

**THE USE AND MEANING OF METAPHOR IN ABU NAWAS'S
HOMOEROTIC POEMS**

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirements for Gaining
the Bachelor Degree in English Literature



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2019

A FINAL PROJECT STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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Nomor : B-756/Un.02/DA/PP.00.9/08/2019

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Kami menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqasyah untuk memenuhi salah satu syarat memperoleh gelar Sarjana Sastra Inggris. Atas perhatiannya, kami ucapkan terima kasih.

Wassalamualaikum Wr. Wb.

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THE USE AND MEANING OF METAPHOR IN ABU NAWAS'S HOMOEROTIC POEMS

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ABSTRACT

Homoerotic poems which are written by Abu Nawas, generally express about homo sexual, love interaction, and controversial discussion. This research aims to analyze the types and meanings of metaphor in homoerotic poems of Abu Nawas. There are six poems to be analyzed based on the problem and controversial discussion in the poem, the six poems are *“In the bath-house”*, *“A boy is worth more than a girl”*, *“Wine of paradise”*, *“Don’t cry for Layla”*, *“I die of love for him”*, and *“Odesire”*. The poems have several meaning and contain a hidden message. The message does not expressed directly by the poet. Therefore, purpose of the research is to identify metaphors in the poems, their types and meaning. This research uses qualitative method. Then, the researcher uses descriptive approach and identify method for the process of analysis. The researcher uses semantic theory of Ullmann adapted by Sumarsono focuses on the type and meaning of metaphor in analyzing. The result of analysis this research, the researcher finds 16 cases of metaphor in the poems. These cases are categorized, 6 cases of anthropomorphic metaphor, 4 cases of from concrete to abstract metaphor and 6 cases of not categorized as metaphors of Ullmann theory. The result of the research shows that in the Homoerotic Poems of Abu Nawas is dominated by the anthropomorphic metaphor type. Therefore, the metaphors in homoerotic poems of Abu Nawas generally show a sexual, love interaction and dandy of man which is more worth than a girl. Those show that love is not only for a woman but all pleasant things can be loved.

Keywords: *poem, metaphor, type, meaning, Abu Nawas*

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PENGGUNAAN DAN MAKNA METAFORA DALAM PUISI-PUISI HOMOEROTIC ABU NAWAS

By: Khaerul Yahya

INTISARI

Puisi-puisi homoerotic yang ditulis oleh Abu Nawas pada umumnya mengekspresikan tentang homo seksual, interaksi cinta, dan kontroversial. Penelitian ini bertujuan untuk menganalisa tipe-tipe dan makna-makna metafora dalam puisi-puisi homoerotic Abu Nawas. Ada enam puisi yang akan dianalisa berdasarkan masalah dan isi kontroversial dalam puisi, enam puisi tersebut yaitu *—In the bath-house*, *“A boy is worth more than a girl”*, *“Wine of paradise”*, *“Don’t cry for Layla”*, *“I die of love for him”*, and *Odesire*. Puisi-puisi memiliki beberapa makna dan mengandung pesan tersembunyi. Pesan itu tidak diungkapkan secara langsung oleh penyair. Oleh karena itu, tujuan dari penelitian ini adalah untuk mengidentifikasi metafora dalam puisi-puisi tersebut, jenis dan maknanya. Penelitian ini menggunakan metode kualitatif. Kemudian, peneliti menggunakan pendekatan deskriptif dan metode padan untuk proses analisis. Peneliti menggunakan teori semantik Ullmann yang diadaptasi oleh Sumarsono berfokus pada jenis dan makna metafora dalam menganalisis. Hasil analisis penelitian ini, peneliti menemukan 16 kasus metafora dalam puisi-puisi tersebut. Kasus-kasus ini dikategorikan, 6 kasus metafora antropomorfik, 4 kasus dari metafora konkret ke abstrak dan 6 kasus tidak dikategorikan sebagai metafora teori Ullmann. Hasil penelitian menunjukkan bahwa dalam Puisi Homoerotik Abu Nawas didominasi oleh tipe metafora antropomorfik. Oleh karena itu, metafora dalam puisi homoerotik Abu Nawas umumnya menunjukkan interaksi seksual, cinta, dan pesolek laki-laki yang lebih berharga daripada perempuan. Mereka menunjukkan bahwa cinta bukan hanya untuk seorang wanita tetapi semua hal yang menyenangkan dapat dicintai.

