



## Translation of Figurative Language in *Juz Amma* in Indonesian and English

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**Abstract.** PT Bukit Baiduri Energi is a coal mining company located in East Kalimantan, Indonesia. To meet market requirements, coal produced from mining activities must undergo a size reduction process using a crusher plant. However, the actual production achieved was lower than the planned target due to several technical and non-technical constraints. This study aims to evaluate the effectiveness and productivity of the crushing units and identify the factors causing production delays. Data analysis showed that the productivity of the crushing units was affected by low work efficiency and various operational obstacles. A Pareto diagram was used to determine the dominant causes of downtime and prioritize corrective actions. Improvements in work delay management and operational performance significantly increased the monthly production capacity, enabling the company to exceed its initial coal production target. The results indicate that optimizing crusher plant operations and reducing downtime are essential for improving overall productivity and achieving production objectives efficiently.

**Keywords:** English translation; figurative language; Indonesian translation; Juz Amma; Translation strategies.

### 1. INTRODUCTION

The centrality of language in human existence is that it serves as a means of communication and cognition. The main issue of language is communication between two parties or more. It carries the impression of past things, present needs, and future plans. Therefore, language as a medium of communication and cognition figures centrally in human lives. Being “a means of communication” between God and human being, the Holy Quran for Muslim society undeniably has its system of language.

Presented by his Messenger Prophet Muhammad PBUH, the Almighty Allah Subhanahu wa ta'ala revealed the Holy Quran, a sacred literature and source of guidance for Muslims, through Jibril. The hadith shahih al-Bukhari, which states that "The best of you are those who learn the Quran and teach it," is well-known to Muslims. According to this hadith, individuals are urged to learn and teach the Quran in addition to reciting it. Actually, when people recite the translation of the Quran, they often misunderstand certain passages since they have an abstract meaning (Muludy, 2020).

Translation from the source language to the target language becomes crucial in light of the aforementioned assertion. According to Newmark (1988), the interpretation of metaphor is the most crucial particular issue in translation, even though the primary issue is the general selection of a translation technique for a text's content. Language as a system of communication has literal and figurative meanings. The term “literal” is an antonym of “figurative.” Literal

and figurative meanings are a distinction within some fields of language analysis, in particular stylistics, rhetoric, and semantics (Zubaidah, 2022).

While the literal meaning is the direct reference of words or sentences to objects, the figurative sense is used for giving an imaginative description or a special effect. In the domain of literal language words are used to express meaning exactly as defined, whereas in the domain of figurative language the words used provide room for interpretation (Leah, 2016).

Interpretation is needed since figurative language uses words deviating from their proper definitions in order to achieve a more complicated understanding or heightened effect. Figurative language is often achieved by presenting words in order for them to be equated, compared, or associated with other normally unrelated words or meanings. Figurative use of language is the use of words or phrases that implies a non-literal meaning which does make sense or that could [also] be true. At this point the listener or reader must “figure” out what is intended by speaker or writer (Montgomery, 2000).

The *Holy Quran Juz Amma* (the 30th part of the Quran) in English translation by Mawlawi Sher Ali is a well-known translation of the Quranic text, especially the shorter chapters (Surahs) in *Juz Amma*, which are frequently recited in daily prayers by Muslims. Mawlawi Sher Ali (also known as Maulana Sher Ali) was a prominent scholar from the Indian subcontinent and a key figure in translating the Quran into English. His translation of the Quran is widely appreciated for its clarity, accuracy, and simplicity, making it accessible to English-speaking readers. This is the example of Juz 30 (surah An-Naba', Verse 6) english translation by Mawlawi Sher Ali:

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا  
وَالْجِبَالَ أَوْتَادًا

Translation: Have we not made the earth a bed, and the mountains as a pegs? (6)

"Have we not made the earth a bed": This metaphor highlights the earth's stability and comfort. Just as a bed provides a stable and comfortable resting place, the earth is described as a place where life can be sustained and where creatures can rest. The earth's surface is designed to be habitable, providing a foundation for life to thrive. "And the mountains as pegs": The mountains are compared to pegs or stakes that anchor or stabilize the earth. This refers to the geological role of mountains, which, due to their mass and structure, play a crucial part in stabilizing the earth's crust. Mountains prevent the earth from shaking uncontrollably, much like pegs secure and stabilize something.

