is given to Prophet Muhammad and who read it is worship. Al-Qur'an is the greatest direction and the last book which ever exists in this world. It contains many topics dealing with faith of life and obligation to be guidance in human life, in order they can live happily in the earth and after. Al-Qur'an explains its intentions with clear language. It makes people interested to read it because the systematic of the language is so beautiful. There is no one can imitate the language. Al-Qur'an has highest language which ever exists in the world. It can be narration, negotiation, sometimes it is stated explicitly and implicitly. Besides, the other language style that is used in Al-Qur'an is figurative language. There are many kinds of figurative language used in Al-Qur'an. Figurative language has many interpretations. Its interpretation also deals with the

interpretation knowledge background, that is reason why Al-Qur'an is based on the level of interpretation.

3. METHOD

The research procedure is a motion of the step of the research conducted. The procedure of library research as follow:

The first, Providing stationary, provide the necessary appliance which will be used in data collection procedure, such as pencil, pen, and note sheet. The second, Setting research schedule, the researcher sets the planning list of conducting the research. The third, reading and making research note, the researcher reads all collected data and writes related information as note which will be used into research.

In conducting this research, the researcher had done some steps to find relevant information that had been checked. The purpose of finding data began with finding reference from general into specific information, which can be presented in step as follow:

1. Search all relevant variables.
2. Found all variable in subject "subject encyclopedia".
3. Choose the description of important material from provided source
4. Check index which contain variable and topic of the problem searched.
5. Found relevant articles, books, and biography to find more detail information.
6. After finding relevant information, the researcher reviewed and arranged library material based on the range of important relevant problem of the research.
7. Read, wrote, set and rewrote all information material, such as bibliography and content.

The writing in this research was entirely done through library research. In collecting the data, the researcher used documentation technique. In collecting the data of the research, the researcher did the following steps:

1. Finding the Al-Quran Translation "Chapter Ar-Rahman" by Ministry of Religious Affairs of Republic Indonesia
2. Reading the "Chapter Ar-Rahman" many time.
3. Choose the description of important material from provided source.
4. Identifying and collecting some data which tell about figurative language from the Al-Quran "Chapter Ar-Rahman".
5. Found relevant articles, books and biography to more specific information.
6. After finding relevant information, the researcher reviewed and arranged library material as according

to the range of important relevant problem of the research.

Miles and Huberman in Sugiono (1994) said the activity of analyzing the data for qualitative is done by interactive and continued until finished, the activity in analyzing data are data reduction, data display, and conclusion of verification. So that, to analyze data the researcher used descriptive analysis

4. RESULT

Based on the theory, there are four kinds of figurative language which consist of comparative (simile, metaphor and personification), contradictive (hyperbole, litotes, paradox, and irony), correlative (metonymy, synecdoche, symbol, allusion, and ellipsis) and repetition (pleonasm, climax, anti-climax, rethoric and repetition). However in this study, the result show that there are only three categories of the figurative found, they are; comparative, correlative and repetition. The detail description as follow:

1. Comparative Figurative Language

a. Simile Data

1 QS.55:14

Dia menciptakan manusia dari tanah kering seperti tembikar

(He created man from dry ringed clay which is like baked of pottery)

The type of figurative language above is simile, it is signed by the words *seperti* (like). It is used to compare **dry ringed clay** and **pottery**. The phrase **dry ringed clay** means that an object or material that God used was at the beginning of the creation of the first man the prophet Adam As. Whereas the word **pottery** here means an object that to explain the word dry land, as explained by Hamka about comprehension the purpose of this verse, namely the origin of the man is clay, and the land is scattered again until dry like pottery than God made descendants of his from water despicable. So, the sentence "*Dia menciptakan manusia daritanah kering seperti tembikar*" has meaning that God created the first man Adam from clay which is than ground it in strain to dry like pottery. This is the thing that we think how the grace of his divine in creating everything in a beautiful way. Data 2QS.55:24

Milik-Nyalah kapal-kapal yang berlayar dilautan bagaikan gunung-gunung

(And His are the lofty ships reared aloft on the sea like mountains)

In the translation of the verse, there is a simile language style, where is ships equated with a towering mountain. the word "bagaikan (like)" is present to compare things that are considered to have similarities. Where the word "sailing ships" is likened to mountains. It is clear that the parable of the sailing ship means that it is as large as a mountain and there are many benefits to it for humanity, namely to transport commodity from one area to another.

