

## **Types of Figurative Speech in *Pangandaran* Song Lyric**

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### **Abstract**

*The purpose of the study are to find out and analyze the types of figurative speech in “Pangandaran” song lyric. The methodology used in this study is descriptive qualitative by using the following stages: collecting the data, classifying the data, analyzing the data, and drawing the conclusion. Pangandaran song lyric is used as the data in this study. The theory of Keraf (2006) is used to analyze the types of figurative speech, while the theory of Leech (1990) is used to analyze about meaning. The result of this study shows that there are two types of figurative speech in the song lyric consisting of metaphor and personification. While the type of meaning in the song lyric is the affective meaning. Finally the result of the study is hoped to be a guide for readers who are interested to analyze the types of figurative speech especially in Sundanese song lyrics.*

**Keywords:** Figurative speech, *pangandaran* song lyric, meaning.

### **1. Introduction**

Language is an important tool used by everyone to communicate with others. By using language, everyone can express everything in his or her mind. For instance, everyone can express ideas, thought, feelings, desire and so on. So that they can understand about what his or her want to express. There are many language that can be used by everyone in communication. One of the language that can be used in communication that is figurative speech. It can be found such as in the lyrics of the song. To make a good song lyric, authors need good thinking and also the selection of the right words. In making of song lyrics, not only literal speech but also figurative speech are often used by authors. It makes the lyrics of the song becomes more beautiful and more interesting so that the listeners can more like the lyrics of the song. Beautiful lyrics can attract more listeners. Thus the song can occupy the category or favorite charts. Figurative speech is one of part of semantics. Therefore figurative speech and semantics have the close relationship. Semantics is part of the linguistics used to study meaning. According to Löbner (2013:1) semantics is the part of linguistics that is concerned with meaning. Semantics is one of the important study that used to study about meaning. Either literal speech or figurative speech are studied in semantics. Therefore, by studying semantics, we can know and understand about the meaning in language. In addition to the literal speech, there is also figurative speech that can be used in communication. According to Traxler and Gernsbacher (2011: 855) figurative speech 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. Figurative speech is different from literal speech or non figurative speech. Because of the differences possessed by figurative speech and literal speech so that figurative speech is not always used and understood by everyone in communication. The difference lies in the meaning. So the authors conclude that figurative speech is a speech that has different meaning from the literal meaning.

There are some kinds of figurative speech that found in the song lyric which is composed by Doel Sumbang. One of the song lyric is titled “*Pangandaran*”. The discussion of figurative speech in this study aims to find the kind of figurative speech containing in “*Pangandaran*” song lyric, and also to find out the meaning.

## **2. Literature Review**

### **2.1 Figure of Speech**

Either speakers or authors use the figure of speech to strengthen and embellish the language that they use. According to Danesi (2004:116) 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 embellishment possessed by the figurative language has a very good appeal. Thus the audience or readers become increasingly interested and increasingly liked the figurative language.

### **2.2 Types of Figurative Speech**

There are several types of figurative speech that can be used in communication. Keraf (2006) states that figurative language style consists of simile, metaphor, allegory, parable, pabel, personification, allusion, eponym, epithet, synecdoche, metonymy, antonomasia, hypallage, irony, cynicism, sarcasm, satire, innuendo, antiphrasis, and punning or paronomasia. From the 20 types of figurative speech mentioned by Keraf, the authors will only discuss two types of figurative speech that are metaphor and personification because metaphor and personification contained in the lyrics of the song.

#### **2.2.1 Metaphor**

Metaphor is figure of speech which does not use the words in its true meaning, but uses an figurative meaning based on equations and comparisons. According to Dirven (1985) mentions that metaphor 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. According to Knowles and Moon (2004: 7) metaphor, therefore, are instance of non literal language that involve some kind of comparison or identification. Metaphor can be defined as “an implied analogy which imaginatively identifies one object with another” (Holman in Thomas and Catherine Beauchamp, 2011, p. 763). In other word, metaphor is used to compare two things which have the same characteristics. Arsei (2010) mentions that simile and metaphor are figure of speech and bring certain image to mind, but it does so without a direct comparison which used like or as. It means that metaphor is figure of speech that used to communicate by comparing things which have the same characteristics without using the word like or as.

