

Comparative Types of Figurative Language in Aam Amalia's *Jangji Asih*

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ABSTRACT

This research analyses the comparative types of figurative language in Aam Amalia's novel, *Jangji Asih*. It employed a qualitative approach and used the data collection through immediate constituent analysis technique by identifying the figurative language in the text. The results of the research indicated that there are four types of comparative figurative language with the most frequently found one is simile (*ngupamakeun*). In this case, Aam Amalia uses suitable figurative language in accordance with the storyline of the novel.

Keywords: Aam Amalia, *figurative language*, *jangji asih*

1. INTRODUCTION

In daily life, the function of language is as a communication tool. Through communication, humans can provide information to others. Humans are not always speaking using spoken language in a direct way to the intended thing. Sometimes, humans use words or phrases that have borrowed and have hidden meanings. Those are included in the style of language. In communication, people often use figurative language rather than direct, unambiguous language in order to avoid the hard feeling of the interlocutors. Figurative language and vocabulary also have a close and reciprocal relationship. The richer a person's vocabulary, the more diverse the figurative language he uses (Lestari & Aeni, 2018). Figurative language has a characteristic of bringing out one's heart or mind. In other words, the style of language is an expression which can be used either in the formal or informal form to show feelings or thoughts. Thus, humans can communicate using their own methods (Sapriyani, 2013).

In the Sundanese language, the style of language is a construction of language (words) that is used to generate the deeper effect towards the reader or listener, by way of comparing one goods with other goods. However, research regarding figurative language of a language becomes a supplementary for literature or grammar of stilistika language (Sudaryat, 2010).

Figurative language cannot be separated from literary works. Cahyadi (2016) said that figurative language is often used in literary works. In literary works, figurative

language is a beautiful writing to captivate the reader's heart. This is also stated by Tarigan (2013), that figurative language is a beautiful language which is used to increase the effect of emotion by introducing and comparing one thing or with other more general things. The figurative language in literary works such as novels and poems is a manifestation of the use of the author's language to produce images, ideas, opinions and create an effect for the reader. (Aminuddin in Khusnin, 2012). Moreover, figurative language is a form of rhetoric, which is the use of words in speech and writing to convince or influence listeners and readers (Tarigan, 2013).

The use of figurative language may indicate the style of the author in writing. A piece of literary work, for example a novel, is the result of the author's thoughts or ideas. The author uses style as a means of rhetoric by exploiting, manipulating, and utilizing the potential of existing language (Altenbernd & Lewis in Al-Ma'ruf, 2009). Figurative language is then used in order to make the existing works more beautiful or aesthetic (Sudjiman in Widyaningrum, 2015). This happens because the language in literature is often connotative, comprising a lot of class and symbolic meanings (Astuti, 2015).

One of the famous female Sundanese novelists is Aam Amalia. She is the most productive Sundanese author who writes a lot of prose. In addition to being a writer, Aam Amalia is also a journalist and has been an editor in several Sundanese print media Rani et al. (2017) states that Aam Amalia's writing style raises a lot of social issues and romance. According to Mustappa (in Rani et

al., 2017) Aam often portrays a particular characteristics of Sundanese culture which is different from other Sundanese writers. Hence, Aam has a special place in Sundanese literature.

“Jangji Asih” is a novel written by Aam Amilia and published in 2017. This novel raises a self-trust issue of a teenager. It tells a story of a teenage girl who, despite her plain look, has a strong self-esteem. The story is very suitable to the teenager’s circumstances nowadays who often feel intimidated by looks.

In writing a literary work, of course, there are different ways of writing to attract reader’s interest. If the works of literature is written and directed for the adults, then the figurative language used tends to be more high-level language. Hence, if the focused readers are children and teenagers, the figurative language used also will be easy to understand. Since Aam Amilia is a writer of literature works for all levels of age, therefore her figurative language of writing in the novel of *Jangi Asih* can be analyzed in which its storyline tells about the life of a teenager.

