# STUDY OF FIGURATIVE LANGUAGE IN ENGLISH TRANSLATION OF SURAH YASEEN

# **THESIS**



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2021

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#### **ABSTRACT**

Sidqi, A, M. (2021). *Study of figurative language in the English translation of Surah Yaseen*. Thesis. English Department. Faculty of Arts and Humanities. UIN Sunan Ampel Surabaya. Advisor: Raudlotul Jannah, M. App. Ling Keywords: surah yaseen, english translation, figurative language, translation method

This thesis aims to analyze the figurative language and translation method in the English translation of surah Yaseen. The focus of this study is to find the types of figurative language that exist in the English translation of surah Yaseen. Then find out what method used by the translator in translating figurative language into the English translation version and find out how the effect of the translation process into the figurative language content of surah Yaseen from English translation version to the Arabic version

In this analysis, the writer used descriptive qualitative to describe the research being studied. Surah Yaseen as the data was collected from Al Quran English translation by Muhammad Muhsin Khan and Taqi Uddin Al Hilali version. The data was then analyzed by figurative language theory by Perrine, translation method theory by Newmark. The analysis was continued by identifying the translation process affect to figurative language content from English translation to the Arabic version of Surah Yaseen.

This study reveals that 6 types of figurative language which are simile, personification, metonymy, symbol, allegory, and litotes, were found in the English translation of Surah Yaseen. Also, the writer found there are 5 methods of translation used in translating verses that contained figurative language, those methods are: word for word, literal, semantic free translation, and communicative translation method. The last analysis examines the translation process's effect in figurative language content between the English translation and Arabic version, the writer found the effect of the translation process is the change in the form of reducing meaning, adding meaning, changing meaning and changing grammatical structure, these changes occurred in the verse translated using literal, semantic free and communicative translation method but not found in the verse that is translated using word for word method of translation. Moreover there are two verses affected. In the English translation of Surah Yaseen, both verses contained figurative language, but because of the translation process, in the Arabic version, both verses aren't contained figurative language those are verses number 56 and 75.

#### **ABSTRAK**

Sidqi, A, M. (2021). *Penelitian Bahasa kiasan di surat Yaseen terjemahan Bahasa inggris*. Program Studi Sastra Inggris, UIN Sunan Ampel Surabaya. Pembimbing: Raudlotul Jannah, M. App. Ling Kata Kunci: surat yaseen, terjemahan bahasa inggris, bahasa kiasan, metode penerjemahan.

Skripsi ini bertujuan untuk menganalisa Bahasa kiasan dan metode penerjemahan di surat Yaseen terjemahan Bahasa inggris. Focus dari penelitian ini. Diantaranya, mencari tahu tipe bahasa kiasan yang ada di surat Yaseen terjemahan Bahasa inggris. Kemudian mencari tahu apa metode penerjemahan yang dipakai oleh penerjemah dalam menerjemahkan Bahasa kiasan yang ada di surat Yaseen terjemahan Bahasa inggris dan mencari tahu efek dari proses penerjemahan terhadap kandungan Bahasa kiasan di surat Yaseen dari versi Bahasa inggris ke versi Bahasa arab

Pada penelitian ini, penulis menggunakan metode deskripsi kualitatif untuk mengambarkan penelitian yang sedang dijalankan. Surat Yaseen sebagai data dari penelitian ini diperoleh dari terjemahan Al Quran bahas inggris versi Muhammad Muhsin Khan and Taqi Uddin Al Hilali. Data kemudian dianalisa menggunakan teori Bahasa kiasan oleh Perrine dan teori metode penerjemahan oleh Newmark. Kemudian Analisa dilanjutkan dengan mengindentifikasi proses penerjemahan terhadap kandungan Bahasa kiasan di surat Yaseen dari versi Bahasa inggris ke Bahasa arab.

Penelitian ini mengungkapkan bahwa 6 tipe Bahasa kiasan yaitu, simile, personifikasi, metonymy, symbol, allegory, dan litotes ditemukan di surat Yaseen terjemahan Bahasa inggris dan juga penulis menemukan lima metode yang digunakan oleh penerjemah dalam menerjemahkan Bahasa kiasan yang terkandung di surat Yaseen terjemahan Bahasa inggris, metode-metode itu diantaranya, kata perkata, literal, semantic, terjemahan bebas dan juga penerjemahan komunikatif. Analisa yang terakhir tentang efek proses penerjemahan terhadap kandungan Bahasa perubahan kiasan dari versi terjemahan Bahasa inggris ke Bahasa arab. Penulis menemukan efek dari proses penerjemahan yaitu berupa pengurangan, penambahan dan perubahan makna, dan juga perubahan dalam segi struktur Bahasa. Perubahan tersebut terjadi saat penerjemah menggunakan metode penerjemahan literal, semantic, bebas dan komunikatif. Tapi hal serupa tidak ditemukan pada ayat yang diterjemahkan menggunakan metode penerjemahan kata per kata. Selain itu ada dua ayat yang terkena pengaruh dari proses penerjemahan. Dalam surat Yaseen terjemahan Bahasa inggris kedua ayat ini mengandung Bahasa kiasan namun karena proses penerjemahan dua ayat itu diversi Bahasa arab tidak ditemukan mengandung Bahasa kiasan kedua ayat itu adalah ayat ke 56 dan ayat ke 75.

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## **CHAPTER I**

## INTRODUCTION

This chapter presents the explanations of the background of the study, the objective of the study, the significance of the study, the scope and limitation of the study, and the definition of key terms

# 1.1 Background of the Study

The study of the Al Quran has become an important aspect from the time it was first revealed to this present era. Besides Al Quran is the guidance of Muslims around the world and for the human being, it also has so many values, *Surah Yaseen* is the 36<sup>th</sup> surah in Al Quran, this surah has virtues in terms of science where this surah has many lessons, one of about the function of the al-Quran being revealed, a warning for those who associate Allah and the future condition of believer and unbeliever and are still, there are many other variables in this surah.

On another side, Al Quran contained elegance, rhythm, rich imagery, fluidity, weaving of metaphors and concepts, many varied and before unheard of styles and techniques of prose, as well as remarkable use of vocabulary (Al-Qahtani, 2015 p. V) and it was revealed used Arabic and it is a quite burdensome reason for those who want to learn the Qur'an. Arabic is one of the oldest languages in the world with a very rich vocabulary, making this language has many advantages in terms of literature as well as linguistics. therefore, language becomes a challenge in studying the Quran. The relation between Al Quran and Language is like unity that cannot be

separated in creates harmony among those who recite it. Language in Al Quran occupies not an important but fundamental role. In understanding language, there are two ways to which are literally and figuratively. Especially for Al Quran, is prohibited to understand it in a literal way only. Because one verse in Al Quran can contain more means than an image.

Fairclough (1995, p. 71) states that meaning is produced by interpretations of texts and texts are open to diverse interpretations. Meaning can be an indicator that language has aesthetic value. The meaning of language played an important role in communication because communication is used to delivered and received meaning and one of the ways to interpret the meaning is using the frame of figurative language. According to Anderson (2005, p. 4), the use of figurative language might give the audience a great deep effect in various ways of style in meaning-making the content seems polite, stylistic, interesting, and powerful. It is often used in various cultures and common daily life conversations. Figurative language has meaning in sense other than literal

In addition, Abrams (1999, p. 96) states that figurative language is a conspicuous departure from what users of language apprehend as the standard of meaning words or else the standard order of words, to make the special meaning of effect. The use of figurative language itself makes an interest in the way how we delivered messages even it is rarely used for common communication its more often used in literary works. Nevertheless, making or understanding figurative language isn't easy this is the point why it is interesting. The goal of understanding figurative

language in reading is for humans to be able to cultivate and color the words in the content of reading nicely. Besides that, Perrine (1982, p. 61) states that figurative language is broadly defined as any way of saying something other than ordinary ways.

In another fact, the study attempts to empirically prove that the Arabs never knew the language of the Qur'an before it was revealed (Al-Qahtani, 2015, p. X).

Afterward, for Arabian speaker is hard to understand Al Quran directly. Because a Phrase that consists of two or three words in the Al Quran can contain deep meaning and explanation. Moreover, if Arabian find difficulty in understanding Al Quran because of complexity meaning and language style factors in Al Quran. Logically for none, Arabian speakers are harder to understand it because of language distinguishing reason, this is the reason Muslims commonly read Quran even though they do not know what message contained within Quran. Hence, Qur'an has been translated into many languages and this is very helpful for Muslims and non-Muslims to learn the Qur'an to find out the beautiful values in Islam.

Al Quran has been translated into several languages by many translators one of them is an English translation of the Al Quran. Translucency is one of the tools that make it easier to understand the Quran. There are many translations of the Quran in English version that has been widely circulated, one of which is the best translation, namely the version of Muhammad Mushin Khan and Taqi Uddin al- Hilali This Quran English translation is one of the most popular in the world. In a year this Al Quran translation is printed ten million times. It was published on November 21,

November 1983 by king Fahd complex for the printing of the Holy Quran Medina, and the government of the Saudi Arabian kingdom has recognized the translation as the official translation of the Kingdom of Saudi Arabia. In the process of translation, it has also gone through various processes carried out by the University of Medina and Saudi *Dar Al Iftah*. making this translation a main reference for many people in studying the Quran using English.

Newmark (1988, p. 5) defines translation as rendering the meaning of content into another dialect within the way that the creator planning the content. His definition stresses rendering the meaning of the source dialect content into the target dialect content as what is planning by the creator. In addition, Hatim and Munday (2004, p. 6) define translation as the method of changing a composed content from the source dialect (SL) to the target dialect (TL). In this definition, they don't expressly express that the protest being exchanged is meaning or message. The accentuation on interpretation as a prepare.

Environmental, social, historical, and other factors affect the quality of a language a lot in the process of translating from one language to another, language shifts often occur due to factors that have been previously mentioned translates the Al Quran cannot give a complete understanding of the meaning contained. Therefore, even though the English translation of Al Quran has been used but it still needs a tool to analyze the meaning contained in Al Quran, From the character of the language of Al Quran that has been mentioned, it shows that Quran has a lot of implied meanings.

Language has characteristics that make it different from others.

So, it is important to study Al Quran especially *Surah Yaseen* more depth. To avoid misunderstanding in comprehending the Qur'an especially *surah Yaseen*. So, at the moment, the writer analyzed the English translation of *surah Yaseen* used Figurative language theory and also the translation method used in translating the figurative language of the English translation of *Surah Yaseen*. The last writer analyzed the translation process effect in the figurative language content between English translation and the Arabic version.

The study about figurative language and translation method has been done by several writers and especially in the analysis of figurative language many objects have been conducted such as song, poem, novel, advertisement, but there are only a few numbers of study in the English translation of Al Quran few of them are Muhammad imam An Nasai (2020), Dian Kusuma (2019), Brianfadilla (2018), Malik (2017), Siti Anita (2012). Muhammad Imam An Nasai (2020) analyzed figurative language in the English translation of Al Quran by M.A.S Abdel Halim. He analyzed surahs Al Mulk and Al Waqiah with a purpose to find the kind of figurative language in those surahs. After researching the two Surahs Al Waqiah and Al Mulk he found there were nine allegories, seven personifications, seven symbols, and three metaphors, two similes, and two metonyms. Dian Kusuma (2019) Analyzed Figurative Language in Amir Ali's English Translation Quran Surah Al Kafh but focused on the story in the surah about prophet Musa and Al Khidr which only consists of 22 verses. Even so, in the theory of translation language used in this research, the writer used 23 types of figurative language consisting of a collection of

theories from Perrine, Keraf, and Merriam Webster. This study aims to find the figurative language that exists and what type of figurative language most dominant and the results of the research he found one simile, one symbol, two synecdoches, four metonymies, two repetitions, two antitheses, and two alliterations in 22 verses studied. Malik (2017) analyzed Figurative language in surah *Ar-Rahman* of the holy Quran English version. In this study, the writer not only focuses on the types of figurative language found in Surah Ar Rahman but also on the application of the figurative language found in the translation of Al-Qur'an Surah Ar-Rahman to teach reading. The results of the study found that Surah Ar Rahman uses five types of figurative language. They are similes, metonymy, personification, apostrophe, and synecdoche and conclude Based on the syllabus of an English lesson where the author conducts research, the figurative language found in the English translation of Al-Quran surah Ar-Rahman can be contributed in learning Reading.