The translation of *Juz Amma* by Mawlawi Sher Ali captures the meaning of the Quranic verses in a straightforward manner, offering insights into the teachings of Islam in a way that can be understood by non-Arabic speakers. It is particularly significant because it covers the last section of the Quran, which contains many short and powerful chapters, addressing themes like monotheism, morality, and the afterlife.

Researcher is interested in taking a research topic related to the author Mawlawi Sher Ali because of his significant contribution to the Islamic world, especially in translating the Qur'an into English. As a prominent intellectual figure, Mawlawi Sher Ali played an important role in bridging the understanding of Islamic teachings to non-Arabic speaking communities. His translations offer deep insights into the meaning of the Qur'an in easy-to-understand language, which is very relevant to Muslims in the Western world and English-speaking countries.

The selected surahs from *Juz 'Amma* such as An-Naba', An-Nazi'at, 'Abasa, At-Takwir, Al-Qari'ah, and Al-Humazah, among others, are chosen because they contain rich and varied examples of figurative language that are central to conveying the Qur'anic message effectively. These surahs frequently employ metaphors, similes, symbols, irony, and other rhetorical devices to illustrate abstract concepts such as the Day of Judgment, human behavior, divine power, and moral consequences in a vivid and impactful way. The use of figurative expressions like "the night as a garment," "the sun being wrapped up," or "mountains like wool" provides strong imagery that enhances both emotional and cognitive understanding for readers. Therefore, these surahs are particularly relevant for analyzing translation strategies, as they present clear cases where translators must carefully balance literal meaning and implied interpretation to preserve both the linguistic beauty and the intended message in different languages.

Furthermore, The researcher is interested in raising the title Figurative Language in Holy Quran *Juz Amma* English Translation by Mawlawi Sher Ali because of his deep interest in the uniqueness and depth of the messages contained in the Qur'an, especially in *Juz Amma*, which is the part of the Qur'an that is most often read and studied by Muslims around the world. *Juz Amma* also has many verses that are full of meaning, with the use of strong figurative language, which often contains symbolism, parables, and metaphors that convey deep moral, theological, and social messages

## **2. LITERTURE REVIEW**

### **Theory of Semantics**

Semantics is a central branch of linguistics that deals with meaning in language. According to Noam Chomsky (2006:102) in *Language and Mind*, language is a system that connects sound and meaning in a structured way, enabling speakers to produce and interpret utterances with intended semantic content. Similarly et al. (2012) explain that language consists of systematically organized elements that form predictable patterns, allowing meaning to be constructed and understood. F Löbner (2013) states that semantics is specifically concerned with the meaning of linguistic expressions such as words, phrases, and sentences, rather than actions or external phenomena. From these perspectives, semantics can be understood as the study of how meaning is structured, interpreted, and communicated through language.

In conclusion, semantic theory plays a crucial role in understanding both literal and figurative meanings in language. It provides the foundation for analyzing how meaning is constructed, interpreted, and translated across different languages. Figurative language, as a part of semantic study, enhances the expressive power of language but also requires deeper interpretation beyond literal meaning. Therefore, a strong understanding of semantics is essential, especially in translation studies, to ensure that the intended meaning and effect of figurative expressions are accurately conveyed.

### **Figurative Language**

Chomsky (2006) in *Language and Mind Third Edition* stated that language associates sound and meaning in a particular way to understand what is said and to produce a signal with an intended semantic interpretation. In line with Chomsky et al. (2012) said that language consists of regularly arranged elements like patterns that repeated until if one element not present, the whole of elements can be predicted. It can be known that language is a group of sound and meaning that arranged regularly like pattern to produce a signal with an intended semantic interpretation then the receiver understands what is said.

Lobner (2013) emphasizes that semantics is a linguistics' part, which is exclusively concerned with the meanings of linguistic expressions such as words, phrases, grammatical forms and sentences, but not with the meanings of actions or phenomena. It can be concluded that the object of semantics is the meaning of words, phrases, and sentences.

