

Figurative Language in Bulan Batu Hiu Song Lyric

Setiyawati , Rosaria Mita Amalia, Lia Maulia Indrayani

¹Faculty of Cultural Sciences, Universitas Padjadjaran, Bandung-Indonesia

Abstract: *The title of the study is Figurative Language in “Bulan Batu Hiu” Song Lyric which analyzes the semantic meaning of the song. The purpose of the study is to analyze and find out figurative language found in “Bulan Batu Hiu” song lyric. The meaning found in song or poem lyrics sometimes has a certain meaning that is not same with the denotation meaning. It depends on the style of language used in every song or poem lyrics. The methodology used in this study is descriptive qualitative with the following stages: data collection, data classification, data analysis, and draw conclusions. The data used in this study are taken from song lyric of “Bulan Batu Hiu”. The theory of Danesi (2004) and Dirven (1985) are used in this study to analyze the kind of figurative language in this song lyric. While the theory of Leech (1990) is used in this study to analyze the meaning of figurative language in this song lyric. The result of this study shows that there are two kind of figurative language used in that song lyric which are metaphor and personification. The meaning contained in the song lyric of this study is generally affectionate. The result of this study is expected to be a guide for readers who are interested in to analyze song lyrics especially in Sundanese song lyrics.*

Keywords: *Figurative language, bulan batu hiu song lyric, meaning.*

1. Introduction

Language is used as a tool to communicate or interact with others. Everyone can convey ideas, thoughts, feelings, and so on by using language. without language, the human being can't communicate or interact with others. The humans use language since they are child. This is done so that they are accustomed to communicate with others. Wherever and whenever they want or need to communicate, they will use their language. One example of language that can be used to communicate with others is figurative language.

To make or create song lyrics, figurative language is usually used by the author. Song lyric usually has beautiful words which represents feeling of the writer. By using figurative language, the song lyrics become more beautiful. In general everyone likes everything that has a value of beauty. As well as with song lyrics, in general everyone likes beautiful lyrics of the song. With beautiful song lyrics, the authors of the song lyrics hope that everyone likes the lyrics of the song they make.

Figurative language has the relationships to semantics. Figurative language is one of part of semantics. Semantics is the branch of linguistics that studies the meaning. According to Lyons (1995: 3) semantics is traditionally defined as the study of meaning. Semantics are used to learn about meaning. Not only literal or non figurative meaning but also figurative meaning learned in semantics. By studying semantics, we can understand the meaning of language.

Traxler and Gernsbacher (2011: 855) mention that figurative language does not constitute a homogenous kind of language that is necessarily used and understood in completely distinct ways from nonfigurative, or what some call “literal” speech. In this case, we know that in communication, figurative language is not always used and understood by every people. Because figurative language is different from non figurative language. So, the authors mention that figurative language is language that use words or lexems with figurative or connotation meaning which is different from the literal meaning.

There are some kinds of figurative language that used by Doel Sumbang to create his song lyric. One of his song lyric that use figurative language is *Bulan Batu Hiu* song lyric. Related to figurative language, this study aims to find out the kinds of figurative language contained in *Bulan Batu Hiu* song lyric, and to find out the meaning contained in *Bulan Batu Hiu* song lyric.

2. Literature Review

2.1. The Figures of Speech

Figures of speech is used by speakers or writers to strengthen and embellish the language. Danesi (2004) mentions that the use of figures of speech, or tropes, has been seen primarily as a rhetorical strategy employed by orators and writers to strengthen and embellish their speeches and compositions. The strength and embellish are very important to be used in figurative language. Therefore, the listeners or readers become interested in figurative language.

2.2. Types of Figurative Speech

According to Keraf (2006) figurative language style consists of simile, metaphor, allegory, parable, pabel, personification, allusion, eponym, epites, sinekdoke, metonimia, antonomasia, hypalase, irony, cynicism, and sarcasm. The types of figurative speech that will be discussed in this research is metaphor and personification because metaphor and personification are included in *Bulan Batu Hiu* song lyric.

2.2.1. Metaphor

Metaphor is figure of speech which is used to compare things with other things which have the same characteristics or traits. Dirven (1985) mentions that metaphor (in the narrow sense) then is a process of transference where the relationship between the two entities, qualities, processes, or states is no longer a contiguous one as is the case with metonymy, but metaphor presupposes a noncontiguous relationship. It means that metaphor has the relationship to compare two things which have the same characteristics. Arsei (2010: 1) mentions that simile and metaphor are figure of speech and brings certain image to mind, but it does so without a direct comparison which used like or as. It means that figurative speech is used to compare things which have the same characteristics without using the words such like or as.

