

FIGURATIVE MEANING IN MANDAILINGNESE SONGS

SKRIPSI

*Submitted in Partial Fulfillment of the Requirements
For the Degree of Sarjana Pendidikan (S.Pd)
English Education Program*

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UNIVERSITY OF MUHAMMADIYAH SUMATERA UTARA
MEDAN
2018**



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Ujian Mempertahankan Skripsi Sarjana Bagi Mahasiswa Program Strata 1
Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara



Panitia Ujian Sarjana Strata-1 Fakultas Keguruan dan Ilmu Pendidikan dalam Sidangnya yang diselenggarakan pada hari Kamis, Tanggal 05 April 2018, pada pukul 09.00 WIB sampai dengan selesai. Setelah mendengar, memperhatikan dan memutuskan bahwa:

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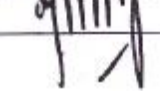
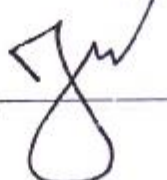

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Tanggal	Deskripsi Hasil Bimbingan Skripsi	Tanda Tangan
17/02 2018	Abstract, aebn. Content Chapter I, II, III, IV, V. Referensi	
10/03 2018	Abstract, aebn. Content Chapter I: Introduction Chapter II: Theory of Literature Chapter III: Method of Research Chapter IV: Data Chapter V: Conclusion	
20/03 2018	Referensi, appendix all	

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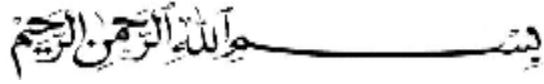
ABSTRACT

Laila, Nur. NPM. 1402050183, “Figurative Meaning in Mandailingnese Songs”. Skripsi : English Education Program. Faculty of Teacher Training and Education, University of Muhammadiyah Sumatera Utara. Medan. 2018.

This study deal with the analysis figurative meaning in Mandailingnese songs. The objectives of the study were to find out the types of figurative meaning in Mandailingnese songs and to find out the type of figurative meaning most dominantly used in Mandailignese songs. The data in this research was taken from Mandailingnese song lyrics. The source of this research thirteen Mandailingnese songs. Descriptive qualitative method was applied to analyzed the data. The data of this research derived from the lyrics of Mandailingnese songs by downloading from internet. The finding shows that there were 97 figurative meaning in thirteen Mandailingnese songs. The total number and percentages of figurative meaning in each type of figurative meaning in Mandailingnese songs there were Personification 18 (18,55%), Simile 11 (11,34%), Metaphor 30 (30,92%), Hyperbole 33 (34,02%), Litotes 2 (2,07%)and Metonymy 3 (3,1%). The types of figurative meaning most dominantly used in Mandailingnese songs there were Hyperbole 33 (34,02%).

Keywords: *Semantics, Figurative Meaning, Mandailingnese, Song.*

ACKNOWLEDGMENTS



Assalamu'alaikum Wr.Wb

In the name of Allah, the most Gracious and the Merciful

Firstly of all, the researcher would like to thank the Almighty Allah SWT the Most Beneficent and the Most Merciful for giving her favors, ideas, and inspirations in accomplishing this research. Secondly, the researcher would like to express her thanks to our prophet Muhammad SAW, who has brought humans being from the darkness into the brightness era. That's why the researcher has enough ability in writing study.

In writing this research entitled "Figurative Meaning in Mandailingnese Songs". With purpose for submitting in partial fulfillment of the requirement for the degree of *Sarjana Pendidikan* (S.Pd) in study program of English Department, there were so many obstacles faced the researcher can certainly without help for many people, especially the following people, it might be possible for her to finish it. Thus, the researcher would like to express her thanks first to her beloved parents Mr. H. Syafruddin Rangkuti and Mrs. Hj. Rosnaini Lubis for their pray, advise, courage, moral, and material support from her born until forever. May Allah SWT always bless them.

Then the researcher also would like thank to:

1. Dr. Agussani, M.AP as Rector of University of Muhammadiyah Sumatera Utara.
2. Dr. Elfrianto Nst, S.Pd, M.Pd the Dean of The Faculty of Teacher Training and Education in University of Muhammadiyah Sumatera Utara.
3. Mandra Saragih, S.Pd, M.Hum and Pirman Ginting, S.Pd, M.Hum as the Head and secretary of English Department at The Faculty Teacher Training and Education, UMSU for the encouragement in completing this research.
4. Habib Syukri Nst, S.Pd, M.Hum, as the supervisor who had given suggestion, advice, ideas, critics, and guidance in writing this research.
5. Dr. Hj. Dewi Kesuma Nst, SS, M.Hum, the researcher's reviewer who had given suggestion advise and comment for the researcher.
6. All lectures of FKIP of University of Muhammadiyah Sumatera Utara, who has giving knowledge in English teaching for her during academic year at UMSU.
7. The employees in English Administration FKIP UMSU who had given help in administrative system service of completing necessary requirements, so all administrative system could be resolved easily.
8. Muhammad Arifin S.Pd, M.Pd as the Head of librarian of UMSU that has provided the researcher many references.
9. Her beloved family, brothers and sisters Edy Faisal Rangkuti, Mahyuddin Rangkuti and his wife (Chaifo Al Faznu), Abdurrahman Rangkuti, Ahmad Suwardi Rangkuti, Nikmah Rahmadani Rangkuti, and Dina Fitria Rangkuti thanks a lot of for your support and pray.

10. Her beloved friends, who have support, motivations, and given much knowledge and great experience.
11. All people who loves, helps, and supports the researcher during this study, May Allah SWT bless them all, Aamiin.

Hopefully the findings of this research are expected to be useful for those who read this research and interested to the topics.

Finally, the researcher realizes that this research is still far from being perfect in spite of the fact she has done her best completing this work. Therefore, constructive criticism, comments, suggestions are welcomed for further improvement of this research.

Wassalamu'alaikum Wr.wb

Medan, March 2018
Researcher,

Nur Laila

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CHAPTER I

INTRODUCTION

A. Background of the Study

In social life humans need to build a relationship with others to show their existence, opinions, ideas and their feeling, and giving information. So, human require language as a means of communication. Tarigan (1990:2) stated that the use of language as a means of communication, both in oral and written form. Communication is the basic feature of social life, and language is the major component of it. Language is an inseparable part of human life to express thought, feelings, desires and intention both in spoken and written way. Spoken is the process of expressing ideas and feelings or giving information orally, song, speech and conversation. Written is done in writing activity, available in short story, article, novel, newspaper, poetry, letter, magazine, and song. The word meaning is commonly found in spoken and written language.

People can use language literally and figuratively. Literally means the meaning of the language that is used based on dictionary or usually called grammatical. Figuratively means a way of saying other than the literal meaning of the words or usually called figures of speech. People may find it difficult to interpret whether the language has literal or figurative meaning. When someone tells information, the interpretation might be literal or figurative in order for the listener to understand. The first interpretation is grasping the explicit meaning through the meaning of each constituent of the information. While the second is

entailing or deriving the intended meaning by understanding the context of the information.

