

## A DESCRIPTIVE STUDY ON FIGURATIVE LANGUAGE IN DAWAN SONGS

Ririn Riwu<sup>\*</sup>, Dethan Erniani Ortalisje<sup>2</sup>, and Zuvyati Aryani Tlonaen<sup>3</sup>  
<sup>1,2,3</sup>Universitas Kristen Artha Wacana

<sup>\*</sup>Corresponding email: [zuvyatitlonaen@ukaw.ac.id](mailto:zuvyatitlonaen@ukaw.ac.id)

Received date: 11-07-2023 ; Accepted: 31-07-2023

**Abstract.** Songs are written in artistic language. The artistic language is called figurative language in literature. This study is a descriptive study of figurative language in traditional Timorese songs. Timorese songs have figurative meanings hidden in the lyrics. Finding out figurative language's types and meanings is exciting and challenging. Therefore, the research objectives are to find the types of figurative language and their meanings. This study was a documentary study under the qualitative method. The data was collected by reviewing 11 Timorese songs. The research procedures were downloading the songs (video) from youtube, transcribing and translating the data, identifying the figurative language, classifying them into types, analyzing and interpreting the meanings, and concluding. Data analysis used Miles and Huberman's data analysis; data reduction, data display, and data conclusion or verification. The research found seven types of figurative language; 1) simile (four sentences), 2) metaphor (three sentences), 3) allegory (four sentences), 4) personification (four sentences), 5) antonomasia (one sentence), and 6) epithet (three sentences). Figurative language in Timorese songs is a description the songwriter uses to explain meaning through unusual comparisons to attract attention and make something more straightforward. Future research on figurative language in traditional songs can be done to find more types and meanings.

**Keywords:** Figurative language; Dawan songs; Descriptive study

### INTRODUCTION

Literary works require artistic language to convey the intent and purpose of the speaker and writer. Figurative language is the language style used in literary works, and it is common in written and spoken discourse. It is a way of expressing thought through a unique language showing an author's or language user's personality (Daniswara, Made & Parthama, 2016; Keraf, 2006). The purpose of figurative language is to enhance the beauty of the works and create atmosphere and certain feelings (Khairunnisa & Iskandar, 2022). Literary works such as novels, poetry, songs, newspaper, and advertisements contain figurative language, so numerous studies have been conducted to figure out the types and meanings hidden in the language. Figurative language is figures of speech, a way of saying something and meaning another (Wibisono & Widodo, 2019). It is a language using words or expressions containing non-literal meaning (Hutauruk, 2019; Natanael, Indriani, Nugraha & Handayani, 2022; Nurhaida., & Marlina, 2017). It means that the figurative meaning is different from the literal

interpretation. Figurative language can affect the readers' imagination meaning that the readers can have a clear picture of something going on (Astuti & Astuti, 2020). The definitions mentioned above of figurative language describe how pivotal it is in literary works and how it affects the readers' understanding of things compared and their meanings.

There are numerous types of figurative language. Keraf (2007) mentioned some figurative language, including simile, metaphor, personification, antonomasia, and allegory. They are used to compare two or more similar things (Keraf, 2007; Khairunnisa & Iskandar, 2022). A simile is a clear comparison (Bowo, Kurniadi & Lubis, 2022; Nathanael, Indriani, Nugraha & Handayani, 2022; Padillah, Purwaningsih & Firmawan, 2016) to compare two different things using connective words such as and like. Similar to simile, metaphor directly compares two different things with no connection to simile (Ganiwati, 2020; Keraf, 2002; Sitorus, Herman, Silalahi & Sihombing, 2020). In other words, it is an implicit comparison of two unlike things in short (Lukmana, Rosa & Marlina, 2019). Figures of speech that describe inanimate objects or animals acting or thinking like human beings are called personification (Fatimah & Amri, 2020; Keraf, 2002). This figure of speech gives a human attribute to objects (Nidi, Utami & Maharani, 2022) so that non-living creatures are alive. For example, 'tired mattress' (Darmarris & Putri, 2021). Antonomasia refers to using the property as a proper name as a type name (Keraf, 2002). Azamovna (2021) explained that antonomasia refers to "words or phrases that indicate the place of a real name or noun, an important feature of an object, or its relation to something else. It is also manifested in using a proper noun as a common noun". He exemplified "Farhod and Shirin" in Alisher Navoi's "Khamsa symbolize true love. Allegory broadly refers to how to say something with the figure of speech or imagery (Keraf, 2002). It uses metaphor to arise a more symbolic meaning to improve the meaning of the work (Asriyanti, 2021; Grubbs, 2001). Virani, Rosmaidar & Wulandari (2019) added more specifically that using characters, figures, and events to describe abstract ideas and principles. Epithet uses descriptive phrases with particular characteristics of something that wants to be expressed. It is like a metaphor or something associated or unassociated (Manatovna et al., 2015; Uktamovna, 2022).

