

**STUDY OF FIGURATIVE LANGUAGE IN ENGLISH
TRANSLATION OF *SURAH YASEEN***

THESIS



**BY:
MUHAMMAD ALI SIDQI
REG. NUMBER: A73217125**

**ENGLISH DEPARTEMENT
FACULTY OF ARTS AND HUMANITIES
UIN SUNAN AMPEL SURABAYA
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Nim : A73217125
Department : English literature
Faculty : Art and Humanities
University : UIN Sunan Ampel Surabaya

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By:
MUHAMMAD ALI SIDQI
Reg. Number: A73217125

Approved to be examined by the Board of Examiners, English Department, Faculty
of Arts and Humanities, UIN Sunan Ampel Surabaya

Surabaya, June 13rd, 2021

Thesis Advisor



Raudlotul Jannah, M. App. Ling
NIP. 197810062005012004

Acknowledged by:
The Head of English Department



Dr. Wahyu Kusumajanti, M.Hum
NIP. 19700205199932002

EXAMINER SHEET

This thesis of Muhammad Ali Sidqi (A73217125) has been approved and accepted by the Board of Examiners, English Department, Faculty of Arts and Humanities, UIN Sunan Ampel Surabaya on 30, June 2021

The Board of Examiners are:

Examiner 1



Raudlotul Jannah, M. App. Ling
NIP. 197810062005012004

Examiner 2



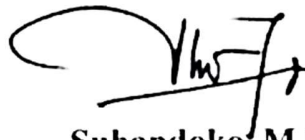
Prof. Dr. Zuliati Rohmah, M.Pd
NIP. 197303032000032001

Examiner 3



Dr. A. Bzo'ul Milal, M.Pd
NIP. 196909251994031002

Examiner 4



Suhandoko, M.Pd.
NIP. 198905282018011002

Acknowledged by:

The Dean of Faculty of Arts and Humanities
Sunan Ampel Surabaya




Dr. H. Agus Aditoni, M.Ag.
NIP. 196210021992031001



**KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA
PERPUSTAKAAN**

Jl. Jend. A. Yani 117 Surabaya 60237 Telp. 031-8431972 Fax.031-8413300
E-Mail: perpus@uinsby.ac.id

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NIM : A73217125
Fakultas/Jurusan : Adab Humaniora / Sastra Inggris
E-mail address : Ali.Sidiqi0@gmail.com

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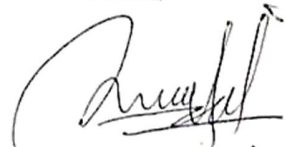
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ABSTRAK

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. Fokus 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 menggambarkan 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 mengidentifikasi 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 per kata, 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.

INTRODUCTION

Objectives of The Study

Scope of the study.....

Significance of the Study

Limitation

Key Terms

CHAPTER I INTRODUCTION

CHAPTER II REVIEW OF RELATED LITERATURE

X

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 36th 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

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

[illegible]

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).

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.

Language has characteristics that make it different from others.

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.

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

(2017) analyzed Figurative language in surah Ar Rahman. In this study, the writer not only focus on the figurative language found in Surah Ar Rahman but also on the figurative language found in the translation of Al-Qur'an Surah Ar Rahman. The results of the study found that Surah Ar Rahman contains figurative language. They are similes, metonymy, personification, etc. Based on the syllabus of an English Literature course, the figurative language found in the translation of Surah Ar-Rahman can be contributed in learning English Literature. This study is related to the translation method the writer used in this study (2012), Faizan et al (2014), M F Zakarian (2021).

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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.

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:

REVIEW OF RELATED LITERATURE

2.1 Figurative Language

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*

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 use 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.

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.

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

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 message of the original text completely.

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

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, maksud 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.

techniques.

Design

Qualitative data are the main aspects of research but the method of data collection is very important. A method arranges logically and systematically. The research design refers to the researcher's plan on how to proceed with the research. In this research, the writer used a descriptive qualitative method. The writer used the language in *Surah Yaseen* English translation by Taqi Uddin al-Hilali version after that the writer analyzed the data and the writer used in translating figurative language in the first version and for the last the writer analyzed the

3.1 Research Design

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 22nd 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 83rd.

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.

2. 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*.

FINDING AND DISCUSSION

4.1 Findings

4.1.1 Figurative Language in *Surah Yaseen*

[illegible]

Table 4.1 Figurative Language in *Surah Yaseen*

No	Kind of Figurative Language	Findings	Σ
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 75th, 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 9th 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 (O Muhammad ﷺ) are one of the Messengers*. By these verses,

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

وَأَيَّ لَهُمُ الْأَرْضُ الْمَيْتَةُ ^{مُحْيِيئُهَا} وَأَخْرَجْنَا 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)

Verse number 33 in terms of figurative language this verse categorized as a symbol because the phrase *a sign* stands for something else it refers to *evidence for unbelievers of the existence, perfect power of Allah*, and 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. *وَآيَةٌ لَهُمْ* it translated into *And a sign for them*

Data 23

وَايَةُ لَهُمُ اللَّيْلِ ^{طَسْلَخُ} مِنْهُ النَّهَارَ فَإِذَا هُمْ مُّظْلِمُونَ 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)

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 **وَأَتَّارَهُمْ** if it translated into word for word translation it would be *and traces their*. after the grammatical structure is adjusted to follow the grammatical structure of TL it becomes *and their traces*.

Data 27

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ 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 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

Data 29

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ : 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 فَاسْتَبَقُوا 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) وَ from sentence فَا سَتَبَقُوا. But after the grammatical structure is adjusted it becomes *so they struggle*, and the second فَأَنَّى يُبْصِرُونَ 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?*

4.1.2.4 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

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ 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 **لِمُسْتَقَرٍّ** translator not just translate it by the common meaning which is *stable* but the translator used their way to deliver the message of **لِمُسْتَقَرٍّ** into *its fixed course for a term (appointed)*. the purpose 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

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ: 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 **نُحْرُوجُنِ الْقَدِيمِ** is translated means *old stalk* but the translator translated it into *the old dried curved date stalk*. The purpose of the translator did it by the characteristic of free translations which is to prioritize 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 35

لَيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ 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

method, this verse belongs to the category of free translation method because from the analysis in terms of the overall meaning of SL and TL the translator used the equal meaning in translating but in the phrase لَيُنذِرُ if it translated into literal translation would be *He shall give warning*. In Arabic linguistic لَيُنذِرُ categorized as *fiil mudhori* (future tense) and it contained *huruf mudhori* (pronoun) which are *هُ* means *He*. The translator provides an interpretation of this verse by explaining the *dhomir* then it translated *That he or it (Muhammad or the Qurans') may give warning*. The second is the word حَيًّا which means living but the translator give more explanation what does living means so it translated *living (a healthy-minded – the believer)*. The purpose of the translator did it following the characteristic of free translations which is to prioritize 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 35

SL: لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَلَا هُمْ لَهُمْ جُنْدٌ مُّحْضَرُونَ

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

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 : لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَلَا هُمْ لَهُمْ جُنْدٌ مُّحْضَرُونَ :

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* as a tool for comparing. So, the translation process in verse 75 changes the figurative language content in the source language or target language.

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)

Arabic version : عَلَى صِرَاطٍ مُسْتَقِيمٍ :

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 **مُسْتَقِيم** 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 صِرَاطٍ مُسْتَقِيمٍ** 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.

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

CONCLUSION AND SUGGESTION

5.1 Conclusion

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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