Several earlier studies related to the translation method they are Ruyani (2014), Golizadeh H (2002), Faizan et al (2014), M F Zakarian (2021). that investigated translation method in English translation in *surah ad dhuha, tafsir Quran Nur Al Insan*, and *Ayat Mujassamah* in Quran. There is also a previous study that investigated *Surah Yaseen* with translation analysis conducted by Ahmad Luthfi (2010) but the writer used translation quality focused on the kind of translation strategy and the accuracy meaning used.

However, even though previous studies have been conducted but as far as the writer knows there isn't study about figurative language and translation analysis

method discussed English translation of *surah Yaseen*, Even there was a translation study in the English translation of *Surah Yaseen* before but the focus of the study was about translation strategy. To respond to the deficiency in those earlier studies.

Hence, the writer analyzed figurative language in the English translation of *Surah Yaseen* by Muhammad Mushin Khan and Taqi Uddin al-Hilali, after that the writer analyzed the translation method in translating figurative language contained in the English translation of *Surah Yaseen* Muhammad Mushin Khan and Taqi Uddin al-Hilali version, because in the translation process language shifts often occur due to cultural differences from the source language and the target language, therefore the writer feels it is important to examine the impact of the translation process of *Surah Yaseen* on the figurative language content between English translation version and the Arabic version.

In the present study, it focused on the search for the type of figurative language in the English version of *Surah Yaseen*, then the writer described every meaning contained in the word containing figurative language for the next step the writer explained how figurative language exists in the English translation of *Surah Yaseen*. Then the writer analyzed what method of translation that the translator used to translated verses that contained figurative language and for the last find out the effect of translating process on the figurative language content between *Surah Yaseen* English and the Arabic version.

## 1.2 Problems of the Study

- 1. What are the types of figurative language that exist in the English translation of *Surah Yaseen*?
- 2. What method is used to translate figurative language into the English translation of *Surah Yaseen*?
- 3. How does the translation process affect the figurative language content of *Surah Yaseen* between the English and Arabic versions?

# 1.3 Significance of the Study

This study is expected can give understanding about figurative language which existed in the English translation of *surah Yaseen* and also for the result the writer expects this study can uncover figurative language in surah Yaasin and the translation method because there is no study yet about it before. So it will help people in understanding the meaning contained in the English translation of surah Yaasin. Moreover, anyone who recited Yaasin will understand the meaning and the content as well. The writer expects this study has values that can increase the reader's knowledge in linguistic especially in figurative language and translation methods. Also understanding Al Quran especially *Surah Yaseen*.

In this study, the writer also hopes the result of this study can help Muslims comprehend *Surah Yaseen* by understanding nonliteral meaning which is mostly contained in the Quran. The writer expects there will be any kind of figurative language found in the English translation of *Surah Yaseen* Muhammad Mushin Khan

and Taqi Uddin al-Hilali version. It will make this study will have a good result.

Also, hopefully, it can enrich the reader's knowledge about figurative language and the translation method of the English translation of *Surah Yaseen*.

# 1.4 Scope and Limitation

In this study, the writer analyzed *Surah Yaseen* as the data and used figurative language as the theory to analyze. Laurence Perrine's theory of figurative language Also translation method's theory by Newmark will be chosen to analyze the data. Perrine divided figurative language into 12 types they are simile, synecdoche, metonymy, symbol, allegory, paradox, hyperbole or overstatement, litotes or understatement metaphor, personification, apostrophe, and irony. On the other hand, Newmark classifies the method of translation into eight main kinds such as semantic, word for word, literal, faithful, adaptation, free, idiomatic, and communicative translation.

The limitation of this study, the first is to find kind of figurative language that exists the second is to find the method of translation used in the English translation of *Surah Yaseen* by Muhammad Muhsin Khan and Taqi Uddin al- Hilali, and the last is to find the translation process affect the figurative language content of *Surah Yaseen* between English and Arabic version.

## 1.5 Definition of the Key Terms

To avoid misinterpreting and miss understanding the basic concept of the study here the writer explains the definition of key terms:

**Figurative language** literary techniques enhance writing to make new meaning or context beyond the literal fact.

**Quran English translation** the holy book of Muslims consisted of 30 chapters and 144 surahs it is the pure translation from Arabic into English.

**Translation** the method of changing a composed content from the source language to the target language.

*Surah Yaseen* is part of the Quran, one of the surahs from 144 surahs in the Quran, revealed in Makkah and consists of 83 verses.

#### **CHAPTER II**

#### REVIEW OF RELATED LITERATURE

This chapter presents the explanations of the theory that is used to conduct the study. The theory that is described in the following paragraph is figurative language theory, translation method and information related to the data to be analyzed, namely the Al Quran English translation and also Surah Yaseen

# 2.1 Figurative Language

According to Abrams (1999, p. 96), figurative language could be a prominent takeoff from what clients of dialect secure as the standard of meaning words or else the standard arranges of words, to realize the uncommon meaning of impact. The utilize of metaphorical dialect itself makes an intrigued within the way how we conveyed messages indeed it is once in a while utilized for common communication its more frequently utilized in scholarly works. But for making or understanding figurative language isn't easy this is the point why it is interesting.

Besides, Perrine (1982, p. 61) states that figurative language is broadly defined as any way of saying something other than ordinary ways. And Glucksberg (2001) states that identify figurative language is a language where the meaning does not coincide with literal language's meaning and points at metaphors and idioms as examples of it. Perrine divided figurative language into 12 types they are simile, metaphor, personification, apostrophe, synecdoche, metonymy, symbol, allegory, paradox, hyperbole or overstatement, litotes or understatement, and irony. Those twelve types

are further divided into three categories, i.e. By comparison (metaphor, simile, personification, and apostrophe), By association (metonymy, symbol, synecdoche, and allegory), and by contrast (paradox, hyperbole, litotes, and irony).

# 2.2 Types of Figurative Language

As the writer stated above that this study will use figurative language as the theory to analyze the data and Perrine's theory of figurative language will be chosen by the writer and he argued there 12 types of figurative language they are:

#### **2.2.1 Simile**

A simile is "like" or "as" comparisons between two subjects. McArthur said that a simile is a figure of speech, in which a more or less fanciful or unrealistic comparison is made, using like or as (McArthur 1996, p. 935). And Perrine (1992, p. 61) defines Simile as a means of comparing things that are essentially unlike. In a simile, the comparison is expressed by the use of some words or phrases, such as like, as, than, similar to, resembles, or seems. Besides according to Asiyah (2013, p. 76) simile is a figure of speech in which a comparison is expressed by the specific uses of a word or a phrase such as: like, as, than, seems or frost's favorite "as if".

- 1. Her face is like moonlight, gorgeous.
- 2. Smart like Einstein, talking like Mr. Bean

A word *like* in the first and also the second gives comparison sense in both examples. The first example is the comparison between face and moonlight. It is not stated clearly because of its implicit comparison, and the second is a comparison

between Einstein and Mr. Bean. The point is both two examples above using the word "like" and it shows the type of figurative language.

## 2.2.2 Metaphor

Metaphors directly compare two subjects. A metaphor is a figure of speech that concisely compares two things by saying that one is the other (McArthur 1996, p. 653). Different from simile, even the point of metaphor and simile is the same about comparison but here metaphor does not use a certain word. According to Perrine (1992, p. 61) metaphor is comparing things that are essentially unlike. Besides Keraf (2008, p. 139) stated that Metaphor is a variety of analogies that compares two things directly, but in short. It can be concluded metaphor is a comparison between one to another but the subject and also the object when they compared logically there is a relation between them.

- 1. She has a mouth of fire.
- 2. Reading is a key to success.

The first example shows a comparison without using a conjunction like or as between someone's mouth (speech) and fire which means bad. So, in this context it shows that *she has a mouth of fire* means she likes to used trash talk. The second example shows a comparison without use word like or as between reading activity with success. So, the meaning of *Reading is a key to success* is love to read makes us have a lot of knowledge and this is what will lead us to success.

#### 2.2.3 Personification

Personification is giving the attributes of a human being to an animal, an object, or a concept (Perrine 1992, p. 64). In this type of language, function shows that the statement that used another thing except for human but it does, act like a human then it is a personification type of figurative language. Besides Keraf (2008, p. 140) stated Personification is a special livery of the metaphor, which alludes to inanimate objects act, do, and speak like a man.

- 1. Stars blink at me when night comes.
- 2. Wind makes Trees dancing.

The sentence *Stars blink at me when night comes* categorized as the personification of figurative language can be known from the sentence *star blink* the word blink affixed to the star. blink is human activity that uses eyes to do it and stars have no eyes so it is impossible for stars to blink. this sentence has the meaning of a star at night it looks twinkling. For the second example, *Wind makes Trees dancing* categorized as personification from sentence *Trees dancing*. Dancing is a human activity and it is attached to a tree which is impossible to dance, the meaning of the sentence is that the wind makes the trees move and this movement seems to be dancing

#### 2.2.4 Apostrophe

The apostrophe is a way of addressing someone or something invisible or not ordinarily spoken to. It is a way of giving body to the intangible, a way of speaking to

its person Kennedy (1983, p. 488). another statement Perrine (1992, p. 65) states that apostrophe consists of addressing someone absent or dead or something nonhuman as if that person or thing were present and alive and could reply to what is being said.

- 1. Star with you, I am not alone.
- 2. King Arthur, I am in England now.

The first example shows someone talks to star and said with it he no longer alone. And for the second someone talks to king Arthur who has died a long time ago. Both examples show someone talks to something or someone that impossible for answering his statements and also the way how the statement is delivered feels like a star and king Arthur is there and present when the statement is delivered.

## 2.2.5 Synecdoche

Synecdoche is the use of the part for the whole (Perrine 1992, p. 65). In other words, synecdoche is when a part of something can represent the whole thing.

McArthur (1996, p. 1014) defined that synecdoche as a figure of the speech concerned with parts and wholes.

- 1. Her word cannot be thrust.
- 2. You have my heart.

The first example categorized as synecdoche from the phrase *Her word* means word represents all of her statements and arguments that can't be thrust for some reason. And for the second example means someone gives his heart its means also his

attention, money, and anything he had because the heart represents the whole of humanity.

## **2.2.6 Metonymy**

Metonymy is the use of something closely related to the thing meant (Perrine 1992, p. 615) According to Asiyah (2013, p. 77), metonymy is a figure of speech that uses a concept closely related to the thing meant. For two statements toward metonymy, it can be concluded that we can choose a word that has a close meaning to have close relation to make meaningful because the statement is delivered implicitly. The word refers to a metonymy called a metonym.

- 1. Let me give you a hand.
- 2. Hollywood produced the most viewed movie.

The first example of the word *a hand* is a metonym because it closes meaning with help replaced word help. The second example of Hollywood is metonym because not all movie production is named Hollywood. It's used because Hollywood has close meaning to movie production.