Kata kunci: *puisi, metafora, jenis, makna, Abu Nawas*

MOTTO

“Who we love in this world, they will later accompany us in the hereafter. There are no seconds passed without *salawat*”



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DEDICATION

I dedicate this graduating paper to:

My beloved Parents, Dasrah and Mariyah

My younger brother, Ahmad Rifai, Ammar Zakky,

Muhammah Faiz

My beloved soul mate Anis Bahirah Ulfa Makhfudloh

All my comrade in English Literature especially chapter 2015



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ACKNOWLEDGEMENTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Assalamu'alaikum. wr. wb

Alhamdulillah robbil Aalamiin, thanksgiving is always said to Allah *Rabb* of the universe who has been giving me blessing, gracing, and His guidance in completing this this research entitled *The Use and Meaning of Metaphor in Abu Nawas"s Homoerotic Poems*. Prayer based on greetings is always blessed to the glory of the messenger of Allah, the prophet Muhammad *Shallallahu ,,alaihi wa sallam*. This research as partial fulfillment of the requirements for gaining the bachelor degree, it would not possible without those who have helped and supported me. On this good occasion, I would like to give my special thanks and appreciation specifically to;

1. The Head of Modern Boarding School Darunnajat *murobbi ruukhii*, K.H. Aminnudin Mashyudi
2. My beloved mother and father, Mariyah and Dasrah. Thanks for your great loving, praying, supporting, motivation and everything.
3. Beloved younger brother, Ahmad Rivai, Ammar Zakky, Muhammad faiz.
4. Dr. H. Akhmad Patah, M.Ag. as The Dean of Faculty of Adab and Cultural Sciences.
5. Dr. Ubaidillah, S.S., M.Hum. as The Head of English Department.
6. Ulyati Retno Sari, M.Hum. as my academic advisor.

7. Aninda Aji Siwi S.Pd, M.Pd. as the Research Advisor who has given me her best advice and encouragement. Thank you so much.
8. All lectures of English Department Fuad Fudiyartanto, S.Pd., M.Hum., M.Ed., Dwi Margo Yuwono S.Pd., M.Hum., Bambang Hariyanto, S.S., MA, Aninda Aji Siwi, S.Pd., M.Pd., Harsiwi Fajar Sari, S.S., MA, Arif Budiman, S.S, MA., Rosiana Rizqy Wijayanti, S.Hum., MA, Danial Hidayatullah, S.S., M.Hum. and all lecturers of English Department who have given me supports and wise guidance. Thanks for giving me the knowledges.
9. My soul mate, Anis Bahirah Ulfa Mahkfudloh. Thanks for helping, supporting and everything you given. You always accompany me in making this research and you give much of time for helping me, thanks a lot.
10. Fosil Sadar Yogyakarta community as my family in Yogyakarta, especially Dr. Halim Purnomo, Ust. Ulum, M. Yahya Muzakky, Adi Suciadi, Slamet Riyadi, Masytoh, Nanang, Nurokhim, Taufik Rahman, Adzka Adzkiya, Hayati Yusti Karina. Thanks for a beautiful moment we done.
11. My INKAI friends Didin, Juned, Tiwi, Tina, Inas, Royi, Mike. Thanks for all of your kindness to me.
12. My roommate, M. Yahya Muzakky.
13. My English Literature 2015 friends. Thanks for togetherness that will never forgotten.

14. Boys of English Literature A, Lukman Hakim, Ilham Setiawan, Afdika Rinaldi, Bagas Priambada, Rahmat Maulana, Riqi, Evans. Thanks for all of your cares to me.

15. My KKN friends of UIN Sunan Kalijaga 96th generation, Afiv Nur Sulaiman, Yasin, Dedi, Anis Bahirah Ulfa M, Inayah, Lia, Tika, Novi, Yulia.

16. All of my reviewers. Thanks for your guidance.

Finally, I realize that there are still many shortcomings in this research. Because of that, I really hope and allow all of the readers to give any suggestion to improve this research.

