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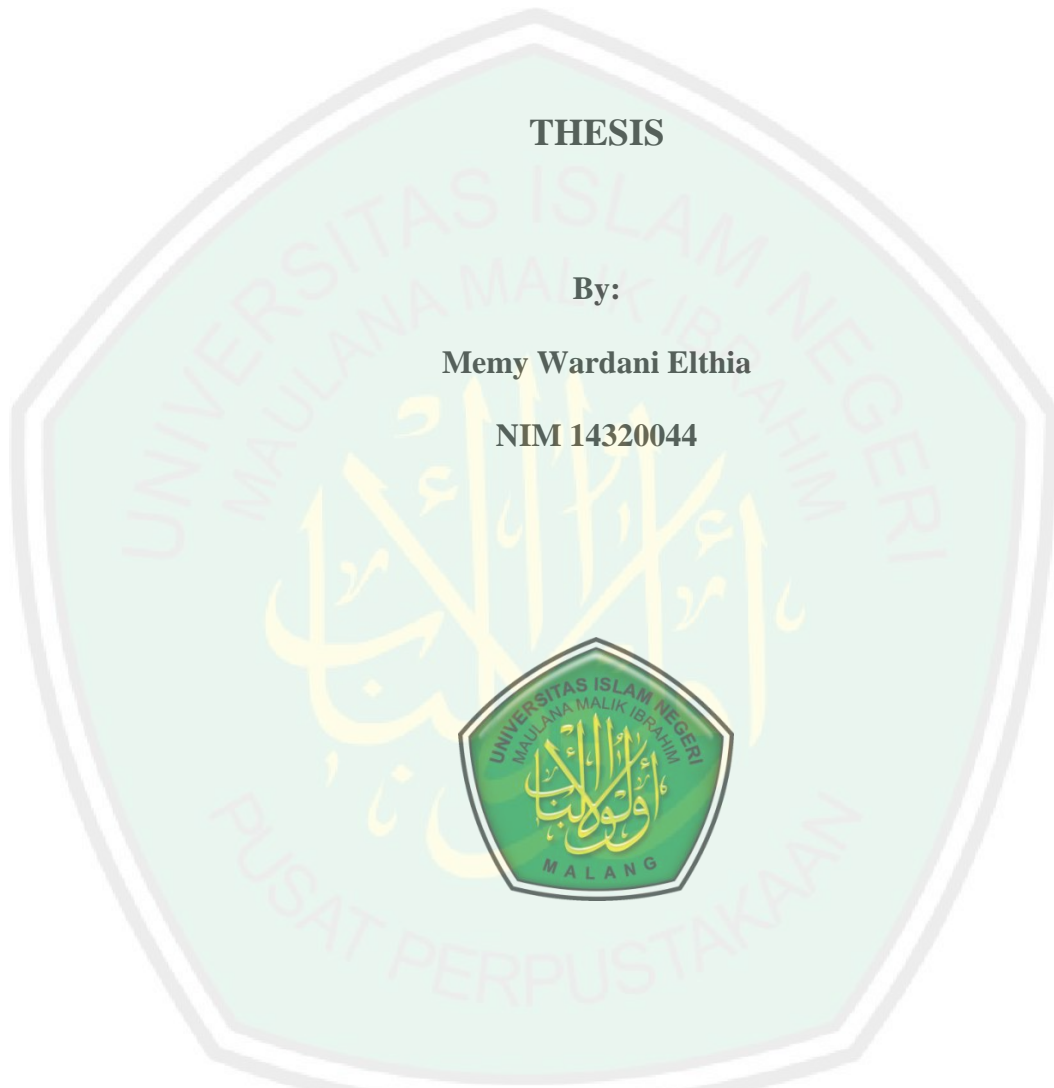
FROM THE FIGURATIVE LANGUAGE: A STUDY ON

MAHER ZAIN SONGS

THESIS

By:

Memy Wardani Elthia

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ENGLISH LETTERS DEPARTMENT

FACULTY OF HUMANITIES

UNIVERSITAS ISLAM NEGERI MAULANA MALIK

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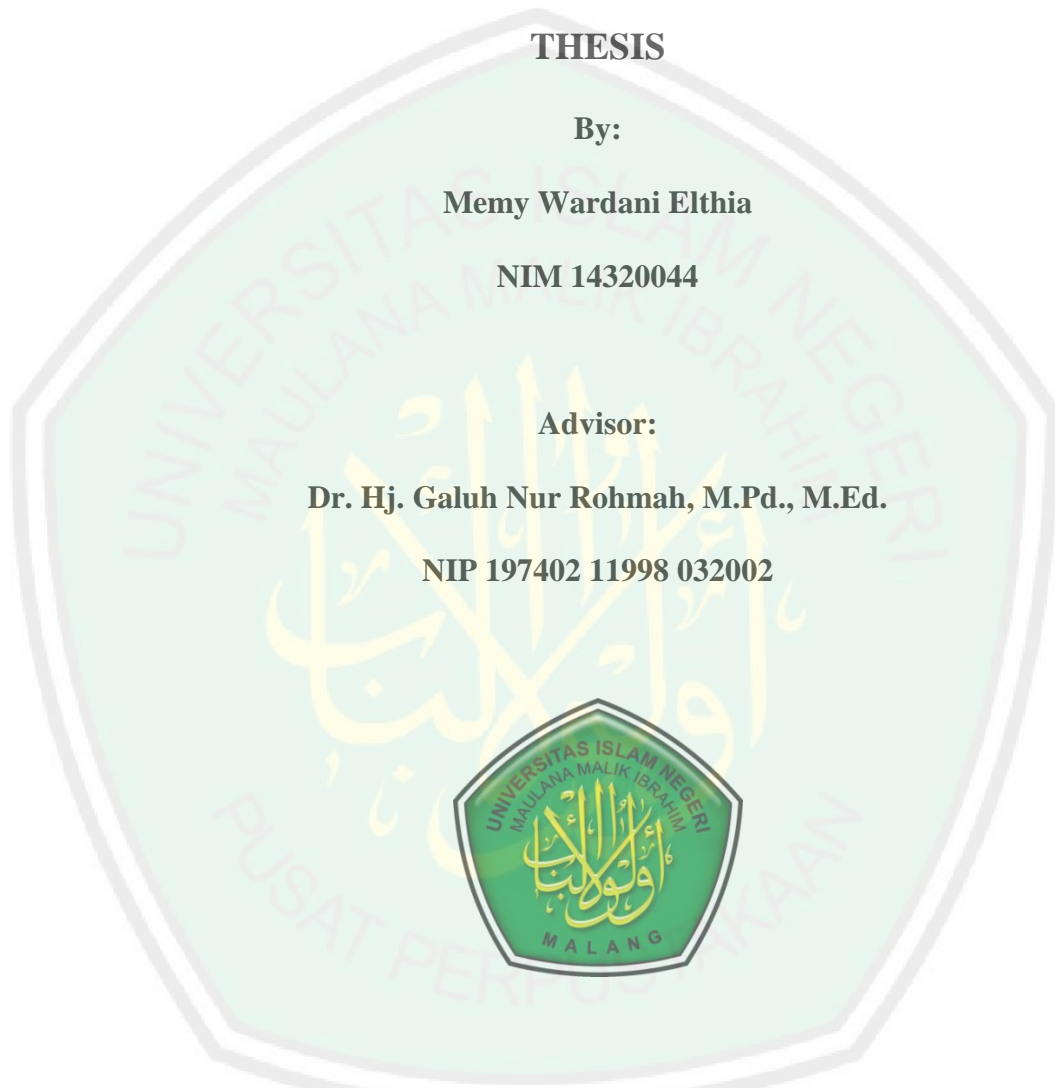
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Certify that the thesis written to fulfill the requirement for the degree of Sarjana Sastra (S.S) entitled "Song Writer's Identity Representation Seen from the Figurative Language: A Study on Maher Zain Songs" is truly my original work. I do not incorporate any materials previously written or published by other people, except those one who are indicated in the quotation and bibliography. Due to this fact, I am the only person responsible for the thesis if there is any objection or claim from others.
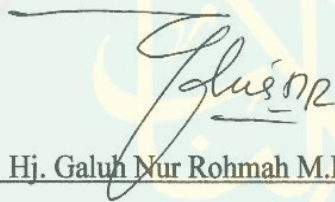
Malang, 6 September 2018

Memy Wardani Elthia

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This is to certify that Memy Wardani Elthia's thesis under tittle "Song Writer's Identity Representation Seen from the Figurative Language: A Study on Maher Zain Songs" has been approved by the thesis supervisor for further approval by the Board of Examiners.

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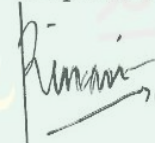
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MOTTO

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فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ

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When you have decided, then rely upon Allah. Indeed, Allah loves those who rely

(upon Him). (QS. Ali Imran : 159)
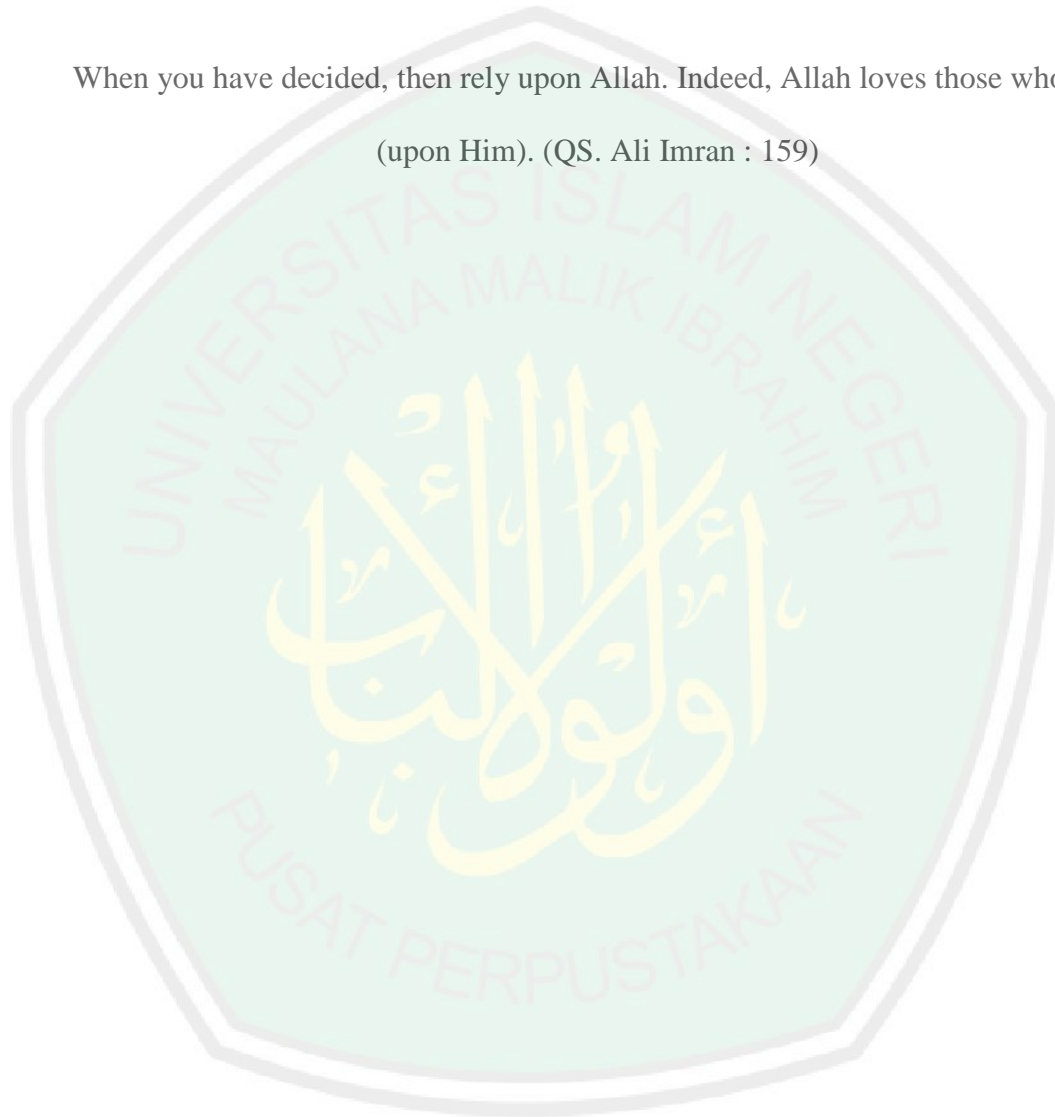
DEDICATION

This thesis is proudly dedicated for my parents (Suhaimi and Hanik Amran), and all of my family who always give me spirit, support, love and prayer, thanks a lot for your endless love. I love you with all my heart.