Figurative meaning is language that uses words or expression with a meaning that is different from literal interpretation, when a researcher uses literal language, he or she simply stating the facts as they are. Figurative meaning is meaning out of the real meaning or imaginative that encourages our imagination. The meaning of the words is influenced by the words which exist around it in sentence. According to Saeed (2009:53) the meaning of the word is defined in part by its relations with other words in language. Because the figurative meaning shows the beauty of the language, some of the writer, poet, motivator, songwriters use figurative language to express their thinking and their feeling into a language.

There is no rule that say we can't use more than one figurative language on one sentence. Just if the writers use more than one figurative language in one sentence, it means he or she is a creative person, because she or he can put more than one figurative language with a beautiful words. Using figurative language makes the sentence is more interesting. Beside that people prefer using language figuratively in order to make their language more beautiful, and stylish. It can help the listeners or the readers feel the language deeply and are touched by it.

Figurative language is understood through comprehending the literal meaning of a word or a phrase in a sentence, and then it is connected to the context where the figurative language takes place in order to know what hidden meaning and message that a researcher or speaker want to convey. People required knowledge of language in order to interpret the figurative meaning and to

differentiate from the literal one. There are many types of style in figurative meaning that was found and used by people in their conversation. For example, The stars in the sky blinked and winked (personification), She was as sweet as honey (simile), Time is money (metaphor).

Language is used to maintain and convey culture and cultural ties. Different ideas stem from different language use within one's culture and the whole aspects of these relationship start one's birth. It is obvious that language plays a paramount role in developing, elaborating, and transmitting culture and enabling us to store meanings and experience to facilitate communication. Language is a key component of a culture. Without language, culture would not be possible. Cultural differences are the most areas causing misunderstanding unpleasantness and even conflict in cross-culture communication.

Song is one of the ways to express someone's feeling that could be seen, heard and experienced. Song becomes a part of human life and stick in her mind. It is easy to find and interesting. One can find it on television, radio, while walking in the market, public place, and etc. Song is not only for entertaining and relaxing but it is inspire people with the music and lyric which in a song. A songwriter creates a song with a lot of meaning and to express the feeling. A songwriter or a poet uses literal and figurative to make appeal and specific of the song. The listener can have different interpretation for each song depend on the background of the listener or their knowledge.

Figurative meaning is an interesting study to studied and analyzed. It is used to beautify and refine the language. Some figurative expression also

contained in songs requires a deep analysis. Each utterances convey different meaning. To understand about figurative language and to see the application of figurative meaning has been the choice for many songwriter.

Based on the explanation above, this study is intended to analyze the use of figurative meaning in Mandailingnese songs. The reason of the researcher choosing Mandailingnese songs because the songs contains many structures, functions, and cultural values that are still valid and upheld by the Mandailing community.

B. The Identification of the Problems

The Problems of this research are identified as follows:

1. The listeners get difficulty in figurative meaning in Mandailingnese songs.
2. The listeners confused to interpret figurative meaning in Mandailingnese songs.

C. The Scope and Limitation

The scope of this research is semantics. The limitation of this research is focuses on figurative meaning. This research use five types of figurative meaning in analyze Mandailingnese songs, such as; personification, simile, metaphor, hyperbole, and metonymy.

D. The Formulation of the Problems

The problems of this research were formulated as follows:

1. What types of figurative meaning are used in Mandailingnese songs?
2. What type of figurative meaning is dominantly used in Mandailingnese songs?

E. The Objective of the Study

The objectives of the study are:

1. To find out the types of figurative meaning used in Mandailingnese songs.
2. To find out the type of figurative meaning most dominantly used in Mandailingnese songs.

E. The Significance of the Study

The findings of this research are expected to be relevant theoretically and practically.

1. Theoretically

This study is expected to enrich study about figurative meaning and increase knowledge especially to analysis figurative meaning in song.

2. Practically

- a. For the students, this study can expand knowledge especially in figurative meaning.
- b. For the readers, this study is expected to understand the meaning of song.

- c. For the other researcher, hopefully for students who want to analyze figurative meaning in other song or field, this thesis can be used as their references.

CHAPTER II

REVIEW OF LITERATURE

A. Theoretical Framework

Theories are the most important things to be present in a research, because they can be related to the scientific study itself in order to get the same perception on every variable between the reader and writer. The concept will lead to be a better analysis of the variable because they help the researcher limit the scope of the problem. In addition, the theories will also be useful as the theoretical foundation for the analysis.

1. Semantics

Semantics is the study of meaning communicated through language (Saeed 2009:3). Semantics is the study of the relationships between linguistic forms and entities in the world; that is how words literally connect to things (Yule, 1996:4). According to Kreidler (1998:3), Semantics is the systematic study of meaning, and linguistic semantics is study of how languages organize and express meaning. It means that meaning in linguistic semantics is needed to limit ourselves to the expressions of meanings in a single language. Saeed (2009:3), states that a person's language abilities are based on the knowledge that they have, the speakers of a language have different types of linguistic knowledge, including how to pronounce words, how to construct sentences, and about the meaning of individual words and sentences. Kat'z in Saeed (2009:262) stated that the relationship between a sentence and its meaning is not arbitrary and unitary, in

other words meaning is compositional. According to Keraf (2006:26) meaning is defined as relationship between form and its reference. The term 'meaning' is related with word. Every word is a symbol that refers to meaning. To convert an utterance into meaning, the human mind requires a cognitive framework, made up memories of all the possible meanings that might be available to apply to the particular words in their context. This set of memories will give prominence to the most common or literal meaning, but also suggest reason for attributing different meaning. It will not be easy to interpret language into meaning, people have to look the relationship between language and context in making interpretation.

One of the ways languages changes over time is by speakers shifting the meaning of word to fit new conditions (Saeed 2009:15). People wish to suggest that the word do not means that they might most obviously be thought to mean, that there is a difference between saying and meaning. It means language will develop every time, people using language are more creatively to show their language abilities and reflection of their personality.

Meaning is an opinion or expression that is produced by someone and it can be known by word, phrase or sentence. The meaning of an expression is determined by the meaning of its component parts and the way in which they are combined. Listeners can understand or interpret the meaning of what speaker say by showing how they relate to situation or context. Semantics explain how people communicate meanings with pieces of language, how people amalgamate meanings knowledge of context with linguistic knowledge of semantic in other to convert language into meaning in communication activity.

2. Types of Meaning

According to Saeed (2009:15), there are two types of meaning. They are literal meaning and non-literal meaning are traditionally called figurative. Literal meaning is an original meaning of word, phrase, and sentences. Meanwhile figurative meaning is a departure from the ordinary form of expression in order to produce a greater effect or meaning. Figurative meaning is focused in this study.

2.1. Literal Meaning

Literal meaning refers to words that do not deviate from their defined meaning or words in literal expression denote what they mean according to common or dictionary usage. According to Saeed (2009:8) literal meaning is a context-free element of meaning, isolate the meaning of word from any possible context. It means literal meaning is an original meaning of word, phrase, and sentences, expression or utterance which have literal meaning may be easily interpret because they have the real meaning or limited meaning without making association with something else or symbolic meaning.