Yogyakarta, August 02, 2019

The Researcher

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CHAPTER I

INTRODUCTION

1.1 Background of Study

Abu Nawas has real name Abu Ali Hasan bin Hani 'al-Hakami, a poet who was very famous in the days of the Abbasiyyah, not only clever in making poetry, but also smart or barrel of fun man. The Most versatile and the famous person of the classical Arabic poet is the person who is known love for the rest of his life. Abu Nawas is the greatest and the famous classical Arabic poet. In his childhood, Abu Nawas learns in Qur'an school and become a Hafiz (he memorized the Qur'an) at young age. Indeed his deep knowledge of the scripture will manifests itself consistently in its linguistic network later poetry (Kennedy, 2005: 3).

Abu Nawas composes in Persian on occasion. He was born in the city of Ahvaz in Iran. His father is an Arab and mother is a Persian. He is master in all of contemporary Arabic poetry genres. He is the greatest poet in Islam. That is like what Kennedy said that Abu Nawas is master most of the genres of Arabic poetry. He has innate skill with words and in formulating idea. Abu Nawas perfected two Arabic genres: the wine poem and the hunting poem, but he is remembered mainly for the former, with its erotic (often homosexual) elements, and especially for the licentiousness associated with it (Kennedy, 2005: 1).

His literary works use common words but it still needs deep concern in interpreting to get proper meaning. There are so many metaphors in his works. His works have controversial content like he always talk about *khamr* (wine) in his work in such a way that one of his poem named *Khamriyyat* (wine poetry) the poem that tell about wine strengtened with his argumentation that God never talks that hell is for a drunk and the controversial one is homoerotic poems that he created. Homoerotic poems are talking about homo sexual love, romantic, or sexual interaction and controversial content like talking about wine. His poems consist of spiritual, love, besides humanity and justice (Kennedy, 2005: 4).

In understanding literary works, people have to know the importance of language. Language is an important aspect of life. Kridalaksana (1983) said as cited in Abdul Chaer "Language is a sound symbol system arbitrary that used by social group for collaborating, communicating, and self-identification" (2007: 32). People can say good language if it be normative or structured language. Language keep developing to follow the times and science so that through language many literary works are created such as poetry, novels, short stories, songs and so on. In understanding the meaning of the work, there needs to be an understanding of what is written, because basically literary works use language that is not as common as it should be. Without a capacity to express meaning, then, language loses one of its essential aspects (Riemer, 2010: 21). Essential aspects in a language must be known to know meaning of it.

People have goal or intention of communication. The intention of it such as to inform or get information, to say to another people, to know, to ask something needed, or to give interaction, all of them are a need in daily activity of people. It indicates that people cannot be known from their daily language because we do not know what are in people's mind. Through language people can deliver their mind to other. Moreover, we can find working through the message from literary works that amend speedy in it age such as poetry.

Altenbernd says that poem is a literary works that keep developing abreast of civilization. Every civilization has its own poetry production, it shows that the power of poem is not lost (1966: 1). The citation from *A Handbook for the Study of Poetry* by Lynn Altendbernd gives notice that poem is always go on and it has each power in every civilization an being history for each period. We have to know that all literary material has content and form, people are not know the means of the material without explanation. Reaske states in his book *How to Analyze Poetry* "All literary material has both form and content" (1966: 6). A poetry or poem, in other words, will have both a basic structure and a particular experience to relate. There is strong but not always clearly definable, it base on relationship between content and form. Therefore, poem is an expression of the unchanging and universal essence of human experience.

The selection of words in a poem is called its diction. Because poem is compressed and intense, and because it communicates in many ways

at once, the poet chooses his words with great care (Altenbernd, 1996: 9).

Making poem does not use common words. The words most appropriate to his purpose in a given poem, and since the whole range of human activities, ideas, and emotions is now within the province of poetry, the entire vocabulary of the language may be sifted for the right words.

The researcher chooses poem as object of analysis in this research. The researcher decides poem as object of analysis because it has deep meaning in it. According to Altenbernd, Poem differs from some kinds of prose in usually being more *concrete and specific*, it communicates experiences, emotions, attitudes, and propositions by dealing with a particular situation or event that implicitly embodies abstract generalization (1996: 4). Discussion about poem is needed more deep concern, because every word has each meaning. Each word in a poem is selected for a particular reason, often because of its various connotations or implications. It means all of composition in a poem that is written with classically words has deep meaning. The research about poem is challenging and interesting.