Numerous research on figurative language has already been done. Identifying the types and meanings is the most frequently found (Astuti & Astuti, 2020; Khairunnisa & Iskandar, 2022; Nurhaida & Marlina, 2017; Wibisono & Widodo, 2019). Some researchers were interested in finding the dominant types that appear in a text besides finding the types (Hutauruk, 2019). Fatimah, Amri & Rusan (2020) involved EFL lectures in finding their reason for using figurative language in teaching and students' response to the use of figurative language. Janah, Retnaningdyah & Mustofa (2022) explored the stylistic elements of figurative language of some figures of speech. Texts used to identify the figurative language were mostly novels (Lismalinda., & Ismail, 2020; Padillah, Purwaningsih & Firmawan, 2016; Tiarawati & Ningsih, 2019), English poems (Astuti & Astuti, 2020; Khairunnisa & Iskandar, 2022; Syafitri & Marlinton, 2018) and

songs (Abdulah., & Rahmawati, 2018; Hutauruk, 2019; Ketaren et al., 2021; Yunanda et al., 2021). This research investigated the types and meanings of figurative language. However, unlike others that used English or Indonesian texts, this research used traditional songs from Timor called Dawan songs sung by several Timorese artists and released in different year ranging from 2004-2015. Identifying figurative language and meanings of traditional songs in East Nusa Tenggara is still scanty. One study on figurative meaning in Uab Meto songs conducted by Taneo, Benu & Beeh (2022) was mainly on types and the dominant types. The research did not analyze the meaning. This research tried to discuss the types and meanings of figurative language in Dawan songs.

## **METHOD**

This research is a documentary. The data was taken from 11 songs; *Upun Klu Min Oni, Tof Lene, Manulatipu Sole Bae, Terima kasih, Bisopo Amasat, Fet Nai Ana, Kuaf Tuaf, Onam Banam Oenam, Kais Mumenap in Nekan, and Hau Meni* (<https://s.id/dawansongs>). The procedure of doing this research was 1) downloading the youtube videos of the songs, preparing the research instrument in which the researchers listed the characteristics of the figurative languages, transcribing and translating the song lyrics, identifying the types, classifying the data into the types, analyzing and interpreting the data, and concluding. Data analysis used Miles and Huberman data analysis, reduction, display, and conclusion or verification.

## **RESULT AND DISCUSSION**

There were six figurative languages found in this research; four phrases of simile, metaphor, allegory, personification, epithet and antonomasia. The results are discussed below

### ***Simile***

A simile is a comparison between two different things considered to have the same things or characteristics marked by connecting words "like" and 'as' (Bowo, Kurniadi & Lubis, 2022; Natanael, Indriani, Nugraha & Handayani, 2022; Padillah, Purwaningsih & Firmawan, 2016). Four sentences indicating a simile in the songs were found .

*'Upunklu min oni mofot kais matiti bae'* (Line 1,31/1)

Mangga muda gula jatuh jangan ambil

Young mango tastes like sugar if it falls, don't take it

The phrase has two different things to be compared to Upunklu (young mango), a kind of fruit that tastes sweet and mofot (sugar), something that tastes sweet too.

