A PRAGMATICS PERSPECTIVE OF FIGURATIVE LANGUAGE USED IN AL-QURAN (AL-BAQARAH)

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LAILA INDAH CAHYANINGSIH
A PRAGMATICS PERSPECTIVE OF FIGURATIVE LANGUAGE USED IN AL-QURAN (AL-BAQARAH)

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ABSTRACT

The objectives of the study are to identify the types and the meaning of figurative language used in Al-Quran (Al-Baqarah). This research used descriptive-qualitative research. Documentation is method to collect the data, there are 3 steps to collect the data, namely: reading the Al-Quran, underlying the figurative language found in Al-Quran, and retyping the data taken from Al-Quran. The data were analyzed by Perrine’s theory of figurative language. The result shows that the percentage of figurative language used in Al-Quran. The writer finds 30 data of figurative language used in Al-Quran. The dominant types of figurative language are simile the data are 13 (43.33%), 10 data in the type of figurative language symbol (33.33%), 3 data in the type of figurative language personifications (10%), the figurative language of hyperbole is only 1 data (3.33%), and the last is metaphors there are 3 data (10%). Based on the Searle theory of implicature there are two types of implicature namely, conventional implicature and conversational implicature. Based on the meaning of figurative language used in Al-Quran (Al-Baqarah) the writer found 25 data of conventional implicature is about 83.33% and only 5 data of conversational implicature is about 16.66%. From the data (Al-Baqarah) conventional implicature is higher than conversational implicature.

Keywords: Figurative language, pragmatics.
A. Introduction

Literature work is the work that is made to express the author’s feeling. To make it more interesting, it must use the language style. One of them is figurative language. Figurative language has been widely examined by linguist in the study of literature in recent years. It is because figurative language has the essence of style and beauty. Figurative language often provides a more effective means of saying what the writer means than direct statement. In the specific sense, figurative language may take the form of figures of speech. “Figurative language is used in any form of communication, such as in daily conversation, articles in newspaper, advertisements, novels, poems, etc”. (Koesnoesoebroto, 1980:4).

As far as linguistics is concerned with the study of human language, and as it is known for anyone who is specialized in the field. Linguistics divided into branches that consist of semantic, which is the study of meaning at the level of words and concepts, at the second stage comes semiotics which means the use of symbols, images to convey meaning and the third is pragmatics where meaning is understood through the context.

Based on the problem above, the writer analyzes this case pragmatically. The writer knows that, a lot of literature can the writer found especially Al-Quran. But, not all people who knows about it. Maybe, less the knowledge about it or some of them did not interested to the Al-Quran. Actually, Al-Quran is a beautiful literature that the writer must be proud of. If we feel something differently through their feeling they can express their feeling by reading Holy Quran. The writer thinks that Al-Quran is something important for us to learn. From Al-Quran the writer found the romantic words, the imperative sentences, and etc. This is one of the advantages that we can get if we know the Holy Quran is, if we are interested in the Holy Quran and also we can get a lot of new knowledge from the Al-Quran.
In this case, the writer focuses on the dominant of figurative language entitled A Pragmatics Perspective of Figurative Language used in Al-Quran (Al-Baqarah). In this case, the writer can find new knowledge about figurative language from the Al-Quran. Maybe, the writer does not know before about what figurative language is. But, the writer tries to explain about the figurative language in Al-Quran. It hopes that, the others or the readers getting the new knowledge. Actually, the writer thinks that, this case is not easy. But, it is a challenge for the writer to solve.

And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai): (Saying): "Hold firmly to what We have given you, and hearken (to the Law)": They said: "We hear, and we disobey:" And they had to drink into their hearts (of the taint) of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!"

From the bold words (QC. 2: 93) calf as a symbol. The calf is a symbol of idolatry, because they tend to make into a calf as a statue and then they worship. Calf is a symbol of idolatry means the calf is an animal that must be preserved in order to stay alive is not used as a statue to worship and we ask for something, as that we must worship is one that God. Nothing in this world that we must obeisance upon besides God. So, the bold words mean idolatry.
Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not see.

The type of figurative language above (QC. 2:17) is simile. From the verse, the verse contain of figurative language, especially simile. It is found, there is a word that shows it. For example: it is found the word like similitude. It is one of the examples of simile. From the bold words above light and darkness (QC. 2:17) are categorized simile. Here, fire is equated with light and darkness as equally able to provide light.

From the verse (QC. 2:17) here the fire has two meanings darkness and light. Darkness compared with the devout and light compared with the hypocrites. So, here such as light means devout, then darkness here means unbeliever. Devout always believe in the existence of God and his messenger. Always run the commands and stay away from all restrictions. While the hypocrites do not necessarily believe in the existence of Gods and his messenger. Every word they say is not necessarily true. Unbeliever usually likes to lie and hypocritical when saying does not match reality.

