

A Study of Figurative Language on Traditional Sikka Songs in 2010-2022

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Abstract

The purpose of this research is to present the figurative language used in traditional Sikka songs in 2010-2022, there are 20 songs. There are two research problem related of this research that are what are the figurative languages found on traditional Sikka songs in 2010-2022?, And what are the meanings of figurative language found on traditional Sikka songs in 2010 - 2022?. This research also has two objectives of research that are to identify and analyze figurative language on traditional Sikka songs. The researchers used a qualitative descriptive research design to analyze data because the object is in the form of song lyrics. The theory used was from Keraf (2008), about figurative language. The method used in collecting data related to the subject of this research is documentation and interview. The method used in collecting data related to the subject of this research is documentation and interview, because the researchers collected the data from song lyric and interview the meaning of figurative language in Sikka traditional song. The result shows that there were five figurative languages found on traditional Sikka songs. From the data there were simile, personification, metaphor, eponym, and allusion. It can be indicated that the dominant type of figurative language in the song lyric is simile. As a whole, meaning behind this song tells about the life of the Sikka people, who have always maintained peace and harmony since ancient times. And had a message and hope, in which all Sikka people are able to emulate life as it existed in ancient times. It can be concluded that figurative language has important roles in this song lyric. That is why the song writer used so many figurative languages in the lyric.

Keyword: Song, Figurative Language, Traditional Song, Sikka Songs

INTRODUCTION

Language is a communication tool used by people anywhere and anytime to share needs ranging from daily discourse to acquiring knowledge and being able to express ideas, feelings and thoughts that exist in each individual. Language is very important for people life, but with language people can communicate and get information with other people using language. According to Bustan (2012), language has an important role in human life, because without language humans cannot survive in the world. In language there is a literary aspect, but the use of ordinary language is different from literary language.

Discussing about language and literature, Halum (2003) said that literature is most of the artistic activities that involve human emotional aspects, such as feelings, beliefs, spirits and others are difficult to define. Literally the word literature

comes from Sanskrit which means writing, so literature can be said as a result of writing someone about everything related to life. So far people know that novels, poetry, drama are part of literary works, but they need to know that song lyrics are also included.

A song is a part of music that is worked out through words that aim to be sung as a piece of music with the words sung having a function to express thoughts and feelings (Griffe: 2001). Songs have two elements, such as lyrics and music. Lyric that used in the music sometimes has different meaning or we called is as figurative language. According to Muliono (2007), lyrics have two meanings, namely literary works of poetry that contain personal outpourings, and compositions of songs. These lyrics are known as literary works that contain the expression or outpouring of personal feelings. Many songs in Indonesia that are trending in society use poetic words and have deep meanings. Likewise, with songs in Sikka area, the music is accepted and enjoyed by the people of NTT who have different cultures and backgrounds. However, listeners can't get pleasure if they don't understand figurative languages; songs usually consist of figurative language because the written lyrics have meaning. Through songs, lyrics and singers communicate by conveying a message contained in the lyrics of the song to many people. Songs can also express the feelings we are feeling right now.

Basically figurative language is part of semantics. According to Griffiths (2006) semantics is one of the two main branches linguistics, and essentially the study of meaning. With semantics, people can find out the true meaning of the song. According to Harya(2017), figurative language is language that uses words or expressions whose meaning is different from literal interpretation. Figurative language is also a type of language that deviates from the language used by traditional literary methods to describe people or objects in general. Figurative language meaning is difficult to understand because people cannot find the meaning of figurative language dictionary. According (Evan, 2006) to know about the meaning of figurative language it needs to be processed by the mind/brain in addition, with semantic people can know the true meaning in the song.

In daily life of Sikka community, figurative languages are frequently used. For example, Tedi (2018) found several figurative languages in Sikka traditional ceremony which is called *ritus wawi dadi*. Not only in traditional ceremonies, but in Sikka traditional song also have many figurative languages which have deep meanings. Based on the previous explanation, the researcher is interested in analyzing figurative language in songs because there is no research about figurative language in Sikka traditional songs. In addition, it is important to know more about the figurative language and the meaning in traditional Sikka songs. It may enrich the insight of literary work, will attract attention, create freshness, be more alive, and create a clear imaginative picture for readers and listeners.

REVIEW OF LITERATURE

Semantics is quite important not just for those who want to communicate but also for better communication in society. According to Kreidler (2002), semantics is the systematic study of meanings, and linguistic semantics is the study of how language organizes and express meanings. In addition, semantics focuses on the meaning of word, sentences within language it can understand is the branch

of linguistics. In this research, the researcher made a clear explanation about the meaning by Semium (2011). Lexical meaning is also called semantic meaning or external meaning. It is the meaning or individual words of lexicon or derivation, as seen in dictionaries. Lexical meaning can be grouped into:

A. Conceptual Meaning

It is also called denotation or reference or cognitive or descriptive meaning. It is a meaning as a concept, or as what is expressed by its referent. Conceptual meaning known as (a) generic meaning, a wide or general meaning that involves some specific or narrowed meanings. E.g: "Our school win". School refers to not only the building but also teachers, students, and administrative staff, (b) specific meaning, a specific conceptual meaning. E.g: Linguist: a man that is expert only in linguistics (Semium 2011: 77-78).

