

METAPHOR ANALYSIS IN OJO KUMBA FUTUNG LETANG DULIONONG SONG LYRICS IN DULOLONG AND ALOR KECIL VILLAGE

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ABSTRACT

KEYWORDS

Metaphor, Kumba Futung letang dulionong, song lyrics

ARTICLE INFO

Accepted:

March, 24th 2022

Revised:

April, 5th 2022

Approved:

April, 7th 2022

The problem in this study is to determine what types of metaphors exist in the lyrics of the song Ojo Kumba Futung letang dulionong in Dulolong Village, Northwest Alor District, Alor Regency, and what their meanings are. The goal of this research was to explain and analyze the metaphor in the lyric of the song Ojo Kumba Futung letang dulionong, which was performed in Dulolong Village, Northwest Alor District, Alor Regency. The author employed qualitative research, which is based on the interpretation of meaning and phenomena or events that occur in society but are difficult to quantify with numbers or other precise measurements. According to the findings of the research, there are numerous types of metaphorical poems in Dulolong village with diverse meanings, some of which have connotations in marriage, others in the lego-lego dance, and even poetry with meanings in brotherhood, which is known as Ojo in the local language. Letang Dulionong Kumba Futung The poem by Ojo Kumba Futung Letang Dulionong has a very positive connotation for the Dulolong community, and it explains the evidence of a close brotherhood. This line was chanted at a gathering of traditional chiefs to work on the Uma Kakang Tribe's traditional dwelling. Poetry plays a vital role in a variety of activities such as traditional parties and weddings, as these poems give art that can help set the tone for these events.

INTRODUCTION

Phonology, morphology, syntax, and semantics are four important characteristics of language. The study of language sounds is known as phonology. The study of grammar is known as syntax. The study of the meaning or meaning of words or phrases is known as semantics. Metaphors can be found in songs as well as in common speech and literary works. Songs are works of art, and works of art are works of life ([Sumolang, 2015](#)).

Alor Regency is one of the regencies in East Nusa Tenggara. Alor Regency is famous for its many islands in East Nusa Tenggara. Alor is a Regency in the form of a bay and has a lot of cultural diversity both in terms of Customs, Language, and Religion, this makes it very charismatic in each respective region ([Hidayah, 2020](#)). This culture becomes a tree that is nurtured from generation to generation as a symbol of the possibility for achieving peace, tolerance, and brotherhood's power, as well as many other great outcomes ([Baan et al., 2022](#)). Cultural diversity in the Alor Regency area offers a variety of potentials and benefits, one of

which is the culture in Dulolong Village, Northwest Alor District, which contains a variety of cultural stories ([Saad, n.d.](#)).

Dulolong is a village that is sandwiched between two distinct environments: the coastal and the highland ([Saad, n.d.](#)). Environmental conditions like this have existed for a long time, and they are inextricably linked to the village's culture ([Khanlou et al., 2018](#)).

Maintaining culture for the Dulolong community is critical because doing so can result in the creation of arts with social value, such as the high value of mutual collaboration in resolving difficulties that the Dulolong community faces via the Customs route.

This type of culture has become known to many generations of Dulolong biological children who have their own charisma during certain seasons, such as the Ojo Kumba Futung Letang Dulionong incident, and this causes things like poetry in the form of songs to be sung by certain people as evidence of good interaction in the emergence of Ojo Kumba Futung Letang Dulionong.

This incident has a link to the educational environment, as this conversation is linked to learning Cultural Arts, which explains numerous cultural essays in general, as well as being inextricably linked to learning Indonesian, which is contained in the subject of writing poetry ([Ramadhan et al., 2019](#)). In fact, discussions regarding school relationships take place about learning activities, as well as invitations for students to demonstrate cultural creative arts talents and produce poetry or poetry while reading correctly through references or guides arranged. The goal of this research is to explain and analyze the metaphor in the lyric of the song Ojo Kumba Futung letang dulionong, which was performed in Dulolong Village, Northwest Alor District, Alor Regency.

Some studies related to metaphor analysis in song lyrics are [Ndraha \(2018\)](#), who analyzed metaphor in westlife's song lyrics. In addition, [Mubarok \(2017\)](#) analyzed metaphor in Sami Yusuf and Maher Zain's song, which is islamic song lyrics. Different from Ndraha and Mubarok, [Saragih \(2021\)](#), analyzed song lyrics of Batak Toba's mother theme song. Even though Saragih also analyzed Indonesian folk song, this study focuses on different aspect from Saragih's research because beside this study analyzed the metaphore of the song the researcher also tries to discover what the song means to the local population, which is Dulolong and Alur Kecil Villagers.

