AN ANALYSIS OF FIGURATIVE LANGUAGES IN SAMI YUSUF'S SELECTED SONGS

THESIS

By:

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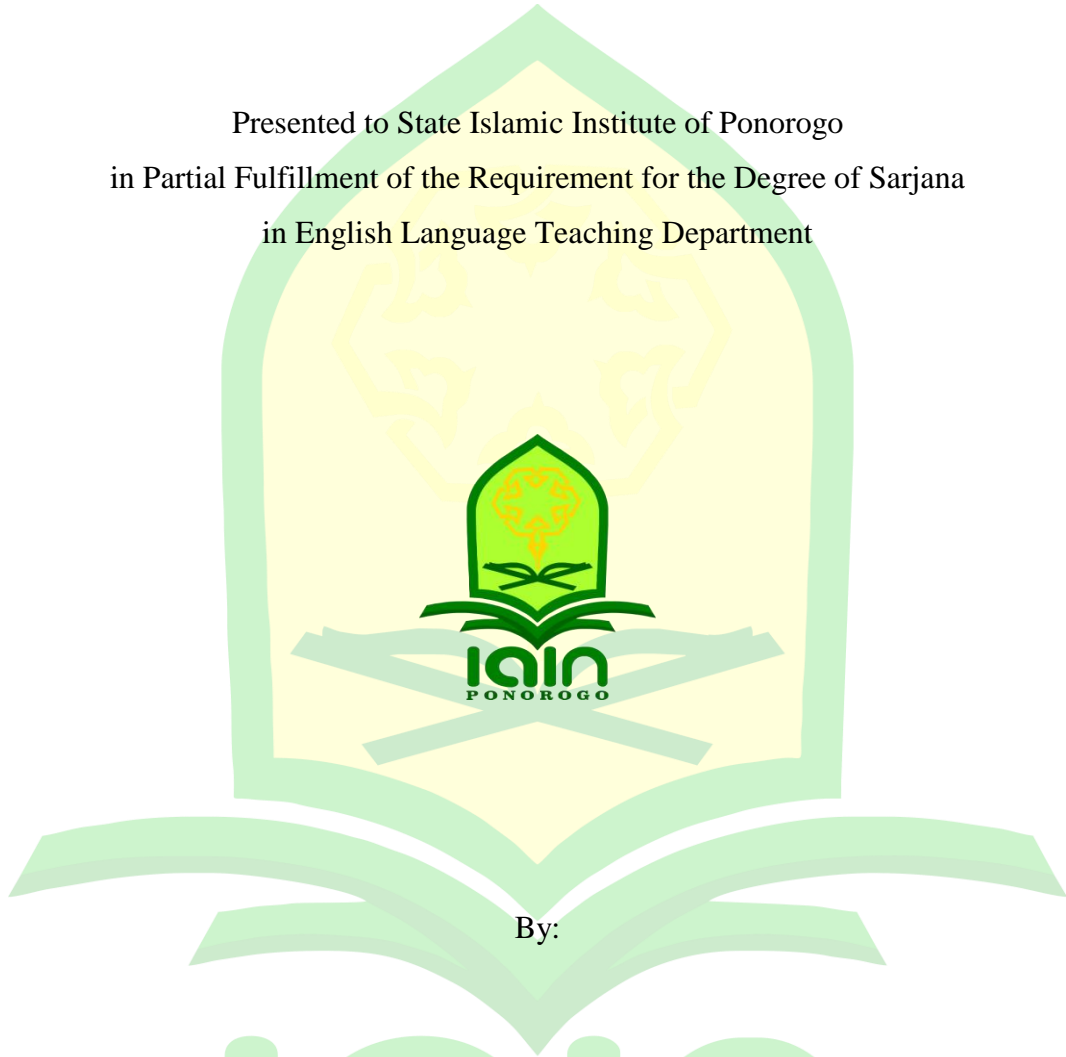**ENGLISH LANGUAGE TEACHING DEPARTMENT**

FACULTY OF TARBIYAH AND TEACHER TRAINING

STATE ISLAMIC INSTITUTE OF PONOROGO

2024

AN ANALYSIS OF FIGURATIVE LANGUAGES
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THESIS

Presented to State Islamic Institute of Ponorogo
in Partial Fulfillment of the Requirement for the Degree of Sarjana
in English Language Teaching Department

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2024

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Date   :   November 11th, 2024

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Day   :   Wednesday
Date   :   November 20th, 2024

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I hereby declare that the submitted thesis is entirely my original work. Any assistance and sources used in the preparation of this thesis have been acknowledged and appropriately cited.

I confirm that this thesis, in whole or in part, has not been submitted for assessment to any other degree or diploma in any other institution or university. Furthermore, I declare that this work has not been published or submitted for publication elsewhere.

I fully understand the gravity of the consequences of any form of academic dishonesty, plagiarism and I take fully responsibility for the authenticity and originality of this thesis. I certify that all information presented in this work is accurate and based on research conducted by me.

Thank you for your attention to this matter.

Ponorogo, October 28th 2024

Sincerely

Andan Meindra

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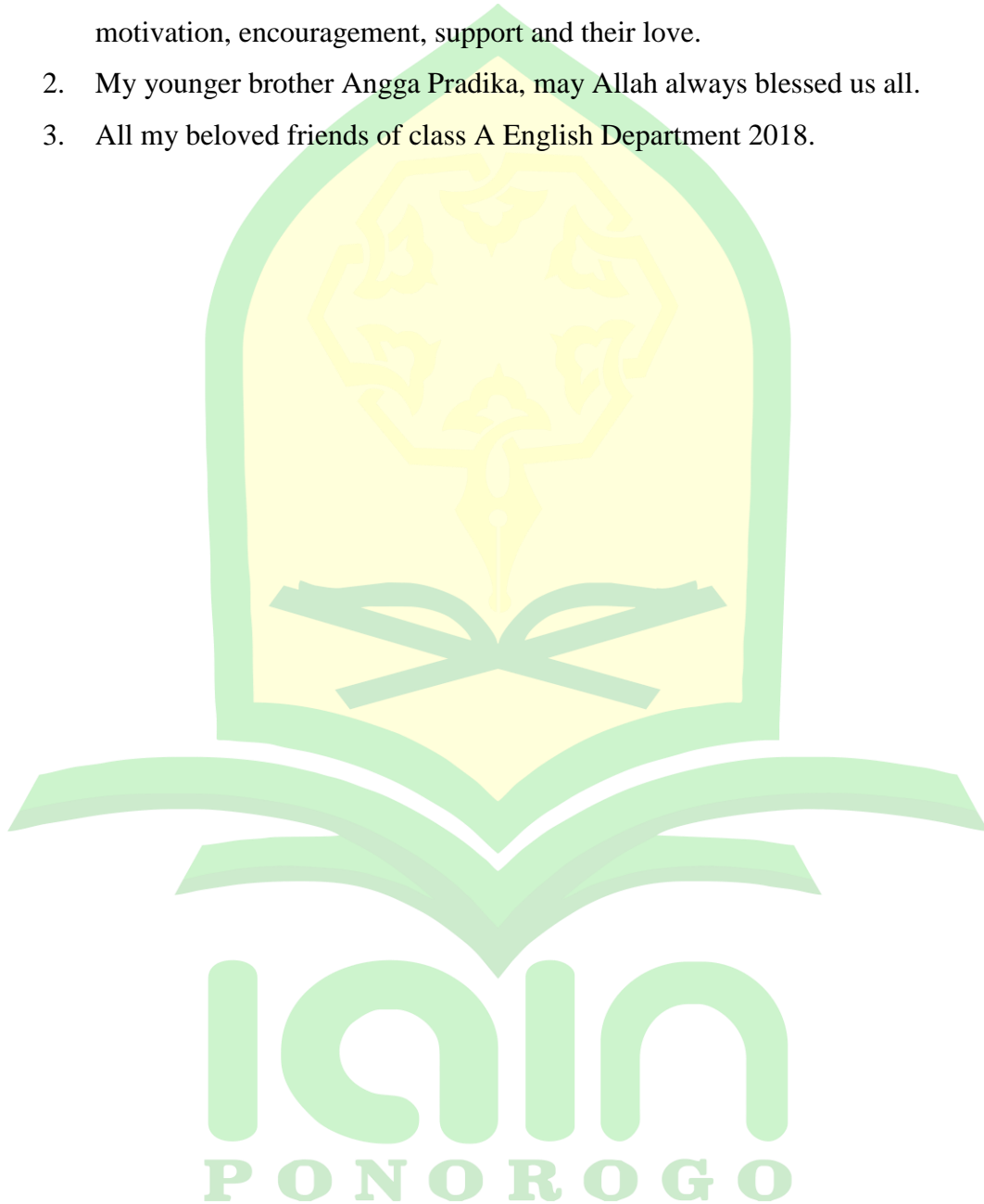
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v

DEDICATION

This thesis is proudly devoted to:

1. My beloved parents Mr. Tukimun and Mrs. Minatun, who always give me motivation, encouragement, support and their love.
2. My younger brother Angga Pradika, may Allah always blessed us all.
3. All my beloved friends of class A English Department 2018.

MOTTO

<div dir="rtl">

أُو۟لَٰٓئِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِى قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِىٓ أَنفُسِهِمْ قَوْلًۢا بَلِيغًا

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"Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching [i.e., effective] word." (**QS. An-Nisa, ayah 63**)[1]

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[1] Departemen Agama RI. Al-Qur'an dan Terjemahnya. An-Nisa (4:63)

ABSTRACT

MEINDRA, ANDAN. 2024. *An Analysis of Figurative Languages in Sami Yusuf's Selected Songs*. Thesis, English Language Teaching Department, Tarbiyah and Teacher Training Faculty, State Islamic Institute of Ponorogo. Advisor: Wiwin Widyawati, M.Hum.

Key Word: *Figurative languages, song, lyric, positive messages.*

Figurative language is a way of understand the meaning of phrases or sentences which expressed in different way. The used of figurative language can be seen in songs. By knowing it, people will have ability to comprehending meaning and messages of song.

The purposes of this research are: 1) to find out the types of figurative languages in the lyric of Sami Yusuf's selected songs. 2) to identify the strong positive messages expressed in the lyrics of Sami Yusuf's selected songs.

This research was conducted by using library research and descriptive qualitative as the approach of this research. In this research, the primary data sources were taken from the lyrics of Sami Yusuf songs; Mother, A Thousand Times, Worry Ends, To Guide You Home, and Grounded as primary data.

The results of the research showed that from 5 songs, the researcher found 33 lyrics containing figurative languages that comprise 8 types of figurative languages, which are simile, metaphor, personification, symbol, synecdoche, paradox, hyperbole and irony. Sami Yusuf also expressed several positive messages through his songs. The strong positive messages found in the lyric of Sami Yusuf's songs are acknowledge the efforts of mother, expressing gratitude and honour for mother, embrace the life's struggles as opportunities for growth and turning worries into prayers. Sami Yusuf's songs are also encouraging listeners to placing trust in Allah or *Tawakkal*, maintain patience during difficult times and caring for others.

ACKNOWLEDGEMENT

In the name of Allah, the Most Gracious and Most Merciful.

First of all, the researcher would like to give all majesty and praise to Allah SWT, the lord of the world, who always gives him a wonderful life, strength, patients, blessing and guidance in completing this thesis. May blessing, peace, and salutation be upon the most honorable prophet and messenger of God, Muhammad SAW, his families, and companions.

This paper is written as a partial accomplishment of the requirements for the undergraduate Degree of English Language Teaching Department of the Tarbiyah and Teacher Training Faculty at the State Islamic Institute of Ponorogo. This success would not be achieved without support from individual, people and institution. For all guidance, the researcher would like thanks to:

1. Prof. Dr. Hj. Evi Muafiah, M. Ag. as the Rector of State Islamic Institute of Ponorogo.
2. Dr. H. Moh. Munir, Lc., M. Ag. as the Dean of Faculty of Tarbiyah and Teacher Training, State Islamic Institute of Ponorogo.
3. Dr. Esti Yuli Widayanti, M. Pd. as the Head of English Language Teaching Department.
4. Mrs. Wiwin Widyawati, M. Hum. as the researcher's advisor, thank you for great patience, generous helps, times, advices, and contributions in finishing this thesis. May Allah bless her and her family.
5. All lecturers in English Language Teaching Department for having taught and educated me during my study at English Language Teaching Department, State Islamic Institute of Ponorogo.

Ponorogo, October 2024

Andan Meindra

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CHAPTER I

INTRODUCTION

A. Background of the Study

Literature is known to many people and professionals. The word "literature" comes from the Latin word "littera" which means letters. It refers to written or printed words. Today, however, the term "literature" is more focused and is limited to mere imaginative works born of the imagination of the authors.[2] Literature is most often referred to as the whole written expression, but not all written documents can be categorized as literature in the strict sense of the word.[3] The definitions that exist usually include additional adjectives, either aesthetic or artistic, to distinguish literary works from texts such as newspapers, scientific textbooks, magazines, legal documents, and pamphlets. Therefore, literature is the creative writing of a writer of aesthetic value, which allows literature to be regarded as art.

Literature can be a portrait of human life, as the content of literature can be an explanation of the experience of human nature or an expression of human emotions reflected in language. Literature reflects human life, so through literature people can enrich knowledge and experience. Literature is divided into two; imaginative and no imaginative. Non imaginative literature consists of works in the form of essays,

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[2] M. Adi Prasetyo, "A Description of Methapor found in Sami Yusuf's Album Cross Road," (Tesis, USU, Medan, 2018), 1.

[3] Mario Klarer, *an Introduction to Literary Studies*, (London: Routledge, 2004), 1.

reviews, biographies, autobiographies and stories. Imaginative literature is poetry (epic, lyric, and dramatic poetry) and prose (fiction and drama). The types of fiction are novels, romance novels, short stories, and novella. The types of dramas are comedy, tragedy, soap opera, and tragicomedy.[4] Since literature is a medium for learning life, reading it not only brings joy and excitement, but it can also delve into its meaning.[5]

Figurative language expresses meaning by way of utterance that is different from literal interpretation.[6] It can be said that figurative language is a way of understand the meaning of phrases or sentences which expressed in different way. Figurative language serves a variety of purposes. They are used to explain meaning, to show vivid examples, to emphasize, to evoke associations and feelings, for inanimate objects, for entertainment or to ornament. So, the existence of figurative languages is very important since figurative languages can also train our speaking, reading and writing skills. By interpreting a meaning, people really want to read it, and then they can write what they think without seeing the meaning directly. Can train the ability to find out whether a word has the appropriate meaning or there are hidden meaning related to the word.[7] The used of figurative language can be seen in any literatures, written or spoken art such as poetry, song, novel, movie, and other literatures.