B. Associative Meaning

It also called transferred or figurative meaning. This kind of meaning refers to meaning that is beyond its conceptual meaning. The meaning is transferred to other meaning that is different from its conceptual meaning as seen in: "There are many village flowers in my village. Flower is here not flower but a girl (Semium 2011: 78). Associative meaning is grouped into:

- a) Connotative meaning refers to meaning of words because association and it is different from its lexical meaning, eg: "Give him an envelope to get his business done". Envelope here means money.
- b) Affective meaning, the meaning because of listener's or reader's reaction to the use of language. Since it affects the listener's or reader's feeling this meaning is called proverbs (Language style) as in "Come to our hut". Huthere is used as an affective meaning to show modesty (Semium 2011: 78).
- c) Stylistics meaning, dealing with the meanings of the words in literature. It appears when words are used as proverbs (Language style).
- d) Collocative meaning, meaning of words of the same environment, as in: fish, gourami. Sugar, vegetables, tomatoes, onions, oil, eggs. Etc. appearing in kitchens (Semium 2011: 78).
- e) Idiomatic meaning. Meanings of idioms that are beyond the meanings of lexical words or grammatical elements, as in "fear, sadness" contain grammatical meaning, but "genitals" contains idiomatic meaning. Other examples: "long hand" (thief) (Semium 2011: 79).

In this research, the researcher discusses the figurative language based on Gorys Keraf book with entitled diction and language style (2008) declared that figurative language consists of 16 kinds:

1. Simile

Simile is the comparison which has explicit nature. The explicit meaning is to say something directly which is same with other things.

Example: The child resembles his father.

2. Metaphor
Metaphor is a kind of analogy that compares two things directly, but in a short form: flowers, people, land crocodiles, children, souvenirs, and so on.
Example: Your diamond eyes amaze me.
3. Personification
Personification is a kind of figurative language which describes lifeless things as if they have human nature.
Example: The powder touches the baby gently.
4. Allusion
Allusion is a part of figurative language which uses a hint to suggest the similarity between people, places, and events. Basically, it is a reference which is explicit and implicit to the event, figures, or places in real life.
Example: She showed up looking like Venus.
5. Eponym
Eponym is a part of figurative language which uses a name of people always connected with a specific nature, so the name is used for declaring its nature. Examples include: Hercules, Spiderman.
Example: Addison's disease.
6. Synecdoche
Synecdoche is the use of the part for the whole. Synecdoche is divided into two parts; they are Pars pro toto and Totem pro parte. Pars pro toto is a part for the whole and totem pro parte is when the whole things stand for its part.
Example: Till evening, I haven't seen his nose.
7. Epithet
Epithet is a part of figurative language which uses a hint to declare a specific nature or characteristic of the people or things.
Example: King of the jungle for a tiger.
8. Hipflask
Hipflask is a kind of figurative language where a specific word is used to explain that word, which should be affected with another word.
Example: He is lying on a worry pillow.
9. Metonymy
Metonymy is figurative language which uses a word to declare other things, because it has a close relationship.
Example: He is addicted to the bottle.
10. Antonomasia
Antonomasia is also a specific form of synecdoche which is formed by using epithets to replace names, official titles, and professions.
Example: My sweet little darling.
11. Irony
Irony is the opposite of what one means. Irony is a hunt that wants to say something with other meaning on what it contains in the words.
Example: Come to my little hut.

12. Satire
Satire is an expression which rejects someone or something, its main purpose is there will be improvement esthetically.
Example: Don't you have any other clothes.
13. Innuendo
Innuendo is like betray with decrease or smaller someone; it declared a critic with indirect suggestion and often seems not to hurt heart if we see clearly.
Example: Every time there was a party, surely he would be a little drunk from drinking.
14. Antiphrasis
Antiphrasis is like irony which formed of using a word with contrary meaning, which is able regarded as irony or the word used for denying a criminal, bad spirit.
Example: You are indeed a noble and honorable person.
15. Paronomasia
Paronomasia is kind of figurative language which uses similar sounds, it is playing word based on the similarity of its sounds but it has much differential in meaning.
Example: I can find can in the right.
16. Allegory
Allegory is description that has another, the meaning beneath is different from its description.
Example: He threw a pine cones at a jovial squirrel and he ran with chattering fear.

METHOD

This research was carried out in six months, starting from January- July 2023. This research conduct in Sikka regency. People who live in Sikka regency are almost use figurative language in traditional ceremony. In this research, the researcher conducts the research of figurative language on traditional Sikka songs in 2010-2022.

The source of data in this research is the subjects from which the data can be collected for the purpose of research, (Arikunto, 2010). Data source in this research is data will obtain and have information clarity about how take the data processed. This data source the researcher also uses two types to get the data:

1. Primary Data Source
Primary data is data obtained from source first good from individual or individual like result Interview or results charging usual questionnaire conducted by researcher, Umar, (2013). The researcher take the primary data from the interview.
2. Secondary Data Source
Secondary data is the data that compiled but not only by the writer or data in the form of documents, for example, the articles, supporters, geographical data, (Safi'l 2005). The researcher also uses secondary data to support this research. In this research obtain from YouTube, and some video recording.