## LedTure

Journal on Language, Education, Literature and Culture Vol.1, No.1: July 2023

<https://bing.ukaw.ac.id/ejournal/index.php/ledture>. e-ISSN Online: xxxx-xxxx DOI: 10.1357/l.v1i1.10

---

*Tlail atof lene tlo meup on ate. Mes tah on usif or so peasant have to work like a servant but eat like a king' (Line 17 &18 /2)*

Jadi orang kebun harus kerja seperti hamba, tapi makan seperti tuan  
So peasants have to work like servant but eat like king

The sentence shows two sentences compared to three things. The first sentence compared lene (peasants) and ate (servants). A peasant is a poor farmer of low social status who owns or rents a small piece of land for cultivation (Cambridge Dictionary). At the same time, a servant is a person who is employed in another person's house, doing jobs such as cooking and cleaning, especially in the past (Cambridge Dictionary). Peasants and servants are workers and are categorized into a lower class socially. The second sentence compares the *verbs* work and eat. The peasant and servant are described as people who do their work with great difficulty to become rich, associated with the word '*king*,' which lives in abundance. In short, people who work hard can fulfill their needs.

*In maekin onle tuin oe*

Dia punya licin seperti jembatan air yang lewat  
the skin of the girl slick like eel

In the sentence, are two things compared to the maekin (the girl's skin) onle (like) tuin oe (eel). The girl's skin is compared with eel, a kind of fish with smooth skin slippery. The sentence means a beautiful girl.

*Muit muit ana nak funu mnanu on kun le, abanasu*

Putih-putih kecil kepala rambut panjang seperti kapas  
'White white small hair long like cotton'

The sentence means '*the girl has white skin and long hair like cotton.*' The color of the cotton is identical to 'white.' So, white skin is compared with cotton. The four sentences indicate a simile.

## Metaphor

A metaphor is a direct comparison of two or more things without connector word 'as' or 'like' like a simile (Ganiwati, 2020; Keraf, 2002; Sitorus, Herman, Silalahi & Sihombing, 2020). In metaphor, an object compared is part of an object (Chaerunnisah, 2020; Monika, 2020; Lukmana, Rosa & Marlina, 2019). Three sentences found in the Dawan songs are metaphors.

*Titimteu muhun kle' ot na au et bisopo lomin oin leuf bae (line 7/1)*

*Pergi duluan sedikit lagi aku pergi, nona kalau mau pasti baik  
Go first I will follow, this girl is very sweet.*

## LedTure

Journal on Language, Education, Literature and Culture Vol.1, No.1: July 2023

<https://bing.ukaw.ac.id/ejournal/index.php/ledture>. e-ISSN Online: xxxx-xxxx DOI: 10.1357/l.v1i1.10

---

The *girl* is directly compared with the word 'sweet.' Sweet has the pleasant taste characteristic of sugar or honey; not salty, sour, or bitter. Basically, the word 'sweet' is used for food and beverage or something abstract. It is not used for describing a person; however, if it is used to describe someone, it means that the person is beautiful, pleasant, kind, and gentle toward others. In contrast, the sentence :

*'Bisopo mahai leuf'* (line 32/1)

Wanita nakal sangat

*'the girl is sour'* .

The words *girl* and *sour* are compared. '*Sour*,' opposite to *sweet*, means displeased, distasteful, bad, or wrong. Like *sweet*, the word '*sour*' is not used to describe someone. If someone is *sour*, it means the person is bad-tempered and unfriendly.

*'Ho makan kau mak Au mahai le'uf kau'* (line 20/1)

Kau bilang aku sangat gatal

*'You said that I was very itchy'* .

The word *I* and *itchy* are compared. *Itchy* causes an itch. It is a pretty annoying skin disease because of an irritating sensation. So, if someone is *itchy*, it means he/she is very annoying. The three sentences above are metaphors that directly compare humans to taste or something that is felt, usually used in food or drink and disease. The metaphor shows that the object being compared becomes one with the object being compared.

### **Personification**

Personification is the parable of inanimate objects as humans or figures of speech that treat objects or animals as if they could behave like humans (Fatimah & Amri, 2020; Keraf, 2002). four sentences indicated personification.

*'Ko...lo knobe muknoeba nokbisopo bae'* (line 5/1)

Burung nuri satukan dengan wanita itu

*'Bird command please keep me together with this woman'*.

In this sentence, an animal '*kolo knobe*' (bird) with the verb '*muknoeba*' (command) shows what is being done by the bird. The verb 'command' is usually used as an action done by human being.

