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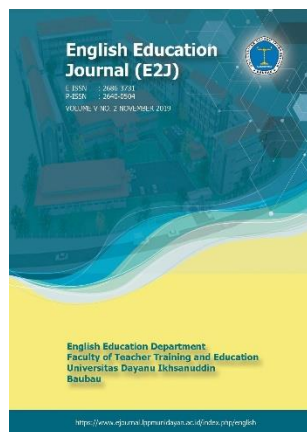
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## AN ANALYSIS OF FIGURATIVE LANGUAGE USED BY PARENTS IN EDUCATING THEIR CHILDREN IN WANGI-WANGI SUB-DISTRICT WAKATOBI REGENCY

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### Abstract

The problem statement in this research are what figurative language do parents often use at Wangi-Wangi Sub-district, Wakatobi Regency in educating their children?, what figurative language that most used by parents in the Wangi-Wangi Sub-district, Wakatobi Regency in educating their children? and why parents prefer figurative language than common language when educating their children in Wangi-Wangi Sub-District, Wakatobi Regency. The objective of this research are find out the kinds of figurative language used by parents to educate their children in Wangi-Wangi Sub-district, Wakatobi Regency, to find out that most figurative language used by parents in Wangi-wangi sub-district, Wakatobi Regency in educating their children and to find out why parents used figurative language to educating their children in Wangi-Wangi Sub-District Wakatobi Regency.

This research used a qualitative design with the qualitative descriptive method. The subjects of this research were parents, custom village and children in Wangi-Wangi Sub-district, Wakatobi Regency. Instrument and technique of data collection in this research used interview, observation and documentation and technique of data analysis in this research was based on [1] model namely, reduction, display and verification. The results of this research indicate that there are 37 figurative languages and 8 types of figurative language were still frequently used by parents, custom village in educating their children and

which children hear in Wangi-Wangi District, Wakatobi Regency. Namely metaphor, simile, irony, oxymoron, hyperbole, personification, epithet and metonym. Of the 37 figurative languages used there are 18 figurative languages used by parents, 9 which are often used by custom village and 10 which children hear from their parents. The figurative language most often used by parents in Wangi-Wangi Sub-district, Wakatobi Regency is simile with a total of 10 Simile, 7 metonym, 6 Irony, 5 Metaphors, 3 Oxymoron, 3 Hyperbole, 2 personification, and 1 epithet. Parents choose figurative language in educating their children because the language used is softer and children are not easily offended.

Keywords; children, figurative, parents.

### **Abstrak**

*Rumusan masalah dalam penelitian ini adalah bahasa kiasan apa yang sering digunakan orang tua di Kecamatan Wangi-Wangi Kabupaten Wakatobi dalam mendidik anaknya?, bahasa kiasan apa yang paling banyak digunakan oleh orang tua di Kecamatan Wangi-Wangi Kabupaten Wakatobi di mendidik anak-anaknya? dan mengapa orang tua lebih memilih bahasa kiasan daripada bahasa umum dalam mendidik anaknya di Kecamatan Wangi-Wangi, Kabupaten Wakatobi. Penelitian ini bertujuan untuk mengetahui jenis-jenis bahasa kiasan yang digunakan oleh orang tua untuk mendidik anaknya di Kecamatan Wangi-Wangi Kabupaten Wakatobi, untuk mengetahui bahasa kiasan yang paling banyak digunakan oleh orang tua di Kecamatan Wangi-wangi Kabupaten Wakatobi. Kabupaten dalam mendidik anaknya dan untuk mengetahui mengapa orang tua menggunakan bahasa kiasan dalam mendidik anaknya di Kecamatan Wangi-Wangi Kabupaten Wakatobi.*

*Penelitian ini menggunakan desain kualitatif dengan metode deskriptif kualitatif. Subyek penelitian ini adalah orang tua, desa adat dan anak-anak di Kecamatan Wangi-Wangi Kabupaten Wakatobi. Instrumen dan teknik pengumpulan data dalam penelitian ini menggunakan wawancara, observasi dan dokumentasi serta teknik analisis data dalam penelitian ini berdasarkan model [1] yaitu reduksi, display dan verifikasi.*

*Hasil penelitian ini menunjukkan bahwa terdapat 37 bahasa kiasan dan 8 jenis bahasa kiasan yang masih sering digunakan oleh orang tua, desa adat dalam mendidik anak-anaknya dan yang anak dengar di Kecamatan Wangi-Wangi Kabupaten Wakatobi. Yaitu metafora, simile, ironi, oksimoron, hiperbola, personifikasi, julukan dan metonimi.*

*Dari 37 bahasa kiasan yang digunakan terdapat 18 bahasa kiasan yang digunakan oleh orang tua, 9 yang sering digunakan oleh desa adat dan 10 yang anak dengar dari orang tuanya. Bahasa kiasan yang paling sering digunakan oleh orang tua di Kecamatan Wangi-Wangi, Kabupaten Wakatobi adalah simile dengan jumlah 10 Simile, 7 Metonim, 6 Ironi, 5 Metafora, 3 Oksimoron, 3 Hiperbola, 2 Personifikasi, dan 1 Julukan. Orang tua memilih bahasa kiasan dalam mendidik anaknya karena bahasa yang digunakan lebih lembut dan anak tidak mudah tersinggung.*

*Kata kunci; anak, figuratif, orang tua*

## **1. INTRODUCTION**

Language is a signalling system that uses symbolic vocal sounds and is used by a group of people to communicate [2]. Clearly, language plays an important role in human life. One of the most important goals of language is to communicate with and understand people. A poet of language employed language knowledge and talents to communicate with one another, as well as thoughts, hypotheses, emotions, desires, and everything else that needed to be communicated. Furthermore, linguistics is the study of these knowledge systems in a scientific manner.