Technique of data collection is something forms purposeful data collection for describe and display the situation in the field. According to Sugiyono, (2015), technique of data collection is the most strategic step in research, because destination main from study is get data. This research utilizes two kinds of data collection technique such as:

1. Documentation

According to Arikunto(2013) documentation is goods written. Technique data collection carried out with method stage recording and collection identified power from existing documents relation with problem. The researcher uses documentation to find out the types of figurative language in the traditional Sikka songs. The researcher collects transcription only traditional Sikka for songs lyric which are contained figurative language.

2. Interview

Pasolong, (2013) said that, interview is question and answer activities among two people or more by straight away. The researcher interview native speaker of Sikka language and the writer songs, to find out meaning of figurative language in Sikka traditional songs.

Emzir (2014) states that data analysis is the process of systematically searching and compiling the obtain interview, field not, and other materials that have been collected to increase the understanding about the materials and it is finding can inform other. In analyze the data as for steps for analyze data:

1. Data reduction

Reducing data is a step of summarizing, choosing the main things, focusing on the important things and looking for the theme and patterns (Sugiyono, 2016). In this step, after getting the data, the researcher analyze the data by employing the descriptive qualitative method to answer the research questions.

2. Data display

Sugiyono (2016) said that displaying data will make the researcher easier to understand what is happening, plan further work based on what has been understood. In this part, the researcher finds out several figurative languages by underlying some sentences.

3. Conclusion

The conclusion in qualitative research may be able to answer the formulation of the problem that formulated early, but maybe not, because as has been stated that problem and formulation of the problem in qualitative research is still tentative and develop after research in the field, (sugiyono, 2016). From the explanation, the researcher apply this technique to describe and analyze data and will make the conclusion based on the findings.

RESULTS AND DISCUSSION

The results of this research that has been analyzed through theory of figurative language by Keraf (2008). There are five kinds of figurative language on traditional Sikka songs, namely: Similie, metaphor, personfication, allusion, and

eponym. Based on the result, it was found that there are 7 lyrics belong to simile, 2 lyrics belong to metaphor, 5 lyrics belong to personification, 6 lyrics belong to allusion, and 1 lyric belongs to eponym. The detail explanation is presented below.

Table 1. Kinds of figurative language found on traditional Sikka songs in 2010-2022

No	Song Title	The Lyrics	Kind of Figurative Language
1.	Loning Apa	<i>Loning apa ena guman, a'u mipin ko e ra'ong, kila bala tanda mata boga nan ba'a.</i> (why this night I dreaming repeatedly ringas relationship has broken)	Simile The lyric is indicated as simile because this sentence expresses the same thing but with another thing which mention no object. The ring is inanimate object; in real life we know that the ring refers to love relationship. The meaning of the lyrics is the relationship will end.
2.	Jarang Koting	<i>Gere nawu, mapa bapang le'a le koting bao sak, koting bao sak bliran ganu wali wolon, le koting koli wolon, blatan ganu wair matan.</i> (Gere, elongated in koting banyan, <u>fres like on a hill, lontar trees on a hill</u> koting cold like dry water). <i>Wutik wolo bogging, boro ane rombeka, rombeka lin epan, nian blawir dadi mai, tana ewang dadi sea.</i> (Wutik hills cuts rombeka, rombeka sound good the <u>people from far away so it comes</u>).	Simile The lyrics is personification cause in this sentence using water and trees as objects seems to cool and refers the Koting people and Gere is one the village in Koting. The meaning of these lyrics is Koting people fresh like water, and cool like a banyan on hill. Personification And the second lyrics are personification. Rombeka is musical instrument, the meaning the lyrics, it by sounding the rombeka musical instrument can call all of the people from a distance come to party merrily.
3.	Kasih ami lau ata nian.	<i>Kamang ina niang tana wawa, ama lero wulan reta pliping ami, abong ami, kamang lopa toma susar.</i>	Personification The lyrics are personification cause in this sentence show inanimate objects as alive

No	Song Title	The Lyrics	Kind of Figurative Language
		(Wish the earth and moon bless us hopefully it want be difficult always look after and protect us it want be difficult).	like a moon can protect and the human. Moon just inanimate objects in the distance but can bless human. The meanings behind the lyrics are may always protected and bless earth and moon nature and kept away from all difficult problems.
4.	Kasih Wineng	<i>Soba a'u du ganu bliro, horo pano lako wineng e.</i> (wish I was <u>like</u> a guardian king flying and visiting my sister)	Simile The lyrics is simile because the sentences are state a something without object. In real life a bird is living things but the lyrics is used bird for fly to visiting sister, the truth meaning in these lyrics is if i had wings i would go visit my sister.
5.	Balong Sai	<i>Balong sai nona, ganu janji ita ruat nulun, ruat naha megu sape mate, sape dunia potat.</i> (Coming back girl, <u>as we promised before, love each other until the end</u>).	Allusion The lyrics is allusion because in this sentence it given a hint to and to an event which by stating the sentence comeback girl, and want the relationship back as it was before, but in reality there is no relationship. The whole meaning of this sentence is comeback to me we have to keep our promised to love each other until the end of our lives.
6.	Anin Dai	<i>Le haden peli mitan, wawa haden belan heret, oa odo liro horo le, peli mitan belan heret ganu nara nora wineng oa odo liro horo le.</i> (There is <u>black bamboo and yellow bamboo the breeze is flying like brothers and sister</u>).	Personification The lyrics is personification, in this sentence describes lifeless inanimate objects as if they have properties with humans, which is to send the wind to fly. It means wind is feeling lovely ,blade bamboo and yellow

