

FIGURATIVE LANGUAGE IN THE POEM *MENGGAPAI IMPIAN* BY NI NENGGAH RESTARI

***Shiva Dermawan Putra¹, Tatan Tawami²**

Program Studi Sastra Inggris, Fakultas Ilmu Budaya, Universitas Komputer Indonesia,
Jl. Dipati Ukur 112-116, Bandung, Indonesia
shiva.63720030@mahasiswa.unikom.ac.id

ABSTRACT

This study is significant as it aims to discover the meaning behind the figurative language used in the poem “Menggapai Impian” by Ni Nengah Restari. Figurative language, which includes simile, metaphor, personification, hyperbole, alliteration, and metonymy, is used in the analysis as it is commonly found in literature. The data for this study was taken from an E-book named ‘Goresan Pena (Antologi Puisi Pendidikan)’ by Ni Nengah Restari, dkk 2020. The study reveals that hyperbole is the poem’s most frequently used figurative language, followed by personification and metaphor, then Metonymy and Alliteration. By analyzing figurative language in the poem “Menggapai Impian” by Ni Nengah Restari, it enhances the reader’s appreciation and understanding of the poem’s depth and meaning of this poem

Keywords: Figurative language, Poem, Ni Nengah Restari

INTRODUCTION

Language, including grammar and vocabulary, is essential in our communication. Without languages, humans cannot express themselves or communicate with each other. According to (Tseng, 2018) Language is a tool for conveying ideas or feelings by using agreed signs, sounds, gestures, or signs which contain understandable meanings. According to from the definition, language includes everything that is used as a means of communication, both in the form of verbal and non-verbal signs. Non-verbal signs which include the sound of a bell, car bell, morse, and gestures.

One such way of communicating is through poems. Poems According to Waluyo (Dani, 2013:9), poetry is a literary work with a language that is condensed, shortened, and given rhyme with a cohesive sound and the choice of figurative (imaginative) words. Poetry according to (Pitaloka and Sundari, 2020) Poetry is a verbal art form that uses language to string together words with a certain power and beauty. Thus, creating a profound and captivating aesthetic experience for the reader. One such poem is “Menggapai Impian” by Ni Nengah Restari, which can be found in an E-book named “Goresan Pena (Antologi Puisi Pendidikan)” by Ni Nengah Restari, dkk 2020.

Semantics is the study of linguistic meaning. Kate Kearns's book Semantics (2017:1) deals with words' literal meaning and how they are combined. This is taken together from the core of meaning or the starting point from which the whole meaning of a particular utterance is constructed.

Figurative language uses words deviating from conventionally accepted definitions to convey a more complex meaning or a heightened effect. Perrine (1988:565) states that figurative language cannot be taken literally and cannot say something other than ordinary ways or say one thing and mean another. Principally, figurative language is

one of the sub-theory of semantics. Words and formulations with expanded or transferred meanings are central to figurative language (C. Alm-Arvius:2003). There are 16 types of Figurative language, but in this research, it is only used the most common figurative language found in the literature.

First of all is the simile. A simile is a comparison that says one thing is the same as the other thing. The simile used words *like as, similar to, resembles, than, seem, or appears*. For example, "Her lips parted like a ripe red pomegranate" (Keraf, 1986:138); the word *like* compares *lip* to *pomegranate*.

Next is Metaphor, a metaphor that compares two things, almost similar to Simile. The difference is that the metaphor did not use "*like*" or "*as*." For example, "That person is a scoundrel (Keraf, 1986:136). From the example, a person is compared to a crocodile, although the person is not a crocodile. It describes a man who likes to flirt with a woman.

Then, personification. Personification means giving human characteristics to nonhuman or abstract things. For example, "Looks like the sun is mad at me today." From the example, there is no way that the sun, an inanimate object, could get mad. The phrase "the sun is mad at me today" describes the sun giving off more heat today.

Then, Hyperbole. Hyperbole is an obvious and deliberate exaggeration, an extravagant statement. Hyperbole is a figure of speech that is not intended to be taken but can abundantly express something (Harry, 1976:138). For example, "I'm so hungry I could eat a horse" from the example it could be seen as an exaggeration that emphasizes extreme hunger, not eating a horse.

After that, Alliteration. Alliteration is the repetition of the same consonant sound at the start of one or more words near one another. For example, "The babble of babies brings joy to my ears." The examples show that the same consonant sound of 'b' is used as a repetition in the sentences.