People use language to communicate, either orally or in writing. As cited in [3], the basic goal of language acquisition nowadays is communication, and vocabulary plays a significant part in discussion [4]. Communication includes taking and giving information, as well as engaging with others. It indicates that language is extremely important in everyday life since people interact with each other everywhere and at all times. However, when it comes to language, Sugiono [5], as mentioned in Nurcitrawati et al (2019), noted that understanding merely the form and sound of a language is insufficient because understanding the meaning is also required.

Children's development has undoubtedly been influenced by their social environment, including their family, school, and community, and their participation in education has recently gained importance. Parents or other primary caregivers are

children's first teachers, and this duty continues long after they start attending school. Additionally, parents and teachers must work together to create an environment that promotes their kids' academic success [6]. Research indicates that parental involvement influences students' social, emotional, psychological, and interactional development in addition to academic outcomes [7]. However, it is important to keep in mind that parental involvement extends beyond just parents to include kids, teachers, school administrators, and legislators [8].

Indonesia has thousands of islands with diverse cultures and languages. Judging from the language of each tribe, there are 746 regional languages, one of which is the Wangi-Wangi language which is located in Wakatobi Regency, Southeast Sulawesi. The Wangi-Wangi people have customs as the basis for regulating their way of life, for example the culture in advising children to study, often parents in advising their children convey messages in the form of expressions using figurative languages that are not understood by children in Wangi-Wangi Sub-district.

The Wangi-Wangi language in some villages is basically the same, the difference in language can be seen in the expressions used by parents in educating their children. Expressions are often spoken from one community to another, so the language used has undergone adjustments and changes. It can be said that the revealed meaning can provide useful information about all aspects of future life for the children in Wangi-Wangi Sub-district Wakatobi Regency, therefore children must know every meaning contained in every expression spoken by their parents to learn.

In this research, the researcher raised an example of an expression commonly used by parents in educating their children to learn "*Ara uhei Jari mia, sikola leama*" which means "if you want to be human, good school". The word *mia* (human) is "a successful person and a definite job". So the meaning of this expression is "if you want to be a successful

person and have a steady job, then you have to study well", then the meaning is meant in the meaning that is in accordance with the concept, namely the conceptual meaning.

In educating children, parents often use figurative language that is not understood, which is commonly referred to as "*ndou-ndou*" advice, *ndou-ndou* is often used by parents not only in telling them to study but also in manners, as well as in living life and in almost every aspect of life to become a better person. Therefore the researcher focuses on the words that are often used in educating children and the meanings contained in every sentence used by parents in Wangi-Wangi Sub-district Wakatobi Regency. This research is also intended to introduce the meanings that are often spoken by parents in educating their children and the wider community in general so that these cultural values are maintained and preserved, because nowadays it is rarely used by newly married parents in educating their children.

Starting from the description above, the researcher interested in conducting research entitled "An Analysis of Figurative Language used by Parents in Educating Their Children in Wangi-Wangi Sub-district, Wakatobi Regency". To find out the kinds of figurative language, To find out that most figurative language and To find out why parents used figurative language to educating their children in Wangi-Wangi Sub-district, Wakatobi Regency.

### **1.1 Figurative Language**

Using words or idioms with a meaning other than their literal meaning is known as using figurative language. In our everyday conversations, we rarely utilize figurative language. Figurative language can be found in a variety of literary works, including newspaper articles, advertising, novels, poems, and so on. Figurative language is the use of words that have meanings that are not literal. Figurative language, on the other hand, makes use of exaggerations or changes to make a point. Figurative language is employed in a variety of literary works, including poetry, prose, and nonfiction writing.

Figurative language is a type of language that employs expression words that have a meaning that differs from the literal meaning. A writer who uses literal language is simply stating the facts as they are. Figurative language, on the other hand, employs alteration to make a specific linguistic point. According to Groy's Kerat, figurative language or style is a way of expressing one's thoughts through a unique language that reveals the writer's soul and personality (language user). Sincerity, respect, and attractiveness are the three elements that make up a good language style [9].

Figurative language refers to words and groups of words that emphasize or change the conventional meaning of the component of words in figures of speech. Figure of Speech, according to [10], is an expressive use of language in which words are utilized in a nonliteral fashion to indicate illuminating comparisons and resemblances.

## 1.2 Types of Figurative Language

Types of figurative language according to experts:

### 1.2.1 Metaphor

[11] defines metaphor as a figurative language that compares two things that are fundamentally different but have the same quality. Metaphor compares two things without the use of conjunctions such as "like," "as," "if," and so on. Metaphors include words like "is," "are," "was," and "were."

The word metaphor is derived from the Greek word metaphors, which means "to carry over." "A metaphor is a comparison without the words like or as," says [12]. We can deduce from those assertions that metaphor is the process of comparing two dissimilar things as if they are one. This occurred because metaphors lack connective words such as like, as, than, comparable to, and appear, indicating that they are metaphorical.

### 1.2.2 Simile

"Simile is an explicit comparison in which one object is contrasted to another when the adjectives "as" and "like" are recognized," says [13]. According to

Aristotle, "A simile is a metaphor that differs only in how it is expressed. Furthermore, it does not explicitly state that "this" is "that," therefore the listener is less interested ". This means that a simile is similar to a metaphor, but it is a clear and easy-to-define comparison of two distinct features.