Poem has deep concern in meaning, so it considers a lot of aspects to choose the words. Using figurative language can be alternative in choosing the words. Forst (2012) said as cited in journal by Supriyono about figurative language "Figurative language is a way for someone in delivering anything in allegoric (2014: 4). Beyond that, it can be said figurative is writer or speaker figure in describing something through unusual comparison so that it be drawn

attention, and making something clearly. This technique is used by interesting figurative language.

Figurative language is concern in structuring and ranking words in sentence construction. Figurative language also consists of comparative. According to Kennedy (1983: 4), figurative language is included comparative, contradictive, correlative. Metaphor is figurative language that often used in daily activities, both in direct speech or literary works. Metaphor is kind of part comparative in figurative language. According to Lakoff (2003: 4) –Metaphor is the imagination of people and rhetorical flourish a matter of extraordinary rather than ordinary language. Moreover, metaphor is typically viewed as characteristic of language alone, a matter of words rather than thought or action”. It means that metaphor uses analogy to apply kind of object or idea implied by the words. This definition makes the researcher interested in analyzing the meaning of metaphor. Of course, hidden messages are important to know, so that the researcher would like to show through words. In literary works, expectation of the author can be in hidden messages by metaphor.

Ullmann states –Metaphor is so closely intertwined with the very texture of human speech that we have already encountered it in various guises: as a major factor in motivation, as an expressive device, as a source of synonymy and polysemy, as an outlet for intend emotion, as a means of filling gaps in vocabulary, and in several other rules” (1983: 212). What Ullmann said shows us that metaphors are found in every literary works. People express

their emotion in a language through metaphor in daily life. Not only in literary works, but also in speaking, writing, and thinking in their life.

Afterwards, in the Islamic perspective about metaphor, there is a verse of Qur'an which indicates the use of metaphor and the importance of its understanding. Qur'an Surah Al-Hajj, verse 73:

يَا أَيُّهَا النَّاسُ ضُيِّبَ لَكُمْ مَثَلًا مِمَّا رَغَّبْتُمْ إِلَىٰ هٰذَا

"O people, an example is presented, so listen to it" (Mahallawy, 2016: <https://quran.com/49>).

Metaphor is intentionally used by God Almighty for mankind so that they will listen to his calls and can understand his words. The parables are taken from what is known by human, to be known and understood by human. Therefore, what is conveyed by God can be understood more easily and clearly by mankind.

The importance of understanding metaphors is needed, because it happened in daily life. God creates anything in the world with a purpose and aim, all of God's creature is great. Knowing the meaning of metaphor will help people to know the greatness of God. Straightaway, by analyzing the metaphors make the people understand the real meaning of the poetry for each word.

Besides, the researcher also concern in using multi styles in literary works proposed about the use of metaphor. This kind of course relates to stylistics, Stylistics like what researcher knows is linguistics science that

examines aspects 'Style' or style in a literary work using a language medium as the media of the study. Stylistic in general examines aspects of the field of literature based on a language medium by exploring and manipulating languages so as to give an aesthetic effect in the literary work. Simpson stated that the purpose of stylistics is to explore language, and, more specifically, to explore creativity in language use (2004: 3). The meaning of what Simpson said above is by studying stylistics directly we will enter into exploring a language to our understanding of a literary work.

Leech stated that the relationship of language with artistic functions is found in stylistic studies. It explains something that in general in the literary world to explain and its meaning (2007: 11). Stylistic studies also aim to determine how far and in what way the author uses linguistic signs to obtain special effects. The results will enrich the language in a literary work and its meant will be conveyed.

Thus, the researcher takes Abu Nawas's poems as the object of the analyzing for some reasons. First, he is greatest classical Arabic poet in their age is Abu Nawas. He composes in Persian on occasion. Second, he is master in all of contemporary Arabic poetry genres. Third, he is the greatest poet in Islam.

Abu Nawas's poems have many theme such as *love, homoerotic, praise of God, humanity, mystical, and justice*. In this research, the researcher takes homoerotic theme to be analyzed, the researcher takes the theme of selected Abu Nawas's poem in order to know all meaning of metaphor. The

six poems that the researcher chooses are taken from living room by Matt and Andrej Koymasky home. In the living room there are eight poems, but the researcher takes six poems to be analyzed. Taking the six poems based on theme and problem raised by the researcher. There are six poems of Abu Nawas taken by the researcher in this research. Those are entitled: *In the Bath-House, A Boy is Worth More Than a Girl, Wine of Paradise, Don't Cry for Layla, I die of love for him, O Desire*. The researcher finds several stanzas which contain metaphor in the poem. The metaphor taken from Abu Nawas's poem is below:

Title: A Boy is Worth More Than a Girl

line: 7

lyric: Here *I am, Fallen for a faun*

The poem above has metaphor meaning, because it compares two things directly, *I am* and *a faun*. The interpretation of the meaning are literally and metaphorically. Literal meaning is lexical meaning from the word, while the metaphorical meaning comes from the author's mind based on the text, context and overall content of the poem. According to *Cambridge Learner's Dictionary*, the literal meaning of *Fallen for* is to suddenly have strong, romantic feelings about someone (2007: 3rd edition). Whereas, the metaphorical meaning of this lyric mean "The love that author have associated with idol of romantic".

This research is focusing on utilizing and meaning of metaphor in the poem proposed by the theory of Stephen Ullmann adapted by Sumarsono. The author of poems does not convey the message directly, so the research in the poems about metaphor is important. The researcher hopes throughout this research may help the readers in research related to metaphor. Hopefully, the readers understand the meaning of metaphors in literary works especially poems.

1.2 Research Questions

The researcher has two research questions for this research based on the background above. The researcher aims to answer the question below:

1. What are the types of metaphors used in homoerotic Abu Nawas's poems?
2. How are the meaning of metaphors in homoerotic Abu Nawas's poems?

1.3 Objectives of Study

The researcher has objectives of study as follows:

1. To find out the types of metaphors used in Abu homoerotic Nawas's poems.
2. To analyze the metaphorical meaning found in Abu homoerotic Nawas's poems.

1.4 Significances of Study

Making research on the use and meaning of metaphors in homoerotic Abu Nawas's poems, the researcher hopes to be useful. The first is for researcher, this research can be useful for personal as an insight into the linguistic used in a literary work. The second is for reader, the results of the

analysis are expected to be able to clearly inform about the types of metaphors and their meaning in homoerotic Abu Nawas's poems. The last is for the next researcher, as a reference material for researchers who want to research topics that are relevant to this research.

1.5 Literature Review

The first literature review is graduating paper written by Ade Puadah student of *Syekh Nurjati* State Islamic Institute Cirebon (2017) entitled "An Analysis of Metaphor in Edgar Allan Poe's Poems". The purpose of the research is to identify the types and to analyze the meaning of metaphor in Edgar Allan Poe's poems. The methodology that used by the researcher is qualitative content analysis approach based on Jacob and Ary (2010). The results of the research are ten types of metaphor that found in Edgar Allan Poe's poems.

The second literature review is graduating paper written by Minkhatul Maula student of State Islamic University of Sunan Kalijaga (2012) entitled "The meaning of Metaphor in Mewlana Jalaludin Rumi's Poems". The researcher used semantic theory to analyze the metaphor in Rumi's poems. The method of analysis data that used by the researcher is descriptive-objective. The result of the analysis shows that in the Rumi's poems love is an important part of life that gives happiness to live, his love reflection to his God Allah.

The third literature review is from the graduation paper by Dzakiyyatul Adibah student of *Syekh Nurjati* State Islamic Institute Cirebon (2012) entitled

"An Analysis of Metaphor Translation In the" *Laskar Pelangi* "Novel by Andrea Hirata. The purpose of this paper is to analyze the procedure for translating the metaphor into the novel using types of analysis metaphor. The data are collected from two novel *laskar Pelangi* and *The Rainbow Troops*. The researcher uses qualitative research. In the research, the researcher found two types of metaphor live and died metaphor.

The fourth literature review is from the General & Theoretical Paper, No. 409, Essen: LAUD written by Recai Dogan (2007) entitled "Metaphorical Expressions in Prophet Muhammad's Hadith". In this research the author discusses the metaphor of expression in the prophets Muhammad's traditions. The author tries to find the expression metaphor for the traditional collection of stories relating words or deeds of prophet Muhammad determined by the author. The aim of this research is to understand the importance of metaphor education- relationship.

After researching the research, it can be seen that most of these studies use the same topics and different theories. The position of this research that researcher examines more about the types and meaning of metaphor in homoerotic poem of Abu Nawas and uses semantic theory of Ullmann adapted by Sumarsono resulting from words which is containing elements of metaphor.

