# FIGURATIVE LANGUAGE IN THE POEMS OF JALALUDDIN RUMI : A SOCIOLINGUISTIC PERSPECTIVE

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APPROVAL

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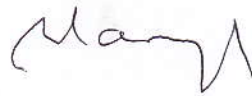
## PUBLICATION ARTICLE

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# ACCEPTANCE

## FIGURATIVE LANGUAGE IN THE POEMS OF JALALUDDIN RUMI : A SOCIOLINGUISTIC PERSPECTIVE

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Certified whole heartedly that the publication article entitled **"FIGURATIVE LANGUAGE IN THE POEMS OF JALALUDDIN RUMI : A SOCIOLINGUISTIC PERSPECTIVE"** is really made by the writer. It is neither plagiarism or made by others. Everything related to others' works are written in quotation, the sources of which are listed in the bibliography. If then, this pronouncement proves wrong, the writer is ready to receive any academic punishment.

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# FIGURATIVE LANGUAGE IN THE POEMS OF JALALUDDIN RUMI : A SOCIOLINGUISTIC PERSPECTIVE

## ABSTRAK

Penelitian ini memiliki dua pokok tujuan yang diajukan, yaitu (1) untuk mengidentifikasi tipe-tipe bahasa kiasan yang terkandung dalam puisi-puisi Jalaluddin Rumi dan (2) untuk menjelaskan makna-makna dari bahasa kiasan dalam puisi Jalaluddin Rumi. Teknik pengumpulan data menggunakan observasi dan dokumentasi. Sumber data dari penelitian ini diambil dari kumpulan puisi-puisi Jalaluddin Rumi. Data dianalisis menggunakan teori Leech untuk mengidentifikasi tipe-tipe bahasa kiasan dan teori Hymes untuk menjelaskan makna-makna dari bahasa kiasan. Hasilnya menunjukkan bahwa (1) tipe-tipe bahasa kiasan ada 13,51% dari personifikasi, 18,92% dari hiperbola, 43,24% dari metafora, 18,92% dari simile dan 5,41% dari litotes. Mayoritas tipe-tipe bahasa kiasan yang digunakan dalam puisi Jalaluddin Rumi adalah metafora yang memiliki 16 dari 37 (43,24%). Sedangkan,(2) makna-makna dari bahasa kiasan ada 56,76% dari saran, 10,81% dari perintah dan 32,43% dari larangan. Mayoritas makna-makna bahasa kiasan yang digunakan dalam puisi Jalaluddin Rumi adalah saran yang memiliki 21 dari 37 (56,76%).

**Kata kunci:** bahasa kiasan, puisi, Jalaluddin Rumi, tipe

## ABSTRACT

This research has two major objectives proposed by the researcher, namely (1) to identify the types of figurative language used in the poetries by Jalaluddin Rumi and (2) to explain the meanings of figurative language used in the poems of Jalaluddin Rumi. The type of this research is descriptive qualitative. The data source of this research is taken from the poetries by Jalaluddin Rumi. Techniques of collecting data used are observation and documentation. The data was analyzed by using Leech's theory to identify the types of figurative language and Hymes' theory to explain the meaning of figurative language. The result shows that (1) the types of figurative language there are 13.51% of personification, 18.92% of hyperbola, 43.24% of metaphor, 18.92% of simile and 5.41% of litotes. The majority of figurative language types used in poetries by Jalaluddin Rumi is metaphor which has 16 out of 37 (43.24%). Meanwhile, (2) the meanings of figurative language there are 56.76% of suggestion meaning, 10.81% of command meaning and 32.43% of prohibition meaning. The majority of figurative language meanings used in poetries by Jalaluddin Rumi is suggestion which has 21 out of 37 (56.76%).

**Keyworsds:** figurative language, poetries, Jalaluddin Rumi, types.

# 1. INTRODUCTION

Humans are social creatures. They need communication with the other people to get information in their life. People share information, they hope their experiences, feelings and thoughts can be conveyed to other. To get clear information, people also have good interact with other. For example, people use good language in every situation. So, language is very important in life. Dinneen (1967:3) states that "language is that the sounds produced in speech are connected with almost every facet of human life and communication". While, according to Pei (in Hossein 2011:1), "language as a system of communication by sound, operating through the organs of speech and hearing, among members of a given community, and using vocal symbols possessing arbitrary conventional meanings". Then, As Hall (in Hossein 2011:1) states that "language is the institution whereby humans communicate and interact with each other by means of habitually used oral-arbitrary systems". All people use language to express inner thoughts and emotions, learn to communicate with others, to fulfill the wants and needs.

People use the language and share information. It means that any something will be delivered to other. Then, people also hope their message can be understood by other. Every people use the language, it has full meaning.

The use of good language will also affect a person's relationship. The relationship may consider the use of appropriate language to people who talk to. Moreover, people also consider the place where they communicate. People use language in variety of activities, for example in community, school, office, and market. So, people could adapt on each of these places. When in the office, employees talk with a boss using the language that is more formal and polite. As a good speaker and listener, they know the context.