## **2.2.7 Symbol**

A symbol may be roughly defined as something that means more than what it is (Perrine 1992, p. 80). The meaning of any symbol whether an object, an action, or a gesture is controlled by its context. Image, metaphor, and symbol shade into each other and are sometimes difficult to distinguish (Asiyah 2013, p. 77).

- 1. I am feeling blue.
- 2. Stop! It's a red dude.

The first example is categorized as a symbol because the word *blue* is the symbolism of sadness or feeling upset and another unhappy feeling. The second example is categorized as a symbol because the word red in the context in the traffic light the word *red* means stop. As Asiyah states it's a bit hard to distinguish between metaphor and symbol but it can be found from the context as the writer give in the second example. Because in another context red also means anger or brave.

# 2.2.8 Allegory

Perrine (1992, p. 88) said Allegory is a narrative or description that has a second meaning beneath the surface. Although the surface story or description may have its interest, the author's major interest is in the ulterior meaning. but it is difficult to distinguish from one meaning to the other meaning (Keraf 2008, p. 140). It can be concluded allegory describes one thing under the image of another or speaks one thing while implying something else.

- 1. two neighbors were arguing.
- 2. tortoise and hare

In the first sentence, the meaning of the word is very clear, but when viewed from the context, it tells about the relationship between two countries which is heating up for the second sentence written two animal names which are often the title of fable stories, but this is not only a story about two animals that run a race. it's about

how persistence trumps talent. The two examples above represent allegory because the two sentences have meaning in meaning, another character of allegory is that it has a second meaning besides the main meaning. there is another explanation about allegory, which is having a story in the story, this is clearly illustrated in the examples.

#### 2.2.9 Paradox

A paradox is an apparent contradiction that is nevertheless somehow true (Perrine 1992, p. 100). Another definition from Kennedy (1983, p. 489) paradox occurs in a statement that at first strikes us as self-contradictory but that on reflection makes some sense. Some paradoxical statements, however, are much more than plays on words. A paradox is when there are two contradictive facts but when it becomes together, they became a new fact.

- 1. Feeling lonely in the middle of crowded.
- 2. Starving in the middle of the plantation.

The first example categorized as paradox comes from two contradictive feelings in the first example sentence which lonely and crowded. the first example implicitly stated message no one cares about him. The second example indicated as paradox comes from two facts which are starving and also plantation this sentence *Starving in the middle of the plantation* implicitly stated Indonesia's condition as a country that is rich in natural resources, but its people are still starving.

## 2.2.10 Hyperbole

Overstatement or hyperbole is simply exaggeration but exaggeration in the service of truth (Perrine 1992, p. 101). Another statement from Keraf (2008, p. 135) states hyperbole is a kind of figure of speech that has overstatement by raising a matter. It is used to express something or state of condition in a bigger way than real condition, or overstatement is an exaggerated statement. In conclusion, hyperbole is the way to express something extraordinarily so that why it also called overstatement.

- 1. I have to walk a million miles to come here.
- 2. I feel there are four suns above us.

The first example *I have to walk a million miles to come here* is the exaggerated way to show someone has done an exhausting trip until it feels like walking a million miles. And the second example *I feel there are four suns above us* is the exaggerated way to show the weather is so hot until it feels like there are four suns.

#### **2.2.11 Litotes**

Hornby (2000, p. 451) states Litotes or understatement is an expression of one's meaning by saying something is the direct opposite of one's thought, which is to make someone's remarks forceful. Based on Perrine (1992, p. 102) litotes or understatement is the opposite of hyperbole. How delivered the message is the opposite of Hyperbole. Litotes is about how delivered the message by reducing the quality of the statement from the real meaning.

- 1. Snail runs faster than me.
- 2. No. Honestly, I know nothing.

In the first example, *Snail runs faster than I* delivered the message by reducing the quality of the statement from the real meaning. Snails are one of the slowest animals, as slowly as humans walk logically, it can't be slower than snails it shows the understatement expression. The second example *No. Honestly, I know nothing*. Show understatement expression because logically as long as the person is still physically and mentally healthy it is impossible if he does not know what to do at least by saying *No. Honestly, I know nothing* has shown that he knows how to convey a message or arrange a sentence.

## **2.2.12 Irony**

According to Perrine (1992, p. 104) verbal irony is saying the opposite of what one means. In a simple form, verbal irony means the opposite of what is being said. Irony has a meaning that extends beyond its use merely as a figure of speech.

McArthur (1996, p. 532) states that Irony refers to words with an implication opposite to their usual meaning. Based on Asiyah (2013, p. 78), irony is often confused with sarcasm and with satire. Sarcasm and satire both imply ridicule, one on the colloquial level, the other on the literary level.

- 1. You are so funny until you make everyone sleepy.
- 2. You are so fragrant. Take a bath now!

The first example stated *You are so funny until you make everyone sleepy* means the jokes delivered its unsuccessful. The second example started as sarcasm. The sentence *You are so fragrant* means the opposite so it means to stink.

#### 2.3 The Translation Method

Nababan (2008, p. 18) defines translation refers to the transfer of written messages. The term is focused on the transfer of messages from the source language to the target language. For example, Indonesia to English or English to Indonesia, in addition, Hatim and Munday (2004, p. 6) define translation as "the process of transferring a written text from the source language (SL) to the target language (TL)". In this definition, They emphasize translation as a process. Moreover, Newmark (1988, p. 5) states that translation is rendering the meaning of a text into another language in the way that the author intended the text. This definition focused on rendering meaning from the source language text into the target language text. In the case of translation, it creates a constant conflict, a dialectic, and a debate based on the claims of each language, resulting in over- and under-translation. In Newmark's theory of translation, he divided eight methods into two forms. The first is the translation method emphasis the source language consisting of word-for-word, literal, faithful, and semantic translation. Secondly, Newmark has the translation method that emphasizes the source language consisting of adaptation, free, idiomatic, and communicative translation.

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2.3.1 Word for word Translation

The SL word order is preserved and the words translated singly by their most

common meanings, out of context. Cultural words are translated literally. The main

use of word-for-word translation is either to understand the mechanics of the source

language or to construe a difficult text as a pre-translation process. (Newmark, 1998,

p. 46)

Example:

**SL:** I will go to Bali tomorrow

**TL:** saya akan pergi ke Bali besok

Because the source language's sentence structure is the same as the destination

language's, each word is translated word by word in this declarative phrase. The

equivalence of the translation is achieved without any grammatical or syntactic

changes.

2.3.2 Literal Translation

The form-based translation attempting to follow the form of the source language.

The SL grammatical constructions are converted to their nearest TL equivalents, but

the lexical words are again translated singly, out of context. (Newmark, 1988, p. 46)

Example:

**SL:** check your pocket

TL: cek saku kamu

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Literal translation starts by translating from word to word but in this translation

then adjusts the sentence structure, if the sentence is translated word for word it will

be cek kamu saku. but after the language structure is adjusted it becomes cek saku

kamu, generally this translation still feels stiff because the choice of meaning in the

target language is very dependent on the meaning of the word in the source language

2.3.3 Faithful Translation

It attempts to produce the precise contextual meaning of the original within the

constraints of the TL grammatical structures. The essence of this method is to

reproduce the contextual meanings but remains bound to the grammatical structure of

SL. (Newmark, 1988, p. 46)

Example:

**SL**: do not eat too fast

TL: jangan makan terlalu cepat

The example is an imperative sentence that is translating using a faithful

translation method because the words if the word do not is translated word by word,

will be tidak melakukan but since the literal translation is translating the sentence

word by word do not is translated into Jangan to follow the writer's intention in the

source language. Unlike if the sentence is translated using literal translation, with the

grammatical construction adjust the target language. Thus, the target language can

express the massage of the original text completely.

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2.3.4 Semantic Translation

Semantic translation attempts to render, as closely as the semantic and syntactic

structures of the second language allow, the exact contextual meaning of the original.

(Newmark, 1991, p. 39) It differs from 'faithful translation' only in as far as it must

take more account of the aesthetic value of the SL text.

Example:

**SL:** Manchester United is the greatest football club

TL: Manchester United adalah klub bola terhebat

If the sentence translated literally, the word *greatest* will have *terbesar* 

meaning but in this translation, the meaning of the word is translated to be terhebat by

following the context of meaning in the target language because indeed the nature of

semantic translation can compromise the meaning as long as it is within reasonable

limits.

2.3.5 Adaptation Translation

It is the freest form of translation, and is used mainly for plays (comedies) and

poetry; the themes, characters, plots are usually preserved, the SL culture is converted

to the TL culture and the text is rewritten. (Newmark, 1988, p. 46)

Example:

**SL**: your skin is as white as snow

**TL**: kulitmu seputih kapas.

The indication of the translation of adaptation is in the clause *as white as snow* which should be translated as *seputih salju* but when it translated into Bahasa become *seputih kapas* because Indonesian is a tropical country and Indonesian culture never know how white snow is, so cotton is used to make the reader understand the whiteness of snow is alike cotton (kapas).

#### 2.3.6.Free Translations

It reproduces the matter without the manner or the content without the form of the original. Usually, it is a paraphrase much longer than the original. (Newmark, 1988, p. 46)

Example:

**SL:** how they depend on what he makes?

**TL**: bagaimana mereka hanya bergantung pada penghasilanya?

The sentence here can be categorized as free translation because in a word for word translation the clause *what he makes?* will be translated as *Apa yang dia buat* but in this translation method, the meaning is adjusted, after all, there is a meaning shift called a shunt down because the clause *on what he made* become a phrase *pada penghasilanya*. So, the message of the SL can be delivered to Tl.

#### 2.3.7 Idiomatic Translation

The idiomatic translation is a meaning-based translation that makes every effort to communicate the meaning of the source language text in the natural form of the receptor language. (Newmark, 1998) It reproduces the 'message' of the original

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but tends to distort nuances of meaning by preferring colloquialisms and idioms

where these do not exist in the original.

Example:

SL: excuse me?

TL: maaf, maksut anda bagaimana?

For example, it can be identified as idiomatic translation because it uses a natural

form in the TL text according to its grammatical construction and lexical choices. A

truly idiomatic translation does not look like the translation. The result of the

translation seems as it is written directly from the native speaker.

2.3.8. Communicative Translation

Communicative translation attempts to produce on its readers an effect as close as

possible to that obtained on the readers of the original. It renders the exact contextual

meaning of the original in such a way that both content and language are readily

acceptable and comprehensible to the readership. (Newmark, 1988, p.49)

Example:

**SL:** awas anjing galak!

**TL:** beware of the dog!

The communicative translation is direct to the intended meaning, so if there is

an unnecessary word then it does not have to be translated as well, in that example,

the clause awas anjing galak is translated to be beware of a dog instead of beware of

vicious dog because the first word is the key to understanding if there is something wrong with the dog to keep us away.

### **2.4 Translation Process Effect**

In the translation process, language shifts often occur such as changes in meaning and grammatical pattern of language due to differences in cultural, historical, and other factors, these factors often become obstacles in the translation process. If a language is translated into another language and in process of translation there is a change in the meaning or grammatical pattern of the language then this is very likely to make the content of the SL to TL change, one of which is the content of figurative language.

# 2.5 Al Quran English translation

Al Quran is a holy book and the guidance of Muslims and also for the whole human being. It consists of 30 chapters, 144 surahs, and 6236 verses. It was revealed through *Jibril*(Gabriel) to the Prophet Muhammad on a *mutawatir* (gradually). The first verse of the Quran that was revealed was the first five verses of Surah *Al Alaq*. Al Quran was first translated into English by Orientalists in the 17th century with negative comments to create a bad image of Islam named Alexander Ross with the aim of ruin the image of Islam. At the beginning of the 19th century, Muslims in western began to translate Quran to introduce Islam as a religion of peace.

