



AN ANALYSIS OF FIGURATIVE LANGUAGE FOUND IN *UAB METO* SONGS

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ABSTRACT: This thesis is under the title “ An analysis on Figurative Language Found in “ Uab Meto Song” . The problem is conducted with the aim to find out the types of figurative language and the dominant types found in Uab Meto song . The method used in this study was descriptive qualitative method, the data was taken from videos on channel YouTube Imanuel Production. In analyzing the data , the writer used the theory about figurative language stated by Keraf (2009) . From the data analysis, the writer find out some figurative language used in Uab Meto song, here the writer analyzed five song, and the writer find out dominant types are found in uab meto songs, there are ; Simile 7.7% Metaphor 7.7% Hyperbole 7.7% Personification 11.53% Synecdoche 11.53% Paradox 7.7% Parallelism 11.53% Irony 7.7% Metonymy 11.53% Repetition 15.38% . After making the analysis on the figurative language in” Uab Meto song”. The writer expects this research could give some information or knowledge about figurative language used in Uab Meto song, the writer also expects that young generation of South Central Timor Regency have to care of local language as one of the wealth of their culture must be preserved.

Keywords: Analysis, figuratif language and Uab Meto songs

INTRODUCTION

Introduction is a systematic work to explain some of case, from general case until specific case. This chapter consists of six points. Those are: background of the study, research problems, aim of study, significance of the study, implication, and application.

Figurative language is language that uses words or expression with a meaning that is different from literal interpretation. Figurative language are also used to express of feeling like express theme, ideas, and feeling of author, usually it us used in the situation and the condition the fact. Figurative language are very common in poetry, but is also used in prose and nonfiction as well. This is very useful to writer because it can make their language more beautiful to listen. Figurative language is a conspicuous departure from what users of a language apprehend as the standard meaning of words, or else the standard order of words, in order to achieve some special meaning or effect. Figures are sometimes described as primarily poetic, but they are integral to the functioning of language and indispensable to all modes of discourse. (Abrams, 1999: 96)

Figurative meaning is talking about the implicit interpretation in sentences or paragraphs. According to (Hatch,1995: 88), figurative language has been described in terms of categories namely simile, metaphor, allusion, personification, and so forth .Figurative is used to beauty a sentence structure

whose primary purpose is to obtain a certain effect in order to create an imaginative impression to listener or audience, both orally and in writing.

Raske (1996: 27) state the figurative language is wording that makes explicit comparisons between unlike things using figures or speech such as metaphors and similes. Risdianto (2011: 33), figurative language is wording that makes explicit comparisons between unlike things using figures of speech such as metaphors and smiles. Figurative language is an essential certain type of writing to help convey meaning and expression. Mayer (1978: 578) says that figurative language or figure of speech is broadly defined as a way of saying one thing in terms of something else. An overeager funeral director might for example describe a s a vulture. Thought figures of speech are indirect they are designed to clarity not obscure, our understanding of what they describe poets frequently used them because the poets work is to tell it slant in order to capture the readers of speech are not limited to poetry hearing them, reading them or using them as natural as using language itself. Study about figurative language will help us to know about figurative language from another culture like Timorese. Timorese is living in west Timor collected *atoni meto* has language their used as a tool communication, their language call *Uab Meto* is very important in Atoni meto activities. *Uab meto* has some dialect they are *Uab Meto* dialect, Amanuban, Amanatun and Mollo . Atoni Meto

usually *uab meto* express their culture by figurative speech in poetry, *naton*, and traditional songs. In *uab meto* they also have poet which used figurative language. Example: “*kol kase in meup in kuan onle ume kase naek in hin moe in kuana, katitafmatoes* “. This sentence means ‘Pigeon bird make their nest like the jabot house, when they want to make their nest, there is no debates’ this sentences include in figurative language because this sentences use ‘ personification ‘ where the “ animals” act like “human being”.

Based that a poet in *uab meto* dialect used some figurative language in “traditional song” to express their feeling, As we know that figurative language is very important because it help us to write with expression and feeling.