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[4] Sumarjo & Saini, *Apresiasi Kesusastraan*, (Jakarta: Gramedia Pustaka Utama, 1994).

[5] Suriati, Stylistic Analysis in Iwan Fals' and Ebiet G Ade's Song Lyrics," (Master Tesis, UNIMED, Medan, 2016), 1.

[6] Ambalegin, Tomi Arianto. Figure of Speech Reflecting Loathing. Jurnal Basis. Vol. 7 no. 2 October 2020. Universitas Putra Batam. p-ISSN:2406-9809 e-ISSN: 2527-8835. p. 425

[7] Yunita Aprilianti, "An Analysis of Figurative Language in a Novel Entitled Heidi by Johanna Spyri," Gunadarma University, June 8, 2020, 8.

Song is a type of imaginative literature which have been an amusing companion for people for a long time, or longer than people can speak.[8] Song performed as important roles in a person's life. The song's influence is so prevalent that most of us today remember and play the song at the important moments of people lives. The intimacy of the song is so strong that it tempts people.[9] Song can speak to thoughts around all sides of life which happen in human life, such as happiness and sadness, adore and abhor, great and awful. Most of authors make a song based on their thoughts of reality, social life in their point of view, and their experiences through their own imaginative and seriously perception of their own world. Feelings or thoughts are expresses through the composition of words and languages that create attraction to the song's lyrics.

In line with that, when the theme of songs are about religion especially Islam, it will be given better influence for Muslim life. One of many famous singers in Islamic song is Sami Yusuf. Sami Yusuf is a British singer, composer, multi-instrumentalist and songwriter or lyrist. He used Arabic and English for his songs. Arabic is one of the most popular languages in the Islamic state, and English is an international language. Therefore, the Arabic English used in his songs is available for knowing to many people around the world. Sami Yusuf has become a popular singer because of the good voice and language features of his songs. Moreover, Sami Yusuf's songs are about religious aspect which has a message that will be given better influence for Muslim's life as it mentioned above.

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[8] Rebecca Coyle, Editorial Songs on the Soundtrack, Screen Sound n3, (2013), 2
[9] Lenn Milbower, *Training With A Beat* (Canada: Stylus Publishing LLC, 2000), 5.

Hasbi Rabbi is one of his songs which have Islamic values in this song lyric about Aqeedah or Faith. This song explains about a person who prays to Allah that hoping for forgiveness and of sins to Allah. Mother is also having Islamic values about Akhlaq or Moralities in the lyrics of the song. This song tell about the love of parents will feel until the end. Love our mother and take care of her until she is old was the message that we can take from the song.

Sami Yusuf has released many albums since 2003 until 2021. Sami Yusuf first album was *Al-Mu'allim* which released in 2003 when he comeback from Egypt to learn Arabic language. Time Magazine dubbed Sami Yusuf as "Islam's Biggest Rock star" after he released his second album My Ummah in 2005, while The Guardian named him as "the biggest British star in the Middle East. In total, Sami Yusuf albums were sold over 45 million copies. It makes Sami Yusuf becoming a popular singer in the world, such as Middle East, Europe, United State, and Istanbul. Sami Yusuf was also appointed by the United Nations as the Global Ambassador against Hunger through his work with humanitarian efforts.[10]

Music sound, rhythm and lyrics that are easy to listen and express related topic or feelings to social life to be sure those songs will be known by a lot of people around the world. Moreover, Sami Yusuf's songs have a lot of the strong or positive messages and contain beautiful lyrics. The positive message of Sami Yusuf lyrics gives voice to a collective yearning

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[10] Juanda Azka, An Analysis of Figurative Language in Sami Yusuf Song on Wherever You Are Album, (Sarjana thesis, STKIP PGRI Sumatera Barat, 2015).

for peace and harmony, and the use of global rhythms and melodies united by spiritual vision captivates listeners worldwide. Many implied meaning can be found in the lyrics of the Sami Yusuf's song. Understanding the language features and figurative language is a necessary component for getting the implied meaning and message and of the song itself. In order to know the meaning and message of a song, it is necessary to analyze the lyrics of the song.

Based on the explanation above, the researcher wants to analyze a song based on figurative language because every song has a message. The message of the song lyric and deep figurative meaning can be a reason for the listeners to love one song. Most songs use simple words that give the listener a message and help them understand the song. One example of figurative language in Sami Yusuf's song Grounded there is lyric "and my wounds go deep". The lyric used the type of figurative language personification, because the statement attributes human qualities to non-human entities. Researcher chooses Sami Yusuf's song because the song is meaningful and enjoyable to be heard, especially about spiritual truth and social life. Sami Yusuf's songs have a lot of the strong and positives messages. Sami Yusuf's songs as well have a beautiful lyric. Understanding the language features and figurative language is a necessary factor for getting the implied meaning and message and of the song itself.

Education and song have many relations to each other. This is because songs can provide educational points that the author delivers as a means of teaching students. This proves that not all songs are simply for

fun or entertainment, but songs can convey powerful and positive values. Positive values can be used to make students getting better and better. The positive values of songs are about love and affection, loyalty, gratitude, resilience, peace, respect for each other, and optimism, all of which can boost students' learning spirit to study and motivate them to achieve their goals. Moreover, height and successful education can be achieved.

Based on the importance of language that is explained above, the researcher has a high interest to conduct research study entitled "An Analysis of Figurative Languages in Sami Yusuf's Selected Songs".

B. Research Focus

This research focuses on analyze the types and meaning of figurative language in Sami Yusuf's song lyrics. This study focuses on Laurence Perrine's theory based on his book "Perrine's Literature: Structure, Sound & Sense". The researcher will only take 5 songs from multiple albums that are going to be analyzed. There are some lyrics from the Sami Yusuf song:

No	Title	Album
1	Mother	My Ummah
2	A Thousand Times	Without You
3	Worry Ends	Wherever You Are
4	To Guide You Home	Salaam
5	Grounded	SAMi

C. Statements of the Problem

The researcher formulates the research problem based on the statement in the background of study as described above as follow:

1. What types of figurative languages are found in the lyrics of Sami Yusuf's selected songs?

2. What strong positive messages are expressed in the lyrics of Sami Yusuf's selected songs?

D. Objectives of the Study

Based on the research problem above, the objectives of this research are:

1. To find out the types of figurative languages in the lyrics of Sami Yusuf's selected songs.

2. To identify the strong positive messages expressed in the lyrics of Sami Yusuf's selected songs.

E. Significances of the Study

After all research activities are completed, this research is expected to provide the following implications:

1. Theoretically

The researcher hopes that this research can increase people knowledge about other ways of expression using the figurative language found in literatures especially in songs. In addition, the researcher also hopes the readers can understand the meanings of

figurative language in the lyrics of the song, especially in Sami Yusuf's song.

2. Practically

   a. For English teachers

   The result of this research is expected to help teachers provide a good media and to provide new information about figurative language, especially in Sami Yusuf's songs.

   b. For EFL students

   The result of this research is expected to help student understand the way of using figurative language in Sami Yusuf's song. The researcher hopes this research can help the students to analyse the types of figurative language in song lyrics and as a reference for those interested in the subject of linguistics, as a guide or comparison when conducting research with same focus. The researcher also hopes the students could get the positive messages of the songs.

   c. For the readers

   The result of this research is expected to be a reference for the readers who want to study about figurative language in Sami Yusuf's song or in another song. Furthermore, researcher hopes readers could understand the positive messages of the songs.

   d. For future researchers

   This research can be a reference for further researchers who analyze the same topic, especially in figurative language.

F. Limitation of the Research

Among the songs by Sami Yusuf, 5 songs are selected to be analysed in this research. So, this research focuses only on 5 selected songs; *Mother, A Thousand Times, Worry Ends, To Guide You Home,* and *Grounded.* This research was also limited to analyse some of types of figurative languages based on Laurence Perrine's theory that can be found in the 5 selected songs.

G. Research Method

1. Research Design

According to Creswell, research design are the specific procedures in a research that involves the process starting from collecting the data, analyzing the data, and then making a report writing of the findings.[11]

In conducting this research, the researcher used library research and descriptive qualitative as the approach of this research. The researcher used a library research design because the researcher studied the lyrics of a song by Sami Yusuf. A library research is a form of structured inquiry with specific tools, rules, and methods. However, library research is a research that use library as data sources. In this study, the researcher limits research on the library. This is because research is conducted by collecting data from various sources rather than in the field.[12]

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[11] John W. Creswell, 2012, Educational Research: Planning, Conducting and Evaluating Quantitative and Qualitative Research (4th edition), United States of America: Pearson Education Inc.

[12] Mary W. George, 2008, The Elements of Library Research, UK: Princeton University Press.

Descriptive analysis means describe what actually happens in the procedure, in a way that is useful for research. Descriptive qualitative approach does not use the detail arithmetic calculation or statistic contains sentences or description of the objects.[13]

2. Data Source

a. Primary data source

Primary data source are those which are collected afresh and for first time, and thus happen to be original in character.[14] Generally, primary data source are original documents such as correspondence, diaries, reports, transcripts.[15] "There are several methods of collecting primary data, particularly in survey and descriptive research. Important ones are: observation method, interview method, through questionnaires, through schedules, and other methods.[16] "In this research, the primary data source were taken from the lyrics of Sami Yusuf songs, those are:

1) Mother

https://www.azlyrics.com/lyrics/samiyusuf/motherarabic.html

2) A Thousand Times

https://www.azlyrics.com/lyrics/samiyusuf/athousandtimes.html

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[13] L.J. Moleong, 2011, Metodologi Penelitian Kualitatif Edisi Revisi, Bandung: PT Remaja Rosdakarya

[14] Kothari, *Research Methodology*, 95.

[15] Joop J. Hox & Hennie R. Boeije, *Data Collection, Primary vs. Secondary*, vol. 1 (Encyclopedia of Social Measurement, 2005).

[16] Kothari, *Research Methodology*, 96.

3) Worry Ends

https://www.azlyrics.com/lyrics/samiyusuf/worryends.html

4) To Guide You Home

https://www.azlyrics.com/lyrics/samiyusuf/toguideyouhome.html

5) Grounded

https://www.azlyrics.com/lyrics/samiyusuf/grounded.html

b. Secondary data source

The secondary source is data that are already available, they refer to the data which have already been collected and analyzed by someone else.[17] To support this research the researcher uses secondary data including English dictionaries, reference books, journals, thesis, and other relevant sources.

3. **Data Collection Technique**

Sami Yusuf has released 7 albums and 1 EP. From those several albums, researcher purposely chooses 5 songs that contained Islamic themes. The researcher used documentation to collect the data. Documentation is a technique used in scientific research to collect data using documents or lists of evidence. The researcher found the data from the internet. The main resource that researcher used to find data on the internet are the website that provides song lyrics from the musician all over the world, www.azlyrics.com.

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[17] *Ibid.,* 111.

Necessary steps on collecting the data in this research are as follows:

a. Listening to Sami Yusuf songs repeatedly

b. Browsing for the lyrics on the relatable website on the internet.

c. Crosscheck the lyrics and factual songs.

d. Downloading the song lyrics as the primary data.

e. Collecting the selected song's lyrics.

f. Reading the lyrics of Sami Yusuf selected songs.

g. Comprehending the lyrics of the songs

h. Identifying the figurative language in the lyrics of the songs.

i. Selecting the data.

j. Compiling the data into several parts based on the classification.

4. **Data Analysis Technique**

After collecting the data, the researcher analyzes the data. In analyzing the data, the researcher provides several steps as follows:

a. Reading the whole lyrics to understand the content of the song.

b. Reducing the lyrics which not contain figurative language.

c. Marking the lyrics to be analyzed.

d. Displaying the results of the analysis on the descriptive form based on Perrine's theory.

e. Describe and explain the strong positive messages of the lyrics of Sami Yusuf's song

f. Drawing the conclusion.

H. Organization of the Thesis

Organization of the thesis is to make the readers understand the content of research easily. The steps involved in conducting the research described as follows:

1. CHAPTER I Introduction

This chapter cover about background of the study, research focus, statements of the problems, objectives of the study, significances of the study, limitation of the research, research method, research design, source of the data, data collection techniques, data analysis techniques, and organization of the thesis.

2. CHAPTER II Theoretical Review

This chapter discuss about several theories and references related to this research. Among them are figurative languages, lyrics, meaning, and biography of Sami Yusuf, differences from the research and similarities from the study.

3. CHAPTER III Findings and Discussion

This chapter contains the findings and discussion about the data the researcher has analyzed. In addition, the first problem statement of the research will be answered in this chapter.

4. CHAPTER IV Findings and Discussion

This chapter is also containing the findings and discussion about the data the researcher has analyzed. In addition, the second problem statement of the research will be answered in this chapter.