### 2.6 Surah Yaseen

Yaseen is the name of one of the surahs in Al Quran this surah consists of 83 verses and It is the 36th surah in the Al Quran. The position of this surah is in chapter 22nd. It was categorized as Meccan surah because it was revealed in the city of Mecca but 12 verses of this surah were revealed in Madinah but it is still categorized as Meccan Because most of the verses were revealed in Mecca.

The reason why this surah is named Yaseen is that the first verse was started with the word *Yaseen*. The meaning of the word Yaseen until now no one can make sure what the meaning is. But the majority of the *ulama*' say this verse is *mutasyabihat* it means no one knows exactly the meaning of this verse except Allah and prophet Muhammad.

### CHAPTER III

# **RESEARCH METHOD**

This chapter presents how the study was conducted through a particular method. This chapter consists of research design, data source, data collection, and data analysis techniques.

# 3.1 Research Design

Theory and data are the main aspects of research but the method also played an important role. A method arranges logically and systematically. Design is used in research when it refers to the researcher's plan on how to proceed (Bogdan & Biklen, 1982, p. 54). In this research, the writer used a descriptive qualitative method to analyzed figurative language in *Surah Yaseen* English translation Muhammad Mushin Khan and Taqi Uddin al- Hilali version after that the writer analyzed the translation method the writer used in translating figurative language from Arabic into English translation version and for the last the writer analyzed the effect of the translation process in the figurative language content of *Surah Yaseen* from English to the Arabic version.

Descriptive qualitative was used to describe the research being studied, mostly this is done by using analysis and explanation as to the media instead of choosing a lot of mathematic data (quantitative). Qualitative research is research in which studies a problem that can be solved through an exploration of the phenomenon, it relies on the perspective of participants, asking questions, collecting

the data that consist of large words from the participants, describing and analyzing those words for themes, and conducting the inquiry in a subjective (Clark & Creswell, 2011, p. 54).

#### 3.2 Data Collection

This study uses two data, namely the English version of Surah Yaseen by Muhammad Muhsin Khan and Taqi Uddin Al Hilali and the second is the Arabic version of Surah Yaseen, the two data the writer examines it using the theory of figurative language by Perrine and also the theory of the translation method by Newmark. In this section, the writer describes detailed information of the data to be studied

# 3.2.1 Research Data

The writer used Yaasin English translation of the Quran Muhammad Mushin Khan and Taqi Uddin al-Hilali version in analyzing figurative language theory and analyzing translation method of figurative language in surah English translation of *Surah Yaseen*. the writer used *Surah Yaseen* English translation by Muhammad Mushin Khan and Taqi Uddin al-Hilali version is translated from the Arabic version. In the translation process, language shifts often occur due to cultural differences between the source language and the target language. So, After finding the translation method used by the translator to translate figurative language in the English translation of *Surah Yaseen*, for the last step the writer analyzed the impact of the translation process on the figurative language content

between the English translation and the Arabic version of *Surah Yaseen* aimed to find out if the translation process makes any change in meaning, grammatical structure, and difference in between figurative language content between English translation and the Arabic version of *Surah Yaseen*.

The reason the writer chooses the English translation of the Quran by Muhammad Mushin Khan and Taqi Uddin al- Hilali version because to be analyzed because This Quran English translation is one of the most popular in the world. The government of the Saudi Arabian kingdom has recognized the translation as the official translation of the country of Saudi Arabia. In the process, it has also gone through various processes carried out by the University of Medina and Saudi Dar Al Iftah make this translation a main reference for many people in studying the Quran using English.

#### 3.2.2 Data Source

The data source used in this study is the Quran English translation by Muhammad Mushin Khan and Taqi Uddin al- Hilali version. In the 22<sup>nd</sup> chapter of Al Quran, there is surah number 36 which is the subject of this study namely *Surah Yaseen*. Not only the English translation version but the Arabic version of Al Quran also embedded in the Quran English translation to facilitate the process of data analysis the author used the pdf version of *Surah Yaseen* English translation by Muhammad Mushin Khan and Taqi Uddin al-Hilali version.

# 3.2.3 Research Subject

There is three focus of this study, the first is analyzing figurative language theory by Perrine used whole verses of *Surah Yaseen* which consist of 83 in English translation by Muhammad Mushin Khan and Taqi Uddin al- Hilali version as the research subject. The second is analyzing the translation method by Newmark used verses that contained figurative language in the English translation version of surah and compared with the same sentence in *Surah Yaseen* Arabic version. Also, for the last for analyzing translation process effect in figurative language content between English translation version and Arabic version of *Surah Yaseen* used English translations version contained figurative language and compared with the same sentence in *Surah Yaseen* Arabic version. So, The research subjects in this study are The English translation of Surah Yaseen by Muhammad Mushin Khan and Taqi Uddin al- Hilali and the Arabic version of Surah Yaseen.

#### **3.2.4 Research Instrument**

The writer is the main instrument in this research because all the processes of the research will be done by the writer. Starting from collecting data processing by analyzing the data until the last process which is concluding. In short, this study used a human instrument for analyzing

# **3.2.5 Data Collection Techniques**

In the first step, the writer downloaded the Arabic version and English translation versions of Al Quran *Surah Yaseen* by Muhammad Mushin Khan and Taqi Uddin al- Hilali. Then the data collection process is divided into three sections. In the first step, for analyzing figurative language the writer read the text of English translation a version of the *Surah Yaseen* several times carefully. after that, the writer selected figurative language found in *Surah Yaseen* from the first verse until verse 83<sup>rd</sup>.

In the second step, the writer read both texts of *Surah Yaseen* Arabic and the English translation version by Muhammad Mushin Khan and Taqi Uddin al-Hilali. In the last step of the second section after reading both texts furthermore the process of selecting verses contained figurative language in Arabic and English translation versions.

The last step is collecting data for analyzing the effect of translation process of figurative language content between English and Arabic versions. After the process of analyzing the translation method, the writer read the result of the analysis of the translation method that has been done and then selecting verses that contained figurative language in Arabic and English translation versions.

### 3.3 Data Analysis

The writer used numerous approaches to answer each study question while examining the data. The first question concerned figurative language, which was investigated using the following steps:

- 1. Identifying each figurative language found in *Surah Yaseen* Quran English translation by Muhammad Mushin Khan and Taqi Uddin al- Hilali version.
- 2. Describing the kind of figurative language by Perrine in *Surah Yaseen* Quran English translation by Muhammad Mushin Khan and Taqi Uddin al- Hilali version
- 3. Classifying each figurative language found in *Surah Yaseen* Quran English translation by Muhammad Mushin Khan and Taqi Uddin al- Hilali version in each type of figurative language.
- 4. Concluding the result of figurative language analysis on *Surah Yaseen* Quran English translation by Muhammad Mushin Khan and Taqi Uddin al- Hilali version

The second analysis answered what translation method is used by Muhammad Mushin Khan and Taqi Uddin al- Hilali to translated figurative language in *Surah Yaseen* English translation by the following procedures.

1. Identifying the source and the target language which is Arabic and English translation versions of *Surah Yaseen* aimed to understand the meaning and the structure of the source language.

- Comparing the source and target language from the meaning, structure, and context side. After being compared it will be known what translation method is used.
- 3. Classifying the data that has undergone a previous process to decide each type of their translation methods.
- 4. Concluding the result of translation method analysis on *Surah Yaseen* Quran English translation and Arabic version.

The third analysis answered the effect of the translation process on the figurative language content between the English translation and Arabic version of *Surah Yaseen* by the following procedures.

- 1. .Identifying the source and the target language which is Arabic and English translation versions of *Surah Yaseen* aimed to understand the meaning and figurative language content in both versions.
- 2. Comparing the main data which is the English translation of *Surah Yaseen* contained figurative language to the Arabic version
- 3. Classifying the data that has undergone a previous process to decide the impact of the translation process toward figurative language content in both versions of *Surah Yaseen*.
- 4. Concluding the result of the impact of the translation process on the figurative language content in the English translation and Arabic version of *Surah Yaseen*.

### **CHAPTER IV**

### FINDING AND DISCUSSION

This chapter presents the finding and the discussion of the study. It focuses to identify and discuss the data and answer the three research questions.

# 4.1 Findings

The findings present the analysis process by the writer to answer the research problems, including the types of figurative language in Surah Yaseen in English translation, the translation method used by the translator in translating figurative language, and the last is the effect of the translation process on the figurative language content in Surah Yaseen in English and Arabic translations

# 4.1.1 Figurative Language in Surah Yaseen

Figurative language refers to sentences that have implied beyond the literal meaning. usually used to beautify and deliver the message more powerfully. Al Qur'an contains many figurative languages and it will be very useful to understand the figurative language in the Qur'an to understand the essence of the Al Qur'an.

Table 4.1 Figurative Language in Surah Yaseen

No	Kind of	Findings	Σ
	Figurative		_
	Language		
1	Simile	(Q.S Yaseen: 39) (Q.S Yaseen:42) (Q.S Yaseen:75)	3
2	Metaphor		0
3	Personification	(Q.S Yaseen:2) (Q.S Yaseen:33) (Q.S Yaseen:38)	3
4	Apostrophe	-	0
5	Synecdoche		0
6	Metonymy	(Q.S Yaseen:9) (Q.S Yaseen:9) (Q.S Yaseen:49)(Q.S Yaseen:69)	4
7	Symbol	(Q.S Yaseen: 4) (Q.S Yaseen: 12) (Q.S Yaseen: 37) (Q.S Yaseen: 53) (Q.S Yaseen: 61) (Q.S Yaseen: 56) (Q.S Yaseen: 66) (Q.S Yaseen: 70) (Q.S Yaseen: 33) (Q.S Yaseen: 37) (Q.S Yaseen: 41) (Q.S Yaseen: 67)	11
8	Allegory	(Q.S Yaseen :2) (Q.S Yaseen :12) (Q.S Yaseen :28)(Q.S Yaseen :37) (Q.S Yaseen :42) (Q.S Yaseen :56) (Q.S Yaseen :66)(Q.S Yaseen :75)	8
9	Paradox	-	0
10	Hyperbole		1
11	Litotes	(Q.S Yaseen :29) (Q.S Yaseen :83).	2
12	Irony	-	
		Total	31

Based on the table above, after analyzing the English translation of *Surah Yaseen* by Muhammad Muhsin Khan and Taqi Uddin al Hilali used the theory of figurative language by Perrine, the writer found 31 sentences containing figurative language in 8 types of figurative language. Here are the findings

and discussion. In this section, the writer presents the findings of the analysis and also an explanation in the form of a discussion. In these findings,

### 4.1.1.1 Simile

A simile is a comparison between two subjects used conjunction *like* or *as*. The writer discovered that after examining the English translation of Surah Yaseen, 3 verses contain similes, which are, verses 39, 42, and 75.

#### Data 1

And the moon, we have measured for its mansions (to traverse) till it returns like the old dried curved date stalk. (Q.S Yaseen 36: 39)

The verse that used figurative language can be identified from a bold sentence. It stated we have measured for its mansions (to traverse) till it returns like the old dried curved date stalk. It belongs kind of simile of figurative language because it is signed by the word like the comparison in this verse that showed simile element, which is a comparison between the moon and the dried curved stalk.

### Data 2

They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning). (Q.S Yaseen 36: 75)

The last verse of the English translation of *Surah Yaseen* which is identified as the simile of figurative language came from verse 75<sup>th</sup>, it stated *they will be* brought forward as a troop against those who worshipped them. it can be

identified as simile because there is comparative conjunction which is the word as in-between, *they will be brought forward* (idols) and troops.