For instances:

He is a tiger when he was angry.

Time is money.

She froze with fear.

#### **2.2.2 Personification**

Personification is a figure of speech which used to communicate by mentioning things that have the same characteristics such as human. Danesi (2004:117) mentions that personification is the representation of inanimate objects or abstract ideas as living things. In other word, personification is a figure of speech which used to represent inanimate objects as well as abstract ideas that have the same characteristics such as living things.

For instances:

Time creeps up on you.

The blizzard swallowed the town.

### **2.3. Types of Meaning**

There are some types of meaning in semantics. Leech (1990) states that 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, and thematic meaning. But in this article, the authors just will discuss about the affective meaning because the affective meaning is used in “*Pangandaran*” song lyric. Leech (1990: 16) states that affective is largely a parasitic category in the sense that to express our emotions we rely upon the mediation of other categories of meaning – conceptual, connotative, or stylistic. Based on the statement, the authors conclude that affective meaning is the category of meaning that arise caused by certain words or phrases that give rise to certain feelings.

## **3. Research Method**

Qualitative method is used in this research. Deborah K. Padgett (2016: 1) mentions that, with their attention to naturalistic detail and context, qualitative reports require no decoding or statistical acumen.

This type of research is used by the author because the data used in this article is Sundanese words, not numbers. The technique used in this research that are collecting data, classifying data, analyzing data, and drawing conclusion. After finding the data, the figurative speech in the data are identified and classified into kind of figurative speech 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, “Pangandaran” song lyric which is composed by Doel Sumbang is used by the authors as the data. After that, the data is analyzed by the authors. The following is “Pangandaran” song lyric composed by Doel Sumbang.

##### ***Pangandaran***

*Harita basa usum halodo panjang*

*Calik paduduaan dina samak salambar*

*Ehm saksina bulan anu sapotong*

*Ehm saksina bentang anu baranang*

*Aya kasono aya katresna*

*Aya kadeudeuh aya kanyaah*

*Ngabagi rasa bungah jeung bagja duaan*

*Aya kasono aya katresna*

*Aya kadeudeuh aya kanyaah*

*Ngabagi rasa bungah jeung bagja duaan*

*Sisi laut pangandaran*

*Dina ati pada-pada kedal jangji*

*Urang silih asuh silih asih silih jagi*

*Deg ngadegkeun harti asih saeunyana*

*Deg ngadegkeun harti deudeuh saeunyana*

*Ulah dugi ka rasa katresna*

*Kerep ngagedur ukur amarah*

*Nu balukarna nungtung kana jalan salah*

*Ulah dugi ka rasa katresna*

*Kerep ngagedur ukur amarah*

*Nu balukarna nungtung kana jalan salah*

*Sisi laut pangandaran*

*Reud dicangreud hate geus pageuh kabeungkeut*

*Sisi laut pangandaran*

*Reud dicangreud beuki raket beuki geugeut*

*Sisi laut pangandaran*

(source: <https://liriklagusunda.wordpress.com/2016/03/12/doel-sumbang-pangandaran/>)

Downloaded on the nineteenth of March 2018

##### **4.2 The Data Analysis**

In analyzing the data, the authors found the types of figurative speech in the song lyric. After that, the authors describe the meaning of the figurative speech which used in the song lyric. From the data analysis of “Pangandaran” song lyric shows that:

###### **4.2.1 Metaphor**

a. *Harita basa usum halodo panjang*

(when it was a long summer)

The word of *panjang* is usually used to mention something that can be measured by using a measuring instrument. In the song lyric, the word of *panjang* indicates a long time. The meaning of *halodo panjang* in the song lyric is a long summer. Summer cannot be measured using a measuring instrument.