### 1.2.3 Irony

The word irony comes from the Greek word eironia, which signifies deception. In a nutshell, irony is the use of words to convey something to the reader that is diametrically opposed to the literal meaning. When understanding irony expressions, it's important to keep in mind the context in which it's expressed. Irony, according to [14], almost always arises from a contrast or discrepancy between what occurs and what is expected.

### 1.2.4 Oxymoron

Oxymoron is a figure of speech in which two opposing concepts or meanings are juxtaposed for effect. It's a well-known device that's linked to opposing words and paradoxes [13].

### 1.2.5 Hyperbole

"Hyperbole is a figure of speech that involves exaggeration for emphasis," according to [13], which means hyperbole is employed to emphasize and reinforce the reality of a message. "Hyperbole is an exaggeration or overstatement," writes [15]. It's frequently employed for serious, sarcastic, or comedic effects." It signifies that the understatement goes beyond practical and rational thinking to have a logical purpose and is used to accentuate something.

### 1.2.6 Personification

Personification is a language style that assigns human attributes to inanimate objects. "Personification is the attribution of human features and/or feelings to nonhuman organisms, inanimate things, or abstract ideas," adds [12]. This statement is supported by Murfin and Ray (2003:339), "Personification is a figure of speech (particularly trope) that bestows human attributes on anything inhuman, ranging from an abstract idea to a physical force, an

inanimate object, and a live organism." In a nutshell, personification is the use of language to make nonhuman life appear human. As a result of this type of figurative language, nonhumans can act, speak, and have emotional feelings similar to humans.

#### **1.2.7 Epithet**

Epithet is a part of figurative language that is used as a hint to declare a specific nature or quality of people or things. That explanation is a descriptive phrase that clarifies or replaces a person's or thing's name [16]. Here is an example: We should not be friends with people who often hold bottles.

#### **1.2.8. Metonim**

Metonymy is the use of something that is closely related to the thing that really belongs. It can be considered that metonymy is the substitution of a word that names an object with another word closely. [16] states that "Metonymy is a figurative language that uses words to express other things, because they have a close relationship".

### **1.3 Research Question**

The main problem that has been discussed and investigated in this research is what figurative language parents use in Wangi-Wangi Sub-istrict, Wakatobi Regency in educating their children to learn English and the type of figurative language that is mostly used by parents?.

## **2. RESEARCH METHODS**

### **2.1 Types of Research**

The method used in this research was descriptive method that is a method to describe, explain and validate the research. This method was taken because the author describes everything related to the topic of this research. Because this research is in the form of language, rather than numbers, the writer used qualitative and descriptive research in order to analyse the text of figurative language used by parents in educating their children in Wangi-Wangi Sub-district, Wakatobi Regency. "Observing the data to understand the phenomenon of what is experienced by the subjects of the research

such as behavior, perception, motivation, action, and so on," says [17]. Having the ability to comprehend the language used by parents in Wangi-Wangi Sub-district, Wakatobi Regency to educate their children. Because the researcher in this thesis uses figurative language used by parents in the education of their children to collect and observe data. According to the researcher's perspective, the qualitative descriptive method attempts to understand and interpret the meaning of an event interaction of human behavior in a specific situation.

### **2.2 Instrumen and Data Collection Techniques**

In this research, the researcher itself will be the main instrument, where researchers here can find out directly in the process of going directly to the research site and seeing the facts that actually happened.

Data collection techniques are an important step in research because the main objective in any research is to find the data. Without knowing the data collection technique, the researcher will not be able to collect the data. [18] said, in qualitative research, data collection is carried out in natural settings, primary data sources, and more data collection techniques are observation and interviews. In this Research, the researcher determined the research instrument as a data collection technique. The research instruments used for data collection techniques are as follows:

#### **2.4.1 Observation**

According to Sugiyono, observation is a data collection technique, which has a specific technique compared to other techniques, namely interviews and questionnaires.

Observation is the main technique in this research. In this research, researchers observed parents in educating their children using figurative language in Wangi-Wangi Sub-district, Wakatobi Regency. Some use of observation techniques, namely observation based on direct experience, allows researchers to see and know the figurative language used by parents when educating their children in Wangi-Wangi Sub-district

Wakatobi Regency. In this case, the researcher chose to use participant observation to collect data. In the observation process, parents become direct objects of how parents teach their children to use figurative language in Wangi-wangi Sub-district.

#### **2.4.2 Interview**

Interviews is a method of obtaining information by asking the respondent directly. According [17] an interview is a conversation with a specific purpose carried out by two people, namely the researcher as the interviewer and the respondent as the answerer (interviewee).

The researcher reproduces the data and information from the research by asking questions to each respondent and without the time limit given to the respondent so that the respondent can answer with focus without thinking about the time limit in answering questions from the researcher, the respondent is a parent in Wangi-wangi sub-district, Wakatobi Regency. In the interview process, the researcher recorded every answer from the respondent so that the collected data could be collected properly. In this study, interviews were conducted based on the instrument set by the researcher with the aim of collecting as much data as possible and knowing about the figurative language used by parents in Wangi-Wangi Sub-district, Wakatobi Regency in educating their children.

#### **2.4.3 Documentation**

Documentation is a reliable source of text (word) data for qualitative studies, according to [19]. In this research, data collection in the form of documentation was used as a complement to interviews and observations to be carried out in data collection techniques. Documentation can be in the form of writing, pictures, or monumental works of someone.

### **2.5 Technique of Data Analysis**

The process of analyzing data in qualitative research is carried out during data collection, and after completing data collection within a certain period. At the time of the interview, the researcher analyzed the

answers of the interviewees. Miles and Huberman stated in [1] that define analysis as consisting of three concurrent flows of activity: data reduction, data display, and conclusion drawing/verification.