The researcher found that this novel is not only relevant for teenagers, but also its uses of figurative language is interesting. Unfortunately, there is only a little research about both the author and the language style. To the knowledge of the researcher, there is one study which examines the style of language in the Aam Amilia’s novel, namely “Language Style in *Puputon* novel by Aam Amilia”. This research was written in the form of a thesis by Fajrin (2009). That research is more focused on the style of language in general and had not devoted to the comparative figurative language. Meanwhile, this present research aims to analyze the use of figurative language in *Jangji Asih* to see its effect on the whole story.

2. METHOD

In this study, a descriptive research method was used with a qualitative approach. The descriptive method is a method to examine the conditions, or other things that have been mentioned, the results of which were written in the form of a research report (Arikunto, 2013). On the other hand, qualitative approach is an approach to understand the phenomenon of what is experienced by the subject of research by the description in the form of natural words and can utilize the scientific method (Moleong, 2007).

The instrument in this study was a data card. Meanwhile, immediate constituent analysis or the direct element analysis technique was used in analyzing the data. The steps for it were as follow: (1) reviewing the data collected; (2) classifying the data into comparative types of figurative language; (3) analyzing the data included in the comparative types of figurative language; (4) analyzing the meaning of comparative types in

figurative language; (5) describing the meaning of the figurative language contained in the novel; (6) arranging the research conclusions and suggestions.

3. FINDINGS AND DISCUSSION

One type of figurative language is a word or phrase that is used to influence readers or listeners by comparing a word to another (Sudaryat, 2010). According Pradopo (in Inderasari & Achسانی, 2018) comparative types of figurative language can be taken as the simplest of figurative language.

Figurative Language in Sundanese language is very diverse. But according Sudaryat (2010), there are six types of comparative types of figurative language as follow: (1) figurative language of *ngupamakeun* (simile), (2) figurative language of *lalandian* (metaphor), (3) figurative language of *mijalma* (personification) (4) figurative language of *cadalon* (pleonasm), (5) figurative language of *ébréhan* (periphrases), and (6) figurative language of *silib* (sarcasm).

Based on the data contained in the novel entitled *Jangji Asih*, there were 87 stylistic comparative language that can be divided into four types: *ngupamakeun* (simile), *lalandian* (metaphor), *mijalma* (personification), and *silib* (sarcasm).

3.1. *Ngupamakeun* (Simile)

The figurative language of *ngupamakeun* or simile is a style that compares one item with other explicit items (Sudaryat 2010). This figurative language usually uses conjunctions of *asa*, *cara*, *ibarat*, *jiga*, *kawas*, *sig*, *lir*, etc. In addition, according to Tarigan (2013) the style of *ngupamakeun* in Indonesian is called as parable, which comes from English, namely simile. Simile itself means ‘like’ or ‘as well as’. Simile is a comparison of two things which are essentially different and which we deliberately assume the same. Meanwhile, according Keraf (2007) parable or simile is a comparison that is explicit, that implies something equal to something else. Pradopo (in Wulandari, 2003) suggests that the elements of simile are comparison (something to be compared), the comparator word, and comparator (something used to compare). From the data analyzed, there were 78 styles of *ngupamakeun* language figurative language, 74 of which used conjunctions of comparison of *asa*, *cara*, *lir*, *kawas*, and *sig*.

1) *Ngupamakeun* Using Conjunctions: *Asa*

The word ‘*asa*’ according to LBSS (1985, p. 24) is a change from the word senses or feelings of the heart. The word *asa* is used to characterize the figurative language of *ngupamakeun*. To make it clear, have a look at the example below.

Asa jadi gedé hulu
(feels) like (have) a big head

The word *asa* is a conjunction to compare an object, while the comparison is *gedé hulu* or big head which means arrogant.

2) *Ngupamakeun* Using Conjunctions: *Cara*

The word *cara* according to LBSS (1985, p. 83) is an equation such as *jiga*, *kawas*, or as well as. The word *cara* is used to characterize conjunctions in the figurative language of *ngupamakeun*. To make it clear, consider the example below.

