

## CHAPTER 1

### INTRODUCTION

#### 1.1. The Background of the Study

The teachings of Al- Qur'an are universal, addressed to all people throughout the world regardless of their creed and color. They enlighten man's soul, purify his morals, condemn all wrongs, order good deeds and call for the establishment of justice and fraternity through obeying Allah as the supreme authority. Al- Qur'an provides the regulations that create the proper relations between man and Allah, man and man. It leads man to understand his role in this world, encourages him to think and ponder, and guides him in the usage of natural resources. Al- Qur'an provides all the guidance that humanity needs. Without the guidance of the Quran, humanity would still be groping in the darkness of ignorance.

*“Surely we have sent down the reminder (Al-Quran) and we will most surely be its guardian (Surah Al-Hijr -verse 9)*

Al Qur'an is pure revelation of Allah, not of lust sayings of the Prophet Muhammad. Al – Qur'an contains the rules of human life on earth. Al-Qur'an is a guide for those who are faithful and devoted. In Al- Qur'an there is a great grace and a lesson for those who believe. Al- Qur'an is the holy book of which contains revelation from Allah that was given to the prophet Muhammad SAW. It is the way of life for all humans until the end of time. It orders people to be dignified, modest, trustworthy, kind, faithful, mature and responsive.

describes the way we should walk: "Turn not your face away from men with pride, nor walk in insolence through the earth.

-Fatihah, and closed with a letter An- Nas. Al- Qur'an is the holy book of which contains revelation from Allah that was given to the prophet Muhammad SAW. It is the way of life for all humans until the end of time. It orders people to be dignified, modest, trustworthy, kind, faithful, mature and responsive. Al-Qur'an even describes the way we should walk: "Turn not your face away from men with pride, nor walk in insolence through the earth.

Children, teenagers or parents gathered in mosque on certain days to read Al- Qur'an. Many people who are not good at reading Al-Quran. They sometimes just reading without knowing the meaning and significance that are in surah they have read. And most public schools lack of knowledge in understanding the original meaning very well about Al-Qur'an, because they very rarely do observation measure the ability of understanding Al- Qur'an, and translations of the surah they have read and understood themselves.

Related to phenomena above from the researcher found that fact of phenomena occurring over most of the Muslims themselves, from the our environment and public schools especially in the public schools of Islamic religious education does not understand the meaning contained in the holy book Al- Qur'an with real meaning in Qur'an itself. Although public schools are one religion school of Islam that it contains the teachings of Islam. Muslim society we are less aware about how important benefits of the Qur'an in our lives. Our society is not familiar with Islam in depth. So they do not dig

more meanings in the Qur'an. Whereas Allah promises plenty of enjoyment for those who learn the Qur'an and the meaning hidden in the Qur'an.

Surah Ar-Rahman has benefits in education, indicates that the properties of educators are generous, compassionate, gentle, polite and morality to their students and anyone (Personal Competence). A teacher should has the competence pedagogy good as God teaches the Al-Qur'an to prophets. Al-Qur'an shows as the material given to the students was the truth or knowledge of God (Professional Competence). The success of an educator was students are able to accepted and develop the education they provide, so that students become the generation that has a spiritual intelligence and intellect.

Ar-Rahman can help us multiply praise God, surrender to God wholeheartedly. Reminds us to be compassion for all creatures of God. Reminds us to be grateful that Allah has given to us. Ar-Rahman reminded us that there are other creatures besides humans who worship God. Ar-Rahman reminded that humans are forgetful by repeating the verses "

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

" (*Maka nikmat Tuhan kamu yang manakah yang kamu dustakan*)

The verse is a question that demands an answer sentence of man who remembers when reading the verse. The reasearcher quote preliminary data from Ar-Rahman some following.

## 1.Substitution

الرَّحْمَنُ ﴿١﴾

“(Tuhan) Yang Maha Pemurah”

The process of this verse substitution by replace proper name, official title, or title of honor. The wording of the **Most Gracious** to mention the name of Allah, because it replaces God's name with the mention of the Most Gracious. God as the creator, also often referred to by used His names are numbered 99, and we refer to as Asmaul-Husna, the names of God are so beautiful. Forms of use of the Wise, The Forgiving, and the Almighty to mention or to replace the name of God, belonging to the language style antonomasia, as the Merciful.