As in Java, younger people talk polite to older people. Understanding the context, that is to avoid misunderstanding in communication. Thus, the use of language is not only to find out the meaning of what the speaker tell, but also how to know to communicate better to the listener.

Sociolinguistics is the study of language is concerned with language as a social and cultural phenomenon. Holmes (1992:1) states that "sociolinguists study the relationship between language and society. They are interested in explaining why we speak differently in different social context, and they are concerned with identifying the social function of language and the ways it is used to convey social meaning".

Every community and other community will be different in their used of language. The differences of language are influenced by ethnic, social role and social class. Social class is divided into three, namely high social class, middle social class and lower social class. High social class are usually respected by lower social class, it is caused of some advantages, such as social status or wealth. Every class has a different lifestyle. Example, high social class has been habits to buy something in the Mall. Lower class must be buying at stalls nearby. Lifestyle has given their awareness of their social class, even though they do not want to occupy the lower social class, but they are aware of their social class. This social class will bring consequences behavioral patterns that differ between one of social class to another social classes.

In the developed era, certainly the community has had extensive knowledge of the language. Especially is about denotative language and connotative language. Denotative language is only used in daily communication. Denotative is a language which has direct meaning. Meanwhile, the connotation is a language that has secondary meaning. Connotation is used in literature. One of them is poetry.

Poetry is a form of literary works based on the expression and feelings of the poet with language that tied rhythm, dimension, and rhyme, the preparation of the lyrics and stanzas, as well as full of meaning. The precedence of poetry is namely sound, form and meaning to be conveyed. Poetry is the art of written language as a quality of beauty. According to Lewis (1966:4), "poetry is differs from some kinds of prose in usually being more concrete and specific. That is, it communicates experiences, emotions, attitudes, and proposition by dealing with a particular situation or event that implicitly embodies abstract generalization".

Klarer (1999:27) states that "poetry is one of the oldest genres in literary history. Its earliest examples go back to ancient Greek literature. In spite of this long tradition, it is harder to define than any other genre".

There are several types of poetry. One of them is a Sufi poetry. Sufi poetry is poetry written using the approach of tassawuf. According to Bachtiar (2008: 13), "tassawuf is a path of knowledge (gnosis), but brought it to highest form of knowledge is enlightening. The road to enlightenment contains three achievement which is convincing knowledge, vision convincing and convincing the truth". Jalaluddin Rumi is one of the famous writers of Sufi poetry in the world. Examples of Sufi poetry are like When I Die, My Burning Heart, Love and Imagination, etc.

Here, the writer focuses the dominant figurative language used in Jalaluddin Rumi. Figurative language uses figures of speech to be more effective, persuasive and impactful. Figures of speech such as metaphors, personification, simile, hyperbole, irony, litotes, metonymy and oxymoron give the readers new insights in poetries. The readers can more understand the meaning of every sentence in poetries. Then, readers are also more religious after learning these poetries. It means that readers know how to love their God. Figurative language can appear in multiple forms with the use of different literary and rhetorical devices. Below the example of poetry by Jalaluddin Rumi that occur with the figurative language. Concern with the title, there are some researchers who ever studied about figurative language. They are Akinbode (2013), Yeibo (2012), Pirnajmuddin and Medhat (2011), Aghagolzade & Dehghan (2012), Pambudi (2011), Saputri (2014) and Nisa (2016).

Below the example of figurative languages that occur in poetries by Jalaluddin Rumi. These are in bold.

**When I Die**
don't shed any tears
don't lament or
feel sorry
*i'm not falling*
*into a monster's abyss*

Hyperbola type

Data1/ St2/ Ln4&5/ WID/ H

don't shed any tears
don't lament or
feel sorry
*i'm not falling*
*into a monster's abyss*
Type of figurative language

The above bold sentence "*i'm not falling into a monster's abyss*", is clear that it is hyperbola. This is due to the fact that it uses the declaring an exaggeration of reality. It can be seen with the word "monster's abyss". It means that it is terrible place. It is bad, ugly and extreme.

Meaning

Monster is a big, large, ugly, and frightening imaginary creature. Abyss is an immeasurably deep gulf or extreme place.

Setting : in the grave. It can be seen from the previous word "when I die".

Participant : speaker is Jalaluddin Rumi and reader is all of people.

Ends : People should do well in life. People should help others and also have good attitude. Obey the God's commands and avoid His prohibitions.

Act sequence : people are supposed a good deed.

Keys : written.

Instrumentalities : poetry.

Norm : using language that is easily understood.

Genre : find the types and meaning of figurative language.

In this stanza, Jalaluddin Rumi is showing the utterance "*i'm not fallinginto a monster's abyss*". This stanza explains that people should do well in life. People should help others and also have good attitude. Obey the God's commands and avoid His prohibitions.

So, from the above analysis, it is clear that the meaning of this data is the suggestion.