5. CHAPTER V Conclusions and Recommendations

This chapter consists of conclusion of the research and recommendation for further research.
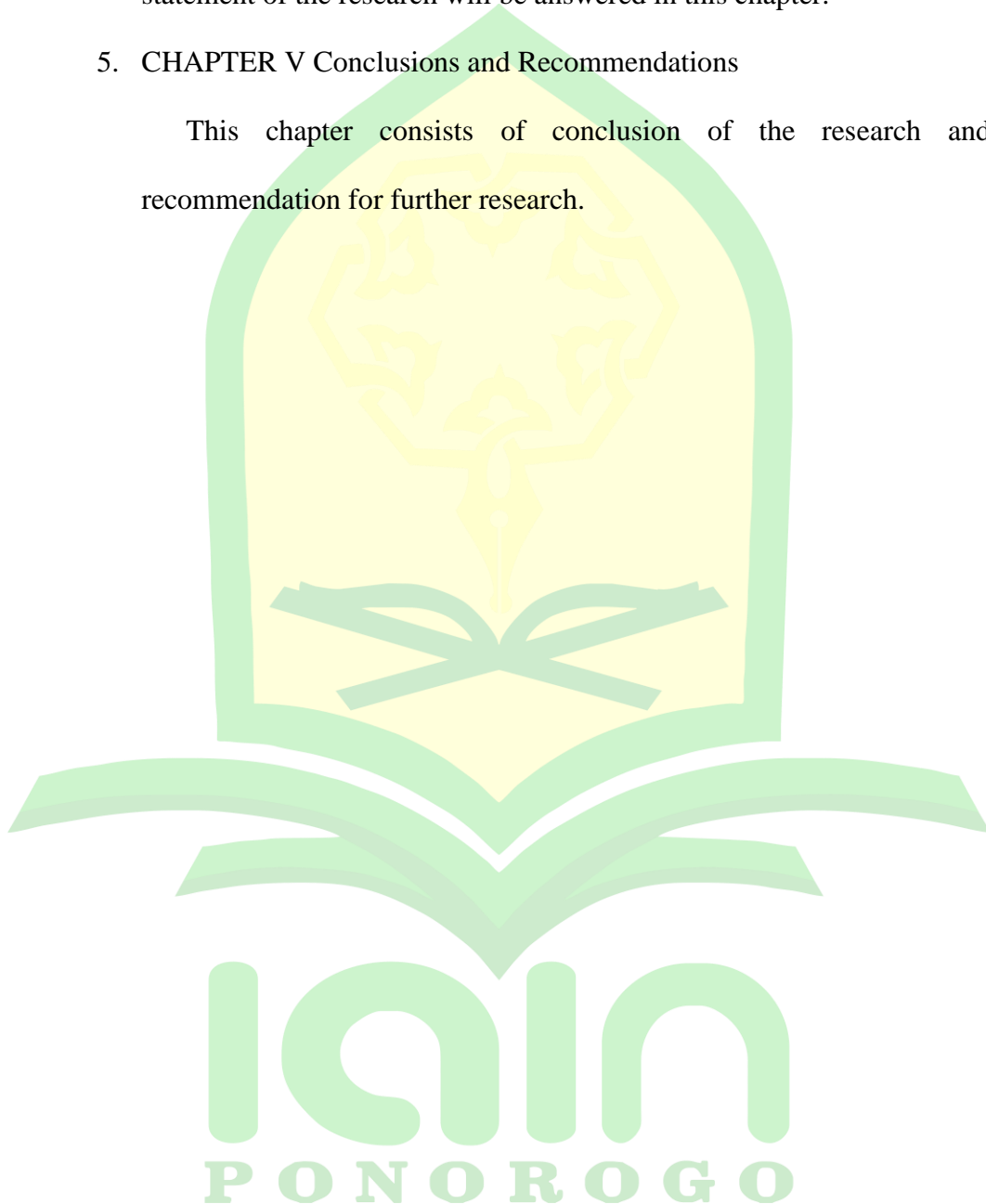
CHAPTER II

THEORETICAL REVIEW

A. Theoretical Background

1. Figurative Language

a. Definition of Figurative Language

The researcher applies Perrine's theory in his book Literature, Structure, Sound, and Sense to this research. According to Perrine, Figurative language—language using figures of speech—is language that cannot be taken literally or should not be taken literally only. Figure of speech is any way of saying or expressing something not in an ordinary way. Metaphor, simile, personification, synecdoche, metonymy, symbol, and hyperbole are among the forms of figurative language described in his book.[18]

According to Kennedy, figurative language is a figure of speech may be said to occur whenever a speaker or writer, for the sake of freshness or emphasis, departs from the usual denotations of words.[19]

Bardshaw stated that figurative language of figure of speech is combinations of words whose meaning cannot be determined by examination of the meanings of the words that make

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[18] Greg Johnson, Thomas R. Arp. Perrine's Literature: Structure, Sounds and Sense. (Boston: Cengage Learning, 2018). 774.

[19] X. J Kennedy. Literature: an Introduction to Fiction, Poetry, and Drama Second Edition. (Boston: Little Brown and Company, 1979). 187..

it up or to put it another way, a figurative language uses a number of words to represent a single object, person or concept.[20]

Figurative language is language that uses words or expressions that have a meaning and different with literal language. According to Cuddon Figurative language must be distinguished from literal language, example 'He ran like a hare down the street' is figurative language, because had the characteristics of figurative language and had literal meaning. 'He ran very quickly down the street' is the meaning and literal language from the sentence before.[21]

Figurative language is a conspicuous departure from what competent users of a language apprehend as the standard meaning of words, or else the standard order of words, in order to achieve some special meaning or effect.[22]

Figurative language generally refers to speech where speakers mean something other than what they literally say. Consider a situation in which Harriet says to a friend, "My marriage is a nice box." Most people recognize that Harriet intends

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[20] Robert Bardshaw, "Figure of Speech," Journal (January 28th 2002), 2.

[21] J.A Cuddon, A Dictionary of Literary Terms and Literary Theory, (West Sussex: Blackwell, 2013), 279.

[22] M.H Abrams, and Geoffrey Galt Harpham, A Glossary of Literary Terms, (Boston: Wadsworth Cengage Learning, 2009), 118.

to communicate something negative about her marriage, such as it is not emotionally affectionate or sexually passionate.[23]

People use figurative language to make the words or expressions more interesting and meaningful. Figurative language cannot be translated word by word, people have to think deeper to understand what the speakers or writers say in figurative language.[24]

Figurative language is also called as figure of speech. "Figurative language is language that uses words or expressions with a meaning that is different from the literal interpretation.[25] Figure of speech is an expression that departs from the accepted literal sense or from the normal order of words, or in which an emphasis is produced by patterns of sound. Such figurative language is an especially important resource of poetry, although, not every poem will use it, it is also constantly present in all other kinds of speech and writing, even though it usually passes unnoticed.[26]

From some opinion above, it can be concluded that definition of figurative language or figure of speech is a way of

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[23] Raymond W. Gibbs, Jr., and Herbert W. Colston, Interpreting Figurative Meaning, (US: Cambridge University Press, 2012), 1.

[24] Unpris Yastanti et.al," Figurative Language In Song Lyrics Of Linkin Park", PROGRESSIVE Vol. XIII No.2 (September 2018), 34.

[25] Adkins, Patricia G, Teaching Idioms and Figure of Speech to Non- Native Speakers of English, Moedrn Journal , (March, 2001), 123.

[26] Chris Baldick, "The Concise Oxford Dictionary of Literary Terms" (US: Oxford University Press, 2001), 97.

expressing thoughts and feelings in written or spoken form in selecting words that do not directly declare its true meaning. Selecting the diction and the effectiveness of words is a key element in a style of language. Selecting of the words is greatly influenced by the author. So that the style of language in literary work will be different with the style of language in other literary works because each author has their own style of language in creating or expressing their thoughts and feelings.

b. Kinds of Figurative Languages

There are many different types of figurative languages. However, in this research the researcher will discuss figurative language based on Perrine's perception. According to Perrine perception, figurative language divide into 12 kinds, they are simile, metaphor, personification, apostrophe, synecdoche, metonymy, symbol, allegory, paradox, hyperbole/overstatement, understatement, and irony. Here is the explanation about figurative language based on Perrine's perception:

1) Simile

Simile is an explicit comparison. The explicit means that simile immediately states something which is not particularly similar in their essence is the same as another thing.[27] A simile is a form of comparison in which one thing is compared to another unlike thing by using specific words of comparison

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[27] Albertine Minderop, 2011, Psikologi Sastra: Karya Sastra, Metode, Teori, dan Contoh Kasus, Jakarta: Pustaka Obor Indonesia.

like, as, such as, and so on. Simile and metaphor genuinely have an identical definition. Both of them compare two things that are absolutely different.[28] The difference between these two kinds of figure of speech is in the direct or indirect use of the comparative word.[29]

Example: *The moon and the sun such perfect harmony.*

2) **Metaphor**

Metaphor is kind of figure of speech which derived from the Greek: metapherin rhetorical trope that defined as an indirect comparison between two or more seemingly unrelated subjects.[30]

According to Perrine, metaphor and simile is similar. Both of which are comparison between two things that are essentially unlike. The only distinction between them is the use of connective words. In simile, the poet uses the connective word such as: like, as, than, similar to, resemble or seems; while in metaphor the comparison is implied; the figurative term is substituted for or identified with the literal term.[31]

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[28] Laurence Perrine, Sound and Sense: An Introduction to Poetry, (New York: Harcourt, Brace & World, Inc, 1969), 65.

[29] M. W. Putri, et al., 2016, Figurative language in English Stand-up Comedy, English Review: Journal of English Education, 5(1), 115-130.

[30] Faizal Risdianto, 2016, The Use of Metaphor in Barack Obama's Inauguration Speech, Language Circle: Journal of Language and Literature, X/2.

[31] Laurence Perrine, Sound and Sense: An Introduction to Poetry, (New York: Harcourt, Brace & World, Inc, 1969), 65.

Metaphor usually created through the use of some form of the verb "to be".

Example: *The snow queen is a cruel witch.*

3) Personification

Perrine states that personification is giving the attributes of a human being to an animal, an object, or a concept. It is really a subtype of metaphor, an implied comparison in which the figurative term of the comparison is always a human being.[32]

Personification is a kind of figurative language that describes non-human objects, abstractions or ideas as if they have human characteristics.[33] Personification is a figure of speech in which an abstract thing, animal or term (truth, natural) is created by human.

Example: *I hear the flower's kinda crying load.*

4) Apostrophe

Perrine defined apostrophe as an addressing someone absent or dead or something nonhuman as if that person or thing were present and alive and could reply to what is being said.[34]

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[32] Greg Johnson, Thomas R. Arp. Perrine's Literature: Structure, Sounds and Sense. (Boston: Cengage Learning, 2018). 776.

[33] Minderop, Albertine. 2011. Psikologi Sastra: Karya Sastra, Metode, Teori, dan Contoh Kasus. Jakarta: Pustaka Obor Indonesia.

[34] Greg Johnson, Thomas R. Arp. Perrine's Literature: Structure, Sounds and Sense. (Boston: Cengage Learning, 2018). 778.

Keraf stated in apostrophe the speaker, instead of addressing directly his proper hearer, turn himself to some other person or thing, either really or only in imagination present.[35]

Example: *The skies are falling down.*

5) **Synecdoche**

According to Perrine, Synecdoche is the use of the part for the whole.[36] Synecdoche is a kind of figurative language that uses part of something to express the whole (pars pro toto) or uses the whole to express part (totum pro parte).

Synecdoche is a form of metonymic association that involves substitution of the part for the whole, genus for species, or vice versa.[37] In synecdoche the name of the referent is replaced strictly by the name of an actual part of it.[38]

Example: *All eyes on me.*

6) **Metonymy**

According to Perrine, metonymy is the use of something closely related to the thing actually meant.[39]

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[35] Berteria Sohnata Hutahuruk, Figurative Language Used by The Students in Writing A Personal Letter, 2017, 50.

[36] Greg Johnson, Thomas R. Arp. Perrine's Literature: Structure, Sounds and Sense. (Boston: Cengage Learning, 2018). 779.

[37] Stephen J. Adams, Poetic Designs: an Introduction to meters verse forms and Figures of Speech, (Canada: Broadview Press Lt. 2003), 133.

[38] Katie Wales, A Dictionary of Stylistics, (USA: Roudledge: 2014), 268.

[39] Greg Johnson, Thomas R. Arp. Perrine's Literature: Structure, Sounds and Sense. (Boston: Cengage Learning, 2018). 779.

Metonymy is the literal term for one thing is applied to another with which it has become closely associated because of a recurrent relation in common experience. Thus "the crown" can be used to stand for a king and "Hollywood" to stand for the film industry.[40]

Example: *The pen is mightier than the sword.*

7) **Symbol**

Perrine state that symbol is defined as something that means more than what it is.[41] It means that a symbol uses a word or phrase which is familiar in society and has one meaning. Symbol maybe best understood as an implied metaphor. The meaning of any symbol whether an object, an action, or a gesture, is controlled by its context. A symbol can be defined simply as any object or action that means more than itself.[42]

Example: *Music is nature's painkiller. Sing him a song.*

8) **Allegory**

According to Perrine, allegory is a narrative or a description that has meaning beneath the surface one.[43] While, Keraf states

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[40] M.H Abrams,A Glossary of Literary Terms, (Boston: Wadsworth Cengage Learning, 2009), 120.

[41] Greg Johnson, Thomas R. Arp. Perrine's Literature: Structure, Sounds and Sense. (Boston: Cengage Learning, 2018). 793.

[42] Heny Listiani, "An Analysis of Figurative language found On the Song Lyric by Taylor Swift's "Speak Now" Album", (A Graduating Paper, IAIN Salatiga, 2015). 15.

[43] Laurence Perrine, Sound and Sense: An Introduction to Poetry, (New York: Harcourt, Brace & World, Inc, 1969)

that allegory is a short narrative or description that has figurative language.[44] Allegory is a description that has another meaning. The meaning beneath is different from its description.

Example: *Story about mouse deer and crocodile.*

9) **Paradox**

Paradox is language style that generally defined as a seemingly contradictory statement.[45] According to Perrine paradox is an apparent contradiction that is nevertheless something true. It may be either situation or statement.[46] Paradox is also all of the things that interesting because the fact.

Example: *He was dead in the middle of his riches.*

10) **Hyperbole**

Hyperbole is simply exaggeration out in the service of truth.[47] Hyperbole is an exaggeration more than the fact. The language can make attention to the reader and it is an exaggeration of object.[48] According to Reaske, "Hyperbole is

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[44] Gorys Keraf, 2010, Diksi dan Gaya Bahasa, Jakarta: PT Gramedia Pustaka Utama. 116.

[45] F.J Ruiz de Mendoza Ibanez, 2020, Understanding Figure of Speech: Dependency Relations and Organizational Patterns, Language & Communication 71.

[46] Laurence Perrine, Sound and Sense: An Introduction to Poetry, (New York: Harcourt, Brace & World, Inc, 1969)

[47] Greg Johnson, Thomas R. Arp. Perrine's Literature: Structure, Sounds and Sense. (Boston: Cengage Learning, 2018). 815

[48] Berteria Sohnata Hutahuruk, Figurative Language Used by The Students in Writing A Personal Letter, 2017, 48.

figure of speech which employs exaggeration."[49]

Example: *You've opened my heart.*

11) Understatement

According to Perrine, understatement is saying less than one means that may exist in what are said or merely in how one says it.[50] Understatement is the opposite of overstatement. As the researcher has already noted that overstatement is saying more, while understatement is saying less than what the words means.