No one who has the title of the Most Gracious other than Allah. If the views of the meaning of the word *maha*, meaning very or extremely. Thus, the Merciful also means which was very gracious. Said so, had a higher level of intensity. The presence of almighty word in the sentence structure was of course impacts the sense that God was not just the gracious, but the Merciful.

## 2.Denial

يَدْمَعَشَرَ الْجِنَّ وَالْإِنْسِ إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ  
وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾

“Hai jemaah jin dan manusia, jika kamu sanggup menembus(melintasi) penjuru langit dan bumi, maka lintasilah; kamu tidak dapat menembusnya melainkan dengan kekuatan”

The process of this surah was Denial as most common defense mechanisms that we all use, pretending that an uncomfortable thing did not happen. Allah said

that if the jinn and humans were able to penetrate out of the areas of the heavens and the earth, then through! Indeed the jinn and mankind will not be able to penetrate it without the power of God.

**Allah confirms something once denied.** Leaving a declaration and orders notified, that humans and jinn Allah has commanded to penetrate areas of the heavens and earth, if they could. Why does God reigns and let the jinn and humans penetrates heaven and earth area? Because Allah was known that they cannot penetrate through except by the power of God. Here God let something happened but denied it. Let the humans and jinn penetrate regions of heaven and earth, but at the same time deny that they actually will not be able to do all of that. Only God Almighty. That was, you cannot be able to escape from the decisions and acts of God, even He saw you. You will not be able to escape from his law, wherever you are, He will always include you. And that's what took place at the time of collection of human nature Mahsyar.

### 3.Synonym

وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

“Dan tetap kekal Zat Tuhan-mu yang mempunyai kebesaran dan kemuliaan”

This process of this surah Synonym by use generated by the pursuit of equality in the use of words occupying the same functions in the same grammatical form. *Kebesaran* was synonym for *kemuliaan*. In the noble verse above, Allah Almighty Himself characterize as Rabb who have greatness and glory. That is, he has the right to be raised, so as not to be disobeyed, and adhered to so as not to be resisted. Ibn Abbas said: When Allah Taala tells about the inhabitants of the earth overall equation in terms of death and that they will all go to the hereafter, then He will give a decision against them based on his just laws.

Surah Ar- Rahman Remind ourselves to the nature of Ar-Rahman belongs to Allah, the Merciful. God always takes care of the needs of the creatures that

although they often forget Him. Notify and remind that in addition to us, there is Allah's creation is also given the duty to worship God. Reminds us not to forget favors. Forget the favors given by God, and even tended to feel what God can now simply the result of his own efforts. And this is the message seems most emphasized in the letter of Ar-Rahman.

Figurative language was the one that uses figures of speech. Figurative language is used in any form of communication, such as in daily conversation, articles in newspaper, advertisements, novel, poems, so forth. Figures of speech may be said to occur whenever a speaker/ write for the sake of freshness or emphasis departs from the usual denotations of words (Kennedy:1993). Figures of speech are not devices to state what was demonstrably untrue. Indeed they often state truth that more literal language cannot communicate, they call attention truths. Every use of figurative language involves a risk of misinterpretation, though the risk is well worth taking.

Tirajoh (1988) also argues that figures of speech help to communicate the experience because they appeal to the reader's own experience. The figures of speech gives depth and richness to the experience. According to Francis in Masruri (2012), figurative means, imitation, meanwhile language is a set of signals and the structures and can be studied by human being. In other words, the figures of speech is a way of saying something and meaning something else in order to bring about impressive effect. Figures of speech or figurative languages are words or groups of words used to give particular emphasis to an idea or sentiment. A figures of speech express an idea or experience vividly, forcefully, and briefly. Sometimes figures

of speech may seem even more direct than literal because it helps the listener grasp important ideas immediately.

According to Wren and Martin (1995:297), figures of speech was a departure from the ordinary form of expression, or the ordinary course of ideas in order to produce a grater effect. Figures of speech convey of meaning that cannot be expressed exactly in other ways, they convey the great deal in a shorter time that would otherwise be possible, and they are immediate because they embody the meaning in imagery instead of expressing it abstractly (Potter, 1967:56-57).