#### 4.1.1.2 Personification

Personification is giving the qualities of a human being to an animal, an object, or a concept. The writer discovered that after examining the English translation of Surah Yaseen, 3 verses contain personification, which is, verses 2, 33, and 38.

#### Data 3

And a sign for them is **the dead land.** We give it life, and We bring forth from it grains so that they eat thereof. (Q.S Yaseen 36: 33)

Death is part of life for humans and this becomes an attribute of the human being. However, the land is an object that has no life and cannot possibly die, figurative language of personification can be identified from the concept of death is attached to an object namely land.

### Data 4

And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing. (Q.S Yaseen 36: 38)

This verse is categorized as personification because the word *Run* is a human attribute that is attached to an object which is *sun* impossible for the sun to run. After all, it needs legs to do it. In this verse, the sun is depicted as running in its orbit. Sun does not have legs so literally; it could not possibly run this is just a depiction that the sun is moving according to its orbit.

### **4.1.1.3** Metonymy

Metonymy uses concepts that are closely related to the thing in question. We can choose words that have close meaning to have a close relationship to be meaningful because the statement is conveyed implicitly. The writer discovered that after examining the English translation of Surah Yaseen, 3 verses contain metonymy, which is, verses number 9, 9, 49, and 69.

#### Data 5

We have put a barrier before them, and a barrier behind them, and we have covered them up so they cannot see. (Q.S Yaseen 36: 9)

Verse 9 of the English translation of *Surah Yaseen* is identified as a metonymy of figurative language. it stated *we have put a barrier before them, and a barrier behind them*. it belongs to metonymy because the word *barrier* refers to *close* and both words have a closely related meaning. So that why the 9<sup>th</sup> verse of *Surah Yaseen* contained metonymy.

### Data 6

They await only but **a single** *Saihah* (**shout**) which will seize them while they are disputing! (Q.S Yaseen 36: 49)

Verse 49 is found in *Surah Yaseen* as the verse contained metonymy, it stated a *single saihah* (*shout*), It belongs to kind metonymy of figurative language because the verse refers to a *screeching sound* or *terrible scream* and all of them have closely related meaning.

#### Data 7

And We have not taught him (Muhammad) poetry, nor is it suitable for him. This is only a Reminder **and a plain Qur'an.** (Q.S Yaseen 36: 69)

The last verse is found in *Surah Yaseen* verse 69, which is identified as metonymy. It stated *a plain Qur'an*, the variation of figurative language can be identified from the word *plain* refers to *explanator* and both words have closely related meanings.

# 4.1.1.4 Symbol

The symbol is something that means beyond itself, or it can be defined as something that functions simultaneously in two ways: as itself and as a sign for something outside itself. The writer discovered that after examining the English translation of Surah Yaseen, 11 verses contain symbol, which is, verse 4, 12, 33, 37, 41, 53, 56, 61, 66, 67 and 70.

# Data 8

On the Straight Path (i.e. on Allah's religion of Islamic Monotheism). (Q.S Yaseen 36: 4)

In *Surah Yaseen* verse number 4, it stated *On the Straight Path*. It belongs to the kind symbol of figurative language because the verse stands for something else. The meaning of *On the Straight Path* refers to *the right path* which is the Islamic religion. This verse is connected with the third verse of *Surah Yaseen* which is *True*, *you* (0 *Muhammad* \*) are one of the Messengers. By these verses,

Allah delivered a message that Muhammad is a messenger and he is on the right path (Islamic religion).

### Data 9

**And a sign for them** is the dead land. We give it life, and We bring forth from it grains so that they eat thereof. (Q.S Yaseen 36: 33)

In *Surah Yaseen* is verse number 33, it stated *And a sign for them*. The variation of figurative language of the symbol can be identified from the word *a sign* which symbolizes *evidence*. It belongs to the kind symbol of figurative language because the verse stands for something else. The meaning of *a sign* refers to *evidence for unbelievers of the existence, perfect power, and ability to resurrect the dead of the creator*.

#### Data 10

They and their wives will be in pleasant shade, **reclining on thrones.** (Q.S Yaseen 36: 56)

In *Surah Yaseen* is verse number 56, it stated *reclining on thrones*. The variation of figurative language of the symbol can be identified from the word *thrones*. It belongs to the kind symbol of figurative language because the verse stands for something else. The meaning of *thrones* refers to beds beneath canopies.

#### Data 11

And if it had been Our Will, we would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see? (Q.S Yaseen 36: 66)

Verse number 66 categorized as a symbol, it stated we would surely have wiped out (blinded) their eyes. The variation of figurative language can be identified from the phrase wipe out (blinded) their eyes. It belongs to the kind symbol of figurative language because the verse stands for something else. The meaning of wipeout (blin ded) their eyes refer to mislead.

#### Data 12

And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back (Q.S Yaseen 36: 67)

In Surah Yaseen is verse number 67, it stated Then they would have been unable to go forward (move about) nor they could have turned back. Which symbolizes Allah's power toward his servant. It belongs to the kind symbol of figurative language because the verse stands for something else. The meaning of Then they would have been unable to go forward (move about) nor they could have turned back. refers to the fact humans is weak

# Data 13

That he or it (Muhammad or the Qurans') may give warning to him who is living (a healthy-minded – the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings). (Q.S Yaseen 36: 70)

The last verse found in *Surah Yaseen* is verse number 70, which stated *That* he or it (Muhammad or the Qurans') may give warning to him who is living. The variation of figurative language can be identified from the phrase who is living. It

belongs to the kind symbol of figurative language because the verse stands for something else. The meaning of *living* refers to *Wiseman*.

# **4.1.1.5 Allegory**

Allegory describes one thing under the image of another or speaks one thing while implying something else. The writer discovered that after examining the English translation of Surah Yaseen, 8 verses contain an allegory, which is, verses 2, 12, 28, 37, 42, 56, 66, and 75.

#### Data 14

By the Qur'an, full of wisdom (i.e. full of laws, evidence, and proofs), (Q.S Yaseen 36: 2)

Verse number 2 of *Surah Yaseen* is categorized as allegory, it stated *By the Qur'an, full of wisdom*. The variation of figurative language can be identified from the phrase *full of wisdom*. It belongs to the kind allegory of figurative language because the verse has a second meaning. The meaning of *full of wisdom* refers to *full of truth*.

### Data 15

Verily, we give life to the dead, and We record that which they send before (them), **and their traces and all things** We have recorded with numbers (as a record) in a Clear Book. (Q.S Yaseen 36: 12)

The next verse found in *Surah Yaseen* is verse number 12, it stated *and their traces and all things*. The variation of figurative language can be identified from the phrase *their traces* It belongs to the kind allegory of figurative language

because the verse has a second meaning. The meaning of *their traces* refers to *human daily activity*.

### Data 16

And We sent not against his people after him **a host from the heaven**, nor was it needful for Us to send (such a thing). (Q.S Yaseen 36: 28)

In *Surah Yaseen* verse number 28, it stated *a host from heaven*. It belongs to the kind allegory of figurative language because the verse has a second meaning. The meaning of *host from heaven* refers to *angels*.

#### Data 17

And We have created for them of the like thereunto, on which they ride. (Q.S Yaseen 36: 42)

Verse number 42 stated *the like thereunto*. This verse is categorized as allegory. The variation of figurative language can be identified from the word *thereunto*. It belongs to the kind allegory of figurative language because the verse has a second meaning. The second meaning of thereunto refers to the prophet Noah's ship.

### Data 18

And if it had been Our Will, we would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see? (Q.S Yaseen 36: 66)

The next verse that is categorized as allegory is found in *Surah Yaseen* verse number 66, which stated *so that they would struggle for the Path*. The variation of figurative language can be identified from the phrase *the path*, it belongs to the

kind allegory of figurative language because the verse has a second meaning. The second meaning of *the path* refers to truth.

#### Data 19

They cannot help them, **but they will be brought forward as a troop** against those who worshipped them (at the time of Reckoning). (Q.S Yaseen 36: 75)

The last verse that is categorized as allegory found in *Surah Yaseen* verse number 75, stated *but they will be brought forward as a troop*. The variation of figurative language can be identified from the word *troop*. It belongs to the kind allegory of figurative language because the verse has a second meaning. The second meaning of *troop* refers to an idol.

### **4.1.1.6 Litotes**

Litotes is about how delivered the message by reducing the quality of the statement from the real meaning. It's the opposite of hyperbole. The writer discovered that after examining the English translation of Surah Yaseen, 2 verses contain litotes, which are, verses 29 and 83

# Data 20

It was but **one** *Saihah* (**shout**) and lo! they (all) were still (silent, dead, destroyed) (Q.S Yaseen 36: 29).

The first verse found in *Surah Yaseen* is verse number 29, which stated *one Saihah (shout)*. It belongs to kind litotes of figurative language because the verse delivered the message by reducing the quality of the statement from the real meaning. The meaning of *one Saihah (shout)* refers to a *huge incident that is* 

about how terrible and fast the process of torture that Allah gave until with just one people's shouting then all of them perish.

### Data 21

So glorified be He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him, you shall be returned. (Q.S Yaseen 36: 83).

The last verse found in *Surah Yaseen* is verse number 83, which stated *So glorified be He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him, you shall be returned.* It belongs to kind litotes of figurative language because the verse delivered the message by reducing the quality of the statement from the real meaning. The meaning of this verse refers to *glorified and exalted and sanctified above any evil be the Ever-Living, the Self-Sufficient, in Whose hand is the control of the heavens and the earth, to Whom all matters return. His is the power to create and command, and to Him, all mankind will return on the Day of Resurrection. Then He will reward or punish each one according to his deeds, and He is the Just, the Generous Bestower, the Graciously Disposed* 

# **4.1.2** Translation Method of Figurative Language

The translation is the process of changing the message contained in the source language to the target language. In translation, there are several methods because some have different characters such as poetry and speech that cannot be translated by the same method

**Table 4.2 Translation Method Used** 

No	Translation method	Findings	Σ
1	Word for word	(Q.S Yaseen : 33) (Q.S Yaseen :37) (Q.S Yaseen :37) (Q.S Yaseen :41) (Q.S Yaseen :42)	5
2	Literal	(Q.S Yaseen :12)(Q.S Yaseen :12) (Q.S Yaseen :29)(Q.S Yaseen :33) (Q.S Yaseen :49)(Q.S Yaseen :53) (Q.S Yaseen :56)(Q.S Yaseen :66) (Q.S Yaseen :67)(Q.S Yaseen :69)	10
3	Faithful		0
4	Semantic	(Q.S Yaseen :9)(Q.S Yaseen :42) (Q.S Yaseen :56)(Q.S Yaseen :61)	4
5	Adaptation	-	
6	Free	(Q.S Yaseen :2)(Q.S Yaseen :2) (Q.S Yaseen :4)(Q.S Yaseen :38) (Q.S Yaseen :39)(Q.S Yaseen :66) (Q.S Yaseen :67)(Q.S Yaseen :70) (Q.S Yaseen :75)(Q.S Yaseen :75) (Q.S Yaseen :83)	11
7	Idiomatic	-	0
8	Communicative	(Q.S Yaseen :28)	1
		Total	31

In the second part of the findings and discussion, the writer analyzed the translation method used by the translator in translating the figurative language in the English translation of *Surah Yaseen* with Arabic as the source language. from 31 figurative language sentences found in *Surah Yaseen* English translation, the writer identified 5 methods of translation that translators used in translating figurative language from Arabic to English translation version.