For example the summer that will occur in 2018 cannot be ascertained or measured with certainty as well as measuring the distance of a place or measure the height and so forth. As for the meaning of *harita basa usum halodo panjang* (when it was a long summer) is that it was summer, and that summer lasted or happened for a long time. So that, Doel Sumbang uses the phrase of *halodo panjang* (a long summer) in his song lyric. While the type of meaning in the expression above indicates to affective meaning because this concerns the feelings of the songwriter. It means that the songwriter feels that the summer lasted or happened for a long time.

*b. Ngabagi rasa bungah jeung bagja duaan*

(share the joy and happiness together)

The word of *ngabagi* is usually used for something that can be divided or shared with others, such as foods, beverages, money, etc. In the song lyric, the word of *ngabagi* is used for sharing about feeling. Therefore, Doel Sumbang uses the word of *ngabagi rasa* in his song lyric. As for the meaning of *ngabagi rasa bungah jeung bagja duaan* is sharing the feeling of joy and happiness between both of them (the lovers). While the type of meaning in the expression above indicates to affective meaning because this concerns the feelings or emotions of the songwriter. It means that the songwriter feels that he is sharing his joy and happiness feeling to his lover and vice versa.

*c. Dina ati pada pada kedal jangji*

(in their hearts they exchange promise)

The word of *kedal* is usually used for speech done through the mouth. In the song lyric, the word *kedal* is used to say about something in heart. The meaning of *kedal* in the song lyric is promise not spoken through the mouth but in the heart. Therefore, Doel Sumbang used the expression of *dina ati pada pada kedal jangji* in his song lyric. As for the meaning of the expression *dina ati pada pada kedal jangji, urang silih asuh silih asih silih jagi* is they promised each other in their hearts to care and love each other. While the type of meaning in the expression above indicates to affective meaning because this concerns the feelings or emotions of the songwriter. It means that the songwriter feels that he says or promises in his heart to his lover to care and love each other and vice versa.

*d. Deg ngadegkeun harti asih saeunyana*

(make, build, or establish the true meaning of love)

The word of *ngadegkeun* is usually used for buildings made, built or established, such as house, mosque, school, hospital, etc. In the song lyric, the word *ngadegkeun* is used to make, build, or establish something related to feelings. Therefore, Doel Sumbang uses the expression of *deg ngadegkeun harti asih saeunyana* in his song lyric. As for the meaning of the expression is making, building, or establishing the true meaning of love. While the type of meaning in the expression above indicates to affective meaning because this concerns the feelings or emotions of the songwriter. It means that the songwriter feels that he makes, builds, or establishes the true meaning of love to his lover and vice versa.

*e. Ulah dugi ka rasa katresna kerep ngagedur ukur amarah*

(do not let the feeling of passionate love just for anger or emotion)

The word of *ngagedur* is usually used for blazing fire. In the song lyric, the word *ngagedur* is used for excessive anger. Therefore, Doel Sumbang uses the word of *ngagedur* in his song lyric. As for the meaning of *ulah dugi ka rasa katresna kerep ngagedur ukur amarah* is do not let the feeling of passionate love just for anger or emotion. While the type of meaning in the expression above indicates to affective meaning because this concerns the feelings or emotions of the songwriter. It means that the songwriter suggested not to let the feeling of passionate love just for anger or emotion.

*f. Nu balukarna nuntun kana jalan salah*

(consequently lead or guide to the wrong path)

The word of *nuntun* is usually used for someone or something guided by line or hand, etc. to somewhere. The meaning of *nuntun* in the lyric of the song is lead or guide. Therefore, Doel Sumbang uses the word *nuntun* in his song lyric. As for the meaning of *nu balukarna nuntun kana jalan salah* is consequently lead or guide to the wrong path. While the type of meaning in the expression above indicates to affective meaning because this concerns the feelings or emotions of the songwriter. It means that the songwriter feels that if the passionate love just for anger or emotion can lead or guide to the wrong path.

