

## CHAPTER IV

### FINDINGS AND DISCUSSIONS

After collecting the data, the researcher begins to analyze the data. The analysis is presented in this chapter. This chapter is divided into two parts. The first part is findings the data and the second one is the interpretation of the data.

#### 4.1. Findings

The sources of data that consist of eight short stories. The short stories was taken from *Lupa Endonesa* book. The diction quality of each short stories was investigated. The quality of diction that was analyzed covers into two points; they were appropriateness and figurative language.

In this part, the researcher used the data from the italic word in the quoted sentences. The researcher wrote the sentence and decided types of appropriateness and figurative language. In the *Lupa Endonesa* book, the researcher tabulates the data by classified them into eight tables below. The finding and analysis was reported as follows:

### Short Story 1

Appropriateness		
Type	Data	Prg/page
<b>Learned word</b>	-	-
<b>Colloquial</b>	Beda dengan Bagong yang <i>mbuethik</i> dan bisanya cuma ngotot ndak pakai pikiran.	5/3
	Jutaan pengangguran itu akan dapat <i>ojir</i> untuk membuka lapangan kerja sendiri..	7/4
	Gareng: “Lho, Dik, Dik, Dik.. ojo <i>merengut</i> . Jangan <i>mutung</i> ..”	12/5
	Bagong: “Itu bukan gendong, <i>goblok!</i> ..”	17/6
	Gareng: “Eh, kamu malam-malam, kok, <i>ujug-ujug</i> datang..”	18/6
Figurative Language		
Type	Data	Prg/page
<b>Hyperbole</b>	<i>Dengan girang dan terpincang-pincang</i> , Gareng mendekati istrinya	1/2
	Sariwati: “Lho, Monalisa itu bukannya yang <i>disilet-silet</i> di Malaysia, to..?”	4/3
<b>Metaphor</b>	Dasar Gareng, ponokawan yang sering ngengkel <i>alias</i> menggemari perdebatan,..	2/2
	Kemerdekaan <i>adalah</i> hak segala bangsa dan oleh sebab itu maka penja...	9/4

<b>Simile</b>	“Kamu perempuan, sebagai istriku, ndak perlu keluyuran malam-malam <i>koyok</i> burung hantu”	7/4
	Gareng: “Lantaran saya ngguaaanteng <i>koyok</i> Ariel Peterpan.”	10/4
<b>Personification</b>	-	-
<b>Metonimy</b>	<i>Golkar</i> dan <i>PDI-P</i> saja sekarang sudah menunjukkan gejala-gejala merapat dan menggendong <i>Pak SBY</i> .	17/6

In the short story 1, we can see that *Lupa Endonesa* book use some of appropriateness that is colloquial word; and also figurative language that are hyperbole, metaphor, simile and metonimy.

#### a. Colloquial Words

The words *mbuethik*, *ojir*, *merengut*, *mutung*, *goblok* and *ujug-ujug* are considered as colloquial words because they are usually found in speaking area. Those words used to substitute a plain word *nakal*, *uang*, *cemberut*, *kesal*, *bodoh* and *tiba-tiba*.

#### b. Hyperbole

The phrase “*dengan girang dan terpinchang-pincang*” and “*disilet-silet di Malaysia*” are hyperbole because these statement exaggeratedly used that the facts are not like so. For instance, in the phrase “*dengan girang dan terpinchang-pincang*” means gareng is happy when he knows his wife was offered to play the movie It is imposible to be limping caused being happy. While in the phrase

“*disilet-silet di Malaysia*”, the word *disilet-silet* are not like so, it means Manohara is tortured by Malaysian.

### c. Metaphor

Then in the phrase “*ngengkel alias menggemari perdebatan*” and “*Kemerdekaan adalah hak segala bangsa*” has a implied comparison. The word “*alias*” and “*adalah*” has meaning that similar quality, because metaphor is a kind of figurative language in which an expression means or describes one thing or idea using words usually used of something else with similar qualities.

### d. Simile

Beside, in phrase “*ndak perlu keluyuran malam-malam koyok burung hantu*” and “*ngguaaanteng koyok Ariel Peterpan*” using the word “*koyok*” or *like* in english. These word is refers to the simile. It is a figure in which a similarity between two objects directly expressed. For instance, in phrase “*ndak perlu keluyuran malam-malam koyok burung hantu*” is comparing between the habit of spend the night is like owl while we know that it is not as the same with the owl actually. Then, the phrase “*ngguaaanteng koyok Ariel Peterpan*” means Gareng compares himself to Ariel Peterpan who has handsome face.