The literal meaning is not a special form meaning, everyone can achieve the meaning of literal meaning easily, because literal meaning means exactly what it says.

E.g:

- a. He drives his car very fast
- b. You are not telling me the truth

2.2. Figurative Meaning

Figurative meaning is the language used imaginatively to mean something different from the ordinary meaning (Tarigan:1985). According to Kennedy (1991:584) states figures of speech is departure from the ordinary form of expression or the ordinary course of ideas in order to produce a greater effect. It means figurative language is a way of saying something other than the literal meaning of the word. Literal means exactly what it says; meanwhile figurative means something different from their ordinary meaning in order to emphasize an idea. Figurative meaning used to increase the effect or make language more stylish and interesting.

In traditional analysis word in literal expressions denote what they mean according to common or dictionary usage, while the word in figurative expressions connote they add layers of meaning. People can use language literally or figuratively. According to Keraf (2006:113) in expressing the idea, either the speaker or the writer has different ways. In other word, they might have different style whereas other could give any judgment to their personality, mind and also their capability in using the language. People can use language figuratively in other to get greater effect, to make language more interesting and stylish. There are many kinds of figurative language where in its basic function is always depart from literal meaning to achieve a special effect or meaning.

E.g : Literal meaning

- a. He drives his car very fast.
- b. You are not telling me the truth.

Figurative Meaning

- a. He drives his car like the lightning.
- b. You are telling me a fairy tale.

The sentences above show the quite clear the differences between literal meaning and figurative meaning. The examples of literal meaning and figurative meaning above means the same thing, but figurative meaning using language more creative and stylish in order to achieve special effect of the meaning itself for the listener or reader. The basic distinction between literal meaning and figurative meaning where the speaker speak exact meaning, factually accurate way or the speaker describes something in untrue or impossible feeling in order to achieve special effects or meaning.

People use language figuratively to make beautiful words, to help them make things clearer or to achieve special effect or meaning in their conversation or any literary work. For instance, as a media, song is considered to be an important art form of literary work, and as a source of popular entertainment. In writing song lyrics, songwriter can use figurative meaning in their song lyrics in order to affect the listener to feel the meaning more interesting. Using language figuratively is another way of adding extra dimension of language so that the listener or readers can be interested in our expression.

3. Types of Figurative meaning

There are many types of figurative meaning. Leech (2010:2) in Macrothink Institute's Journal (vol.9, No.3, 2017:1948-5425) has classified

figurative meaning into eight types. They are: personification, simile, metaphor, hyperbole, irony, litotes, metonymy, and oxymoron.

3.1. Personification

Personification consists of giving human characteristics an object. Actually, personification is the transfer of human characteristic to an object, animal, or abstract idea. It makes the animals and the objects talk or behave as humans do. Perrine (1992) defines personification as a way of giving attributes of a human being to an animal, an object, or a concept.

e.g:

- a. The pictures speak to me to not forget my culture.
- b. The stars danced playfully in the moonlit sky.
- c. Life has cheated me.

3.2. Simile

Simile means comparing two different and unlike things in entity while holding some similarities in some attributes. A simile is a brief comparison, usually introduced by “like” or “as” (Kane, 1988:296). Bentley (1972) says that simile is the comparison of two objects, which are totally unlike but possess some features that are common in both.

e.g:

- a. A day without you like a tear without rain.
- b. We wear this necklace as a symbol of our brotherhood.
- c. She was as sweet as honey.

3.3. Metaphor

A metaphor is a figure of speech in which is an implicit comparison in which two unlike objects are compared by identifying or substituting one with other. It is stated that a figure of speech which makes a comparison between two seemingly unlike things is called Metaphor (Macmillan, 1987:702). It can be stated that a metaphor is figure of speech in which a word or phrase is taken out of its usual setting and placed with another word to suggest a likeness. It is made more vivid by transferring to it the name or attributes of some other objects. (Goatly, 1997:8) states that metaphor occurs when a unit of discourse is used to refer unconventionally to an object, process or concept, or colligates in an unconventional way. According to Bentley (1972) metaphor is a comparison that does not use words such as “like” and “as” but identifies one object with another.

e.g:

- a. With great power comes great responsibility.
- a. The pain in your eyes is the knife in my heart.
- b. Time is money.

3.4. Hyperbole

A hyperbole is a figure of speech in which the author makes an obvious exaggeration to create a rhetorical effect and deforms facts by making them appear much bigger than they are if looked at objectively. As Perrine (1992) says, it is an overstatement that is in the service of truth. It is used to create humour and sensational effect to make idea more manipulative hence exploiting the listener.

As in other figurative languages, the words do not literally mean what they say and the reader needs to interpret the author's intended meaning.

e.g:

- a. I waited in line for centuries.
- b. If I can't buy new game, I will die.
- c. I will catch the falling stars.

3.5. Irony

Irony consists of using words in a sense very different from their usual meaning (S. Kane, 1988:313). Irony is the use of words to convey the opposite of their literal meaning; a statement or situation where the meaning is contradicted by the appearance or presentation of the idea. Irony can divide into soft irony and hard irony, soft irony usually use as humor and hard irony usually use as sarcastic.

e.g:

- a. When you sing, your voice is so good, it makes me want to shut my ears when you sing a song.
- b. You wake up too early, it is still eleven o'clock.
- c. Oh great! Now you have broken my new camera.

3.6. Litotes

Litotes is a type of figurative meaning, it is almost the opposite of hyperbole or usually the speaker make more soft word. It consisting of an understatement and usually known as a negative hyperbole.

e.g:

- a. This book is not too bad.

- b. The man is not thin.
- c. It is no ordinary city.

3.7. Metonymy

According to Dale in Tarigan (1985:139) stated that metonymy is comes from Greeks word which is *meta* means switch and *onym* means name. Metonymy is a figures of speech where a name of one thing is replaced with the name of something that is closely associated with it. A name transfer takes place to demonstrate an association of a part or how two things are associated in some way. This allow the reader to recognize similarities or common features among terms.

e.g:

- a. He has Ardath in his bag (Ardath means cigarette).
- b. My sister always drink Aqua (Aqua means water)
- c. The White House - in place of the President or others who work there.

3.8. Oxymoron

An oxymoron is a figures of speech that aligns the elements that seem contraordinary. Oxymoron is a paradoxical combination of words or expressions with opposite, that is more or less straightforwardly antonymic senses (Alm-Arvius, 2003:134).

e.g:

- a. Beautifully painful.
- b. Happy sad.
- c. Passive aggressive.

4. Mandailingnese Songs

Mandailingnese song is a vernacular song from Mandailing, North Sumatra, Indonesia. Commonly Mandailing songs tell about lives and something that usually happen to human. Mandailing songs also expresses a lot of feeling such as sorrow, love, disappointment, etc. Most of the expression used the figures of speech so that sometimes difficult to understand the meaning of song lyrics. The figurative meaning in Mandailingnese songs make the utterance comprehensive because the lead the listeners to a wider understanding.