Besides it, as Quraish Shihab (2002) also clarified in his interpretation of the purpose of the ships, it was declared to belong to God even though it made by human. It is not only caused the material was made of raw material which Allah created or because the god who inspired humans made it, but also because God created and controlled the natural laws that allowed the ark to walk. So, the sentences means all things in this world, in fact is belong to God although a great man in this world in making something but nothing without desire of God. Movement of the ships although it as big as mountain, overall also belong to God.

Data 3 QS.55:37

Maka apabila langit telah terbelah dan menjadi merah mawar seperti kilauan minyak.

(And when the heaven is rent asunder, and it becomes red like red hide)

The variations of figurative language can be identified from the bold utterance; *dan menjadi merah mawar seperti kilauan minyak*. There is word like (*seperti*). It is compare rosy and red-oil. In this sentence "red like red hide" means an event that will occur when the end of the world wherein the heat of hell fire causes everything to turn red, including the sky, to the colour of rose.¹ So, the sentence belongs to simile.

Data 4 QS.55:58

Seakan-akan mereka itu permata yakut dan marjan

(as if they were rubies and small pearls) The word "seakan-akan (as)" in the sentence compares the beauty of an angel like rubies and coral. That means their beauty is like a pearl. So it can be understood by the pilot is to compare with the expensive pearls and expensive diamonds. And these objects are valuable items that not everyone gets them because it is hard to mine and it is hard to find, and that is like women who go to heaven. So, The phrase belongs to simile.

b. Personification

Data 1 QS.55:6

Dan tetumbuhan dan pepohonan, keduanya tunduk kepada-Nya

(And the stemless plants and the trees humbly submit to his will)

The utterance is personification because it is signed by the word "submit". This word means obeying all orders and avoiding all prohibitions and this submissive word is in human nature, for example a child who is submissive and obedient to his father's mother. But in the translation of this verse the word submission is mentioned for trees, even though the tree is a plant and not a human being. It is mentioned plants and trees that submit to Allah. Actually its true nature and true that plants are also the creatures of God and actually they also worship Allah in their own way, but it cannot be seen by the human senses or more clearly called abstract. The plants and the trees is an inanimate object. Both are submissive or prostrate to Allah, as the plants and the trees are human.

Whereas in the interpretation of Quraishis stated the word "submit" has the meaning obediently following the provisions of Allah concerning its growth. It means both of these two plants penetrate into the ground with their roots to absorb what is needed from food and just to Allah these two types of plants prostrate. So from that, this sentence is called a sentence containing a type of personification's figurative language that is something which have characterizes the inanimate object or something abstraction in the human beings' characteristic and feeling. Data 2QS.55:19

Dia membiarkan dua laut mengalir yang (kemudian) keduanya bertemu

(He has made the two bodies of water flow. They will one day meet)

The sentence categorizes into a personification language style, which explains that the two oceans can meet each other. In this sentence, the two oceans are described as having human nature, that is, to meet each other. To be able to meet each other, of course there are trips made by both parties, or by one of them. The intent of the verse is actually God letting the salt sea and the fresh sea neighbors and touches without going beyond each other. That is, the salty sea cannot surpass the fresh sea so that makes the fresh sea becomes salty. God has constrained both of them with a substance made up of the elements of the earth.

Data 3QS.55:52

Di dalam surga itu terdapat aneka buah-buahan yang berpasang-pasangan

(Therein will be every kind of fruit in pairs)

The word "*berpasang-pasangan*(pairs)" is characterizes the inanimate object or something abstraction in the human beings' characteristic and feeling. In this translation, fruits seem to be portrayed as human beings, in pair. If telling about pairs, certainly the reader will imagine it concluded male and female, and it usually more into human, while the fruit is an inanimate object, but the tree is a living thing, this sentence makes it interesting and has a deep meaning. Quraish said in his interpretation, the word "pairs" means of fruit pairing in question is the condition of the fruit, some are raw and some are ripe, some are sweet, some are smooth and etc.² Finally this sentence is called personification.

2. Correlative Figurative Language

a. Apostrophe Data

1 QS.55:31

Kami akan memberikan perhatian sepenuhnya kepadamu wahai (golongan) manusia dan jin!

(soon shall we attend to you, O ye two big groups! The utterance is addressed pointedly to jinn's and men. There is a transfer of the mandate to something that is not present, that is to an object not seen by humans (jinn). God not only communicates with humans, but also jinn. What is meant by the use of the apostrophe language style in the verse, namely in the form of an appeal to the genie, not to humans, because jinn are creatures that are not present according to human. So, the statement includes to kinds of figurative language belongs to apostrophe.

