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## A DISCOURSE ANALYSIS OF FIGURATIVE LANGUAGE

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### ABSTRAK

Bahasa Figuratif adalah bagian dari tingkah laku manusia dalam berkomunikasi di masyarakat. Ustad Abdul Somad, LC.MA. (UAS) adalah penceramah Islam yang terkenal dan penting di Indonesia. Penelitian ini bertujuan untuk menganalisis wacana tentang bahasa figurative yang digunakan dalam ceramah UAS yang diadakan di kabupaten Pasaman, provinsi Sumatera Barat. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Dalam melaksanakan penelitian ini, data dikumpulkan menggunakan teknik dokumentasi dan transkripsi. Data dikategorikan menurut kategori Perrine yaitu personifikasi, metafora, hiperbola dan paradox. Data ditranskripsi dari Bahasa Indonesia ke Bahasa Inggris. Untuk menganalisis data, penelitian ini menggunakan analisis wacana dan metode deskriptif. Temuan dari penelitian ini adalah 98 kalimat-kalimat figuratif yang ditemukan dalam ceramah UAS yang dikategorikan dalam 34.6% paradox, 25.5% hiperbola, 20.4% metafora dan 19.3% personifikasi. Majas figurative ini dianalisis dengan menggunakan konteks dari masing-masing tuturannya.

**Kata kunci:** *Analisis wacana, Kalimat Figurative, Konteks.*

### ABSTRACT

*Figurative language is a part of human behavior in making communication in the society. Ustad Abdul Somad, LC.MA. (UAS) is the famous and leading Islamic preacher in Indonesia who often use figurative language in his lecture. The research is aimed to analyze a discourse of figurative languages used in the lecture of UAS which is held in Pasaman District, West Sumatera province. The research is qualitatively descriptive approached. In conducting the research, the data are collected by using documentation and transcription technique. The data are categorized by referring to Perrine's category namely personification, metaphor, hyperbole and paradox. The Data are transcript from Indonesian language into English language. To analyze the data, the research uses discourse analysis and descriptive method. The findings of the research are 98 expressions of figurative languages found in the lecture of UAS for 70 minutes namely 34.6% the expressions of paradox, 25.5% the expressions of hyperbole, 20.4% the expression of metaphor and 19.3% the expression of personification. These figures are analyzed by using the context of the utterances.*

**Key words:** *Discourse analysis, figurative languages, context.*

## INTRODUCTION

Language is a medium of communication. In speech delivery, besides having an important issue, the way people form their languages gives more affects to the success of the speech. In the other words, some utterances can simply be comprehended by the literal meaning, and some others need the context for deeper comprehension. Figurative language is a kind of language which need to analyze not only by the literal form but also the context of when, where, and to whom the language is uttered. This kind of language are used massively by many speaker, lecturers and preacher in their speeches in order to express their ideas in varied ways and interest the audiences.

Ustad Abdul Somad (UAS) is a current top-leading preacher in entire Indonesia. He was born in Asahan, North Sumatera in May 18<sup>th</sup>, 1977 and graduated his post-graduate education in Morocco. His lecture is on Islamic issues especially regarding hadith studies and Islamic jurisprudence now listened by thousands of people due to his depth of knowledge, humor, and interaction with audiences. Having millions of Jemaah watching for his live performances and online videos, UAS is skilled in giving lectures jokes. In many lectures, he gives narratives to tell experiences, to create the context of cases and sets the background of ideas. The narratives are mostly delivered with figurative languages.

Having speech in West Sumatera which is a province where Minangkabau trait owned by the most people. UAS must considers the trait which has life motto namely *adat basandi syarak, syarak basandi kitabullah*. It means people are ruled

by custom and tradition, but the custom and tradition are ruled by Islam. Noticing the fact of his presence in West Sumatera, UAS included the culture and social background in delivering his lectures. Some language choices are even used in Minangkabau language. Pasaman, is one of districts in West Sumatera. This district owns not only Minangkabau but also Mandailing traits. As seen on the video of his lastest lectures in Pasaman, on March 3<sup>rd</sup>, 2019, there are many forms of figurative speech used.

Figurative language is a language contain figures of speech, that is, word or phrases which express more that it seems to say. (Sударsono, Samola, & Maru, 2016) said that figurative language is an expression of thought through language which have certain influences effect. There are four reason of using figurative language (Perrine, 1969). First, the pleasure of using imagination for both speaker and hearer, writer and reader. Second, it brings sensuous interpretation. Third, it may have emotional intensity and convey attitudes along with information. And the last, it is a way of saying many ideas in a brief compass.