Mandailingnese song originally formed from a foem, for example to customary event, for the weddings, or certain events and developed into song that contain about anything. Mandailingnese songs known is a melachonic song both in sad or happy. There are some Mandailingnese songs written by famous authors:

1. Sampuraga (by Bahraini Lubis/ Odang)
2. Rere Mana Rere (by Bahraini Lubis/ Odang)
3. Marudan Marlasniari (by Hj. Farida Matondang)
4. Ringgit Tu Rupiah (by Top Simamora)
5. Mandapotkon Sarjanaku (by Top simamora)
6. Marsarak Mardongan (by Tamsor Efendy Nasution)
7. Tor Tu Rura (by Armadan Sinaga)
8. Tapor-Tapor Ni Batu (by Mas Putra)
9. Bulung Ni Simangarata (by Top Simamora)
10. Takdir (by Mas Putra)
11. Tangis Ni Ranto batam (by Top Simamora)

12. Rimbus Jadi Saksi (by Mas Putra)

13. Tondiku (by Mas Putra)

Every song and also mandailingnese song has two meaning, literal meaning and figurative meaning. It is concerned to the meaning of unfamiliar word in which has several meaning. Figures of speech are an effective way to make the abstract concrete. Figurative meaning usually uses of speech. In Mandailingnese songs the figurative meaning usually the word that are rarely use in daily conversation.

As well as in song, figurative meaning in Mandailingnese songs is also to beauty the song. It is a tool for the songwriter to visualize his/ her mind through the song in order to make it more interesting.

4.1. Mandailingnese

According to the stories of the people who still live in the midst of society, the origin of the name “Mandailing” comes from the word “Mande Hilang” (in the Minangkabau language) means a lost mother. Other versions say that the name comes from the word “Mandala Holing”, is a government that existed since the 12th century. “Mandala” government border stretching from Portibi Holing in Padang Lawas to Pidoli in Panyabungan, Mandailing Godang.

According to Tamboen’s account (1952) in Nisma Zuri (2017) the mandailing along with other sub-ethnic Batak groups are the descendant of one man by the name of batak, who migrated to the south before the coming of the Portuguese and Dutch colonisation of Sumatera. There they converted to Islam and intermarried with Minangkabau and the Malay peoples. Mandailing society is

patriarchal, employing family names, or marga. The well known marga in Mandailing are: Lubis, Nasution, Siregar, Hasibuan, Harahap, Dalimunthe (originally from Munthe), Matondang, Rangkuti, Parinduri, Pulungan, Rambe, Daulae(y), Pohan, Batubara (not the confused with the Batu Bara people from the east to coast of Sumatera), Barus and Hutajulu.

Mandailing is the name of region Luat Mandailing, which is now almost in Mandailing Natal Regency in North Sumatera. The first group who came to this region were the Lubis and Nasution, later followed by Siregar, Harahap and so forth Nasution and Lubis are the biggest groups in Mandailing clan. While other group, such as Pulungan, Harahap, Matondang, rangkuti, and others are the smaller groups of Luat Mandailing. Harahap and Siregar dwell almost in Luat Angkola, which now belongs to South Tapanuli Regency, situated between regency and North Tapanuli Regency.

The Mandailing people are also known as the great travelers as more and more of the Mandailings are migrating to the various regions in the country as well as around the world. Many of the Mandailings are playing the important roles of the nation. The Indonesian government considered the Mandailings as one of the main tribes in the country. Many Mandailing keep detailed family tree record as it has become the family tradition. It is reported that 98% of the Mandailing ethnic group are Muslim. There are approximately more than one hundred thousand Mandailing in Malaysia are visiting their ancestors in Mandailing Regency in Indonesia as it has been a tradition to keep the brotherhood and strong bond of unity among the Mandailings.

The Mandailing are very rich in language when they have good or smooth sound. Therefore, the Mandailing are well known as the smooth people. The Mandailing classic of daun ubi tumbuk or mashed tapioca leaves, lush with bunga kantan, lemongrass, and coconut milk flavour is the most famous food among the Mandailing. They have a traditional ensemble of drums called "Gordang Sambilan".

4.2. Song

A song is a short piece of music with words that are sung. The words in a song are called lyrics that may consist of an intro, verses, choruses, bridges and a coda. Lyric derives from the Greek word for a song sung by the lyre, "lyrikos" and came to be used for the "words of a song" (Douglas, 2012). Song is easily found in daily life because song is universal. It is very familiar to human life because song is a way of people to express their feeling about something.

Song is life itself; it can give us happy feeling, peace, delight, sad feeling, and fun. When someone feel sad, it can help him or her be calmer, and when someone feel happy, it can be his companion to make his or her life more interesting.

Song is heart voice; almost every moment human could hear strains of the song. Especially, nowadays there are many hands of young and talented singers to make the rise of the song. We often hear songs about love or meaningful lyrics of songs like teenagers because the actors of young people who are always in conflict with love. Song also common language, with songs we can communicate with each other.

Song is very familiar in human life. There many ways that human to sing the song, that is when they want their sadness or happiest of their feeling about something. Song is a musical composition usually sung by solo singer, duet, vocal group, and group band.

B. Relevant of the Studies

1. *Hutajulu, Ruth Stevy 2012. Faculty of Languages and Arts. State University of Medan.* This study deals with the description of figurative language in Mata Najwa Talk Show's notes. The objectives of the study are to describe types of figurative language that used in Mata Najwa Talk Show's notes, to find the dominant types of figurative language that used in Mata Najwa Talk Show's notes. The data are the notes of Mata Najwa Talk Show that were collected from 15 shows of *The Year-End Record* during 2011 that has been selected by Mata Najwa Talk Show. These data were analyzed by identifying and classifying the figurative language, then displaying the result in the table and also by explaining the meaning of the dominant figurative language that has been found. Then these figurative language are described in details. It was found that there are eleven types of figurative language which used; They are Simile 4,41%, Metaphor 14,58%, Metonymy 2,03%, Synecdoche 3,39%, Personification 8,14%, Hyperbole 19,32%, Apostrophe 1,69%, Allegory 4,75%, Paradox 2,03%, Understatement 11,19%, and Irony 28,47%. Based on the analysis above, Irony becomes the dominant type of figurative language that used in Mata Najwa Talk Show's notes. It means that most of notes of Najwa Shihab on Mata Najwa Talk Show contains about insinuation to an object or circumstances.

2. *Simamora, Cahaya Lisdawati. 2014. Faculty of Language and Arts. State University of Medan.* This study deals with the figurative meaning in Adele's song lyrics. The objectives of the study were to find types of figurative meaning, to find the most dominant type of figurative meaning and to explain the occurrence of the most dominant type figurative meaning in Adele's song lyrics. The data were obtained by conducting descriptive qualitative design. There were fifteen songs from "21 Album", and the data were classified into seven types of figurative meaning such as personification, simile, hyperbole, metaphor, irony, symbol and antithesis. The result of the study, there were personification (15,62 %), simile (21,87 %), hyperbole (34,4 %), metaphor (18,75 %), irony (3,12 %), symbol (3,12%), and antithesis (3,12 %). In this study, the most dominant type of figurative meaning was hyperbole (34,4 %). It was use hyperbole in the song lyrics to beautify or refine the language and make the lyrics more flowery that can interest the listeners to hear the songs.