ACKNOWLEDGEMENT

First, I would like to thank into Allah SWT, the Lord of the universe, who has been giving me His mercies and blessings as long as my life. Second, I would like to deliver *sholawat* and *salam* to Muhammad SAW who has been guided us from the darkness to the lightness which is called *islam rahmatan lil 'alamin*.

Then, I would like to express my greatest gratitude to the people who have helped me in accomplishing this thesis, especially to Dr. Hj. Galuh Nur Rohmah, M.Pd, M.Ed, as my thesis advisor who always help me, guide me, give me meaningful suggestion, and her busy time for writing this thesis. I would also like to extend my gratitude to:

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Finally, I cannot avoid making mistakes in writing this thesis. Therefore, I expect the criticism for the better this research to help the following researcher to conducted better research in the same topic.

Malang, 6 September 2018

Memy Wardani Elthia

ABSTRACT

Elthia, Memy Wardani. 2018. **Song Writer's Identity Representation Seen From The Figurative Language: A Study on Maher Zain Songs.** Thesis. English Letters Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Dr. Hj. Galuh Nur Rohmah, M.Pd., M.Ed.

Key Words: Figurative Language, Identity, Song

Figurative language is language style used by people to communicate. In communication people communicate with each other in many ways such as by using song, because in the part of single words on the song's lyrics there are many figurative languages that use by musicians. Then, from the songs, people could convey their feeling, conditions and their desire. People also construct the language use which depends on the figurative language to show their identity, because to create an identity people need to construct the language use. Drawing upon the theory of figurative language and identity, this study explores the shaping identity of someone through language use. Moreover, this study focuses on personal identity, how constructs the language to show the identity based on the figurative language use in the song's lyrics.

The method used in this study is qualitative, because the purpose of this study to described the utterance of the sentence that is categorized into figurative language which uses to show the personal identity. The object of this research is the new album of Maher Zain's song lyrics. There are fifteen songs in the song's album of Maher Zain, but the researcher only chooses five songs to analyze. Whereas, data source was taken from Maher Zain official website on YouTube.

The results of the study indicated that are four figurative languages used by Maher Zain's song lyrics. They are personification, hyperbole, simile and metaphor. The researcher finds ten sentences used by songwriter that contained the figurative language. Those data consist of three sentences of personification, four sentences of hyperbole, a sentence of simile and two sentences of metaphor. Furthermore, the identity representation seen from figurative language it shows that the personal identity of the songwriter based on his character and his uniqueness that makes him differ from other. Meanwhile, the character of the songwriter is mostly good even though in the past he is very far from God's rules, but with his extraordinary determination he could become a better person. Then, as the researcher seen thus far, the uniqueness of the songwriter seen from the selection of words that used by the songwriter in arranging his song's lyrics. Besides that, Maher Zain uses a different arrangement from others. That's what makes him a uniqueness songwriter and make him differ from other.

المستخلص

إلتيا، ميمي وردني. 2018. تمثيل الهوية لكاتب النشيد من وجهة النظر اللغة المجازية: دراسة عن النشيد مهير زين. البحث الجامعي. قسم الأدب الإنجليزي، كلية العلوم الثقافية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: الدكتورة الحاجة غالوه نور رحمة، الماجستير.

الكلمات الرئيسة: اللغة المجازية، الهوية، النشيد

اللغة المجازية هي شكل اللغة المستخدم للمواصلة. اتصل شخص بالأخرين بطرق عدة مثال علي ذالك باستخدام النشيد، لأن في ناحية الكلمة في نص النشيد وجدنا عدة من اللغة المجازية يستخدمها المسيقيون. كذالك في الأناشيد يعبر الناس عواطفهم، أحوالهم، وإراداتهم. يبنون الناس استخدام اللغة المتعلقة باللغة المجازية لإبراز عن هويتهم، لأن لتكوين الهوية يحتاج الناس إلي بناء استخدام اللغة. انطلاقا من النظرية اللغوية و الهوية، هذا البحث استطلعت هوية شخص المبنية باستخدام اللغة. بجانب ذالك، يركز هذا البحث في الهوية الشخصية، كيفية يناء اللغة لإبراز الهوية الشخصية علي أساس اللغة المجازية في نص الأناشيد

الطريقة المستخدمة في هذا البحث هي الكيفية، لأنه يهدف إلي تصور الخطاب من الجملة المصنفة في اللغة المجازية و المستخدمة لإبراز عن الهوية الشخصية. أغراض هذا البحث هي ألبوم الجديد للأناشيد مهير زين. في هذا ألبوم خمسة عشر نشيدا، لكن الباحث اختار خمسة للتحليل. أما المصدر أخذ من الموقع الرسمي مهير زين في يوتوب.

نتيجة من هذا البحث هي وجود أربع اللغات المجازية المستخدمة في نص النشيد مهير زين. منها التشبيه، هيفيربولا، المجاز، و الكناية. وجد الباحث عشر جمل تستخدم فيها اللغة المجازية. تلك البيانات تقام من ثلاث جمل المتشبيه، أربع جمل هيفيربولا، جملة مجازية، و جملتين الكناية. ثم تمثيل الهوية من وجهة اللغة المجازية دل علي أن الهوية الشخصية لكاتب النشيد استند إلي الشخصية واختلافات الفريدة التي تميزها من الآخرين. في غضون ذالك، أغلبية الشخصية الكاتب النشيد بعيد من الله، ولكن بإرادته القوية يقدر ان يتحسن. علي هذا البعد يري الباحث أن الغرائب الكاتب النص منظورة من اختيار الكلمات المستخدمة في ترتيب نص النشيد. في جانب الأخري، استخدم مهير زين الإعدادات المختلفة من الآخرين. ذاك الذي جعل الكاتب متخصصا و يميزه بالآخرين

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ABSTRAK

Elthia, Memy Wardani. 2018. **Representasi Identitas Penulis Lagu Dilihat Dari Bahasa Kiasan: Studi tentang Lagu Maher Zain**. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing: Dr. Hj. Galuh Nur Rohmah, M.Pd., M.Ed.

Kata Kunci: Bahasa Kiasan, Identitas, Lagu

Bahasa kiasan adalah gaya bahasa yang digunakan oleh orang untuk berkomunikasi. Dalam komunikasi orang berkomunikasi satu sama lain dengan banyak cara seperti menggunakan lagu, karena di bagian kata tunggal pada lirik lagu ada banyak bahasa kiasan yang digunakan oleh musisi. Kemudian, dari lagu-lagu itu, orang dapat menyampaikan perasaan, kondisi, dan keinginan mereka. Orang juga membangun penggunaan bahasa yang tergantung pada bahasa kiasan untuk menunjukkan identitas mereka, karena untuk menciptakan identitas orang perlu membangun penggunaan bahasa. Berdasarkan teori bahasa dan identitas, penelitian ini mengeksplorasi identitas seseorang yang dibentuk melalui penggunaan bahasa. Selain itu, penelitian ini berfokus pada identitas pribadi, bagaimana membangun bahasa untuk menunjukkan identitas berdasarkan penggunaan bahasa kiasan dalam lirik lagu.

Metode yang digunakan dalam penelitian ini adalah kualitatif, karena tujuan penelitian ini untuk menggambarkan ujaran dari kalimat yang dikategorikan ke dalam bahasa kiasan yang digunakan untuk menunjukkan identitas pribadi. Objek penelitian ini adalah album baru lirik lagu Maher Zain. Ada lima belas lagu dalam album lagu Maher Zain, tetapi peneliti hanya memilih lima lagu untuk dianalisis. sedangkan, sumber data diambil dari situs web resmi Maher Zain di YouTube.

Hasil penelitian menunjukkan bahwa ada empat bahasa kiasan yang digunakan oleh lirik lagu Maher Zain. diantaranya adalah personifikasi, hiperbola, simile dan metafora. Peneliti menemukan sepuluh kalimat yang digunakan oleh penulis lagu yang berisi bahasa kiasan. Data tersebut terdiri dari tiga kalimat personifikasi, empat kalimat hiperbola, satu kalimat simile dan dua kalimat metafora. Selanjutnya, representasi identitas dilihat dari bahasa kiasan itu menunjukkan bahwa identitas pribadi penulis lagu berdasarkan pada karakternya dan keunikannya yang membuatnya berbeda dari yang lain. Sementara itu, karakter penulis lagu sebagian besar baik meskipun di masa lalu dia sangat jauh dari aturan Tuhan (Allah), tetapi dengan tekadnya yang luar biasa dia bisa menjadi orang yang lebih baik. Kemudian, Peneliti melihat sejauh ini, keunikan penulis lagu dilihat dari pemilihan kata-kata yang digunakan oleh penulis lagu dalam mengatur lirik lagunya. Selain itu, Maher Zain menggunakan pengaturan yang berbeda dari yang lain. Itulah yang menjadikannya penulis lagu unik dan membuatnya berbeda dari yang lain.

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CHAPTER IV: CONCLUSION AND SUGGESTION

CHAPTER I

INTRODUCTION

This chapter will present about the background of study, problem of the study, the objective of the study, scope, and limitation of the study, and significance of the study.