Many studied recently han been conducted that support this view emperically. Related to the reseach that have been done by Andriyani (2015) also investigated an analysis of figures of speech in William Wordsworth's selected poems. She found that poem usually uses figures of speech in order to make a deep and great meaning in compact form of a poem. Figures of speech often provides emphasis, freshness of expression or clarity. It uses figures of speech by Perrine's theory. The most figures of speech found in this poem are personification, simile, metaphor, hyperbole, metonymy, and symbol.

Hanifah (2014) investigated about the figures of speech in *Maher Zein's songs*. The writer has analyzed the types of figures of speech used in Maher Zein's songs. She elaborated the figures of speech namely simile, metaphor, personification, synecdoche, metonymy, symbol, allegory, hyperbole, apostrophe, paradox, irony and understatement. She found that connotations of the song of Maher Zein consist of his love for god, criticism of human life which is too fancy and his love of husband to a wife who is guided by Allah and also sadness

Palestinian people in the face of nuclear bomb attack. Figurative language as beautiful as it makes us receptive to the message contained in the song. The meaning of the songs Maher zein spirit makes us excited to be changed for the better.

Moreover, Arista (2014) investigated about A Stylistic Analysis of Figures of Speech In *Les Miserables* Movie. She wants to know more about figures of speech and their functions using stylistic approach and observe the utterances of the characters because they use figures of speech that make the language very beautiful and have a deep meaning. Figures of speech applied in *Les Miserables* movie. She found that each type of figures of speech has more than one function. They are to give imaginative pleasure, to bring additional imagery, to add emotional intensity, and to concrete meaning in brief compass. Figurative language can create pleasure for the reader or hearer through the imagination or the poetic language existed in the utterance. Metaphor, personification, irony, and hyperbole are the most frequent figures of speech to give imaginative pleasure for the readers.

Based on the Phenomena above, the writer is interested in analyzing and exploring deeply about the figures of speech in Surah Ar- Rahman. The figures of speech can be maintenance meaning from Surah Ar- Rahman. The writer also hopes that the finding of this study will give many contribution to all people to be proud about their religion and introduce Surah Ar- Rahman process deeply.

Surah Ar- Rahman in figures of speech make people understand about considered the eternal miracle of Islam. It is the complete and best guide for living one's life and seeking Allah's pleasure. Because Most Merciful association with



Allah SWT. Provide valuable motivation to us in order to keep their spirit worship to God, as a reward for those who do good is nothing but goodness as well, namely paradise, full of enjoyment.

## **1.2 The Problems of the Study**

Related to the background of the study, the problems of the study are formulated as the following.

1. What kinds of figures of speech are used in the Surah Ar-Rahman?
2. How are figures of speech used in the Surah Ar- Rahman?
3. Why are figures of speech used in the Surah Ar- Rahman in the ways they are?

## **1.3 The Objectives of the Study**

Related to the problems, the objectives of the study are

1. to find out kinds of figures of speech used of the Surah Ar- Rahman
2. to find out the way of figures of speech used in the Surah Ar- Rahman
3. to describe the reason of figures of speech used in the Surah Ar- Rahman

## **1.4 The Scope of the Study**

This research is restricted to the Figures of Speech Arabic-Indonesia version of the surah Ar-Rahman in Al-Hidayah Al-Quran Tafsir Per Kata Tajwid Kode Angka by Kalim, 2011. The surah consist of 78 verses. The verses selected as data are those which contain 10 kinds of Figures of Speech.

## **1.5 The Significance of the Study**

It is assumed that the research finding will be useful theoretically and practically.

1. Theoretically, the findings of the study potentially add up new horizon in theories of Sociolinguistics. In addition the findings can be references for further studies. It can be regarded as the additional resources for lectures in teaching sociolinguistics, especially these who are not fully aware in the Surah in Alquran especially Surah Ar- Rahman. The can learn how Surah Ar- Rahman strengthen the determination liver, steel-minded, and not to despair in the service and worship of Allah Ta'ala.

2. Practically, the findings are expected guidance for reviews those who are interested in the interpretation of Al-Quran, or analysis about other Surah. Because we know so many favors, and the benefits when we practice what is in the Qur'an especially in Figures of Speech in the Surah Ar- Rahman.