Meureun, mana kitu gé beungeut nu goréng mah kaasupna kana aéb, lain poyokeun, bisi matak nyigeung kana perasaan, teu cara sora Lasmini.

Maybe, such ugly face belongs to shame, not ridicule, perhaps afraid of being offensive, unlike Lasmini's voice.

The word *cara* is a conjunction to compare an object, while the comparison is Lasmini's sora or Lasmini's voice, a friend of Asih (the main character) who has a beautiful face but her voice is not very good.

3) *Ngupamakeun* Using Conjunction: *Kawas*

The word of *Kawas* according LBSS (1985,) is a word that has the same meaning with *cara* or 'as well as'. The word *kawas* is used to characterize the figurative language of *ngupamakeun*. To make it clearer, look at the example below.

Ari ditakol, Asih mah kawas goong.
When being hit, Asih is like a goong.

The word *kawas* is a conjunction to compare an object, while the comparison is a musical instrument, namely *goong*. This sentence means that one will not respond unless she or he is asked to do so

4) *Ngupamakeun* Using Conjunction: *Lir*

The word *lir* according to LBSS (1985, p. 288) is a word which means the same as *kawas* and 'as well as'. The word *lir* is used to characterize the figurative language of *ngupamakeun*. To make it clear, pay attention to the example below.

Lemes lir buludru
Soft as velvet

The word *lir* becomes a conjunction to compare an object, which is the word *lemes* or soft. While the element of comparison is *buludru* or velvet. The meaning is very soft like velvet.

5) *Ngupamakeun* Using Conjunction: *Siga*

The word *siga* according to LBSS (1985, p. 476) is the same as *jiga*. The word *siga* is used to characterize the figurative language of *ngupamakeun*. An example is shown below.

Najan rupa siga kedok bakal, lanceuk téh tiluanana kacida miasihna, karasa pisan kanyaah aranjeunna téh.

Even though their faces like *kedok bakal*, my three older siblings are affectionate so much that I can feel it.

The word *siga* plays as the conjunctive to compare an object. The face becomes the object. Meanwhile, the element of comparison is *kedok bakal* or a very ugly face.

6) *Ngupamakeun* without conjunctions

In addition to the figurative language of *ngupamakeun* that used the conjunction of *asa*, *how*, *Kawas*, *lir*, and *siga*, there are also the figurative language of *ngupamakeun* without the conjunction, the example can be seen below

Buukna panjang ombak banyuan
Her hair is long (like a) *banyuan* waves

The sentence above is included in the figurative language of *ngupamakeun* because it compares one item to another. Here, long *buuk* or long hair is likened to a wavy wave.

Tapi haté teuas alamahan batu nyababkeun ieu diri jadi aya kateuneun.

But a heavy heart as well as the stone, causes this self to be brave.

The sentence above is included in the figurative language of *ngupamakeun*, because it compares one item to another. In this context, *haté teuas* or a heavy heart is likened to a stone.

3.2. *Lalandian* (Metaphor)

Figurative language of *lalandian* (metaphor) is a comparative figurative language that compared one thing with another by giving the appellation (Sudaryat 2010). According to Moeliono (in Tarigan, 2013) metaphor is an implicit comparison, without words *seperti* (as well as) or *sebagai* between two different things. Meanwhile, according to Poerwadarminta in Tarigan (2013) metaphor is the use of words without their true meaning, but as the depiction based on similarity or comparisons. Keraf (2007), states that metaphor as an analogy compares two things directly, but in a short form. As a direct comparison, metaphor does not use the words such

as, *seperti, bak, bagai, bagaikan*, etc., thus, the main point is directly connected to the second subject. Based on the results of the data analyzed, there were two data that have the figurative language of *lalandian*, the example can be seen below

Piraku Subdara rék timburuan ka Gedéng Permoni onoaman.

Could Subhadra be jealous of *Gedéng Permoni*?