## Types of Figurative Language

There are a lot of linguists divide kinds of figurative language. Johnson & Arp (2016) defined figurative language as any style of describing something that is unlike the conventional way is considered a figure of speech; some rhetoricians have categorized up to 250 such figures that need to be concerned with no more than a dozen figures of speech, which are more specifically defined for our purposes as a means of stating one thing while meaning another. Figurative language, or language that employs figures of speech, is not just meant to be interpreted literally, nor should it be. The types of the figurative language according Johnson & Arp (2016) are:

- a. Metaphor (is, are, etc.): in metaphor, the comparison is not expressed but is created when a figurative term is substituted for or identified with the literal term. Metaphor asserts the identity, without a connective such as “like” or a verb such as “appear” of a term that are literally incompatible.
- b. Simile (like, as, seems, etc.): in a simile, the comparison is conveyed through the use of a word or phrase like, as, than, similar to, resembles, or seems.
- c. Personification consists of giving the attributes of a human being to an animal, an object, or a concept. It is really a subtype of metaphor, an implied comparison in which the figurative term of the comparison is always a human being.
- d. The use of apostrophes, which involves addressing someone who is dead, absent, or nonhuman as though they were alive and able to respond to what is being said, is closely associated with personification.
- e. Metonymy is a figure of speech consisting of the use of the name of one thing for that of another of which it is an attribute or with which it is associated. In other words, metonymy used to describe a thing is closely linked to that particular thing, but is not necessarily a part of it.
- f. Synecdoche refers to the whole of a thing by the name of any one of its parts. In other words, synecdoche is using part of something to signify the whole detail.
- g. Symbol is something that could be an object, a situation or an action which stands for something else. It is the use of word that has totally different meaning than its actual meaning.
- h. Allegory: a narrative or description that has a second meaning beneath the surface.
- i. Paradox is a statement that is true in some sense, even though at first it appears self-contradictory and absurd. It is often used to make a reader think over an idea in innovative way.

- j. Overstatement or hyperbole, is simply exaggeration, but exaggeration in the service of truth.
- k. Understatement, or saying less than one means, may exist in what one says or merely in how one says it.
- l. Irony: implies some sort of discrepancy or incongruity. Irony language device, either in spoken or written form (verbal irony), in which the real meaning is concealed or contradicted by literal meanings of the words, or in a theatrical situation (dramatic irony),
- m. Allusion: a reference to something in history or previous literature is, like a richly connotative word or a symbol, a means of suggesting far more than it says.

### 3. RESEARCH METHOD

This study employed a descriptive qualitative method to analyze figurative language found in Juz Amma and its translations in Indonesian and English. The qualitative approach was chosen because it enabled the researcher to explore linguistic phenomena naturally and interpret meanings in depth through descriptive analysis rather than numerical measurement. Supported by the theories of Sugiyono (2014) and Creswell (2012), this method provided a systematic framework for identifying, interpreting, and explaining the figurative expressions used in the Qur'anic text and how they were conveyed across languages. Through this approach, the researcher was able to examine the relationship between language, meaning, and translation strategies within the context of religious texts.

The sources of data in this research were taken from The Holy Quran translated into English by Mawlawi Sher Ali, published by Islam International Publication Limited (2004), and the Indonesian translation published by Kementerian Agama Republik Indonesia through Lajnah Pentashihan Mushaf Al-Qur'an (2019). In supporting the analysis, the researcher also used *Tafsir al-Mishbah* to gain a deeper understanding of the contextual meanings of the verses. Data collection was conducted through observation and documentation techniques by carefully reading Juz Amma, identifying figurative language such as metaphors, similes, symbols, and personifications, and organizing the findings into a structured table consisting of verse numbers, types of figurative language, quotations, interpretations, and contextual explanations.

The data analysis process followed the qualitative analysis framework proposed by Miles et al. (2014), consisting of data condensation, data display, and conclusion drawing or verification. First, the researcher selected and simplified relevant data related to figurative language and translation strategies. Second, the collected data were systematically displayed in descriptive and tabular forms to facilitate interpretation and comparison between the source

and target texts. Finally, conclusions were drawn by analyzing how figurative expressions were translated and identifying the strategies used by translators in maintaining meaning, style, and readability. Through these analytical stages, the study produced comprehensive findings regarding the translation of figurative language in Juz Amma.

