Metaphor in the Lyrics of A Javanese Folk Song Entitled *Lir-Ilir* By Sunan Kali Jaga

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Article info	A B S T R A C T
	This research aims to reveal the metaphors present in the song *Lir Ilir*. Accurately and clearly capturing semantic information is crucial for students to fulfill their tasks and responsibilities in accordance with linguistic ethics and norms. This study is qualitative in nature and employs a semantic approach. The listening technique was used for data collection, while the data analysis was conducted using the matching method. The findings indicate that the song *Lir Ilir* serves as a medium for passing down cultural values, traditions, advice, and daily habits, all of which reflect local wisdom. The message is conveyed through metaphorical language that sounds aesthetically pleasing yet carries deep meaning when fully understood. The metaphors found in the song can be classified into anthropomorphic metaphors, metaphors from concrete to abstract, and synesthetic metaphors. These elements reflect cultural teachings, including gratitude for God's blessings, encouragement for socialization, humility, motivation to make the most of youth and time, as well as advice to remain vigilant in life.
	Metafora dalam Lirik Lagu Rakyat Jawa Berjudul Lir-Ilir Oleh Sunan Kali Jaga *Penelitian ini bertujuan mengungkap metafora dalam lagu Lir Ilir. Menangkap informasi semantik dengan jelas dan akurat sangat penting bagi peserta didik untuk memenuhi tugas dan kewajibannya sesuai dengan etika dan kaidah kebahasaan. Penelitian ini termasuk kualitatif dan menggunakan pendekatan semantik. Teknik simak digunakan dalam pengumpulan data. Selain itu, untuk menganalisis data menggunakan metode padan. Hasil penelitian menunjukkan bahwa lagu Lir-Ilir berfungsi sebagai media untuk mewariskan nilai-nilai budaya, adat istiadat, nasihat, dan kebiasaan sehari-hari yang menunjukkan kearifan lokal. Pesannya disampaikan melalui bahasa metaforis yang terdengar indah namun memiliki makna yang dalam jika dipahami. Metafora yang terdapat dalam lagu dapat dibedakan menjadi metafora antropomorfik, metafora konkrit ke abstrak, dan metafora sinestetik. Hal tersebut mencerminkan ajaran budaya, antara lain rasa syukur atas karunia Tuhan, dorongan untuk bersosialisasi, kerendahan hati, motivasi untuk memanfaatkan masa muda dan waktu sebaik-baiknya, serta nasihat untuk tetap waspada dalam hidup.*

INTRODUCTION

Language is a very effective means of conveying messages, including in the form of Javanese songs or toy songs. In a toy song, there is a unit of metaphorical expression. The purpose of this study is to explain the types and meanings of metaphorical units of expression contained in toy songs. The theoretical approach applied is a semantic approach based on metaphor theory. Metaphor is the use of a word, a group of words, or a higher linguistic unit not with its true meaning, but as a metaphor that is similar, equalized, or compared (Aprilia, Prasetya, & Ginanjar, 2022).

Based on this background, research was conducted here on the type and meaning of metaphorical expression units in toy songs. The specific objectives of this study are (1) to describe the types of metaphorical expression units in toy songs; and (2) to explain the meaning of the unit of metaphorical expression in a toy song. The results of this study are expected to provide an overview of the construction (type and meaning) of metaphorical units of expression in the toy song (Java) by Walisongo (Wahyuningsih, Wibowo, & Purwanto, 2019).

The characteristic of comparison in metaphors is the absence of the use of words such as, as it were, as it were, and as such. In this context, metaphors permeate everyday real life, not only in language but also inherent in thoughts and actions because basically, the metaphor is the human mind, not the language. Examples of metaphors in Lir Ilir's toy songs are tandure has been sumilir, temanten anyar, *cah angon*, mbasuh dodot, and *mumpung padhang rembulane*.

Metaphors include three types, namely (1) anthropomorphic metaphors, (2) metaphors that arise due to the transfer of reality from concrete to abstract or vice versa (from concrete to abstract); and (3) synaesthetic metaphors (Latifah & Widodo, 2017). The presence of metaphors gives its own attraction in language because, with this style of language, the presentation of material becomes more "lively" so metaphors are widely used in communication. Metaphors in songs can function, among other things, to make the audience or readers not feel patronized (Elysmah, 2021).