### e. Metonymy

The short story also use metonymy. The word *Golkar*, *PDI-P* and *Pak SBY* are considered as metonymy. Because *Golkar* and *PDI-P* refers to closely associated word for some of political party in Indonesia, while *Pak SBY* is President of Indonesia for the moment.

### Short Story 2

Appropriateness		
Type	Data	Prg/page
Learned word	Gareng alias Pancal Pamor boleh menepuk diri sebagai Punokawan yang paling pandai <i>beranalisis</i> dan paling awas..	6/10
	..perjanjian Bongaya, yang nglarang orang Bugis membuat kapal dan mematikan tradisi <i>bahari</i>	11/12
	Se- <i>oncat</i> Batara Wisnu dari raganya Kresna langsung membisiki Gareng dan membuat <i>instruksi</i>	13/12
Colloquial	Matanya yang dari zaman Pak Aburizal Bakrie belum turun tanah memang sudah <i>mendelik</i>	1/8
	“..Lha, Prabu Baladewa <i>moring-moring</i> sebabnya apa? Ndak ada”	5/9
	Lalu pendidikan manajemen kesyahbandaran harus menjadi perguruan yang paling bergengsi di negeri ini, paling sering masuk dalam <i>sinetron</i> ..	9/11
	Baladewa panik langsung <i>ngacir</i> .	18/13
Figurative Language		
Type	Data	Prg/page

	Matanya tampak <i>lebih mendidih</i> daripada lumpur Lapindo	1/8
	Ponokawan Gareng <i>pontang-panting</i> lapor pada Prabu Kresna	2/8
<b>Hyperbole</b>	Kok, waktu Gatutkaca <i>ngamuk</i> panggung pas di televisi ada pementasan ketoprak operasi penangkapan pelaku teror, Kang Gareng juga <i>diem?"</i>	4/9
	Kuku Bima diacung-acungkan terus sampai para perempuan <i>tanggung langgang colong playu.</i>	5/9
	<i>Bumi gonjang-ganjing</i> langit kelap-kelap	6/9
	..BPR yang hari ini <i>megap-megap</i> karena bank-bank umum	12/11
	Mau <i>ngepruk</i> kepala saya.	14/13
<b>Metaphor</b>	Tapi, si bos Kresna <i>alias</i> Prabu Madusudana bukannya ngadem-adem kakak Petruk itu, malah nyolong kesempatan buat menguji.	3/9
	Gareng <i>alias</i> pancal pamor boleh menepuk diri sebagai ponokawan yang paling pandai..	6/10
<b>Simile</b>	-	-
<b>Personification</b>	-	-
<b>Metonymy</b>	<i>Anak-anak negeri</i> harus diajari cara bikin	9/11

	perahu, dari perahu kertas mainan, perahu gabus, sampai pinisi.	
	Apa beda <i>China</i> bantu <i>Suramadu</i> dan <i>Belanda</i> dulu bantu orang Makassar,..	13/11
	.naik <i>hercules</i> nanti jatuh	13/12

In the short story 2, we can see that it used appropriateness word that are learned and colloquial; and also figurative language that are hyperbole, metaphor and metonymy.

#### a. Learned Word

The word *beranalisis*, *bahari* and *instruksi* is used in formal situation. Referring to the definition of learned word, those words are considered as learned word. Those word are to substitute popular words *menyelidiki*, *laut* and *perintah*.

#### b. Colloquial Word

The word *mendelik*, *moring-moring*, *sinetron* and *ngacir* are indispensable for daily communication which is common to use in conversation. Although the word *sinetron* adopted from another language, but it common language which are common to the speech of educated and uneducated speakers alike.

#### c. Hyperbole

The phrase “*matanya tampak lebih mendidih, pontang-panting, ngamuk, tunggang langgang colong playu, bumi gonjang-ganjing, megap-megap* and *ngepruk*” are considered as hyperbole words because these are words used exxageratedly by the authors to seek an effect from the readers.

The phrase "*matanya tampak lebih mendidih*" is an exxageration. It means Prabu Baladewa is angry, but it is imposible to be boil when he with anger. The phrase "*pontang-panting*" means gareng rush to report Prabu Baladewa to Prabu Krena. The phrase "*ngamuk*" means Gatutkaca furious when he saw the arrest of terrorist operations in television. The phrase "*tanggung langgang colong playu*" means the women run away because Bima get angry. The phrase "*bumi gonjang-ganjing*" means the world is disorder. The phrase "*megap-megap*" means the bank (BPR) overwhelmed to other banks caused the foreign market are allowed on to the traditional market. The phrase "*ngepruk*" means Petruk challenged Baladewa to hit his head. Balarama annoyed because Petruk blocking his way.

