

**FIGURATIVE LANGUAGES USED IN “TENGGEAMNYA KAPAL  
VAN DER WIJCK” NOVEL BY HAMKA**

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ABSTRACT

This research discusses the figurative language found in a novel entitled *Tenggelamnya Kapal Van Der Wijck* by Hamka. The objective of this research is to analyze figurative language in the novel. The theory of Figurative Language by Perrine and Semantic theory by Leech are used in this research. The data sources of this research is a novel entitled *Tenggelamnya Kapal Van Der Wijck* by Hamka. In this research, the writer applies Simak Bebas Libat Cakap (SBLC) and analytical referential identity method proposed by Sudaryanto. The result of this research shows there are 33 Simile, 9 Methapor, 15 Personification, 6 Apostrophe, 14 Metonymy, 7 Symbol, 6 Allegory, 2 Paradox, 5 Hyperbole, 6 Litotes, 4 Irony and 8 Allusion

ABSTRAK

Penelitian ini membahas bahasa kiasan yang terdapat dalam novel berjudul *Tenggelamnya Kapal Van Der Wijck* karya Hamka. Tujuan penelitian ini adalah menganalisis bahasa kiasan dalam novel tersebut. Teori Bahasa Kiasan Perrine dan teori Semantik Leech digunakan dalam penelitian ini. Sumber data penelitian ini adalah novel berjudul *Tenggelamnya Kapal Van Der Wijck* karya Hamka. Dalam penelitian ini, penulis menerapkan Simak Free Libat Cakap (SBLC) dan metode identitas referensial analitis yang dikemukakan oleh Sudaryanto. Hasil penelitian ini menunjukkan terdapat 33 Simile, 9 Metafora, 15 Personifikasi, 6 Apostrophe, 14 Metonimi, 7 Simbol, 6 Alegori, 2 Paradoks, 5 Hiperbola, 6 Litotes, 4 Ironi, dan 8 Alusi.

## A. INTRODUCTION

In simple term, language is a tool to convey or transfer messages from the speaker to the hearer. It is a tool to convey the feelings, thoughts and ideas that are productive, dynamic and diverse. Figurative language is another term of figurative meaning on the application. According to Keraf (2002:113), the characteristic of a person can be illustrated by the using of figurative language by the person itself. Then, figurative language indicates about the expertise of a writer or speaker to express themselves through a series of words. Comsky (2006:90) suggested figurative language is art of fact illustrated by use term 'poetical' to refers for imagination of human. So, it can be concluded that figurative language is the using of words which express characteristic of writer that has artistic values for imagination of human.

The researcher analyzed the figurative language on "*Tenggelamnya Kapal Van Der Wijck*" novel. This novel was written by Haji Abdul Malik Karim Amrullah or Buya Hamka. This novel tells about the conflict of culture in Minangkabau that separate the love of a young couple. Based on the preliminary research, the researcher found the novel show some figurative languages, idioms, speech acts, politeness and also the relation between semantics and society. This research focused on the figurative language on "*Tenggelamnya Kapal Van Der Wijck*" novel.

This research used semantic approach.. Semantic is the study about meaning.. Leech (1981:8) suggested that semantics focus on the meaning of utterance. The meaning influenced by 'knowledge of language' of a person. On the other word, meaning of every hearer is different, based on their language competent each other. Then, figurative language is a set of literary devices that authors use to bring the reader to visualize the different meaning from the actual literal meaning of the words. Perrine (1983:28) divided the figurative language into twelve types, as follows:

- a. **Simile.** Simile is a comparison figurative language by using words 'like', 'as', 'than', 'similar to' or 'seems'.
- b. **Metaphor.** Metaphor same like simile, but metaphor get rid of the comparison words.
- c. **Personification.** Personification consist in giving the attributes of human being to animal or object.
- d. **Apostrophe.** Apostrophe consists in addressing someone absent or dead or something nonhuman as person or thing were present and alive.
- e. **Metonymy.** Metonymy is a figurative language that use closely related to the thing actually meant.
- f. **Symbol.** Symbol is define something that means more than what it is (Perrine.1983:37).
- g. **Allegory.** Allegory is a narrative that has second meaning beneath surface.
- h. **Paradox.** Paradox is an apparent contradiction that is nevertheless somehow true.
- i. **Hyperbole.** Hyperbole as overstatement that means to say something more than fact.
- j. **Litotes.** Litotes is the contradiction of hyperbole or litotes is how the speaker's description understatement than their mean.
- k. **Irony.** Irony is the way when the speaker bote impolite while seeming to be polite.
- l. **Allusion.** Allusion is a means of reinforcing the emotion or the ideas of one's own work with the emotion on or ideas of another work or occasion.