Or (another similitude) is that of a rain-laden cloud from the sky: In it are zones of darkness, and thunder and lightning: They press their fingers
in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith!

The bold words above is simile that shows by this sentence Or (another similitude) is that of a rain-laden cloud from the sky (QC. 2: 19), it is found from the word like similitude. Here a rain laden equated with thunder and lightning.

Before the falling of the rain it is usually indicated by signs such as the presence of thunder and lightning. So, thunder and lightning are both signs will be a rain laden. The cause of the signs hypocrites abandoned their feelings and senses. Those benefits are not functioning ear. They do not hear the sermon, and the advice of others, even if they do not understand to hear, as if they were deaf not to hear the truth. So if they are dumb, they cannot say. So they seemed blind they cannot see guidance. So, the bold words mean indicator.

[He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him]. (QC. 2:22)

The bold words above the earth a bed [spread out] and the sky a ceiling and sent down from the sky (QC. 2: 22) is simile. The sky and ceiling are having the equation equally above and have a protective function. The earth equated with the bed that is as a place to live and place to make shelter from the heat and the rain.
God made the sky as a roof that houses the earth. Of lower clouds in the sky Gods blessed water, rain that tastes fresh. So with a splash of water to grow crops and grass, the earth becomes alive. The rain washes the air that has been polluted by hazardous dust muddying life. God has created man, gave him various gifts and fortune. So, the bold words mean place.

B. Research Method

The type of research is descriptive qualitative research. The goal of the research are to identify the types and the meaning of figurative language used in Al-Quran (Al-Baqarah). The object of the study is figurative language used in Al-Quran especially in Al-Baqarah. The data in this research are sentences containing figurative language used in Al-Quran (Al-Baqarah). The data source of this research is figurative language used in Al-Quran, which especially taken from the internet. The researcher uses the documentation as the method of collecting data are as follows; she reads the Al-Quran, she underlying the figurative language found in Al-Quran, and she retypes the data taken from Al-Quran (Al-Baqarah).

C. Research Finding and Discussion

In this part, the writer analyzes data to answer the problem statements. The analysis is done simultaneously for the type and the meaning. To describe the types the writer refers to the theory of Perrine, and to clarify the meaning the writer uses the implicature theory. Although they are done simultaneously, but they are arrange in a sequence based on the types.
Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not see. (QC. 2:17).

a. Type

Simile

The type of figurative language above (QC. 2:17) is simile. From the verse, the verse contain of figurative language, especially simile. It is found, there is a word that shows it. For example: it is found the word like similitude. It is one of the examples of simile. From the bold words above light and darkness (QC. 2:17) are categorized simile. Here, fire is equated with light and darkness as equally able to provide light.

b. Meaning

From the verse (QC. 2:17) here the fire has two meanings darkness and light. Darkness compared with the devout and light compared with the hypocrites. So, here such as light means devout, then darkness here means unbeliever. Devout always believe in the existence of God and his messenger. Always run the commands and stay away from all restrictions. While the hypocrites do not necessarily believe in the existence of Gods and his messenger. Every word they say is not necessarily true. Unbeliever usually likes to lie and hypocritical when saying does not match reality. The word
light and darkness here are belongs to conversational implicature
based on the Searle theory, because they have a many meanings. Not
all people understood about the meaning of them.

Data 2

02/B/19/FL/S

Or (another similitude) is that of a rain-laden cloud from the sky: In it are zones of darkness, and thunder and lightning: They press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith! (QC. 2:19)

a. Type

Simile

The bold words above is simile that shows by this sentence Or (another similitude) is that of a rain-laden cloud from the sky(QC. 2:19), it is found from the word like similitude. Here a rain laden equated with thunder and lightning.

b. Meaning

Before the falling of the rain it is usually indicated by signs such as the presence of thunder and lightning. So, thunder and lightning are both signs will be a rain laden. The cause of the signs hypocrites abandoned their feelings and senses. Those benefits are not functioning ear. They do not hear the sermon, and the advice of others, even if they do not understand to hear, as if they were deaf not to hear the truth. So if they are dumb, they cannot say. So they seemed blind they cannot see guidance. So, the bold words mean indicator. Thunder and lightning are
conventional implicature, because they just have one meaning.

So, all of people understood about that.

Data 3

03/B/22/FL/S

[He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].

(QC. 2:22)

a. Type

Simile

The bold words above the earth a bed [spread out] and the sky a ceiling and sent down from the sky (QC. 2: 22) is simile. The sky and ceiling are having the equation equally above and have a protective function. The earth equated with the bed that is as a place to live and place to make shelter from the heat and the rain.

b. Meaning

God made the sky as a roof that houses the earth. Of lower clouds in the sky Gods blessed water, rain that tastes fresh. So with a splash of water to grow crops and grass, the earth becomes alive. The rain washes the air that has been polluted by hazardous dust muddying life. God has created man, gave him various gifts and fortune. So, the bold words mean place. Based on the Searle theory of implicature place is
categorized conventional implicature. Place have a lexical meaning, it means that place is where the people live and where the people can do anything.