1.1 Background of the Study

Identity is sets of meaning that define who the person is or claim particular characteristics that identify a person as the unique person. It means that identity is people's concept of who they are to the way individual or groups define themselves and define by others. Besides that, people will show their identity based on the choice of language that they use. Paltridge (2006) states that what we say and how we speak will influence the language variety, social class, social network, and express our varieties of social identity. People can easily know the other's identity by using a language that they used. In addition, the way using language also reflects someone personality, thinking, identity, valuing, feeling, meaning, and knowledge (Gee, 1999; Barker & Galasinski, 2001; Coultas, 2013). So, it means that when people say something using the language that they use, it will reflect who they are. Moreover, when we speak to other, certainly they will tell about themselves (Cameron 2001). Identity also relates to language use because to create an identity, people need to construct the language use (Coultas, 2013). Since the language use will construct the people, it makes the people showing the

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language us which are different from other. Besides in the daily language that we use, we can also know the identity of someone through figurative language.

We can know the identity of someone through the figurative language. Figurative language is also very important. Figurative language is language that uses words or expressions with a different meaning from literal interpretation. From the definition above, it can be concluded that is to compare one thing with other things, it means tries to find out the features which showed the comparison and similarity of both. Groys Keraf (2009:136) states in "Diksi dan Gaya Bahasa" Figurative language is a word or phrase that departs from every literal language which is very difficult to be understood by people even students because it has differentiation from its context and reality in meaning, in order to know that figurative language formed based on comparison and similarity. Nowadays the figurative language is very familiar; we can find the figurative language in song's lyrics. It is very important to know especially for people who always listen to the music, because in the part of single words on the song's lyrics there are many figurative languages that use by musicians. Listening song is a pleasure, but we cannot enjoy the song without knowing what the meaning and the identity of the songwriter is. It is impossible when we sing a song without knowing what the meaning of the song itself and what the identity of the songwriter is. But, sometimes, we have done it, we have been singing that song and would

not realize that we don't know what the meaning of the song itself. So, people should know about figurative language deeply.

Nowadays, we often see people can speak with other through the song. From the songs, people could convey their feeling, conditions, and their desire through it. When people feel so sad, happy or feeling bad song can be an alternative for expressing our feelings. A Song is a composition for voice performed by singing or alongside musical instrument. In every culture, song is composed and performed for a different purpose. According to Sharndama & Suleiman as cited in Akporobaro (2006) song assume a variety of forms, some of the song are rich, imaginative, and elaborated in the play of words, rhythm, and melody. Besides that, there are many themes of the song it can convey their feeling, such as love, religion, social, and so on. There is one thing important part of the song, it is called lyric. A lyric is a fairly short poem which is the expression of strong feelings of thoughts or perceptions of a single speaker in a meditative manner. So, from the explanation above we know that song's lyric is very influential on the study of figurative language and we can know the identity of the songwriter directly in the figurative language in the lyrics of the song that we listen to.

The researcher uses the theory of figurative language because the theory supports the problem of her research and the theory of figurative language by keraft can provide the valid data. Besides, this theory is not only discussed about the figurative language but there is the relation between figurative language and identity that Kerraf explained in his theory. While,

the relation between figurative language and identity is figurative language that can automatically display the author's personality. It means that, by knowing the figurative language in written works, such as: songs, novel, poem and so on. We can immediately know that figurative language can produce or display the author's personality by looking at the language or words used by the authors through the figurative language that they used in their written works. Groys Kerraf (2009:113) states that figurative language is the way of expressing the mind through language typically displaying the soul and the author's personality.

The writer is interested in investigating the figurative language in the lyrics of Maher Zain's songs because Maher Zain has many popular songs that many figurative languages in the lyrics, such as: the power, peace be upon you, the way of love, I'm alive, close to you and so on. Besides that the writer investigates the lyrics of Maher Zain's song as a subject because Maher Zain is a famous modern religious singer, then Maher Zain has managed to convey his messages in their song very well and the lyrics of his songs are not convoluted, simple and easy to understand the messages by people. Then, in every title of Maher Zain's song have moral value and the Islam's message which are very useful for the Muslim everywhere. And also Maher Zain has many purposes and ideas on his song for transferring to listener. Every song has a music sound, rhythm and lyrics. Maher Zain's song as well have a lot of the messages and beautiful lyrics Besides that in the lyrics of Maher Zain's song, especially in song's lyrics of "the one" new album. There are many

figurative languages that people don't know about it, whereas the figurative language is part of semantics in the field of linguistics.

There are some of the previous studies which have done by previous researchers. Such as: First, Rosyid (2016) investigated Identity Negotiation of Gogol in Jhumpa Lahiri's Novel the Name sake. The researcher uses the theory of identity introduced by Stuart Hall. The researcher focuses on the culture of Bengali and America and the blend of both cultures. Second, Putriyana (2016) investigated the Identity Politics of Malaya Rajas in the Malay Annals by Jhon Leyden. The researcher uses Manuel Castell's theory of identity politics. The researcher focuses on institutions on who wrote the Malay Annals, whose identity is politicized and the way the Malay Annals politicize the identity of Malay Rajas is politicized. Third, Fatmawati (2015) investigated Mikhail's Personal Identity Construction in Paulo Coelho's the Zahir. The researcher uses Bucholtz and Hall theory to analyze the identity. The research only focuses on linguistics unit and language in analyzing Mikhail's Personal Identity Construction.

In the present study, the writer wants to investigate the song writer's identity representation seen from the figurative language: a study on Maher Zain songs. This research has similarity with above researchers. However, it also has differences from the previous researchers that are on the aspect that is discussed by the researcher, which is on the previous study the researchers only focuses on analyzing the identity on the cultural differences and politic experienced by the subject of study seen from the cultural and politic aspect.

So, the writer wants to continue the previous researcher on analyzing the figurative language focuses on how the song writer's identity representation seen from the figurative language in the lyrics of Maher Zain's Songs. I really state my topic is proper to be conducted because this study uses new theory, different aspect and different subject of study.

1.2 Research Question

Based on background study above, the researcher interested to formulate the problem of this topic by making some of the research questions, below:

1.2.1 What are the types of figurative language that used in Maher Zain's songs?

1.2.2 How does Maher Zain represent his identity through the figurative language he used?

1.3 Objective of Research

1.3.1 To find out the types of figurative language used in Maher Zain's songs.

1.3.2 To identify how Maher Zain represent his identity through the figurative language he used in his song's album lyrics.

1.4 Significance of the Research

In analyzing song writer's identity representation seen from figurative language a study on Maher Zain song, the writer provides several purposes. This study provides theoretical contribution in the sense of enrich our knowledge of linguistics, especially in term of figurative language in song's lyrics because nowadays we often see people always listening and singing the song without knowing what is the figurative language in the song's lyrics . in addition, when we study about language, especially song it absolutely we will find the kinds of figurative language used in the song's lyrics to more interesting which give the reader or listener understand uses their words.

Practically, this study provides contribution in the sense of enrich knowledge on how the writer's identity representation seen from figurative language a study on Maher Zain's songs and the result of this study are expected to be useful for the song's writer on making the song's lyrics to more deeply using the figurative language to gives the readers or listeners interested on his songs and give a valuable knowledge about figurative language and identity for the students who take linguistics concentration as their major, especially for the students of Maulana Malik Ibrahim state Islamic University of Malang. It can help students in Semantics class in analyzing the kind of figurative language and the concept of figurative language frequently use in Semantics. In addition, this study provides the contribution for other researchers especially in conducting the same research as an alternative reference.

1.5 Scope of Limitation

The scope of this research focuses on linguistics, especially in figurative language and identity. According to Groys Keraft (2006), there are six teens' kinds of figurative language. For the limitation, the researcher only discusses ten kinds of figurative language on Keraf's theory, such as simile, metaphor, allegory, parable, fable, personification, allusion, eponym, epithet, and synecdoche. Then the researcher limits to investigate the words but the researcher will analyze in every sentence which contained the figurative language and how the way figurative language can represent the song's writer identity. Besides that, in this research the researcher will only analyze five song lyrics from the new album "the one" by Maher Zain such as close to you, peace be upon you, by my side, good day, I'm alive, because in the song's album there are any types of figurative language that the songwriter's uses in every state and the album is the latest album of Maher Zain which was released in 2016 ago. Besides that, the language features that use by song's writer in the album are very different from the other album. In "the one" album, the song's writer uses the simple word and it's very easy for the writer to understanding it.

1.6 Definition of Key Terms

1.6.1 Figurative Language is one with its literally incompatible terms, forces the readers to attend the connotation rather than the denotation, and

good figurative language is words used non in the literal sense but the context of the writer's taste and purpose (Rahardianingtyas, 2010:2). While, in my opinion, figurative language is the language that cannot be taken literally. It means that language has figuratively or other meaning from the literal meaning. The figurative language is very familiar; we can find the figurative language in songs lyric. Then, there is a relation between figurative language and song's lyrics because in the part of single words on the song's lyrics there are many figurative languages that use by a musician that is very important to know especially for students.

1.6.2 Song lyrics are words that make up a song usually consisting of verses and choruses (en. Wikipedia.org). According to me, song lyrics are abstract, almost unintelligible and in such cases, their explication emphasizes form, articulation, meter, and symmetry of expression. A lyric is a paper written by someone who has imagination in composing beautiful words that have deep meaning.

1.6.3 Identity is something that is constantly constructed and reconstructed as people interact with each other (Paltridge, 2006). While, in this research identity is the brief description of individual traits, characteristics, and dispositions. In fact, identity is not only about viewing human psychologically but also about the people's nationality. In addition, Maher Zain is Swedish-Lebanese R&B singer. Maher Zain has admitted that being raised a Muslim in Europe had him somewhat confused by

his lifestyle and his faith in a foreign land. He born in Tripoli in 1981, his time in Lebanon was short-lived before his family moved to Sweden when he was eight years old. But, when he was 31 years old, he has a better grasp of his identity. Then before, he was very confused. He did not know what he was. He is Lebanese or Swedish, or something in between? But, now he sees himself, he more grown up and understand who he is and proud of that. The last, he is Swedish Muslim.

1.7 Research Methodology

1.7.1 Research Design

In this study, the researcher uses descriptive qualitative approach to explain the data in detail, because the data are from the lyrics of Maher Zain's songs. Besides that, the purpose of this study is to describe the song writer's identity representation seen from the figurative language. So, it can make sure and clear about the data that need more explanation on the process of analyzing.

1.7.2 Research Object

The research object of this study is the lyrics of Maher Zain's songs and the song writer's identity because Maher Zain is a famous modern religious singer since 2009 until now. Besides that, Maher Zain is also conveyed his message in a way that is not commonly used by other singers, and Maher Zain has managed to convey his message in his songs very well, then the lyrics of the song are not convoluted,

simple and it's so easy to understand the song's message by people. Whereas, in the lyrics of Maher Zain's song, especially in song lyrics of " the one" new album there are many figurative languages that people don't know about it, while figurative language is part of semantics in the field of linguistics. In addition, semantics is very important to be learned in this case, because semantics is concerned with meaning.

1.7.3 Data Source

The source data of this study were taken from Maher Zain official website on YouTube (*https://www.youtube.com/user/MaherZainOfficial/videos*). It is very valid to uses because it is the official account of the songwriter itself in YouTube, which we may not find the lyrics error. Besides that, we can easily find the new album especially in English album, video, song lyrics, and all about Maher Zain.

1.7.4 Research Instrument

The main researcher of the study was the writer herself because the research instrument who active and direct to participate in collecting the data and analysis. The writer was considered as the main instrument because she collected the data by listening to the songs of Maher Zain. The data was song lyrics of the one "new album "Maher Zain".