#### **d. Metaphor**

The word "*alias*" in the phrase "*si bos Kresna alias Prabu Madusudana*" and "*Gareng alias pancal pamor*" are considered as metaphor. For instance, the phrase "*si bos Kresna alias Prabu Madusudana*" means Kresna is similar with Prabu Madusudana or in other word it is his Prabu Madusudana' surname.

#### **e. Metonymy**

Also the word *anak-anak negeri*, *China-Suramadu-Belanda* and *Hercules* are considered as metonymy because these words refers to closely associated words Indonesia children, the name of country and airplane.



### Short Story 3

Appropriateness		
Type	Data	Prg/page
Learned word	Di lombok dia <i>frustasi</i> karena budaya gotong royong ternyata sudah mati juga seperti di pelosok-pelosok lain.	3/15
	Saweran orang-orang yang nonton dia di jalan-jalan, lima puluh persen dulu buat makan dan <i>operasional</i> .	5/15
	Mereka membawakan <i>fragmen</i> “Anakmu Bukanlah Anakmu”	8/16
Colloquial	Dengan kostum serbaputih itu, jalan-jalanlah dia <i>sledrang-sledreng</i> di Tunjungan.	1/14
	<i>Cangkruk</i> di depan Balai Pemuda pakai kostum Raden Buriswara.	2/14
	Pura-puranya <i>ongkos</i> sewa nang awake dhewe.	5/15
	Ketimbang kita <i>eker-ekeran</i> , petuahnya, toh kita sama-sama orang laper	7/16
	Petruk sambil <i>cengengesan</i> juga terus-menerus cuma bilang begitu.	9/17
Figurative Language		
Type	Data	Prg/page
Hyperbole	Wayang orang mati, bareng matinya ketoprak,	4/15

	<i>kejet-kejete</i> ludruk, dan lain-lain.	
	Bagong sambil <i>melotot-melotot</i> terus saja cuma bilang itu	9/17
	Gareng <i>berpikir keras</i>	13/18
<b>Metaphor</b>	Bahwa Ibu <i>adalah</i> pendekar kaumnya yang harum namanya	13/18
	Seorang ibu <i>adalah</i> orang yang merawat dan membesarkan..	14/19
<b>Simile</b>	-	-
<b>Personification</b>	Sekarang 99,99 persen karena harga bahan-bahan pokok seperti gula sudah <i>naik</i>	5/15
	Mari kita tanya pada <i>jambulku yang bergoyang</i> , apa iya, kita sendiri sudah merawat dan membesarkan tari Pendet?	16/19
<b>Metonymy</b>	-	-

In the short story 3, we can see that the short story used appropriateness that are learned and colloquial word; also figurative language that are hyperbole, metaphor and personification.

#### a. Learned Word

The word *frustasi* and *fragmen* are learned words for *kecewa* and *cuplikan*. Referring to the definition of learned word, those words are considered as learned word.

### **b. Colloquial Word**

The words *sledrang-sledreng*, *cangkruk*, *ongkos*, *eker-ekeran* and *cengengesan* is considered as colloquial words since they usually appear in speaking situation. Those words are colloquial words for *berjalan seenaknya*, *nongkrong*, *biaya*, *berselisih* and *tersenyum-senyum*.

### **c. Hyperbole**

The word *kejut-kejut*, *melotot-melotot* and *berpikir keras* are considered as hyperbole because it is attached to exxagerate. The phrase “*kejut-kejut*” means ludruk almost does not exist or extinct from Indonesian culture. The phrase “*melotot-melotot*” means Bagong said something by bulge. The phrase “*berpikir keras*” means Gareng thinking within keep in mind the song lyric.

### **d. Metaphor**

The word “*adalah*” in the statement “*Ibu adalah pendekar kaumnya yang harum namanya*” and “*Seorang ibu adalah orang yang merawat dan membesarkan*” are considered as metaphor. For instance, in the first statement, the word *Ibu* is compared with *orang yang merawat dan membesarkan*. It is also the same case as the second statement.

### **e. Personification**

Beside in the phrase “*gula sudah naik*” and “*jambulku yang bergoyang*” we can see that it is considered as personification. The word *naik* and *bergoyang* is used to express something that could be done by human being. For instance, in the phrase “*gula sudah naik*” it is illogical and clumsy if sugar can go up. Also in the

phrase “*jambulku yang bergoyang*”, it is illogical and impossible if front wave can swing like human. Sugar and front wave is not a person that can do human ability.