Finally, Metonymy. Metonymy is a figurative language that refers to a thing by the name of something associated with it. For example, "a hired gun." From the examples, "a hired gun" did not mean hiring a gun. The real meaning refers to a person associated with the weapon, an assassin.

Ni Nengah Restari is a teacher who works at SDN 1 Sandik, Batulayar District, West Lombok. She and many other teachers made a book about poem anthology. The book is compiled under Goresan Pena (Antologi Puisi Pendidikan). The book contains several works of poetry by teachers with an education theme. The book that she made with many other teachers is a creative idea from teachers who are members of the innovative teacher community so that it can be a motivation in creating works by all teachers, both those who are members of the community and other teachers.

Restari's poem "Menggapai Impian" is a great example of how figurative language can be used to convey complex emotional journeys. The poem explores the challenges and triumphs of pursuing dreams, using various types of figurative language to evoke emotions that impart deeper meanings in the poem. Through Figurative Language, the poem illustrates the resilience and sincerity required to achieve one's aspirations.

The poem "Menggapai Impian" by Ni Nengah Restari is a work that utilizes various types of figurative language to illustrate the journey of pursuing dreams with resilience and sincerity. Thus, the researcher chooses the topic "Figurative Language in the poem "Menggapai Impian" by Ni Nengah Restari" as it could unearth more rich and expressive meanings that were hidden in the poem using figurative language to convey deeper meanings, evoke emotions, and create vivid imagery in their works.

The researcher analyzes the poem “Menggapai Impian” by Ni Nengah Restari with Semantics theory, as well as using Figurative Language for the sub-theory of Semantics features. There has been previous research on Figurative Language in literature. To finish this research, the researcher has reviewed previous studies about Figurative Languages.

Dinda Nafisa, Herlyna, and Sri Marleni (2024) explores Figurative Languages in Taylor Swift’s song “All Too Well (10 Minutes Version).” With an emphasis on Personification and Simile Figurative Language. According to the result of the analysis, the writer found that the song's figurative language, which draws on personification and simile, creates an effective tool for portraying the story's deep and sensitive emotions, such as sense of loss, emptiness, and sadness.

Ratna Yuri. A and Rusdi Noor Rosa (2024) which explores types of Figurative Languages used in internet advertisement. According to the result of the analysis, the research only focuses on four types of Figurative Languages which is Personification, Metaphor, Hyperbole, and Simile. The researcher results found that Personification is the type of Figurative Language most often used in advertisements for both men (50%) and women (44%).

Radna Tulus Wibisono and Pratomo Widodo (2019) which explores many types of Figurative Language in online short story that was posted on The Jakarta Post. According to the result of the analysis, The writer found some types of figurative language in the short story; The Figurative Language that were found by the writer are personification, simile, symbol, and onomatopoeia. The writer results found that Personification is one of types of figurative language mostly found in the short story posted on online Jakarta Post.

Esa Khairunnisa and Iskandar (2022) which explores the Figurative Languages used in Robert Frost’s selected poems which is Into My Own, Stars, Reluctance, The Vantage Point, and A Prayer in Spring. According to the result of the analysis, it is found the types of figurative languages found in the poems were simile, personification, apostrophe, synecdoche, metonymy, symbol, hyperbole, and understatement. The results that it is found in the poems most commonly used Figurative Language is personification. It is found the hidden messages from figurative languages in the poems are: fight our fear of success, what we get is what we do, God is all-wise, nature can heal us, and ask God for everything.

Nurhaida and Leni Marlina (2017) which explores types of Figurative Languages used in opinion column of online Padang Ekspres Newspaper. The writer focuses on this online newspaper because the writer found many hidden Figurative Languages inside the online newspaper column. According to the result of the analysis, the writer found as many as 100 words / phrases that were categorized into figurative languages. From that 100 data, the writer found metaphor as many as 66, 25 phrases which belongs to Figurative Languages of simile, and 9 pieces of Personification. From these results the writer conclude that the style of the dominant language that were found in the newspapers Padang Express Online is metaphor and the most dominant meaning is positive meaning.

Based from the previous studies above indicates that there are various types of Figurative Language were used as the focus of previous studies. The focus of the study is what distinguish it from the other studies. The focus of this studies that the researcher will be analyzing is most common found Figurative Language in a poem “Menggapai Impian” by Ni Nengah Restari.