No	Song Title	The Lyrics	Kind of Figurative Language
			bamboo refers to name of the people, cause ancient times ancestors always used objects to name people the true meaning of the lyrics is a couple in love.
7.	Buru Boreng	<p>Wai't golo wawa pletun planar, limat golo reta egun egat, <u>limat golo reta egu egar, doe golo gai legen lodan.</u></p> <p>(Feet stomped and <u>raised hand and waved, hold of full power</u>)</p>	<p>Allusion The lyrics is allusion because this sentence suggests similarities between people and event and real life, it means the dance for victory as a leader and become a man of power.</p>
8.	Sora	<p><u>Gete ata du'an men, gahar ata mo'an pun, ubut naha lebu, ganu tebuk lau detun, bakut naha plia, ganu baki reta ilin.</u></p> <p>(The size of mother children, the height of the father's children <u>like sugarcane on the plants. And the size of a wild banana on the mountain</u>).</p> <p><u>A'u titin poi torot poi, men mitan besi blepen, men dogo dagalais, men songkololong keert, me a'un ratu balik a'un.</u></p> <p>(I just follow, <u>black pumpkin kids, tomato trampling kids, I have mine, I have my queen</u>).</p>	<p>Metaphor The lyrics is metaphor, behind that, the meaning of the lyrics is being a person with authority and discretion on your way to be the leader in the future. Growth and development of children are expected to always be physically and mentally healthy.</p> <p>The second lyric means, what is called sugarcane and banana is plant here is symbolizes growth and development, parenting with love. With nutrition parenting with love. With nutrition food instill them god moral values. In order to be a wise leader.</p>
9.	Tumba Laka	<p><u>Geke ita leder-leder, bletun bliak wawa namang, mai gaging sai liman, reda wa'in kahe keang e, reda mora reng, ebang sai kalar, beleng sea egu egang e, reda mole wa'i ha, depar sai no liman</u></p>	<p>Allusion The lyric is allusion, the meaning of this lyrics is imagine on the past, in the middle of village , free nature is calling everyone to dance together.</p>

No	Song Title	The Lyrics	Kind of Figurative Language
		<u>orong blokang mogat dendang.</u>	
		(<u>We sit in a circle in the middle of village, holding hands, stomping feet, applauding, shouting).</u>	
10.	Pertanian	<i>Mai ru, mai supung, mai nona, mai daruk, <u>wini naha titin gete, nean naha leban berat, mitan aman mera gogot bura inan nora heret inan, palekat uma lema wau wawa uma loran.</u></i>	Metaphor This lyric is simile because express the same thing but with another thing which mention no object. The song writer used cassava to symbolize all of the plant; “black boy, red white yellow girl” refers to the name of people. The true meaning in this sentences is let’s plant from superior seeds.
		(<u>Let’s plant and grow must big, black boy, red, white and yellow girl, cassava in the middle of garden).</u>	
11.	Plender Sai	<i>Ami rudung blutuk, nibon kibok nain tawa, mai mogat ita lunung-kunung wi’it hama-hama, wai bu’an tibo lamen mai hama-hama, naha plender, u’a tena siru wisu imung e.</i>	Allusion The lyrics are allusion, “Siru wisu” the word is refers to work but the work in question includes all housework, woman must be able to weave and must be able to hoe gardens and etc as we know that every parent always educates their children to learn from an early age in work so they can become independent individuals. And the truth meaning behind these lyrics is since ancient times parents have always taught children to learn to work from childhood in preparation for adulthood.
		(we are small children, come with boys and girls go to <u>work</u>)	
12.	Diler Delan	<i>Ra’ik nibon klibok le’ar nurak, loa lopa soba le’u ami, ami diler polen delan, leo ami naha ata mo’an,</i>	Simile The lyric is simile, in real life for diler people only who can deceive them are