## B. METHOD

This research is categorized as descriptive qualitative research. As Miles (2014: 9) stated descriptive qualitative is the method in research which is collect, analyze, present the data by describing and explaining the result by words form. This research applied research methodology by Sudaryanto. In collecting the data, the researcher used *Metode Simak* (Observational Method).

*Metode Simak* is the method which the object of the research will be listen or read by the researcher. According to Sudaryanto (1993:133), observational method is the method that not involve the researcher on the data. This method supported by applying *teknik Simak Bebas Libat Cakap (SBLC)* or Non-Participant Observational technique and *teknik catat* (note taking technique). *Simak Bebas Libat Cakap adalah teknik dimana si peneliti tidak terlibat langsung dalam dialog, konversasi, atau imbal wicara* (Sudaryanto, 1993:134).

After collecting the data, The researcher analyzed the data by using *Metode Padan Referen* (Referential Identity Method). *Metode Padan Referen* is the method that identify the data based on the research refers to. The technique of this step is *teknik Pilah Unsur Penentu (PUP)*. *Pilah Unsur Penentu* is the technique that apply the theory which use by the researcher in the data.ing the Then, the researcher presented the result of analysis by using Non-formal Method. According to Sudaryanto (1993:145), there are two types of presenting the result of analysis, that are Formal Method and Non-formal Method. Formal Method is presenting the result of the analysis by using symbol , sign or pattern while In-formal Method is conducted by explaining and describing the result of analysis in form of words.

## C. FINDING AND DISCUSSION

In the section of finding and discussion, the researcher focus on the type and meaning of figurative languages found in *Tenggelamnya Kapal Van Der Wijck* novel of by Hamka. After the authors obtained related data, the authors determine the type and explain the meaning of figurative language based on the theory of figurative language by Perrine (1983). Here are some types of figurative languages found in the novel.

### 1. Simile

*maka matamu yang sebagai bintang Timur itu senantiasa menghilangkan susun kataku.*

The context is when Zainuddin meet Hayati, but Zainuddin can not to talk anything. The above statement has a figurative language

element that is simile. The simile contained in this statement is a comparison between the word "*matamu*" and the phrase "*bintang Timur*" using the comparison word "*sebagai*". The character found in the phrase "*bintang Timur*" is a beautiful and radiant scene from the eastern horizon. The phrase "*Bintang Timur*" is refer to the sun. The word "*timur*" means that the sun rises from the east. The sun in the morning will give an energy for the human. Can we imagine, when we woke up in the morning, then looks to the sun, we get the spirit to start the day. According to the beliefs of the people on Eastern like Egypt, this star can be a guiding direction when traveling in the desert. Can we imagine, a journey in the desert is quite difficult because of the vast desert. By the help of the "*bintang timur*", the trip is a bit easier. Therefore, it can be concluded that the meaning of the phrase "*matamu yang sebagai bintang Timur*" is the eyes of the character is very beautiful comparable to the "*bintang timur*", which is beautiful and radiant and gives a sense of comfort to the see. So, this statement suggested that the eye of Hayati is so beautiful and give an energy to Zainuddin that make him can not talk because he feels so happy.

### 2. Metaphor

*"Terima kasih tuan, atas budi yang baik itu," ujar Hayati sambil senyum, senyum bulan hilang, entah jadi entah tidak.* (14)

The above parables are classified to the use of a figurative language type metaphor. Metaphor is a figurative language that describes two different things in one statement. Basically, metaphor is the same as simile, but metaphor does not use the word comparison as simile. In the above statement, the authors compare between the word "*senyum*" and the phrase "*bulan hilang*". The point is that the word "*senyum*" has the character possessed by the "*bulan hilang*". The phrase "*bulan hilang*" is another term of the full moon. As we know, the "*bulan hilang*" is a beautiful sight to enjoy and

give the tranquility of the soul and enlighten life at night. Thus, it can be concluded that the phrase "*bulan hilang*" explains how wonderful the word "*senyum*" is. In other words, the "*senyum*" possessed by the characters in the novel is very beautiful, as is the case with "*bulan hilang*".

### 3. Personification

*sungai Batang Gadis laksana bernyanyi dengan airnya yang terus mengalir.* (16)

The above statement is categorized into the use of figurative language type personification, because this statement puts the human character on nonhuman. The phrase in question is "*sungai Batang Gadis laksana bernyanyi*". We know this phrase is non logical because "*sungai*" can not "*bernyanyi*" like a human do. If we mean literally, "*bernyanyi*" is saying the words or lyrics of a song with rhythm. When a person sings, the expected person who hears will be comforted and gain peace of mind. So if it is linked to the river, then the meaning of "*bernyanyi*" is the sound produced by the river *Batang Gadis* sounds like a song. But actually, the river does not sing like a human. So it can be concluded that the intention of the above statement is the sound of the river *Batang Gadis* sounds like a song that can entertain or calm the feelings of people who hear it.

