



The Analysis of Figurative Language Used in The Islamic Song Lyrics of *Palestine* by Irfan Makki

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Abstract

Figurative language uses words in unconventional ways, deviating from their usual meaning and order. This study focuses on symbolic language in Islamic song lyrics, specifically those by Irfan Makki from Palestine. It aims to analyze the different types of figurative language and their significance in the lyrics. Employing a descriptive qualitative method, the research centers on metaphorical phrases in Makki's Islamic song lyrics. By using H. M. Abrams' (1999) theory on figurative language types, the research identifies 3 instances of hyperbole, metaphor, and personification, 2 instances of metonymy and symbol, and 1 instance each of allusion, irony, and simile among the 15 data samples. The most prominent types found are hyperbole, metaphor, and personification.

Keywords: *figurative language, Islamic song lyrics*

A. INTRODUCTION

The use of figurative language involves using words in a way that goes beyond their literal definition to express a more profound or impactful meaning. Abrams (1999:96) states that figurative language involves altering the typical definition or word order to produce a striking meaning or effect. It is commonly utilized in everyday discourse and writing to enhance communication and create a lasting impact. This form of language enables writers and speakers to express themselves with greater vividness, creativity, and emphasis by using non-literal phrasing. Figurative language contributes to the richness and complexity of written and spoken language by introducing more depth, subtlety, and sophistication, resulting in a captivating and memorable experience for the audience.

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The term "language" refers to the application of words in a way that extends beyond their literal sense, creating a more imaginative and profound representation of a subject. This style of language can be observed in various writing genres, such as literature, poetry, and songwriting, where it is utilized to introduce a more intricate and emotional depth to the text. In songwriting, figurative language can be particularly effective in conveying feelings, telling stories, and producing striking imagery that captures the audience's attention. By incorporating figurative language into song lyrics, their memorability, emotional impact, and ability to connect with the listener can be significantly increased.

Moreover, figurative language in song lyrics allows for a greater level of interpretation and personal connection, as individuals may relate to the metaphors, similes, and other figurative devices used. It opens the door for multiple layers of meaning, inviting listeners to engage with the music on a deeper level and derive their own subjective experiences from the lyrics. By intertwining the power of music and the beauty of figurative language, songwriters have the opportunity to create an immersive and transformative experience, where the words themselves become a vehicle for emotions, memories, and shared human experiences. Whether it's a heartfelt ballad, an anthemic chorus, or a catchy metaphor, figurative language in songwriting is a powerful tool that resonates with listeners and leaves an indelible mark on their hearts and minds.

Lyons (1995:3) suggests that semantics, the field of meaning, heavily relies on figurative language. To gain a comprehensive understanding of song lyrics, it is crucial to apply semantics, despite the possibility of figurative language being overlooked by listeners. By analyzing the figurative language used in a song, one can better appreciate and interpret its emotional and artistic significance. Merely focusing on the melody, beat, or artist's performance can result in a restricted comprehension of the song's meaning. Therefore, understanding lyrics is necessary to comprehend the message and purpose of a song fully.

The lyrics of Irfan Makki's *Palestine* song have been selected for research purposes as an example of effective use of literary techniques. The song utilizes figurative language to effectively communicate the message of hope and perseverance despite difficult circumstances. In addition, the song's structure and arrangement exemplify how figurative language can be employed to amplify the impact of lyrics and music. Therefore, *Palestine* songs lyrics are an ideal resource for exploring the application of figurative language in musical compositions.

Figurative language has been explored by a multitude of researchers across various disciplines, who have classified it into distinct categories such as its use in advertisements, news, short stories, poems, and song lyrics. The initial part of the correlated research focuses on examining the usage of figurative language in Ramadhan (2022); Sofyan, Aziz, and Daud (2020); Defisyani, Hamzah, and Fitriwati (2018). The second part of the correlated research focuses on examining the usage of figurative language in news by Al-Khasawneh (2021); Nurhaida and Marlina (2017); and Kasma, Utami, and Jayantini (2021). The third part of the correlated research focuses on examining the usage of figurative language in short stories by Hadjim and Napu (2021); Wibisono and Widodo (2019); and Karimah,

Anggraeni, Hayuningtias, and Yunia (2022). The fourth part of the correlated research focuses on examining the usage of figurative language in poems by Fahas, Husaini, Jianggimahastu, and Richi (2021); Lismayanti and Aryensi (2020); and Anggiamurni (2020). The last part of the correlated research focuses on examining the usage of figurative language in song lyrics by Ismail, Nuraeni, and Kareviati (2020); and Purba, Dani, Sulastri, and Ria (2021).