#### Short Story 4

Appropriateness		
Type	Data	Prg/page
Learned word	Omong punya omong, Togog ilang baru saja disuruh bosnya <i>mereparasi</i> kopianh ala raja, yaitu mahkota.	1/49
	Semar sangat paham, mengapa kakak <i>spiritual-</i> nya, Togog, tidak mau ikut-ikutan mendongkel kepemimpinan seorang tokoh.	10/51
Colloquial	..kepalanya <i>kinclong</i> tertutup mahkota	2/49
	<i>Pendar-pendar mak byar</i> kilaunya ke seluruh ruangan	2/49
	..seorang pemimpin turun tahta karena terlibat persekongkolan korupsi, <i>mbadog</i> uang kita	8/51
	Lihatlah di perang Baratayuda, hampir saja Jayajatra bikin Arjuna <i>modar</i>	11/52
	Eh, ketika Arjuna hampir <i>mampus</i> tiba-tiba Kresna menghalang-halangi matahari dengan senjatanya, Cakra.	12/52
	..tapi terus <i>bablas</i> ke leher Burisrawa	14/52

<b>Figurative Language</b>		
<b>Type</b>	<b>Data</b>	<b>Prg/page</b>
<b>Hyperbole</b>	Sebetulnya, Bilung yang asistennya Togog lebih bisa <i>munthuk cangkeme</i> menjelaskan perkara itu	5/50
	Bagaimana seorang pemimpin tidak <i>keceh getih</i> dan <i>gupak pulut</i> untuk mewujudkan cita-citanya	5/50
	..Semar malah <i>terkekeh-kekeh</i> .	8/51
<b>Metaphor</b>	Togog <i>alias</i> Tejomantri ini sudah nggak heran lagi dengan kelakuan para pemimpin di dunia hitam	3/50
<b>Simile</b>	-	-
<b>Personification</b>	Tapi, di pemancingan sore itu, diantara ikan-ikan yang <i>berlompat-lompatan</i> membentuk riak-riak kolam, Bagong lupa sesuatu.	3/49
	Panah melesat <i>membelah</i> rambut Kresna.	13/52
<b>Metonymy</b>	-	-

In the short story 4, we can see that it used appropriateness that are learned and colloquial word; also figurative language that are hyperbole, metaphor and personification.

**a. Learned Word**

The word *mereparasi* and *kakak spiritual* are considered as learned because they adapted from another language and usually used in formal situation. Those words are to substitute popular words *memperbaiki* and *kakak tertua*.

**b. Colloquial Word**

Whereas, the words *kinclong*, *pendar-pendar mak byar*, *mbadog*, *modar*, *mampus* and *bablas* are considered as colloquial words because these kinds of words usually appear in speaking situation. In writing, it is written as *bersinar*, *sangat berkilau*, *makan*, *meninggal* and *terus melaju*.

**c. Hyperbole**

The phrase *munthuk cangkeme*, *keceh getih dan gupak pulut* and *terkekeh-kekeh* are considered as hyperbole words because these are words used exxageratedly by the author to seek an effect from the reader.

For instance, the phrase “*munthuk cangkeme*” is clearly exxageratedly. In fact, it is imposible to explain something until foamy mouth. Therefore, the author’s exxagerate the fact too much. The phrase “*keceh getih dan gupak pulut*” are stated figuratively, it means how the leader struggled and sacrificed in order realizing his ideals. The phrase “*terkekeh-kekeh*” means Semar laughed loudly when he would tell something to his sons.

**d. Metaphor**

The word “*alias*” in the statement “*Togog alias Tejomantri*” are considered as metaphor. It means Tejomantri is similar with Togog or in other word it is his Tejomantri’ surname.

### e. Personification

Another figurative language is personification. Based on the phrase “*ikan-ikan yang berlompat-lompatan*” and “*Panah melesat membelah rambut Kresna*”, it is shown by using the word *berlompat-lompatan* and *membelah*. The words *berlompat-lompatan* and *membelah* is activities that usually done by human being. In this case, these word is given to emphasized the inanimate object that is *ikan* and *panah* which can do those activities as human ability.

### Short Story 5

Appropriateness		
Type	Data	Prg/page
Learned word	Kita akan sepi <i>job..</i>	2/61
	Mereka meminta calon-calon pejabat itu dites juga oleh para <i>psikolog</i> apakah punya bakat nglawak	4/62
	Duitnya dipakai untuk membayar <i>demonstran</i>	7/63
	Karena kita tidak punya kata <i>sportif</i>	8/63
Colloquial	Kalau kita nggak kuat beli makanan, <i>mbadog</i> opo?	2/61
	Istrinya, Dewi Bagnawati, di Pucang Sewu sudah <i>bete</i> terus	3/61
	Tambah <i>membik-membiklah</i> Petruk	3/61
	Tanpa <i>ba bi bu, ndak srantan</i> Bagong	11/64