There are twelve types of figurative languages, namely simile, personification, apostrophe, metonym, synecdoche, symbolism, allegory, paradox, hyperbole, understatement, irony and allusion. However, this research only explore four the figurative language categorized by Laurence Perrine (1963), those are metaphor, personification, paradox and hyperbole.

In order to understand figurative language, it needs an analysis of discourse and context.

Discourse analysis is a study to analyze spoken or written languages which is used naturally in terms of communication. Discourse analysis enables us to see how to understand, use and organize a message. We can also see a variety of ways used by the speaker, writer, or movie director to achieve their goals in delivering the message.

The study of a discourse is connected with text, context and meaning. A discourse includes speech scripts, newspaper headlines/content, books, essay and campaign. (Yule G, 1983) defined the analysis of a discourse is, necessarily, the analysis of language in use and an investigation of what that language is used for. The finding of the research will also be presented and explained descriptively.

Furthermore, The role of context is very crucial in a language analysis. It can help the researcher to find the actual interpretation more than just rely on the literal forms of the utterance. The context contains hints about the speaker intention through the language they produce. It also helps to avoid ambiguity. May (1993:8) says that if we do not get any points of the context of the utterances, and we do not have anyone to tell us exactly what they mean by their words, we will keep confusing and thinking about that forever. That is why, in the case of UAS speech, which contains a lot of figurative languages, cutting the short clip of the video of his speech, may cause misinterpretation since the figurative language requires context to get the real messages.

This research is aimed to analyze the figures of speech found in Ustadz Abdul Somad LC.M.A. lecture in Pasaman, West Sumatera on West Sumatera. Moreover, the

research also looks at social backgrounds of the chosen words to analyze the context of the utterances.

## METHODS OF THE RESEARCH

This research used qualitative descriptive approach. (Heigham & Croker, 2009) also say that qualitative research entails collecting primarily textual data and examining it using interpretative analysis. Bogdan and Taylor in Moleong (2005) also explains that there are certain kinds of research included in qualitative descriptive research, namely observation, interview, and document study. This research developed the analysis based on the document study, that is, the transcription of UAS lecture, recorded on Youtube. Even though, Mackey and Gass (2005:162) say that the term qualitative research are based on descriptive data that do not make any use of statistics procedures, this research used a simple descriptive statistics to present the frequency of the figurative language used in the lecture. The formula is used as follows:

$$= \frac{f}{N} \times 100$$

Notes:

$P$  = Percentage,

$f$  = answering frequency

$N$  = the number of respondents

Data of this research are collected by using documentation technique. Document is a naturalistic data which are easy to obtain (Setiadi, 2006). Furthermore, (Scott, 2006) stated that documentary research involves the use of text and documents as source materials: government publications,

newspaper, certificates, census publications, novels, film and video, paintings, personal photographs, diaries and innumerable other written, visual and pictorial sources in paper, electronic, or other 'hard copy' form. In this research, the data are obtained from a video of recent UAS speech on you tube.

Data are collected and categorized by referring to Perrine's category, namely, personification, metaphor, hyperbole, and paradox. Data are transcript from the original language to English. To analyze the data, this research uses discourse analysis and the context of the utterances. Afterwards, data is presented by using simple statistics to the percentage of the most figurative language used in the lecture.

## FINDINGS AND DISCUSSION

Perrine (1969) defined figures of speech as a way of saying one thing and meaning another. She also stated that figurative language is language using figures of speech-language that cannot be taken literally (or should not be taken literally only). After conducting the research, there 98 expressions of figurative language found in the lecture of UAS for 70 minutes in Pasaman districts. However, only few of them which are presented and explained briefly in the table 1 below:

Tabel 1. List of figurative language

No	Types	Amount
1	Methapor	7
2	Personification	3
3	Paradox	4
4	Hyperbole	5

Based on the table 1 list of figurative language can be displayed that there were 4 types of figurative language in this research. They were analyzed briefly as below:

### 1. Expression of Metaphor

Metaphor is a variety of analog which compare two things directly, but in short pattern (Keraf, 2008). Perrine (1969) also state that metaphor is the comparison is not expressed but it created when a figurative term is substituted or identified with the literal term. For example, after an exam, a student says "*The test murdered*". It does not mean the test kills the students, but simply means it was a very difficult test. Here are some metaphors found in UAS speech:

- a. *Turunkan sekali lagi....Mainkan kotak-kotak itu...*[put them down one more time... play the boxes] UAS didn't ask Jemaah to play with the box, but to put money on the box. This money will be used for Masjid developments and other social functions.
- b. *Kotak, naikkan ke atas, karena ikan-ikan yang besarnya di atas, yang dibawah ini salele aja ni...*[Put the box up here, because the biggest fish are here, the ones below were just 'small fish' ...]