1.7.5 Data Collection

In the collect of data, the researcher collects the data in YouTube, especially in the official account of Maher Zain because in

the official account we can easily find the new album especially in English album, video, song lyrics, and all about Maher Zain. Then, after collecting the data from YouTube, the researcher listening the album (the one) of Maher Zain's songs, there are five songs, such as close to you, peace be upon you, by my side, good day and I'm alive in official YouTube by Maher Zain . Actually, there are fifteen songs in the album, but the researcher only took five of songs because in five songs there are many figurative languages in the song's lyrics that are very easy to understand. In addition, the rest of songs use Arabic and Portuguese. That is the reason why the researcher only takes five songs from fifteen songs on "the one" album. Next, after listening to the music, the researcher finding the sentence in every paragraph in the lyrics of songs which have figurative language in the lyrics of Maher Zain's songs. Then, the researcher highlighted the lyrics that include the types of figurative language in order to mark the lyrics. The function of this step is to make easy in classifying the data into ten types of figurative language. After that, the researcher classifies them into each type of figurative languages such as: simile, metaphor, allegory, parable, fable, personification, allusion, eponym, epithet, and synecdoche. Finally, the researcher checks the data and ready to analyze it.

1.7.6 Data Analysis

After getting the data from data source, the researcher did some steps to analyze the data. In doing the analysis the researcher uses procedures as follow: First, the researcher identified sentences of Maher Zain's songs that contained the types of figurative language. Second, the researcher analyzed the types of figurative language used the theory of figurative language by Keraft. Data will be classified into sixteen types of figurative language but the researcher only discusses ten kinds of figurative language on Keraf's theory, such as simile, metaphor, allegory, parable, fable, personification, allusion, eponym, epithet, and synecdoche. Third, after finding and analyze the figurative language in the lyrics of Maher Zain's songs, the researcher analyzed the songwriter's identity by looking the figurative language which Maher Zain uses in his song's lyrics that shows his identity as the songwriter from the figurative language. The last step is the researcher made a conclusion. The conclusion must obtain from the result of the data

CHAPTER II

REVIEW OF THE RELATED TO LITERATURE

In this chapter, the researcher discusses about review of the related to literature which covers the topic's content. There are four kinds of review related to literature, such as figurative language, kinds of figurative language, identity, and previous study. The researcher makes easiest to understanding in this chapter to make the reader understand and capture the content of this discussion in this chapter.

2.1 Figurative Language

Figurative language is the use of words or sentences that different from their ordinary meaning. It occurs when the speaker speaks something different from what the real meaning of the words or sentences. It can do this by giving a word with a specific meaning, by comparing two things in such a way that we find the comparison interesting or by using words that have unusual constructions or sounds. It is characterized by the figure of speech that compares, exaggerates, or shows the other sense of the first appearance meaning.

People may find many figurative languages such as in daily conversation, articles in magazine, advertisements, novels, songs, etc. According to Groys Keraft, figurative language or style is a way of showing mind through a special language that shows the soul and the characteristic of the writer (language user), (Groys 2009:113). We can say that language

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style or figurative language is the way of giving expression through a special language which shows the soul and the writer personality (language user). A good language style has to certain three elements, three are: sincerity, respectful, and attractive, (Groys 2009:113)

Glucksberg (2001) identifies the figurative language as a language where the meaning does not coincide with literal language´s meaning and points at metaphors and idioms as examples of it. (preface) He further discusses the topic of understanding the meaning of figurative language as depending on context. Brown and Hatch (1995) discuss the nature and constituents of figurative language. They conclude that figurative language could be attributed the different major categories of metaphor, simile and includes metonymy and synecdoche as important constituents (pp.88- 89). Brown and Palmer (2004) attempt to map out the constituents of figurative language in reading comprehension. They depict the nature of figurative language to be related to figures of speech that carry non-literal meaning (p.370). Furthermore, the authors state that the constituents of figurative language are numerous and very frequently found in the English language (p.371). They illustrate the constituents as metaphors, similes, personification, hyperbole, allusions, proverbs and idioms [ibid].

Figurative language created by authors to provide aesthetics element in the stories. The authors also express their thoughts, feeling, and ideas use figurative language in order to make the reader may be interested. Brown Amanda (2006) said that in written and spoken language there are certain

effective ways of saying things without saying them directly. That is called figures of speech or figurative language, they are used to emphasize, clarify, and embellish what is being said. Most figures of speech simply take what is well known and use it to depict what is less familiar. Picken (2007:2) declared that "figurative language is noticed and frequently interpreted inconsiderable detail, and evaluation takes place".

From the definition above, it can be concluded that figurative language is a form of language that departs from normal word or sentence on form common literal meaning of word or sentence to form common literal meaning and goes beyond the literary meaning of words to achieve a particular effect associated with diction and identity, as we know that we can easily find the identity of a musician by looking at the figurative language used in the lyrics of his songs. In addition, to using figurative language can facilitate and attract the interest of the listeners to enjoy the songs.

2.2 Types of Figurative Language

There are many types of figurative language. In this research, the researcher discusses the types of figurative language based on Groys Keraf's theory which is supported by several theories of some linguists. Keraf separated figurative language into sixteen kinds, but the researcher only discusses ten kinds of figurative language on Keraf's theory, such as simile, metaphor, allegory, parable, irony, personification, allusion, eponym, epithet, and synecdoche.

2.2.1 Simile

Simile is kind of figurative language that essentially not the same but thought to be similar in one or more respect is compared. According to Keraft (2009), simile is the comparison which has explicit nature. The explicit meaning is to say something directly which is same with different things. So, it needs the way explicitly that showed similarity, by the word or phrase such as like, as, than, similar, resemble or seems. Simile is the simplest kind of figurative language to certain something. Kennedy (1979) states that simile is comparison of two things, followed by some conjunction, usually like, as, than or verb such as resemble. For the example: "My life is *like* empty room without you". The example is the kind of simile. It can be clearly and easily seen that the data uses simile as a kind of figurative language because the statement above use *like* as a characteristic of simile. By using simile the word like empty room is an utterance of somebody who declares his life becomes zero without his girlfriend.

2.2.2 Metaphor

The second type of figurative language is metaphor. Metaphor is a part of figurative language using an analogy or close comparison between two things that are not normally treated as if they had anything in common. It seems like simile that is to comparison but in metaphor does not use "as" or "like" to create the comparison. Metaphor is common means of extending the uses and references of

words. Arvius (2003:90) declared that "Metaphors are common in language use, and ordinarily it does not seem to require any particular effort to construct and understand them". According to (Keraf, 2006) Metaphor is a kind of analogy that compares two things in a way directly. For the example (1) *He has a heart of stone*. The meaning of heart of stone is when people give him the advice or opinion the man cannot accept the advice or opinion from others because his heart is hard like a stone. In another example (2) *you are the beautiful wealth that sent by God to me*. The example above is metaphor because it is constructed on the spot by the author to give an illustration of his feeling that his girlfriend is compared with beautiful wealth which is related to imagination only. It is one which is understood only after paying special attention to the comparison between wealth in real context as noun and in its context is his girlfriend. There is comparison meaning between you and wealth. But in this context compare that *"you"* as human with wealth as noun.

2.2.3 Hyperbole

According Gorys Keraf in the book entitled diction and style (2001: 135), hyperbole is a figure of speech that contains an exaggeration, by exaggerating something or discussed style containing an overstatement. According to Wren and Martin (1981:491) state, "*In hyperbole a statement is made emphatic by overstatement*". Based on explanations stated by the experts above, the writer concludes that

hyperbole is kind of figurative language that is used to make the object become bigger than real object so it will give special effect and make the reader more imagine to understand the actual meaning from the sentences include hyperbole some of literary work, like in the song lyric which is related in this research.

2.2.4   Parable

According to Keraf (2006), parable is a short story with its character is humans, who always contain a moral theme and are usually associated with religion. For example: The story about the children who are ungodly to their parents. (Malin Kundang's story). The story is" A long time ago there was an old women. She had a son named Malin Kundang. She was widower, her husband left her when Malin was baby. He went to foreign to work, but never came back again. Malin and his mother lived on the near from coast. His mother loved him very much because he was an only her son. When Malin was adult, he wanted to help his mother to make a life him self and his mother because Malin thought that his mother was old, and meanwhile their economic condition was worse. Malin had a plan that he would leave his mother to work in foreign. He thought that if he worked in foreign he could improve his life with his mother. His mother didn't agree with Malin's planning. She was very afraid with him because, his mother remembered about her husband. He left her to work in foreign, but he didn't come back anymore. Then, Malin

went to foreign with the merchant ship. After he was success and being rich men, Malin does not recognize his mother, then his mother was very sad and angry because her son was rebellious to her, so his mother put a curse Malin to becoming stone. When Malin would be sailing to leave her mother, suddenly a storm broke Malin's ship. Then Malin became stone. From the story above, the researcher conclude that is Parable because the story tells the human character and contain with moral theme and associated with the religion.

2.2.5 Irony

Irony is the satire by hiding the actual facts and telling the opposite of that fact.(Keraf,2006) It means that when someone satirize others, he/she do not directly insinuate the people but he/she uses subtle words by hiding the actual facts and telling the opposite of that fact to not to hurt the others. While, according to Diyyani (2004) irony is almost arisen from a contrast or discrepancy between what happens and what has been expected to happen. For the example" (1) *you arrive on time so that the meeting is over*". From the example above, it calls irony because it is not the literally meaning, the writer satire by hiding the actual facts and telling the opposite of the fact. While, the meaning of the example is the employee come too late to the meeting. Other example, (2) *Andi, your room is very clean because there are so many things on the floor*. It means that, Andi's room is very dirty because there are many rubbish on the floor. The

statement of the example above is a contrast between what happens and what has been expected to happen.

2.2.6   Personification

One of the most familiar kinds of comparison is personification that is, speaking of something that is not human as if it had human abilities and human reactions. It means that giving the attribute of human beings to animal, an object or a concept. It is sub type of metaphor, an implied comparison in which the figurative term of the comparison is always human being. According to Keraf (2009:140) Personification is a kind of figurative language which describes lifeless thing as if has human being nature. Perrine (1987) states Personification is the comparison between inanimate and human objects. This is a kind of metaphor, an unclear comparison in which figurative term of the comparison is always human being. It means that a thing or object which is not human (inanimate) is given a human characteristics because the similarity between the thing and person. For example: *(1) my heart was asleep.* The word "*asleep"* as used to express human's personal qualities. It means a condition that someone has no feeling. In another example," *How poor are words in conveying the heights of splendor*". From the example above it can calls as a personification because in the real context the word Conveying always refers to the human action which is used anatomy such *Mouth* to speak an utterance to somebody. But by looking the

data above that it is used a personification because the word "*poor*" as if a human being which has a nature such able to describe a human action in conveying something. But it is totally a thing which can be a human being as called personification.