1.6 Theoretical Approach

The importance of component in doing research is determining what the theory that will be used to explore problem statement (Creswell, 2013:

75). The researcher takes definition of a theory, that is a set of construct or variable interrelates. Theory usually helps to explain phenomenon that appear in this world. In this research, the researcher uses semantics theory by Ullmann focus on metaphors in his book entitled *Semantics an Introduction to the Science of Meaning* adapted by Sumarsono in his book entitled *Pengantar Semantik*. This theory is appropriate with what the researcher intent about. According to Sumarsono's book (2014: 267-270) as adaptation from Ullman, There are four types of metaphor, those are anthropomorphic metaphor, animal metaphor, from concrete to abstract metaphor and synesthetic metaphor.

Furthermore, Simpson states Stylisticians and cognitive poeticians have consistenly drawn to the conceptual transfer in both literary and in everyday discourse, and have identified two important tropes, which this conceptual transfer carried out. These tropes are metaphor and metonym (2004: 41)

Based what Simpson said above the researcher is able to understand that the conceptual transfer has identified two important tropes, these are metaphor and metonym. The researcher only focuses on metaphor in this research. A metaphor is a process of mapping between two different conceptual domains. The different domains are known as the target and the source (2004: 42). Metaphor is also one of a number of important tools that can be used to understand partially that is impossible to understand full, for

example, feelings, aesthetic experiences, moral practices, and spiritual awareness.

Afterwards, Study about meaning in language is using semantics and pragmatics. Semantics target is word meaning different from pragmatics that it uses context to get meaning. According to Griffiths (2006: 15), semantics is a tool to describe and understand the nature of knowledge especially in their language meaning that people have from understanding the language.

According to the description above, meaning and metaphor types are main focus in this research. The Meaning of metaphor is used to know deeply meaning throughout text itself and type is used to know the metaphor.

1.7 Methods of Research

According to Creswell in his books *Research Design*, research method part is the important part in research that more concrete and specific (2013: 215). The type of research, data source, data collection technique and data analysis technique are including in methods of research. The methods of research and its parts will be explained below:

1.7.1 Type of Research

The researcher uses qualitative method for the research. Qualitative research is a method that explores and understands meanings that some individuals or groups of people consider from social or humanitarian problems (Creswell, 2013: 4). The focus of this research is exploring the

types of metaphor and their meaning in Abu Nawas's homoerotic poems by using semantics theory.

1.7.2 Data Sources

Data is all facts and figures that can be used as material to compile information (Arikunto, 2002: 96). In this research, the main source of data is poems taken from Homoerotic Poems - Abu Nuwás (757 - 815) in the living room by Matt & Andrej Koymasky (2010) <http://andrejkoymasky.com/liv/poe/poe34.html>.

1.7.3 Data Collection Technique

For collecting data the researcher uses documentation, because the main focus in this research is on the text and it is conducted by analysis the content. In conducting this research, the researcher uses library research, and observes several the documents related to the research to get data easily. Creswell states that Data collection steps include efforts to limit research, collect data through observation and interviews, both structured and not, documentation, visual materials and trying to record information (Creswell, 2013: 266).

1.7.4 Data Analysis Technique

Data analysis is focus activity in focusing, abstracting, and organizing data systematically and rationally to give substance of meaning to the problem (Suryana, 2010: 53). The researcher uses descriptive approach and identify method. Identify method is a method used to determine the identity of certain lingual units using determinant outside the language in relation

(Zaim, 2014: 98). In this research, the determining tool is the fact pointed out by the language or language referent (the method is called referential). The data in this research is taken from the poem and analyzed descriptively. The researcher collects the data, afterwards analyze them in several steps. First, the researcher classifies the data based on the theory of metaphor and semantic by Ullmann. Second, the data is divided into two, categorized as metaphor and not categorized. Third, the researcher analyzes the meaning of metaphor that found from the poems metaphorically and literally. The last, the researcher finds all of research question answer in this research.

1.8 Paper Organization

The graduating paper of this study consists of four chapters. The first chapter is introduction that consists of Background of Study, Problem Statement, Objective of Study, Significance of Study, Literature Review, Theoretical Approach, Method of Study, and Paper Organization. The second chapter is about theoretical background of the research. The third chapter is about research finding and discussion. The fourth chapter is closing that consists of conclusion and suggestion.