*g. Reud dicangreud hate geus pageuh kabeungkeut*

(bound, the heart is tightly bound)

The word of *dicangreud* comes from the word *cangreud* which gets prefix di-. In other words, *dicangreud* means bound, while *cangreud* means bind. And also the word of *kabeungkeut* comes from the word *beungkeut* which gets prefix ka-. In other words, *kabeungkeut* means tied, while *beungkeut* means tie. The word of *kabeungkeut* is usually used for objects or something that is unintentionally bound. In the song lyric, the word *kabeungkeut* is used for heart. The meaning of *kabeungkeut* in the lyric of the song is tied up so tightly. Therefore, Doel Sumbang uses the word of *kabeungkeut* in his song lyric. As for the meaning of *reud dicangreud hate geus pageuh kabeungkeut* is when tied up, the heart is tightly bound. While the type of meaning the expression above indicates to affective meaning because this concerns the feelings or emotions of the songwriter. It means that the songwriter feels that when bound by a bond, the heart is tightly bound.

*h. Reud dicangreud beuki raket beuki geugeut*

(bound the more intimate the more love)

The word of *raket* is usually used for something sticking very sticky. The meaning of *raket* in the lyric of the song is close or intimate. Therefore, Doel Sumbang uses the word of *raket* in his song lyric. As for the meaning of *reud dicangreud beuki raket beuki geugeut* is when the heart bound, the more intimate, the more love. While the type of meaning in the expression above indicates to affective meaning because this concern the feelings or emotions of the songwriter. It means that when we have an inner bond with a lover, if it is more intimate, it will feel more love.

#### **4.2.2 Personification**

*a. Ehm saksina bulan anu sapotong*

(Ehm the witness is the half moon)

*b. Ehm saksina bentang anu baranang*

(Ehm the witness is the many stars)

The word of *saksina* is usually used for someone who witnesses. In the song lyric, the word *saksina* is used for the moon and stars. The meaning of *saksina* in the lyric of the song is witness. In other words, the moon and the stars become a witnesses. As for the meaning of *ehm saksina bulan anu sapotong* is the witness is a half moon or the moon which is not full. And the meaning of *ehm saksina bentang anu baranang* is the witness is many stars. While the type of meaning in the expressions above indicate to affective meaning because this concern the feelings or emotions of the songwriter. It means that the songwriter feels that a half moon or the moon which is not full and also the many stars are the witness which knew about the incident that happened between the lovers at that time, that is when the long summer, they (the lovers) sit together in the night.

#### **5. Limitation of the Study**

In this research, the limitation of this study are:

1. to describe the types of figurative speech contained in “*Pangandaran*” song lyric.
2. to identify and understand the meaning contained in “*Pangandaran*” song lyric.

#### **6. Conclusion**

After analyzing the data, the authors conclude that there are types of figurative speech contained in “*Pangandaran*” song lyric. They are metaphor and personification. Metaphor consists of *harita basa usum halodo panjang, ngabagi rasa bungah jeung bagja duaan, dina ati pada pada kedal jangji, deg ngadegkeun harti asih saeunyana, ulah dugika rasa katresna kerep ngagedur ukur amarah, nu balukarna nuntun kana jalan salah, reud dicangreud hate geus pageuh kabeungkeut, and reud dicangreud beuki raket beuki geugeut*. Personification consists of *ehm saksina bulan anu sapotong, ehm saksina bentang anu baranang*. While the type of meaning used in the song lyric is affective meaning. It is about the feeling of love between the lovers.

#### **7. Acknowledge**

This research is aimed for people who are interested in semantic study, especially who are interested to analyze the types and meaning of figurative speech which contained in the song lyric. Thank you so much to my lecturers Dr. Lia Maulia Indrayani and also Dr. Rosaria Mita Amalia for giving suggestion and reviewing this article.

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