2.2.7 Allusion

Allusion is a part of figurative language which likes a hint to try suggesting the similarity between people, places, and events. Basically, it is a reference which explicit and implicit to the events, figures, or places in real life (Keraf, 2009:141). In addition, allusion is the process of refers to another thing, event, and particular figure (Peter, 2002). It means that when people makes an indirect reference in speech, text, poem, or song to an event or figure. Allusion does not give much detail about the reference, it does not describe things in detail because the event is culturally that people in general would understand the allusion without the detail explanation. For the example: (1) *Bandung is Paris Java pride of Indonesia.* From the example it calls allusion because Bandung is name of City which has hint to show Paris Java. (2) You are acting like such a Scrooge. Scrooge in the example means the person is being selfish and miserly, just like a character scrooge from the story.

2.2.8 Eponymy

Eponym is a part of figurative language which likes a name of people always connected with specific nature, so the names is used for

declaring its nature. Include: Hercules, Spiderman and etc (Keraf, 2009:141). Eponym is a person, real or imaginary, from whom something, as a tribe, nation or place, takes or is said to take its name. (The New Webster's Encyclopedic Dictionary of the English Language, 1997). For example: *The child is still small, but his strength as Hercules.* The examples above can be identified as eponym because it uses a name of people which always connected with nature. In the real context the word *Hercules* related to the boy (heroes), the specific nature that has strong power, the words "*strength as Hercules*" means that although the child is still small but (he or she) has strength like Hercules.

2.2.9 Epithet

Epithet is a reference that states a particular trait of a person or a thing. According to (Keraf, 2009:141) Epithet is a part of figurative language which likes a hint to declare a specific nature or characteristic of the people or things. That explanation is a descriptive phrase which explains or replaces the name of person or things. For the example: (1) *puteri malam* is used for the moon. (2) *Raja rimba* is used for lion. The examples can be identified as epithet because it uses a name which always connected with nature.

2.2.10 Synecdoche

Synecdoche is kind of figurative language that uses a part of something to declare the whole (pars pro toto) or use a whole to

declare partial (pro parte totem), pars pro toto is a part for the whole and Totem proparte is when the whole things stand for its part (Keraf,2009:142). For the example: (1) *all eyes on me.* (2) *Indonesia got gold medals in the championship.* From the first example it means that all people looking at her. It identified as synecdoche (pars pro toto) because it is as a hint to describe the eyes which is mean the whole of body. While, for the second example it means that some persons who become winner in a competition and it is not all population in Indonesia take a part in that competition. It identified as synecdoche (pro parte totem) because it as a hint to describe Indonesia in the sentence.

2.3 Identity

Identity is the fact of being who or what a person or thing is. There are some definitions about identity. John Edward (2008), in his book, re-explains Groebner's statement about identity (2004) that identity refers to individual subjective sense toward themselves, other people include membership and classification (Edward, 2008:16). According to Jenkins (2004) identity can be identified from what people tell about, include: culture, history, philosophy, etc. Fatmawati (2015), in her thesis, retrieved Clarke's (2008) explanation about three categories of identity, those are: personal identity, social identity and unlike Fatmawati, Edward (2009) only explains two categories of identity, personal and social identity. According to him, personal identity is

the brief description of individual traits, characteristics and dispositions. In fact, identity is not only about viewing human psychologically. Hence, the term of social identity is also significant to identify someone's identity. Social identity refers to individual membership, to what group she/he belongs to, what nationality they are and so on.

Barker (2008) said that identity is best understood not as a fixed entity but as an emotionally charged discursive description of us that is subject to change. Besides that, Giddens (1991) describes that identity as a project. It means that identity is our creation. It is something always in process, a moving towards rather than an arrival; what we think we are now in the light of our past and present circumstances and what we think we would like to be, the trajectory of our hoped for future. During (2005) stated that identities are not given in terms of what individuals as a whole, but in terms of more or less arbitrarily selected features that they possess. For the most part, individuals have little power to choose what features will be used to identify them –these are determined socially, from the outside.

While, according to Deng (1995) Identity is describing the way individuals and groups define them and are defined by others on the basis of race, ethnicity, religion, language, and culture. Besides that Jenkins (1996) states identity refers to the ways in which individuals and collectivities are distinguished in their social relations with other individuals and collectivities. From those definitions, we conclude that identity is the perspective of a person or group viewed from the language, religion and ethnicity of the

person, and how they distinguish between their social relations with other individuals and collectivities.

2.4 Personal Identity

The meaning of identity" in the sense of personal identity, one is again tempted to begin with a formulation like how a person defines who he or she is; self-definition or self-understanding." Once again, however, it is apparent that there are many different ways that a person might define who he or she is. Which one corresponds to personal identity? And self-understanding" is really too broad and vague to be right. Many things might reasonably be included in self-understanding" that we would not say are matters of identity. When we say that my identity is who I am," we mean who I really am," in some sort of essential or fundamental way. We are talking about an aspect of ourselves that is in some way important to us. It would go against usage and our understanding of the concept to say that some aspect of one's (personal) identity was a matter of complete indifference that one could take it or leave it with total equanimity. The problem of explaining what personal identity is (as we talk about it) is the problem of stating what aspects of a person it refers to and precisely in what sense these are important or essential. In Sources of the Self: The Making of the Modern Identity, Charles Taylor seems to take this approach. He says: ... the question of identity ... is often spontaneously phrased by people in the form: Who am I? ... What [answers] this question for us is an understanding of what is of crucial importance to us" (p. 27). This

can't be right as stated, since oxygen, the Clean Air Act, and lots of other things may be important to me but not be part of my identity. Taylor proceeds by putting restrictions on the things identity consists of and the sense in which they are important: My identity is defined by the commitments and identifications which provide the frame or horizon within which I can try to determine from case to case what is good, or valuable, or what ought to be done, or what I endorse or oppose" (p. 27).

Thus, in Taylor's interpretation, personal identity is a personal moral code or compass, a set of moral principles, ends, or goals that a person uses as a normative framework and a guide to action. Taylor is of course free to stipulate "identity" as he pleases for his particular analytical ends, but I do not think that this statement does a good job of making sense of the concept as it is presently understood. Without a doubt, what people speak of as their (personal) identities often includes personal moral codes and normative frameworks seen as important. But other things can be sensibly included in a statement of personal identity that are not understood to be about moral orientation and commitment. For example, consider a person who adopts an idiosyncratic (or just personal) style of dress say, he wears a brightly colored bow tie almost every day. After many years of purple bow-tie-wearing, the person might well say that this was part of his identity, even though neither he nor anyone else views this aspect of his identity as a matter of moral orientation or evaluative framework. And this is not a bizarre or exceptional counter example. Especially in popular discourse, the question of identity" is

frequently interpreted to be a question about personal style the way a person distinguishes himself or herself by means of consciously chosen manners of dress, speech, cultural likes and dislikes, and so on. While it is often true that choices of personal style invoke or express moral frameworks by indicating membership in a social category (that is, by signaling a social identity), this is not necessarily the case, as the bow-tie example shows. Indeed, quite often the very notion of personal style entails distinguishing oneself as an individual and thus emphatically not as a member of a group. The same can be said about identity. In popular discourse, we will accept statements of a person's identity phrased in terms of membership in social categories, but also statements that make no reference to group membership. Your personal identity may be expressed as that which distinguishes you as an individual from other individuals.

So, personal identity is fundamental moral orientation" is too narrow. The example of personal style also undermines several other ways we might try to specify the sense of what is very important or essential to us being who we are.

First, recognizing that a person might answer the question "Who are you?" by declaring membership in many different social categories, depending on the context, we might try an approach that says personal identity is the social category that is most important to a person's way of life. That is, my personal identity is the social identity whose content I am most committed to or motivated by, the one that trumps others when I have to

make choices which imply violating the normative content of one or another of my social identities. Without doubt, it is often the case that people understand their personal identity in terms of membership in a particular social category. But, as the example of personal style shows, this is not necessary. Personal identity may be conceived in terms that intentionally eschew group affiliations.

Second, as intimated earlier, the example of personal style undermines an attempt to make sense of our present concept of identity in the terms of the philosophers' long-standing debate about identity. Such a definition would say that personal identity consists of those properties of a person that cannot be altered without making the subject a different person. But if a person changes her personal style, we would not say that she is a different person, except in a metaphorical flourish, and this is not what philosophers have in mind when they are talking about the sort of properties that define "personal identity" in their sense. When we say that one's identity consists of what is essential" to being who one is, we don't mean "essential" in the philosophical sense of constitutive, but rather in a more ordinary sense of important.

Third, sometimes people speak of their personal identity as consisting of aspects of themselves that they feel powerless to change, or which in their experience they cannot choose, such as sexual orientation or membership in a social category. Clearly, a definition put in these terms alone would not capture the whole sense of the concept, because we will also admit as aspects

of personal identity things that are the subject of deliberate choice, like personal style.

While, based on Burke and State (2009) in identity theory, person identity is recognizing characteristics of individuals to define and characterize them as unique individuals. It entails seeing oneself as a unique person which differs from others. Personal identity is closely related to be recognized by other in a group society. Of course, every human has their own unique characteristics. According to Burke and State (2000) ,person identity is the set of meanings that are tried to the self as an individual. Those characteristics of person are influenced by society or social group. Then, when identity is activated in situation, an individual tries to create own perspective of him/ herself who is differs from other individual in that group.

Person identity is not inclined to act in particular way but it is preserve a process of identity-verification. In identity there is verification. Then, the verification of person identity leads to increase the authentic of someone to be who really is. It is because the person identity a set of meanings that is found in each individual to distinguish him/herself with other person in group and to show who person really is (Burke, 2004 cited in Burked and State, 2009, p.125)

Ibid said person identity is conceptualized across various roles and situations. It means that, to create a person identity, someone needs to construct the identity which wants to be showed to other based on situation. The important aspect person identity is individuals know the role of identity

and the situation of the context. For the example the stewardess in air flight attendant who must smile and be nice to airlines passengers even those are in bad mood/ feeling ((Burke and State 2009).

As human, individual is also called singer or actor. As we know that singer or actor is person who is acts in front of camera may be able sing and acting to be someone else based on the character which played. It is same analogy person's identity; a person is able to have more than identity which showed during the communication (Bucholtz, 1999). Hyland and Paltridge (2011) stated that human being as a social actors and singer have multiple identities which are determined by configuration of social context (p.260). An actor and singer who are able playing different character in different script and song's lyrics are able to show different identities in different social context. In short, people must know and understand where they making a conversation and to whom they speak.

Afterwards, relating with figurative language, the researcher try to reveal the personal identity which represent in Maher Zain song by analyzing each words and sentences in that song.

2.5 Previous Study

There are some of previous studies which have done by previous researchers. Such as: First, Muhammad Rosyid Husnul Waro'i (2016) investigated Identity Negotiation of Gogol in Jhumpa Lahiri's Novel the Name sake. The researcher uses theory of identity introduced by Stuart Hall.

The researcher focuses on the culture of Bengali‖ and America and the blend of both cultures. Second, Asmariyani Putriyana (2016) investigated the Identity Politics of Malaya Rajas in the Malay Annals by Jhon Leyden. The researcher uses Manuel Castell's theory of identity politics. The researcher focuses on institutions on who wrote the Malay Annals, whose identity is politicized and the way the Malay Annals politicize the identity of Malay Rajas is politicized. Third, Fatmawati (2015) investigated Mikhail's Personal Identity Construction in Paulo Coelho's the Zahir. The researcher uses Bucholtz and Hall theory to analyze the identity. The research only focuses on linguistics unit and language in analyzing Mikhail's Personal Identity Construction.