Based on the phenomenon, the researcher decides to carry out the research entitled **"FIGURATIVE LANGUAGE IN THE POEMS OF JALALUDDIN RUMI : A SOCIOLINGUISTIC PERSPECTIVE".**

## 2.  RESEARCH METHOD

The type of research is descriptive research that the objective is to describe the exact user of language for communication. In this research, the object of the study focused on figurative language analysis which includes the types and the meanings. In this research, the object of the study focused on figurative language analysis which includes the types and the meanings.

The researcher will collect the data through documentation of figurative language in poetry's by Jalaluddin Rumi. The documentation is gotten through reading the data and writing the data. In method of collecting data, the writer has some methods, they are observation and documentation. The following are the techniques of collecting data:

Reading and understanding the selected poems by Jalaluddin Rumi.

Identifying the expressions containing of figurative language.

Understanding every stanza to each of poem dealing with the general meaning and detail meaning.

Coding the figurative language in poetries by Jalaluddin Rumi, example:

Data number / stanza of poems / line in the poems / type of figurative language

Data1 / St1/ Ln1 / WID / S

Beside that, the writer conducts the analysis as follows:

Identifying the types of figurative language by using Leech's theory

Explaining the meanings of figurative language used in the poems of Jalaluddin Rumi by using Hyme's theory.

## 3. RESULT AND DISCUSSION

Based on the data analysis, finally the writer can summarize the result as follows:

**Types of figurative language**

**Table 1**

**Types of Figurative Language**

| No | Types of FL | Examples | Result(s) | |
|----|-------------|----------|-----|-----|
| | | | **E** | **%** |
| 1. | Metaphor | For he who is living in the Light of God | 16 | 43.24% |
| 2. | Personification | The dark thought, the shame, the malice, meet them at the door laughing | 5 | 13.51% |
| 3. | Hyperbola | Falling into monster's abyss, | 7 | 18.92% |
| 4. | Simile | it looks like the end it looks like a sunset | 7 | 19.92% |
| 5. | Litotes | not a leader Just a servant | 2 | 5.41% |
| **Total** | | | **37** | **100.00%** |

Based on the table above about the types of figurative language are categorized into eight types by using Leech's theory; they are metaphor, personification, simile, hyperbole, irony, litotes, metonymy and oxymoron. The researcher found five types of figurative language in the poems of Jalaluddin Rumi namely metaphor, personification, hyperbola, simile and litotes. There are actually eight types figurative language based on Leech's theory. However the researcher does not find irony, metonymy and oxymoron in the poems of Jalaluddin Rumi. The researcher finds 37 data of metaphor, personification, hyperbola, simile and litotes. As it has been mentioned above, there are 13.51% of personification, 18.92% of hyperbola, 43.24% of metaphor, 18.92% of simile and 5.41% of litotes. The majority of figurative language types used in the poems of Jalaluddin Rumi is metaphor which has 16 out of 37 (43, 24%).

**Types of Meaning in the Poems of Jalaluddin Rumi**

**Table 2**

**Types of Meaning used in the Poems of Jalaluddin Rumi**

| No | Meaning of FL | Examples | Result(s) | |
|----|---------------|----------|-----------|---|
| | | | E | % |
| 1. | Suggestion | "i'm not falling into a monster's abyss" | 21 | 56.76% |
| 2. | Command | "remember a grave is only a curtain for the paradise behind" | 4 | 10.81% |
| 3. | Prohibition | "it looks like the end it seems like a sunset" | 12 | 32.43% |
| Total | | | 37 | 100% |

Based on the table above about types of meaning in the poems of Jalaluddin Rumi, the researcher found three meanings of figurative language. They are suggestion, command and prohibition. As it has been mentioned from the table above that there are 56.76% of suggestion meaning, 10.81% of command meaning and 32.43% of prohibition meaning. The total data are 37 found and analysis the meaning used in the poems of Jalaluddin Rumi.

## 4. CONCLUSION

Based on the data analysis and the discussion of finding, the researcher would like to draw the conclusion as follow:

**The Types of Figurative Language**

The researcher uses Leech's theory to find the types of figurative language in Jalaluddin's poems. After the analysis has been done, the Jalaluddin's poems use some figurative language. They are: metaphor, personification, simile, hyperbole and litotes. Actually, based on Leech's theory, the figurative language is classified in eight types. They are: metaphor, personification, simile, hyperbole, irony, litotes, metonymy and oxymoron. Therefore, the researcher doesn't find irony, metonymy and oxymoron. Based on classify, metaphor is the top of figurative language used in Jalaluddin's poems.

**Types of Meaning in the Poems of Jalaluddin Rumi**

The meaning of figurative language used in Jalaluddin's poems based on Hymes' theory. That it is consisting of suggestion, command and prohibition. The selected of the poems of Jalaluddin Rumi are all about the conception people's love with their God. Through the poems, the researcher tries to assert the statement how they love their God. Concerning with this major comparison between this research paper and the previous studies are the first one is the object of this study of this paper is focusing on the poems of Jalaluddin Rumi which has never been analyzed before.

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