CHAPTER IV

CONCLUSION AND SUGGESTION

In this part of the chapter, based on the research finding and the discussion in the previous chapter, the researcher shows the result of them and suggestion for the next researcher related to the same research.

4.1 Conclusion

This research has a purpose to describe and understand the types and meanings of metaphors of *homoerotic Abu Nawas poems*. Therefore, to find out the types and their meanings, the researcher uses Ullman's theory adapted by Sumarsono. The theory that used is semantic theory focus on metaphor and its meaning. The researcher classifies and analyzes 6 poems of homoerotic Abu Nawas' poems. After classifying and analyzing, the researcher finds out 15 cases of metaphors which consist of 6 cases anthropomorphic metaphor, 4 cases of from concrete to abstract metaphor, and 6 cases of which are not categorized by the four types of metaphors in the semantic theory by Ullmann. Anthropomorphic metaphor becomes domain types of metaphor in homoerotic Abu Nawas poems. The domain of anthropomorphic metaphor means the author of the poems wants to share and show the expression using any lifeless objects which are juxtaposed by the human body or feelings.

The conclusion, based on the discussion in the previous chapter, the important thing in making beautiful, meaningful, and high value poem comes

from the thought of the meaning of the metaphor used. Metaphor as an expression of human mind by making it a parable for what intended, it can be beautiful and also be bad according to what is prioritized. Every metaphor created has or contains a message that author wants to convey. Therefore, Metaphor meaning can be known from both literal and metaphorical meaning. Then, in interpreting the metaphor the reader can use the tenor and vehicle way to make easier in understanding.

4.2 Suggestion

This research uses semantic theory by Ulmman adapted by Sumarsono that focus on meaning and type of metaphor in homoerotic Abu Nawas poems. The theory focuses on the meaning, so the researcher uses literal and metaphorical meaning to know the message and deeply meaning which is meant by the author. The researcher suggests for the other researcher to uses special theory used to analyze metaphor, because by using it the analysis will be more interesting. Not only the meaning, but also the intrinsic element of the poem will be analyzed. Analyzing poem is interesting because it contains beautiful meaning, the researcher also suggests for other researcher to analyze other literary works like novel, song lyric and scrip with another theory to make it more interesting.

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APPENDICES

1. Short Biography of Abu Nawas

Hasan ibn Hani al-Hakami is the real name of Abu Nawas. He is one of the greatest classical Arabic poets, who also wrote in Persian. He was born in the city of Ahvaz Iran in modern times. He has an Arab father and a Persian mother. He is the master of all contemporary genres of Arabic poetry. The name of Abu Nawas's father is Hani. He is a descendant of the Banu Hakam tribe who is also an army soldier in Marwan II. His mother's name is Golban working as a weaver. When Abu Nawas was a child, his mother sold it to a grocery store from Basra Saad Al Yashira. Abu Nawas moves to Baghdad and became famous for his poetry. In the poem Abu Nawas deals with traditional themes, but with city life and the joy of wine and drinking (Khamriyyat) also humor. He is a poet hunter assigned to work including, sexual desire for women, love for boys, and papacy for his customers. Abu Nawas is not good at mocking and insinuating, his favorite theme in making poems is male sexuality and female sexual inability. But he does not take lesbians seriously. He often mocked what he thought is foolishness. He likes to surprise the public by writing about things that are forbidden by Islam as well as being the first in Arabic to write about masturbation.

According to the journey of his time, he was the greatest poet in Islam. Abu Nawas was jailed for being drunk. Some people claime that the fear of prison made Abu Nawas repent and become religious. Consulted, Abu Nuwas depends on whether he was poisoned by Ismail bin Abu Sehl, or both.

Poems of Homoerotic Abu Nawas

1. O Desire

Are not this child's eyes all fire?

O Desire,

Feel the flush of the eggs

Between his legs!

Dearest, seize what you can seize,

If you please;

Fill your boyish fist with me

And then see

Will it go a little way,

Just in play?

2. In the Bath-house

In the bath-house, the mysteries hidden by trousers

Are revealed to you.

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All becomes radiantly manifest.

Feast your eyes without restraint!

You see handsome buttocks, shapely trim torsos,

You hear the guys whispering pious formulas

to one another

("God is Great!" "Praise be to God!")

Ah, what a palace of pleasure is the bath-house!
 Even when the towel-bearers come in
 And spoil the fun a bit.