CHAPTER III

FINDING AND DISCUSSION

This chapter consists of finding and discussion. The finding includes the data description and result of analysis. The analysis has purposes to answer the research question in chapter one, which is about the identity of songwriter seen from the figurative language that he used in his song lyric. Then, the discussion has purpose to discuss the result of analysis. In addition, in this chapter the writer analyzes the figurative language based on Keraf theory in "the one "album of Maher Zain's songs.

3.1 Finding

In this study the researcher found ten data which are related to research questions of this study. The researcher analyzed the data using the Kerraf's theory. Based on this theory, types of figurative language are divided into six teens types. While, from ten data which were collected 4 data are included in hyperbole, 3 data are included in personification, 2 data are included in metaphor and 1 data is included in simile. The analyses of the data depending on each types of figurative language are presented as follows:

3.1.1 Kinds of Figurative Language

3.1.1.1 Personification

Personification is kind of figurative language that compares something (inanimate) with human being. It means that the figure of language that attaches human qualities to an

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inanimate object so that it has properties like living things. Then, the feature of this figurative language is the existence of a choice of words that impose the human nature on the inanimate object. In addition, personification has a Comparative language style that compares the inanimate object so it seems to look animate and can behave like a human.

In this category there are three sentences which contain of figurative language that represent the song's writer identity.

I see the sun, stars, moon, I join them all in praising you (S2L8).
How the river finds the way to the valley (S2L24).
I love this morning breeze, Love how it can revive my soul (S3L22).

Analysis:

First, the sentence "I *see the sun, stars, moon, I join them all in praising you"* like human being. It compares human qualities to an inanimate object so that it has properties like living things. From the lyric above *"I see the sun, stars, moon, I join them all in praising you"* there are the comparing the *sun, stars* and *moon* with human characteristics. In fact *there is no sun, stars, and moon cans praise.* The word *"Praising"* just used for human. The writer likes it as if *the stars, the moon and the sun* also joined in praising Him (God) because of his glory. In addition, the writer thinks that is the feeling of the songwriter that wants to show to the listeners what his feeling in his heart when Allah bless him with all the mercy.

Second, personification also found in S2L24 from "*close to you*" song and the lyric is "*how the river finds the way to the valley*". This lyric contains the personification because the sentence "*the river finds the way to the valley*" shows the existence of a comparison between inanimate object with a living things that seems to have character like human being. Actually, the songwriter personifies the word "*river*" and "*finds the way*" can show the human being. *Find the way* is not literally meaning but it is the connotative meaning, it is impossible when *river find the way to the valley*, because river is not human but in this lyric means how the songwriter fined the best way to be a better person to his God. In this situation, we know that the songwriter want to close to Allah because the songwriter realize that during he lives in this world, he has been far away from his God (Allah). Besides that, the songwriter used connotative sentences to makes his lyric song more beautiful and makes reader or listeners more interested of the song.

Third, in S3L22, 23 contains with personification. In the lyric "*I love this morning breeze, Love how it can revive my soul*", because the writer personifies the word "*morning breeze*" and "*revive*" to have ability like human being. It is impossible when "morning breeze" can revive his soul because "morning *breeze*" is inanimate, it cannot revive people soul. The

lyric means that the feeling of the songwriter who feels very happy because he surrounded by the people that he knows.

3.1.1.2 Hyperbole

Hyperbole is a style of language that describes or tells an event by way of exaggeration. In other words, this figurative language trying to dramatize an incident to make it looks more attractive, beautiful and so on. while, hyperbole is a way to say our idea or feeling in the form of exaggeration to the truth to make interested the reader. It means that hyperbole is the figurative language that exaggerates what is really with the intent to intensify, enhances the impression and influence, in terms of numbers, sizes, and attributes. In this category, the writer found five sentences which contain of figurative language that represent the song's writer identity

A sky so blue upon my eyes (S3L2).
There is light in my heart (S3L23).
In Your supreme love, I am deeply submerged (S4L17, 18).
When I need you most, your star will shine" (S1L8).

Analysis:

Second category is hyperbole. The lyric based in S3L2 is "*A sky so blue upon my eyes*" shows the hyperbole in word *"my eyes"* because the word exaggerate the "sky so blue" in his eyes and make the reader expect and imagine that the meaning is there is a sky so blue upon his eyes, but in connotative *"a sky so blue upon my eyes*" means that the songwriter feels the deepest

happiness of being grateful for God's gifts. Based on Keraft (2009) hyperbole is a disclosure that exaggerates the reality so that the reality becomes unreasonable. So, *"a sky so blue upon my eyes"* is hyperbole.

The next in S3L23 is hyperbole because the choice of words that songwriter used is exaggerated. We can see the word "*light*" followed by "*my heart*". The songwriter exaggerated the word" light" and "my heart" because it is very impossible when the light in human heart. As we know that, light exists only in human life not in body or the human soul. So, the song's lyric means that there is a sense of awareness or regret in songwriter's heart to help him find the true way when he is too far from his god.

Then, in S4L17, 18 contain with hyperbole. In the lyric "*in your supreme love, I am deeply submerged"*, the researcher exaggerated the word "love" and "deeply submerged" because in the fact love cannot makes people submerged. There is the word the exaggerated by the songwriter that makes as if he was drowning because of his supreme love. So, in this lyric means that the songwriter loves his god very much that who makes his love for his God so great that he seems to be drowned by his love for his god (Allah).

The last, in S1L8 is hyperbole because in the lyric *"when I need you most, your star will shine"* exaggerated the meaning. The meaning of the lyric in denotative is when you need someone, the star will shine into you directly. But, it is very absurd meaning when we concluded that the meaning with denotative meaning. So, that's why the songwriter uses hyperbole to exaggerate the real meaning of the song's lyric. The intention behind the word is the songwriter needs God help, God will give him help and grace because in the song's lyric "you" refers to"Allah "and "Star will shine" is refers to God's grace and help.

3.1.1.3 Simile

Simile is kind of figurative language that essentially not the same but thought to be similar in one or more respect is compared. Besides that, simile is the comparison which has explicit nature. The explicit meaning is to say something directly which is same with different things. So, it needs the way explicitly that showed similarity, by the word or phrase such as like, as, than, similar, resemble or seems. Simile is the simplest kind of figurative language to certain something. In this category, the writer found a sentence which contain of figurative language that represent the song's writer identity.

"In no time like the sun you will be shining (S5L21)"

Analysis:

The third category is simile, in the lyric *" in no time like the sun you will be shining"* shows that the sentence is simile, because the songwriter compares between the word *"time"* and *"sun you will be shining"* with phrase *"like"*, as we know that the sign of simile is *"like"*. The sentence *" In no time like sun you will be shining"* means that the downturn in the past that made his life feel burdened and he tried to rise up and keep believing and keep trying that made everything okay. So, that in no time he was called like the sun will be shining. "*Like the sun you will be shining "*means he will be seen as a famous person because word "*shining"* shows a analogical like famous human. As we know that *"sun"* when in the morning the sun will shine upon the Earth, it seems like *"human"*. Human when they become famous person, they will be looked by many people.

3.1.1.4 Metaphor

Metaphor is an implied comparison between two objects that are not like things that actually have something important in common. A metaphor is a comparison in which one thing is said to be another. Metaphor is usually same as smile for comparison between two objects. Metaphor also has purpose of making similarity between two things but, in metaphor is directly way comparison. In this category, the writer found two sentence

which contain of figurative language that represent the song's writer identity.

You are my destiny (S4L5)
You are my reverie (S4L6)

Analysis:

The last category In S4L5 is metaphor because in the lyric *"you are my destiny"*, the songwriter compare between two unlike things that actually have something important in common. It means that, the songwriter compare between "Allah" and "Destiny". Furthermore, the lyric's song means the songwriter feels that Allah is everything for him, there is no can replace Allah from his life. Because Allah is the only God that can makes his life more wonderful than before. Therefore, the songwriter makes an analogy that Allah is his destiny.

The next is S4L6 is the metaphor because the word *"you"* and *"my reverie"* has a similarity or comparison with the actual intent. It means that between *"you"* and *"my reverie"* there is a comparison between two things in a way directly without using *"as"* or *"like"* to create the comparison. The meanings of you are my reverie is that Allah is one of person who always makes him think too deeply about everything in this world. The lyric above is a metaphor because it is constructed on the spot by the author to give an illustration of his feeling that

his God (Allah) is compared with *"reverie"* which is related to imagination only.

3.1.2 Personal Identity

From the explanation of data above, the researcher found the song's lyrics that show the persona identity of the songwriter. While, in personal identity the researcher sees the identity of the songwriter only from the character and uniqueness that differs from others.

3.1.2.1 Personification

In personification, the researcher found the personal identity of the songwriter based on the data that include of figurative language that he used in his song's lyrics, such as: Maher Zain is the servant who is very obedient to his God. Then, the characteristic of the songwriter is bad character but he changed to the good one. Besides that, the songwriter is the servant who is always be grateful to his God's creation for what he felt and experienced at the time.

Analysis:

First, from the explanation of the data above, the researcher found the song's lyrics that show the personal identity of songwriter. From S2L8 that the personal identity of Maher Zain shown in the words "*I join them all in praising you*" gave meaning that he has involved with those characters of Maher Zain. That word showed the characters of Maher Zain as

songwriter that Maher Zain is the pious servant who is very obedient to his God because he joins the stars, moon and sun join in praising the God. While, the songwriter wants to praise his God because he knows that His God is the one in his heart, and by praising the God, his life will be happy and always blessed. Besides knowing what the character of the songwriter is, the researcher finding the uniqueness of the songwriter. The songwriter is able to make song lyrics in a different language use, as if inanimate objects like living things. Its unique identity is shown to "the sun, stars, and moon." I join them all in praising you". He involves inanimate objects such as the sun, stars and the moon as if inanimate objects are like humans, it can praise the greatness of the God. Whereas in logic the inanimate object cannot test the greatness of his God. So, the researcher concludes that there is the uniqueness of the songwriter itself.

Second, from the data (S2L28), the researcher found the sentence that indicates to the personal identity below "*how the river finds the way to the valley*". The personal identity of the songwriter seen from *"how the river finds the way to the valley"* because the songwriter compare that his identity with the way of the river can finds the way to the valley .It means that, before he was obedient to his God, he had felt very far from his God, and when he was very far from the rules of his God, he realized and

wanted to return to improve himself by looking for a path that his God blessed. In addition, in the dark past, the songwriter was very far from the command of his God and he always did what his God forbade in the world. But, over time he realizes that what he had done so far was very bad and inappropriate to do by an ordinary servant like him and the songwriter wants to close to Allah because the songwriter realizes that during he lives in this world, he has been far away from his God (Allah). Therefore, he wants to return, regret and ask for repentance to his God to become a better servant. So, it shows that he has an identity that is the characteristic of the songwriter is bad character then changed to the good person.