No	Song Title	The Lyrics	Kind of Figurative Language
		togo sora klekor gedang, naruk pantun naruk eban, sai moan rano, moan glengan, mo kota, ata ola, ata ola kota lora. (is if you are young don't try to fool us don't try to trick us the diler who cheat us must be an old man, with music since our ancestors were always mobbed)	people in power. The lyrics means is if you are young don't tempt us, only the wise use deceive us, since the ancestors of the drum flute dance, poetry has always been surrounded.
13.	Bunga Rempe Sikka	<u>Ra'ik au lameng sareng, ma ruga bunga, bunga sikk</u> a, lopa miring, lopa plipin, lopa muro lopa meang. (If you are handsome young man come pick the flower, and don't be shy).	Simile The lyrics is simile, its mean if you are a handsome and brave yon man, go for a proposal don't hesitate, don't worry.
14.	Horo	<u>Mai sai tuke ami, mai geke gole guer, tubar ami ganu jong, lopa killing lopa kolok.</u> (come, leaning and <u>coiling like a boat</u>)	Personification In these lyrics is personification, seems that the boat can help human to stand upright and be able to walk and not tilt, but in fact we know the boat is just an inanimate object. And the meaning of this lyrics is let's support it always walks upright like a boat that doesn't tilt.
15.	Sipe Diler Wolon	<u>Wolo reta wawo, reta gehak watu anak, ata ola, ata ola kirong lora, pekok ba'a wawa kajang, tua daging lodong weli ata pile ileng.</u> (Top of the gehak stone child. Ordinary <u>people are afraid</u> of the sound in the tent of people deliver meat and alcohol and watching).	Allusion This lyric is allusion, an event has been in the past until now, in real life when gehak people has a party there is chaos if didn't give "food and drinks", that is alcohol and meat. The true meaning is if there is not food and drink when there is a party then will be commotion, gehak people are always respected.

No	Song Title	The Lyrics	Kind of Figurative Language
16.	Gambus	<i>Reta ha'e donen inang, lensu bura tanda mata, reta ha'e donen amang, kila bala lodan mitan.</i> (Tell your parent, <u>white shawl as ivory ring</u> , an ivory wring wrapped in a black shawl).	Simile Simile stating a something like other thing, "lensu" refers to the result of weaving and gold refers to "rings". And the meaning behind the lyrics is telling your parent that you are proposed with woven product.
17.	Nona Flores	<i>Pake nora, nora kecut prai, kaus bura nora topi sina pelang na'in nora sembar mitan kelan sikka, to remin ganu artis lau tana jawa.</i> (Wear it with a white shirt, a hat with black scarf with a Sikka motif like an <u>artist in java</u>).	Eponym The lyrics is eponym always relate with certain with properties. "Artist" refers to beauty; the meaning of these lyrics is wearing traditional Sikka clothes and smiling like artist in java.
18.	Plewo Plewan	<i>E nona mai sai, mai lopa muro lopa meang nona, gu au du meluk ganu bunga rempe sikka naha nora plewo plewang.</i> (girl come here don't be shy <u>you are clean like a beautiful flower</u> you have to say hello).	Simile The lyrics is simile, say something directly with other thing, in here "meluk" refers to beauty. The meaning of this lyrics, girl come here, don't be shy look beautiful like a scared flower.
19.	Sikka Rompes	<i>Nian sikka sape duden dading, sai nulun da'a ena, ganu noran pesta, ita naha soka toja, reging limang ita horong keang.</i> (<u>Sikka land of all time</u> if there is a party we have to dance raise our hands and shout).	Allusion The lyrics is the incident happened in the past until now, when there is had a party always happily. The sentence above means since ancient time until now the people when there is a party always sing happily.
20.	Gong waning	<i>Riwun mai diri, mai plina, lion gong lin dopo, waning bui sa'ur nawang, dete ngasung lohor seka.</i> (Everyone came with the sound of a <u>gong calling</u> waiting for sa'ur to call	Personification The meaning of this lyric is when heard the sound of gong waning music from a distance can invite the people out of their residence.

No	Song Title	The Lyrics	Kind of Figurative Language
		hundreds of people out of bed).	

Based on the result of data analysis process, the researcher presents the meaning of each figurative language found on traditional Sikka songs in 2010-2022. The detail explanation is presented below.

Table 2. Meaning of figurative language found on traditional Sikka songs in 2010-2022

Song Title	The Lyrics	Meaning Of Figurative Language	Explanation
Loning Apa	<i>Loning apa ena guman, a'u mipin ko e ra'ong, <u>kila bala tanda mata boga nan ba'a.</u></i> (why this night i dreaming repeatedly <u>the ring is broken</u>)	Conceptual meaning	In the underlined words is means, "ivory ring". But in this lyric the word is used to lengagement ring.
Jarang Koting	<i>Gere nawu, mapa bapang le'a le koting bao sak, <u>bliran ganu wali wolon, le koting koli wolon, blatan ganu wair maran.</u></i> (Gere elongated in koting banyan, <u>fresh like on a hill, lontar trees on a hill Koting cold like dry water</u>).	Conceptual meaning	The underlined word means "fresh like on a hill, cold like dry water". We know hill is a form of nature, and water is an important compound for our life but in these lyrics is used to state the life of koting people who are always fresh and cool is like on hill.
	<i>Wutik wolo bogging, boro ane rombeka, <u>rombeka lin epan, nian blawir dadi mai, tana ewang dadi sea.</u></i> (Wutik hills cuts rombeka, <u>rombeka sound good</u> the people from far away so it comes).	Conceptual meaning	In the underlined word is "rombeka", its mean musical instrument, but in these lyrics is used to call all of people from distance to come.
Kasih ami lau ata	<i>Kamang ina niang tana wawa, ama <u>lero wulan</u></i>	Conceptual meaning	The underlined lyrics mean "the moon