#### 4. RESULT AND DISCUSSION

##### The Types of Figurative Language Found in Indonesian and English Translation

The analysis of The Types of Figurative Language Found in Indonesian and English Translation was based on data collected from three categories: the original Arabic text, the Source Language (SL) version translated by Kemenag, and the Target Language (TL) English translation. These three sources provided a comprehensive comparison that allowed the researcher to identify and classify figurative expressions consistently across languages. By examining the Arabic verses, the researcher recognized the core figurative elements embedded in the original message; the SL (Kemenag) translation showed how these elements were rendered into Indonesian; and the TL (translated by Mawlawi Sher Ali) version demonstrated how the figurative meanings were further transferred into English. Through this multi-level analysis, the study successfully categorized the types of figurative language present in each version and evaluated the extent to which the figurative meanings were preserved or shifted across the translations.

##### Metaphor

A metaphor is a figure of speech in which a comparison between two unlike things is implied rather than directly stated. Instead of using connecting words, one thing is substituted or identified with another to suggest that they share a similar quality. This device creates a deeper, more imaginative connection between ideas or images, allowing readers to see familiar concepts in new and striking ways.

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا

SL: *Bumi sebagai "hamparan tidur"* (An-Naba' 78:6)

TL: The earth is a "bed" (78:6)

The figurative language in the expression *Bumi sebagai "hamparan tidur"* is classified as a metaphor. The verse describes the earth by comparing it to a bed, which is an object associated with comfort, rest, and stability. The earth is not literally a bed; however, the verse uses the term *hamparan tidur* to illustrate that the earth is spread out in a way that supports human life. This comparison helps the reader imagine the earth as something smooth, stable,

and suitable for human habitation. Instead of stating directly that the earth is created in a flat or spread-out manner, the expression uses an everyday object to convey a more vivid and relatable image.

The translation The earth is a “bed” retains the same metaphorical sense as the source language. The translator preserves the figurative imagery by keeping the word *bed*, which also symbolizes comfort and readiness. By maintaining the metaphor, the translation successfully conveys the intended imagery and emotional tone found in the Qur’anic expression. Thus, the target language version uses the same type of figurative language as the source text, allowing readers to understand the symbolic meaning intended in the verse.

### Simile

A simile is a figure of speech that directly compares two different things by using connecting words such as “like” or “as.”, a simile clearly signals the comparison through these markers. The purpose of a simile is to make an image, idea, or situation more vivid and easier to understand by relating it to something more familiar. By presenting a direct comparison, a simile helps readers visualize a scene, emotion, or concept with greater clarity and intensity. It often strengthens descriptive language and adds expressive power to the text

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

SL: “*Manusia seperti laron*” (Al-Qāri‘ah 101:4)

TL: “Mankind will be like scattered moths” (101:4)

The figurative expression “*manusia seperti laron*” in the source language is classified as a simile. The verse compares humans on the Day of Judgment to laron (moths) that scatter and fly in confusion. This comparison is not meant literally; people are not actually transformed into insects. Instead, the verse uses the familiar image of laron tiny creatures that move without direction when disturbed—to illustrate the chaotic, fearful, and disoriented state of mankind when the final hour arrives. By using this visual comparison, the Qur’anic text helps readers imagine how humans will spread out in panic, lacking control and stability, similar to moths fluttering around aimlessly.

The target language translation “Mankind will be like scattered moths” maintains this simile exactly as it appears in the source language. The translator preserves the word like, which signals the comparison clearly, and replaces laron with moths, the closest cultural and biological equivalent for English readers. This keeps the vivid imagery of fragile insects flying in disorder, allowing the target audience to grasp the intended picture of chaos and terror on

the Day of Judgment. In this way, the simile remains intact and communicates the same emotional and visual effect as the original.

### **Apostrophe**

An apostrophe is a figure of speech in which the speaker directly addresses someone who is absent, imaginary, or nonhuman. Instead of speaking to the actual audience, the speaker turns toward an object, idea, or being as if it were alive and capable of responding. This device is used to create a dramatic and emotional effect, emphasizing the significance of the thing being addressed. By personifying abstract concepts or inanimate objects, an apostrophe allows the text to express deeper feelings, spiritual reflection, or strong admiration. It also helps draw the reader's attention to the object or idea, making its role more vivid and meaningful within the context of the message.