Third, from the data S3L22, the lyrics "*I love this morning breeze, Love how it can revive my soul*" in the data he told about his feeling and showed his identity. In the lyric *"love how it can revive my soul"* it shows the personal identity of songwriter that the songwriter is a servant who is always grateful to his God's creation for what he felt and experienced at that time because God is always with him when he down and happy. Then, he is always surrounded by people who love him and who makes him very happy and wants to give all his happiness, share his love and all his energy with the people surrounded him. It makes him always grateful to his God's

creation for what he has done in his life. In addition, the researcher found the uniqueness of the songwriter in the data above that the words choice which is uses by the songwriter in the data is uses general figurative language but it was very difficult to guess the original meaning. Besides , even though it uses the figurative language in simple language, but the words choice that the songwriter uses has implicit meaning that inspire the listeners and makes the uniqueness that differs from others.

3.1.2.2 Hyperbole

In hyperbole, the researcher found the personal identity of the songwriter based on the data that include of figurative language that he used in his song's lyrics, such as: the personal identity of the songwriter that he has high imagination in his life. Then, the songwriter is easy to realize his mistakes and being a good person then left all mistakes that he had committed in his life. Besides that, the songwriter has high affection and love for his God and people around him. And then, the songwriter is a weak person because he can't solve his own problems. Then, he believes that only his God could help him from all the problems that he faced in this world.

Analysis:

First, from the lyric "*A sky so blue upon my eyes*" it shows the personal identity of the songwriter that he has high

imagination in his life because he can compare the things that might not happen to be possible in his song's lyrics. Such as like the songwriter has imagination in his life that he always imagines that he is very close to his God, then he feels that his God loves him so much, and imagines that someday he can meet and be with his God in the Heaven. In his past, before he became a pious servant, he was a servant who was very far from the obedience of his God, but after he repented and became a Muslim who obeyed his God, from there he became a servant who always had a high imagination that want to be close and meet his God at a time when he is in the afterlife

Second, from the lyrics "*There is light in my heart*" it shows the personal identity representation seen from the figurative language. The songwriter easy to realize his mistakes and being a good person then left his abandon all the mistakes in his life. Because the words *" there is light in my heart"* means that there is a sense of awareness or regret in songwriter's heart to help him find the right way when he is too far from his God. In addition, when the songwriter far from his God, he is a spinning out of the control in the world and everything in this world make him blind. But, he never gives up to finding the right way to come back into his God. Then, realize that what he

has done in his past is something that is wrong and hated by his God.

Third, the data that has explained by the researcher, the researcher knowing the personal identity of the songwriter from the lyric "*in your supreme love, I am deeply submerged*" that the songwriter has a high affection and love for his God and people around him. He cannot live without Him (his God), because he assume his God is the reason of his life is worth living, and he had been lost without him.

The last, from Maher Zain's song lyrics *"when I need you most*, your star will shine" that I italic above it is indicates the personal identity that the songwriter is a weak person, he interrupts the need for God's help when he is really depressed in his problem because for him only God's help can change his life for be better. As we know that humans are only weak beings who do not have more ability than asking for help to their God. It same with the songwriter, he described his personal identity in the lyric as a weak person who could only ask his God for help. Then, he believed that only his God could help him from all the problems that he faced in this world.

3.1.2.3 Simile

In simile, the researcher found the personal identity of the songwriter based on the data that include of figurative

language that he used in his song's lyrics, such as: the songwriter is a famous person, but his fame does not make him arrogant and turn away from his God. Then, for the uniqueness of the songwriter seen in the selection of the words use in arranging the songs

Analysis:

So, from the data above the researcher found the sentence that show the personal identity representing in the figurative language that the characteristic and uniqueness of the songwriter which differs from others shown in the lyrics *"in no time like the sun you will be shining"* that the songwriter is a famous person but his fame does not make him arrogant and turn away from his God. Because for him, he could be like that because his God gave him everything that he wants. As for the uniqueness of the songwriters seen in the selection of words used in arranging the songs, he uses a different arrangement from others. For example, songwriter uses figurative language to express their uniqueness to listeners. Besides that, the songwriter chooses celestial objects as the object of writing the song's lyric that are related to the greatness of his god, So that's what makes him a uniqueness songwriter.

3.1.2.4 Metaphor

In metaphor, the researcher found the personal identity of the songwriter based on the data that include of figurative language that he used in his song's lyrics, such as: the songwriter has high trust in his God and the songwriter is always hallucinating that makes he has high imagination.

Analysis:

First, from the category in S4L5 above "*you are my destiny*" shows the songwriter identity that the songwriter has high trust in his God. The songwriter considers that his God is his destiny because he believes only God is capable of changing and making his destiny being good, as he feels at the time. At first he did not really believe in the existence of his god, so that one day he realized that his God did exist and always made his life colorful. Then, he strongly believed in his God. While, for so long he has been denying but now he feels like he flying. Because nothing seems impossible when he believes in his God and he feels unstoppable by all the pleasures that his God gives to him.

Second, from the data above, the researcher found the words that indicate to the songwriter identity representation seen from the figurative language, below "you are my reverie". In the song's lyric shows the identity of the songwriter, that he always

hallucinating which makes he has a high imagination so he says that his God is his reverie. The songwriter always hallucinates that Allah is his reverie because Allah is always with him when he feels in bad condition and always feels the pleasure that his God gives to him while in this world.

3.2 Discussion

This discussion explains about the data that the researcher has found and analyze in previous chapter. Besides that, this discussion also answers the research problem in chapter one, which is about the identity of songwriter seen from the figurative language that he used in his song lyric. Before determining the identity of the songwriter, the researcher determines the figurative language used by the songwriter on the lyrics of the song first, to determining the identity. After doing analysis, the researcher finds several types of figurative language used in Maher Zain's song. There are some kinds of figurative language that used in Maher Zain song lyric, such as: personification, metaphor, simile and hyperbole. The most dominant figurative language that has found in this research is Hyperbola.

After classifying them into types of figurative language and the personal identity in the lyrics songs, the researcher discussing and describes several types of figurative language and personal identity of the songwriter representation seen from figurative language that used by songwriter in his song's lyrics.

3.2.1 Personification

The song's lyrics are classified into personification are:

3.2.1.1 I see the sun, stars, moon, I join them all in praising you (S2L8).

3.2.1.2 How the river finds the way to the valley (S2L24).

3.2.1.3 I love this morning breeze, Love how it can revive my soul (S3L22).

3.2.2 Hyperbole

3.2.2.1 A sky so blue upon my eyes (S3L2).

3.2.2.2 There is light in my heart (S3L23).

3.2.2.3 In Your supreme love, I am deeply submerged (S4L17, 18).

3.2.2.4 When I need you most, your star will shine" (S1L8).

3.2.3 Simile

3.2.3.1 In no time like the sun you will be shining (S5L21).

3.2.4 Metaphor

3.2.4.1 You are my destiny (S4L5).

3.2.4.2 You are my reverie (S4L6).

In the new album of Maher Zain, it was found four types of figurative language .The types of figurative language are personification, hyperbole, simile and metaphore. The used figurative language used in the song's lyrics of Maher Zain is hyperbole, the second is personification. There are four hyperboles that are found in the song's lyrics of Maher Zain, and also three personification.

First, Personification is a kind of figurative language which describes lifeless thing as if human being nature (Keraft (2009). Whereas, Kennedy (1983:4870) states personification is figure of speech in an animal or abstract term (truth, nature) which is mad by human. So, between the Keraft's theory and Kennedy's theory there is a similar equation. Therefore, in this research, the researcher finds personification in Maher Zain which has analyzed related to the theory above that are three data from personification that songwriter uses in his song's lyric, such as in *by my side* and *close to you* songs. In the personification that he uses, the writer expresses his feeling in the lyric by giving the attribute to an inanimate object so that it has properties like living things. It means that a thing or object which is not human (inanimate) is given a human characteristics because the similarity between the thing and person.

After analyzing the data above, the researcher try to determine the identity representation of the songwriter that has been seen from personification that he used in the song lyric. Even though the researcher aware that it probably different with the fact of writers identity, because the researcher only investigated in figurative language that he used in his song lyric. So, from personification that researcher found in the song's lyric of Maher Zain's song there are various personal identity. That in personal identity the researcher sees the identity of the songwriter only from the character and uniqueness that differs from others. According to Burke and State (2009) in identity theory, personal identity is recognizing characteristics of individuals to define and characterize them as unique individuals. It means

that from the personal identity, we can easily characterize the songwriter as unique individual by comparing songwriter personal identity to each other, it entails seeing oneself as a unique person which differs from others. By the description of theory above, the researcher can determine and concluded that there are some personal identities that can be found in personification, such as:

In the song 2 line 8 the personal identity of the songwriter is the servant who is very obedient to his God. Besides knowing the character of the songwriter, the researcher also finds the uniqueness of the songwriter that the songwriter is able to make lyrics in different language, as if inanimate objects. He involve the inanimate objects are like humans. Then, in the song 2 lines 24 told about the songwriter has bad character but as time goes the songwriter's character changed to the good person. While, in song 3 line 22 told about the personal identity of the songwriter which is the songwriter is a servant who always grateful to his God's creation for what he felt and experience at the time. Then, the uniqueness of the songwriter in the data above that the words choice which is uses by the songwriter is general figurative language but it was very difficult to guess the original meaning but it has implicit meaning that makes the listeners interested to listen it.

Second is hyperbole. According Gorys Keraf in the book entitled diction and style (2001: 135), hyperbole is a figure of speech that contains an exaggeration, by exaggerating something or discussed style containing an overstatement. While, Kennedy (1983:488) gives definition of hyperbole that

is a figurative language emphasizes a point with a statement containing the exaggeration. Then, in the finding that the researcher discusses in the previous chapter, the songwriter uses the hyperbole to emphasize the statement containing an exaggeration. The songwriter uses the most dominant hyperbole in the song's lyric because to exaggerate an even more than fact and to show forceful feeling in order to make sure the listeners. Then, the listeners could be convinced through the depiction of the word itself.

So, from the hyperbole, the personal identity representations are: from song 3 lines 2 tells about the songwriter has high imagination in his life because he can compare things that might not happen to be possible. Then, from song 3 lines 23 tells about the personal identity of the songwriter is easy to realize his mistakes and being a good person then left his abandon all his mistakes in his life. Besides that, in song 4 line 17 and 18 the personal identity of the songwriter that he has high affection and love for his God and people around him. And then, in song 1 lines 8 tells about personal identity of the songwriter that he is a weak person, because he needs God's help when he is really down with his problem. So, from explanation above, the researcher concluded it all based on the theory of personal identity that the researcher used to analyses the data. According to Burke and State (2009) in identity theory, personal identity is recognizing characteristics of individuals to define and characterize them as unique individuals.

Third is simile. Keraf (2009:140), said "Simile is the comparison which has explicit nature. Besides that, simile is a direct comparison between

things, which are not particularly similar in their sense (Reaske, 1966:41). From the expert explanation, it means that simile is the comparison that is explicit that it implies the same thing with another thing. To that end, it requires an effort that explicitly indicates that similarity, the words: like, same, as, like, like, and so on. Based on explanations stated by the experts above, the writer concludes that simile is kind of figure of speech that compare two things conveyed obviously by words; like, as, such, etc. In the data, the researcher only find one simile, because the songwriter does not use simile dominant in his song's lyrics. Then, the researcher identifies the lyric of "Let It Go" the song belongs to simile. Look in the data, it is classified the simile because it compares two things about songwriter's life and what he will be in future. So, from the data and the theory that the researcher uses it is relevant and proper in this discussion.