Song is one of beautiful literatures. Song can make someone’s mood be happy and make their listener relax. By feeling the melodic, rhythm, and lyric we can be carried away in the song. Besides, people also can dig deeper meaning from the song as life motivation. There are so many ways to describe song. One of them is paraphrasing. By learning the meaning of song, we can know so many aspects of culture from the writer or singer. According to Harnby, AS (1995) Defines songs as a short poem or a number of verses set into music and intended to be sung. The Encyclopedia of American (1998) defines song as a short musical work set to a poetic text, with equal importance given to the music and to the words. It might be written for one or several voices and is generally performed with instrument accompaniment. Jemalus (1988: 5) states that songs can be said as art works if they are sounded (sung) with the accompaniment of musical devices. From the definition above the writer concludes that song is a kind of arts work that are intended to be sung either with or without instrumental accompaniment.

The writer is interested in writing want to know the type of figurative language and the dominant type of figurative language used in the selected in *uab meto* songs. The author also hoped the traditional songs in Indonesia, especially the traditional songs of *uab meto* will never become extinct. From many traditional songs in *uab meto*, the writer have five songs to analyzed.

METHOD

Research method is a systematic work to analyze an object research in accordance with the approach they used. This chapter consists of five points. Those are: research design, research locus/data and source of the data, method and technique of data collection, validation data, and technique of analyzing data. This research, the writer use

descriptive qualitative design to find the types of figurative language in *uab meto* songs. Qualitative research is an approach which also called investigative approach because it’s usually a researcher collect data by face to faces and interact in research location (Syamsudin and Damajanti,2006:23).

The data of this research was taken from youtube channel. Theselected traditional song of Uab Meto Songs. Namely : *Fetnai Ana*, song sung by Sius Ottu, *Haumeni* Sung by Sius Ottu, *Kua Tuaf* by Jhon Tius sung by Sius Ottu, *Bi Sop Amasat* By Sius Ottu , *Kol Kita* by Sius Ottu and Yohana . the data research is an object where the researcher obtains the data (Sutopo,2002:40) . The source the song which from in video are taken from YouTube channel by Imanuel Production . And the lyrics of the songs, watched the video , heard that songs and wrote the lyrics.

The research methodology is the systematic, theoretical analysis of the procedures applied to a field of study (Kothari,2004). The methodology adopted in this research was descriptive qualitative method. The source the songs which form in video are taken from YouTube channel and the lyrics of the songs, source from google and also the researcher watched the video, heard that songs and wrote the lyrics.

FINDINGS

Figurative Language found in the songs

In the selected traditional songs lyrics of *Uab Meto* found some words which has fifteen types by Keraf (2009), which include: Simile, metaphor, hyperbole, personification, metonymy, allegory, synecdoche, paradox, parallelism, irony, apostrophe, rhetoric, litotes, euphemism, and repetition. The words of the selected traditional songs have classified into form a table based on the meanings mentioned. And the tables of the songs lyrics are presented in bellow.

1. Simile

No	Figurative language	Song/line
1	<i>In maekin onle tuin oe, le an sai man fini</i>	4/ 6
2	<i>Mut-muit ana nak funu mnanu on kun le, abanasu</i>	1/1

2. Metaphor

No	Figurative language	Song/line
1	<i>ho nekam aknino</i>	1/11
2	<i>Al kun ho mes esan bi au nekak</i>	4/8

3. Hyperbole

No	Figurative language	Song/line
1	<i>Kaul hom sit maput ai fla</i>	3/6
2	<i>Hoi fet nai ana mafut paus noni</i>	1/5

4. Personification

No	Figurative language	Song/line
1	<i>Kol kita lulum tasa</i>	5/1
2	<i>Atoni nahin pah pinan an saksi</i>	2/3
3	<i>Usapi no ne naen</i>	5/3

5. Synecdoche

No	Figurative Language	Song/line
1	<i>Au tok nbi usif sonaf</i>	2/6
2	<i>Kua tuaf ma son tuaf an bi Soe TTS</i>	3/13
3	<i>oenam, banam, onam</i>	3/17

6. Paradox

No	Figurative language	Song/line
1	<i>Ena mnais tenu fen am kalasaki</i>	3/23
2	<i>Ena sinim sat nafutun namepan tais</i>	3/24