C. Conceptual Framework

Figurative meaning is language that uses words or expression with a meaning that is different from literal interpretation. Figurative meaning is meaning out of the real meaning or imaginative that encourages our imagination. The meaning of the words is influenced by the words which exist around it in sentence.

Figurative meaning usually used in our daily conversation, and also used in song and that is the reason why the researcher make a research in analyze the figurative meaning used in Mandailingnese songs. Based on that idea, the researcher wants to find the figurative meaning in song. In this case, the researcher chooses some Mandailingnese songs as tool for the researcher finding and searching the figurative meaning in Mandailingnese songs.

The researcher composes the data to the used references whether or not the figurative meaning in Mandailingnese songs same as figurative meaning in English. And then by comprehending the use of figurative meaning, this research is useful as the guidance in studying the use of figurative meaning and the types or the function in more analysis so that it is easier to studying and convey the meaning of figurative language.

CHAPTER III

METHOD OF RESEARCH

A. Research Design

This research was conducted by using descriptive design. This research used qualitative research methods because the sources of data are songs. Nazir (1998:34) states descriptive qualitative method is one which is used to make description of situation, event, or accumulate the basic data. So, this research discusses about figurative meaning which expressed in songs and use this research method to analyze the figurative meaning in Mandailingnese songs.

B. Source of the Data

The source of data in this research obtained from Mandailingnese songs. The analysis focused on figurative meaning in Mandailingnese song lyrics. In this case the researcher chooses thirteen Mandailingnese songs from the famous singer randomly.

C. The Technique of Collecting Data

The techniques for collecting data are:

1. Accessing the website of Mandailingnese song to get the Mandailingnese song lyrics.
2. Transcribing the Mandailingnese song lyrics with writing mode.
3. Identifying figurative meaning used in Mandailingnese songs.

D. The Technique for Analyzing Data

The data will be analyzed by using the following steps:

1. Classifying the figurative meaning used in Mandailingnese songs into its type.
2. Finding the percentage of types of figurative meaning used in Mandailingnese songs.
3. Finding out the figurative meaning most dominantly used in Mandailingnese songs.

CHAPTER IV

DATA ANALYSIS AND FINDINGS

A. Data Collection

The data of this research was collected from Mandailingnese songs. The data of this research were collected and selected from figurative meaning in the lyrics of thirteen Mandailingnese songs by the famous singer randomly. The Mandailingnese songs are entitled:

1. Sampuraga (by Bahraini Lubis/ Odang)
2. Rere Mana Rere (by Bahraini Lubis/ Odang)
3. Marudan Marlasniari (by Hj. Farida Matondang)
4. Ringgit Tu Rupiah (by Top Simamora)
5. Mandapotkon Sarjanaku (by Top simamora)
6. Marsarak Mardongan (by Tamsor Efendy Nasution)
7. Tor Tu Rura (by Armadan Sinaga)
8. Tapor-Tapor Ni Batu (by Mas Putra)
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12. Rimbus Jadi Saksi (by Mas Putra)
13. Tondiku (by Mas Putra)

B. Data Analysis

After collecting data, the data were analyzed based types of figurative meaning. The analysis were conducted to find out the types of figurative meaning used in Mandailingnese songs and to find out the types of figurative Meaning most dominantly used in Mandailingnese songs. The analysis can be seen on the table below:

Note:

P : Personification

S : Simile

Mt : Metaphor

H : Hyperbole

I : Irony

L : Litotes

Mn : Metonymy

O : Oxymoron

Table 4.1

Classification Types of Figurative Meaning in Mandailingnese Songs

No	Figurative Meaning	Types of Figurative Meaning							
		P	S	Mt	H	I	L	Mn	O
	1. Sampuraga								
1	Lungun ni inangmon <i>namar situtu</i>				ü				
2	<i>Marsak merjeng</i> da amang				ü				

	sinuan tunas								
3	Sibukku damang <u>marniang</u> <u>marjinggolu</u>			ü					
4	Pupu marun batuk hodo si <u>ubat lungun</u>			ü					
5	<u>Namanuat</u> amang baya jumomba-jomba			ü					
6	Patakkas <u>simanjojak</u> au amang			ü					
7	Pagayung alang amang ni <u>simangido</u>			ü					
8	<u>Songon</u> labi au mardalan gumapa-gapa		ü						
9	<u>Sipareon</u> kon manetek tu bibir ki atcim			ü					
10	Marapi ni puncak <u>boltok</u> <u>marreuk</u>	ü							
11	Marsak merjeng <u>sibukku</u> <u>mangging</u>			ü					
12	Namalungun amang tu <u>sinuan</u> <u>tunas</u>			ü					
13	Amang <u>tappuk ni pusuk-</u> <u>pusukku</u>			ü					

14	Mardalan pe au amang <i>marunjom-unjom</i>			ü				
15	Dung marsuo hape ho amang <i>mangkunyom</i>			ü				
16	Ate-atekon <i>songon</i> nadi sombom		ü					
17	Pangumbani ni <i>ulu balang</i>						ü	
18	Dilehen Tuhan diho <i>pangajaran</i>			ü				
2. Rere Mana Rere								
19	Rere <i>au baya</i> narere <i>silalat</i> kian disugumurung			ü				
20	Tinggal mabaya <i>bilik</i> <i>podoman</i> sangape <i>paccur</i> <i>paridian</i>			ü				
21	<i>Ilu nimata</i> namar saburan nagiot mengayunkon <i>habujingan</i>			ü				
22	Sannari au giot kehe <i>lakka</i> <i>matobang</i> , <i>namdapotkon jodoh</i> nasian Tuhan			ü				

23	<i>Bulung ait</i> na dungdung na madungdung tu bonana, totop doi baya au <i>maulungung</i>			ü					
3. Marudan Marlasniari									
24	Marudan marlasniari utaon doi amang, manjalaki <i>parabiton mi</i>			ü					
25	Bope na <i>dalan marutang</i> ubaen doi amang, asalkon ma nalalu sikola mi				ü				
26	Manangkok dohot <i>manuan</i> utaon doi amang, mandalani hangoluan on			ü					
27	Bope na <i>maridi hodok</i> utaon doi inang, asalkon ma nalalu sikola mi				ü				
28	Tai dung sannari ho dung <i>magabe</i> , hamipe inda di ingot ko be			ü					
29	Holong ni orang tua imada tu anak na, <i>sadalam ni lautan</i> <i>salembut ni sutera</i>			ü					
4. Ringgit Tu Rupiah									