For examples:

He is a land crocodile.

He is an office rat.

2.2.2. Personification

Personification is a figure of speech used to mentions things or animals that have the same characteristics like human being. According to Danesi (2004) personification is the representation of inanimate objects or abstract ideas as living beings: "Necessity is the mother of invention." It means that personification is used to mention ideas or even inanimate objects where the ideas or inanimate objects have the same characteristics like living things.

For example:

The moon follows me wherever I go.

The sun smiles to me.

2.3. Types of Meaning

In semantics, there are some types of meaning. According to Leech (1990) there are seven types of meaning such as: conceptual meaning sometimes called denotative or cognitive meaning, connotative meaning, social meaning, affective meaning, reflected meaning, collocative meaning, thematic meaning. But the authors discuss the affective meaning because affective meaning is used in *Bulan Batu Hiu* song lyric. According to Leech (1990) affective meaning is often explicitly conveyed through the conceptual or connotative content of the words

used. Based on the statement, affective meaning is an emerging meaning caused by a particular word or phrase, so it can cause certain feelings when reading or hearing words that use affective meanings.

3. Research Method

This research uses qualitative method. Deborah K. Padgett (2016: 1) mentions that, with their attention to naturalistic detail and context, qualitative reports require no decoding or statistical acumen. The authors use this type of research because the data used are Sundanese words, not numbers. The technique used in this research that is collecting data, classifying data, analyzing data, and drawing conclusion.

After finding the data, the figurative language in the data are identified and classified into kind of figurative language by using the theory of Danesi (2004) and Dirven (1985). Also, the data are analyzed into the meaning of figurative language by using the theory of Leech (1990). Finally, the analysis of the data elaborated to get the intentions of the figurative language in the data.

4. Results and Discussion

4.1. The Data Description

In this research, *Bulan Batu Hiu* song lyric is used by the authors as the data. Next, the data is analyzed by the authors. The following is *Bulan Batu Hiu* song lyric created by Doel Sumbang.

Bulan Batu Hiu

Bulan nu ngagantung
di langit Batu Hiu
tinggal sapasi
sésa purnama kamari

Urang duaan
anteng sosonoan
suka bungah
sagala rasa dibedah

Bulan nu ngagantung
di langit Batu Hiu
tinggal sapasi
sésa purnama kamari

Ikrar janji
sahidup samati
moal hianat
insya Allah moal pegat

Dina ruang hate
nu aya ukur salira
dina ruang hate
pasti ngan ukur salira

Bulan di langit Batu Hiu
Sésa purnama kamari
bulan sapeupeuting nyaksi
nyepeng rusiah moal betus pasti
(source: lirik-lagu-sunda.blogspot.com/2011/09/bulan-batu-hiu.html)

4.2. The Data Analysis

In analyzing the data, the authors found the kind of figurative language in the song lyric. Next, the researcher describes the meaning of the figurative language in the song lyric. From the data analysis of *Bulan Batu Hiu* song lyric shows that:

4.2.1. Metaphor

- a. *Bulan nu ngagantung*
(The moon which hangs)

The word of *ngagantung* (hangs) is usually used for something which tied by using rope. The meaning of *Bulan nu ngagantung* (the moon which hangs) in the song lyric is that the sky is upon the earth. While the moon is in the sky at night. When the people look the moon at night, the moon is visible under the sky. So that, Doel Sumbang use the word of *ngagantung* (hangs).

- b. *Tinggal sapasi*
(Just only a slice)

The word of *sapasi* (a slice) is usually used for foods such as cakes or fruits which cutted by using knife. The meaning of *tinggal sapasi* (just only a slice) in the song lyric is that there is moon which only a slice. It means that the moon is not full. Therefore, Doel Sumbang mentions *tinggal sapasi* (just only a slice).

- c. *Sésa purnama kamari*
(Former full moon yesterday)

The word of *sésa* (former) is usually used for foods which are not gone, or even the word of *sésa* (former) is usually used for money which is not gone. The meaning of *Sésa purnama kamari* (former full moon yesterday) in the song lyric is that there is full moon yesterday. But at this time (in the song lyric), the moon is not full like yesterday. Therefore, Doel Sumbang mentions *sésa purnama kamari* (former full moon yesterday).

- d. *Sagala rasa dibedah*
(Every sense is operated)

The word of *dibedah* (operated) is usually used for fishfond which is given away. The meaning of *Sagala rasa dibedah* (every sense is operated) in the song lyric is that there is a couple who is falled in love at that night. They do not harbor the feelings that are in their hearts. They reveal or show every sense of their feelings such as like, love or happy feelings. Therefore, Doel Sumbang mentions *sagala rasa dibedah* (every sense is operated).