وَالشَّمْسِ وَضُحَاهَا

SL: "*Demi matahari dan sinarnya*" (Asy-Syams 91:1)

TL: "By the sun and its growing brightness" (91:1)

The figurative expression "*Demi matahari dan sinarnya*" in the source language is categorized as an apostrophe. In this verse, the Qur'an speaks directly about the sun and its radiance as if addressing them in a meaningful and dramatic way. The sun, a nonhuman and inanimate object, is mentioned with a form of solemn invocation, highlighting its importance as a sign of God's power. According to Perrine and Arp, apostrophe occurs when a speaker addresses someone absent or something nonhuman as if it were present and capable of responding. In this verse, the sun is not being spoken to literally, but it is elevated and emphasized to draw the reader's attention to its grandeur and the divine order it represents. This rhetorical device enhances the verse's dramatic effect and underscores the significance of cosmic creations as witnesses to God's greatness.

The target language translation "By the sun and its growing brightness" preserves the same apostrophic structure. The translator keeps the direct invocation "By the sun...", which continues to address the sun as an important entity worthy of attention. The phrase "its growing brightness" mirrors the figurative style of the source text, maintaining the tone of admiration and emphasis. Because the translator does not alter the figurative mode or soften the invocation, the apostrophe remains clear and fully retained in the target text, allowing English readers to experience the same dramatic and expressive function intended in the original.

## Metonymy

Metonymy is a figure of speech in which a word or phrase is used to refer to something that is closely associated with it. According to the Merriam-Webster Dictionary, metonymy involves using the name of one thing to represent another thing that is related to it or connected by a meaningful association. In metonymy, the object mentioned is not a part of the thing being described, but it is linked strongly enough that the reader understands the intended meaning. This device allows writers or speakers to express ideas in a more vivid, symbolic, or economical way by referring to something familiar that stands in connection with the actual subject. Metonymy also enhances imagery and gives language a richer, more expressive quality.

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

SL: “*turun para malaikat dan Rūḥ (Jibril) dengan izin Tuhannya untuk mengatur semua urusan*” (Al-Qadr 97:4)

TL: “Descend angels and the spirit by command of their Lord with every matter” (97:4)

The figurative expression “*turun para malaikat dan Rūḥ (Jibril)*” in the source language is classified as metonymy. According to the definition of metonymy, a term is used to refer to something closely associated with it. In this verse, the phrase does not merely describe physical descent but represents the coming of divine decrees and commands during the Night of Decree. The presence of the angels and the Spirit (Jibril) is symbolically linked to the unfolding of God’s will, meaning that their descent stands for the execution of divine matters on earth. Thus, the verse uses the names “*malaikat*” and “*Rūḥ*” as metonymic references to the entire process of carrying out God's commands, not only the literal act of descending.

The target language translation “Descend angels and the spirit by command of their Lord with every matter” preserves the same metonymic relationship, even though the translator applies a reduction strategy. The English translation retains the core figurative structure by keeping “angels” and “the spirit,” which continue to represent the broader concept of divine administration. However, some explanatory layers present in the Arabic for example the phrase “*mengatur semua urusan*” which explicitly states “to administer all affairs” are reduced to the shorter expression “with every matter.” Despite this reduction, the translation still conveys the metonymic idea that the descent of angels symbolizes the carrying out of divine orders.

## Synecdoche

Synecdoche is a figure of speech in which a part of something is used to represent the whole, or occasionally, the whole is used to represent a part. According to Perrine (64), synecdoche occurs when a detail or component of an object, person, or concept is mentioned to signify the entire entity. This rhetorical device allows writers or speakers to convey meaning more concisely while emphasizing a specific aspect that symbolizes the whole. By focusing on a part, synecdoche creates a vivid and expressive effect, drawing attention to the significance or characteristic of the element chosen, and enables readers or listeners to understand the broader context or concept indirectly.