*'He au u hin kais mu susab au nekak'* (line 14/1)

Agar saya tahu jangan buat hati saya susah

*'So that I know, don't make my heart sad'*,

## LedTure

Journal on Language, Education, Literature and Culture Vol.1, No.1: July 2023

<https://bing.ukaw.ac.id/ejournal/index.php/ledture>. e-ISSN Online: xxxx-xxxx DOI: 10.1357/l.v1i1.10

---

the inanimate object is the *'heart'*, one of human internal organ, is juxtaposed with *'sad'*, one of the feelings felt by human. Similar to the sentence *Kais mumenab in nekan* (line 1/10) which means *don't make her heart sad*. The organ can not feel *'sad'*.

*Kolo knobe, mutpen nai ma mutiab Neu ale bi sopo'* (line 34/1)

Burung Nuri terbang dan sampaikan ke semua wanita

*The birds fly and tell for all woman, an animal 'kolo knobe' (bird)*

The bird is given a human attribute indicated by the action verb *'mutiab'* (tell). If the *'kolo knobe'* *'mutpen nai'* (fly), it is what the birds do. In the four sentences found in the song, there are two inanimate objects *'kolo knobe'* and *'nekan'* that are attributed with human characteristics as indicated by the action verb *muknoeba*, *mutiab* and feelings *'kais'* as human characteristics.

### **Allegory**

Allegory is narrative or description that has meaning beneath the surface one. It is a description that has another meaning. The meaning is different from its description. Three sentences found in the Dawan songs indicate allegory and the sentences were from song four entitled *Terima Kasih*. As a whole the song refers to the greatness of God in taking care of human beings. The sentences containing allegory are :

*Maskai hai fefa makose klofo* (Line 13/4)

Akan tetapi kami mulut berlumur lumpur  
eventhough *our mouths are full of mud*.

Mud is identical with something dirty and this dirty thing is in the mouth. The meaning beneath the sentence is that human beings are all sinners. People sin with their mouth, saying bad things hurting others. The word *mud* is the substitute of the word sin in the lyric.

*Ma hom tal man kai* (line 14/4)

Tapi Kau melarang kami  
*but you always forbid us*

the sentence does not mean something negative. Basically, God forbids us from committing sins. It means He takes care of human beings.

*Hai lan balalut ka tiffa tenab* (Line 15/4)

Kami jalan rusak tidak ada pikiran  
*'we are on the wrong path but we don't think about'*.

This sentence refers to the habit of humans who basically do something without thinking. Humans make mistakes so they often experience downfalls in life. In this song,

## LedTure

Journal on Language, Education, Literature and Culture Vol.1, No.1: July 2023

<https://bing.ukaw.ac.id/ejournal/index.php/ledture>. e-ISSN Online: xxxx-xxxx DOI: 10.1357/l.v1i1.10

---

this phrase means asking God to lead us to the right path. The three Allegorical sentences show the use of metaphors that aim to evoke symbolic meanings (Grubbs, 2001; Asriyanti, 2021) and the events described stand for ideas and principles in an abstract manner (Virani, Rosmaidar & Wulandari, 2019)

### **Epithet**

Epithet is a part of figurative language which likes a hint to declare a specific nature or characteristic of the people or things. That explanation is a descriptive phrase which explains or replaces the name of a person or things. Three sentences were indicated as epithet.

*Manula tipu sole* (Line 1/3)  
*Ayam jantan itu terpisah*  
*the rooster was be separated*

The word *manulatipu* or *rooster* refers to a man while *sole bae* means *to separate*. Rooster is used to replace the name of a man. The meaning of this lyric is a man who will be separated from his mother.

*Nafain on sufa' TTS meuphe ufena kuan'* (line 13/8)  
Jadi seperti cucu TTS kerja supaya membangun kampung  
*As a building South Central Timor working to build a village'*

The word *sufa* in the song uses the word to refer to *shoots*, but in the song the *shoots* means grandson as the grandson of South Central Timor. This lyric has meaning that as a grandson of south Central Timor, we have to work to build our village.

*'Nek ma mumnau kolo manu nbi TTS'* (line 15/8)  
Hati mengingat burung ayam di TTS  
*Your heart remembers chicken and birds' in TTS*

*Kolo manu* or *chicken and bird* are the substitute for the relationship of brother and sister. Bird and chicken are categorized as the same species. Epithet uses descriptive phrases that have special characteristics of something that actually wants to be expressed. It is like a metaphor or something associated or unassociated (Uktamovna, 2022; Manatovna et al., 2015).