Data 4

04/B/26/FL/S

Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby.

And He misleads not except the defiantly disobedient. (QC. 2:26)

a. Type

Simile

The bold words above an example - that of a mosquito (QC. 2: 26) is simile. It is found from the words such as an example. Here mosquito equated with unbeliever, because mosquito and infidel are equally low in the eyes of God. They are creatures that are not beneficial or equally harmful to humans. So, here mosquito equated with unbelievers.

b. Meaning

Mosquito was the source of a dangerous disease because mosquitoes can transmit diseases to humans through
the bite. As with unbelievers, they think if they are the truest among others. Infidels were actually lost and need guidance from others. Unbelievers do not believe in the existence of God and His Apostle. The other hand they do not believe in a God who has created them perfectly. So, the bold words mean unbeliever. Based on Searle theory of implicature, she has two types of implicature namely conventional implicature and conversational implicature. From the verse especially unbeliever belongs to conventional implicature. All of people know that unbeliever is someone who disbelieve of God. So, the meaning can be understood to people.

Data 5

05/B/101/FL/S

And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know [what it contained]. (QC. 2:101).

a. Type

Simile

From the bold words above those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know(QC. 2:101) the verse is
simile. It is found that the one of the characteristics simile is the word as.

b. Meaning

The bold words has a meaning they do not practice religion. They do not regard as a breach of promise of sin. They do not believe in the Prophet and the Quran. As if they do not know that book is the book of God. They fight, and throw it backward against their backs. A section of the book God Jews leave behind their backs is a parable, meaning they leave and turn away from it similar to something that was thrown behind the back because they not needed. So, the bold word above means heathen. Heathen has a clear meaning, because it can be understood by the people. Heathen here is addressed to the people who do not believe the Gods and apostles. So, heathen here is belongs to conventional meaning.

This research deals with some findings obtained from all data analyzed. These finding are passed on the problem statements covering the type of figurative language used in Al-Quran. They are five types of figurative language used in Al-Quran, namely simile, symbol, personification, hyperbole, and metaphor.
Based on the above analysis, the writer finally summarizes it as follows:

**Table 4.1**

*Types of Figurative Language in Quran*

<table>
<thead>
<tr>
<th>No</th>
<th>Types of FL</th>
<th>Example</th>
<th>Σ</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Simile</td>
<td>- light.</td>
<td>13</td>
<td>43.33%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- darkness.</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>- a rain-laden cloud from the sky.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- the earth a bed [spread out] and the sky a ceiling and sent down from the sky.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- an example that of a mosquito.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- heavens and earth, and the alternation of the night and the day.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- in the creation of the heavens and earth, and the alternation of the night and the day.</td>
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<tr>
<td></td>
<td></td>
<td>- The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries.</td>
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<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- slave.</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>- Your wives are a place of sowing of seed for you.</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>- Or [consider such an example] as the one who passed by a township which had fallen into ruin.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes.</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>- Like that of a [large] smooth stone.</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>- The example of those who spend their wealth seeking means to the approval of Allah.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Symbol</td>
<td>- believe in</td>
<td>10</td>
<td>33.33%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- disbelieve</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Based on the Perrine’s theory there are twelve of figurative languages namely simile, metaphor, personification, metonymy, hyperbole, apostrophe, synecdoche, symbol, allegory, paradox, understatement and irony. From the data especially the type of figurative language, the writer only found five of figurative language used in Al-Quran (Al-Baqarah) such as simile, personification, hyperbole, metaphor, and symbol.

From the table above, the researcher finds that 30 figurative languages used in Al-Quran (Al-Baqarah), most of them are in the type of Simile. The figurative languages of Simile are 13 data (43.33%). Furthermore, the symbols are 10 data (33.33%). There are 3 data of personifications (10%). The figurative