Included in traditional Javanese songs are music or sound arts found in various regions of Indonesia that were born and developed and inherited from one generation to the next. Traditional music usually uses the language, style, and traditions typical of its home region (Santoso et al., 2023). Traditional music in each region has its own characteristics, examples are angklung, Javanese gamelan, kolintang, rebana, tarling, and Malay orchestra.

Starting from Sabang to Merauke, each has its own traditional music with its own characteristics. Traditional music helps to preserve and preserve the values, stories, and cultural identity of a community Through this music, cultural heritage inherited from generation to generation can continue to live and be enriched. Traditional songs are folk songs that are usually played for a certain ceremony such as weddings, thanksgiving, and other religious holidays. Including traditional songs that in Java are known to many, namely the *Lir-Ilir* song by Sunan Kalijaga, this regional song or regional music usually appears and is sung or played in certain traditions in each region (Nucifera, 2018). For example, when feeding children, children's games, folk entertainment, people's parties, people's struggles, and so on.

A regional song usually refers to a song that has a specific rhythm for a district (Setiowati, 2020). There are regional songs that have become popular

throughout the country as a result of radio and television broadcasts. The development of the times in the era of the Industrial Revolution 4.0 and Society 5.0 at this time has given many changes to the moral values of students and has an impact on immoral behaviors. The Indonesian nation is in the midst of the development of this era and has a positive or negative impact on the world of education, namely having an impact on the development of students in school. A positive aspect for students is that they can easily access educational discourse through technology and the internet. But there are also those who have a negative impact by easily accessing information, one of which is that students are easily influenced by western culture. And students are starting to leave our local culture which is usually used as our identity in Indonesia. Many have started to follow western culture, both dance, dress, how to behave, and other habits.

Customs that usually make a characteristic of the local area. It is hoped that Indonesia education will be able to develop local culture as the nation's identity to be appointed as an introduction to character education in schools (Kelkulat, Abas, & Tuharea, 2024). Because the more often we use local culture in the school environment, it will give students a habit of knowing themselves or our peculiarities as Indonesian citizens. As a generation of the nation, students are able to maintain and preserve local culture as a self-identity in a nation. Changing students' attitudes and behaviors is the main target in the formation of this character, by teaching self-control hoping that students can control their behavior for the better. The role of counselors and teachers in the school environment can help teach and set an example in shaping student behavior with character. Counselors are expected to be able to provide interesting education and teaching in conveying the moral role of the culture to be conveyed, so as to provide ease in understanding the essence of the message (Hutapea & Ayuningtias, 2024).

Cultural heritage relics that used to be commonly used to teach moral values, one of which is in the form of *tetembangan*. There were various kinds of *tetembangan* during the spread of Islam in Indonesia around 1455 AD. One of the songs used by Sunan Kalijogo is the traditional song *Lir ilir* (Khasanah et al., 2022). A scholar figure in the land of Java who usually uses *tetembangan* to spread religious teachings and introduce moral values is Sunan Kalijogo. Sunan Kalijogo is very tolerant of local culture and he believes that people will easily change their understanding and beliefs through local culture that is commonly used in everyday life. Sunan Kalijogo's da'wah tactics in introducing Islam through local customs or arts such as carving, puppetry, gamelan, suluk sound art, and poetry. The song *Lir Ilir* is one of the Suluk sound arts introduced by Sunan Kalijogo to spread Islamic teachings and introduce noble values shown with attitudes (Pujiharti, 2017; Irawan, 2023; Syaira, 2024).

METHOD

The theoretical approach used in this study is a semantic approach. The word semantic is an adjective that has a semantic noun form. Semantics is the branch of linguistics regarding the meaning of language (Hermandra, 2021). The methodological approach to analyzing data is carried out qualitatively because it is not designed or designed using statistical procedures (Septyani, Rafli, & Muliastuti, 2020).

This type of research is phenomenological qualitative research. Phenomenological studies are research that specializes in phenomena and

apparent reality to examine the explanations in them (Rijali, 2019). The data of this study is in the form of linguistic units (words, phrases, and sentences) in Walisongo's toy songs which are suspected to contain metaphors. The source of data for this research is the Javanese song created by Walisongo (Suhermanto et al., 2023).