#### **2.5.1 Data Reduction**

Data reduction is not a separate process from data analysis. It is a subject of investigation. The researcher's choices which data chunks to code and which to pull out, which patterns best sum up a number of chunks, which evolving story to tell are all analytic decisions. Data reduction is a type of data analysis that sharpens, sorts, focuses, discards, and organizes data in order to draw and verify "final" conclusions.

#### **2.5.2 Data Display**

Data visualization is the second major flow of analysis activity. A display, in general, is an organized, condensed collection of data that allows for conclusion drawing and action. Displays can range from gasoline gauges to newspapers to computer screens to factor analysis printouts in everyday life. Looking at displays helps us to understand what is going on and to take action based on that understanding.

#### **2.5.3 Drawing and Verifying Conclusion**

The third stream of analysis activity is the process of drawing conclusions and verifying them. As soon as the data is gathered, the qualitative analyst begins to interpret it, noting trends, patterns, explanations, potential configurations, causal flows, and propositions. The competent researcher holds these conclusions lightly while maintaining openness and skepticism (1967)."

## **3. RESEARCH RESULT AND DISCUSSION**

### **3.1 Research Result**

### **3.2 The Type of Figurative Language used by Parents in Wangi-Wangi Sub-district, Wakatobi Regency.**

#### **3.2.1 Simile**

"Simile is an explicit comparison in which one object is contrasted to another when the adjectives "as" and "like" are recognized," says [13]. Simile expresses a direct comparison between things, which have one or more points in common and are

identified by the use of the words like and as. In educating their children, parents in the Wangi-wangi sub-district, Wakatobi Regency, use similes to describe something by comparing two different things in the form of human nature, object actions and others. Below are some examples of sentences that parents in the Wangi-wangi sub-district, Wakatobi Regency, in educating their children use similes.

- a. *Mia misikini **pokana** ke mia kae antaeda ane ke namisino* (Poor people like rich people have feelings)
- b. *A manga reakau kua a tumpua miu **pokanamo** tumpua u beka* (You are so lazy, telling you is like telling a cat).
- c. *E kalu miu **fana langka** kalu tula reke* (Your intestines as long as the grouper's intestines).
- d. *imoturumo-moturumo **fanamo** beka moto kompo* (Doesn't stop sleeping like a pregnant cat).
- e. *Baramo ki **numangka te ikami mansuana ana ki numangkamo te pugau mai*** (Don't be like your parents, at least listen to what your parents have to say).
- f. *A pogau'a ke i komia ana **pokanamo** to pogau ke sopo* (Talking to you is like talking to a wall).

This is a simile, because the figurative language above uses the words "as" and "like" directly and compares one object with another which is different. The use of figurative language is carried out by parents in Wangi-Wangi Sub-district, Wakatobi Regency so that their children can do better than the objects used in the figurative language used. like the example above This sentence means Poor people like rich people have feelings.

"*A manga reakau kua a tumpua miu **pokanamo** tumpua u beka*" (You are so lazy, telling you is like telling a cat). Parents tell their children that poor people just like rich people have feelings, so we must guard every word to everyone, both poor and rich people in a literal sense, This sentence is the same as you are so lazy telling you is like telling a cat. parents tell their children that you are the same as a cat. Why is his son

equated with a cat because a cat even if we want to tell him to do anything he won't want to. A lazy child is like a cat when ordered don't want to listen.

"*E kalu miu **fana langka** kalu tula reke*" (Your intestines as long as the grouper's intestines). This sentence is a simile because the figurative language usessay "as" directly. This sentence is the same as "your intestines as long as the grouper's intestines". Parents in the Fragrant District of Wakatobi Regency compare the intestines of children are like the intestines of a grouper. This figurative language used when parents tell their children repeatedly but they don't understand what the parents are saying.

### 3.2.2 Irony

It is a figurative language that uses words to convey meanings as opposed to their literal meanings. In educating their children, parents in the Wangi-wangi sub-district, Wakatobi Regency use irony to educate their children using language with opposite meanings so as not to be offended. Below are some examples of sentences used by parents, in Wangi-wangi District, Wakatobi Regency in educating their children using irony.

- a. *Baramo ta umeloko miu **di kara ja'a** to eloko miu **i manga'a** la'a yakamo i hada* (Let alone we call work, we call you for eating don't want).
- b. *Bara i sauri halia **bara i afa te leama di sala*** (Don't keep going out lest you get good things on the way).

It is irony, because the sentence above is a satire used by parents in Wangi-Wangi District, Wakatobi Regency which is contrary to its true meaning. Parents use irony to educate their children with the aim that their children do not feel offended and angry. Like example "*Baramo ta umeloko miu **di kara ja'a** to eloko miu **i manga'a** la'a yakamo i hada*" (Let alone we call work, we call you for eating don't want). This is ironic because Let alone we call work, we call you for eating don't want. Which meaning the literal is that you are very lazy because we just call you eat, you don't want anything else called for work. This figurative language used parent when the child

doesn't want to hear when called eat, by no direct insinuate as a slacker.

*"Bara i sauri halia bara i afa te leama di sala"* (Don't keep going out lest you get good things on the way). Parents tell their children to go out so that they can get good things, but the literal meaning is if often go out then you will get bad things, because you do not listen to what your parents say. This figurative language is commonly used by parents in the Wangi-Wangi sub-district, Wakatobi Regency for their children who often go out and don't listen when they are taught.