Example: *I was always thinking that love was wrong.*

12) Irony

According to Perrine, irony is the opposite of what one means.[51] Irony or satire is a reference that wants to say something with a different meaning or purpose. On the other word, a meaning of the expression is contradicted with the literal definition. Reaske stated "irony deals with result from the contrast between the actual meaning of a word or a statement and suggestion of another meaning".[52]

Example: *a pilot has a fear of heights.*

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[49] Christopher Russel Reaske, How to Analyze Poetry, (New York: Monarch Press, 2000), 67

[50] Greg Johnson, Thomas R. Arp. Perrine's Literature: Structure, Sounds and Sense. (Boston: Cengage Learning, 2018). 816.

[51] Laurence Perrine, Sound and Sense: An Introduction to Poetry, (New York: Harcourt, Brace & World, Inc, 1969)

[52] Christopher Russel Reaske, How to Analyze Poetry, (New York: Monarch Press, 2000), 69.

2. Meaning

Language is often defined as a system of ordinary communication, a system for conveying a message. Furthermore, communication can only take place (within the system) because speech has a certain meaning; therefore, to characterize this linguistic system, it is necessary to describe these meanings. So knowing the meaning is very important. Meaning is some kind of entity or thing. By mastering and knowing the meaning of all the words, listeners can understand the message contained in the lyrics. Understand the writer's message to listeners and readers. In these cases, people do not speak and write solely to describe things, events, and characteristics; they also express their opinions.[53]

According to Lyons, to examine the meaning of a word or to provide the meaning of a word is to understand the word in order to study what is involved in the meaning relations that make the word different from other words.[54]

3. Song

a. Definition of Song

Literature has an influence on human's life. It is a way of expressing feelings, thoughts, emotions, and experiences.

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[53] Adrian Akmajian, 2010, Linguistics An Introduction to Language and Communication Sixth Edition, Massachusetts: The MIT Press.

[54] John Lyons, Linguistic Semantics an Introduction, New York: Cambridge University Press, 1977, p.2

Literature was born from the basic human urge to express himself, both to show interest in human problems and to show interest in the reality that has existed throughout the past time.[55] Song is one of the familiar literatures to the listeners. Song is a part of literature in the form of a poem expressed by singing and accompanied by musical instruments.[56] Songs are a way of expressing people ideas, feelings, and messages.

Most authors write a song based on their idea of reality, social life in their own perspective and experience through their imagination and intense sense of their own world. The purpose of the author is to get a good response from the audience.

b. **Genres of the Songs**

Pachet & Julien explain that musical genre will provide a special description of the music that can describe life, in making and composing so that music lovers can hear it by collaborating between musicians, music media writing, radio, airplay, concert listing, record label marketing and talent acquisition and more.[57] Songs can be broadly divided into many different forms and types, depending on the criteria used.

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[55] Sari Rishita Siallagan, *et al*., 2017, Analysis of Figurative Language and Imagery in Taylor Swift's Songs, Journal Anglo-Saxon Vol. VIII NO. 1 (2017) ISSN: 2301 5292.

[56] Wilya Setyawati & Maryani, 2018, An Analysis of Figurative Language in Taylor Swift's Song Lyrics, Project: Professional Journal of English Education. Volume 01, No. 03, May 2018 e–ISSN 2614-6258

[57] Pachet. F & Julien. J.A., (2003). Representing Musical Genre: A State of the Art. Paris: France. 32(1), 83-93

1) **Art Song**

  Art songs are songs created for performance by classical artists, often with piano or other instrumental accompaniment, although they can be sung solo. Art songs require strong vocal technique, an understanding of language, diction, and poetry for interpretation. Though such singers may also perform popular or folk songs on their programs, these characteristics and the use of poetry are what distinguish art songs from popular songs. Art songs are a tradition from most European countries, and now other countries with classical music traditions. German-speaking communities use the term art song ("Kunstlied") to distinguish so-called "serious" compositions from folk songs (Volkslied). The lyrics are often written by a poet or lyricist and the music separately by a composer. Art songs may be more formally complicated than popular or folk songs, though many early Lieder by the likes of Franz Schubert are in simple strophic form. The accompaniment of European art songs is considered as an important part of the composition. Some art songs are so revered that they take on characteristics of national identification.

  Art songs emerge from the tradition of singing romantic love songs, often to an ideal or imaginary person and from religious songs. The troubadours and bards of Europe began the documented tradition of romantic songs, continued by the

Elizabethan lutenists. Some of the earliest art songs are found in the music of Henry Purcell. The tradition of the romance, a love song with a flowing accompaniment, often in triple meter, entered opera in the 19th century and spread from there throughout Europe. It expanded into popular music and became one of the underpinnings of popular songs. While a romance generally has a simple accompaniment, art songs tend to have complicated, sophisticated accompaniments that underpin, embellish, illustrate or provide contrast to the voice. Sometimes the accompaniment performer has the melody, while the voice sings a more dramatic part.

2) **Folk Song**

Folk songs are songs of often anonymous origin (or are public domain) that are transmitted orally. They are frequently a major aspect of national or cultural identity. Art songs often approach the status of folk songs when people forget who the author was. Folk songs are also frequently transmitted non-orally (that is, as sheet music), especially in the modern era. Folk songs exist in almost every culture. The German term Volkslied was coined in the late 18th century, in the process of collecting older songs and writing new ones. Popular songs may eventually become folk songs by the same process of detachment from their source. Folk songs are more or less in the public domain by definition, though there are many folk

song entertainers who publish and record copyrighted original material. This tradition led also to the singer-songwriter style of performing, where an artist has written confessional poetry or personal statements and sings them set to music, most often with guitar accompaniment.

There are many genres of popular songs, including torch songs, ballads, novelty songs, anthems, rock, blues and soul songs as well as indie music. Other commercial genres include rapping. Folk songs include ballads, lullabies, love songs, mourning songs, dance songs, work songs, ritual songs and many more.[58]

c. **Lyrics**

Song lyrics are printed out as a form of communication between the author and the readers. Most of the time, they convey a message (whatever it is) with the aim of at least inspiring the listener or to think about it. Such purpose and form of communication is rooted in the cultural background of these people, according to their musical preferences, etc.[59]

The lyrics of songs are not only the arrangement of words into sentences, but also the interpretation of the composer's intention to describe how they feel. Such as: love, struggle, trouble, jealousy, peace, etc. The lyrics of the song always have an inner

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[58] Song, Wikipedia, (online) https://en.m.wikipedia.org/wiki/song, Accessed on 9th September 2024 at 3 p.m.

[59] *Ibid.*

theme. Theme is any basic idea of a written text or an image created. It is the central idea or general idea of the writer reflected to the public.[60]

The lyrics of the song have meaning inside in the language used by the singer-songwriter. A lyric is any fairly short poem, composed by a single speaker, who expresses a state of mind or a process of perception, though, and feeling.[61]

4. **Message**

In Cambridge Dictionary Third edition, "message is a short piece of information that you give to a person when you cannot speak to them directly".[62] Message is a short piece of information that you give to a person when you cannot speak to them directly or the most important idea in a book, film or others. A message in its most general meaning is in an object of communication. The message is used to know what somebody has been trying to tell us when they cannot speak.

In Oxford Learner's Dictionary Fourth edition, message is written or spoken piece of information sent to somebody or left to somebody. In other word, message is something that the writers want

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[60] Rudy Haryanto, A Pragmatic Analysis of Praise Expression Used in English Love Songs, thesis school of teacher training and education Muhammadiyah University of Surakarta,2008, p. 16

[61] Scott Brewster, Lyric, London and New York: Routledge Taylor and Francis Group, 2009, p. 13

[62] Wilya Setiawati dan Maryani, An Analysis Of Figurative Language in Taylor Swift's Song Lyrics, Volume 01, No. 03,(May 2018), 214

to convey to the reader or the listener. The message sometimes cannot be separated from communication. Communication related to verbal and non-verbal and the message may be in spoken or written language.

5. **Sami Yusuf**

a. **Sami Yusuf's Biography**

Sami Yusuf was born Siyamak Radmanesh on 21 July 1980 in Tehran, Iran to Azerbaijani parents. His grandparents are from Baku, Azerbaijan, from which they left for Iran when it was captured by the Bolsheviks following World War I. Yusuf and his parents later arrived in Ealing, West London, in the early 1980s, after the Islamic Revolution in Iran.

Sami Yusuf is a British singer, songwriter, multi-instrumentalist and composer. His work is marked by blending different musical styles and genres, including elements from Sufi, folk, and rock music. Besides English, Yusuf has performed in Arabic, Kurdish, Azerbaijani, Persian, Turkish, Punjabi, as well as, Urdu. He used his multilingual and multi-instrumentalist style to address social, spiritual, and humanitarian issues.

Since early in his professional career, Yusuf has participated in humanitarian initiatives by performing benefit concerts, releasing charity singles, and acting on behalf of organizations

to relieve suffering and poverty. In response to the 2010 Pakistan floods that wreaked havoc in the country and affected 20 million lives in the summer of 2010, he promptly released a charity single entitled "Hear Your Call", performed in English and Urdu, to raise funds for the displaced Pakistanis in a joint-effort with the UN-sponsored charity organization Save the Children. In recognition of his philanthropy, in 2014, Yusuf was appointed United Nations Global Ambassador for the World Food Programme.

b. **Sami Yusuf's Career**

Sami Yusuf showed great interest in music from an early age. He was influenced by the wide range of musical genres available to him in Ealing, immersing himself especially in Western classical music and Middle Eastern music. He learned the piano and violin as well as traditional instruments including the oud, setar, and tonbak. At the age of 16, Yusuf experienced a spiritual revival that made him become a "more committed Muslim". Sami Yusuf studied music as a composition student at the prestigious Royal Academy, as well as at Salford University in north-west England.

Yusuf released his first album titled Al-Muʿallim in 2003, an album that he produced, wrote, and performed. Its feature song, Al-Mu'allim, became a hit in the Middle East, North Africa, and South-East Asia, topping the charts in Egypt and Turkey for

twelve consecutive weeks, selling millions of copies worldwide and reaching a diverse audience. The last track of the album, Supplication, was used in the Golden-Globe award-nominated film, The Kite Runner.

Yusuf garnered increased worldwide recognition following the release of his second album, My Ummah, in 2005. The album, using both Eastern and Western sounds, utilized wide-ranging musical instrumentation. Considered a breakthrough album, it sold over four million copies globally and was well received, particularly by young people, who identified closely with the themes of Yusuf's lyrics. Yusuf left Awakening Records following a controversy over Without You; an album that he claimed was released without his knowledge or consent.

Sami Yusuf's third official album, Wherever You Are, was released in March 2010. Rolling Stone called the album "beautifully produced". With its release, Yusuf welcomed what he termed a "new chapter" in his professional career and music.

Sami Yusuf's fourth album, Salaam, was released in December 2012. Within four months of its launch it achieved platinum status in Southeast Asia and was the best-selling album in the Middle East and North Africa. The album includes the song "Hear Your Call," composed by Yusuf to call attention to the situation of people who are affected by natural disasters.

The Centre was released in 2014 and is a collection of 13 songs in which Yusuf hopes his listeners will find inspiration to seek their individual spiritual centers. It is a new sound that has multicultural influences, employing traditional as well as contemporary Middle Eastern, North African, and European poetry, instrumentation, and melodies.

Sami Yusuf's sixth album, Songs of the Way, was released in January 2015. All lyrics are by the noted philosopher Seyyed Hossein Nasr and are from his books of poetry, Poems of the Way and The Pilgrimage of Life. Except for two tracks in Persian and Arabic, the songs are in English.

Barakah, Yusuf's seventh album, was released in February 2016 by Andante Records. It is the result of extensive research into the traditional music and poetry contained in the album. Yusuf said it is his musical response to the increasing chaos and noise of today's world, and his wish is that these music and lyrics offer a window onto an inner oasis of peace and harmony. The song "Mast Qalandar" from Barakah reached #1 on World Music charts on iTunes and BBC Music.

According to Yusuf, the new album aims "to respond to the growing extremism in our world with a call for a return to harmony and balance." Following its release, Yusuf performed in the Dubai Opera in 2016 and released it as a live album.

c. Honours and Awards

In 2009, Yusuf was awarded an honorary Doctor of Letters in recognition of his "extraordinary contributions to the field of music" by Roehampton University, London.[65][66] Silatech appointed him as their first Global Ambassador in the same year, later joining Ahmad Al Shugairi in the same position.

Widely regarded as the highest profile Muslim musician in the UK, Yusuf has appeared each year since 2010 on the list of the "World's 500 Most Influential Muslims".

In 2014, the United Nations appointed him Global Ambassador Against Hunger, and in 2015 the UN appointed him as an "Elite Ambassador" for the UN World Interfaith Harmony Week.

In 2016, Yusuf received a Recognition Award for his contributions to promoting the message of peace and tolerance as part of the Mohammed bin Rashid Al Maktoum World Peace Initiative.

In 2019, Yusuf received an honorary diploma from the First Vice-President of Azerbaijan for his contributions to promote Azerbaijani music and culture.[63]

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[63] Sami Yusuf, Wikipedia, (Online) https://en.m.wikipedia.org/wiki/Sami_Yusuf, Accessed on 9th September 2024 at 2.30 p.m.

B. Previous Research Findings

The researcher takes a review of several types of research conducted by other researchers. From the previous research, the researcher used the finding of them as the basis of this research. These are 5 previous research used in this research.

The first previous research is thesis by Alfi Syahrina, entitled *A Stylistic Study of Figurative Language in Katy Perry's Song Lyrics from Witness Album*. This research used descriptive qualitative method. The analysis of figurative language in this study based on Thomas Arp theory. Based on the analysis of this research, Alfi Syahrina concludes that there are only seven of twelve types of figurative language discovered in the song lyrics from Witness album by Katy Perry. The seven types of figurative languages found are simile, metaphor, personification, metonymy, symbol, hyperbole, and irony. The researcher found 27 data of figurative languages. There are 8 data of metaphor (29,63%), 7 data of simile (25,93%), 4 data of irony (14,81%), 3 data of hyperbole (11,11%), 2 data of personification (7,41%), 2 data of symbol (7,41%), and 1 data of metonymy with its percentage (3,70%). So, it can be said that metaphor is the most dominant types of figurative language found in those song with 8 data and 29,63% percentage.