RESEARCH METHOD

Researchers employed qualitative research methodologies in this study. A qualitative method is one that focuses on components of in-depth understanding of an issue rather than looking at the problem in order to conduct generalization study ([Rashid, et al., 2019](#); [Sumolang, 2015](#)). Qualitative approaches are used to try to figure out what a phenomenon

means ([Mohajan, 2018](#)). This study will be place at the Pelangserang Traditional House in Dulolong Village, Northwest Alor Subdistrict. The data collected through interview while the data analyzed through content analysis.

RESULT AND DISCUSSION

1. Analysis of research results

Each community group has its own distinct qualities, one of which is that in order to complete and facilitate the Lego ceremony, it must have a song lyric that has the potential to become its own distinct characteristic. Traditional rites, as well as marriages and other celebrations, are included in the poem ([Kasselstrand, 2018](#)). There are seven tribes in Dulolong Village, each with their own set of responsibilities and functions to fulfill ([Sulistyono, 2022](#)). These seven tribes have a very close relationship. These seven tribes, on the other hand, have poetry that might evoke feelings of closeness or high brotherhood value ([Reynolds, 2018](#)). Regarding the poetry written by the ancestor, called Mr. Nae Saku, namely:

*Nae Nong Jawa Tava Tanah
Fatang Buahula
Fatabng buah hula Fai Jawa
Sereng Wai Jawa*

The poem describes an agreement between Mr. Nae Saku and Jawa Mojo to build a well in Dulolong village that would be valuable for children and grandchildren, and the well is still in Dulolong village, specifically on Buahula beach in Lekaduli. Poetry's existence has its own meaning in Dulolong Village, which includes fraternity, agreement, and even agreement ([Sunarti et al., 2019](#)). Even this verse is guarded by traditional leaders in Dulolong Village while also being told to generations or posterity so that it becomes a provision for the future in maintaining a sense of brotherhood or kinship even in general, namely protecting the beloved village, Dulolong Village, which has a high level of brotherhood both in ethnicity, descent, and even religious differences has become a very strong brotherhood until now.

2. Types of Metaphors

[Lakoff & Johnson \(2008\)](#) divide metaphors into three types, namely: structural metaphors, orientational metaphors, and autological metaphors.

2.1. Structural Metaphor

A structural metaphor, according to [Lakoff & Johnson \(2008, p. 14\)](#), is a notion that is metaphorically structured in another concept. Structural metaphors are based on the methodical linking of ordinary experiences. Arguing, for example, is a type of combat. In discussion, we do a lot of things to make the concept of argument revolve around the

concept of battle. In essence, a disagreement and a fight are two different things. Individuals, on the other hand, use words to attack one another when they argue. They do not wish to lose in a dispute. So that's the justification for the so-called "war".

2.2. Oriental Metaphor

Oriental metaphor, according to [Lakoff & Johnson \(2008, p. 15\)](#), is a form of metaphorical notion that is not structured yet organizes a system of connected concepts. As a physical form, this metaphor is also oriented toward up-down, in-out, in-off, deep-shallow, front-back, and other physical experiences. Orientation metaphors, such as "Happy is up, sad is down," convey unique orientation concepts.

2.3. Metafora otologis

Autological metaphors emerge, according to [Lakoff & Johnson \(2008\)](#), when we regard occurrences, events, emotions, and ideas as beings and substances. Autological metaphors help us to think about and discuss about things, events, and processes, although they are not as clear or abstract as physical metaphors. Autological metaphors are metaphors that describe entities based on other metaphors..

The meaning of the ojo kumba futung poem letang dulionong describes the symbol of the brotherly bond that symbolizes the bond of brotherhood, while the lyric of the song ojo kumba futung is related to the type of orientational metaphor where the description of its meaning is about orientational metaphor, which tells about the relationship between one another with various differences in both physical and cultural forms, while the meaning of the ojo kumba futung poem letang dulionong describes the symbol Separated by a long underground passage, it should not be separated.

3. The meaning of the metaphor in the lyric of the song Ojo Kumba Futung Letang Dulionong

Metaphor is the use of words or groupings of words with figurative or comparative meaning rather than literal meaning ([Citron et al., 2020](#)). Metaphors can be found in everyday life, not just in language activities, but also in human thoughts and acts ([Gibbs Jr, 2019](#)). Moreover, some are created as a result of human conduct that is influenced by extremely precise sentences or words that have their own qualities. This can occur in a variety of situations, including romance, kinship, family, marriage, Lego-Lego or dances, and even traditional rites.