From simile, the personal identity representation seen from song 5 lines 21 that the songwriter is the famous person but his fame does not makes him arrogant, it seen from the data because the songwriter compares between two things which has explicit nature that the explicit meaning is to say something directly which is same with different things. So, the researcher concluded that the personal identity of the songwriter can see from the data as we know that, the personal identity discuss about the characters that exist in the songwriter.

Last, metaphor is a kind of analogy that compares two thing, but in the form of a short", for examples the words or sentences which are in Gorys

Keraf's book: bunga bangsa, buaya darat, buah hati, cindera mata, and so on. Metaphor as a comparison is not using the word: like, as, such, and so on, so that the first subject directly connected to the second principal. Then, based on Macmillan, 1987:702) states that metaphor is a figure of speech that makes a comparison between two apparently unlike things. Based on the explanations stated by the experts above, the finding in the previous could be categorize as metaphor because in the data, the songwriter compare two unlike things that actually have something important in common. It means that in the data the songwriter compare "Allah" and "destiny" because the songwriter feels and assume that Allah is everything for him in his life, so that he assumes Allah is his destiny.

From metaphor, the personal identity representations are, in song 4 line 5 tells about the personal identity of the songwriter has high trust in his God. Then, in song 4 line 6 tells about the personal identity of the songwriter that he always hallucinating which makes he has high imagination. It seen from the data because the songwriter makes comparison between two things that are not normally treated as if they had anything in common. That makes the researcher easy to determine the characteristics of the songwriter.

So, from all the discussion that has been discuss by the researcher, the researcher gets ten results from the study that related to the theory that researcher use for analyses the data. Then, the researcher concluded that the songwriter has good personal identity, it is more over in say something and expressing his act in utterances, even though in his song the researcher finds

out the dominant kind of figurative language which is different to the previous study. It is hyperbole and personification. Then, from personal identity also, the researcher find the differentiation between the previous study and the present study which is the previous researcher see the uniqueness of a writer from a different aspect. It is, he sees the uniqueness from the writer's action in conveying his though. While in present study sees the uniqueness of the songwriter from the utterance that he used in his song's lyrics.
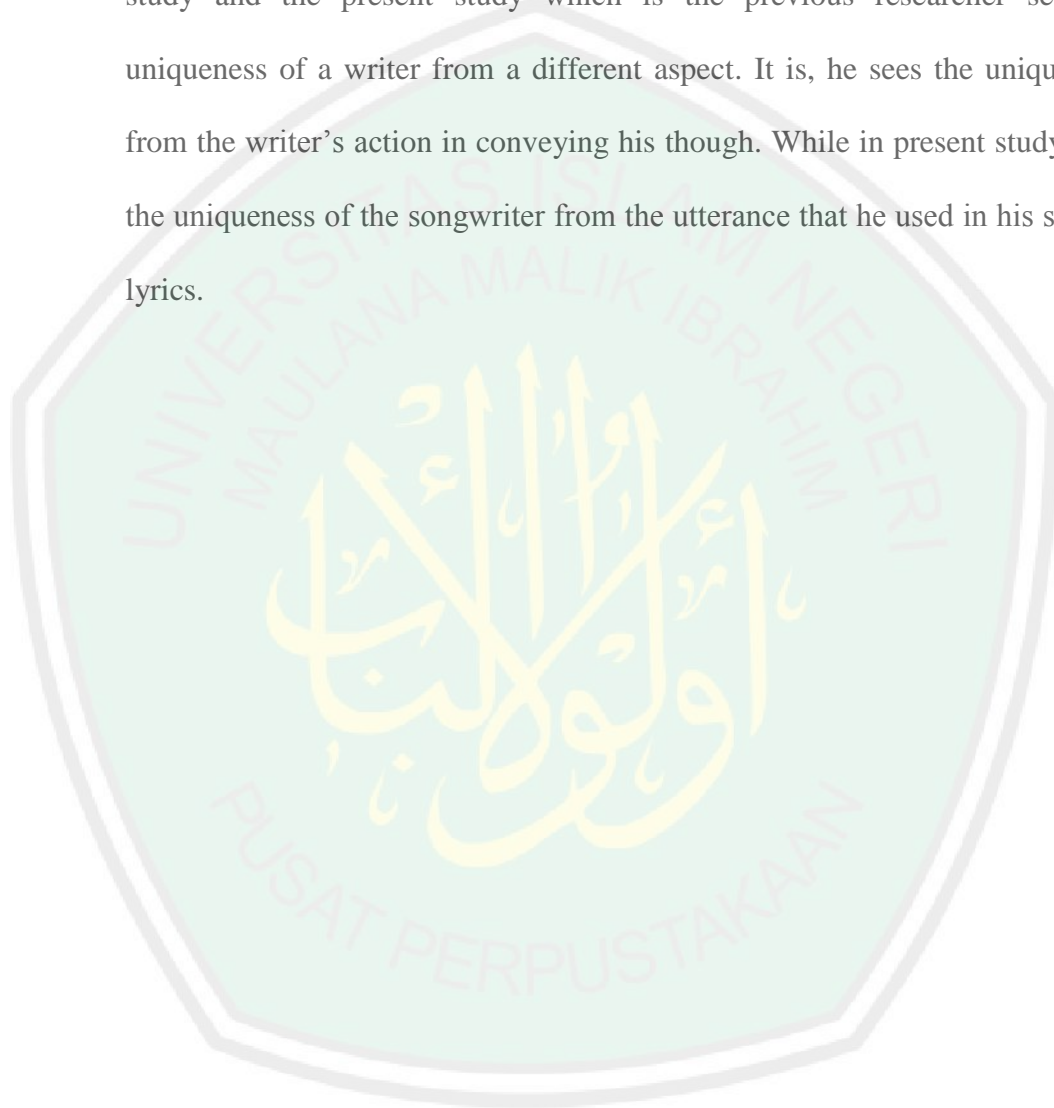
CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

This chapter presents the conclusion of the research based on the analysis and discussion explained in the previous chapter. It includes types of figurative language used by Maher Zain's songs and the identity of the songwriter.

From the first statement problem, there are four figurative languages used by Maher Zain's song lyrics. The writer finds the types of figurative language used by Maher Zain in the "one" new album that contain five songs. They are personification, hyperbole, simile and metaphor. The researcher finds ten sentences used by songwriter that contained the figurative language. Those data consist of three sentences of personification, four sentences of hyperbole, a sentence of simile and two sentences of metaphor. Hyperbole is the most dominant used by Maher Zain in the song lyrics, because it as an exaggeration used for special affect. Hyperbole is commonly used in daily conversation and also in all kinds of literature such as prose or drama and song lyrics. The researcher concluded that hyperbole used to make the object become greater than real object. There are four figurative language of hyperbole. Furthermore, the second dominant is figurative language of personification which has three sentences. Then, the third dominant is metaphor which has two sentences. The last is simile that is seldom used by

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Maher Zain in his song's lyrics that contain of figurative language with one sentence.

The second statement problem, from the figurative language that researcher found in the song's lyric of Maher Zain, the researcher found the identity of the songwriter that he has various personal identity. That in personal identity the researcher sees the identity of the songwriter only from the character and uniqueness that differs from others, such as:

First, in personification, Maher Zain is the pious servant who is very obedient to his God. Besides that, the songwriter has bad character but as time goes the songwriter changed to the good person. Then, the songwriter is a servant who always grateful to his God's creation for what he felt and experience at the time. Second, in hyperbole, Maher Zain has high imagination in his life. Then, the songwriter is easy to realize his mistakes and being a good person. Besides that, the songwriter has high affection and love for his God and people around him. And then, the songwriter is a weak person, because he needs God's help when he is really down with his problem. Third, in simile, the songwriter is the famous person, but his fame does not make him arrogant. The last, in metaphor, the songwriter has high trust in his God. Then, he always hallucinating which makes he has high imagination.

After analyzing and discussing the lyrics of Maher Zain Song, the researcher can concluded that are few figurative languages found in this study. In this study figurative language that is often found is hyperbole and

personification. Hyperbole is the most dominant type of figurative language in Maher Zain songs, because it as an exaggeration used for special eefect. Then, hyperbole is commonly used in daily conversation and also in all kinds of literature, such as song lyrics, drama and prose. We can conclude that hyperbole is used to make the object become greater than real object. Besides the figurative language, the researcher also concluded that the personal identity of the songwriter seen from figurative language is mostly good.

4.2 Suggestion

In this research, the researcher analyses the type of figurative language in Maher Zain's song lyric and the identity of the songwriter seen from the figurative language. So, in this part, the researcher would like contribute some suggestions for the teacher, students of English Department and for further researcher.

It is suggested that the English teacher should be more creative to make the teaching and learning process interesting by music or movie as a media. Especially in semantics class that discuss about figurative language, because with the media, the students easily know the figurative language and identity that exists in music or movie. Then, for the students of English Department, researcher hopes that students can find a way to improve their ability especially in figurative language and identity by using the other object, such as: novel, movie and etc. Furthermore, to the further researcher, particularly those who have the same problem and interested in conducting

research, it suggested that this study can be a reference. Beside that, the further researchers can analyses using the other theory of figurative language and theory of identity. The researcher hopes that this study can give the benefits to another researcher.

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APPENDIX

SONG	FIGURATIVE LANGUAGE							
	PERSONIFI CATION	IDENTITY	HYPERBOLE	IDENTITY	SIMILE	IDENTITY	METAPHOR	IDENTITY
1			When I need you most, your star will shine.	The songwriter is a weak person because he can't solve his own problems. Then, he believes that only his God could help him from all the problems that he faced in this world.				
2	I see the sun, stars, moon, I join them in praising you.	Maher Zain is the pious servant who is very obedient to his God. Besides that the uniqueness						

		of the songwriter is the songwriter is able to make song lyric in a different language use, as if inanimate object like living things.					
	How the river finds the way to the valley.	The characteristic of the songwriter is bad character but he changed to the good one.					

| 3 | I love this morning breeze, love how it can revive my soul. | The songwriter is the servant who is always be grateful to his God's creation for what he felt and experienced at the time. | A sky so blue upon my eyes. | The personal identity of the songwriter that he has high imagination in his life. | | | |
| | | | There is light in my heart. | The songwriter is easy to realize to realize his mistakes and being a good person then left all mistakes that he had committed in his life. | | | |

4	.			In your supreme love, I am deeply submerged.	The songwriter has high affection and love for his God and people around him.			You are my destiny.	The songwriter has high trust in his God.
								You are my reverie	The songwriter is always hallucinating that makes he has a high imagination
5						In no time like the sun you will be shining.	The songwriter is a famous person, but his fame does not make him arrogant and turn away from his God. Then, for		

					the uniqueness of the songwriter seen in the selection of the words use in arranging the songs.		