Data 2QS.55:33

Wahai golongan jin dan manusia! Jika kamu sanggup menembus (melintasi) penjuru langit dan bumi, maka tembuslah. Kamu tidak akan mampu menembusnya kecuali dengan kekuatan(dari Allah).

(O company of jin and men! If you have power to go beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority [from Allah].)

Kinds of figurative language of the sentence is apostrophe. It can be seen from the phrase ;O assembly of jinn's and men! It means where is God states if genie and man can penetrate out of the area of sky and earth, then penetrable. The truth of the genie and humans will not be able to penetrate them without power of God.

God confirmed something at the same time deny it. Here God let things happen but denied it. Let the man and the genie through the are of heaven and earth the real are able to all of it is just God alone.

b. Synecdoche

Data 1 QS.55:27

Tetapi wajah tuhanmu yang memiliki kebesaran dan kemuliaan tetap kekal.

(And there will remain only the person of the lord, Master of Glory and Honor)

Part of the sentence above contain style language of synecdoche. It shows by using word “*wajah tuhanmu*”, because it mentions a part for the whole. From that translation, what is meant by the word face does not mean God's eternal face, but God's substance will be eternal forever along with its properties.

Data 2 QS.55:41

Orang-orang yang berdosa itu diketahui dengan tandatandanya, lalu direnggut ubun-ubun dan kakinya.

(The guilty will be known by their marks, and they will be seized by the forelocks and the feet).

Using the utterance; *ubun-ubun dan kaki mereka* (the forelocks and the feet). It mentions a part for the whole. Based on Hamka in his interpretation the phrase “forelocks and the feet” means; It is represented to the body of the person who will be dragged to hell. So, if it is analyzed based on the theory of figurative language this sentence is categorized into the type of synecdoche because the meaning of the word forelocks and the feet here is the representation of the word whole body. In the sense that the human body will be put into hell on the judgment day. Then the sinners will be known through the signs, then will be held by the crown and feet. The intended signs are on their faces, dark faces and squinty eyes, then angels will grip their crowns and legs and throw them into hell.

c. Metonymy

Data 1 QS.55:7

Dan langit telah ditinggikan-Nya dan dia cipatakan keseimbangan

(And the heaven He has raised high, and set up a measure)

The sentence above contain metonymy's figurative language. It can Identified from the word “*keseimbangan*” (measure), It is closely related with justice. Justice here means that God has created everything with full justice, such as a vast expanse of the sky, during the day the clouds are blue or not cloudy at all and if the night is decorated with millions of stars, they are arranged regularly. For millions of years people have lived on earth but there have never been stars that have

piled up with each other and never collided, so much that Allah is all placed with consideration and balance.

In addition, Thahir ibn Asyur's perception of the meaning of the word balance, he stated that justice in this sentence means, Allah juxtaposes the word sky with the scales (justice) to indicate how important and great justice is by offering it to the high realms of truth and virtue

Data 2 QS.55:37

*Maka apabila langit telah terbelah dan menjadi merah mawar seperti kilauan minyak.*³

(And when the heaven is rent asunder, and becomes red like red hide)

The sentence above contains kind of figurative language metonymy because it showed by utterance; “*apabila langit telah terbelah*” (then when the heaven is rent asunder). It is closely meaning with the end of world. In this sentence means when the doomsday coming, the moon will be cloven and heat a hell cause everything became red. this sentence as a warning for human that the doomsday is true and it will arrive at the time.

d. Ellipsis

Data 1 QS.55:2

Yang telah mengajarkan al-quran

(Who has taught the Qur'an)

Translation of the verse “*yang telah mengajarkan alquran*”. There is one element of sentence which is omitted, that is occupies the function of subject. In this verse the word which is bound is the subject. So if you pay attention to the verse fragments, the readers will know who taught the Qur'an? So in that verse the subject that has been removed is He (Allah) but even though it is limited by words but does not change its meaning and the reader can understand the meaning. And that is why the style of language in this translation is categorized into ellipsis, which is a style of language that expresses words in sentences.

3. Repetition

a. Pleonasm

Data 1 QS.55:12

Dan biji-bijian yng berkulit dan bunga-bunga yang harum baunya.

(And grain with its husk and fragrant plants)

Using word(*baunya*) is clearly excessive, because by presenting just a fragrant word, without presenting the word smell, the sentence still has a complete meaning. So, the phrase mentioned to style of pleonasm.

b. Rhetoric (Erotesis)

Data 1QS.55:13

Maka nikmat Tuhanmu yang manakah yang kamu dustakan?

(Which, then, of the favoursof your lord will you twain deny, O men and jin?)