Due to the sheer Ojo Kumba futung incident, the poetry in Ojo Kumba futung Letang Dulionong has its own unique characteristics or history. This incident has a story about a virgin between the villages of Alor Kecil and Dulolong who are tied in a step and unique event that cannot be answered with human logic. Letang dulionong is an underground tunnel that connects the settlements of Alor Kecil and Dulolong. It is roughly three kilometers long and runs from Dulolong to Alor Kecil. When there is a big wave at the beetle's mouth in Alor

Kecil village, the sea water and soft corals that come to the surface in Dulolong Village, which is located in the main chamber of the Uma Kakang tribe's house that flows through a long tunnel underneath, generally happens. Through the tunnel, the sea and soft corals will reverberate in Dulolong Village, specifically in the Uma Kakang Tribe's residence. According to Dulolong Kasnawi Kamahi, a historical figure, the underground passage has a unique food content and is a true testament to the friendship between the villages of Alor Kecil and Dulolong. Prior to the occurrence of the tunnel, the ancestors had the idea to pull the rope from Dulolong village to Alor Kecil as a symbol of brotherhood, but this was not realized due to concerns about the rope's easy damage, so Mr. Nae Saku received an inspiration from God through an underground tunnel that occurred so that it is not easily damaged by various parties, so that the location of the underground hole is still clear and can be seen with the n Mr. Nae Saku, who was born in a small Alor village. The verse goes like this:

Oo Kumba Futung ee Ojo kumba futung
Oo Kumba Futung Ojo Kumba futung
Oo Dulionong ee Oo Dulionong
Oo Dulionong ee Letang Dulionong

Mr. Musliha Sado said the poem was about a brotherly bond that was symbolized by the sign of ojo kumba futung letang dulionong during Mr. Nae Saku's move from Alor Kecil Village to Dulolong Village with the goal of spreading the erroneous faith. The existence of establishing and growing the growth of the Dulolong Village village with varied family ties from various immigrant tribes both from Flores, even indigenous tribes in Alor such as Kolana, Apui, and Welai, occurred in Dulolong Village.

4. Cultural Meaning (Culture)

Culture is the outcome of human taste and initiative, or human efforts, which have their own significance in carrying out or carrying out the diverse demands and needs of each individual human person ([Hasanova, 2021](#)). Culture is a result that is expressed through the human mind and body.

According to science, the ojo kumba Futung poetry became a culture since it was based on the thoughts of Mr. Nae Saku's ancestors. The Ojo Kumba Futung Letang Dulionong poem is pronounced when the Uma Kakang Tribe's dwelling is reroofed or when other things are done to the Umaka Kakang tribe in particular. This poem needs to be mentioned since it is a cultural heritage by Mr. Nae Saku, and the poem's meaning is that Alor consists of three Islamic villages, namely Alor Kecil, Alor Besar, and Dulolong, all of which have a history or origin of one blood or origin. Mr. Jota Vani Tofang Sah subsequently named one descendent ABAL, which means "I Bring the Message of the Ancestors" in Adang Ten Villages, Alor Tiga Villages, and Seven Village Temples.

5. Background of the Poet in Using Ojo Kumba Futung Letang Dulionong

The poet uses this song's title because it has only one goal: to preserve a cultural or historical tradition that will not be forgotten by future generations, particularly Dulolong's biological children and even the entire community of Alor Regency who can recognize it.

6. The literal meaning of Ojo Kumba Futung Letang Dulionong

Ojo artinya “Ombak/Gelombang”
Kumba futung artinya “Tanjung Kumbang”
Letang artinya “Menggema”
Dulionong artinya “Dulolong”

More specifically, It can be discovered in the Pelang Serang Dulolong Tribe's Lipu Making (Main Room) dwelling, notably in the tunnel.

7. Procedure for Pronouncing the Ojo Kumba Futung Letang Dulionong verse

7.1. Traditional house improvement planning

7.1.1. Notification process to traditional leaders.

This is the first step for working on the traditional house because it is an ancestral mandate that has been carried over to this day. Procedure for Pronunciation of Ojo Kumba Futung Letang Dulionong Poetry After the traditional figures are present in the yard of the Uma Kakang Tribe's house in the event of their arrival to attend the repair of the traditional house, a poetry procession will occur automatically by the head of the Uma Kakang Tribe in front of invited guests.

CONCLUSION

In Dulolong village, there are numerous kinds of metaphorical poems with varied meanings, some of which have connotations in marriage, some in the lego-lego dance, and even poetry with the meaning of brotherhood, which is known as Ojo Kumba Futung Letang Dulionong in the local language. The poem by Ojo Kumba Futung Letang Dulionong has a very positive connotation for the Dulolong community, and it explains the evidence of a close brotherhood. This line was chanted at a gathering of traditional chiefs to work on the Uma Kakang Tribe's traditional dwelling. Poetry plays a vital role in a variety of activities such as traditional parties and weddings, as these poems give art that can help set the tone for these events. Aside from the Ojo Kumba Futung Letang Dulionong poetry, there are other poems that can be read at a wedding ceremony when a man's family wishes to propose to a woman in Dulolong Village.

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First publication right:

Devotion - Journal of Community Service



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