# **4.1.2.1 Word for Word Translation**

In the word-for-word translation method, the SL word is usually placed directly under the TL version or is called an interlinear translation. This translation method is very dependent on the word level, so the word order is very well preserved. In doing so, the translator only looks for SL equivalents in TL

### Data 22

وَا يَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ الْمَيْنَةُ الْمَيْئِلَةُ الْمَيْئِلَةِ الْمَيْئِلَةِ الْمَلْدِينِلْهَا وَآخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ: SL

TL: And a sign for them is the dead land. We give it life, and We bring forth from it grains so that they eat thereof. (Q.S Yaseen 36: 33)

# Data 23

وَ اللَّهُ لَّهُمُ الَّيْلُ النَّمَالُخُ مِنْهُ النَّهَارَ فَا ذَا هُمْ مُّظْلِمُوْنَ :SL:

TL: And a sign for them is the night. **We withdraw there from the day** and behold, they are in darkness. (Q.S Yaseen 36: 37)

### Data 24

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُوْنَ :SL

TL: And We have created for them of the like thereunto, on which they ride. (Q.S Yaseen 36: 42)

Verse number 42 in terms of figurative language this verse categorized as allegory because the word thereunto has a second meaning and it refers to Prophet Noah's ship. In the translation method, this verse is categorized as the word for word translation, this verse belongs to the category of word-for-word translation method because from the analysis in terms of the meaning of SL and TL the translator used the most common meaning of words in translating and the last from the grammatical structure of the sentence is not changed. مَنْ مَثْلُ مَثْلُ الله translated into the like and is dhomir which is used as a pronoun of an event that refers to the thereunto.

#### 4.1.2.2 Literal Translation

In literal translation, translators look for SL grammatical constructions that are commensurate with or close to SL. This literal translation is out of context. This translation was initially carried out like a word-for-word translation, but the translator then adjusted the wording according to the grammar of the TL

### Data 25

SL: وَجَعَلْنَا مِنْ بَيْنِ اَيْدِيْهِمْ سَ دًّا وَّمِنْ خَلْفِهِمْ سَدًّا فَا غُشْيَنْهُمْ فَهُمْ لَا يُبْصِرُوْنَ TL: We have put a barrier before them, and a barrier behind them, and we have covered them up so they cannot see. (Q.S Yaseen 36: 9)

Werse number 9 in terms of figurative language this verse categorized as metonymy because the word *covered* has closely related meaning and it refers to *closed*. In the translation method, this verse is categorized as literal translation, this verse belongs to the category of literal translation method because from the analysis in terms of the word for word meaning of SL and TL the translator used the same meaning in translating but from the grammatical structure of the sentence is adjusted. The evidence of literal translation can be identified from the sentence is adjusted. The arranslated into word for word translation it would be and covered up we them after the grammatical structure is adjusted to follow the grammatical structure of TL it becomes and we have covered them up.

#### Data 26

إِنَّا نَحْنُ نُحْى الْمُؤتِّى وَنَكْتُبُ مَا قَدَّمُوا وَا ثَارَهُمْ قُوكُلَّ شَيْءٍ آحْصَيْنُهُ فِي اِمَامِ مُّبِيْنِ:SL:

Tl: Verily, we give life to the dead, and We record that which they send before (them), **and their traces and all things** We have recorded with numbers (as a record) in a Clear Book. (Q.S Yaseen 36: 12)

Verse number 12 in terms of figurative language this verse categorized as allegory because the word *traces* has a second meaning and it refers to *human daily activities*. In the translation method, this verse is categorized as literal translation, this verse belongs to the category of literal translation method because from the analysis in terms of the word for word meaning of SL and TL the translator used the same meaning in translating but from the grammatical structure of the sentence is adjusted. The evidence of literal translation can be identified from the sentence وَالْمُعَالِينَ عَلَمُ وَالْمُعَالِينَ عَلَيْكُوا وَالْمُعَالِينَ عَلَمُ وَالْمُعَالِينَ وَالْمُعَالِينَ عَلَمُ وَالْمُعَالِينَ وَالْمُعَالِينَا وَالْمُعَالِينَا وَالْمُعَالِينَا وَالْمُعَالِينَا وَالْمُعَالِينَا وَالْمُعَالِينَا وَالْمُعَالِ

### Data 27

SL: إِنَّا نَحْنُ نُحْيِ الْمَوْتَٰى وَنَكْتُبُ مَا قَدَّمُوْا وَأَثَارَهُمْ قُوكُلَّ شَيْءٍ اَحْصَيْنُهُ فِي إِمَا مِ مُبِيْنِ:
TL: Verily, we give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers (as a record) in a Clear Book. (Q.S Yaseen 36: 12)

Verse number 12 in terms of figurative language this verse categorized as a symbol because the phrase *a clear book* stands for something else and it refers to human practice logbook (*lauhul mafudz*). In the translation method, this verse is categorized as literal translation, this verse belongs to the category of literal translation method because from the analysis in terms of the word for word

meaning of SL and TL the translator used the same meaning in translating but the grammatical structure of the sentence is adjusted. فِيْ إِمَا مِ مُبِيْنِ, if it translated into word for word translation it would be in a book clear but after the grammatical structure is adjusted to follow the grammatical structure of TL, it becomes in a clear book.

#### Data 28

إِنْ كَا نَتْ إِلَّا صَيْحَةً قَاجِدَةً فَإِذَا هُمْ خُمِدُوْنَ: SL

TL: It was **but one** *Saihah* (**shout**) and lo! they (all) were still (silent, dead, destroyed) (Q.S Yaseen 36: 29)

Verse number 29 in terms of figurative language this verse categorized as litoles because the phrase one Saihah (shout) delivered the message by reducing the quality of the statement from the real meaning. The meaning of one Saihah (shout) refers to a huge incident that is about how terrible and fast the process of torture that Allah gave until with just one people's shouting then all of them perish. In the translation method, this verse is categorized as literal translation, because from the analysis in terms of the word for word meaning of SL and TL the translator used the equal meaning in translating even though in translating the translator firstly transcripted and then translate it into words in brackets from the meaning, it is the same. but from the grammatical structure of the sentence is adjusted it is the same but after the grammatical structure is adjusted to follow the grammatical structure of TL it becomes but one shaihah (shout).

#### Data 29

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى اعْيُنِهِمْ فَا سُنْتَبَقُوا الصِّرَاطَ فَانَّى يُبْصِرُوْنَ: SL:

TL: And if it had been Our Will, we would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see? (Q.S Yaseen 36: 66)

Verse number 66 in terms of figurative language this verse categorized as allegory because the phrase the path has a second meaning and it refers to truth. In the translation method, this verse is categorized as literal translation, this verse belongs to the category of literal translation method because from the analysis in terms of the word for word meaning of SL and TL the translator used the same meaning in translating but from the grammatical structure of the sentence is adjusted. The evidence of literal translation can be identified from two sentences the first is أَمُن يَنْصُولُ if it translated into word for word translation it would so struggle they. The word they from the translation comes from dhomir jamak muttasil (plural pronoun) of from sentence أَوْ الْمُعْتَى يَنْصِرُوْنَ But after the grammatical structure is adjusted it becomes so they struggle, and the second if if it translated into word for word translation it would be then how would see they after the structure is adjusted to follow the grammatical structure of TL, it becomes how then would they see?

### **4.1.2.3** Semantic

Semantic translation is more flexible than literal translation. The semantic translation must consider the aesthetic elements of the SL text by compromising the meaning as long as it is within reasonable limits.

### Data 30

وَجَعَلْنَا مِنْ بَيْنِ اَيْدِيْهِمْ سَدًا وَمِنْ خَلْفِهِمْ سَدًا فَا غْشَيْنْهُمْ فَهُمْ لَا يُبْصِرُوْنَ :SL

TL: We have put a barrier before them, and a barrier behind them, and we have covered them up so they cannot see. (Q.S Yaseen 36: 9)

Werse number 9 in terms of figurative language this verse categorized as metonymy because the word *barrier* has closely related meaning and it refers to *close*. In the translation method, this verse categorized as semantic translation is verse number 9, this verse belongs to the category of semantic translation method because from the analysis in terms of the word for word meaning of SL and TL the translator used the mostly equal meaning in translating but in the clause وَجَعْنَا لَا اللهُ اللهُ وَاللهُ اللهُ الله

#### Data 31

هُمْ وَا زُوَا جُهُمْ فِيْ ظِلْلٍ عَلَى الْأَرَآئِكِ مُتَّكِئُوْنَ :SL

TL: They and their wives will be in pleasant shade, **reclining on thrones.** (Q.S Yaseen 36: 56)

Verse number 56 in terms of figurative language this verse categorized as a symbol because the word *thrones* are stood for something else and it refers to

semantic translation is verse number 56, this verse belongs to the category of semantic translation method. The evidence of semantic translation can be identified from the word الْأُ رَائِكُ means bed. If الْأُ رَائِكُ in this verse translated used original meaning it would be reclining on a bed. But translator compromises the original meaning of الْأُ رَائِكُ and changed the meaning into thrones and become reclining on thrones.

### Data 32

وَّانِ اعْبُدُوْنِيْ فَهُذَا صِرَاطٌ مُسْتَقِيْمٌ :SL

TL: And that you should worship Me [Alone - Islamic Monotheism, and set up not rivals, associate-gods with Me]. That is the Straight Path. (Q.S Yaseen 36: 61)

Verse number 61 in terms of figurative language this verse categorized as a symbol because the phrase the straight path stands for something else and it refers to the right path. In the translation method this verse categorized as semantic translation is verse number 61, this verse belongs to the category of semantic translation method because from the analysis in terms of the word for word meaning of SL and TL the translator used the mostly equal meaning in translating but the word which means this. If the translator used it to translate this verse it would be this is the straight path. but the translator compromises the meaning and used that to translate the word see two words are not too different and both are also included in the type of demonstrative pronoun.

### **4.1.2.4 Free Translation**

Free translation is a translation that prioritizes the content rather than the form of the SL text. Usually, this method is in the form of a paraphrase that is longer than the original, intended so that the content or message is more clearly accepted by TL users.

#### Data 33

وَا لشَّمْسُ تَجْرِيْ لِمُسْتَقَرّ لَّهَا لَّذَٰلِكَ تَقْدِيْرُ الْعَزِيْرِ الْعَلِيْمِ: SL:

TL: And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing. (Q.S Yaseen 36: 38)

Verse number 38 in terms of figurative language this verse categorized as personification because the word *Run* is a human attribute that is attached to an object which is the *sun*. In the translation method, this verse is categorized as the free translation method, this verse belongs to the category of free translation method because from the analysis in terms of the word for word meaning of SL and TL the translator used the equal meaning in translating but in the word translator not just translate it by the common meaning which is *stable* but the translator used their way to deliver the message of the translator did it by the characteristic of free translations which are prioritized content rather than SL form, usually, the method is longer than the original form, intended to make the content or message easily accepted by TL users.