The second is a graduating paper conducted by Heny Listiani, entitled *An Analysis of Figurative Language Found on the Song Lyric by Taylor Swift's "Speak Now" Album*. The analysis of figurative language in this research based on X.J Kennedy's theory. This research used

descriptive qualitative as a research methodology. This research based on the 11 types of figurative languages, which are simile, metaphor, personification, metonymy, symbol, synecdoche, paradox, hyperbole, oxymoron, litotes, and irony. From many kinds of figurative languages, the researcher only found 7 kinds of figurative languages that is found in The song lyric by Taylor Swift "Speak Now" album, those are personification, hyperbole, simile, metaphor, symbol, and synecdoche, and oxymoron. Totally, the researcher found 59 data in the song of Taylor Swift "Speak Now" album. Hyperbole is the most dominant figurative languages found in the song with 20 data. The other types of figurative languages found is 13 personification, 8 similes, 4 metaphors, 10 symbols, 2 synecdoche, 2 oxymoron.

The third is thesis conducted by Laila Alviana Dewi, entitled *Figurative Language in Maher Zain's Song Lyrics*. This research applied descriptive qualitative approach. The research design was content analysis. The data were obtained from selected Maher Zain's song lyrics, Hold My Hand, For the Rest of My Life, Number One for Me, Open Your Eyes and Awaken. By using figurative language theory of Perrine and supported by the theories of Abrams, Keraf and Reaske. The result of the research showed that from 5 songs, there are 42 lyrics containing figurative language. Those 42 lyrics comprise 8 types of figurative languages. They are simile, metaphor, personification, synecdoche, paradox, hyperbole, understatement and irony. The percentage of each type of figurative language found in Maher Zain's songs was 14% contained simile and

personification types, 5% contained metaphor and irony types, 2% contained synecdoche and understatement types, 7% contained paradox type and 51% contained hyperbole type.

The fourth is thesis conducted by Zulfatun Maghfiroh Kharis, entitled *The Analysis of Figurative Language in Ed Sheeran Selected Song Lyrics*. The study used a qualitative descriptive research method where the researcher tries to find out the type of language style used and the most dominant in Ed Sheeran's songs. The data source is all the lyrics of *Thinking Out Loud, Perfect,* and *Photograph*. From the results of data analysis, the researcher concludes that in the song Thinking Out Loud there are 5 types of figurative language, namely: simile, metaphor, personification, hyperbole and synecdoche. In the song Perfect, there are 4 types of figurative language, namely: metaphor, hyperbole, paradox, and simile. While in the song Photograph, there are 3 types of figurative language, namely: personification, metaphor and synecdoche. These findings indicate that the most dominant language style used in the three songs is metaphor.

The last is thesis conducted by Muhammad Reski Darmawan, entitled *The Analysis of Yusuf Islam's Song on Figurative Language (A Descriptive Research on The Album of '' I Look, I See'' Yusuf Islam Friends & Children* The method used in this research is descriptive qualitative. The analysis of the figurative in this research based on Gorys Keraf's theory. Based on the analysis of this research, Muhammad Reski Darmawan found fourteen of figurative languages in Yusuf Islam's song of

"I Look I See" album that used to express religious values. The kinds of figurative languages found are alliteration, metaphor, assonance, synecdoche and personification. Muhammad Reski Darmawan also states that these song lyrics were appropriate as teaching material for beginner in English for Islamic Studies because the song lyrics contain religious values of Islam which is uses to reach the teaching English for Islamic studies goal.

Based on the explanation above, the researcher found some similarities and differences between the previous research above and research that the researcher conducted. The similarities are the research use descriptive qualitative method, the substance of the research is figurative language, the problem statement is about types of figurative languages, and all those research are investigated figurative languages in song lyrics. The differences between the researches are the theory used to analyze the types of figurative languages and the musician. Alfi Syahrina analyzed the types of figurative languages in Katy Perry's song based on Thomas Arp's theory, Heny Listianis' research used Kennedy's theory to analyzed types of figurative languages in Taylor Swift's song lyrics, Laila Alviana Dewi analyzed the figurative language in Maher Zain songs, Zulfatun Maghfiroh Kharis analyzed the types of figurative languages in Ed Sheeran song lyrics and Muhammad Reski Darmawan used Gorys Keraf's theory in analyzing the research data found in Yusuf Islam's song lyrics.

CHAPTER III

FINDINGS AND DISCUSSION

A. **The Types of Figurative Languages Used in the Lyrics of Sami Yusuf's Selected Songs**

From the theory of figurative languages by Laurence Perrine, the researcher found eight types of figurative languages namely simile, metaphor, personification, symbol, synecdoche, paradox, hyperbole, and irony.

Table 3.1. Figurative Language in Sami Yusuf's Selected Songs

No	Titled of the Songs	Types of Figurative Languages							
		Simile	Metaphor	Personi fication	Symbol	Synec doche	Paradox	Hyper bole	Irony
1	Mother	1	1		1			1	1
2	A Thousand Time	1	2		2			1	
3	Worry Ends		2	1	1		1		
4	To Guide You Home	4	1	3	3				
5	Grounded		2		2	1			1
	Sub-total	**6**	**8**	**4**	**9**	**1**	**1**	**2**	**2**
	Total	**33**							

Below are the explanations of the figurative languages types found in this research:

1. **Song Entitled: Mother**

   a. Simile

      1) *You were the sun that brightened my day*

         The lyric above is categorized as simile because it compares two things and used the word *were* as a connector. *You are* a second singular or plural pronoun for human which in this lyric refer to a mother, while a *sun* is the star that provides light and heat for the earth and around which the earth moves. The sun is the center of our solar system. This line explains that the presence of a mother has a big role in her children's life, as she guides and takes care of her children.

   b. Metaphor

      1) *If only I could sleep on your arms again*

         The lyric above categorized as metaphor since it compares two different things implicitly. Sami Yusuf is comparing his mother's presence to a feeling when someone fallen asleep on the arms. As everyone knows, arms were part of the body that are connected to the shoulders and end in the hands. When their children were babies, mothers often put their children to sleep by holding them in their arms. In this lyric, the metaphor is on the *sleep on your arms* phrase since it is used by Sami Yusuf to represent the feeling of comfort, secure, and the nurturing

presence of the mother. The phrase conveyed a deep longing for the physical and emotional support that provided by his mother. In order to express his feeling in another way, Sami Yusuf chose to utilize *sleep on your arms* as the metaphor for his mother's presence.

c. Symbol

1) *O light of my eyes*

This song titled Mother tells about the mother's presence in our life. Sami Yusuf adopts the word *light* in order to deliver the message of the song. As it is known, *light* is the energy from the sun, fire or from electrical devices such a lamp, etc. that allows things to be seen. By this explanation, Sami Yusuf adopts the word *light* to symbolize the significance of the mother and her pivotal role, in shaping Sami Yusuf's perspective and understanding of the world.

d. Hyperbole

1) *Which makes my soul want to fly*

The lyric *which make my soul want to fly* is an example of hyperbole because described something exaggeratedly. Soul is non-physical part of a person that contains a person's personality, thoughts and feelings. In other hand, fly was a situation when bird, insect or an aircraft moves through the air. So, it is actually impossible for the soul to fly. The true meaning

of the lyric is a feeling of excessive joy when seeing a mother's smile and presence.

e. Irony

1) *But I never realized it*

And now it's too late

This line of the lyric is an irony of situation since the Sami Yusuf regrets that it was too late to realize how big a role his mother played in his life. He realized that his mother played a big role in his life, but when realized it, he was unable to repay it all because his mother was no longer with him.

2. **Song Entitled: A Thousand Times**

a. Simile

1) *Just like a kite in the sky*

The lyric *just like a kite in the sky* is an example of simile since it uses the word *like* to compare two different things. This simile compares the support and upliftment provided by a person to a soaring kite in the sky, emphasizing the sense of freedom and elevation gained through their encouragement.

b. Metaphor

1) *Without your warmth, without your smile*

The lyric above is categorized as metaphor since it explains the comparison between two things implicitly. *Your* is the possessive form of you while *warmth* is a state or quality of being

enthusiastic or friendly and *smile* is a happy or friendly expression on the face in which the corners of the mouth curve slightly upward. Implicitly, Sami Yusuf compares person's existence to warmth in terms of emotional comfort and affection, also compare in to a smile which represent of joy and support. These metaphors emphasize the importance of a role the person played in Sami Yusuf's life. Through this lyric, Sami Yusuf wants to show that the presence, support and love of someone are indispensable in his life.

2) *You raised me up, you gave me wings*

The lyric above is metaphor because Sami Yusuf attempt to compares two different things with implicit meaning. In this lyric, the word *raised me up* refers to the support that someone's give and reflects it as the *wings*. Wing is one parts of the body of a bird, insect or bat that used for flying. Wing also used in a plane, as it is a large flat parts on a side of a plane and help to keep it in the air when it is flying. This lyric explains about how someone helps and supports Sami Yusuf to achieve freedom and reach his potential.

c. Symbol

1) *The world was so cold, I felt so lost*

The word *cold* in the lyric above symbolizes emotional emptiness and loneliness without the presence of others. It

represent the profound impact of others presence in to Sami Yusuf's life since it gives warmth and comfort.

2) *Without your light, I felt so blind*

The word *light* on the lyric above symbolizes hope, guidance and clarity. The word *blind* symbolize Sami Yusuf's inability to understand without guidance and support from others. This lyric explains the existence of others is important for Sami Yusuf.

d. Hyperbole

1) *A thousand miles I'd run and walk*

A thousand times I'd slip and fall

The lyric above apparently has the characteristic of a hyperbole since Sami Yusuf described his willingness to do something exaggeratedly. In actual condition, thousand miles is equal to 1,609 kilometers. It is actually greater than the distance between the capital of the westernmost province on the island of Java, Serang, in Banten Province, and Surabaya, the capital of the easternmost province on the island of Java, East Java Province, which is only about 860 kilometers away. It is also known that when someone falls or slips, it will certainly cause scars on their limbs. By this explanation, Sami Yusuf attempts to tell that he will do everything to achieve his goals even if it requires a great effort.

3. Song Entitled: Worry Ends

a. Metaphor

1) *Life is cruel but don't worry*

The lyric above included metaphor because the lyric use words *is* it's the characteristic of metaphor that point with the definition of something. Cruel refers to the act or intention deliberately hurting people physically or mentally and make them suffer. The metaphor in this lyric simplifies the harsh experiences of life into a single, tangible concept, emphasizing the challenges and difficulties people might face.

2) *In your heart lies the key*

To unwind all the secrets

Of this life we see

The metaphor in the lyric above is about an implied comparison between *heart* to a *key*. In literal meaning, key is a piece of metal with a special shape used for opening or locking a door. Thus, Sami Yusuf uses the key to represent the inner strength or wisdom needed to understand and navigate in the complexities of life. It suggests that understanding or finding a solution usually start with looking at ourselves, not relying on external factors.

b. Personification

1) *I found my peace deep within*

Calling inside

The lyric above is an example of personification since the phrase *my peace deep within calling inside* illustrates peace which can make a call like human. Calling is a human characteristic when someone say something in a loud voice in order to attract others attention. In other hand peace is the state of not being interrupted or bothered by worry, problems, noise, or unwanted actions. By this explanation, it is impossible for peace to make a call like human. The meaning of the lyric above is when we found a peace by doing a prayer; Allah will give us solution for every problems and struggle we faced. So, it could be said that call in the lyric above refer to solution from Allah SWT for every problems people faced.

c. Symbol

1) *Worry ends when faith begins*

The lyric above included a symbol in the word *faith*. Faith refers to a strong religious belief. In this lyric, faith is symbolized as a remedy or solution to worry, representing a source of inner peace and strength. It represents how belief and trust can provide comfort and clarity amidst confusion and distress.

d. Paradox

1) *A showcase of hypocrisy*
   In the form of piety

The lyric *a showcase of hypocrisy in the form of piety* is an example of paradox because it is an apparent contradiction that is

nevertheless somehow true. The word *hypocrisy* and *piety* is so contrast. Hypocrisy is behavior that is different from the moral standards or the opinions that somebody claim to have. In other hand, piety is a strong belief in God or religion that is shown by worship and the way someone lives. Sami Yusuf wanted to remind the listener that in this world, what is presented to others can be deceptive or misleading.

4. **Song Entitled: To Guide You Home**

   a. Simile

   1) *Thirsty as desert's pain*

      The lyrics above include a simile, because it uses connector word *as*. Thirst is a condition when people need or want a drink while a desert is an area that has very little water and very little vegetation on it, which is often covered with sand or rocks. Sami Yusuf compares between *thirsty* and *desert's pain*. The true meaning of this lyric is about a feeling of loneliness and emptiness.

   2) *I miss your touch like pouring rain*

      The lyric above is categorized as the simile since it explains the comparison which uses the connector word *like*. The connector word used to compare the phrase *I miss your touch* and *pouring rain*. *I miss your touch* literally means according to what is said, while the *pouring rain* is a natural phenomenon when the

millions of droplet fall down in to the earth. This simile compares Sami Yusuf's longing is as strong as how much the earth needs rain. It shows that their emotional needs are really deep and intense, like how rain is important to keep things alive when there hasn't been any water for a while.

3) *Dizzy as the tea I brew*

The lyric above is an example of simile because it uses the connector word *as*. The connector word used to compare the word *dizzy* and phrase "the tea I brew". This simile compares Sami Yusuf's head spinning with thoughts about someone he cared to the tea swirls when it is stirred. This lyric showed how lost and overwhelmed Sami Yusuf feels about the person he loved.

4) *And like the melting sugar cubes*
You disappeared and left me to

The lyric *and like the melting sugar cubes you disappeared and left me to* is an example of simile because it compares two different things. Sami Yusuf compared between the phrase *the melting sugar cubes* and *you disappeared and left me to*. The lyric explain about an inevitable loss of someone.

b. Metaphor

1) *The footprints that you left have stayed*

The metaphor is located on the word *footprints* because it refers to individual existence. Literally, a footprint is a mark left on a surface by a person's or animal's foot. On this lyric, Sami

Yusuf uses the word footprints in order to depict the impressions left behind by footprints signify the enduring influence of an individual's existence. The comparison implies that despite the absence of someone in person, their effect endures significantly.

c. Personification

1) *When clouds come in they cry all night*

   And give me tears to fill my eyes

   The lyric *when clouds come in they cry all night* is an example of personification since the phrase states that clouds are crying. Cry is a characteristic for human, so clouds cannot use human's characteristic. The meaning of the lyric above is the clouds which filled with millions of water droplets will fall in to the earth as rain like how a human cry and used personification, so the clouds has the same characteristic with a human.