3. I Die of Love For Him

I die of love for him, perfect in every way,
 Lost in the strains of wafting music.
 My eyes are fixed upon his delightful body
 And I do not wonder at his beauty.
 His waist is a sapling, his face a moon,
 And loveliness rolls off his rosy cheek
 I die of love for you, but keep this secret:
 The tie that binds us is an unbreakable rope.
 How much time did your creation take, O angel?
 So what! All I want is to sing your praises.

4. A Boy Is Worth More Than A Girl

For young boys, the girls I've left behind
 And for old wine set clear water out of mind.
 Far from the straight road, I took without conceit
 The winding way of sin, because this horse
 Has cut the reins without remorse,
 And carried away the bridle and the bit.

Here I am, fallen for a faun,
 A dandy who butchers Arabic.
 His forehead, brilliant like a full moon,
 Chases away the black night's gloom.

He cares not for shirts of cotton
 Nor for the Bedouin's hair coat.

He sports a short tunic over his slender thighs
 But his shirt is long of sleeve.
 His feet are well-shod, and under his coat
 You can glimpse rich brocade.

He takes off on campaign and rides to attack
 Casting arrows and javelins;
 He hides the ardor of war, and his
 Attitude under fire is magnanimous.

Comparing a young boy to a young girl,
 I am ignorant.

And yet, how can you mix up some bitch

Who goes in monthly heat
 And drops a litter once a year
 With him I see on the fly.

How I wish he would come
 Return my greeting.
 I reveal to him all my thoughts
 Without fear of the imam, or of the muezin.

5. Wine of Paradise

Wine of jar bright,
 sun of black night,
 tear of the eyes,
 wine of Paradise!
 Sun globe of yore,
 yellow hellebore,
 of a Persian
 cast into prison!
 I saw a savage
 come from my village:
 the jar he struck
 with one blow he cracked.
 Forth burst the wine
 incarnadine,
 mellower far
 aged in the jar.
 Aromas wafted

of wormwood in flower,
 free drinkers crafted,
 under skies a-glower.

An evil brew

This wineboy pours

water from rain

with wine entrained.

He flashes a wink,

a lethal drink!

as he saunters

your mind wanders...

6. DON'T CRY FOR LAYLA

Don't cry for Layla, don't rave about Hind!

But drink among roses a rose-red wine,

A draught that descends in the drinker's throat,

bestowing its redness on eyes and cheeks.

The wine is a ruby, the glass is a pearl,

served by the hand of a slim-fingered girl,

Who serves you the wine from her hand, and wine

from her mouth — doubly drunk, for sure, will you be.

Thus I am drunk twice, my friends only once:

a favor special, for me alone!

2. The whole data of Metaphor

a. Anthropomorphic Metaphor

No	Metaphors	Title of Poem	Line of Poem
1	Are not this child's eyes all fire ?	O Desire	1
2	You see handsome buttocks , shapely trim torsos	In the Bath-House	5
3	My eyes are fixed upon his delightful body	I Die of Love for Him	3
4	His waist is a sapling	I Die of Love for Him	5
5	His face a moon	I Die of Love for Him	5
6	And loveliness rolls of his rosy cheek	I Die of Love for Him	6

b. From Concrete to Abstract Metaphor

No	Metaphors	Title of Poem	Line of Poem
1	The wine is a ruby	Don't cry for Layla	5
2	The glass is a pearl	Don't cry for Layla	5
3	I die of love for you, but keep this secret	I die of love for him	7
4	Wine of jar bright	Wine of paradise	1

c. Other Metaphor/ Not Categorized Metaphor

No	The Metaphors	Title of Poem	Line of Poem
1	The winding way of sin , because this horse	A boy is worth more than a girl	4
2	Here I am, fallen for a faun	A boy is worth more than a girl	7
3	His forehead , brilliant like a full moon	A boy is worth more than a girl	9
4	He hides the ardor of war, and his attitude under fire is magnanimous.	A boy is worth more than a girl	19 - 20
5	Sun of black night	Wine of paradise	2
6	Feel the flush of the eggs	O desire	3

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1. PERSADA (Head of Language Motivator)
2. KPMDB (Fundraising)
3. INKAI (Secretary)
4. HIMASI (Sport Department)
5. Fosil Sadar (Member)
6. Pandora Theater (Stage Manager)

Work Experiences

1. Production operator in PT. Plastic Industri Tangerang
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