### **Antonomasia**

Antonomasia figure of speech is a figure of speech that describes a person based on unique characteristics, character, and physical appearance (Azamovna, 2021). This figure of speech was born from the things contained in that person. Antonomasia refers to the use of property as a proper name as a type name (Keraf, 2002). It refers to

“words or phrases that indicate the place of a real name or noun, an important feature of an object, or its relation to something else (Azamovna, 2021). Only one sentence was found indicating antonomasia.

*‘Bi sop amasat le au fetu ko, le nuakitim ta eku’* (line 1/5)

Wanita cantik yang saudariku, yang kita bertemu

*‘Sweet girl when I meet you’.*

This sentence is antonomasia because the word *bisopo* refers to a beautiful girl. It uses epithet to replace names and professions. This lyric means that she hopes that his brother calls her not using her real name but calls herself a beautiful girl. Therefore, the meaning is a man who calls a woman a beautiful girl, a beautiful girl is my sister.

## CONCLUSION

The objectives of the research are to find the types and the meaning of figurative language in Dawan songs. This study has found six types of figurative language. The meanings of each lyric in each type have been interpreted. Simile is one of the most dominant in Dawan songs. Similes found were five sentences. The most interesting thing about the similes in Dawan songs is the conjunction like or as, which is a different word. Also, similes with the conjunction *‘like’* dominate similes. No conjunctions found for *‘as’*. There were three example sentences for Metaphor and allegory. Personification is also quite dominating. There are four identified sentences containing personification. Epithet and antonomasia each contain two sentences. Each figurative language is rich in meaning. The meaning of the sentence in the song can be interpreted in its literal meaning. Dawan songs as traditional songs in East Nusa Tenggara are rich in figures of speech and meaning. In-depth and detailed research can be carried out to find other figurative languages in traditional songs.

## REFERENCE

Abdulah., & Rahmawati, U. (2018). An Analysis of Figurative Language in Avril Lavigne Songs in Album Avril Lavigne. *Journal Of English Language and Literature (JELL)*, 3(1), 9–26.

Asriyanti, S. (2021). The Strategy of Allegory in Tuesdays With Morrie’s Novel by Mitch Albom (A Stylistics Approach). *Journal of Educational and Language Research*, 1(5), 481–490. Retrieved from <https://bajangjournal.com/index.php/JOEL/article/view/875>

Astuti, A., & Astuti, W. (2020). The Analysis of Figurative Language in Coldplay’s Parachutes Album. *Jurnal Ilmiah Languae and Parole*, 4(1), 53–62. <https://doi.org/10.36057/jilp.v4i1.451>

Azamovna, A. . (2021). Semantical Features of Antonomases in Literature. *European Journal of Research Development and Sustainability*, 2(3), 55–57. Retrieved from <https://scholarzest.com/index.php/ejrds/article/view/363>

## LedTure

*Journal on Language, Education, Literature and Culture* Vol.1, No.1: July 2023

<https://bing.ukaw.ac.id/ejournal/index.php/ledture>. e-ISSN Online: xxxx-xxxx DOI: 10.1357/l.v1i1.10

---

Bowo, T., Kurniadi, D., & Lubis, D. (2022). Metaphors and Similes in Peter Lerangis' Novel *The Curse of the King*. *Pioneer: Journal Of Language And Literature*, 14(1), 15–30. <https://doi.org/10.36841/pioneer.v14i1.1274>

Chaerunnisah, I. . (2020). An Analysis of Metonymy and Metaphor in Selected News Articles Related to Sports in The Jakarta Post. *Prasasti: Jurnal of Linguistics*, 5(2), 153–162.

Daniswara, R., Made, W.I., & Parthama, I, G. . (2016). Meanings Of Figurative Language With Reference To Four Iron Maiden Songs. *Jurnal Humanis, Fakultas Ilmu Budaya Unud*, 17(2), 241–247. Retrieved from <https://ojs.unud.ac.id/index.php/sastra/article/view/34494>

Darmarris, G., & Putri, I. V. . (2021). An Analysis of Non-Living Personification in Northlane's Selected Songs. *TEKNOSASTIK*, 19(2), 92–98.