After reviewing a study that only looked at pop song lyrics, it appears that additional research is needed to analyze how figurative language is used in Islamic song lyrics. It could be argued that insufficient research has been done on this topic. Therefore, the researcher decided to conduct a study specifically on Islamic songs. The researcher analyzed Islamic songs to identify the use of figurative language and aimed to prove that even though the songs were written for Palestinians, they still incorporated figurative language.

The research novelty in this research lies in its contribution to the understanding of the role of language in the representation of cultural and political identities. This research is significant because it investigates the use of figurative language in the context of Palestine, which is a region with a rich cultural and historical heritage, and a complex political situation. Therefore, in this study, the researcher will examine. **The Analysis of Figurative Language Used in The Islamic Song Lyrics of *Palestine* by Irfan Makki.**

B. RESEARCH METHOD

The qualitative descriptive technique will be used to analyze the data in this research. Qualitative investigation involves interpreting and observing phenomena in their natural settings to understand and interpret events based on people's perceptions, according to Norman K. Denzin (2012:28). The data for this research was obtained from the Islamic song lyrics of *Palestine* by Irfan Makki.

C. RESULT AND DISCUSSION

1. Result

a. Data Description

The researcher discovered that the Islamic song lyrics of *Palestine* by Irfan Makki contained a total of 16 pieces of data. Out of the 16 types of figurative language described by Abrams that were used in this research, only 8 types were identified in the song lyrics.

1. Table of Hyperbole

No.	Datum	Lyrics
1.	19-20	"For you I give for you I am free" "Forever free"
2.	24	"And stand firm in the wildest storm"
3.	30	"She's my heart and my soul"

From the table above, the researcher found 3 datums that contain hyperbole in the Islamic song *Palestine* by Irfan Makki.

2. Table of Metaphor

No.	Datum	Lyrics
1.	2	"She's still there waiting for me"
2.	12	"She's the source of every long nights dream"
3.	13	"And before waking I give her my heart"

According to the table provided, the researcher identified 3 instances in the Islamic song *Palestine* by Irfan Makki where metaphors are used.

3. Table of Personification

No.	Datum	Lyrics
1.	26-28	"And despite all the pain" "All the hard times" "I only love her more"
2.	37	"They keep trying to seperate us with their lies"
3.	39	"Trying to say we can never last"

Based on the table provided, the researcher identified 3 instances of personification in the Islamic song *Palestine* by Irfan Makki.

4. Table of Metonymy

No.	Datum	Lyrics
1.	6	"Some might wonder what love is"
2.	38	"And to passed out about our love"

The researcher examined a table and discovered 2 specific pieces of information that demonstrate the use of metonymy in the Islamic song *Palestine* by Irfan Makki.

5. Table of Symbol

No.	Datum	Lyrics
1.	16	"You're my life, the air that I breath"
2.	18	"You're my heart and its key"

The researcher examined a table and discovered 2 instances of hyperbole in the Islamic song *Palestine* by Irfan Makki.

6. Table of Allusion

No.	Datum	Lyrics
1.	40	"But don't they know that our love is older then time"

The researcher discovered 1 piece of information in the table that refers to an allusion in the Islamic song *Palestine* by Irfan Makki.

7. Table of Irony

No.	Datum	Lyrics
1.	8-9	"Maybe once it did exist" "But now it's a part of history"

The researcher discovered a single piece of information in a table that demonstrates irony in the Islamic song *Palestine* by Irfan Makki.

8. Table of Simile

No.	Datum	Lyrics
1.	21-22	"Like a new born baby" "I hold her close and keep her warm"

According to the information provided in the table, the researcher discovered 1 specific piece of information in the Islamic song *Palestine* by Irfan Makki.

b. Data Analysis

The researcher will describe 16 sets of data that pertain to the various types of figurative language found in the Islamic song lyrics of *Palestine* by Irfan Makki.

1. Hyperbole

Datum 19-20

"For you I give for you I am free"

"Forever free"

The speaker exaggerates their level of devotion and commitment to Palestine.

Datum 24

"And stand firm in the wildest storm"

The speaker is exaggerating their ability to withstand challenges.

Datum 30

"She's my heart and my soul"

The speaker exaggerates the extent to which Palestine is important to them.

2. Metaphor

Datum 2

"She's still there waiting for me"

Palestine is personified as a woman waiting for the speaker.

Datum 12

"She's the source of every long nights dream"

Palestine is the source of the speaker's dreams.

Datum 13

"And before waking I give her my heart"

The speaker uses "heart" as a metaphor for their love and dedication to Palestine.

3. Personification

Datum 26-28

"And despite all the pain"

"All the hard times"

"I only love her more"

Pain and hard times are given human qualities and emotions.

Datum 37

"They keep trying to separate us with their lies"

The idea of separation is given human qualities as if someone is actively trying to separate the speaker from Palestine.

Datum 39

"Trying to say we can never last"

The idea of lasting is given human qualities as if someone is actively trying to prevent the speaker and Palestine from enduring.