	memecah celengan dimulai dari cangkeme Narada	
	Ada yang bekas tukang ukir yang kini kerjanya <i>thengak-thenguk</i>	23/67
	Ada bekas penambak udang yang sudah setahun ini <i>ndlongop</i> saja kerjanya	23/67
	Jutaan orang yang merangsek ke depan menemui pejabat itu bukan hendak mendamprat dan menyampaikan <i>unek-unek</i> .	27/68
<b>Figurative Language</b>		
<b>Type</b>	<b>Data</b>	<b>Prg/page</b>
<b>Hyperbole</b>	Masyarakat lebih <i>kepingkel-pingkel sampai keluar air matanya..</i>	1/60
	Petruk <i>mbanting</i> pintu	2/60
	Pasti mereka segera datang <i>tumplak turun</i> ke jalan	5/62
	Orang-orang yang kecewa itu tinggal mbayar siapa yang mau <i>bengak-bengok keleleran</i> di jalan sambil mengepal-ngepalkan tangan	7/63
	..pejabat itu bukan hendak <i>mendamprat</i>	27/68
<b>Metaphor</b>	-	-
<b>Simile</b>	-	-
<b>Personification</b>	<i>Pendapatan pelawak turun drastis</i> persis	1/60



	jalanan di Klakah nek Sampeyan dari Lumajang ke Probolinggo	
<b>Metonimy</b>	-	-

In the short story 5, we can see that it used appropriateness that are learned and colloquial word; and also figurative language that is hyperbole.

#### **a. Learned Word**

The word *job*, *psikolog*, *demonstran* and *sportif* are considered as learned because they adapted from another language and usually used in formal situation. Those words are to substitute popular words *pekerjaan*, *ahli psikologi*, *pelaku demonstrasi* and *jujur*.

#### **b. Colloquial Word**

Whereas, the words *mbadog*, *bete*, *membik-membiklah*, *babibu ndak srantan*, *thengak-thenguk*, *ndlongop* and *unek-unek* are considered as colloquial words because these kinds of words usually appear in speaking situation. For writing purpose, the words used are *makan*, *sedih*, *menahan tangis*, *tidak sabar lagi*, *santai berpangku tangan*, *melongo* and *curahan hati*. In this case, the author chose to give an impression as if talking directly to the readers.

#### **c. Hyperbole**

The phrase *kepingkel-pingkel sampai keluar air matanya*, *tumplak turun*, *keleleran* and *mendamprat* are considered as hyperbole. They persuade the readers there can be great effect and exxaggerately used that the fact are not like so.

The phrase “*kepingkel-pingkel sampai keluar air matanya*” means people laugh to see the officials cases. People entertained by watching the officials cases

because people consider them as a clown. The phrase “*tumplak turun*” means people gathered on the road in order hold a demonstration to officials. The phrase “*keleleran*” means people stands on the streets to deliver their aspirations. The phrase “*mendamprat*” means people berate the officials.

#### d. Personification

Another figurative language is personification. The phrase “*Pendapatan pelawak turun drastis persis jalanan di Klakah*” is considered as personification.

*Turun s* is activities that usually done by human being.

### Short Story 6

Appropriateness		
Type	Data	Prg/page
<b>Learned word</b>	-	-
<b>Colloquial</b>	Limbuk <i>ndak nggabres</i> pertanyaan mboknya	3/70
	Ah, tapi tidak mungkin Limbuk mau-maunya <i>nggagas</i> perkara-perkara yang <i>ngglambyar</i>	3/70
	<i>Ndahneyo</i> senengnya kalau di hari-hari kayak begini Ngoro Putri <i>nanggap</i> Mas Topan and Mas Lesus	4/71
	Limbuk malah <i>menjeb</i> sinis	6/71
	Nanti kalau kita semua yang pelupa ini sudah <i>ndak ngrewes</i> Century lagi, ya, angketnya dikandaskan	6/72

	Apa salahnya jatuh cinta pada <i>wong wedok moleg ginuk-ginuk</i>	8/72
	Pas Arjuna mau <i>ngambung</i> , eh, Limbuk dengan Yellowberry-nya Facebook-an entah dengan siapa	9/72
	Untuk ngusir pikiranku sing lagi <i>judeg</i> , aku penginnya burung perkutut..	12/73
	Bukankah mendengar bekisar dan burung perkutut itu bagus timbang nonton orang-orang partai <i>nggedebus</i> di televisi	12/73
	“Apa pak Lik Nurbuat juga <i>judeg</i> mikir bongso iki, pelariannya seneng perkutut”	14/74
	“..daripada tiap hari nonton orang <i>eyel-eyelan</i> perkoro Bank Century. Gak onok Lesus, ya, perkutut saja”	15/74
	Bilang pada Arjuna. <i>Ora ritek</i> , saya tidak mau ketemu dia lagi. Ora ritek..	18/74
<b>Figurative Language</b>		
<b>Type</b>	<b>Data</b>	<b>Prg/page</b>
<b>Hyperbole</b>	..dan tokoh-tokohnya Cuma <i>pating pecotot</i> itu	3/71
<b>Metaphor</b>	-	-
<b>Simile</b>	Suatu purnama mulailah mereka jalan-jalan berdua di pesisir Banyuwangi, yang lautnya	8/72