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<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Personification</td>
<td>- your Lord to bring forth for us from the earth</td>
<td>3</td>
<td>10%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- They ask you, [O Muhammad], about the new moons</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Whether you show what is within yourselves</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Hyperbole</td>
<td>- those consume not into their bellies except the Fire</td>
<td>1</td>
<td>3.33%</td>
</tr>
<tr>
<td>5</td>
<td>Metaphor</td>
<td>- the white thread of dawn becomes distinct to you from the black</td>
<td>3</td>
<td>10%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- They ask you, [O Muhammad], about the new moons</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>- In the sacred month</td>
<td></td>
<td></td>
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<tr>
<td>∑</td>
<td></td>
<td></td>
<td>30</td>
<td>100%</td>
</tr>
</tbody>
</table>
```
language of hyperbole is only 1 data (3.33%). The last is metaphors there are a 3 data (10%).

### Table 4.2

**Meaning of Figurative Language in Quran**

The next research finding is the meaning of figurative language. Here, there are two meanings of figurative language used in Al-Quran. They are presented in the following table:

<table>
<thead>
<tr>
<th>No</th>
<th>Meaning</th>
<th>Example</th>
<th>Σ</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Conventional implicature</td>
<td>- Thunder and lightning</td>
<td>25</td>
<td>83.33%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Place</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>- Unbeliever</td>
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<td></td>
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<td></td>
<td></td>
<td>- Heathen</td>
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<td></td>
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<td></td>
<td>- The power of God</td>
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<td></td>
<td></td>
<td>- Disbeliever</td>
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<td></td>
<td></td>
<td>- Prisoner</td>
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<td></td>
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<td></td>
<td></td>
<td>- Faith</td>
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<td></td>
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<td></td>
<td></td>
<td>- Thorny roses</td>
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<td></td>
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<td>- Sincerity</td>
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<td></td>
<td>- Guidance</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>- Disbeliever</td>
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<td>- Greedy</td>
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<td>- Humiliation</td>
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<td></td>
<td></td>
<td>- Holy Quran</td>
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<td></td>
<td></td>
<td>- Hypocrisy</td>
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<td>- Ka’bah</td>
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<td>- Lazy person</td>
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<td>- Patience</td>
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<td>- Timepiece</td>
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<td></td>
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<tr>
<td></td>
<td></td>
<td>- Oneness of God</td>
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<td></td>
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<td></td>
<td>- Usury</td>
<td></td>
<td></td>
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<td></td>
<td>- Prohibited</td>
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<td></td>
<td></td>
<td>- Sign</td>
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<td></td>
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<td>- Punishment</td>
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<tr>
<td>2</td>
<td>Conversational implicature</td>
<td>- Light and darkness</td>
<td>5</td>
<td>16.66%</td>
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<td>- Field</td>
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<td>- Idolatry</td>
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<tr>
<td>Σ</td>
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<td></td>
<td>30</td>
<td>100%</td>
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</table>
Based on the Searle theory of implicature there are two types of implicature namely, conventional implicature and conversational implicature. Based on the table meaning of figurative language used in Quran (Al-Baqarah) above the writer found twenty five data of conventional implicature is about 83.33% and only five data of conversational implicature is about 16.66%.

From the data (Al-Baqarah) here conventional implicature is higher than conversational implicature. It means that Quran has a clear meaning and use symbol to make the meaning is clearer. Quran has given an explanation and clarity in it. So it does not create confusion for the reader or the study of the Quran. God made in such a way because God wants his servants to understand and be able to understand the contents of the Quran.

D. Conclusion and Suggestion

1. Conclusion

After analyzing Al-Quran in chapter 4, the researcher finds many particular ways and complex sentences to express the actual meaning, the researcher then comes to conclusion. The conclusion is based on the problem statement that is what type, what meaning of figurative language used in Al-Quran. And it is elaborated as follows:

Regarding the first problem, the researcher takes Perrine’s theory to find out type of figurative language in the Al-Quran. After the researcher takes the data and classifies them based on their categories of figurative language, she concludes that the Al-Quran use some figures of speech. They are: simile, personification, hyperbole, symbol, and also metaphor. The writer finds 30 data of figurative language
used in Al-Quran. The data are: 13 data in the type of figurative language simile (43.33%), 10 data in the type of figurative language symbol (33.33%), 3 data in the type of figurative language personifications (10%). The figurative language of hyperbole is only 1 data (3.33%). The last is metaphors there are a 3 data (10%). From the description above, the researcher can conclude that most of the data are in the type of figurative simile.

Regarding the second problem about the meaning of figurative language in Al-Quran, the researcher finds some information about it. The Al-Quran talks about conventional implicature and conversational implicature. The Al-Quran conveys various messages. There is information and social life message behind the Al-Quran. Based on the discussion above, figurative language used in Al-Quran can be identified as, firstly is simile which is an explicit or clear and direct comparison between two things, the second position is symbol, the third position is personification, the fourth position is hyperbole, and the last is metaphor.

2. **Suggestion**

Last but not least, the researcher believes there are still small amounts of study on the Al-Quran, the next researcher will have a wide opportunity to study the Al-Quran from other perspective. After completing the answers of the problems of the research of figurative language used in Al-Quran, the researcher gives some suggestions as follows:
1. For the lecturers of linguistics major to give further understanding about the application of Pragmatics in conducting the research that relates to the figurative language and implicature.

2. For the future researchers who put their concern of study into pragmatics, the research can be used as previous study and to analyze the different object of the study, especially in analysis the implicature of figurative language.

E. Bibliography


