

**Figurative Language in the Book of Proverbs of the Holy Bible:
A Semantic Analysis**



A THESIS

**Submitted to the Faculty of Cultural Sciences Hasanuddin University
in Partial Fulfillment for the Requirement to Obtain Sarjana Degree
in English Literature**

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**ENGLISH LITERATURE STUDY PROGRAM
FACULTY OF CULTURAL SCIENCES
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LEGITIMATION

THESIS

**FIGURATIVE LANGUAGE IN THE BOOK OF PROVERBS OF THE HOLY BIBLE:
A SEMANTIC ANALYSIS**

BY

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It has been examined before the Board of Thesis Examination on Friday, August 16, 2024
and is declared to have fulfilled the requirements.

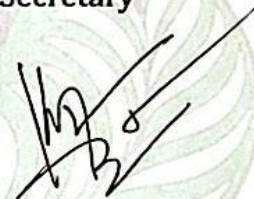
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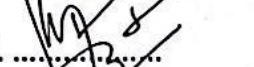

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AGREEMENT

On August 16, 2024 the Board of Thesis Examination has kindly approved a thesis by Richard Siahaya (F041201048) entitled *Figurative Language in the Book of Proverbs of the Holy Bible: A Semantic Analysis* submitted in fulfillment of one of the requirements to obtain Sarjana Degree in English Literature Study Program, Faculty of Cultural Sciences, Hasanuddin University.

Makassar, August 16, 2024

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The thesis by Richard Siahaya (F041201048) entitled *Figurative Language in the Book of Proverbs of the Holy Bible: A Semantic Analysis* has been revised as advised during the examination on August 16, 2024 and is approved by the Board of Undergraduate Thesis

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Hereby, the writer declares that this thesis is written by himself. This thesis does not contain any materials which have been published by other people, and it does not cite other people's ideas except quotations and references.

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Richard Siahaya

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With reference to the letter of the dean of Faculty of Cultural Sciences Hasanuddin University No. 7525/UN4.9.7/TD.06/2023 regarding supervision, we hereby confirm to approve the undergraduate thesis draft by Richard Siahaya (F041201048) to be examined at the English Literature Study Program of Faculty of Cultural Sciences.

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Makassar, 15 August 2024

The writer,

Richard Siahaya

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ABSTRACT

RICHARD SIAHAYA. *Figurative Language in the Book of Proverbs of the Holy Bible: A Semantic Analysis* (supervised by **Simon Sitoto** dan **Karmila Mokoginta**).

This research aims to (1) identify the types of figurative language found in the Book of Proverbs, and (2) analyze the meanings of the figurative language. The study used two types of research methods, qualitative research method for analyzing the data and quantitative research method to obtain the data. The data were obtained from the Holy Bible and the analysis was supported with explanation from a pastor to obtain the intended meaning of each data. The types of figurative language were identified based on the theory of James R. Hurford et al (1983), Kennedy (1979), Knickerbocker & Renninger (1974), Lakoff & Johnson (1980), and Perrine (1969). The data included 16 of Metaphor (36%), 10 of Symbol (23%), 6 of Metonymy (14%), 3 of Synecdoche (7%), 2 of Hyperbole (5%), 1 of Simile (2%), 1 of Personification (2%), 1 of Allusion (2%), 1 of Irony (2%), 1 of Paradox (2%), 1 of Imagery (2%) and 1 of Idiom (2%). The findings of the research indicate that the most frequently occurring data are metaphor and symbol. In conclusion, the data presents a virtuous woman as a model for all to aspire to which emphasizes the importance of character, hard work, and faith in achieving a fulfilling and impactful life.

Keywords: figurative language, Holy Bible, semantics

ABSTRAK

RICHARD SIAHAYA. *Bahasa Kiasan dalam Kitab Amsal di Alkitab: Sebuah Analisis Semantik* (dibimbing oleh **Simon Sitoto** dan **Karmila Mokoginta**).

Penelitian ini bertujuan (1) mengidentifikasi jenis-jenis bahasa kiasan yang terdapat dalam Kitab Amsal, dan (2) menganalisis makna dari bahasa kiasan tersebut. Penelitian ini menggunakan dua jenis metode penelitian, metode penelitian kualitatif untuk menganalisis data dan metode penelitian kuantitatif untuk memperoleh data. Data diperoleh dari Kitab Suci dan analisis didukung dengan penjelasan dari seorang pendeta untuk mendapatkan makna yang dimaksudkan dari setiap data. Jenis-jenis bahasa kiasan diidentifikasi berdasarkan teori James R. Hurford dkk (1983), Kennedy (1979), Knickerbocker & Renninger (1974), Lakoff & Johnson (1980). Data tersebut meliputi 16 Metafora (36%), 10 Simbol (23%), 6 Metonimi (14%), 3 Sinekdoke (7%), 2 Hiperbola (5%), 1 Simile (2%), 1 Personifikasi (2%), 1 Kiasan (2%), 1 Ironi (2%), 1 Paradoks (2%), 1 Citra (2%) dan 1 Idiom (2%). Temuan penelitian menunjukkan bahwa data yang paling sering muncul adalah metafora dan simbol. Kesimpulannya, data-data tersebut menyajikan gambaran wanita berbudi luhur sebagai model yang dapat dicontoh oleh semua orang yang menekankan pentingnya karakter, kerja keras, dan iman dalam mencapai kehidupan yang memuaskan dan berdampak.