2) *Long after time has let them go*

   The personification of the lyric above is located on the word *time has let*. As it is known, time is the thing that is measured in minutes, hours, days, months or years which absolutely it is not a human being. It cannot move nor does something as well as human being. The word *let* which is categorized as a verb generally done by human. But here, Yusuf uses the personification with *long after time has let them go*. The meaning of the lyric is after several years; someone left and was no longer with Sami Yusuf.

3) *Your face and form is all i see*

In silhouettes of scolding steam

The lyric above is an example of personification since it states that steam creating a silhouettes. Generally, creating is human activity in order to make or produce something. In other hand, steam itself cannot act as well as human being since it is an inanimate object which forms in a hot gas that is appeared when water boils. This personification represented Sami Yusuf's memories and thoughts for a loved one. By this lyric, Sami Yusuf conveys that he could feel the presence of his loved one in every aspect of his life.

d. Symbol

1) *I'll wait for tides to guide you home*

The symbol of the lyric above is on the word *tides*. Literally, tides means a regular rise and fall in the level of the sea that caused by the pull of the moon and sun. In this lyric, tides used to symbolize the passage of time. Sami Yusuf wants to express that someone he cared will definitely back home, no matter how much time passes.

2) *I trust in stars to guide you home*

The symbol of the lyric above is on the word *stars*. As everyone knows, the literal meaning of star is a large ball of burning gas in space that can be seen at night as a point of light in the sky. Stars itself in this lyric is symbol for a hope and

guidance. In this lyric, Sami Yusuf want to express his hope that someone he really care about to come back home.

3) *Above the sand beneath the waves*

The lyric above the sand beneath the waves can be said to be inspired by the tidal phenomenon. The sand on the beach will be visible at low tide and then covered at high tide. Sami Yusuf uses the phrase above the sand beneath the waves to symbolize the passage of time and how memories were eventually covered or obscured. This symbol conveyed the idea of enduring memories no matter how much time has passed and changed everything.

5. Song Entitled: Grounded

a. Metaphor

1) *Losing the crown would only keep me grounded*

The metaphor of this lyric located in the word *crown* because it refers to success or status. Literally, crown is a circular object which is usually made of gold and jewels that worn by kings or queens on their head. Sami Yusuf uses the word crown in order to depict that fall from a high position would only help him to remain humble and realistic.

2) If you're there for me, my gravity

This lyric is metaphor because it is an implied comparison between someone's presences with gravity. In this lyric, pronouns

you refer to someone's presence. Gravity itself is described as a theory in physic as the force that attracts objects towards one another, especially the force that makes things fall to the surface of the earth. Thus, Sami Yusuf compares someone's presence to gravity because it has the same effect to everything around them. Gravity made anything else with mass like cars and buildings stayed on the ground and not floating anywhere, so does someone's presence. The presence of someone mentioned by Sami Yusuf in his song means everything, it gives Yusuf all the support he needs and the place to share all his thoughts.

b. Synecdoche

1) *In a life before*

The lyric *in a life before* is an example of synecdoche. In this lyric, Sami Yusuf uses the word *life* to refer many years that have passed. The lyric above do not refer to life before human were created, but refer to human life hundreds of years ago.

c. Symbol

1) *Solid ground for me*

The lyric above is an example of symbol because it suggests meaning beyond its literal sense. In the literal meaning ground is a solid surface of the earth. Thus, Sami Yusuf uses the word ground to symbolize stability and support. It represents the fundamental basis of the emotional and psychological security provided by the presence of the supportive person.

2) *I could free fall*

The sentence above apparently has the characteristic of a symbol since it contains an action that suggested meaning beyond its literal sense. Fall is situation when people or objects suddenly go down from a high position to a lower position. In this lyric, *I could free fall* were not literally mean someone go down toward the ground. Sami Yusuf used the sentence to symbolize a state of vulnerability or a lack of control. In the context of the lyric, it represents his willingness to let go and be vulnerable, trusting that the supportive person will catch them. It means, Sami Yusuf needed support from others when he is struggling so much in life or hit a low point in his life.

d. Irony

1) *Let me lose control*

   As long as you're there for me

The lyric above contain with irony because the use of words where the meaning is the opposite of the literal meaning or what is expected to happen. Sami Yusuf wants to *lose control* but at the same time he needs a support from someone else.

From the data above, the writer can concluded there are many figurative languages used in the song lyrics that the writer analyzed in 5 song lyrics. The researcher discovered total 33 data which **Symbol** is the most dominant figurative language that occurs nine times, once in Mother, twice in A

Thousand Times, once in Worry Ends, three times in To Guide You Home and twice in Grounded. The second is **Metaphor** which occurs 8 times, once in Mother, twice in A Thousand Times, twice in Worry Ends, once in To Guide You Home and twice in Grounded. The third is **Simile** which occurs six times, once in Mother, once in A Thousand Times and four times in To Guide You Home. The fourth is **Personification** which occurs four times, once in Worry Ends and three times in To Guide You Home. The fifth is **Hyperbole** occurs twice, once in Mother and once in A Thousand Times. **Irony** is also occurs twice, once in Mother and once in Grounded. The least figurative language found in those 5 songs is **Synecdoche** which only occurs once in Grounded and **Paradox** which also occurs once in Worry Ends.
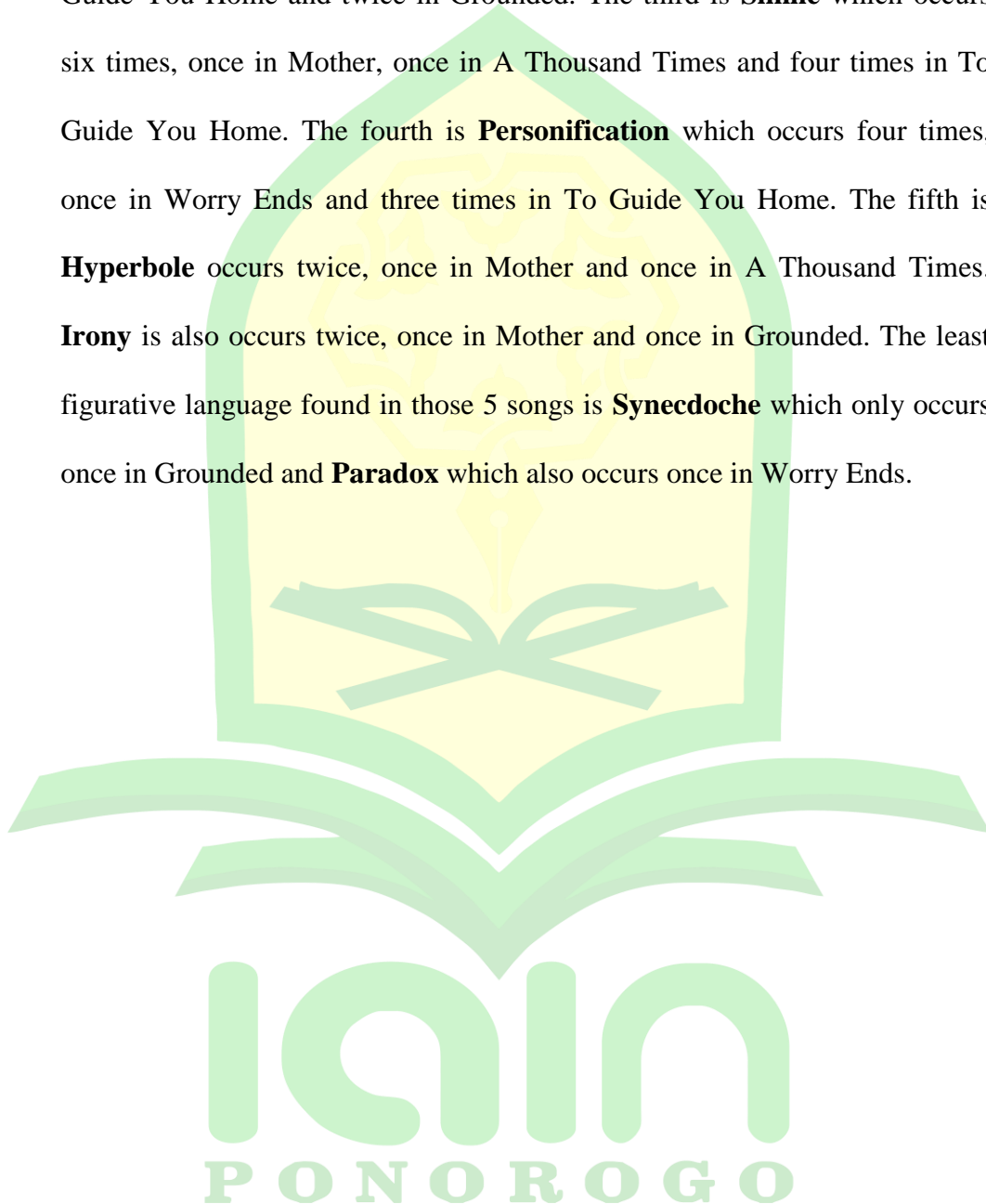
CHAPTER IV

FINDING AND DISCUSSION

B. **The Strong Positive Messages Expressed in the Lyrics of Sami Yusuf's Selected Songs**

1. **Song Entitled: Mother**

   Mother is a song by British singer Sami Yusuf from his chart-topping album *My Ummah*. This song was written by Sami Yusuf and Bara Kherigi, and released in 2005. *Mother* is a tribute that expresses love, gratitude, and admiration for mother. It reflects on mother sacrifices, their unconditional love, and the significant affect they have on our lives. The song resonated with listeners as it celebrated the universal experience of motherhood.

   Mothers are given a high status and respect in Islam. Mothers are important and should be respected, according to the Quran and Hadith (sayings of the Prophet Muhammad). According to the Prophet Muhammad (peace be upon him), "Paradise lies at the feet of your mother". This Hadith emphasizes that loving and honoring our mother is more than a moral duty, it is also a pathway to spiritual fulfillment. Sami Yusuf adapted this concept into his song, depicting mothers as symbols of grace and compassion.

   This song started with the lyrics *blessed is your face blessed is your name*. This lyric reflects to the Islamic principle of honoring and showing admiration to our mothers. In Islam, parents, especially mothers,

are given a high status and respect. The Prophet Muhammad (peace be upon him) emphasized the necessity of respecting our mother with utmost respect and kindness.

Another lyric in this song that highlighting the importance of honoring mother is a lyric that said *your mother, your mother, your mother is the saying of your Prophet*. The lyric is taken from the hadith of the prophet Muhammad (peace be upon him) in Sahih al-Bukhari no. 5971, which reads, "*Abu Huraira reported: A man asked the Messenger of Allah, peace and blessings be upon him, "Who is most deserving of my good company?" The Prophet said, "Your mother." The man asked, "Then who?" The Prophet said "Your mother." The man asked again, "Then who?" The Prophet said, "Your mother." The man asked again, "Then who?" The Prophet said, "Your father."*[64] Both the lyric and the Hadith above showed the virtue of a mother and thus her high status in Islam. By this lyric, Sami Yusuf encourages listeners to honor and express their appreciation for their mothers.

In Islamic tradition, the role of a mother extends beyond mere caregiving; it encompasses education and moral upbringing. The song reflects the idea that mothers are the first educators, shaping their children's character and values. Islamic teachings stress the importance of instilling good morals, ethics, and religious values at a young age. The nurturing role of a mother, as depicted in the song, reinforces the idea

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[64] Sahih al-Bukhari no. 5971

that a mother's influence is pivotal in a child's spiritual and moral development.

Mother by Sami Yusuf is also emphasizes the role of a mother as an emotional anchor. In Islamic teachings, emotional well-being is closely linked to faith and community. A mother's nurturing presence can provide the emotional stability that children need to grow into confident and compassionate individuals. This message is particularly relevant in contemporary society, where mental health issues are prevalent. By portraying a mother as a source of comfort, Yusuf underscores the importance of emotional support rooted in love and faith.

The concept of sacrifice is central to the experience of motherhood in Islam. Mothers are often portrayed as selfless individuals who prioritize their children's needs above their own. This notion is deeply rooted in Islamic teachings. For instance, many stories in Islamic history depict mothers who made great sacrifices for the well-being of their children, exemplifying the high moral character that Islam encourages. Yusuf's song highlights these sacrifices, inviting listeners to appreciate the countless ways mothers nurture their children.

Sami Yusuf's *Mother* promotes the idea of gratitude towards mothers. In Islam, showing gratitude to one's parents is not just a recommendation but a command. The Quran instructs believers to be grateful to their parents, particularly mothers, as they endure hardships during pregnancy, childbirth, and upbringing. Sami Yusuf's song serves as a reminder to recognize and appreciate the sacrifices made by mothers,

fostering a culture of respect and gratitude in families. This song acts as a call to action for listeners to honour and care for their mothers. This is especially pertinent in today's fast-paced world, where relationships can become strained. The song encourages individuals to reflect on their own relationships with their mothers and to take steps to strengthen those bonds. From an Islamic perspective, this is a vital aspect of fulfilling one's duties as a believer.

The themes in *Mother* extend beyond individual relationships to emphasize the significance of family and community in Islam. The song encourages positive behaviour and respect for authority figures, especially parents. In Islam, respect for one's parents is paramount, and this message is reinforced in Yusuf's lyrics. Sami Yusuf song titled *Mother* advocates for strong family ties, which are fundamental in Islamic teachings. A strong family unit, anchored by a loving mother, contributes to the overall health of the community. The emphasis on positive interactions within the family unit promotes a harmonious society where mutual respect and love flourish. By fostering love and respect within families, communities can thrive in accordance with Islamic values.

Based on the explanation above, the strong positive messages that can be taken from *Mother* by Sami Yusuf are recognize and appreciate the sacrifice made by mothers. This song also encourages the listeners to showing gratitude towards mothers, call to action for listeners to honor and care for their mothers.