### 4. Apostrophe

*"Ya Ilahi, berilah perlindungan kepada hamba-Mu! Perasaan apakah namanya ini, ya Tuhanku, tunjukkan ya Tuhan, dan nyatalah sudah kelemahan diriku! Apalah pertolongan yang akan dapat kuberikan. Dia meminta budi kepadaku, aku hanya Tuhan takdirkan menjadi perempuan, jenis yang lemah. Tidak ada kepandaianku, hanyalah menangis! Tuhanku, benar ..... sebenar-benarnya hamba-Mu ini kasihan kepada makhluk yang malang itu, dan oh Tuhanku! Hamba sayang akan dia, hamba ..... cinta dia! Jika cinta itu satu dosa, ampunilah dan maafkanlah! Hamba akan turut perintah-Mu, hamba tak akan melanggar larangan, tak akan menghentikan suruhan. Akan hamba simpan, biarlah orang lain tak tahu, tetapi izinkan hamba ya Tuhan."*

Figurative language in the above statement is an apostrophe type figurative language. Apostrophe is a figurative language that places the worship of something absent. The phrase that indicates the use of apostrophe is "*Ya Ilahi*". As contained in the above statement, the author presents a complaint of a people to his Lord. Recognition in the above statement is a complaint *Hayati* character who feel doubts about her feelings towards the character *Zainuddin*. *Hayati* character denounces it to her Lord hoping for guidance.

### 5. Metonymy

*Kalau tidak, maka terpatrilah persaudaraan yang ke - kal sampai tua menjunjung uban,*

The use of figurative language contained in the above statement is the use of figurative language type metonymy, which conveys the intention of using things that have a close relationship with the thing itself. The phrase that identifies the existence of metonymy is "*sampai tua menjunjung uban*". If taken literally, the phrase "*menjunjung uban*" means a person who upholds gray hair on his head, but the real thing in question is another meaning. As we know that "*uban*" is a white hair that is generally owned by people who are elderly. If a person's hair is almost entirely gray, then it can be said that the person is old. The phrase "*menjunjung uban*" used to present the true intent because this phrase has a close relationship with the thing in question. So it can be concluded that the above statement means the characters in the story will continue to be friendly until they are old.

### 6. Symbol

*Mana diantara kita yang dahulu menutup mata, itulah yang memberikan waris kepada yang tinggal.*

The above statement is categorized into the use of figurative language type symbol. Symbol is a figurative language that serves to represent other things meant by the author or speaker. In the above statement, the phrase "*menutup mata*" serves as a symbol to



represent the other thing actually intended. If we mean literally, the phrase "*menutup mata*" means when someone closes his eyes. But actually this phrase has a meaning that is more than just a close eye. When associated with the phrase afterwards, the meaning of the phrase "*menutup mata*" is to close your eyes forever or to die. So it can be concluded that the above statement type figurative language, because it uses the depiction to represent the characteristics of the real thing. The phrase that indicates the use of allegory is "*seorang musafir di tengah gurun*". The meaning of this phrase is not a traveler who is in the Minangkabau sphere and water decisions, but the author uses this phrase to take the description he needs. Can we imagine, when there is a traveler who is in the middle of the desert, he is alone and can not see the direction and purpose. But he should not despair, if he surrenders, then he will die of thirst in the desert. The depiction is what the author wants to convey to the fate of the character Zainuddin on the story. Zainuddin is a person who does not know the purpose while in Minangkabau, he has no friends and he should not give up. So it can be concluded that what is meant by the above statement is the depiction of the fate of Zainuddin character through the phrase "*seorang musafir di tengah gurun*".

## 8. Paradox

### *Penyakit, tetapi nikmat; nikmat tetapi penyakit.*

The above statement is categorized into the use of the figurative language of the paradox type, which shows two contradictory things in a single phrase. Based on the above statement, the intended word is "*penyakit*" and "*nikmat*". As we know, these two things are clearly different, "*penyakit*" is a condition that is not wanted by anyone. When a person has an illness, the person must fight the disease to be healthy again. The phrase "*nikmat*" is clearly inversely proportional to the phrase "*penyakit*", because "*nikmat*" is when one feels pleasure. This situation is very desired by everyone. So it can be explained that these two phrases are the opposite of "*penyakit*" and "*nikmat*". But between these two phrases

means when someone said anyone among them who died earlier, then the other is the heir for the deceased.

## 7. Allegory

### *Tak obahnya dengan seorang musafir di tengah gurun yang luas keputusan air;*

The above statements are grouped into the use of allegory nothing is wrong, both are true. Based on the story of the novel, this situation occurs when a man and woman fall in love. So the feelings of both feel something uncertain because they can not explain what they feel exactly.