The use of 'the biggest fish' and 'small fish' refers to the economic and social levels. So, the biggest fish who sit on the stage are the governmental officials, society leaders, and wealthy people. And those who sit down the stage are commoner. In this statement, UAS ask the box to be given to those people who sit on the stage in order to earn more money.

- c. *Yang diatas nilah... ikan paus, ikan hiu, lumba-lumba...*[up here, whale, shark, dolphin...].  
As the previous explanation, the term 'fish' is refer to economic and social level of people. Whale, shark and dolphin symbolize high level economy and social status. In this context, they mean regent, head of police officer, investor and other officials. These people tend to earn more money and power. Therefore, they are expected to give more donation than people from lower social and economic level.
- d. *Dulu kepala Abdul Somad hanya dirusak oleh lima, Unyil, Ucrit, Usrok, Pak Ogah Pak Raden.* [In the past, UAS head was only damaged by five: Unyil, ucrit, usrok, Pak Ogah, pak Raden.]  
Those five mentioned are the roles in a cartoon series on an old national TV. The word 'damage' means distracted. Instead of studying, the children in old days prefer to watch the cartoon. So, it distracted them from doing better activities. Nowadays, distractions are coming from anywhere and anytime. Most of distraction like drugs and game addicted even cause worse impact on children.
- e. *"Kan yang kalian pikirkan kemana aku terbang, kemana aku hinggap tak kalian pikirkan?"* [You only think of where I will fly, don't you think of where I will land?]  
This is a quotation of a short story deliver in UAS speech, when someone become a widower, his children tend to think of where their father would
- love to go to visit his children and grandchildren. However, UAS implied that the children also need to think of 'where their father will land', which means, having a new wife to take care of him.
- f. *Anakku tiga perempuan, nampaknya ku ganti aja cetakan baru.. cetakkan ini perempuan aja semua yang lahir...*[I have three daughter, I think I need to change the mold. This mold can only bear a baby girl.]  
The use of 'mold' means wife. It refers to a wife who can only bear baby girls. The husband said that he wants to find another wife to get a baby boy since his wife can only bear girls. In the context of his speech, UAS tries to reflect the situation which often occur in the society where husband like to blame his wife for having only girls or only boys in the family. He wants to warn husband not to blame their wives because the kids are belong to God to decide what to give to the family.
- g. *Mana dia orangnya? Itulah yang udah memanjat-manjak ke pokokkayu itu...*[Where are they? Those are climbing on the woods and the posts]  
The expression 'people who are climbing' refers to the photos of people who are stackup to the woods and posts along the streets during campaign season. In the context of his speech, this statement is used to point people who will be responsible for making law and justice if they are in charge in the legislative department.



## 2. Expression of Personification

According to Perrine (2012), personification consists of giving the attribute of a human being to an animal, an object, or a concept. This statement is supported by Rozakis (1995) that personification is the attribution of human characteristics and/or feelings to non-human organisms, inanimate objects, or abstract ideas. For example, "*The skyscraper punched the blue sky*" Sky is a non-human thing which is obviously unable to do the punch. Therefore, the sentence means nothing relate to a punch but simply describe how the buildings have already high up to the sky. The personification found in UAS speech are as the following:

- a. *Bumi pasaman tidak pernah berhenti mengeluarkan Alim Ulama.*[Pasaman earth never stops bearing Islam leader]

The earth do not bear human. The use of 'bearing' in the sentence mean that many Islam leader comes from Pasaman district.

This sentences personalize earth as human as the way it gave birth to many Islam leader. However, what the text actually mean that there many Islam leader come from Pasaman districts over the years. When the eldest has always been continued by the youth.

- b. *Sekarang lem pun merusak kepala anak-anak kita.*[Even glue can damage children's head now].

The glue is also non-living creature which cannot do anything to damage anyone. But the context of the speech convey that the glue could

damage the children's mind in the way that they use glue as a smell or an ingredient of drugs. The smells produce an addictive stimulus to people who smell it. The dose will also be gradually increased by the needs of the recipients. This adversity is the main issue which damage all of the system in the brain. Besides that, the use of glue in this sentence also represents other addictive things like drugs, games, and all the things which put away the children from growing up healthy mentally and physically.