### 3.2.3 Oxymoron

Oxymoron is a figure of speech in which two opposing concepts or meanings are juxtaposed for effect. It's a well-known device that's linked to opposing words and paradoxes. In educating their children, parents in the Wangi-wangi sub-district, Wakatobi Regency, use the oxymoron figure of speech to educate their children with opposite meanings that are juxtaposed so as not to be offended. Below are some examples of sentences used by parents in the Wangi-Wangi Sub-district of Wakatobi Regency use when educating their children using oxymoron.

a. *Inta fila ka ane i afae a leama i laha miu atu* (Please go so you can get the good thing you are looking for)

This is an oxymoron, this figurative language is used by parents for their children almost every day to hangout so the parents will say please go away so you will get the good things you are looking for, when in fact if they go out often they will get unwanted or bad things.

### 3.2.4 Personification

Personification is the giving of human qualities to inanimate objects, people, animals, or abstract ideas. Personification is used to simplify more complex concepts, to provide humor, or to give a clearer picture of a complex idea or situation. Personification is most often used in literary works to create imagery or help establish a mood.

a. *Mbea'e a mia mopo hu'u ako a sabarano o marugi* (No one gives their goods to others they lose).

b. *Ara to lili i funua u mia to hekulambue faina ke fa ama* (If you go to someone's house put it under your parents' mosquito net).

This is a personification, because the figurative language used by parents in Wangi-Wangi District, Wakatobi Regency above gives the quality of inanimate objects to people. Example *"Ara to lili i funua u mia to hekulambue faina ke fa ama"* (If you go to someone's house put it under your parents' mosquito net). From the figurative language that parents use to educate their children in Wangi-Wangi District, Wakatobi Regency, it is parents in the mosquito net if we go to someone else's house Meaning Literal From this figurative language is that we must maintain the good name of our family and the good name of our parents, keep our attitude not to do things that other people don't like. Mosquito net made as a place to maintain the good name of the family.

### 3.2.5 Epithet

Epithet is a part of figurative language that likes clues to express certain traits or characteristics of people or things. In educating their children, parents in the Wangi-Wangi sub-district, Wakatobi Regency sometimes use instructions. The following is an example of an epithet figure of speech used by parents in Wangi-Wangi Sub-district, Wakatobi Regency.

a. *Te pokene-kene'a iso mbeaka topokene kemia pande konta te botolo* (We should not be friends with people who often hold bottles).

It is an Epithet because it uses objects as epithets related to what is right. The bottle referred to in a literal sense is a person who drinks liquor, this figurative language is so that children do not associate with people who drink liquor.

### 3.2.6 Metonym

Metonymy is the use of something closely related to what is actually intended. It can be considered that metonymy is the substitution of a word that names an object



with another word closely. [16] states that "Metonymy is figurative language that uses words to express other things, because they have a close relationship".

- a. *Bara kinumangka te mingkusu nggalamo kinumangka te pogausu* (Don't imitate my actions, heed my advice).
- b. *Bara sauri baramai Hp itae ke boku miu* (Don't play too much on your phone, look at your book).
- c. *Sikola leama bara i nakala bara malingua fila'a miu ke botolo miu mo la'a* (Good school, don't be naughty don't go anywhere with your bottle)
- d. *Tiliki la'a te sikola miu bara korua tiliki miu hele* (Focus on your studies, don't do other work).
- e. *Kaluara oko'e a funua ane o hopuko miu teiri* (Get out of the house for the wind to blow you).

The sentence above is a metonym, the figurative language above is used by parents in the Sub-district of Wangi-Wangi to advise their children indirectly who are given parables by using objects that are closely related to what is meant. Example "*Bara sauri baramai Hp itae ke boku miu*" (Don't play too much on your phone, look at your book). This is a metonym, because its use is related to the meaning conveyed by the parents. This figurative language is used by parents in Wangi-Wangi Subdistrict, Wakatobi Regency to educate their children when visiting someone else's house, they must say hello to whether there is anyone at home or not, not just enter.

### 3.3 The Type of Figurative Language used by Custom Village in Wangi-Wangi Sub-district, Wakatobi Regency.

#### 3.3.1 Metaphor

Metaphor is a figurative language that involves an implicit comparison between two relatively different things using the form to be, but metaphors do not use the words like or as. In figurative language of speech used by parents in their Wangi-Wangi Sub-district, Wakatobi Regency Describe something with a different object have the same meaning. Under this is some

example sentences metaphor often used by custom village in Wangi-Wangi Sub-district, Wakatobi Regency.

- a. *Te inta u mansuana te bulafa u mansuana* (The diamond of one's parents is the gold of one's parents).
- b. *Anggae a mia iso te ikita jari mundi kene'e* (Assume that other people are us and every time we meet someone smiling).
- c. *Ara to kedeng-kedeng ke mia sikola iso ane ki mena-menai laha te ido miu* (Sit with the people who go to school so you can get your life).

This is a metaphor, the figurative language used by this custom village contains an implicit relationship between two relatively different things. The purpose of using this is so that children understand better what is being conveyed. Literal meaninf of "*Te inta u mansuana te bulafa u mansuana*" (The diamond of one's parents is the gold of one's parents). Which means the parent's diamond is the parent's gold where comparing the gem diamonds are the same while literally diamonds and diamonds are different but have in common that they are equally valuable. Diamonds and eyes which are meant in a literal sense are the knowledge of parents will not be shared with anyone other than they ask for oraskthe science. And "*Anggae a mia iso te ikita jari mundi kene'e*" (Assume that other people are us and every time we meet someone smiling). The sentence compares other people to ourselves and we should smile every time we meet people as we smile at ourselves. The sentence in a literal sense means that wherever you go, you must behave in a friendly manner, not demeaning others.