Kata kunci: bahasa kiasan, Kitab Suci, semantik

CHAPTER I

INTRODUCTION

A. Background of the Study

In order to comprehend figurative language effectively, it is necessary to understand the meaning. In the field of linguistics, the study of meaning is referred to as semantics. According to Lyons (1995, p. 136), semantics is the examination of meaning in language, investigating how words and expressions convey both literal and implied meanings. It explores how the combination of individual elements in sentences contributes to overall meaning, considers the real-world conditions affecting a sentence's truth or fake, and deals with linguistic ambiguity. Furthermore, semantics studies which words are used to refer to and define actual entities, takes into account the impact of context and speaker intentions on interpretation, and distinguishes between the sense and reference of terms. In essence, semantics is crucial for understanding how language expresses ideas and establishes shared meanings within a community.

According to Kennedy (1979, p. 479), figurative language is a special way of using words that have meanings beyond their literal interpretation. Figurative language allows the researchers to express their writing more interesting and captivating. It allows them to express their thoughts and emotions in a unique and extraordinary way. There are different types of figurative language, like metaphor, simile, personification, parallelism, and hyperbole. This language style is not only

found in biblical text, but also used in other types of writing, like nonfiction and stories. The use of figurative language can have a powerful impact on the audience, making the content more stylish, interesting, polite, and strong. People use it in various cultures and everyday conversations. People can find figurative language in books like the Book of Proverbs, which is full of these creative expressions.

Figurative language plays a significant role in the Holy Bible because it serves several crucial purposes. It helps to convey complex spiritual and moral concepts in a way that engages the reader's imagination and emotions. The use of figurative language makes the meaning of the Bible more memorable and accessible to a wide audience. This helps readers understand deeper insights and truths that may be difficult to convey in literal terms. Proverbs, a prominent section of the Bible, is a prime example of how figurative language is employed to impart wisdom and guidance. The book offers practical advice on living a virtuous and meaningful life. The figurative language in Proverbs creates vivid mental images, making the lessons more relatable and memorable. For instance, Proverbs 15:1 "A gentle answer turns away wrath, but a harsh word stirs up anger." This phrase contrasts images of a gentle answer and a harsh word to convey the impact of words on emotional situations.

Although figurative language in Proverbs creates vivid mental images, many people often find it challenging to interpret the meaning of the phrases due to various reasons. Firstly, the Book of Proverbs is an ancient text, and the figurative language used within it often relies on cultural and historical references that may be distant

from contemporary readers. The proverbs are rich in idiomatic expressions, metaphors, and symbols that might not have a direct equivalent in modern language, making it hard to discern their intended meaning.

Secondly, the Book of Proverbs is renowned for its concise and pithy aphorisms, which often require readers to decipher underlying truths and principles. These proverbs are deliberately condensed and open to interpretation, leaving room for various layers of meaning. This inherent ambiguity can pose a challenge, as different readers may arrive at distinct interpretations of the same proverb.

Furthermore, the Book of Proverbs is part of a larger body of ancient literature that draws from diverse cultural sources, including Egyptian and Mesopotamian wisdom literature. The combination of various influences can make interpreting figurative language more complicated, as some allusions may be obscure without a solid understanding of the broader cultural context.

The writer is motivated to analyze the figurative language found in the Book of Proverbs from the Holy Bible in order to assist many people in understanding its meanings and reducing misinterpretations. The writer chooses the Book of Proverbs Chapter 31 specifically due to interest in understanding the Christian perspective on God using figurative language. With these reasons, the researcher feels inspired to explore and analyze the figurative language in the research entitled *Figurative Language in the Book of Proverbs of the Holy Bible: A Semantic Analysis*.

B. Identification of the Problems

Based on the background above, the author concludes that there are several problems below:

1. Many people find difficulties to determine the meaning of the Proverbs Books in Holy Bible
2. Many people have misinterpretations about figurative language in biblical literary text.
3. People usually cannot classify the dominant types of figurative language used in Proverbs Books.
4. There are many figurative languages in the book of Proverbs that can be elaborate by the writer.