## 9. Hyperbole

### *"Oh engkau, mengapa engkau sampai hati membunuh Zainuddin dan membunuh kemenakan engkau sendiri?"*

This suggestion said by Hayati to her "mamak". When her "mamak" tells that he just forced Zainuddin to go to Padang Panjang and can not meet with Hayati anymore. Figurative language contained in the above statement is hyperbole, because there are phrases that exaggerate a thing. The phrase that denotes a hyperbole is "*membunuh Zainuddin dan membunuh kemenakan engkau sendiri*". If this phrase is taken literally, then what we have in mind is when someone kills his nephew and his nephew lover. But that's not really what happened to the story in the novel. The story of the novel is when an uncle does not give permission to his nephew to establish a relationship with the person she wants. His nephew felt very miserable if she had to be separated with her lover. Suffering is what she calls murder. She exaggerates that her uncle has killed her and her lover, but her uncle actually did not kill her. This statement represent about someone can not live without love.

## 10. Litotes

### *Sebatang kara di dunia!*

This sentence stated by Zainuddin when he got a letter from Mengkasar that mention about his step mother was died. He feels no one in the world anymore, because

his mother and his father passed away. He lives with her step mother but she just passed away too. The use of figurative language in the above statement is grouped into the use of figurative language types of litotes, which exaggerating something in a negative context. The phrase that indicates the use of litotes is "*sebatang kara di dunia*". As we know that life alone is not the life desired by everyone, because humans are created as social creatures that are human beings who live side by side and need each other. So no human can live alone as mentioned in the above statement. This would be considered excessive because it is impossible for a person to live alone in this world. When a person is living in affluence, he still needs others to interact. So it can be concluded that the above phrase is considered exaggerated even to no sense. Then it means that Zainuddin feels lonely but it does not mean that there is no one in the world.

## 11. Irony

**"Pakaian apa yang kau pakai ini, Hayati? Apakah kau hendak sebagai 'lepat' dibungkus?"**

This statement said by Khadijah, Khadijah is Hayati friend who lived in a city and she is a modern one. She ask Hayati to go to the race track in Padang Panjang, but she sees Hayati wear a badcostum. The phrase in the form of the question in the above statement is not really a question, but a satire. The use of satire in a literary work is called the use of an irony type figurative language. The phrase in question is "*Pakaian apa yang kau pakai ini, Hayati?*". This phrase is not a question for Hayati, but an satine. According to the story read before, what is meant by speakers is when the Hayati character wear clothing that is not in accordance with the concept of the event they will attend. It was told that the Hayati character wearing "*baju kurung*" (typical of Minangkabau women's clothes) to wear to the racetrack. Then "*apakah kau hendak sebagai lepat dibungkus?*" refers to the cloth of

Hayati. Can we imagine "*Lepat yang dibungkus*" is a thing that cover totally. If we relate to Hayati, it means she wear a 'bad' costum and cover her body totally. This cloth is contrast whit the costum of Khadijah a modern one. She suggest Hayati to change her cloth, but she uses a satire statement. So the purpose of the question of the speaker is to insinuate the Hayati character to change her clothes.

## 12. Allusion

*Tetapi filsafat kedua belah pihak dalam perkara cinta, amat berbeda, laksana perbedaan siang dengan malam, tegasnya perbedaan Adam dengan Hawa.*

The phrase "*Adam dengan Hawa*" is an indicator of allusion because "*Adam dengan Hawa*" have historical and cultural value in the life of Minangkabau society. One of Minangkabau philosophy says "*Adat basandi syara', syara' basandi Kitabullah*". The meaning of this philosophy is custom in Minangkabau adapted to the rules of *syara'* (religion) and the rules of *syara'* must be adapted to *Kitabullah* (*Kitab* of Allah) that is Alquran. As we know that the Qur'an is a holy book believed by Muslims. In Islamic history, the Prophet Adam and Hawa his wife were the first humans created in heaven, then they were moved to earth for wrongdoing in heaven. When they are punished, the two are very far apart. If related to another phrase in the above statement, the phrase "*Adam dengan Hawa*" is used to emphasize the difference, like the difference between men and women and distance between them. Based on the history, they are separated for a long distance and it is impossible to meet again. If there is a miracle, the will be together.

## D. CONCLUSION

Based on the finding of the research, it can be concluded that the most types of figurative language on this novel is simile, that is compare two different things by using comparison word. Beside of simile type, the

research also found eleven types else based on the theory of figurative language by Perrine (1983). The use of figurative language in a literary work is to get an art effect to making the literary work more interested. The power of

“Tenggelamnya Kapal Van Der Wijck” novel is the use of several figurative language. The using of figurative language helps the reader to visualize what the author’s mean by work

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