2. Song Entitled: A Thousand Times

A Thousand Times revolves around the theme of love—both divine love and love for humanity. Yusuf's lyrics express a deep emotional connection that transcends everyday struggles, showcasing a love that is both enduring and transformative. This love serves as a refuge and source of strength. In Islamic teachings, love is a central theme, particularly love for Allah. The Quran emphasizes the importance of loving and being devoted to Allah. In Surah Al-Baqarah (2:165), it states, "*And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they should love Allah. But those who believe are stronger in love for Allah.*"[65] This verse underscores that the love for Allah should be paramount, surpassing all other attachments. In *A Thousand Times*, Yusuf reflects this sentiment through his expressions of devotion.

Islam teaches that love should also extend to fellow human beings. The Prophet Muhammad (peace be upon him) emphasized kindness and compassion towards others. The lyric ***a thousand miles I'd run and walk, a thousand times I'd slip and fall, but for you I'd do it again, a thousand times*** emphasizes about the deep, unwavering love and compassion. The lyric showed that love can be a source of strength to sacrifice for other, especially for loved ones. In Islam, unconditional love and willingness to sacrifice for others, especially for loved ones, are highly valued. The readiness to endure hardship and make sacrifices

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[65] Departemen Agama RI. Al-Qur'an dan Terjemahnya. Al-Baqarah (2:165)

reflects the Islamic ideal of selflessness and devotion. Sami Yusuf's song resonates with this idea, as it conveys a message of universal love and compassion.

Another lyric related to the explanation above is *peace be with you my dearest friend, in my heart you will remain.* This expression of enduring peace and lasting remembrance reflects the Islamic value of making a positive and lasting impact on others. Islam teaches that the positive deeds and love one shares can leave a lasting legacy in the hearts of others. The concept of caring for others is not just an ethical obligation but a spiritual one, deeply rooted in the teachings of Islam.

In a broader sense, the song calls for unity among people. It transcends cultural and religious boundaries, reminding listeners of our shared humanity. Yusuf emphasizes the importance of compassion, kindness, and understanding, reinforcing the idea that love is a universal language. Islam promotes a strong sense of community and brotherhood among its followers. The Quran urges believers to support one another and act in solidarity. In Surah Al-Hujurat (49:10), it states, "*The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.*"[66] Yusuf's song embodies this principle of unity, transcending cultural and geographical boundaries.

The concept of love in Islam extends beyond the confines of religion. It is a universal language that can bridge divides and foster peace. Yusuf's work, including *A Thousand Times*, communicates this

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[66] Departemen Agama RI. Al-Qur'an dan Terjemahnya.al-Hujurat (49:10)

message, illustrating that love has the power to unite people across different backgrounds. This idea resonates with the teachings of the Prophet Muhammad, who demonstrated compassion toward all individuals, regardless of their faith. The song serves as a reminder that love can break down barriers, promoting harmony and understanding in a fragmented world.

Without your warmth, without your smile, without you by my side, the world was so cold, I felt so lost. The lyrics describe the reliance on the other person for emotional warmth and guidance. The acknowledgment of feeling lost without the person highlights the importance of support and faith in overcoming difficulties. In a deeper interpretation, this lyric emphasized that Allah is the best place to lean on; hence Islam teaches to be resilient and faithful in the face of challenges. It encourages listeners to maintain hope, even when life presents challenges.

The theme of resilience is prevalent in the song, encapsulating the idea that faith in Allah can help individuals overcome challenges. In Islamic theology, the notion of *Sabr* (patience) is crucial. The Quran advises believers to be patient during trials, assuring them that hardship can lead to spiritual growth and a deeper connection with Allah. In Surah Al-Baqarah (2:286), it states, "*Allah does not burden a soul beyond that it can bear.*"[67] This verse serves as a reminder that while life may present difficulties, believers possess the strength to endure them with faith.

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[67] Departemen Agama RI. Al-Qur'an dan Terjemahnya. Al-Baqarah (2:286)

Yusuf's song encourages listeners to remain steadfast in their beliefs and continue to find hope, even in the darkest of times. Sami Yusuf's music evokes a sense of peace and serenity, reflecting the Islamic understanding that true comfort comes from faith. The emotional depth of *A Thousand Times* resonates with this quest for inner calm, encouraging listeners to connect with their spiritual selves.

Showing gratitude and appreciation is another message that Sami Yusuf seeks to articulate through the lyrical and melodic of *A Thousand Times.* It reflected in the lyric ***you gave me hope, you let me dream, made me believe I can still trust.*** The lyric captured the profound influence that supportive relationships can have on an individual's journey. Hope is a powerful emotion that propels individuals forward, especially in times of uncertainty and despair. When someone offers hope, they not only lift the spirits of those around them but also empower them to envision a brighter future. In Islam, the concept of hope is intricately linked to faith (iman) and trust in Allah's wisdom. The support from a loved one can serve as a reminder of the broader blessings bestowed upon us, reinforcing the idea that we are not alone in our struggles.

This lyric resonates deeply with the theme of gratitude, especially within the framework of Islamic teachings. It highlights how the person's encouragement fosters an environment where dreams can flourish. This aligns with the Islamic value of *shukr*, or gratitude, which emphasizes recognizing and appreciating the blessings and support we receive from

others. When we express gratitude for the encouragement we receive, we acknowledge the interconnectedness of our lives and the roles that others play in our personal development. Furthermore, expressing gratitude aligns with the Islamic principle of acknowledging the efforts of others. It fosters humility and promotes positive relationships, creating an atmosphere where people feel valued and appreciated. This can lead to a cycle of encouragement, where one act of support inspires further acts of kindness, reinforcing the community's strength.

Based on the explanation above, the strong positive messages that can be taken from song titled *A Thousand Times* by Sami Yusuf are being present and offering support for one another. In a broader sense, the song calls for unity among people. Through this song, Sami Yusuf also encourages the listeners to be patience or sabr and maintain hope.

3. Song Entitled: Worry Ends

Worry Ends addresses themes of hope, and the power of faith in overcoming life's challenges. The song emphasizes the idea that worries and burdens can be lifted, encouraging listeners to remain optimistic and resilient.

The song begins by acknowledging the universal nature of worry and anxiety. Worry is a natural human emotion, often arising from uncertainties about the future, relationships, and personal life circumstances. Sami Yusuf's lyrics reflect a deep understanding of these

feelings, creating a sense of empathy and connection with those who experience similar struggles.

Islam teaches that worry can be a natural reaction to life's challenges. However, it also emphasizes the importance of trusting in Allah and seeking His guidance. The Quran addresses the emotional struggles of believers, emphasizing that they are not alone in their feelings. In Surah Al-Baqarah (2:155), Allah states, *"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient."*[68] This verse reassures believers that tests and worries are part of life, but there is a promise of ease and reward for those who persevere. This duality of acknowledging one's worries while also striving to overcome them is a key theme in the song.

Life is often portrayed as a journey filled with obstacles and uncertainties. *Worry Ends* emphasizes that while challenges are inevitable, they are also temporary. The lyrics reflect the idea that worries will eventually subside, and individuals can emerge stronger and more resilient.

Islamic teachings reinforce this notion, illustrating that trials serve as opportunities for growth. The life of the Prophet Muhammad (peace be upon him) is a testament to this, as he faced numerous challenges yet demonstrated unwavering faith and resilience. His example serves as a

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[68] Departemen Agama RI. Al-Qur'an dan Terjemahnya. Al-Baqarah (2:155)

source of inspiration for believers, encouraging them to navigate their struggles with grace and determination.

One of the most prominent messages in *Worry Ends* is the transformative power of faith in Allah. The lyric **worry ends when faith begins** convey a sense of reliance on God as a source of comfort and strength. In Islam, placing trust in Allah is fundamental principle, as it helps believers navigate the challenges of life with a sense of purpose and hope.

Acceptance is an important component in dealing with the problems or overcoming worries. It is important to embrace their circumstances rather than resist them. This acceptance does not imply resignation but rather a recognition that some aspects of life are beyond one's control. In Islam, the concept of *tawakkal* (trust in Allah) plays a significant role in this process. Believers are taught to put their trust in Allah's wisdom and plan, understanding that He knows what is best for them. By accepting their situation and relying on divine guidance, individuals can find peace amidst turmoil.

The Quran frequently emphasizes the importance of *tawakkal* (trust in Allah). In Surah Ali Imran (3:159), it states, "*So when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].*"[69] This verse highlights that trust in Allah is not only encouraged but is also a characteristic beloved by Him. Yusuf's message encourages listeners to turn their worries into prayers. In Islam, prayer is a direct line

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[69] Departemen Agama RI. Al-Qur'an dan Terjemahnya. Ali Imran (3:159)

of communication with Allah, offering a way to seek assistance and express one's fears and hopes. The act of praying can be incredibly therapeutic, allowing individuals to articulate their worries and seek divine support. Through seeking help from Allah, worries can be alleviated. The act of surrendering worries to God can lead to emotional liberation and a sense of purpose.

Resilience is another crucial theme in *Worry Ends*. The song emphasizes the idea that worries do not define one's existence; instead, individuals have the power to rise above their difficulties. In Islamic teachings, resilience is deeply rooted in the concept of *sabr* (patience), which is encouraged during times of hardship.

In Surah Al-Insyirah (94:5-6), it is stated, "*For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.*"[70] This promise is a cornerstone of Islamic belief, reminding believers that challenges are often accompanied by opportunities for growth and improvement. Yusuf's lyrics reflect this promise, encouraging listeners to maintain hope and trust that better days will come.

Worry Ends invites listeners to engage in personal reflection. The soothing melody and heartfelt lyrics encourage individuals to take a moment to pause and contemplate their feelings. This introspection is vital for emotional well-being, allowing people to confront their worries rather than suppress them. Islam promotes the practice of self-reflection as a means to attain spiritual growth. The act of evaluating one's thoughts

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[70] Departemen Agama RI. Al-Qur'an dan Terjemahnya. Al-Insyirah (94:5-6)

and emotions can lead to a deeper understanding of oneself and a stronger connection with Allah.

The concept of *dzikr* (remembrance of Allah) is fundamental in Islam. Engaging in *dzikr* can bring a sense of tranquillity and focus, helping individuals manage their worries. Yusuf's music serves as a reminder of the importance of incorporating moments of remembrance into daily life, creating a spiritual practice that fosters inner peace. By regularly engaging in *dzikr*, believers can cultivate a deeper connection with Allah, reinforcing their faith and providing a sense of security amidst uncertainty.

Sami Yusuf's lyric ***I found my peace deep within calling inside*** related to the practice of self-reflection and remembrance of Allah. The use of figurative languages in the form of personification in the lyric means that when people found a peace by contemplate their feelings and doing a prayer, Allah will give them solution for every problem and struggle they faced.

The song also emphasizes the importance of seeking support from others. In times of worry, turning to friends, family, or fellow believers can provide comfort and reassurance. The Quran encourages communal bonds, urging believers to support one another in times of need. In Surah Al-Hujurat (49:10), it states, "*The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.*"[71]

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[71] Departemen Agama RI. Al-Qur'an dan Terjemahnya. Al-Hujurat (49:10)

Yusuf's lyrics resonate with this idea, highlighting the significance of not facing struggles alone. Sharing worries and seeking guidance from others can lighten the emotional load, fostering a sense of belonging and connection. The support of a community can be instrumental in alleviating worry and promoting resilience.

Based on the explanation above, the strong positive messages that can be taken from Sami Yusuf's song titled *Worry Ends* are embrace the struggles listeners might face and rely on guidance from Allah. This song is also invites listeners to placing trust in Allah or *tawakkal,* engage in personal reflection, turning worry into prayer and remembrance of Allah.

4. **Song Entitled: To Guide You Home**

Sami Yusuf's song *To Guide You Home* is a poignant exploration of love, guidance, and the emotional journey that leads to a sense of belonging and safety.

The lyrics convey a sense of reassurance and support, emphasizing the importance of having someone to help navigate life's challenges. The song reflects a deep emotional connection, suggesting that true companionship can provide comfort and direction, especially during difficult times. At the point goes, *To Guide You Home* encapsulates the idea of companionship as a source of strength. The lyrics express the notion that having someone to rely on during difficult times can provide comfort and reassurance. The imagery of "home" symbolizes not just a

physical space but also an emotional refuge—a place where one feels safe, understood, and accepted.

The song also emphasizes the importance of being present for one another. In a world filled with distractions and chaos, the act of offering support and love can profoundly impact someone's life. Yusuf's message encourages listeners to be that guiding force for others, highlighting the reciprocal nature of relationships. Just as one seeks guidance, it is equally important to extend that support to others in need, creating a cycle of compassion and understanding.

Furthermore, the song can be interpreted as a spiritual metaphor, where "home" represents a deeper sense of belonging that transcends the physical realm. It invites listeners to consider their spiritual journey and the importance of aligning with one's beliefs and values. In this context, guidance can also be seen as a connection to a higher power or inner self, leading to enlightenment and peace.

In many religious and spiritual traditions, "home" is often a metaphor for a state of being rather than a physical location. The concept of "home" is often depicted in spiritual literature as a place of peace, belonging, and unconditional love. In Islam, this concept is profoundly significant. The journey to one's spiritual home can be seen as the quest to return to Allah, to find peace in His presence, and to live a life aligned with His guidance. The Quran frequently refers to Allah as the ultimate refuge and source of comfort for believers.

In Islamic thought, the idea of returning to God is encapsulated in the concept of *taubah* (repentance), where believers seek to return to their spiritual roots and restore their relationship with Allah after straying from His path. This reflects the innate human longing for forgiveness and the desire to reconnect with the Divine. In this context, this song served as a reminder of the continuous journey towards spiritual fulfilment and the importance of seeking Allah's guidance along the way. Yusuf's lyrics invite listeners to reflect on their own journeys, emphasizing that the path may be fraught with challenges but ultimately leads to a place of comfort and acceptance.

In line with the explanation above, seeking guidance from Allah is important. In Islam, seeking guidance is not only encouraged but is also a fundamental aspect of a believer's daily practice. Surah Al-Fatihah encapsulates this plea, emphasizing the direct connection between worship and seeking help from Allah, illustrating that guidance is available to those who earnestly seek it.