Fatimah., Amri, S.H., & R. (2020). Figurative Languages Employed by EFL Lecturers in Teaching. *JELITA: Journal of English Language Teaching and Literature*, 1(1), 10–19. Retrieved from <https://jurnal.stkipmb.ac.id/index.php/jelita/article/view/36>

Ganiwati, W. S. (2020). Metafora Dalam Novel *Laskar Pelangi* Karya Andrea Hirata (Analisis Stilistika). *Jurnal Salaka: Jurnal Bahasa, Sastra Dan Budaya Indonesia*, 2(2), 111 – 120. <https://doi.org/10.33751/jsalaka.v2i2.2539>

Grubbs, J. . (2001). A Community of Voices: Using Allegory as an Interpretive Device in Action Research on Organizational Change. *Organizational Research Methods*, 4(4), 376–392. Retrieved from [https://scholarworks.gvsu.edu/spnha\\_articles/11](https://scholarworks.gvsu.edu/spnha_articles/11)

Hutauruk, B. . (2019). The Use of Figurative Language on The Students' Poetry Semester V at FKIP Universitas HKBP Nommensen. *Journal of English Language and Culture*, 9(2), 128–137. Retrieved from <http://journal.ubm.ac.id/>

Janah, K.E.N., Retnaningdyah, P., & Mustofa, A. (2022). The Stylistics Elements of Figurative Language in *Snow White and the Huntsman* Movie and the Implications toward EFL Teaching. *JELTL (Journal of English Language Teaching and Linguistics)*, 7(2), 313–326. <https://doi.org/https://dx.doi.org/10.21462/jeltl.v7i2.840>

Keraf, G. (2002). *Diksi dan Gaya Bahasa* (Cetakan ke 13). Jakarta: Gramedia Pustaka Utama.

Keraf, G. (2006). *Diksi dan Gaya Bahasa* (Cetakan ke 16). Jakarta: PT. Gramedia Pustaka Utama.

Keraf, G. (2007). *Diksi dan Gaya Bahasa* (Cetakan ke 17). Jakarta: PT. Gramedia Pustaka Utama.

Ketaren et al. (2021). Figurative Language Use in Song Lyrics in English Textbook Senior High School. *Linguistic, English Education and Art (LEEAA)*, 4(2), 300–305. <https://doi.org/10.31539/leea.v4i2.1997>

## LedTure

*Journal on Language, Education, Literature and Culture* Vol.1, No.1: July 2023

<https://bing.ukaw.ac.id/ejournal/index.php/ledture>. e-ISSN Online: xxxx-xxxx DOI: 10.1357/l.v1i1.10

---

Khairunnisa & Iskandar. (2022). Figurative Languages Used in Robert Frost's Selected Poems. *ELITERATE : Journal of English Linguistics and Literature Studies*, 2(3), 50–59. Retrieved from <https://ojs.unm.ac.id/Eliterate/article/view/40689/19483>

Lismalinda., & Ismail, N. . (2020). Figurative language in a translated children's novel. *EnJourMe (English Journal of Merdeka): Culture, Language, and Teaching of English*, 5(2), 125–133. <https://doi.org/10.26905/enjourme.v5i2.4698>

Lukmana, D., Rosa, R.N., & Marlina, L. (2019). No Title. *E-Journal of English Language and Literature*, 8(3), 202–211. <https://doi.org/10.24036/ell.v8i3.105761>

Manatovna et al. (2015). Role of Epithet in Heroic Epic. *Mediterranean Journal of Social Sciences*, 6(1), 583–587. <https://doi.org/10.5901/mjss.2015.v6n1s1p583>

Monika, R. (2020). Analysis of Metaphor in “A Family Affair” by Kate Chopin. *Journal of English Education, Literature and Linguistics*, 3(1), 1–12. <https://doi.org/10.31540/jeell.v3i1.827>

Natanael, Y., Indriani, G., Nugraha, M., & Handayani, N. (2022). An Analysis of Simile in War Room Movie. *INTERACTION: Jurnal Pendidikan Bahasa*, 9(2), 289–296. <https://doi.org/10.36232/jurnalpendidikanbahasa.v9i2.2814>