The method used in this study is the listening method, namely listening to the Javanese songs inherited by Walisongo which is suspected to contain metaphors (Septiana & Rahmawati, 2021). The basic techniques used are tapping techniques and an advanced technique called the technique of recording Walisongo songs (Setiyono & Sutrimah, 2016). The data analysis method that will be used is the matching method (*padan*) (Khoirunniyah, Widayati, & Tobing, 2023). The basic techniques used are sorting out the determining elements, namely sorting out the decisive elements (things outside the language) and the elements that are sorted (speeches that allegedly contain the use of metaphors (Mardhiyah & Kartika, 2021). Then, the analysis will continue with an advanced technique, the differential comparison (HBB) technique, which is to connect and compare metaphors with something outside of language (Rochmansyah, Mulyaningsih, & Itaristanti, 2022; Syukron, Mahsun, & Muhaimi, 2020). In presenting the results of the analysis, the method used is the informal presentation method. The informal method of presentation is the formulation with ordinary words—even with technical terminology (Wahyuni, 2020).

RESEARCH AND DISCUSSION
Research
Lir-Ilir Lir-Ilir

The song *Lir-Ilir*, actually has a meaning that we as humans must wake up from the downturn. We must wake up from this laziness that exists in us.

Tandure wong sumilir

The human self is symbolized as a plant that is blooming and green. So, it is up to us to stay asleep (lazy) so that the "plant" in us will die; or will wake up (fight) so that the "plant" in us can grow big.

Tak ijo royo royo tak sengguh temanten anyar

If the "plant" in us grows big, of course, we will get happiness like newlyweds who are happy.

Cah angon-cah angon

Meanwhile, the lyrics "*Cah angon*" have the meaning that we are actually able to lead others and ourselves in the right path.

Penekno blimbing kuwi

In the lyrics, the shepherd's son is asked to climb the star fruit tree, right?

Well, the star fruit tree *has* the characteristic of being shaped like a star with five ends. The "five" is described as the Pillars of Islam which number five.

Lunyu-lunyu penekno Kanggo mbasuh dodotiro

Even though climbing the star fruit tree is slippery and difficult, as Muslims, we must still try in order to achieve the Pillars of Islam.

Dodotiro-dodotiro Kumitir bedhah ing pinggir

Furthermore, the clothes that are torn in the lyrics "*Dodot Iro-dodot iro, umitir bedhah ing pinggir"* means that mankind must always improve the faith in itself so that it can be ready when called by Him.

Dondomono jlumatono kanggo sebo mengko sore

The meaning of torn clothes means that mankind must always improve faith in itself so that it can be ready when called by it. *Mumpung padhang rembulane, mumpung jembar kalangane*

The lyrics "*Mumpung padhang rembulane, mumpung jembar kalangane*" describe that in order to improve faith in us, it must be done while the moon is still shining on the earth and while we still have a lot of time in the world (Baehaqie & Syaefudin, 2022).

Types of Metaphorical Export Units.

From the results of data collection here, the title of the song is presented *Lir-Ilir*. In these songs, metaphorical units of expression of type (1) are found in anthropomorphic metaphors, (2) animal metaphors, (3) metaphors from concrete to abstract, and (4) synesthetic metaphors, which are briefly described as follows.

1.   Anthropomorphic metaphor

Anthropomorphic metaphor is a metaphor characterized by the presence of objects which are alive by embedding nature and parts of the human body (Latifah & Widodo, 2017). Examples of a unit metaphorical expressions of the anthropomorphic type in the *Lir-Ilir* toy song are *Tandure* has come to the fore 'the rice plant has risen'. Here it is depicted as if the rice plant can do like humans: rise, call, and remind the children to play and not rush to bed.

2.   Metaphor from Concrete to Abstract

Example of this type of metaphor in a toy song are *Mumpung Padhang Rembulane*. There's something concrete, namely *Gundhul Pacul Gembelengan* and *Mumpung Padhang Rembulane* as a symbol of something abstract, that is, an arrogant attitude of an opportunity relatively abstract.