The sentence above is included in the figurative language of *Lalandian* because the main character gives the name Subhadra to his friend. Subhadra is a very beautiful princess in the story of Mahabharata as performed in *wayang* (Indonesian traditional puppets). In addition, the main character also gives himself a title, *Gedéng Permoni*, who is also another beautiful character in *wayang* performance. Here the comparison is related to beautiful characters, while the main character in the novel is actually not considered to be beautiful.

Kapan Dayang Sumbi téh jelema jaman baréto, Sangkuriang téh jelema jaman baréto, nu awakna gedé, nu beungeutna mémpér-mémpér monyét.

Dayang Sumbi was an ancient human, *Sangkuriang* was also the long-ago person, his body was big and his face looked like a monkey.

The sentence above is included in the figurative language of *lalandian* since it compares the characters in the novel with *Dayang Sumbi* and *Sangkuriang*, who are famous characters in Sundanese folktales.

3.3. *Mijalma* (Personification)

Figurative language of *Mijalma* or personification is a figurative language that compares inanimate objects with living things such as humans (Sudaryat, 2010). Personification is a type of figure of speech that attaches human qualities to inanimate objects and abstract ideas (Tarigan, 2013). On the other hand, according to Keraf (2007) personification or prosopopoeial is a kind of figurative language that describes inanimate objects or inanimate objects as if they have human characteristics. To make it clear, consider the example below.

Kuring henteu némbalan, ukur tungkul, najan hate norowéco némbalan panaros Pa Wira.

I did not answer, just bowed my head, even though my heart still continued to speak to answer Pa Wira's question.

In the data above, the word *haté noroweco* or speaking heart is included in the figurative language of *mijalma* since in reality, the heart is not able to speak like a human.

Sirah unggeuk, najan hate ceurik.

The head nodded even though the heart was crying.

In the data above, the word *haté ceurik* or crying heart is included in the figurative language of *mijalma*, since in reality, it is the human nature that be able to cry, not the heart.

Nyéh imut, ras ku polah sorangan, seungseurikeuneun cakkak kalakuan téh.

Smiling when seeing my own behavior, (it) is suitable to be laughed at by a lizard.

In the data above, the word *seungseurikeuneun cakkak* or laughing by a lizard is included in the figurative language of *mijalma*, since it does not mean that lizards can laugh like humans do.

3.4. *Silib* (Sarcasm)

Figurative language of *Silib* or sarcasm is a speech that is indirectly spoken to reduce anger from the interlocutor (Sudaryat, 2010). According to Tarigan (2013) sarcasm usually contains moral traits or human spiritual. Usually, sarcasm is a long, complicated story with a hidden purpose, but to the observant reader, it is seemed clear and real. Meanwhile, according to Keraf (2007) sarcasm is different. Sarcasm is a short story that contains a figurative meaning, this figurative must be drawn from under the surface of the story. Meanwhile, according to Keraf, (2007) sarcasm is a reference that contains bitterness and bitter reproach. Sarcasm can be ironic or not, but one absolute thing is that this style of language will always offend and be unpleasant to hear. Below is the example of it.

Muhun, lebah mana lemesna lamun kana perasaan batur waé apilain.

Yes, which part is (stated as) soft if (it) ignores the feelings of other people

The data above can be included in the figurative language of *silib* since it contains sarcasm words. The main character in the novel is very angry because although he is included in an important role but his name is not written on the poster, even though he is not the main actor of it.

4. CONCLUSION

After the analysis, there are several of comparative figurative language in the *Jangji Asih* novel by Aam Amilia. Out of six comparative figurative language, four figurative language were found: *ngupamakeun* (simile), *lalandian* (metaphor), *mijalma* (personification), and *silib* (allegory). *Ngupamakeun* (simile) figurative

language is mostly found in this novel. It is because the author put the conjunction word that becomes the characteristic of comparative figurative language of *ngupamakeun*, such as the word *asa*, *cara*, *lir*, *kawas*, and, *sig*, some of the data also use the figurative language of *ngupamakeun* without using conjunction of comparison. This is suitable with the storyline used by Aam Amalia in describing the main character who likes to compare herself with other people's life. Besides, the figurative language used is suitable with the story of teenager in this novel.

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