7. Parallelism

No	Figurative Language	Song/line
1	<i>Kua ne kanan, ae fobon leko hau meni in banin ae fomein leko</i>	2/4
2	<i>Lasi ka sa'safa, lais bak haumeni, haumeni lo hau men malasi</i>	2/8
3	<i>Moe on I at ka ma lomi kauf, moe onane mas ma lasi kau</i>	2/19

8. Irony

No	Figurative Language	Song/line
1	<i>Lian muin fenu na nak neu lasi</i>	2/17
2	<i>Tombak neum nmen afu nsae man kub kai</i>	2/26

9. Metonymy

No	Figurative Language	Song/line
1	<i>Matai mabuna sabalu koto</i>	1/3
2	<i>An bi kuan haumeni</i>	2/16
3	<i>E tiup ana na ko oinlasi</i>	3/3

10. Repetition

No	Figurative language	Song/line
1	<i>Hit kuan ae kuan So'e</i>	2/2
2	<i>Au tupat ka tupa finif</i>	4/13
3	<i>Kol kita lulum tasa sa sae mtasa oke</i>	5/2
4	<i>Ati paleokunani palis ma ta' kun nai</i>	2/14

DISCUSSION

After the research classifies the kind of figurative languages found in uab meto songs, the research going to analyze type of figurative language . the explanation about the type of figurative language is present below:

Types of figurative language

a. Simile

The phrases or sentences below(verse) show one type of figurative language it is smile:

- Muit muit ana nakfunumnanu onkunle abanasu)*
White white small hair long like cotton
'the girl has white skin and long hair like cotton'

The first sentences includes in simile, because that author makes an explicit comparison between two thing by using words 'Onkunle' 'Like'. In this case the author compares 'muit muit ana' 'white skin of the girl' and abanasu 'cotton' in the sentences 'muit muit ana onkunle abanasu' means 'skin of the girl like cotton'.

- In maekin onle tuin oe, le an sai man fini*
Slick like ell water which through and strain
"slick like ell"

This sentences included in simile because it used word 'onle' means 'like' in the sentences 'in maekin onle tuin oe le ansai man fini' means 'the skin of the girl slick like ell'.

b. Metaphor

- Ho nekam ak nino*
You heart clean
"you heart is holly"

The sentences includes in metaphor, because it its constructed on the spot by the author to give an illustration of his felling that his girlfriend is compared with a beautiful heart .*Ho nekam ak nino* it means "you heart is holly" heart of the girls is holly .

- Al kun ho mes esan bi au nekak*
Only you alone wich I like in I heart
"only you in my heart"

The sentences includes in metaphor because the author use phrases to give illustration of his felling 'alakun ho mes' means 'only you alone' 'es au lomi an bi au nekak' which I like in my heart' 'only you in my heart' it means that expression the felling which is explicit to the girl.

c. Hyperbole

1. *Hoi fetnai ana, ma fut pasu noni hom nao mes mes nom)*
Hello queen small, belt skin money you going alone alone
“Hello Princess, wear silver belt why did you go alone”

This sentences included in hyperbole because used the the word ‘*fut pasu noni*’ means ‘*a belt that made from some silver money*’ here the author want to express the high prostitution of the girl who is the rich one.

2. *Kaul hom sit, maput ai fla*
If you sing hot fire charcoal
“if you sing as fire charcoal “

The second sentences includes in hyperbole is the sentence ‘*kalau hom sit maput ai fla*’ means ‘*very hot like fire charcoal*’ here the author used hyperbole where he said that the voice of the singer like fire charcoal.

d. Personification

1. *Atoni nahin pahpinan an saksi*
People know world witness
“the people know , and also the world takes the stand”

This sentences included in personification, because there is attribution of human characters to another non-human object. In this case in the sentences ‘*atoni nahin, pahpinan an saksi*’ means ‘*the people know and the world as eyewitness*’ here the ‘*an saksi*’ menas ‘*as eyewitness*’ has human’s character and ‘*pahpinan*’ means ‘*the world*’ non-human.