	kinclong-kinclong <i>bagai</i> kaca	
<b>Personification</b>	Burung Garuda yang menclok di kenanga mulai <i>ngomong</i>	15/74
<b>Metonymy</b>	Mungkin <i>perawan gembrot ini</i> sedang memikirkan hak angket DPR tentang Bank Century	3/70
	Tapi, <i>Facebook</i> itu menjauhkan yang jelas-jelas sudah dekat.. <i>bye..</i>	10/73
	<i>Garuda</i> justru ingin melamar menjadi salah seekor satwa pengisi taman	18/74

In the short story 6, we can see that it used appropriateness that is colloquial word; also figurative language that are hyperbole, simile, personification and metonymy.

#### a. Colloquial Word

The words *ndak nggabres, nggagas, ngglambyar, nanggap, menjeb, ndak ngrewes, wong wedok moleg ginuk-ginuk, ngambung, nggedebus, judeg, eyel-eyelan* and *ora ritek* are considered as colloquial words because they are usually found in speaking area. In writing, people tend to use words *tidak menggubris, memikirkan, tidak jelas, mementaskan, mencibir, tidak membicarakan, perempuan molek gemuk segar, mencium, bicara panjang lebar, kesal, berselisih pendapat* and *tak sudi*.

**b. Hyperbole**

The statement *pating pecotot* are considered as hyperbole. They persuade the readers there can be great effect and exxaggerately used that the fact are not like so. The phrase “*pating pecotot*” means Limbuk are reluctant to think of officials who talk full of shit.

**c. Simile**

Beside, in the phrase “*lautnya kinclong-kinclong bagai kaca*” using the word ‘*bagai*’. These word is refers to the simile. It is a figure in which a similarity between two objects directly expressed The phrase *lautnya kinclong-kinclong* is compared with *kaca*.

**d. Personification**

In the statement “*burung Garuda yang menclok di kenanga mulai ngomong*”, we can see personification. It is shown by using the word *ngomong* which activities are usually done by human being. It is illogical and clumsy if bird can speak as human ability.

**e. Metonymy**

The short story also use metonymy. The word *perawan gembrot ini, Facebook* and *Garuda* are considered as metonymy. These words refers to closely assosiated words Limbuk, social network and bird.

### Short Story 7

Appropriateness		
Type	Data	Prg/page
Learned word	..itulah yang diusulkan jadi dana <i>aspirasi</i> anggota DPR..	1/100
	Ini sangat <i>urgen</i>	2/100
	Itulah jumlah lubang pada setiap insan, <i>babahan hawa sanga</i> , yang harus kita kendalikan saat <i>meditasi</i>	25/107
Colloquial	Angka 32 itu keramat, wingit, karena <i>diutak-atik</i> dengan cara apapun teta p mempunyai makna	1/100
	Yang masih <i>dikuyo-kuyo</i> , kan, SD yang lain, Susno Duaji	8/102
	”Sudah dua kali dia <i>mblenjani</i> janji akan datang menengok saya”	14/104
	Sekarang Indra menyamar sebagai murid sekolah dasar yang sedang <i>kesengsem</i> video porno di telepon genggamnya	21/107
Figurative Language		
Type	Data	Prg/page
Hyperbole	Sampai-sampai ponokawan Togog dan Bilung <i>kedungsang-dungsang</i> datang ke Amerta	2/100

	Ingat <i>kan</i> ? Waktu itu Pak Presiden minta agar Bibit-Chandra dibebaskan dari kasus dugaan <i>pemerasan</i> terhadap Anggodo	11/103
	Napas Limbuk masih <i>tersengal-sengal</i> karena tangis, dan <i>kembang kempis</i> karena berlarian jauh dari kantornya di Astina.	14/104
	Dananjaya prihatin, berita-berita <i>penyergapan</i> teroris sudah tak mampu lagi mengalihkan perhatian masyarakat	20/106
<b>Metaphor</b>	Raden Mintaraga <i>alias</i> Arjuna, menurut Togog, tidak prihatin lantaran merasa kalah pamor pada Ariel	10/103
<b>Simile</b>	-	-
<b>Personification</b>	-	-
	Sekarang mereka malah berkunjung ke <i>Amerta</i> , tempat para Pandawa	2/100
	Terus soal <i>Century</i> saya juga sudah lupa, apa itu.	8/102
<b>Metonimy</b>	Maka, <i>pemimpin KPK</i> itu bisa kembali aktif jadi komandan kesatuan tempur pada korupsi	11/103
	..pas pemimpin negara-negara lain mengutuk <i>Israel</i> , saya nahaan supaya tidak mengutuk Israel.	15/104