Song Title	The Lyrics	Meaning Of Figurative Language	Explanation
nian.	<i>reta pliping ami, abong ami, kamang lopa toma susar.</i> (Wish the father and mother always look after and <u>protect us hopefully it want be difficult</u>).		can protect us”, moon is earth's natural satellite. But in this lyric the moon is used to hope the nature to blessing and also protect human.
Kasih Wineng	<i>Soba a’u du ganu <u>bliro</u>, horo pano lako wineng e.</i> (wish I was like a <i>guardian king</i> flying and visiting my sister)	Conceptual meaning	In the underlined lyrics, “bliro” is crow. In this context is used to wings to fly.
Balong Sai	<i>Balong sai nona, ganu janji ita ruat nulun, ruat naha megu <u>sape mate, sape dunia potat.</u></i> (Go home miss, as we promised before, love each other <u>to death</u>).	Conceptual meaning	In the underlined lyrics is mean “to death” but in these lyrics is used to state express eternal love.
Anin Dai	<i>Le haden peli mitan, wawa haden belan heret, oa odo <u>liro horo le</u>, peli mitan belan heret ganu nara nora wineng oa odo liro horo le.</i> (There is black bamboo the breeze is <u>flying</u> like brothers and sister).	Connotative meaning	In the underlined word is mean “flying”, however in this song the word is used to express feeling love.
Buru Boreng	<i>Wai’t golo wawa pletun planar, limat golo reta egun egat, <u>limat golo reta egu egar, doe golo gai legen lodan.</u></i> (Feet stomped and <u>raised hand and waved</u>)	Conceptual meaning	In the underlined words is mean “raise hand and waved” but in this context it’s used to state holding the throne or power.
Sora	<i>Gete ata <u>du’an</u> men, gahar ata <u>mo’an</u> pun, ubut naha lebu, ganu tebuk lau detun, bakut naha plia, ganu baki reta ilin.</i> (The size of <u>motherchildren</u> , the height of the <u>father’s</u>	Conceptual meaning	In the underlined words “wife and also husband”. But in this context both of the words is used to father and mother.

Song Title	The Lyrics	Meaning Of Figurative Language	Explanation
	children like sugarcane on the plants. And the size of a wild banana on the mountain).		
	A'u titin poi torot poi, <u>men mitan besi blepen</u> , men dogo dagalais, men songkololong keert, me a'un ratu balik a'un. (I just follow, <u>black pumpkin kids</u> , tomato trampling kids, I have mine, and I have my queen).	Conceptual meaning	In the underlined lyrics is means "sweet and handsome boy" but in this context is used to state symbolizes growth and development.
Tumba Laka	Geke ita leder-leder, <u>bletun bliak wawa namang</u> , mai gaging sai liman, <u>reda wa'in kahe keang e</u> , reda mora reng, ebang sai kalar, beleng sea egu egang e, reda mole wa'i ha, depar sai no liman orong blokang mogat dendang. (Sit in circle together, raise your hand together, and <u>shouted</u>).	Affective meaning	In the underlined lyrics is means "shouted" but in this context is used to have fun with the express smile.
Pertanian	Mai ru, mai supung, mai nona, mai daruk, wini naha titin gete, nean naha leban berat, mitan aman mera gogot bura inan nora heret inan, <u>palekat uma lema wau wawa uma loran</u> . (Let's plant and grow must big, black boy, red, white and yellow girl, <u>cassava</u> in the middle of garden).	Conceptual meaning	The underlined wors means "cassava types" but in this song is used symbolize all of the plant.
Plender Sai	Ami rudung blutuk, nibon kibok nain tawa, mai mogat ita lunung-kunung	Conceptual meaning	The underlined word is means "work", but in this

Song Title	The Lyrics	Meaning Of Figurative Language	Explanation
	<p><i>wi'it hama-hama, wai bu'an tibo lamen mai hama-hama, naha plender, u'a tena <u>siru wisu imung e.</u></i> (we are small children, come with boys and girls go to <u>work</u>)</p>		<p>song is used to state all of house work.</p>
Diler Polen Delan	<p><i>Ra'ik nibon klibok le'ar nurak, loa lopa soba le'u ami, ami diler polen delan, leo ami naha <u>ata mo'an,</u> togo sora klekor gedang, naruk pantun naruk eban, sai moan rano, moan glengan, mo kota, ata ola, ata ola kota lora.</i> (is if you are young don't try to fool us don't try to trick us the diler who cheat us must be an <u>old man</u>, with music since our ancestors were always mobbed)</p>	Conceptual meaning	<p>The underlined words is means "someone husband" but in this context is used to state a people who have powerful.</p>
Bunga Rempe Sikka	<p><i>Bunga, bunga le ia, bunga le mai sikka, bunga kontas kora, bunga rempe sikka deri jata kapa, ra'ik lameng raning <u>ma ruga ya bunga.</u></i> (flower in Sikka are wearing if you brave man <u>come pick flower</u>)</p>	Affective meaning	<p>The underlined words is mean "pick the flower", however in this song that is used to state "go marry", with happy feelings.</p>
	<p><i>Ra'ik au lameng sareng, ma ruga bunga, bunga sikka, <u>lopa miring, lopa plipin, lopa muro lopa meang.</u></i> (If you are handsome young man come pick the flower, <u>don't tilt, and don't be shy</u>).</p>	Affective meaning	<p>The underlined words is "don't tilt and also don't be shy", but in this context is used to state don't hesitate to step up.</p>