3.   Metaphor from belief

This metaphor is a metaphor in the form of the transfer of a reality from the senses that One to the other senses such as *Tandure wong sumilir*, *tak ijo royo royo tak sengguh temanten anyar*. In *Tak ijo royo-royo tak senggo temanten anyar* in the song *Lir Ilir* has a symbol of a new friend, a "newlywed", with something that related to the sense of sight (eyes), which is green (something that is still fresh) rice plants in the *Tandure wong sumilir*, *tak ijo royo royo tak sengguh temanten anyar*. In *Tak ijo royo-royo tak senggo temanten anyar* (Clarencia, 2018).

Discussion

Toy songs are songs that are usually sung when children do 'game' toy activities together with their friends (Noviati, 2021). Its characteristics include that the language is relatively simple and easy for children to remember, contains spiritual values or encouragement for life, and has the theme of joy and social concern. Based on the time of its creation, the toy song can be divided into two, namely the new gagra**g** toy song and the old gagrag toy song. As for what is studied here, especially the old gagrag toy songs, especially those created by Walisongo, considering that it is in the old gagrag songs that relatively many metaphorical units of expression are found. Metaphors in songs can function, among other things, to make listeners not feel patronized (Wiradharma & WS., 2016).

The metaphors in these songs contain a fair culture, whose meanings include (1) gratitude for the abundance of grace given by God, (2) invitation to play and socialize with friends, (3) not to be arrogant, (4) encouragement to take advantage of youth and time to prepare for life in the future, and (5) advice to always remember and be vigilant in life. An example of the meaning of encouragement to take

advantage of youth and time to prepare provisions for life in the future is *mumpung jembar kalangane, mumpung padhang rembulane.*

Lir-Ilir' is not just a literal invitation to wake up from sleep, but more deeply than that, it is a symbol of awakening from laziness and depression. Waking up from the laziness in us is the first step towards a more productive and meaningful life. Spiritually, this can be interpreted as a call to renew faith and the spirit of life. In a social context, this message is very relevant because it encourages every individual to play an active role in the progress of society. By rising from laziness, we contribute to the improvement of ourselves and the environment around us (Djonnaidi, 2015).

According to this theory, by reviewing the *Lir Ilir* song, the younger generation can maintain local wisdom and interpret noble values and can package in an interesting and pleasant impression. With the hope that the younger generation can preserve local culture or ancestral heritage and study the philosophical value of the culture. The form of values from local culture can be conveyed by counselors through media, models, and methods in guidance and counseling services. Counselors can develop a service model based on local wisdom that is loaded with values, this lyric is included in the explanation that the core stage is guided by the group leader to convey the meaning of the lyrics of the *lir ilir* song, followed by discussions and discussions that can be applied in daily life. At the closing stage, the group leader gave homework to apply the meaning of the lyrics of the song *lir ilir* in daily life and discussed it at the next meeting. Because to learn to explore the meaning of the *lir ilir* song from the hopes and plans of children for their future. So, the *lir ilir* song turned out to be able to change children's understanding and thinking regarding their plans. *Tetembangan* is a regional cultural art as a communication tool to convey messages or values through song lyrics so that the meaning can be accepted. The *lir ilir* song with group counseling can be a reminder for the younger generation in maintaining and maintain cultural arts and fill their young time (Hutapea & Ayuningtias, 2024)

CONCLUSION

From the metaphor in the lyrics of the song, *Lir-Ilir* is one of the media used to inherit cultural values, customs, advice, thoughts, feelings, and other habits that exist in daily life so that it can show local wisdom. The message conveyed in the regional song is presented in a language that contains metaphors to sound beautiful but deep if the meaning is known. In these songs, metaphorical units of expression are found which are of type (1) anthropomorphic metaphors, (2) metaphors from concrete to abstract, and (3) synesthetic metaphors. These songs (including the metaphors in them) contain a fair culture, whose meanings include (1) gratitude for the abundance of grace given by God, (2) an invitation to play and socialize with friends, (3) not to be arrogant, (4) an encouragement to take advantage of youth and time to prepare for life in the future, and (5) advice to always remember and be vigilant in life.

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