الَّذِي يُوسُّوسُ فِي صُدُورِ النَّاسِ

SL: “*ke dalam dada manusia*” (An-Nas 114:5)

TL: “Into the hearts of men” (114:5)

The figurative expression “*ke dalam dada manusia*” in the source language is categorized as synecdoche, where the word *dada* (chest/heart) represents the whole inner self or the mind of human beings. In this verse, the Qur’an uses *dada* figuratively to refer not only to the physical chest but also to human thoughts, emotions, and inner consciousness. This rhetorical device illustrates the use of a part (the chest/heart) to signify the whole human inner experience, emphasizing the influence or presence of God within human beings.

The target language translation “Into the hearts of men” also reflects synecdoche. The translator renders *dada* as hearts, maintaining the figurative sense of representing the entire human inner life, including emotions, thoughts, and spiritual awareness.

## Symbol

Symbol is a figure of speech in which an object, situation, or action stands for something beyond its literal meaning. It involves using a word or element that conveys a deeper, often abstract, significance rather than its direct or obvious meaning. According to Perrine and Arp, a symbol may be defined as something that means more than what it literally is. This device allows writers or speakers to express complex ideas, emotions, or concepts in a more vivid and suggestive way. By employing symbols, language gains depth, and readers are invited to interpret and uncover the underlying messages or themes.

وَسَيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا

SL: “*Gunung-gunung pun dijalkan*” (An-Naba’ 78:20)

TL: “Mountains shall be made to move” (78:20)

The sentence “*Gunung-gunung pun dijalkan*” uses symbol as the figurative language. The word *gunung-gunung* (mountains) in the source language is not meant to be understood literally, but rather it symbolizes stability, permanence, and the immovable nature of the world as created by God. In this verse, the movement of mountains represents a dramatic and extraordinary event that signifies the Day of Judgment, when the normal order of the universe is overturned. The symbolic use emphasizes the magnitude and seriousness of divine power and cosmic upheaval.

The target language translation “Mountains shall be made to move” preserves the symbolic meaning. The translator keeps the figurative sense by rendering *gunung-gunung* as mountains, allowing English readers to understand the extraordinary and symbolic nature of the event without reducing its impact.

### **Allegory**

Allegory is a figure of speech in which a narration, description, or phrase carries a second meaning beneath the literal surface. According to Porter (194), an allegory is a word or phrase that occurs in another text and carries with it the meaning and emotional significance it has in that text. This device allows writers or speakers to convey deeper moral, spiritual, or philosophical messages through seemingly simple or literal expressions. By using allegory, abstract concepts, human experiences, or complex ideas can be communicated in a more vivid and illustrative way, giving readers or listeners the opportunity to interpret hidden meanings and explore layered significance.

فَوَسَطْنَ بِهِ جَمْعًا

SL: “*menyerbu ke tengah-tengah kumpulan musuh*” (Al-‘Adiyat 100:5)

TL: “Penetrating thereby into the centre of the enemy forces” (100:5)

The sentence “*menyerbu ke tengah-tengah kumpulan musuh*” uses allegory as the figurative language. In the source language, the phrase literally describes a physical action of attacking the enemy, but allegorically, it represents human courage, determination, and the struggle against obstacles in life. The act of charging into the enemy’s center symbolizes facing challenges directly and the effort required to overcome difficulties. This figurative meaning conveys a moral and motivational message beyond the literal battlefield imagery.

The target language translation “Penetrating thereby into the centre of the enemy forces” The translator adds words like thereby and forces to clarify and emphasize the intensity of the action, making the underlying allegorical meaning more explicit for English readers. By expanding the expression, the translator conveys both the literal and figurative dimensions of

the original sentence, ensuring that the moral and symbolic significance of courage and struggle is clearly communicated. This approach reflects a target-oriented style, where additional linguistic elements are used to preserve and explain the allegorical meaning in the target text.

### **Paradox**

Paradox is a figure of speech in which a statement appears to be self-contradictory or absurd at first, yet reveals a deeper truth upon reflection. According to Perrine (80), a paradox is a statement that is true in some sense, even though it seems contradictory. This device is often used to challenge the reader's thinking, provoke insight, and present ideas in an innovative or thought-provoking way. By employing paradox, writers or speakers can express complex realities or truths that cannot be conveyed through straightforward statements, encouraging readers to look beyond the surface meaning and engage critically with the text.