- c. *Rupanya asik dosa ajalah sound system ini, malam inilah dia dapat pahala.*[The sound systems have made sins so far,

but tonight they get the reward.] The sound systems are commonly used as speakers in a party or a ceremony. Most of party like independence day's party, a concert, wedding, etc. include inappropriate activities in Islam. Since, at that moment, the sound system was used to louden UAS voice, it could spread the Islamic lesson to thousands ears and did a good deed.

## 3. Expression of Paradox

Kennedy (1983) defined paradox is apparent self-contradiction or deliberate inconsistency. A statement or situation containing apparently contradictory or incompatible elements, but on closer inspection may be true. Furthermore, paradox is an apparent contradiction that is nevertheless true. It may be either situation or statement. A figure of speech, paradox, is a statement. (Perrine, 1969). She is also stated

“when we understand all the condition circumstances involved in a paradox, we find what at first seemed impossible is actually entirely plausible and not strange at all. Let’s take an example from a song which say, “*I close my eyes and I can see.*”. Literally, By closing your eyes you cannot see anything. But this statement is not false at all since what she actually means is seeing something beneath.

- a. *Padahal Abdul Somad hanya tegak berdiri saja, punya tanah tidak, punya duit tidak*[whereas Ustadz Abdul Somad only stood up, had neither land nor money.]

UAS express paradox to say how UAS has nothing to be proud of. He said he doesn’t have any land or money. This is so contradicted, since as a famous preacher in this country people will assume that he gains lots of money for his own. In this context, UAS describe that his presence in the ceremony does not because of his belongings but only because the people give much respect for him.

- b. *Menjadi saksi wakaf pun jadinya* [being a witness of ‘waqf’ is enough for me]

The sentence use paradox in the mean of expressing how low-profile UAS is. On the hand being a witness can also express such an important role in the waqf process. ‘Waqf’ is a donation of someone’s property like house, land, car or other assets for charitable purposes with no intention to reclaim them back. Many rich

people choose ‘waqf’ to donate their property to the poorest or Islamic purposes. This act is done by having giver, receiver, and also witness in the same situation to sign some documents so the offspring of the giver cannot demand the rights of the property anymore. As it has been said before, the role of the witness becomes so important during the ‘waqf’ process. However, UAS use the sentences which contradict his role from major to minor. This way he express how we cannot be proud of anything upon Allah SWT.

- c. *Aku hebat, sepatuku mahal, kentut busuk juga* [I am superior, my shoes are expensive, but the fart is still stinky]

The sentence seems to judge about someone appearance. If we can only rely on the utterance alone, we might think that the utterance as a body-shaming expression. What UAS talk in his utterance is totally away of body-shaming, it is, however, an advice to rich people in order to not being arrogant for what they possess because it cannot justified the real quality of the person. Above all, the most important thing is the ‘iman’ and ‘behavior’. So the contrast which expressed in the sentence is expensive and stinky, that is to say, the human may have different outlook but that does not reveal their real quality.

- d. *Tak usah berkelahi gara-gara ini, kalau berkelahi gara-gara ini, nanti yang ketawa yang tak sembahyang.* [No need to fight because of this, if you fight because of this, later you will be laughed by those who don't pray]

The sentence contrasts the condition of fight and laugh. UAS insists that Muslim do not need to have an argument only because of the technical things during the prays. All of the technical prays are can be done as long as it has 'hadith' supporting. Hadith is the words, speeches, actions which are conveyed by Islamic prophet Muhammad recorded by Muhammad followers in its era. As Hadith is a recorded document. It can be interpreted in different ways according to the translation. However, it is accepted as long as it is correct based on Al-Quran. When these differences generate chaos among Muslim, the non-Muslim will think it is better not to pray to avoid the problem or a fight.

#### 4. Expression of Hyperbole

"Hyperbole is simply exaggeration, but exaggeration in the service of truth." (Laurence Perrine, 1969). (Mey, 2001) assumed hyperbole is frequently concerned with personal values and sentiments; that is with making subjective claims which, however, exaggerated. Tarigan (2005) defines that hyperbole is used for an exaggeration goals. It is often said as a joke in order to insult or dramatize a certain situation or people, while the real condition may

not that bad. For example. People often said the sentences "*I am so hungry, I could eat a horse.*" when they feel starving. Of course, they do not mean that they really want to eat a horse.