Prayer is one of the most powerful means of seeking guidance in Islam. The act of *Salah* (prayer) serves as a direct line of communication with Allah, allowing believers to express their needs, concerns, and aspirations. The practice of turning to Allah in prayer not only fosters a deep connection with Him but also instils a sense of peace and reassurance. The act of prayer can be seen as a vehicle through which individuals can find clarity and direction. Yusuf's message encourages listeners to incorporate prayer into their lives, reinforcing the idea that

through sincere supplication, one can navigate life's challenges with divine assistance.

To Guide You Home acknowledges that the journey toward one's spiritual home is often fraught with challenges and obstacles. Challenges and obstacles are not punishments but rather tests that can lead to spiritual elevation. Islam teaches that trials are an inevitable part of life, serving as opportunities for growth and development. Yusuf's lyrics resonate with the reality that life is not always easy, and individuals may encounter hardships that test their faith and resolve. It encourages listeners to embrace their struggles as part of the journey. By cultivating resilience and patience, individuals can navigate life's difficulties with grace and perseverance, ultimately moving closer to their spiritual goals.

Faith serves as a source of strength during challenging times. Yusuf's lyrics remind listeners that turning to Allah in moments of difficulty can provide comfort and guidance. In Islam, the act of supplication (*du'a*) is emphasized as a means to connect with Allah and seek His help. Self-reflection or examine our own lives and journeys is also important when facing difficult. This introspection is essential for personal growth and spiritual development. By understanding their emotions, desires, and fears, individuals can better navigate their paths toward fulfilment. Yusuf's lyrics promote this practice of self-examination, encouraging individuals to seek clarity about their goals, values, and relationships. This process of self-discovery is integral to the

journey home, as it allows individuals to align their lives with their spiritual aspirations.

Hope is a recurring theme in *To Guide You Home*. The song emphasizes the importance of maintaining hope, even in the face of adversity. This message is particularly relevant in today's world, where many individuals grapple with uncertainty and despair. Islamic teachings encourage believers to remain hopeful and optimistic. The Quran frequently speaks of Allah's mercy and compassion, reminding individuals that no matter how dire a situation may seem, there is always hope for redemption and change. Yusuf's message reinforces the idea that hope is a powerful tool for overcoming challenges.

The song also highlights the importance of community support during the challenging times. Relationships with family, friends, and fellow believers provide crucial support during times of struggle. Yusuf's lyrics emphasize the value of being there for one another, fostering a sense of unity and connection.

Islam promotes the idea of the *ummah*, a community bound by faith and love. Believers are encouraged to support each other through acts of kindness, compassion, and understanding. The Prophet Muhammad (peace be upon him) exemplified this spirit of community, showing that caring for others is an essential aspect of faith. Yusuf's song serves as a reminder that individuals are not alone in their struggles. By reaching out to others for support, they can find comfort and encouragement on their journeys. When individuals come together in

worship, prayer, and remembrance, they create an atmosphere of support and strength.

Based on the explanation above, the strong positive messages that can be taken from song titled *To Guide You Home* by Sami Yusuf are the *taubah* or the concept of return and restore the relationship with Allah after straying from His path. Sami Yusuf encourages listeners to doing *salah* or prayer as a direct line communication with Allah and seeking guidance from Him.

5. **Song Entitled: Grounded**

Sami Yusuf's song *Grounded* explores themes of self-awareness and humility. The song encourages listeners to remain grounded in their beliefs and principles, fostering a sense of resilience and strength.

The lyric of *Grounded* highlight the struggles individuals often face, whether they are emotional, spiritual, or existential. In a world that can feel overwhelming and chaotic, the song encourages listeners to reflect on what truly matters—remaining true to oneself and recognizing the importance of inner strength. This call to self-awareness is a crucial theme, as it emphasizes that knowing who we are can guide us through life's turbulence.

The song emphasizes the importance of standing firm during difficult times. Yusuf's lyrics reflect the idea that challenges are part of life, but with resilience, individuals can overcome obstacles. The concept of resilience is multifaceted, encompassing emotional strength,

determination, and the ability to recover from setbacks. In *Grounded*, Yusuf's lyrics convey a sense of hope that resonates deeply with listeners. He reminds us that life is filled with ups and downs, and it is our response to these challenges that defines us.

People can be easy to lose sight of hope when facing hardship. Yusuf's message acts as a beacon, encouraging people to hold on and remain steadfast. He illustrates that struggles are not just obstacles but opportunities for growth. This perspective shift can be transformative, allowing individuals to view their challenges as part of their journey rather than as insurmountable barriers.

Yusuf's emphasis on resilience aligns with the teachings found in the Quran, which often encourages believers to maintain patience during trials. *Sabr* (patience and perseverance) is a concept deeply embedded in Islamic teachings, emphasizing the importance of patience in the face of adversity. The verse in al-Baqarah (2:153), *"O you, who have believed, seek help through patience and prayer. Indeed, Allah is with the patient"*[72], echoes the sentiments in *Grounded*.

The song reminds listeners that challenges are a natural part of life and that enduring them with patience can lead to personal growth and spiritual elevation. This perspective can transform the way individuals approach difficulties, encouraging them to see struggles as opportunities to strengthen their faith. Additionally, the concept of *Sabr* is not just about enduring hardships; it is also about actively maintaining a positive

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[72] Departemen Agama RI. Al-Qur'an dan Terjemahnya. Al-Baqarah (2:153)

outlook and trusting in Allah's plan. This holistic understanding of patience fosters resilience, allowing individuals to navigate life's ups and downs with grace.

Faith plays a critical role in the song, providing a source of strength and comfort. Yusuf's exploration of spirituality encourages listeners to seek solace in their beliefs. In times of uncertainty, faith can serve as an anchor, helping individuals navigate their emotions and decisions. *tawakkal* or trust in Allah is vital aspect of Islamic faith. Yusuf encourages listeners to trust in Allah's wisdom and plan, reinforcing the idea that surrendering to Allah can bring peace and clarity, even during uncertain times. *tawakkal* represents a profound reliance on Allah's wisdom and plan. In *Grounded*, Yusuf encourages listeners to place their trust in Allah, reminding them that divine support is always available. This theme resonates with the Quranic teaching that states, "*And whoever relies upon Allah – then He is sufficient for him*".[73]

Trusting in Allah can alleviate anxiety and fear, fostering a sense of peace amidst uncertainty. By grounding themselves in *tawakkal*, believers can approach life with confidence, knowing that they are not alone in their struggles. This reliance on Allah is a powerful tool for spiritual growth, reinforcing the notion that faith is a source of strength. *Tawakkal* encourages proactive behaviour. While believers trust in Allah's plan, they are also encouraged to take action in their lives. This

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[73] Departemen Agama RI. Al-Qur'an dan Terjemahnya. At-Thalaq (65:3)

balance between reliance on Allah and personal effort is essential for achieving one's goals and navigating challenges.

Furthermore, *tawakkal* promotes a sense of humility, reminding believers that their struggles are part of a greater divine plan. By recognizing their dependence on Allah, individuals can find solace in difficult times, reinforcing the message of resilience present in Yusuf's song. Yusuf's approach to spirituality is inclusive and universal, appealing to a broad audience. He intertwines personal faith with a message of hope and encouragement, suggesting that spiritual connection can foster resilience. This message is particularly powerful in a world where many struggle with feelings of isolation and doubt.

The importance of community and the concept of *ummah* are integral to Islamic teachings. Yusuf's song underscores the significance of supporting one another, fostering a sense of belonging and unity among Muslims. This connection can strengthen individual faith and enhance collective resilience. This message aligns with the Quranic principle that emphasizes the strength of community:

In *Grounded*, the call for unity and support reflects the belief that individuals are stronger together. By fostering connections with fellow believers, individuals can find encouragement and solace during difficult times. This communal aspect of faith not only strengthens personal belief but also enhances the collective resilience of the community. Furthermore, the idea of the *ummah* emphasizes social responsibility, encouraging believers to care for one another. This message promotes

empathy and compassion, reinforcing the importance of helping those in need within the community.

Based on the explanation above, the strong positive messages that can be taken from song title *Grounded* are Sami Yusuf emphasizes the importance of standing firm during difficult times, encouraging listeners to see struggles as opportunities to strengthen their faith. Sami Yusuf encourages listeners to place their trust in Allah. Sami Yusuf also invites listeners to support other reflects the belief that individuals are stronger together.
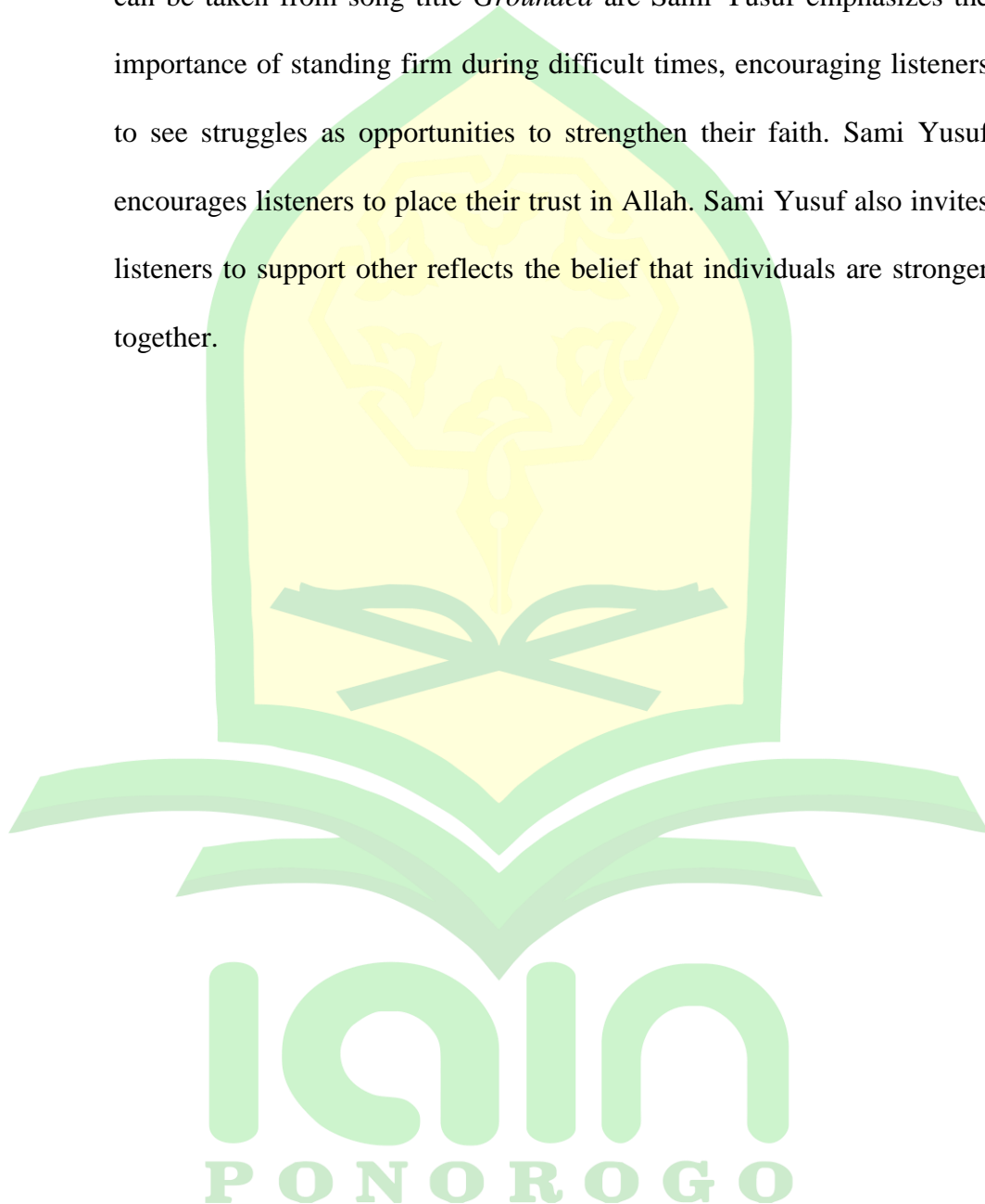
CHAPTER V

CLOSING

A. Conclusions

This chapter presents the conclusion of the research based on the research findings and discussion explained in the previous chapter. This chapter is intended to answer the previous problem statements.

From the first statement problem, the researcher found 8 types of figurative languages being used in Sami Yusuf's selected songs such as simile, metaphor, personification, symbol, synecdoche, paradox, hyperbole, and irony. From the figurative language that found in Sami Yusuf's selected songs, researcher has 33 data. There are 6 data of simile, 8 data of metaphor, 4 data of personification, 9 data of symbol, 1 data of synecdoche, 1 data of paradox, 2 data of hyperbole, and 2 data of irony.

The second statement problem, the researcher identified several strong positive messages delivered by Sami Yusuf through the song lyric of *Mother, A Thousand Times, Worry Ends, To Guide You Home* and *Grounded*. *Mother* by Sami Yusuf serves as a reminder to recognize and appreciate the sacrifice made by mothers. This song promotes the idea of gratitude towards mothers, call to action for listeners to honor and care for their mothers. *A Thousand Times* emphasizes the importance of being present and offering support for one another. In a broader sense, the song calls for unity among people. Sami Yusuf's *Worry Ends* encourages listeners to embrace their struggles and rely on guidance from Allah. This song is also invites listeners to engage in

personal reflection, turning worry into prayer and remembrance of Allah. Sami Yusuf encourages the listeners to return and restore their relationship with Allah after straying from His path through the lyric of *To Guide You Home*. In the lyric of *Grounded*, Sami Yusuf emphasizes the importance of standing firm during difficult times. This song encouraging listeners to see struggles as opportunities to strengthen their faith. Sami Yusuf also invites listeners to support other reflects the belief that individuals are stronger together.

B. Recommendations

Based on the data analysis about the use of figurative languages and the strong positive messages expressed in the lyrics of Sami Yusuf's selected songs, the researcher would like to give some suggestions for the teacher, the students and the future researchers.

1. For the English teachers, the researcher suggests the teachers use this research to help with teaching and learning activities in the classroom. Using music as a media, teachers can give concrete of how to identify the types of figurative languages.

2. For the EFL students, the researcher hopes that students are motivated to improve their ability especially in figurative languages. Through figurative languages can help students to understand the meaning and positive messages which sometimes expressed implicitly.

3. For the future researchers, particularly those who interest in conducting research about figurative language, this research can be used as a reference.

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