30	Hepeng Ringgit Lupa ho tu <u>Rupiah</u>							ü	
31	<u>Sambuhu jari</u> doma na mang da hosa				ü				
32	Inda hu harop <u>pancarianmu</u>			ü					
33	Sorami amang <u>gogo ni</u> <u>tondiku</u>	ü							
34	So sombuh ma amang <u>panyakit lungunkon</u> namarpupuon				ü				
35	Husangka baya <u>tua</u>			ü					
36	Hape baya da <u>gora</u>			ü					
5. Mandapotkon Sarjanaku									
37	<u>Manggurereng</u> ho amang tu rura-rura				ü				
38	<u>Ambubu tu ambubu</u> amang pardalananmu				ü				
39	Na lao <u>pajongjongkon</u> au anakkon mon			ü					
40	Unduk-unduk maho inang <u>makkais lokko-lokko i</u>				ü				

41	Inda dong <i>parsilonggoman</i> tu tappar mataniari			ü					
42	Do'a mi mada inang <i>tondi ni</i> <i>sumangotku</i>	ü							
43	Hu ingot do sudena da inang akka <i>sipoda-podamu</i>			ü					
6. Marsarak Mardongan									
44	Ho.. <i>Mataniari pasampe jolo</i> <i>lungunkon</i>	ü							
45	Au di <i>tano doli</i> hape ho anggi di Sidimpuan							ü	
46	Lungun ni roha <i>nada</i> <i>tarhinggo</i>				ü				
47	Sampe au anggi <i>marsak</i> <i>marniang</i>				ü				
48	Hanya <i>jawabmu aek ni mata</i>	ü							
49	<i>Putus ma sude harapanki</i>				ü				
50	<i>Hancurma sude na</i> <i>huharopkon</i>				ü				
7. Tor Tu Rura									
51	Dapot ma caritona ho giot <i>manyunduti</i>			ü					

52	<u>Gotap di tonga dalam</u> baya sude na hu haropkon				ü				
53	<u>Simatobangmu</u> do naso paloasna			ü					
54	Marjanji hita nagiot <u>marripe</u>			ü					
55	Harana au halak <u>nasuada</u>					ü			
56	Ho dohot au baya <u>songon</u> tor tu rura		ü						
57	Kehe maho da dongan tangion hata ni <u>natorasmu</u>			ü					
58	Haholongi ma ia ulang be muba-muba, <u>songondia</u> holong mu baya tarhadop tu au		ü						
8. Tapor-Tapor Ni Batu									
59	Inda husangka <u>manis madu ni</u> <u>kasih sayangku</u>				ü				
60	Marbalos dohot <u>hidangan ni</u> <u>racun serangga</u>			ü					
61	Aek hu minum gabe <u>songon</u> pasir		ü						
62	Hu cubo mangan gabe		ü						

	<i>songon</i> duri								
63	Cinta na hita bina <i>tar songon</i> nipi dohot khayalanku		ü						
64	Hu sangka do cintamu <i>songon</i> intan berlian		ü						
65	Rupana <i>tapor-tapor ni batu</i>			ü					
9. Bulung Ni Simangarata									
66	<i>Tudia pe au mangalakka, tai</i> <i>hangoluan inda maruba</i>				ü				
67	Bulung-bulung ni <i>simangarata</i>			ü					
68	Oh Tuhan tu <i>Ho do</i> <i>pangaduan</i> , tolongma lehen di au dalan	ü							
69	Ma <i>malungun badan giot</i> <i>sonang</i>	ü							
70	Harani ngolukku <i>nasuada</i>						ü		
71	<i>Manjujung ngolu</i> di pangomoan				ü				
10. Takdir									
72	Taraso hancur sudena harapanki, <i>songon</i> na		ü						

	tombom langit tu ambubu ki								
73	Namandokon <u>putus</u> <u>harapanki</u>				ü				
74	<u>Ngot-ngot ni ate-ate nada</u> <u>dong bandingna</u>				ü				
75	Gumonon doma au <u>lusut tu</u> <u>tano on</u>				ü				
11. Tangis Ni Ranto Batam									
76	<u>Mangayup pogos mangalap</u> <u>sonang</u>				ü				
77	Mangharop <u>mataniari ngolu</u>				ü				
78	<u>Manyuruk mangitte</u> <u>parkaccitan</u>				ü				
79	Ho inang <u>pangaduan ni tondi</u>	ü							
80	Pajojor <u>paet ni ngolu-ngolu</u>				ü				
81	<u>Jambatan Bareleng da inang</u> <u>manjadi saksi</u>	ü							
82	<u>Tangis ni ratto Batam</u> au mada jadi saksi	ü							
83	Makkirim pe da au inang tu huta, nangge na lobi <u>paccarian</u>			ü					

12. Rimbus Jadi Saksi								
84	<u>Rimbus ni udani do jadi saksi</u> lungun ni rohakki	ü						
85	Golap pe borngini leng hudalani <u>mangoban lungunki</u>			ü				
86	Mambaen <u>rohaku manjadi tangis</u>	ü						
87	<u>Rimbus ni udan pe jadi saksi</u> rarat ni rohakki	ü						
88	Taraso golap do anggi parnidaanki , <u>songon</u> natombom doda tano sijonjonganki		ü					
89	<u>Sombu ma rohamu</u> mangida au diborngini	ü						
90	<u>Mardongan ilu dohot hancur</u> <u>ni cintakki</u>	ü						
91	Ulang ma nian di rasoi ho <u>ngilu ni bugang harana</u> <u>diputus cintai</u>			ü				
13. Tondiku								
92	Bope <u>hancur langit</u> leng hodo parorot tondiku			ü				

93	<u>Bintang dohot bulan</u> <u>haholongan jadi saksi</u>	ü							
94	Sudena janjimu <u>hu ukir di</u> <u>ate-atekku</u>			ü					
95	<u>Sonja dohot ombun sude</u> <u>mambege hatamu</u>	ü							
96	Saotikpe inda husangka, <u>siloan mata batinmu</u> baen gemerlap ni harto	ü							
97	<u>Ibaratna</u> au sampan ho jelas pandayungna		ü						

Based on the data above, the lyrics included to figurative meaning were found in Mandailingnese songs. The lyrics above distinguish each classifications types of figurative meaning. The researcher determines each types of figurative meaning found in Mandailingnese songs as follows:

1. Personification

There were 18 data found in Mandailingnese songs, they are:

- a. Marapi ni puncak boltok marreuk included a personification. The use of figurative meaning in the lyric is indicated by word *boltok marreuk* that means stomach screaming, like a human character. But the real meaning is hungry.

- b. Sorami amang *gogo ni tondiku* included a personification. The use of figurative meaning in the lyric is indicated by word *gogo ni tondiku* that means the power of my soul.
- c. Do'a mi mada inang *tondi ni sumangotku* included a personification. The use of figurative meaning in the lyric is indicated by word *tondi ni sumangotku* that means the soul of my sprit.
- d. Ho..*Mataniari pasampe jolo lungunkon* included a personification. The use of figurative meaning in the lyric is indicated by word *Mataniari pasampe jolo lungunkon* that means the sun telling my longing.
- e. Hanya *jawabmu aek ni mata* included a personification. The use of figurative meaning in the lyric is indicated by word *jawabmu aek ni mata* that means your tears answer.
- f. *Oh Tuhan tu Ho do pangaduan*, tolongma lehen di au dalam included a personification. The use of figurative meaning in the lyric is indicated by word *oh Tuhan tu Ho do pangaduan* that means oh God, you is the denunciation.
- g. Ma *malungun badan giot sonang* included a personification. The use of figurative meaning in the lyric is indicated by word *malungun badan giot sonang* that means the body longing of happiness.
- h. Ho inang *pangaduan ni tondi* included a personification. The use of figurative meaning in the lyric is indicated by word *pangaduan ni tondi* that means the denunciation of the soul.