METHODS

In this study, the researcher uses the descriptive qualitative method. According to Creswell, qualitative research entails several significant activities, including the formulation of questions and processes, the collection of particular data from participants, the inductive analysis of data ranging from specific to broad themes, and the interpretation of the significance of the data (Fadhila & Juanda, 2023).

The data in this study were collected from a poem in an E-book by Ni Nengah Restari, dkk. Published in 2020. The steps taken in collecting data are as follows. First, the researcher surveyed available literature and anthologies online to find suitable poems. Next, it is found a suitable poem from the E-book “Goresan Pena: Antologi Puisi Pendidikan,” dkk. Because the poem has an easy to understand figurative language that the researcher could analyze into. Then, the researcher picks the first poem from the E-book named “Menggapai Impian” by Ni Nengah Restari. Lastly, the researcher collects and analyzes figurative language in each line of the poem.

The data used in this research article came from an E-book named “Goresan Pena: Antologi Puisi Pendidikan” by Ni Nengah Restari, dkk. The book is an anthology of poems written by teachers of the creative teacher community. The teachers made this anthology of poems a motivation to create works by all teachers, both community members and other teachers.

RESULTS

In this analysis, it is identified the most common figurative language found in the literature, which is Simile, Metaphor, Personification, Hyperbole, Alliteration, and Metonymy in the poem “Menggapai Impian” by Ni Nengah Restari. In the poem “Menggapai Impian” by Ni Nengah Restari, there are 12 lines total that the researcher analyzed in this study, as four lines of Hyperbole, three lines of Personification, three lines of Metaphor, 1 line of Metonymy, and 1 line of Alliteration. The lines of the poem are classified in the table below.

Table 1. Figurative Language: Hyperbole

No.	Poem's Line	Poem's Translation	Line
1	Sejuta harapan kurengkuh	A million hopes I embrace	5
2	Laksa rintangan kutempuh	Thousands of obstacles I overcome	6
3	Laksa menuju kemenangan	Thousands towards victory	7
4	Bawa berkah yang berlimpah	Bringing an abundant of blessings	12

Table 2. Figurative Language: Personification

No.	Poem's Line	Poem's Translation	Line
1	Senyum Terukir tipis	A thin smile is etched	1
2	Menghias bibir yang manis	Adorning sweet lips	2
3	Riang gembira jalan hidup	Joy and happiness on life's path	9

Table 3. Figurative Language: Metaphor

No.	Poem's Line	Poem's Translation	Line
1	Langkah demi langkah berpijak	Carefully step by step	3
2	Mengejar angan yang bijak	Pursuing a wise goal	4
3	Menggapai impian	Reaching for dreams	8

Table 4. Figurative Language: Metonymy

Poem's Line	Poem's Translation	Line
Hati ikhlas bahagia datang	A sincere heart brings happiness	10

Table 5. Figurative Language: Alliteration

Poem's Line	Poem's Translation	Line
Perjuangan dan doa penuh ikhlas	Struggles and prayers filled with sincerity	10

DISCUSSION

1. “*Senyum terukir tipis*”

It is found that this line of the poem uses the figurative language of personification. The sentence “Senyum terukir tipis” means smiles that could be engraved, giving the line a human-like quality of being crafted delicately. *Terukir* (which means "Engraved" or "carved") is a human action that was attributed to a smile, which is an abstract concept. A smile cannot be "engraved" like an object, but according to this line, it is carefully and delicately crafted as if it were a physical object being carved. Thus, it is found that this line uses personification figurative language.

2. “*Menghias bibir yang manis*”

It is found that this line of the poem uses the figurative language of personification. The sentence “Menghias bibir yang manis” means to decorate sweet lips, which attributes the line to the human action of decorating smiles. *Bibir yang manis* (Sweet lips) here is described as being "decorated" or even "adorned," which suggests that the lips themselves are being enhanced or beautified like one might decorate an object. Thus, it is found that this line uses personification figurative language.

3. “*Langkah demi langkah berpijak*”

It is found that this line of the poem uses the figurative language of Metaphor, in the sentence “Langkah demi langkah berpijak” which means to take step by step. The steps here metaphorically represent the progress towards a goal that emphasizes a careful and steady movement. "Langkah demi langkah" (Step by step) here symbolizes the gradual progress or effort in achieving a goal, and "Berpijak" (treading) here symbolizes a careful or steady action that was taken along the journey to the goal. Thus, it is found this line using metaphor figurative language.