#### Data 34

وَا لْقَمَرَ قَدَّرْنٰهُ مَنَا زِلَ حَتَّى عَادَ كَالْعُرْجُوْنِ الْقَدِيْمِ :SL

TL: And the moon, we have measured for its mansions (to traverse) **till it returns like the old dried curved date stalk**. (Q.S Yaseen 36: 39)

Verse number 38 in terms of figurative language this verse categorized as simile because there is conjunction *like* which is used to compare between moon and old dried curved date stalk. In the translation method, this verse is categorized as a free translation method, this verse belongs to the category of free translation method because the translator prioritizes the translated content so that it is easier to understand the message contained in this clause الْمُرْجُونُ الْقَانِيْنِ الْقَانِيْنِيْنِ الْقَانِيْنِ الْقَانِيْنِيْنِ الْقَانِيْنِيْنِ الْقَانِيْنِيْنِ الْقَانِيْنِ الْقَانِيْنِ الْقَانِيْنِيْنِ الْقَانِيْنِيْن

# Data 35

لِيُنْذِر مَنْ كَانَ حَيًّا وَيَحِقَ الْقَوْلُ عَلَى الْكُفِرِيْنَ :SL

TL: That he or it (Muhammad or the Qurans') may give warning to him who is living (a healthy-minded – the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings). (Q.S Yaseen 36: 70)

Verse number 70 in terms of figurative language this verse categorized as a symbol because the phrase *who is living* stands for something else and it refers to *Wiseman*. In the translation method this verse is categorized as free translation

### Data 35

لَا يَسْتَطِيْعُوْنَ نَصْرَهُمْ لَوهُمْ لَهُمْ جُنْدٌ مُحْضَرُوْنَ :SL

TL: They cannot help them, **but they will be brought forward as a troop** against those who worshipped them (at the time of Reckoning). (Q.S Yaseen 36: 75)

Verse number 75 in terms of figurative language this verse categorized as simile because there is conjunction *as* which is used to compare between *they will be brought forward* (idols) and troops. In the translation method, this verse is categorized as a free translation method, this verse belongs to the

category of free translation method because the translator prioritizes the translated content so that it is easier to understand the message contained in it is translated then فَمُ خُنْدُ مُحْضَرُوْنَ would be translated and they then They have soldiers who are present. Even the meaning of this literal translation is understandable but the translator used a different way to delivered the message of part of verse 75. So, it is translated but they will be brought forward as a troop. Overall, from the meaning, the source and target languages achieve equivalence of meaning.

### 4.1.2.5 Communicative

Communicative translation emphasizes the transfer of messages. This method is very attentive to the TL readers or listeners who do not expect any difficulties and ambiguities in the translated text. This method also pays great attention to language effectiveness

#### Data 36

وَمَا اَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنْ السَّمَاءِ وَمَا كُنَّا مُنْزِلِيْنَ SL

TL: And We sent not against his people after him **a host from the heaven**, nor was it needful for Us to send (such a thing). (Q.S Yaseen 36: 28)

verse number 28 in terms of figurative language this verse is categorized as a symbol because the phrase *a host from the heaven* stands for something else and it refers to an *angel*. In the translation method, this verse belongs to the category of communicative translation method. The evidence of communicative translation can be identified from the word  $\dot{\psi}$ , which means *from* but in this translation, the

word غن is not translated because there will be confusion in meaning if translated it becomes from a host from the heaven. But here translator prioritizing the principle of communication so renders the exact contextual meaning of the original in such a way that both content and language is readily acceptable and comprehensible to the readership by deleting word غ. So, then an understandable meaning is created. actually, in Arabic linguistic, there is a term غن zaidah, the word which cannot be given meaning, but the position of in this verse is not min zaidah. the reason why the translator does not translate it is to the understandable meaning created.

# 4.1.3 Translation Effect to Figurative Language Content.

In the translation process, language shifts often occur. If a language is translated into another language and in process of translation there is a change in the meaning or grammatical pattern of the language then this is very likely to make the content of the SL to TL change, one of which is the content of figurative language. Therefore, at the moment the writer discussed the impact of the translation process of *Surah Yaseen* on the figurative language content in the English translation version does it differ from the Arabic version. After going through the process of analyzing figurative language and translation method in Surah Yaseen English translation then it is continued by analyzing figurative language in *Surah Yaseen* Arabic version. So, the result of the analysis, of the 31 verses in surah Yaseen English translation contained figurative

language, the writer found that there are two verses in the English translation version containing figurative language but not in the Arabic version. Here are the verses.

### Data 37

English version: They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning).

(Q.S Yaseen 36: 75)

Arabic version : دُوْنُ

لَا يَسْتَطِيْعُوْنَ نَصْرَهُمْ لَوَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُوْنَ :

English translation of *Surah Yaseen* verse 75 is categorized as simile because there are conjunction *as* which is used to compare, between *they will be brought forward* (idols) and troops. translators used the free translation method because of the content without the form of the original. The effect of translation in this verse is a change in meaning because if it translated literally it would be *and they then They have soldiers who are present*. In this verse, the translator uses different delivery and the also translator gives additional conjunction *as* and it would be *but they will be brought forward as a troop against those who worshipped them* (*at the time of Reckoning*). If the Arabic version of verse 75 is analyzed used the figurative language of simile the result is the Arabic version of the verse cannot be categorized as simile because it has not worded means *as* or word as a tool for comparing. So, the translation process in verse 75 changes the figurative language content in the source language or target language.

### Data 38

English version: They and their wives will be in pleasant shade, **reclining on** 

thrones. (Q.S Yaseen 36: 56)

هُمْ وَا زُوا جُهُمْ فِي ظِلْلِ عَلَى الْأَرْآنِكِ مُتَّكِئُونَ : Arabic version

English translation of Surah Yaseen verse 56 is categorized as a symbol

because the verse *thrones* stand for something else and it refers to *beds beneath* canopies. In this verse, translators used the semantic translation method. The

translation effect that occurs in this verse is a change in the meaning of the word

الاَ رَآبِكِ means bed but the translator compromise the original meaning of

and changed the meaning into thrones. If the Arabic version of verse 56 is

analyzed used the figurative language of allegory the result is the Arabic version

of verse 56 cannot be categorized as allegory because the refers meaning beds

beneath canopies is the literal meaning of الْأَ رَانِكِ So, it meaning is not stand for

something else. Therefore, the translation process in verse 56 changes the

figurative language content in the source language or target language. So, the

translation process in verse 56 does change the figurative language content in the

source language to the target language.

On the other hand, the majority of verses containing figurative language in surah Yaseen's English translation are also found in the Arabic version. This shows that even though in the translation process there has been a change in meaning or grammatical pattern, the translator not only succeeded in transferring messages from SL to TL but also the content of figurative language. Here are the verses.

### Data 39

English version: And the moon, we have measured for its mansions (to traverse) **till it returns like the old dried curved date stalk**. (Q.S Yaseen 36: 39)

وَا لْقَمَرَ قَدَّرْنَٰهُ مَنَا زِلَ حَتَّى عَادَ كَا لْعُرْجُوْنِ الْقَدِيْمِ: Arabic version

English translation of Surah Yaseen verse 39 is categorized as simile because there is conjunction like which is used to compare between the moon and dried curved stalk. In the process of translation, translators used the free translation method because it is translated by gave an additional interpretation of the translator. The effect of the translation in this verse is the addition of meaning to the phrase الْمُوْبُونُ الْقَدِيْمُ means old stalk but the translator giving additional meaning and the phrase الْمُوْبُونُ الْقَدِيْمُ is translated it into the old dried curved date stalk. If the Arabic version of verse 39 is analyzed used the figurative language of simile the result is the Arabic version of verse 39 categorized as simile because it has conjunction means like and two things which are compared عَادَ حَتَّى (moon) عَادَ حَتَّى (the old dried curved date stalk). So, the translation process in verse 39 does not change the figurative language content in the source language or target language.

#### Data 40

English version: And We have created for them of the like thereunto, on which they ride. (O.S. Yaseen 36: 42)

which they ride. (Q.S Yaseen 36: 42) Arabic version : وَخَلَقْنَا لَهُمْ مِّنْ مِثْلِهِ مَا يَرْكَبُونَ

English translation of *Surah Yaseen* verse 42 is categorized as simile because there is conjunction *like* which is used to compare between, *we have created for* 

method in translating this verse. The effect of translation proses in this verse is changes in meaning and grammatical structure, the word في (from) but translator changed the meaning into of and in the phrase there is a change in grammatical structure because if it translated uses Arabic structure it would be and have created we but the structure is adjusted to follow the grammatical structure of English and it would be and we have created If the Arabic version of verse 42 is analyzed used the figurative language of simile the result is the Arabic version of verse 42 categorized as simile because it has word في means like and two things which are compared وَخَلْقُنْ لَهُمْ means we have created for them (camels) and dhomir (pronoun) refers to thereunto (Nuh's ark). So, the translation process in verse 42 does not change the figurative language content in the source language or target language.

## Data 41

English version: We have put a barrier before them, and a barrier behind them, and we have covered them up so they cannot see. (Q.S Yaseen 36: 9) Arabic version: وَجَعَلْنَا مِنْ بَيْنِ اَيْدِيْهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَا غُشْيَنْهُمْ فَهُمْ لَا يُبْصِرُونَ

English translation of *Surah Yaseen* verse 9 is categorized as metonymy because the word *barrier* refers to *close* and both words have a closely related meaning. In this verse, translators used the semantic translation method. The effect of the translation process in this verse is the changes in grammatical structure and meaning, in sentence if it is translated using the grammatical structure of Arabic it would be and have put us but translator adjusted the

meaning, the word meaning, the word means make but it changes become put because of the effect of the translation process. If the Arabic version of verse 9 is analyzed used the figurative language of metonymy the result is the Arabic version of verse 9 categorized as metonymy because the word (barrier) refers to close and both words have a closely related meaning. So, the translation process in verse 9 does not change the figurative language content in the source language or target language.

### Data 42

English version: They await only but **a single** Saihah (shout) which will seize them while they are disputing! (Q.S Yaseen 36: 49)

Arabic version

مَا يَنْظُرُوْنَ اِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصَمُوْنَ:

English translation of Surah Yaseen verse 49 is categorized as metonymy because the verse a single Saihah (shout) refers to a screeching sound or terrible scream and all of them have closely related meanings. In this verse, translators used the literal translation method because the translator used equal meaning in translating. The effect of the translation process in this verse is from the grammatical structure the phrase وَا حِدَةُ وَا حِدَةُ وَا حِدَةُ وَا حِدَةُ وَا حِدَةُ وَا حِدَةُ وَا حِدَةً وَا حَدَةً و

Saihah (shout) refers to a screeching sound or terrible scream and all of them has closely related meaning. So, the translation process in verse 49 does not change the figurative language content in the source language or target language.

#### Data 43

English version: On the Straight Path (i.e. on Allah's religion of Islamic Monotheism). (Q.S Yaseen 36: 4)

على صراط مُسْتَقِيْم : Arabic version

English translation of *Surah Yaseen* verse 4 is categorized as a symbol because the verse *On the Straight Path* stands for something else and it refers to the right path. In this verse, translators used the free translation method. The translation effect in this verse is in the change in meaning, the translator gives additional interpretation in translating the word مُسْتُقِينَةُ translator not just translate it by the common meaning which is *a path* but they give more explanation which is *Path* (i.e. on Allah's religion of Islamic Monotheism). If the Arabic version of verse 4 is analyzed used the figurative language of symbol the result is the Arabic version of verse 4 categorized as a symbol because the verse عَلَى صِرَا means *On the Straight Path* stands for something else and it refers to the meaning of the right path. So, the translation process in verse 4 does not change the figurative language content in the source language or target language.

### Data 44

English version: And We sent not against his people after him **a host from the heaven**, nor was it needful for Us to send (such a thing). (Q.S Yaseen 36: 28)

وَمَا اَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِن السَّمَآءِ وَمَا كُنَّا مُنْزِلِيْنَ :Arabic version

English translation of Surah Yaseen verse 28 is categorized as allegory because the verse a host from heaven has a second meaning which is an angel. In this verse, translators used the communicative translation method. The translation effect in this verse is preposition deletion of the word غير means from in the phrase if preposition deletion of the word مِنْ جُنْدِ مِنَ السَمَاءِ if preposition مِنْ جُنْدِ مِنَ السَمَاءِ also translated than it could be from a host from the heaven, it is aimed to delete unnecessary meaning and created understandable meaning. If the Arabic version of verse 28 is analyzed used the figurative language of allegory the result is the Arabic version of verse 28 categorized as allegory because verse مِنْ جُنْدِ مِنَ السَمَاءِ means a host from heaven has a second meaning which is an angel. So, the translation process in verse 28 does not change the figurative language content in the source language or target language.