	Batara Guru penguasa kahyangan tersebut segera memerintahkan Batara Indra turun ke <i>Mayapada</i> , menemui Arjuna	21/106
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In the short story 7, we can see that *Lupa Endonesa* book used appropriateness that are learned and colloquial word; and also figurative language that are hyperbole, metaphor and metonymy.

#### a. Learned Word

The word *aspirasi*, *urgen* and *meditasi* more used on formal situation. Those words are considered as learned because they adapted from another language. Those words are to substitute popular words *harapan*, *mendesak* and *memusatkan pikiran*.

#### b. Colloquial Word

While, the words *diutak-atik*, *dikuyo-kuyo*, *mblenjani* and *kesengsem* are regarded as colloquial words since they usually found in speaking area. For writing purpose, the words used are *diakali*, *dibanggakan*, *tidak menepati* and *senang*.

#### c. Hyperbole

The phrase *kedungsang-dungsang*, *pemerasan*, *tersengal-sengal*, *kembang kempis* and *penyergapan* are considered as hyperbole because these are words used exxageratedly by the authors to seek an effect from the readers.

The phrase “*kedungsang-dungsang*” means Togog and Bilung walked hurriedly to deliver a message to Amerta. Te phrase “*pemerasan*” means the



president asked that Bibit-chandra freed from the suspected cases of ask forcefully against Anggodo. The phrase “*tersengal-sengal*” means Limbuk is breathless because of weeping. The phrase “*kembang kempis*” means Limbuk is hard to breathe because of running around. The phrase “*penyergapan*” means Dananjaya concerned about the news of the terrorists arrest who can not distract the public.

#### d. Metaphor

The word “*alias*” in the statement “*Raden Mintaraga alias Arjuna*” are considered as metaphor. It means Raden Mintaraga is similar with Arjuna or in other word it is his Arjuna’ surname.

#### e. Metonymy

Also the word *Amerta*, *Century*, *pemimpin KPK*, *Israel* and *Mayapada* are considered as metonymy because these words refers to closely associated words Pandawa country, bank, Bibit-Chandra, state and heaven.

### Short Story 8

Appropriateness		
Type	Data	Prg/page
Learned word	Isinya sangat <i>bervariasi</i>	12/214
	Para pemilik <i>saham</i> Ponokawan Cargo itu semula sangat yakin bahwa surat tertuju buat Dewi Banuwati, Ibu Negara Astina.	14/214
Colloquial	Diantaranya, dengan penampakan <i>semlohay</i>	5/211
	Mungkin karena mereka melas melihat paras	7/211

	siswa <i>melongo, ndlahom,..</i>	
	Satu sama lain <i>thingak-thinguk</i> saling bertanya siapa yang punya ide membawa-bawa kitab yang ada Phanes-Phanes-nya itu	10/213
	Akhirnya ... Bu Guru <i>ngacung</i> dan <i>cekikikan</i>	11/213
	Setelah seluruh isi surat <i>komplet</i> tertulis di papan, Limbuk disuruh menyalinnya ke dalam kertas surat.	13/214
<b>Figurative Language</b>		
<b>Type</b>	<b>Data</b>	<b>Prg/page</b>
<b>Hyperbole</b>	Nah, pada siang bolong itu mereka juga tak kalah gaduh mau main <i>gerebek</i>	1/210
	Keruan saja yang dibentak langsung <i>ciut</i>	3/210
	Perempuan ayu itu langsung <i>mengerut..</i>	3/210
	Lumrahnya, sehari-hari dia <i>memberantas</i> buta huruf dengan kebaya	4/210
	Api itu diharapkannya akan turut <i>mengobarkan</i> inspirasi para murid untuk dituangkan dalam surat ke Bu Besar.	6/211
<b>Metaphor</b>	-	-
<b>Simile</b>	Perempuan ayu itu langsung <i>mengerut sampai seperti kerupuk kecelup kuah</i>	3/210
	..mengapa ada maling <i>ala</i> Robinhood yang	12/214

	belum lama ini ditangkap	
<b>Personification</b>	Angin diantara pepohonan berhenti <i>bertiup</i>	10/213
<b>Metonymy</b>	Apa saya nggak boleh ikutan nulis surat buat <i>Ibu Negara</i> , to?	11/213

In the short story 8, we can see that it used appropriateness that are learned and colloquial word; also figurative language that are hyperbole, simile, personification and metonymy.