- i. Jembatan Bareleng da inang manjadi saksi included a personification. That means Bareleng's bridge be witness.
- j. Tangis ni ratto Batam au mada jadi saksi included a personification. The use of figurative meaning in the lyric is indicated by word tangis ni ratto Batam that means the crying of Batam town.
- k. Rimbus ni udani do jadi saksi lungun ni rohakki included a personification. The use of figurative meaning in the lyric is indicated by word rimbus ni udani do jadi saksi that means the drizzle be witness.
- l. Mambaen rohaku manjadi tangis included a personification. The use of figurative meaning in the lyric is indicated by word rohaku manjadi tangis that means my heart be crying.
- m. Sombu ma rohamu mangida au diborngini included a personification. The use of figurative meaning in the lyric is indicated by word sombu ma rohamu that means your heart heal after you look me.
- n. Mardongan ilu dohot hancur ni cintakki included a personification. That means be friends with tears and the broken of my love
- o. Bintang dohot bulan haholongan jadi saksi included a personification. That means star and moon be witness.
- p. Sonja dohot ombun sude mambege hatamu included a personification. That means the twilight and all dew listen when you talk
- q. Saotikpe inda husangka, siloan mata batinmu baen gemerlap ni harto included a personification. The use of figurative meaning in the lyric is

indicated by word *siloan mata batinmu* that means the blind of eye your heart.

2. Simile

There were 11 data found in Mandailingnese songs, they are:

- a. *Songon* labi au mardalan gumapa-gapa included a simile. The use of figurative meaning in the lyric is indicated by word *songon* or like. The meaning of the lyric is I am like a turtle that walking slowly.
- b. Ate-atekkon *songon* nadi sombom included a simile. The use of figurative meaning in the lyric is indicated by word *songon* or like. The meaning of the lyric is my heart like burned.
- c. Ho dohot au baya *songon* tor tu rura included a simile. The use of figurative meaning in the lyric is indicated by word *songon* or like. The meaning of the lyric is you and me like hill and river.
- d. Haholongi ma ia ulang be muba-muba, *songondia* holong mu baya tarhadop tu au included a simile. The use of figurative meaning in the lyric is indicated by word *songon* or like. The meaning of the lyric is love his like you love me.
- e. Aek hu minum gabe *songon* pasir included a simile. The use of figurative meaning in the lyric is indicated by word *songon* or like. The meaning of the lyric is I drink water like sand.
- f. Hu cubo mangan gabe *songon* duri included a simile. The use of figurative meaning in the lyric is indicated by word *songon* or like. The meaning of the lyric is I eating like thorn.

- g. Cinta na hita bina tarsongon nipi dohot khayalanku included a simile. The use of figurative meaning in the lyric is indicated by word songon or like. The meaning of the lyric is our love like a dream and imagination.
- h. Hu sangka do cintamu songon intan berlian included a simile. The use of figurative meaning in the lyric is indicated by word songon or like. The meaning of the lyric is I think your love like a polished diamon.

3. Metaphor

There were 30 data found in Mandailingnese songs, for example :

- a. Namanuat amang baya jumomba-jomba included a metaphor. The use of figurative meaning in the lyric is indicated by word namanuat that means descend.
- b. Patakkas simanjojak au amang included a metaphor. The use of figurative meaning in the lyric is indicated by word simanjojak that means the foot.
- c. Pagayung alang amang ni simangido included a metaphor. The use of figurative meaning in the lyric is indicated by word simangido that means the hand.
- d. Sipareon kon manetek tu bibir ki atcim included a metaphor. The use of figurative meaning in the lyric is indicated by word sipareon that means the tears.
- e. Namalungun amang tu sinuan tunas included a metaphor. The use of figurative meaning in the lyric is indicated by word sinuan tunas that means a son.

- f. Amang tappuk ni pusuk-pusukku included a metaphor. The use of figurative meaning in the lyric is indicated by word tappuk ni pusuk-pusukku that means my everything and a son is everything for the parent.
- g. Dilehen Tuhan diho pangajaran included a metaphor. The use of figurative meaning in the lyric is indicated by word pangajaran that means punishment.
- h. Rere au baya narere silalat kian disugumurung included a metaphor. The use of figurative meaning in the lyric indicated by word au baya compare with silalat to show bride's sadness same like a *leaf* the older the age of the leaf, it will locate on high place. While a girl also if she is getting older, a girl will move to a higher step namely marriage.
- i. Tinggal mabaya bilik podoman sangape paccur paridian included a metaphor. The use of figurative meaning in the lyric indicated by word bilik podoman and paccur paridian metaphorically implies to one meaning which is *bride's house*. These two words aim to show the bride's sadness and fear about the one step in marriage. She has to enter a new house and a comfortable home that she already has.
- j. Ilu nimata namar saburan nagiot mengayunkon habujingan included a metaphor. The use of figurative meaning in the lyric indicated by word ilu nimata and habujingan. *Ilu nimata* is a noun which means a drop of clear saline fluid secreted by the lacrimal gland and diffused between the eye and eyelids to moisten the parts and facilitate their motion, it compares habujingan is a noun means virginity. Metaphorically, *ilu*

which is dropped from eyes represents the virginity of a girl who will unvirgin after marriage.

- k. Sannari au giot kehe lakka matobang, namdapotkon jodoh nasian Tuhan included a metaphor. The use of figurative meaning in the lyric above is indicated by word *lakka matobang* and *namdapotkon jodoh*. Comparing both of these words in metaphor, they have same meaning which is a marriage.
- l. Bulung ait na dungdung na madungdung tu bonana, totop doi baya au maulungung included a metaphor. The use of figurative meaning in the lyric indicated by word *bulung ait* and *au*. The word *Bulung ait* is a noun which means one of the flat and typically green parts of a plant that grow from a stem or twig. *Au* used as the subject of a pronoun refers to the person. While in metaphor, these two words mean the bride.
- m. Marudan marlasniari utaon doi amang, manjalaki parabitoonmi included a metaphor. The use of figurative meaning in the lyric is indicated by word parabitoonmi that means money for buy clothes.
- n. Manangkok dohot manuan utaon doi amang, mandalani hangoluan on included a metaphor. The use of figurative meaning in the lyric is indicated by word manuan that means descend.
- o. Tai dung sannari ho dung magabe included a metaphor. The use of figurative meaning in the lyric is indicated by word magabe that means be wealthy.

- p. Holong ni orang tua imada tu anak na, sadalam ni lautan salembut ni sutera included a metaphor. The use of figurative meaning in the lyric is indicated by word sadalam ni lautan salembut ni sutera that means the love that can not to describing.