#### 3.3.2 Simile

"Simile is an explicit comparison in which one object is contrasted to another when the adjectives "as" and "like" are recognized," says [13]. Simile expresses a direct comparison between things, which have one or more points in common and are identified by the use of the words like and as. In educating their children, parents in the Wangi-wangi sub-district, Wakatobi

Regency, use similes to describe something by comparing two different things in the form of human nature, object actions and others. Below are some examples of sentences used by custom village in the Wangi-wangi sub-district, Wakatobi Regency, in educating their children using similes.

- a. *Bara mingku **sabara** gau* (Don't do as you please)
- b. *Te i angka u mansuana buntu **pokana** ke i angka u Mo'ori* (What parents forbid is the same as what Allah forbids).

The sentence above is a simile because it uses the word "as" as a comparison word used by traditional leaders in educating their children. This figurative language is used by the figures in the Wakatobi district in the hope that their children will listen when they are being taught.

*"Bara mingku **sabara** gau"* (Don't do as you please) in this sentence the literal meaning is that parents tell their children that don't selfish, must be patient, behave well, and you must have a good attitude don't be a rebel. Parents in Wangi-Wangi Subdistrict, Wakatobi Regency, compared her son with his own attitude. This figurative language disclosed by parents when their children have done things outside the rules. And literal meaning of *"Te i angka u mansuana buntu **pokana** ke i angka u Mo'ori"* (What parents forbid is the same as what Allah forbids). Parents tell their children that following what they say they will survive in the world and in the hereafter, because parents always educate their children for goodness as well as Allah's commands.

### 3.3.3 Irony

Perez (2012: 33) discovered irony's effect and goal "the goal of irony is to transmit the polar opposite of what is literally said," he writes, "whereas the outcome may be a caustic, satiric, or even hilarious reading that unquestionably reflects negative overtones". In educating their children, parents in the Wangi-wangi sub-district, Wakatobi Regency use irony to educate their children using language with opposite meanings so as not to be offended.

Below are some examples of sentences used by custom village in Wangi-wangi District, Wakatobi Regency in educating their children using irony.

- a. *Fila sikola leama antaeda **te ilmu atu yaka ki umafa'e di tongun sala*** (Go to the right school because intelligence you will not get on the road).

It is irony, because this sentence has a different literal meaning. Parents tell their children that schools are good because science does not exist in the middle of the road. It literally means be a good student, respect your teacher, study hard because if you don't go to school and keep wandering around you will not get knowledge.

### 3.3.4 Hyperbole

Hyperbole is a statement that is exaggerated or exaggerated to express a point. "Hyperbole is a figure of speech that involves exaggeration for emphasis" according to [13], which means hyperbole is employed to emphasize and reinforce the reality of a message. It is not meant to be taken seriously, and usually when explored, reveals a deeper meaning. Hyperbole occurs most often in poetry, but often appears in clichés or common sayings. This is not used to mislead the reader, but to emphasize a point. In educating their children, custom village in the Wangi-wangi sub-district, Wakatobi Regency, use hyperbole to educate their children with exaggerated meanings.

- a. *Malingu fila anto **to asoe a koninto ke rounto*** (Everywhere we go to sell your teeth and your face)
- b. *Ara to lalo di sala maka to ita te mei to hormatie ara fana isomo **bisa ta mbumale-mbale di sala yakamo kumahakita te kesu*** (If we pass on the road and see a person we have to respect them then even if you lie on the road the ants will not bite you).

This sentence is hyperbole, the figurative language used by traditional leaders in educating their children using hyperbole to make them believe more. as in the figurative language above *"Malingu fila anto **to asoe a koninto ke rounto**"* (Everywhere we go to sell your teeth and your face) the literal

meaning of figurative language in this sentence is parents ordered her son for sell teeth and face. In a literal sense is loyalap we meet people must always say hello and smile, so that the people we meet feel happy when they meet us. Parents use teeth and faces to sell because the face is the first thing we show others even though it is the first time we meet. And literal meaning of "Ara to lalo di sala maka to ita te mei to hormatie ara fana isomo **bisa ta mbumalembale di sala yakamo kumahakita te kesu**" (If we pass on the road and see a person we have to respect them then even if you lie on the road the ants will not bite you) Parents in educating their children use figure of speech hyperbole so that they believe more, as in the figurative language which says that we must be respectful when meeting people so that we will not be bitten by ants even though we are lying in the middle of the road. The literal meaning of language The metaphor is that when we meet people on the street we should greet them so that wherever we go will be known and loved people. The sentence even though we are lying in the middle of the road we will not be bitten by ants is an emphasis that we carry out parental education.

### 3.3.5 Metonym

Metonymy is the use of something closely related to what is actually intended. It can be considered that metonymy is the substitution of a word that names an object with another word closely. [16] states that "Metonymy is figurative language that uses words to express other things, because they have a close relationship".

a. *Ara to fila ka funua u mia to elo lagi ane ikita* (If you go to someone's house, call someone first).

This is a metonym, because its use is related to the meaning conveyed by the parents. This figurative language is used by parents in Wangi-Wangi Subdistrict, Wakatobi Regency to educate their children when visiting someone else's house, they must say hello to whether there is anyone at home or not, not just enter.

## 3.4 The Type of Figurative Language that Children Get from Their Parents in Educating in Wangi-Wangi Sub-district, Wakatobi Regency.

