

of its subject. (Arif Furchan, 1992). This process is divided by 3 parts they are data reduction, data presentation, and conclusion planning by describing the data which related with a comparison study of *tashbih* and Malaya figurative language as a medium of da'wah.

It can be concluded that the analysis theorem which used qualitatively explain about a comparison of the *tashbih* verse contents with Malay figurative language in detail might become an instrument of da'wah which is more impressive in the Malay preacher context nowadays.

## **The Output of Analysis Study From *Qur'an* Verses Contained of *Tashbih* And Malay Figurative Language**

### **1. Simile**

Simile also called a comparison and explicit. The comparison is a language style which compares an object, case, thing, or situation clearly or explicitly by declaring that an object is same with another object, case, thing, or situation. Its words are "such as, like" and other suitable words. (Rachmat Djoko Pradopo, 1993), (Maniyamin Bin Haji Ibrahim, 2006). The example of comparison or simile in the figurative language of al-Qur'an and language style of Malay is created in Surah Al-Baqarah 2: 264. The qur'an says:

"Oh, *mukmin!* Don't break your alms by raising and hurting human like people who spend their wealth because they want to show human off and they don't believe to Allah and hereafter. The parable of this person is like a slippery stone which exist of dust on it, then it is in a heavy rain and being slippery. They govern anything from their labor. And Allah doesn't give a guidance to heathen."

The explanation is the language style of comparison or similarity in al-Qur'an verse above declared an object which is similar to another case (Gorys Keraf, 2007). The verse shows the characteristics of *tashbih tamthil* by using *adat tashbih* such as alphabet "*Kaf*" means "like/as" to similar thing (al-Hasyimi, 1986). Afterwards, a person who spends his wealth for showing off to humanity, it means he wants a praise and right name (Quraisy Shihab, 2002), (Jalaluddin al-Suyuti, 2006). He doesn't feel dew and faith but he covers his heart violence and wiliness with his arrogant (Sayyid Qutb, 1992). The case which similar to a slippery stone, there are land on it, then it's lost by heavy rain and being slippery, then there is no more land on it.

Simile in the language style of *al-Qur'an* above is similar to the malay language style created as poetry titled "*al-Amin*" by A. Samad Said, It's "*such as thunder cheers, voice being a gun*". (A. Samad Said, 2010). Samad used anaphor elements in his poems appealingly in this poetry. It had been seen by existing word "such as/like" inserted in the middle of his poetry (Rahmah Amad H. Osman and Mohd Sharizal Nasir, (January-June 2013). The figurative shows Rasulullah's voice when invited Islamic societies to present at war like a strong thunder and could be used for a gun at war (A. Samad Said, 2010). Another example: "like a *sakhlal* has a two-face". It means people who act right or lies to get benefit from both conflicted sides. His condition is negative because he