The verse is a question does not require an answer. It is one form of communication between Allah and His creatures indirectly. That is, God is not dealing with His creatures, namely jinn and humans, but through His word in the Qur'an surah Ar-Rahman. The sentence, does not mean expecting His creatures to answer like this favor and pleasure that, but so that the emergence of a sense of recognition in the heart and realize that the true blessings that God has given so abundant, none of which escaped His pleasure. Because of the arising of that feeling, so, it makes His creatures not deny the blessings that Allah has given and they avoid infidel favors.

Furthermore, the verse is a question which does not require the answer anymore because the answer to that question is known together in the sense that there is genie and humans already know that there is not a single prophet of Allah capable of being denied because of the magnitude God's favor that has been given to us. So, the writer conclude that the verse is categorized into rhetoric. The same verse with this verse is also included with rhetoric namely: 16, 18, 21, 23, 25, 28, 30, 32, 34, 36, 38, 40, 42, 45,47, 49, 51, 53 , 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, and 77. **c. Repetition**

Data 1QS.55:13

Maka nikmat Tuhanmu yang manakah yang kamu dustakan?

(Which, then, of the favours of your lord will you twain deny, O men and jin?)

The word "*Maka nikmat Tuhanmu yang manakah yang kamu dustakan?*" besides belonging to the style of rhetoric language is also included in the repetition language style, namely repetition. So in that verse include some verses because the verse are the same, they are verse at 13, 16, 18, 21, 23, 25, 28, 30, 32, 34, 36, 38, 40, 42, 45, 47, 49 , 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 77.

The sentence numbered 31 times in 78 verses of surah Ar-Rahman, starting from verse 13, then repeated in the verse above. Repetition is included in the repetition language style because the use of the sentence is repeated, not only one to three times, but up to tens of times. Repetition like this, contains a purpose that needs to be understood by His creatures, namely the genie and the human group. This time repeated 31 times, the point is to further strengthen the faith in the Almighty Allah and contain the meaning or hint that His creatures (jinn and humans) acknowledge the blessings that Allah has given, and do not do kufur favors, which is denying and evading the blessings that Allah has given, and not thankful for them. Indirectly, God reveals to His creatures that no one from His creature does not get pleasure from Allah. Everything has been given so many blessings, even God explained that someday in the hereafter, His creatures who believe and fear, will get extraordinary blessings. God shows that He is the Most Gracious God. So, do not ever deny the blessings that have been given.

Data 2QS.55:48

Kedua surga itu mempunyai aneka pepohonan dan buah-buahan

The sentence also categorize into repetition because the sentence is repeated into some time in this chapter, they are: 50, 52, 56, 66, 68, and 70. Repetition this verse actually to emphasize that both heaven are true decorated by varieties of trees, fruit, beautiful and fountain following. It really beautiful god's paradise when imagined, but this place just could be enter by people who are devout. Deliberately God describe the beauty of paradise in order to the Human want to try to reach the heaven.

So, based on result of analysis figurative language in translation Surah Ar-Rahman belong to Al-Quran Religious Ministry Republic Indonesia. The writer found 9 kinds of figurative language they are simile, personification, apostrophe , synecdoche, metonymy, ellipsis, pleonasm, repetition and rhetoric. The data of this research is represented in the following table.

From 78 verses in Chapter Ar-Rahman, there are 81 data of figurative language found, whereas some data found in the same verse they are verses; 37, 13,16,18, 21, 23, 25, 28, 30, 32, 34, 36, 38, 40, 42, 45, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, and 77. So, totaled the data in percentage are, comparative 6 data (7,6%); 3 data simile (3,8%), 3 data personification (3,8%). Correlative 7 data (8,9%);2 data apostrophe(2,5%), 2 data synecdoche(2,5%), 2 data metonymy (2,5%) and 1 data ellipsis (1,2%). The last is repetition68 data(87,1%); 36 data repetition (46,1%), 31 data rhetoric (39,7%) and 1 data pleonasm(1,2%). Meanwhile kinds of figurative language as the explanation's theory is not finding in the surah as the data, first in comparative the

writer did not find about metaphor, in contradictive all kinds are not finding such as hyperbole, litotes, paradox and irony. Next in correlative did not find symbol and allusion the last in repetition is not appear part of climax and anti-climax.

Based on those percentage, it shows the most dominant kinds of figurative language found in this chapter is repetition. Those are consist of 36 verse (46,1%) repetition in this chapter, contains a purpose that needs to be understood by His creatures, namely the genie and the human acknowledge the blessings that Allah has given, and do not do infidel favors, which is denying and evading the blessings that Allah has given, and not thankful for them.

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