2. *Au nekak naen natuin elele*
I heart runfollow
“My heart run follow it”

This sentences included in personification, because used the phrase ‘*au nekak naen natuin elele*’ means ‘*my heart run follow it*’ follow it an activity undertaken by human creatures that move position.

e. Metonymy

1. *Metai maBuna, sabalu koto*
Sarong maBuna (motif) shirt color
“sarong that wear by woman”

This sentences included in metonymy because used words ‘*metnai mabuna*’ means ‘*sarong mabuna (motif)*’ ‘*sabalu koto*’ it means shirt color in this the author describe the fashion that the woman use, in this sentences its meaning is sarong of motif of ‘*mabuna*’ come from TTS and wearing special of the woman.

2. *Elele tiup ana na ko oin lasi*
The singer (Sius Ottu) from oinlasi

This sentences include in metonymy because used words ‘*tiup ana*’ means ‘*A boy/ singer Sius Ottu* in this the author describe the familiar singer from TTS, in this case the author only used the words *tiup ana* and the readers and listener can know *tiup ana* in this chas is Sious Ottu.

f. Synecdoche

1. *Lasi natonon an bi hit kuan*
Problem visible in we village
“it is a problem that happen in our village“

The sentences include synecdoche (pars pro toto) the author describe part of the whole ‘*hit kuan*’ it means our village to describe that consist of South Central Timor .

2. *Pah onam banam, oenam*
Earth onam, banam oenam
“the village from onam, banam, oenam”

The sentences includes synecdoche (totem pro parte) because the author use substitution of any epithet of phrases for a proper name. in chase the author using word of ‘*Onam*’ for the mention or epithet of people from Mollo, the word ‘*Banam*’ epithet of the people from ‘*Amanuban*’ and the word ‘*Oenam*’ epithet people from Amantun’.

g. Parallelism

1. *kua ne kanan, ae fobon leko hau meni in banin ae fomein leko*
village name, aromatic good sandalwood aromatic good
“the name of our village is very aromatic”

The sentences include in parallelism because the author use phrases that occupied the same function ‘*ae fobon leko hau meni in babin*’ ‘*ae fomein leko*’ means aromatics good sandalwood, in this chase the author insist that sandalwood is some wood that has a very aromatic .

2. *Lasi ka sa’safa lais bak haumeni, haumeni lo haumeni malasi*
Problem not what burglar sandalwood, sandalwood yes wood problem
No matter the problem is a robberies of sandalwood

The sentences include in parallelism because the author used word ‘*haumeni*’ means sandalwood the author make sure the listener to explicit the author meaning.

3. *Moe on I at ka malomi kauf, moe onane mes malasi kau*
Make like this unlike, make like that will problem me
‘I want to make like this, people don’t like me, if I make like that I will have a problem’

The example above there is kind of figurative language of parallelism because the author refers to the repetition of the structure in lyrics it can be found that phrases ,Moe on I at ka malomi kauf, moe onane mes malasi kau.

h. Paradox

1. *Ena nais tenu fen am kalasaki*
The oldest get up
"the oldest get up to dance"

The sentences includes in paradox, because used words 'enam nais tenu' means 'oldest get up' 'fenam kalasaki' means 'get up to dance' this is paradox because the author using word 'kalasi' to describe character of the oldest and condition in the party.

2. *Ena sinim sat nafutun namepan tais*
Mother also string power sarong
"and also mother's get up to dance"

In this sentences include in paradox because the author used phrases to contains real contradiction in the party.

i. Irony

1. *Lian muin fenu na nak neu lasi*
Young man, has head for party
A young man as the leaders in ceremony

The sentences include in irony because the author describe the audience in the party they all dancing in an immodest manner.

2. *Tombak neum nem, afu saem kub kai*
Tombak come go , dust climb shut our
"they all very busy to dance "

The sentences include in irony because the author describe the audience in the party they all very busy to dance, it is an irony 'tombak neum mnem' to describe character of the oldest and condition in the party .

j. Repetition

1. *Hit kuan e kanan ae kuan so'e*
we village name village so'e
"the name our village is so'e village"

The sentences in repetition , because it is repeated using of word or group of words in the same sentences to created rhythmic effect. In this case, the sentences " hit kuan e kanan kuan So'e means "our village name is So'e village" the words "kuan " means 'village' the author used repetition to say to other that Soe is name from the our village, which

word 'ae and e' not have the meaning but coherent sound.