Song Title	The Lyrics	Meaning Of Figurative Language	Explanation
Horo	<i>Mai sai take ami, mai geke gole guer, <u>tubar ami ganu jong, lopa killing lopa kolok.</u></i> (come, <u>leaning and coiling like a boat</u>)	Conceptual meaning	In the underlined words is “leaning and coiling like a boat”, but in this lyrics is used to state let’s support it always walks upright like a boat that doesn’t tilt.
Sipe Wolon Diler	<i>Wolo reta wawo, reta gehak watu anak, ata ola, <u>ata ola kirong lora, pekok ba’a wawa kajang, tua daging lodong weli ata pile ileng.</u></i> (Top of the gehak stone child. Ordinary <u>people are afraid</u> of the sound in the tent of people deliver meat and alcohol and watching).	Affective meaning	The underlined words is means “people are afraid”, however in this song that is used to respect the people with express fear.
Gambus	<i>Reta ha’e donen inang, <u>lensu bura tanda mata,</u> reta ha’e donen amang, kila bala lodan mitan.</i> (tell mama, <u>white lensu for eyes,</u> tell daddy ivory ring)	Conceptual meaning	The underlined words is “Lensu is a cloth that is usually tied to the head”, however in this songs that is used to state the result of weaving.
Nona Flores	<i>Pake nora, nora kecut prai, kaus bura nora topi sina pelang na’in nora sembar mitan kelan sikka, to remin ganu <u>artis lau tana jawa.</u></i> (Wear it with a white shirt, a hat with black scarf with a Sikka motif like an <u>artist</u> in java).	Conceptual meaning	The underlined word is means “people who work in the arts, such as singers, painters, actors” but in this context it used to state beauty.
Plewo Plewan	<i>E nona mai sai, mai lopa muro lopa meang nona, gu au du <u>meluk</u> ganu bunga rempe sikka naha</i>	Conceptual meaning	In the underlined word is “holy or clean” but in this context is used to

Song Title	The Lyrics	Meaning Of Figurative Language	Explanation
	<i>nora plewo plewang.</i> (Miss come here don't be shy you are <u>clean</u> like a beautiful flower you have to say hello).		state beauty”
Sikka Rompes	<i>Nian sikka sape duden dading, sai nulun da'a ena, ganu noran pesta, ita naha soka toja, <u>reging limang ita horong keang.</u></i> (Sikka land of all time if there is a party we have to dance <u>raise our hands and shout</u>).	Conceptual meaning	The underlined words is means” raise hand and shout”, however in this context its used to state have fun together.
Gong waning	<i>Riwun mai diri, mai plina, lion gong lin dopo, waning bui sa'ur nawang, dete ngasung <u>lohor seka.</u></i> (Everyone came with the sound of a gong calling waiting for sa'ur to call hundreds of people <u>out of bed</u>).	Conceptual meaning	The word means is “bed”, however in this song is used to state residence.

Kind of Figurative Language Found on Traditional Sikka Songs in 2010-2022

The researcher found five types of figurative language used in traditional Sikka songs. There are some kinds of figurative language such as simile, personification, allusion, metaphor eponym. In accordance with the research findings, simile is the comparison which has explicit nature. It supported by (Asriyati, 2008), similes are explicit because direct comparisons are addressed to comparisons that have similarities in them when equating something with something else using indirect comparison. In this research, the researcher found more similes that were analyzed. The song writer used simile to emphasize a something common with other things without mention the object. For example, “*Soba a’u du ganu bliro, horo pano lako wineng e*” the sentences using simile when the figurative language used comparison with other things. The same opinion by (Maula, 2013), with the sentences “Like birdsin theirnest” it uses a comparison of two things, indicated by some connective, usually "like", "as", "then", sometimes to show how they are similar.

Another figurative language that found in this research is personification. Personification is figurative language that describe inanimate object as if they have lives like human. It supported by, (Habibi, 2016) personification is the application of human characteristics to inanimate or non-living things with the intention of

drawing similarities between them and people. The song writer used personification figures is to express the feeling by using an object to emphasize what a feeling. Therefore, personification can really affect the way the listener imagines things. For example, "*Kamang ina niang tana wawa, ama lero wulan reta pliping ami, abong ami, kamang lopa toma susar*" the sentences are using personification, when the figurative language makes the similarities the person and inanimate object. The same opinion by (Siti, 2020) "The sun does descend" they use the words of a personal nature or character to inanimate objects or abstract notions.