4. “*Mengejar angan yang bijak*”

It is found that this line of the poem uses metaphor figurative language in the sentence “Mengejar angan yang bijak,” which means to chase wise aspirations. Dreams

or aspirations are described as things to be chased, which implies a pursuit of them. "Mengejar" (Chasing) is when someone runs after something. This line represents explicitly the effort and determination to pursue dreams or aspirations. Then, "Angan yang bijak" (wise aspirations) here refers to the thoughtfulness of one goal or dream. Thus, it is found this line using metaphor figurative language.

5. "*Sejuta harapan kurangku*"

It is found that this line of the poem uses the figurative language of hyperbole. The sentence "Sejuta harapan kurangku" means to embrace millions of hopes. The phrase "sejuta harapan" (Million hopes) exaggerates the number of hopes that emphasize the speaker's grand ambitions. "Sejuta harapan" (A million hopes) here described as an exaggerated expression that amplifies the number of hopes. Although it does not have a million hopes, this line conveys the overwhelming intensity of these aspirations. Then, the word "kurangku" (I embrace) here suggests holding or embracing every one of those hopes, further emphasizing the ambition's magnitude. Thus, it is found this line using hyperbole figurative language.

6. "*Laksa rintangan kutempuh*"

It is found that this line of the poem uses the figurative language of hyperbole. The word "Laksa" here means many, many, or thousands. Which sentence means there are many/thousands of obstacles I overcame. The word "Laksa" exaggerates the number of obstacles the speaker overcame. Even though the meaning did not mean facing thousands of obstacles. Then, the word "kutempuh" (I overcome) here suggests that the speaker endured or has overcome those many obstacles in the poem. Thus, it is found this line using hyperbole figurative language.

7. "*Laksa menuju kemenangan*"

It is found that this line of the poem uses hyperbole figurative language. The sentence means there are many/thousands of steps toward victory. Like the explanation above, the word "Laksa" exaggerates the steps toward victory, indicating great efforts to succeed. The speaker here did not take thousands of steps. Instead, "laksa" here is used to stress the intensity of the efforts to take to reach victory. Then, the word "menuju kemenangan" (toward victory) here suggests that those efforts' goals symbolize the pursuit of success. Thus, it is found that this line uses hyperbole figurative language.

8. "*Menggapai impian*"

It is found this line in the poem using Metaphor figurative language. The sentence means to reach the dream. "Menggapai" (Reaching) extends one's hand to grasp something. But here, it is used metaphorically to represent the effort to achieve one's dreams. Meanwhile, "impian" (Dreams) refers to abstract or intangible goals. Thus, it is found this line using metaphor figurative language.

9. "*Riang gembira jalan hidup*"

It is found that this line of the poem uses the figurative language of personification. The sentence means a happy life path. The sentence "Riang gembira jalan hidup" gives a life-like personification that suggests that the life path is happy, joyous, or cheerful. "Riang gembira" (Happy) in the poem's line are human emotions associated with people rather than abstract concepts. Then, the word "jalan hidup" (path of life) represents

an abstract concept of the course of one's life. Thus, it is found that this line uses personification figurative language.

10. "*Hati ikhlas bahagia datang*"

It is found that this line of the poem uses the figurative language of metonymy. The sentence means a sincere heart brings happiness. "Hati ikhlas" (Sincere heart) refers to the quality of someone being sincere or genuine, a characteristic of a person. Instead of directly stating "a sincere person," the phrase uses "heart" to represent the person's sincerity. Meanwhile, the word "bahagia datang" (happiness cons) here implies that the quality of having a sincere heart leads to happiness itself. Thus, it is found that this line uses metonymy figurative language.

11. "*Perjuangan dan doa penuh ikhlas*"

It is found that this line of the poem uses alliteration figurative language. The sentence means struggle and prayer, which is full of sincerity. Alliteration in this line involves the repetition of the 'p' consonant in "perjuangan" and "penuh." Alliteration is the repetition of the same consonant sound at the start of one or more words near one another. Alliteration in this line creates a rhythmic and harmonious effect, emphasizing the importance of struggle and prayer, which is full of sincerity in achieving a goal. Thus, it is found this line using alliteration figurative language.