- a. *Tidak ada lain yang bisa menyelamatkan adalah Pondok Tafis Al Qur'an Lubuk Sikaping.* [Nothing can save them but Pondok Tafis Al Qur'an, Lubuk Sikaping].

Reading only the sentence may give us wrong understanding. It gives an impression like something is in danger and it needs Pondok Tafis Al Qur'an Lubuk Sikaping as a hero to save it. In fact, that something is Pasaman district and its people. They will be in danger if all of the generation get lost in using drugs and games and do not know how to worship the God. When most people living in Pasaman commit sins and forget how to worship, there is a tendency to cause a chaos or disaster like juvenile delinquency, poverty, natural disaster, etc. However, if students from Pondok Tafis Al Qur'an Lubuk Sikaping can apply what they learn in the society, they would prevent the problems to happen. The prevention will come from the increasing level of economy, the obedience of God will also cause peace, and control to any negative behavior.

- b. *Karena tanah yang diwakafkan dulu tempat jin buang anak.* [Because the land previously donated was



a place of genie having babies]

The sentence literally states that there were bad genes in the land which bearing their offspring. In non-literal meaning, this sentence means that the land had been abandoned unknowingly for years and so it was donated.

- c. *“Apa jadi anaknya tu?”*. *“Dua pak Ustad, satu hantu, satu setan.”* [‘What would they become?’. ‘Two, Ustad. One is ghost, and another one is devil]

When talking about children’s future, people usually mention doctors, businessman, pilot and other occupation. But in this context, UAS conveyed his message in a short dialogue above that the kids can be ghost and devil when they are adults when they parents do not take care of them with religion as well as education. In the term of ghost and devil, they mean the children have become someone who are really bad and disappointing like criminals and others.

*Kalau ada orang memintak kotak kepada engkau sesungguhnya mereka sedang menyelamatkan engkau.* [When people hand a box to you, means they save you]

The sentence represent a situation in Islamic ceremony or any other occasion when people hand you a box to fill in with money. UAS suggested you to give your

money as a form of a good deed. This way, the money or thing you donate will surely become your reward in the hereafter. In other words, this charity will become your savior in the judgment day.

- d. *Nak-anak tu kan ikut emaknya. Kenapa anak tu macam tuyul? Maknya Hantu.*[The children follow their mother. Why would they look like ‘tuyul’? Because the mother was a ghost.]

Tuyul is a kind of mystical spirit which form as a bald little boy who wanders around the night. This creature is known in most of Asian countries like Indonesia, Malaysia, Singapore, etc. The context of the sentence above describing how important the role of a mother to her children. Commonly, if the mother is a good person, she will educate her children very well. Then the children will become good people in the future. Conversely, when the mother is a bad person, she cannot educate her children to become good people in the future. The word ‘ghost’ represents a bad mother in the worst shape, and a word ‘tuyul’ represents bad children to be in the future in the worst shape.

- e. *“Eh.. cepat kali selesainya ceramah...”**Orang kaya gini, enakya diantukkan kepalanya ke tiang...*[‘Why did you finish your speech so quickly?’ This kind of person must be stumped to the wall]

The context of the sentence comes from an example when there are 'jamaah' – people who attend mosque to listen UAS's lecturer but fall asleep. Then, when they wake up, they feel like the lecture lasts so quickly and protest about it. To exaggerate the feeling of having improper protest like that, UAS mention that he would stomp the people head to wall, which he would never do. This sentence is uttered also to intrigue the sleepy 'jamaah' to pay attention into the lecture.

## CONCLUSION

Language is a media of communication from the speaker to hearer, writer to reader, and etc. The way people form the language convey the intention they need to deliver. People cannot be understood solely by what they say, but also by the way they say something and the words they choose. Figurative language is clearly different with literal language. It require context to analyze the real meaning of the utterances. After conducting the research, it can be concluded that the most of the utterances delivered in the lecture of UAS in Pasaman district, on March 3<sup>rd</sup>, 2019 contain of figurative languages. In fact, during 70 minutes of giving a lecture, it is noted that there are 98 expressions of figurative language which are divided into 34.6 % the expressions of paradox, 25.5% the expressions of hyperbole, 20.4% the expression of metaphor and 19.3 % the expression of personification. This fact shows that the use of figurative language has great impact to attract

and influence people. It can delivers ideas in more powerful, significant and interesting ways. People need to understand the whole concept of the context and use their imagination. People can also enjoy listening lecture by using figurative words rather than just by using plain words. After all, it can be concluded that UAS is the most influenced preacher who attract most audience not only because the knowledge he shares but also the figurative language in his lectures.

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