Nidi, V., Utami, N.M. V., & Maharani, P. . (2022). An Analysis of Personification in The Some Selected Poems by Robert Frost. *Journal of Humanities, Social Science, Public Administration and Management*, 2(2), 107–112. <https://doi.org/https://doi.org/10.51715/husocpument.v2i2.110>

Nurhaida., & Marlina, L. (2017). No Title. *E-Journal of English Language and Literature*, 6(1), 44–52. <https://doi.org/10.24036/ell.v6i1.8547>

Padillah, E.N., Purwaningsih, E., & Firmawan, H. (2016). Simile, Hyperbole, Personification and Metaphor Used in Gayle Forman's If I Stay. *Journal of Language and Literature*, 4(1), 69–78. Retrieved from <https://ejournal.gunadarma.ac.id/index.php/sastra/article/view/1567>

Sitorus, R., Herman, Silalahi, D. E., & Sihombing, P. S. R. (2020). An Analysis Language Metaphor Found in —Twilightll Novel. *Global Science Independent Journal*, 1(1), 10–21. Retrieved from <https://syniutajournals.com/index.php/GSIJ/article/view/166>

Syafitri, D., & Marlinton, M. (2018). Analysis of Figurative Language Used in Edgar Allan Poe's Poems. *Linguistic, English Education and Art (LEEA) Journal*, 2(1), 43–59. <https://doi.org/https://doi.org/10.31539/leea.v2i1.453>

Taneo, J.M., Benu, N.N., & Beeh, N. (2022). An Analysis of Figurative Language Found in Uab Meto Songs. *Academic Journal of Educational Science*, 6(1), 44–50.

## LedTure

*Journal on Language, Education, Literature and Culture* Vol.1, No.1: July 2023

<https://bing.ukaw.ac.id/ejournal/index.php/ledture>. e-ISSN Online: xxxx-xxxx DOI: 10.1357/l.v1i1.10

---

Tiarawati, A.E., Ningsih, T. W. . (2019). Figurative Language Analysis on The Ugly Love Novel By Colleen Hoover. *Journal of Language and Literature*, 7(2), 80–89. <http://dx.doi.org/10.35760/jll.2019.v7i2.2053>

Uktamovna, M. . (2022). A Comparative Study of Epithets in Uzbek and English Languages, Figurative Epithets. *International Journal of Innovative Analyses and Emerging Technology (IJIAET)*, 2(7), 55–58.

Virani, H., Rosmaidar., & Wulandari, T. . (2019). Allegory in The Chronicles of Narnia (Prince Caspian). *Jurnal Ilmiah Bina Bahasa*, 10(2), 14–24. Retrieved from <https://journal.binadarma.ac.id/index.php/binabahasa/article/view/8>

Wibisono, R.T., & Widodo, P. (2019). An Analysis of Figurative Language in Online Short Story Posted on The Jakarta Post. *Prasasti: Jurnal of Linguistics*, 4(2), 156–165. Retrieved from <https://jurnal.uns.ac.id/pjl/article/view/33876/24613>

Yunanda, F., Pardede, Y.K.P., Wat, N.E., Deaparin, A.S., Tafonao, A. E. . (2021). The Analysis of Figurative Language In Song Lyric by Indiana Menzel. *Jurnal Basataka (JBT)*, 4(2), 129–138.

## AUTHOR PROFILE

Ririn Riwu is an alumni of the English Education Study Program, Faculty of Teacher Training and Education, Artha Wacana Christian University. She was born in Soe, 1996. She wrote about figurative language in Dawan Songs as her final project and she earned her bachelor of Education degree in 2021

Dethan Erniani Ortalisje, S.S., M.App.Ling. is a teaching staff at the English Education Study Program, Faculty of Teacher Training and Education, Artha Wacana Christian University. She graduated from Universitas Satya Wacana, Salatiga in 1996 with Bachelor of Letter degree and earned her master in Applied Linguistics in University of Queensland in 2012. Her research, teaching and community service focus on applied linguistics.

Zuvyati Aryani Tlonaen, S.S., M.Pd. is a teaching staff in the English Education Study Program Faculty of Teacher Training and Education, Artha Wacana Christian University. She has been teaching for more than 10 years. She graduated from Warmadewa University in 2007 with a Bachelor of Letter and graduated form Surabaya State University in 2018 with Master of Education degree. She focuses her teaching, research and community service in English language teaching and psychology.