2. *Ati paleokunani palis ma ta' kun nai*
Let already , let silent already
"let, let I'm silent "

This sentences includes in repetition, because the sentences 'atimpaleo kun nai, palis mata'kuk'nai' means 'let have let silent' there is a repetition of the same sense in different words, the words are 'atimpaleo kun nai' and 'palis' both of those words 'let'.

3. *Au tupat ka tupa finif kaul hom lomit*
"every I'm sleep I always remember you"

The sentences includes in repetition because the author repeat the several word in this sentences 'au tupat ka tupa finif' means I want sleep no sleep 'the author make sure the listener to know what the author meaning'.

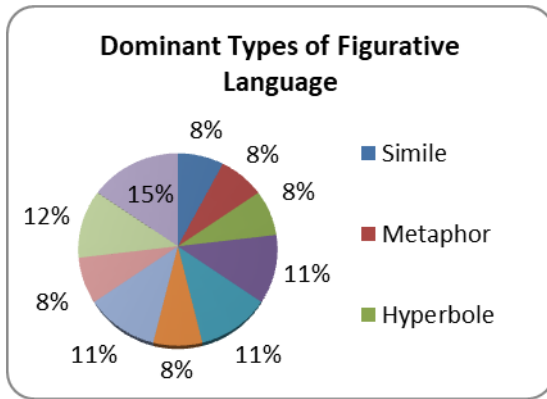
4. *kolkita lulum tasa sa sae mtasa oke*
Nuri bird mouth read all red all
The bird read mouth and all the read

The sentences above include in repetition because the author used the same word to insist the meaning, because the author explain about the red mouth of the bird.

Dominant Tyeys of Figurative Language

Base on the table above the writer found there are dominant types of figurative language used in selected of *Uab Meto* Songs . Base on the theory by Keraf (2009), Figurative language has many kinds, which include: simile, metaphor, hyperbole, personification, metonymy synecdoche, paradox, parallelism, irony, and repetition. Based on the result of the data analysis, the writer found the types of figurative language in *Uab Meto* Songs, there are eleven data that been used in *Uab Meto* sings. They are:

No	Types of Figurative Language	Percentage
1	Simile	7.7%
2	Metaphor	7.7%
3	Hyperbole	7.7%
4	Personification	11.53%
5	Synecdoche	11.53%
6	Paradox	7.7%
7	Parallelism	11.53%
8	Irony	7.7%
9	Metonymy	11.53%
10	Repetition	15.38%
Total		100%



The most dominant types found in *Uab Meto* are repetition, personification, synecdoche hyperbole and irony. Some study that use song as a objects of research found that most commonly used figurative language in *Uab Meto* songs the author used synecdoche to introduces characteristics or give information to reader or listener about social live in author regency or village especially in Shout Central Timor Regency and the most dominant is personification because this type is used as a human substitute word and the song as well as the repetition of the meaning of personification in the songs, also the author used hyperbole produce images or listeners mind and to explain the idea, emotion and images in a more efficient why than through plain language in addition.

CONCLUSIONS AND SUGGESTIONS

Conclusions

Based on the data gained the writer can be concluded the writer found there are eleven types of meanings which used in the selected traditional songs of *Uab Meto* from fifteen types of meanings, such as simile, metaphor, hyperbole, personification, metonymy, synecdoche, allegory, irony, rhetoric, parallelism, and repetition.

The dominant types of meanings that contained in the selected traditional songs of *Uab Meto* are: synecdoche, repetition, hyperbole, personification, simile, irony and metaphor.

The researcher also gives the explanation about the meaning of figurative language in every song. There are many kinds of meaning which contains in every song. Generally, *Uab Meto* song tell about the rotation of life which sometimes human's life can be at the peak and also situation of any place.

Suggestions

Based on the findings and discussions above the writer presents some suggestions as the application of research result for English students as the teacher candidate, readers and the next researcher. These are the suggestions:

1. For the English students and the next researcher, the writer suggests that they have learn about types of meaning on figurative language and they can do research using figurative language in other songs.
2. For the readers, the writer suggests that they can improve their understanding about figurative language because it can be beneficial to understand what the writer means.
3. young generation of South Central Timor Regency have to take care of local language as one the wealth of their culture that must be preserved
4. The writer also expects that the result of this study well be useful for students who want to study about figurative language, especially in *Uab Meto*.

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