4. Hyperbole

There were 33 data found in Mandailingnese songs, for example:

- a. Lungun ni inangmon namar situtu included a hyperbole. The use of figurative meaning in the lyric is indicated by word namar situtu so the sentence impressed so exaggerate. *Namar situtu* means a worry persistently.
- b. Marsak merjeng da amang sinuan tunas included a hyperbole. The use of figurative meaning in the lyric is indicated by word marsak merjeng that means despondent.
- c. Sibukku damang marniang marjinggolu included a hyperbole. The use of figurative meaning in the lyric is indicated by word marniang marjinggolu that means thin emaciated.
- d. Pupu marun batuk hodo si ubat lungun included a hyperbole. The use of figurative meaning in the lyric is indicated by word ubat lungun that means the longing drugs.
- e. Mardalan pe au amang marunjom-unjom included a hyperbole. The use of figurative meaning in the lyric is indicated by word marunjom-unjom that means fall head first happen again.

- f. Dung marsuo hape ho amang mangkunyom included a hyperbole. The use of figurative meaning in the lyric is indicated by word mangkunyom that means grumble.
- g. Bope na dalan marutang ubaen doi amang, asalkon ma nalalu sikola mi included a hyperbole. The use of figurative meaning in the lyric is indicated by word dalan marutang that means borrowing money.
- h. Bope na maridi hodok utaon doi inang, asalkon ma nalalu sikola mi included a hyperbole. The use of figurative meaning in the lyric is indicated by word maridi hodok that means bathe perspiration the real meaning is hard work.
- i. Sambuhu jari doma na mang da hosa included a hyperbole. The use of figurative meaning in the lyric is indicated by word sambuhu jari. The meaning of the lyric is the breath left a tip of finger.
- j. So sombuh ma amang panyakit lungunkon namarpupuon included a hyperbole. The use of figurative meaning in the lyric is indicated by word panyakit lungunkon that means disease longing.
- k. Manggurereng ho amang tu rura-rura included a hyperbole. The use of figurative meaning in the lyric is indicated by word manggurereng that means swim but in real meaning manggurereng is walking
- l. Ambubu tu ambubu amang pardalananmu included a hyperbole. The use of figurative meaning in the lyric is indicated by word ambubu tu ambubu that means fontanel to fontanel your journey.

- m. Unduk-unduk maho inang makkais lokko-lokko included a hyperbole. The use of figurative meaning in the lyric is indicated by word makkais lokko-lokko that means slosh of muddy or the real meaning is plant on rice
- n. Lungun ni roha nada tarhinggo included a hyperbole. The use of figurative meaning in the lyric indicated by word nada tarhinggo that means not implicity. The meaning of the lyric is the very longing
- o. Sampe au anggi marsak marniang included a hyperbole. The use of figurative meaning in the lyric indicated by word marsak marniang that means worry persistently.

5. Litotes

There were 2 data found in Mandailingnese songs, they are :

- a. Harana au halak nasuada included a litotes. The use of figurative meaning in the lyric is indicated by word nasuada that means the people that not have abundance.
- b. Harani ngolukku nasuada included a litotes. The use of figurative meaning in the lyric is indicated by word nasuada that means the people that not have abundance.

6. Metonymy

There were 3 data found in Mandailingnese songs, they are :

- a. Pangumbani ni ulu balang included a metonymy. The use of figurative meaning in the lyric indicated by word ulu balang. *Ulu balang* refers to soldier guards.

- b. Hepeng Ringgit lupa ho tu Rupiah included a metonymy. The use of figurative meaning in the lyric indicated by word Rupiah. Rupiah refers to Indonesian country.
- c. Au di tano doli hape ho anggi di Sidimpuan included a metonymy. The use of figurative meaning in the lyric indicated by word tano doli. Tano doli refers to Medan town.

Table 4.2

The Percentage the Types of Figurative Meaning in Mandailingnese Songs

No	Songs	Types of Figurative Meaning							
		P	S	Mt	H	I	L	Mn	O
1	Sampuraga	1	2	7	7	0	0	1	0
2	Rere Mana Rere	0	0	5	0	0	0	0	0
3	Marudan Marlasniari	0	0	4	2	0	0	0	0
4	Ringgit Tu Rupiah	1	0	3	2	0	0	1	0
5	Mandapotkon Sarjanaku	1	0	3	3	0	0	0	0
6	Marsarak Mardongan	2	0	0	4	0	0	1	0
7	Tor Tu Rura	0	2	4	1	0	1	0	0
8	Tapor-Tapor Ni Batu	0	4	2	1	0	0	0	0

9	Bulung Ni Simangarata	2	0	1	2	0	1	0	0
10	Takdir	0	1	0	3	0	0	0	0
11	Tangis Ni Ranto batam	3	0	1	4	0	0	0	0
12	Rimbus Jadi Saksi	5	1	0	2	0	0	0	0
13	Tondiku	3	1	0	2	0	0	0	0
Total		18	11	30	33	0	2	3	0
		97							

The data above shows that there were 97 figurative meaning in Mandailingnese songs. From the those findings, percentage of each types of figurative meaning in Mandailingnese songs can be taking by using the formula:

$$X = \frac{F}{N} \times 100\% \text{ (Research Methodology)}$$

Table 4.3

The Percentage of Figurative Meaning in Mandailingnese songs

No	Types of Figurative Meaning	Total	Percentage
1	Personification	18	18,55%
2	Simile	11	11,34%
3	Metaphor	30	30,92%
4	Hyperbole	33	34,02%

5	Irony	0	0%
6	Litotes	2	2,07%
7	Metonymy	3	3,1%
8	Oxymoron	0	0%
Total		97	100%

C. Research Findings

After analyzing all the data of figurative meaning in Mandailingnese songs findings were:

1. There were six types of figurative meaning found in thirteen Mandailingnese songs, there were personification 18 (18,55%), simile 11 (11,34%), metaphor 30 (30,92%), hyperbole 33 (34,02%), litotes 2 (2,07%), and metonymy 3 (3,1%).
2. The types of figurative meaning most dominantly used in thirteen Mandailingnese songs there were hyperbole 33 (34,02%).

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

A. Conclusions

Having analyzed the data, the conclusions are:

1. There were six types of figurative meaning found in thirteen Mandailingnese songs, there were personification 18 (18,55%), simile 11 (11,34%), metaphor 30 (30,92%), hyperbole 33 (34,02%), litotes 2(2,07%) and metonymy 3 (3,1%).
2. Based on the analysis, the researcher found the types of figurative meaning most dominantly used in thirteen Mandailingnese songs there were hyperbole 33 (34,02%).

B. Suggestion

After conducting this research, the researcher would like to give some suggestions which is offered as the following:

1. The English students especially for the student that want to learning part of literary works like song, should know and understand the figurative meaning used in every songs. Understanding figurative meaning to get the real meaning and provide information about the figurative meaning in the songs and it can make enjoy when listening a song.

2. For the readers who want to know about figurative meaning, this research hopefully can add their acknowledge about figurative meaning especially figurative meaning in song.

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