#### a. Learned Word

The words *bervariasi* and *saham* are learned words to substitute popular words *bermacam-macam* and *tanam modal*.

#### b. Colloquial Word

While, the words *semlohay*, *melongo-ndlahom*, *thingak-thinguk*, *ngacung*, *cekikikan* and *komplet* are regarded as colloquial words because they have a type of speaking-words. In writing, people tend to use words *seksi*, *termenung*, *menoleh ke sekitarnya*, *mengangkat tangan*, *tertawa kecil* and *lengkap*.

#### c. Hyperbole

The word *gerebek*, *ciut*, *memberantas* and *mengobarkan* are considered as hyperbole words because these are words used exaggeratedly by the authors to seek an effect from the readers.

The phrase “*gerebek*” means Punokawan will rummage the illiteracy school. The phrase “*ciut*” means the women become afraid because of scolded by Punokawan. The phrase “*memberantas*” means the women struggle to eradicate

illiteracy every day. The phrase “*mengobarkan*” means Mrs. Susi trying to evoke the students spirit by write a letter to the Indonesian first lady.

**d. Simile**

Beside, in statement “*Perempuan ayu itu langsung mengerut sampai seperti kerupuk kecelup kuah*” and “*mengapa ada maling ala Robinhood*” using the word “*seperti*” and “*ala*”. These word is refers to the simile. For instance, in phrase *perempuan ayu* is compared with *kerupuk kecelup kuah*. Actually, there is no connection between *perempuan ayu* and *kerupuk kecelup kuah*. *Kerupuk kecelup kuah* means chips which puckering because it dip in water. She compares her guts which puckering like chip in water.

**e. Personification**

Another figurative language is personification. Based on the statement “*Angin diantara pepohonan berhenti bertiup*”, it is shown by using the word *bertiup*. *Bertiup* is activites that usually done by human being. In this case, these word is given to emphasized the inanimate object that is *angin* which can do those activities as human ability.

**f. Metonymy**

The short story also use metonymy. The word *Ibu Negara* is considered as metonymy. These words refers to closely associated words Mrs. Ani Yudhoyono or Indonesia first lady.

## **4.2. Discussion**

Some of words used in short stories in *Lupa Endonesa* book usually are different from any other short stories in any other books. They are influenced by the authors and situations and the intended readers and topic or subjects are being discussed. In this study, the researcher found of all the types of word in accordance with appropriateness and also some of kinds of figurative language exist in these eight short stories in *Lupa Endonesa* book. Considering the research finding, some conclusions can be made.

### **4.2.1. Types of Appropriateness and Figurative Language**

Related with appropriateness of choice of words, the researcher uses learned and colloquial meaning to express his view or attitude toward certain cases, situation or condition. Therefore, the colloquial words are dominant in short stories in *Lupa Endonesa* book. The dominant usage of colloquial words in short stories in *Lupa Endonesa* book is apparently intended to make the message to the readers fruitful. If the readers can understand it, their writing has a chance to be successful.

The usage of colloquial words are to arouse the readers's emotion and feeling. Hence, they are potential to achieve the effect of the authors wants. Futhermore, the use of colloquial avoid monotonous and boring in their writing.

#### 4.2.2. The Meaning of Each Types

Secondly, the authors uses words as figurative language in short stories in *Lupa Endonesa* book to increase the readers's interest on the short stories. The uses of figurative language are aimed to create certain sense of meaning and also to make an idea clear and forceful through comparison. Futhermore, from the analysis, it was found out that most of the short stories used a hyperbole. Thus, it can be concluded that hyperbole is often assoiated with the language of writing. It evokes more belief that a milder statement.

These eight short stories, after analyzing them, discuss about different topics or subject. Those different topics create different choice of words on intended the meaning to the readers. Although, there are possibilities that many people in highly intellectual degree can understand well the topics. However, as researcher stated above, there is specially intended readers to which the researcher give and share their opinions.

Based on the findings, it can be concluded that the readers are able to reconstruct the message of short stories in *Lupa Endonesa* book through the use of dictions. Moreover, based on findings, as compared with the researcher's analysis on the diction used in short stories in *Lupa Endonesa* book in order to reconsrtruct its meanings. Allah SWT commanded his servant to be awared and selected in choosing the word contained in the Qur'an.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا  
وَأَكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

*To those weak of understanding Make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice (QS. An-Nisa: 5)*

Thus, it is undoubtedly true that dictions are created in such an effective way in order to transmit the messages of the authors themselves to its readers. Through diction, the readers can understand the message of the authors easily.