### 3.4.1 Metaphor

Metaphor is a figurative language that involves an implicit comparison between two relatively different things using the form to be, but metaphors do not use the words like or as. The purpose of a metaphor is to re-establish a deeper connection and another layer of meaning for a character, plot, or theme. In figurative language of speech used by parents in their Wangi-Wangi Sub-district, Wakatobi Regency Describe something with a different object have the same meaning. Under this is some example sentences metaphor often children get from their parents in educating in Wangi-Wangi Sub-district, Wakatobi Regency.

a. *Lebimo tekadola ikomiu, kadolo la'a o tuhumo mini samperangano* (Better the rooster than you, for they crow from dawn)

b. *Piri pada piri la'a o podingkumo baramo te ikita manusia* (Plate and plate are already in touch, especially since we're only humans).

This is a metaphor, the figurative language above is often heard by children in Wangi-Wangi District, Wakatobi Regency which is often used by parents. Like a sentence "*Lebimo tekadola ikomiu, kadolo la'a o tuhumo mini samperangano*" (Better the rooster than you, for they crow from dawn). Parents compare their child to a chicken whose literal meaning is to see a rooster crows early in the morning while you are not awake yet you should wake up first and do your homework. And literal meaning of "*Piri pada piri la'a o podingkumo baramo te ikita manusia*" (Plate and plate are already in touch, especially since we're only humans). This sentence means Plate and plate are already in touch, especially since we're only humans. In sentence This is a parent telling their children that it's just a plateau ready touch when you eat, let alone we humans, there must be conflict, it's natural if siblings are

siblings each other fight. Even though you might have to make up again.

### 3.4.2 Simile

"Simile is an explicit comparison in which one object is contrasted to another when the adjectives "as" and "like" are recognized," says [13]. Simile expresses a direct comparison between things, which have one or more points in common and are identified by the use of the words like and as. In educating their children, parents in the Wangi-Wangi Sub-district, Wakatobi Regency, use similes to describe something by comparing two different things in the form of human nature, object actions and others. Below are some examples of sentences children get from their parents in educating in Wangi-wangi sub-district, Wakatobi Regency use similes.

- a. *Jagae orungu miu antaeda bisa sarifu mia jumagako miu mbeaka pokona ki jumaga ngkaramamiu* (Take care of yourself because even if a thousand people take care of you, it's not like you take care of yourself).
- b. *Ikomi ana ke langa u sikola miu te nolo basa tape'a* (You are a school as high as a coconut tree but zero as big as a tampah).

The sentence above is a simile, because it uses "as" and "like" directly to compare one object with another. Like sentences above "*Jagae orungu miu antaeda bisa sarifu mia jumagako miu mbeaka pokona ki jumaga ngkaramamiu*" (Take care of yourself because even if a thousand people take care of you, it's not like you take care of yourself). Parent Telling you his son that no matter how many people take care of you, you better take care of yourself, you have to be careful, don't get along wrongly, don't forget to worship. Like one of the sentences above, "*Ikomi ana ke langa u sikola miu te nolo basa tape'a*" (You are a school as high as a coconut tree but zero as big as a tampah). Parents compare their children's knowledge with a winnowing cup. Parents usually say this if their children have studied but when asked do not know the answer to the question. So parents say that you are like zero as big as tampah.

### 3.4.3 Irony

Perez (2012:33) discovered irony's effect and goal "the goal of irony is to transmit the polar opposite of what is literally said," he writes, "whereas the outcome may be a caustic, satiric, or even hilarious reading that unquestionably reflects negative overtones". In educating their children, parents in the Wangi-Wangi Sub-district, Wakatobi Regency use irony to educate their children using language with opposite meanings so as not to be offended. Below are some examples of sentences children get from their parents in educating in Wangi-wangi Sub-District, Wakatobi Regency using Irony.

- a. *Baramo la'a fila fuike a piri filamo la'a halia* (Don't wash the dishes, just go for a walk).
- b. *Baramo la'a hena-henai teheloaka antaeda sa umuru ido miu ki umura-uramo ke mansuana miu* (You don't need to learn to cook because you will live with your parents for the rest of your life)
- c. *Bae pulumo ara te bae gata di manga miu baramo i tula-tula akoe di mia* (Glutinous rice or ordinary rice that you eat, don't tell other people)

It is irony, because the sentence above contains a satirical meaning that is opposite to its literal meaning. Like the figurative language above "*Baramo la'a fila fuike a piri filamo la'a halia*" (Don't wash the dishes, just go for a walk). Parents tell their children that they don't have to wash the dishes, cross them and go hangout. It's better for you to wash the dishes than hangout. This figurative language is used when the girls are out hanging out almost every day.

### 3.4.4 Oxymoron

Oxymoron is a figure of speech in which two opposing concepts or meanings are juxtaposed for effect. It's a well-known device that's linked to opposing words and paradoxes. [13] is a place in the United Kingdom where people. In educating their children, parents in the Wangi-wangi sub-district, Wakatobi Regency, use the oxymoron figure of speech to educate their

children with opposite meanings that are juxtaposed so as not to be offended. Below are some examples of sentences children get from their parents in educating in Wangi-Wangi Sub-district of Wakatobi Regency use oxymoron.

a. *Nangkae a gau mansuana bara piamo i afa te pai-paira* (listen to what parents say so you get nothing)

b. *Kadola la'a o tuhumo mini samperangano ikomiu yado i like* (The rooster has crowed, you haven't woken up yet).