4. Metonymy

Datum 6

"Some might wonder what love is"

The speaker uses "love" as a substitute for their love for Palestine, which is the main subject of the song.

Datum 38

"And to passed out about our love"

The use of "love" as a substitute for the speaker's love for Palestine.

5. Symbol

Datum 16

"You're my life, the air that I breath"

Palestine is a symbol for the basic necessities of life, such as air and the essence of living.

Datum 18

"You're my heart and its key"

Palestine is a symbol for the speaker's heart, and the key represents the importance and necessity of Palestine in the speaker's life.

6. Allusion

Datum 40

"But don't they know that our love is older than time"

The speaker alludes to the idea that their love for Palestine has been present since the beginning of time.

7. Irony

Datum 8-9

"Maybe once it did exist"

"But now it's a part of history"

The speaker acknowledges that some may think that love no longer exists, but the love they have for Palestine defies this belief.

8. Simile

Datum 21-22

"Like a new born baby"

"I hold her close and keep her warm"

The speaker compares their care for Palestine to that of a parent holding a newborn baby.

c. Findings

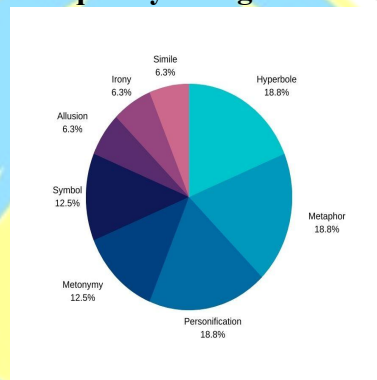
In this study, the researcher uncovered a set of 16 data points using Irfan Makki's Islamic Song Lyrics of *Palestine*. The researcher applied H. M. Abrams' (1999) theory on various types of figurative language to analyze the data. The results regarding the categories of figurative language discovered are presented below.

Table 1. Types of Figurative Language

No.	Types	Frequency	Percentage
1.	Hyperbole	3	18.8%
2.	Metaphor	3	18.8%
3.	Personification	3	18.8%
4.	Metonymy	2	12.5%
5.	Symbol	2	12.5%
6.	Allusion	1	6.3%
7.	Irony	1	6.3%
8.	Simile	1	6.3%
Total		16	100%

The chart below provides a summary of the most notable forms of figurative language.

Chart 1. Frequency of Figurative Language



According to the chart above, the majority of it comprises hyperbole, metaphor, and personification, which accounts for 18.8% of the total content. The occurrence of hyperbole, metaphor, and personification is the most prominent in this research. There are 3 expressions of hyperbole, 3 expressions of metaphor, and 3 expressions of personification in this research.

2. Discussion

The primary basis for the research was the employment of figurative language in the lyrics of the Islamic song *Palestine* by Irfan Makki. The researcher discovered that there were 16 instances of figurative language in the song. However, out of the 16 various types of figurative language identified in Abrams' primary theory, only 8 were present in this study. They are hyperbole, metaphor, personification, metonymy, symbol, allusion, irony, and simile.

The research involved analyzing the significance of expression, which had been neglected in previous research. The researcher aims to motivate readers, particularly younger ones, to explore the subject of figurative language and meaning in greater depth. Additionally, the researcher intends to examine other song lyrics, poems, short stories, and novels with the aid of the research findings as a perspective or reference. Moreover, the researcher believes that by sharing

this research, scholars and students may gain a better understanding of the numerous types of figurative language and their diverse connotations.

D. CONCLUSION AND SUGGESTION

After analyzing the song's lyrics, the researcher found out that certain metaphorical phrases in the lyrics contain diverse types of figurative language. However, the research only identified 8 out of the 16 types of figurative language listed in Abrams' initial hypothesis. They are hyperbole, metaphor, personification, metonymy, symbol, allusion, irony, and simile. From 16 data, the researcher found 18.8% of hyperbole, 18.8% of metaphor, 18.8% of personification, 12.5% of metonymy, 12.5% of symbol, 6.3% of allusion, 6.3% of irony, 6.3% of simile. The most prominent types of figurative language are hyperbole, metaphor, and personification.

The aim of this research is to recognize different forms of figurative language found in Islamic song lyrics. However, the investigation only examines a limited range of results, and there are still other domains that need to be addressed, including examining more types of figurative language and analyzing various aspects of song lyrics besides figurative language. More research can be conducted in these fields. The intention of this study is to bring attention to the numerous types of figurative language used in Islamic song lyrics.

The objective of the study is to contribute to the current research on the topic. The researcher suggests that other researchers should explore the same subject in the future, but with different data and results. The findings of the research have significant consequences for future procedures. The researcher is convinced that this study will provide more examples of potential future approaches.

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