#### Data 45

English version: And a sign for them is the night. **We withdraw therefrom the day** and behold; they are in darkness. (Q.S Yaseen 36: 37)

Arabic version : وَاٰ يَهُ لَهُمُ اللَّهُ عَسْلُحُ مِنْهُ النَّهَا رَ فَإِذَا هُمُ مُظْلِمُوْنَ

English translation of *Surah Yaseen* verse 37 is categorized as allegory because the verse *withdraws* has a second meaning which is to *switch over*. In this verse, translators used the word-to-word translation method because from the

### Data 46

English version: And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back. (Q.S Yaseen 36: 67)

وَلَوْ نَشْنَاءُ لَمَسَخْنَهُمْ عَلَى مَكَا نَتِهِمْ فَمَا اسْتَطَا عُوْا مُضِيًّا وَلا يَرْجِعُوْنَ : Arabic version

English translation of *Surah Yaseen* verse 67 is categorized as hyperbole because the verse *Then they would have been unable to go forward* (move about) nor they could have turned back expresses something or state of condition in a bigger way than real condition and it means refers to human is weak. In These verses, translators used the free translation method because the translator prioritizes the translated content so that it is easier to understand the message contained. The effect of the translation process in this verse is additional meaning in word مُضِعًا means go to forward but it translated go to forward (move about) the translator gives additional meaning in brackets to the word intended to make the content or message easily accepted by TL

users. If the Arabic version of verse 67 is analyzed used the figurative language of hyperbole the result is the Arabic version of verse 67 categorized as hyperbole because the verse فَمَا اسْتَطَا عُوْا مُضِيًّا وَلا يَرْجِغُوْنَ means Then they would have been unable to go forward (move about) nor they could have turned back expresses something or state of condition in a bigger way than real condition and it means refers to human is weak. So, the translation process in verse 67 does not change the figurative language content in the source language or target language.

## Data 47

English version: It was but **one** *Saihah* (**shout**) and lo! they (all) were still (silent, dead, destroyed) (Q.S Yaseen 36: 29).

Arabic version

: إِنْ كَا نَتْ إِلَّا صَيْحَةً قَا حَدَةً فَإِذَا هُمْ خُمِدُوْنَ

English translation of *Surah Yaseen* verse 29 is categorized as litotes because verse *one Saihah (shout)* delivered the message by reducing the quality of the statement from the real meaning and the meaning refers to a *huge incident that is about how terrible and fast the process of torture that Allah gave until with just one people's shouting then all of them have perished. In this verse, translators used the literal translation method. The effect of the translation process in this verse is from the change of grammatical structure because from the analysis in terms of the word for word meaning of SL and TL the translator used the same meaning in translating but the grammatical structure of the sentence is adjusted. If if it translated uses the grammatical structure of Arabic it would be but shaihah (shout) one but after the grammatical structure is adjusted to follow* 

the grammatical structure of TL it become but one shaihah (shout). If the Arabic version of verse 29 is analyzed used the figurative language of litotes the result is the Arabic version of verse 75 categorized as litotes because verse إِلَّا صَيْحَةٌ وَاحِدَةً وَاح

#### 4.2 Discussion

In this section, the writer discusses the findings that have been presented in the previous section. This discussion refers to the problem of study, namely what types of figurative language are found in the English translation of *Surah Yaseen*, the English version of Muhammad Muhsin Khan and Taqi Uddin Al Hilali, the second is about what translation method is used by the translator in translating verses containing figurative language to the last one is about the impact of the translation process of *Surah Yaseen* from Arabic to English on the figurative language content in the English to the Arabic version of *Surah Yaseen*.

Surah Yasin consists of 83 verses and in this study, the writer analyzes all the verses in *Surah Yaseen*. The first analysis of the type of figurative language contained in the English translation of *Surah Yaseen* by Muhammad Muhsin

Khan, Based on Perrine's theory, figurative language consists of 12 types, of the 12 types, after analyzing the 83 verses in *Surah Yaseen*, the writer finds that there are 6 types of figurative language in *Surah Yaseen*, namely the English translation, namely, similes consisting of 3 verses, personifications of 3 verses, 4 verse metonymy, 11 verse symbol, 8 verse allegory, and 2 verse litotes. Symbol are the most common types of figurative language in *Surah Yaseen*, the English version of Muhammad Muhsin Khan and Taqi Uddin al Hilali. any type of synecdoche, hyperbole, metaphor, apostrophe, and paradox not found in the data analyzed by the writer. This analysis proves that *Surah Yaseen* contains a lot of figurative languages that cannot be understood textually and in the analysis that has been described above the writer explains the context of the meaning contained in each verse that contains figurative language.

On the focus of the second discussion, namely the method translation used by the translator in translating the figurative language in *Surah Yaseen* English translation, the writer found 5 translation methods in translating Figurative language. namely word for word translation five verses, literal translation ten verses, semantic translation 4 verses, free translation eleven verses, and communicative translation one verse only, the method most often used by translators is the free translation method. There are 11 verses in *Surah Yaseen* which are translated into English using the free translation method. Free translation emphasizes meaning in the target language, this shows that the

translator in translating figurative language mostly used sentences that emphasize the target language.

The next point in the discussion section is about the effect of the translation process on the figurative language content in the English and Arabic translations. After analyzing the effect of the translation process on the figurative language content of Surah Yaseen between the English translation and the Arabic version the finds and concludes, In the process of translating the figurative language contained in *Surah Yaseen* from the source language (Arabic) to the target language (English) by Muhammad Muhsin Khan and Taqi Uddin al Hilali, the writer found that there are changes in the meaning and grammatical structure from the process of translating *surah Yaseen* from Arabic to English translation version. In the *surah Yaseen* Arabic a most of the verses in the English translation version contain figurative language can be found in the Arabic version but it turns out there are 2 verses that are categorized as figurative language in the English translation version but after being analyzed in Arabic version used figurative language method by Perrine, those verses do not contain figurative language like the English version due to the language shift factor in the translation process. those verses are verse 56 categorized as a figurative language of symbol and used semantic translation method in the process of translating figurative language and verse 75 categorized as a figurative language of simile and used free translation method, from the findings of the effect of the translation process, it shows the fact that verses translated using literal, semantic, free, and communicative translation

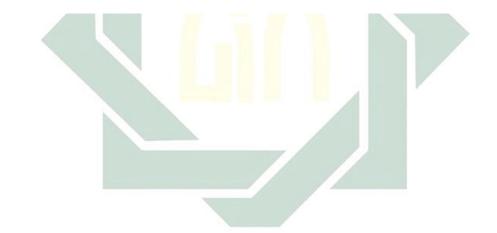
method experience changes in the effect of translation starting from reducing meaning, adding meaning, changing meaning and changing grammatical structure, but these changes do not find in the verse translated using the word for word translation method.

Moreover, concerning previous studies, the findings that have been presented in the previous section show that there are some differences in the finding with previous studies. Generally, previous studies when discussing figurative language in Quran English translation only discussed the type of figurative language that existed and what type were found the most, such as studies conducted by Muhammad Imam An Nasai (2020) and Dian Kusuma (2019). In this study, the writer does not only focus on figurative language in the English translation of surah Yaseen but also focuses on analyzing the translation method used by translator in translating verses that containing figurative language From English to the Arabic version. Furthermore, the writer also analyzes the effect of the translation process on figurative language content in the English and the Arabic version.

Moreover, this study supports the fact that the Quran contains many figurative languages. In this study, the writer found 31 figurative languages in the English translation of *surah Yaseen*. In several previous studies conducted by Muhammad Iman An Nasai (2020), he founds a total of 30 figurative languages in Surah *Al Waqiah* and *Al Mulk*. While Dian Kusuma (2019) used a combination of figurative language theories from Perrine, Keraf, and Merriam Webster found 14

figurative languages in 22 verses of surah *Al kafh*. And also Malik (2017) who analyzed surah Ar Rahman used figurative language theory by Perrine, he found 14 figurative languages.

This study shows its contribution to previous studies by developing research in the field of figurative language because the use of surah Yaseen has not previously been studied using any figurative language theory. Furthermore, this study also combines figurative language and translation method along with the effect of the translation process on the content of figurative language in SL and TL which has also never been done in previous studies before.



### **CHAPTER V**

### CONCLUSION AND SUGGESTION

This chapter presents the conclusion of the study and the suggestion for future studies.

## **5.1 Conclusion**

After conducted analysis in *Surah Yaseen* of English translation by Muhammad Muhsin Khan and Taqi Uddin al Hilali version using theory of figurative language by Perrine and also analyzed translation method theory by Newmark and translation process affect in the figurative language content in Arabic and English translation version of *Surah Yaseen*. So, this research concludes.

The first conclusion, after analyzing the English translation of Quran *Surah Yaseen* verse 1 until 83, the writer finds and concludes the kinds of figurative language, and finds 31 kinds of figurative language in the English translation of *Surah Yaseen* by Muhammad Muhsin Khan and Taqi Uddin al Hilali. The total of figurative language used in the English translation of *Surah Yaseen* there are six kinds consists of simile, personification, metonymy, symbol, allegory, and litotes.

The second conclusion, after analyzing the translations method of Arabic and English translation version the writer finds and concludes from 31 sentences which contained figurative language the writer found five methods of translations used in the translation process. The method of translation which is used by the translator to

translating figurative language from Arabic to English translation is the word for word, literal, semantic, free translation, and communicative translation method.

The third conclusion about the impact of the translation process of *Surah Yaseen* on the figurative language content in the English translation version and the result is the effect of the translation process in surah Yaseen from the Arabic to the English translation version in the form of changing meaning, reducing meaning and adding meaning, and changing grammatical structure. These changes occurred in the verse translated using the literal, semantic free, and communicative translation method but not found in the verse translated using the word for word translation method. From 2 verses that are categorized as figurative language in the English translation version but after being analyzed in the Arabic version used figurative language method by Perrine, those verses do not contain figurative language like the English version due to the language shift factor in the translation process. those verses are verse 56 categorized as a figurative language of symbol and used semantic translation method in the process of translating figurative language and verse 75 categorized as a figurative language of simile and used free translation method.

# **5.2 Suggestion**

The present study explains the figurative language analysis and also translation method in *Surah Yaseen* English translation. After analyzing the data with two theories the writer has a suggestion for researchers to research Al Quran with figurative language theory because the research on Al Quran with figurative language

is still very small. Even though on the other hand the benefits of this research are very large to help explain the context in Al Quran actually in Al Quran there is a lot of knowledge and lessons that can be taken, but this is limited because of not understanding Arabic by analyzing data from Al Quran and then explaining the meaning implied will be very helpful in studying Al Quran well.

Regarding the theory of translation between the Arabic version and the English version of *Surah Yaseen*, it is indeed a bit difficult to do so it is a suggestion for future researchers to not only study the theory of translation carefully but also to explore the source language and target language as well as possible so that the research process is not difficult to do and will have an effect on time efficiency in working on the thesis. The writer realizes that the thesis has many shortcomings that need to be improved in the future, therefore, the researcher hopes that future researchers can explore parts that have not been touched in *Surah Yaseen* that have been missed both from figurative language and translation methods in this study.

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