12. "*Bawa berkah yang berlimpah*"

It is found that this line of the poem uses hyperbole and figurative language. The sentence means to bring abundant blessings. The word "abundant" (Berlimpah) exaggerates the number of blessings, suggesting that sincere efforts bring many or abundant blessings. In this line of the poem, the exaggeration highlights that the rewards from sincerity and hard work are immensely significant and beyond what might be expected. Using hyperbole enhances the line's emotional impact, making the idea of receiving abundant blessings more impressive and gratifying. Thus, it is found that this line uses hyperbole figurative language.

CONCLUSION

From the poem "*Menggapai Impian*" by Ni Nengah Restari, it is found a total of 5 figurative languages. From the results, Hyperbole was found the most in the poem, with 4 data found. Next is Personification and Metaphor, with 3 data found. Finally, with Metonymy and Alliteration, only 1 data was found. The researcher found the frequent use of hyperbole highlights the immense scale of hopes, obstacles, and efforts described in the poem. The figurative language in the poem acts as a vital tool for communicating the poem's deep emotions of effort and exaggerated level of determination.

REFERENCES

- Nafisa, D., Herlyna, & Marleni, S. (2024). THE PERSONIFICATION AND SIMILE FOUND IN THE SONG ALL TOO WELL (10 MINUTES VERSION) BY TAYLOR SWIFT. *MAHADAYA Jurnal Bahasa, Sastra Dan Budaya*, 4(2). doi: <https://doi.org/10.34010/mhd.v4i1.12319>
- Tseng, M. Y. (2018). Creating a theoretical framework: On the move structure of theoretical framework sections in research articles related to language and linguistics. *Journal of English for Academic Purposes*, 33, 82-99. <https://doi.org/10.1016/j.jeap.2018.01.002>
- Alm-Arvius, C. (2003). *Figures of Speech*. Lund: Studentlitteratur.
- Pitaloka, A., & Sundari, A. (2020). *Seni Mengenal Puisi*. GUEPEDIA.
- Kearns, Kate. (2017). *Semantics*. Bloomsbury Publishing.
- Keraf, Gorys. (1986). *Diksi dan Gaya Bahasa*. Jakarta: PT Gramedia Jakarta.
- Harry, L. Brown. (1976). *American Bar Association Journal*. New York.
- A, Ratna Yuri., and Rusdi Noor Rosa. "AN ANALYSIS OF TYPES OF FIGURATIVE LANGUAGE USED IN INTERNET ADVERTISEMENTS." *ENGLISH LANGUAGE AND LITERATURE E-JOURNAL*, vol. 1, no. 3, June 2013, pp. 72–78. A, doi: <https://doi.org/10.24036/ell.v1i3.1807>.
- Wibisono, R. T., & Widodo, P. (2019). AN ANALYSIS OF FIGURATIVE LANGUAGE IN ONLINE SHORT STORY POSTED ON THE JAKARTA POST. *Prasasti Journal of Linguistic*, 4(2), 156–165. doi:<https://doi.org/10.20961/prasasti.v4i2.33876>
- Khairunnisa, E., & Iskandar. (2022). FIGURATIVE LANGUAGES USED IN ROBERT FROST'S SELECTED POEMS. *ELITERATE Journal of English Linguistics and Literature Studies*, 2(1), 50–59. doi:<https://doi.org/10.26858/eliterate.v2i1>
- Nurhaida, & Marlina, L. (2017). AN ANALYSIS OF FIGURATIVE LANGUAGE IN VIEWS (OPINION COLUMN) OF ONLINE PADANG EKSPRES. *E-Journal of English Language & Literature*, 6(1). doi:<https://doi.org/10.24036/ell.v6i1.8547>
- Perrine, Laurence. (1983). *Literature (Structure, Sounds, and Sense)* Fourth edition. London: Hourcort Brace Jovanovich Inc.
- Restari, Ni Nengah, and Dkk. "Menggapai Impian." *Goresan Pena: Antologi Puisi Pendidikan*, CV.Media Educations, Lombok, Indonesia, 2020, pp. 1–1, play.google.com/store/books/details?id=-2fsDwAAQBAJ&rdid=book--2fsDwAAQBAJ&rdot=1&source=gbs_vpt_read&pcampaignid=books_booksearch_viewport. Accessed 02 Aug. 2024.
- "Sastra, Karya, Dan Perayaannya: Badan Pengembangan Dan Pembinaan Bahasa - Kemendikbudristek." *Badan Pengembangan Dan Pembinaan Bahasa*, 3 July 2022, badanbahasa.kemdikbud.go.id/berita-detail/3586/sastra-karya-dan-perayaannya. Accessed 26 July 2024.