This is an oxymoron, because parents use figurative language that does not convey the actual meaning but the opposite. Like sentences above "*Nangkae a gau mansuana bara piamo i afa te pai-paira*" (listen to what parents say so you get nothing). The literal meaning of figurative language used is to listen to what your parents say so you don't get anything. Unreality what this means is that if you don't listen you will get bad things. And literal meaning of sentences "*Kadola la'a o tuhumo mini samperangano ikomiu yado i like*" (The rooster has crowed, you haven't woken up yet). Figurative language is used by parents in Wangi-Wangi District, Wakatobi Regency for their children who rarely wake up early. Which in fact the meaning of the figurative language you should have woken up, here you are dolphins chicken.

### 3.4.5 Hyperbole

Hyperbole is a statement that is exaggerated or exaggerated to express a point. "Hyperbole is a figure of speech that involves exaggeration for emphasis," according to [13], which means hyperbole is employed to emphasize and reinforce the reality of a message. It is not meant to be taken seriously, and usually when explored, reveals a deeper meaning. Hyperbole occurs most often in poetry, but often appears in cliches or common sayings. This is not used to mislead the reader, but to emphasize a point. In educating their children, custom village in the Wangi-wangi sub-district, Wakatobi Regency, use hyperbole to educate their children with exaggerated meanings.

a. *Ke i kalambe i halia apa hetonga rondo lebi te moane mai yakamo o halia fanatu te kadola la'a o sampemo di samperangano* ((No girls walk till midnight whereas boys are not like that and chickens when it is late they go home).

This is hyperbole because it is so exaggerated. From this sentence parents want their daughters not to come home late at night so they use the language of boys not to come out until midnight and the chickens are already sleeping. The sentence that the boy never comes out until midnight and the chicken is asleep is an emphasis for his son to carry out parental education.

### 3.4.6 Metonym

Metonymy is the use of something closely related to what is actually intended. It can be considered that metonymy is the substitution of a word that names an object with another word closely. [16] states that "Metonymy is figurative language that uses words to express other things, because they have a close relationship".

a. *Bara i halia morondo* (Don't go out at night).

It is a metonym because its use is closely related to what it is actually intended for. because it describes a child who often goes out at night. Parents in Wangi-Wangi Subdistrict, Wakatobi Regency will use this figurative language to educate their children if the child goes out all night.

## 3.5 Discussion

Based on the results of observations and research it was found that 37 figurative languages and 8 types of figurative language were still frequently used by parents, custom village in educating their children and hearing children in Wangi-Wangi District, Wakatobi Regency. The figurative language most often used by parents in Wangi-Wangi Sub-district, Wakatobi Regency is simile with a total of 10 Simile, 7 metonym, 6 Irony, 5 Metaphors, 3 Oxymoron, 3 Hyperbole, 2 personification, and 1 epithet. Of the 37 figurative languages used, there are 18 figurative languages used by parents, 9 which are often used by custom village and 10

which children hear from their parents. The eight types of figurative language are metaphor, simile, irony, oximoron, hyperbole, personification, epithet and menonym. From the results of this study it was also found that every meaning contained in the figurative language used by parents in educating their children covers all aspects of life.

The use of figurative language is done by parents so that children do not get angry when they are educated because they do not understand the meaning of upbringing. Parents will tell their children the meaning of the language used when they think that their children will not be angry. The use of figurative language is also done because the language spoken is smoother and easier to hear.

Parents rarely educate their children by using figurative language that has existed since ancient times in Wangi-Wangi Sub-district, Wakatobi Regency. This causes a lack of understanding of children towards parental education use figurative language. The development of the times affects the lack of use of figurative language by parents in educating their children, besides that children do not accept it well if educated with use figurative language. The influence of children not receiving upbringing his parents besides they don't understand they think that their parents are too old fashioned.

To listen to instruction using figurative language at this time exceptif we ask the old man telling you what figurative language is often used. Figurative language is mostly used by certain people such as figure the customs of parents who already have an old age who are now used by researchers as research informants in order to be able to provide information related to figurative language that is still used today by parents in Wangi-Wangi Sub-district, Wakatobi Regency in educating their children so that they can knowing the types of figurative language and the meaning contained in each figurative language disclosed.

#### 4. CONCLUSION

Based on the results of research that has been conducted, it can be concluded that the

meaning of the expression used by parents educating their children in Wangi-Wangi Sub-district, Wakatobi Regency, Southeast Sulawesi Province covers all aspects of life. The use of figurative language that contains literal meaning is carried out by parents in Wangi-Wangi Sub-district Regency Wakatobi so that their children are not angry or offended when being educated. Figurative language makes every instruction sound soft and children are still looking for meaningat eacheducation so that they will receive it well when they realize that the education given by old people is good thing and must be obeyed.

Researchers focus on the types of figurative language and connect it with every expression that used by parents in Wangi-Wangi Sub-district Wakatobiin educating their children. After analyzing the data, the researchers found that there are 37 figurative languages that are often used by parents in the Subdistrict of Wangi-Wangi, Wakatobi Regency, namely: 5 metaphors, 10 similes, 6 ironies, 3 oxymorons, 3 hyperboles, 2 personifications, 1 epithet and 7 metonyms. This analysis has 2 objectives, the first is to find out the types of figurative language used used parents in educating their children in Wangi-Wangi sub-district, Wakatobi Regency and to find out the figurative language most often used by parents in educating their children in Wangi-Wangi Sub-district Wakatobi Regency. Of the 37 figurative languages used, there are 18 figurative languages used by parents, 9 which are often used by custom village and 10 which children hear from their parents. It can be shown that the dominant type of figurative language used by parents in Wangi-Wangi Sub-district, Wakatobi Regency in educating their children in Semeli.

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