- e. *Dina ruang haté*
(In heart room)

The word of *ruang* (room) is usually used for something which shows the place. The meaning of *Dina ruang haté* (in heart room) in the song lyric is that there is only one person who is in their heart. Their heart provides a place just only for one beloved person. A place in their heart is like a room. Therefore, Doel Sumbang mentions that *Dina ruang haté* (in heart room).

4.2.2. Personification

- a. *Bulan sapeupeuting nyaksi*
(The moon witnesses all night)

The word of *nyaksi* (witness) is usually used for people who are witness about something. The meaning of *Bulan sapeupeuting nyaksi* (the moon witness all night) in the song lyric is that there is moon at night when the lovers fall in love. The moon is like human being who looks the couple all night. Therefore, Doel Sumbang mentions *Bulan sapeupeuting nyaksi* (the moon witness all night).

- b. *Nyepeng rusiah*
(Hold the secret)

The word of *nyepeng* (hold) is usually used for people who hold something by using hand. The meaning of *nyepeng rusiah* (hold the secret) in the song lyric is that the moon is like human being who knows the secret of the couple who is falling love at that night. The secret of the lovers is like held by the moon. Therefore, Doel Sumbang mentions that *nyepeng rusiah* (hold the secret).

- c. *Moal betus*
(will not run of the mouth)

The word of *betus* (run of the mouth) is usually used for people who can't keep the secret. The meaning of *moal betus* (will not run of the mouth) in the song lyric is that the moon is like knowing and looking about the secret of the lovers. Because the moon can't speak like the people, the moon will not speak the secret of the lovers to anyone. Therefore, Doel Sumbang mentions *moal betus* (will not run of the mouth).

After the researcher found the kind of figurative language in the song lyric and reads the song lyric, then the researcher identify the meaning contained in *Bulan Batu Hiu* song lyric. The meaning contained in *Bulan Batu Hiu* song lyric that is about the feelings of lovers who love each other until they promise to be faithful forever and will not betray one another.

5. Limitations of the Study

The study is focused on certain cases needing new findings. Limitations of this study are:

1. to describe the kind of figurative language contained in *Bulan Batu Hiu* song lyric
2. to identify and understand the meaning contained in *Bulan Batu Hiu* song lyric

6. Conclusion

After analyzing the data, the researcher can conclude that there are kinds of figurative language in *Bulan Batu Hiu* song lyric. The kind of figurative language contained in *Bulan Batu Hiu* song lyric consists of metaphor and personification. The metaphor contained in *Bulan Batu Hiu* song lyric consists of “*ngagantung* or hangs, *sapasi* or a slice, *sésa* or former, *dibedah* or operated, and *ruang* or room”. The personification contained in *Bulan Batu Hiu* song lyric consists of “*nyaksi* or witness, *nyepeng* or hold, and *betus* or run of the mouth”. While the meaning contained in *Bulan Batu Hiu* song lyric that is the feeling of lovers who love each other until they promise to be faithful forever and will not betray one another.

7. Acknowledgements

This research is aimed for people who are interested in semantics study. Thank you so much to my lecturers, Dr. Rosaria Mita Amalia and also Dr. Lia Maulia Indrayani for giving suggestion and reviewing this article.

8. References

- [1] Arsai, A. N. (2010). *Types of Figurative Speech in Biak*. Universitas Negeri Papua, Manokwari. Retrieved from: <http://sastra.um.ac.id/wp-Figurative-Speech-in-Biak.pdf> [22 Juni 2012].
- [2] Danesi, M. (2004). *Messages, signs, and meanings: A basic textbook in semiotics and communication* (Vol. 1). Canadian Scholars' Press.
- [3] Dirven, R. (1985). *Metaphor as a basic means for extending the lexicon*. The ubiquity of metaphor, 85-119.
- [4] Keraf, Gorys. 2006. *Diksi dan Gaya Bahasa*. Jakarta: PT. Gramedia Pustaka Utama.

- [5] Leech, G. (1990). *The study of Meaning*. L.: Penguin Books.
- [6] Lyons, J. (1995). *Linguistic semantics: An introduction*. Cambridge University Press.
- [7] Padgett, D. K. (2016). *Qualitative methods in social work research* (Vol. 36). Sage Publications.
- [8] Traxler, M., & Gernsbacher, M. A. (Eds.). (2011). *Handbook of psycholinguistics*. Academic Press.