Next is Allusion, is a part of figurative language which likes a hint to try suggesting the similarity between people, places, and events. It supported by (Peter, 2002), allusion is the process of refers to another thing and the particular figure, event, etc. The song writer used allusion to convey something without having to use sentences or explanations that are too long, so that listeners will immediately understand what is being said. In addition, allusion is often related to historical, religious, cultural events. For example, "*Wai't golo wawa pletun planar, limat golo reta egun egat, limat golo reta egu egar, doe golo gai legen lodan*" this sentences using allusion, when the figurative language used references that attempt to suggest similarities between people, places, or events. The same opinion by Khadijah (2016) "*Someday you're gonna fall, but when you comedown*", the sentence is declared a conflict of a person that has a high reputation.

Besides that, the researcher found eponym in this research. Eponym is a figurative language style that uses a person's name to be associated with a certain trait so that the name is used to express that trait. It supported by, Literary Encyclopedia Indonesia (2017) eponym is a figurative language with linking a name to something to borrow is related to the context of the sentence which matter. The song writer used eponym to emphasize characteristic that have certain traits. For example, "*Pake nora, nora kecut prai, kaus bura nora topi sina pelang na'in nora sembar mitan kelan sikka, to remin ganu artis lau tana jawa*." this sentences using eponym when the figurative language state the name with a simile of character, so the name is used as an expression of character. The same opinion by (Keraf, 2016) "Hercules" it is used to express strength.

In addition, the researcher also found metaphor in this research. Metaphor is figurative language that compares something directly without using the words "like". It supported by (Lakoff in Affriani, 2009), metaphor is the expression of an understanding of one concept in terms of another concept, where there are some similarities or correlations between two. Therefore, the song writer used metaphor with the aim, in which the song is beautiful, pleasant to hear and help listeners to easily understand the meaning of the song. For example, "*A'u titin poi torot poi, men mitan besi blepen, men dogo dagalais*" this sentences are metaphor, when the figurative language used subject without connection words. The same opinion by (Keraf, 2008) using metaphor compare the human with another thing, but no mention the words "like or as". The example "young people are the flowers of the nation".

The Meaning of Figurative Language in Traditional Sikka Songs in 2010-2022

The researcher found two types of the meaning namely conceptual meaning, and also associative meaning. Conceptual meaning refers to the logical

understanding of speech and it is recognized as a basic component of grammatical competence. It supported by (Chaer, 2002) Conceptual meaning is the meaning that corresponds to the concept, the meaning that according to the reference, and meaning that is free from any association or relationship. For example, “*E nona mai sai, mai lopa muro lopa meang nona, gu au du meluk ganu bunga rempe sikka naha nora plewo plewang*”. In the underlined word mean “holy” but in this lyrics above the word is used to beauty. The same findings by Yulia (2014), “*late nimu bano nora du’a nimun*”. “*Du’a*” means girl, but in this context the word is used to address wife.

Besides that, the researcher also found associative meaning. In the associative meaning, the researcher found two types of associative meaning, namely: connotative meaning and affective meaning. The meaning of the word affective is mostly belong to the category of parasites in understanding for fast our emotion, we depend on mediate other category from conceptual, connotative meaning. It supported by, (Pateda, 2010) Affective meaning is the meaning that arises as a result of the listener's reaction or readers on the use of words or sentences. For example, “*Ra’ik au lameng sareng, ma ruga bunga, bunga sikka, lopa miring, lopa plipin, lopa muro lopa meang*”. The same finding by Setiawan (2014), “*you are a vicious tyrant and a villainous reprobation and I hate you*”. In the two underlined sentences is, convey about the feeling.

Another meaning is connotative meaning. Connotative meaning is communicative value of an expression over and above its purely conceptual, but belongs to other communicative system, such as the visual arts and music. It supported by, (Pateda, 2010) Connotative meaning is the meaning that arises as a result of feeling associations language users to the words heard or read. For example, “*Le haden peli mitan, wawa haden belan heret, oa odo liro horo le, peli mitan belan heret ganu nara nora wineng oa odo liro horo le*”. The word on underlined means “fly”, but in this context is suggesting feelings and its emotive tone is happy. The same finding by Setiawan (2014), “*The brink of the cliff*”. The on underlined words suggest danger and its emotive tone is that of fear.

CONCLUSION

Based on the result, it was found that there are 7 lyrics belong to simile, 2 lyrics belong to metaphor, 5 lyrics belong to personification, 6 lyrics belong to allusion, and 1 lyrics belong to eponym. Thus, the research on figurative language is required to comprehend the meaning conveyed in the songs. Through figurative meaning, language learners inevitably learn more about the linguistic knowledge.

In this research, researcher found 3 meanings of traditional Sikka songs, namely prayer and hope, romantic relationships, and social life, but the meaning of the whole song tells about the life of the Sikka people, who have always maintained peace and harmony since ancient times. And had a message and hope, in which all Sikka people are able to emulate life as it existed in ancient times.

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