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

SL: “*Manusia dalam kerugian*” (Al-‘Asr 103:2)

TL: “Man is in a state of loss” (103:2)

The sentence “*Manusia dalam kerugian*” is classified as paradox. At first glance, it seems straightforward, but upon reflection, it conveys a deeper meaning: although humans are capable of growth and improvement, they are inherently in a state of loss due to the inevitability of mistakes, sins, and the passage of time. This figurative expression illustrates a truth that is not immediately obvious, highlighting the existential and moral condition of humans. Paradox is a statement that is true in some sense, even though it appears self-contradictory or absurd, which applies to this verse. The target language translation “Man is in a state of loss” also uses paradox as the figurative language. The translator retains the original meaning and conveys the same conceptual truth, emphasizing human vulnerability and imperfection.

### **Hyperbole**

Hyperbole is a figure of speech that uses intentional and unreal exaggeration to emphasize a real situation. According to Roberts (143), hyperbole is an exaggeration made deliberately for emphasis or dramatic effect. This device allows writers or speakers to make ordinary human experiences, emotions, or events appear more remarkable, intense, or extreme than they actually are. By employing hyperbole, language becomes more vivid and expressive, capturing the reader's attention and evoking stronger emotional responses.

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ٦

SL: “*Tidak ada makanan bagi mereka selain dari pohon yang berduri*” (Al-Ghashiyah 88:4–7)

TL: “No food save that of dry, bitter and thorny herbage” (88:4–7)

The sentence “*Tidak ada makanan bagi mereka selain dari pohon yang berduri*” uses hyperbole as the figurative language. In the source language, the phrase exaggerates the harshness and scarcity of food in a punishable or dire condition, emphasizing the suffering and deprivation of the people described. The figurative expression conveys an extreme situation that is not meant to be taken literally but is used to intensify the impact of the description.

The target language translation “No food save that of dry, bitter and thorny herbage” also reflects hyperbole. The translator preserves the exaggeration by specifying the food as dry, bitter and thorny herbage, emphasizing the severity and unpleasantness of the condition for English readers.

### **Irony**

Irony is a figure of speech in which the intended meaning of a word, phrase, or situation is different from, or even opposite to, its literal meaning. According to Abrams, irony is often used to convey a contrast between appearance and reality, or between expectation and outcome. This device allows writers or speakers to express criticism, humor, or subtle commentary in an indirect and often more impactful way. By employing irony, language gains layers of meaning, encouraging readers to think critically and discern the underlying message beyond the surface words.

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ٢

SL: “*Orang-orang yang apabila menerima takaran dari orang lain, mereka minta dipenuhi*” (Al-Mutaffifin 83:2)

TL: “When they take by measure from other people, take it full” (83:2)

Both the source language and the target language are using irony as the figurative language. The sentence in the source language describes people who demand full measure when receiving from others, implying a subtle criticism of their greed and unfair behavior. Ironically, although they insist on receiving fully, they themselves are known for giving less to others, which creates a contrast between appearance and reality. The target language translation “When they take by measure from other people, take it full” preserves this ironic meaning, showing the same contrast between their demands and the expected moral conduct.

## 5. CONCLUSION

There are ten types of figurative language appear in the selected verses of Juz ‘Amma: Metaphor, Simile, Apostrophe, Metonymy, Synecdoche, Symbol, Allegory, Paradox, Hyperbole and Irony. Among these ten types, metaphor is the most dominant. It becomes dominant because the Qur’an often uses indirect comparisons to explain spiritual and abstract ideas through clear and familiar images. Overall, the research shows that both translations succeed in maintaining the core figurative expressions of the Qur’anic verses, ensuring that readers in different languages can still grasp the symbolic, imaginative, and spiritual depth conveyed in the original Arabic text

Through centuries of use, *Dalā’il al-Khayrāt* has become not only a devotional manual but a symbol of cultural continuity and spiritual identity in the Archipelago. Its continued recitation today whether in pesantren halls or digital platforms reflects the enduring vitality of Islamic tradition in Southeast Asia, shaped by love, repetition, and localized expression.

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