C. Scope of the Problems

In this research, the author's primary focus is limited to questions number one and two. The writer will identify and interpret various types of figurative language found within the Book of Proverbs in the Holy Bible. The research is also focused on examining the figurative language used in one chapter from the 31 chapters of Proverbs. The researcher analyze the types of figurative language and interpreted their meanings in the Book of Proverbs, focusing particularly on Chapter 31.

D. Research Questions

1. What kinds of figurative language are found in the Book of Proverbs of the Holy Bible?
2. What are the intended meanings of each figurative language found in the Book of Proverbs of the Holy Bible?

E. Objective of the Study

1. To find out the kinds of figurative language in the Book of Proverbs of the Holy Bible.
2. To reveal the meanings of each figurative language found in the Book of Proverbs of the Holy Bible.

F. Significance of the Study

1. Theoretical Significance

This research offers a rich source of linguistic data for analysis. By analyzing the various forms of figurative language texts like the Book of Proverbs, researchers gain insights into how language communicates meaning, cultural concepts, and complex ideas. This study enhances the understanding of students or educators regarding the connection between language, culture, and religion, also providing valuable insights into language structure, meaning, and usage across various contexts.

2. Practical Significance

This research is expected to provide foundational insights about the essential interpretation of the Holy Bible, serving as a valuable resource for readers who are interested in this issue, and for future researchers who want to conduct researches in this field.

CHAPTER II

LITERATURE REVIEW

A. Previous Studies

The writer reviewed several previous studies that assist the writer in conducting this research. These previous studies are described in the following paragraphs:

Research by Marinan (2013) wrote about “Figurative Language in the Holy Bible: Psalms”. The researcher identified the meaning of figurative language in Psalms Chapter 31 text so that it could be understood and people will not have different interpretations. The methods used in this research was a descriptive qualitative method with stylistic approach. Marinan found 10 types of figurative language in Psalms 31 including apostrophe, anthropomorphism, metaphor, allegory, synecdoche, symbol, antithesis, hyperbole or overstatement, and simile.

The second research was written by Lolok (2018) is entitled "Figurative Language used in Biblical Lamentation: A Semantics Analysis". The objective of the research was to analyze the kinds of figurative language in the Holy Bible: Lamentation chapters IV and V, and explain the meaning of the figurative language. The method used in this research was descriptive qualitative method, with semantics analysis. The author analyzed 9 types of figurative language including symbol, simile, paradox, hyperbole, metonymy, synecdoche, verbal irony, allegory, and apostrophe. The dominant type of figurative language that appeared is simile. As many as 26 of 44 verses contain figurative language with several meanings.

The third was research by Resi & Adrallisman. (2021) entitled “The Analysis of Figurative Language Used in Chapter 1-30 of Psalm in King James Version Bible”. The objective of the study was to classify figurative language and determine its kind and meaning. This study employed the descriptive qualitative method. Five categories of figurative language—simile, idiom, metaphor, hyperbole, and paradox were examined. After carefully examining all the available information, the author concluded that the majority of the figurative language in this work is metaphor. There are 12 examples of metaphor in use. After that, there are 7 instances of simile, 7 instances of idiom, 3 instances of hyperbole, and finally 2 instances of paradox from the 30 chapters of Psalm. Metaphor is the one that is used the most frequently.

The fourth research was conducted by Rosnmin (2023) and focused on the use of figurative language in the Old Testament of the Bible. The Book of the Major Prophets. The study had two principal objectives: firstly, to identify the various types of figurative language employed in this biblical text; and secondly, to elucidate their meanings. The researcher employed observation methods, including reading and comprehending the text using the "Holy Bible New International Version," taking notes, and categorizing phrases and sentences containing figurative language. The data were subjected to descriptive qualitative analysis. The writer identified eight types of figurative language, comprising two metaphors (8%), 11 similes (44%), two synecdoche (8%), two metonymy (8%), two hyperbole (8%), two irony (8%), three paradox (12%), and one personification (4%). Moreover, the study

revealed three distinct categories of meanings among these types of figurative language: 72% were connotative, 20% denotative, and 8% social in meaning.

The fifth, Rifai (2020) entitled “A semantic analysis of figurative language found in popular song”. This research aims to identify and explain the use of locution in popular songs, as well as determine the most commonly used types of locution. This research employs a descriptive qualitative analysis methodology. The data for this research were obtained from a variety of popular songs, including "Moves Like Jagger" (Maroon 5 feat. Christina Aguilera), "Mean" (Taylor Swift), "Someone Like You" (Adele), and others. The author employs Perrine's theory of figurative language to examine the lyrics of these songs and identify sentences that contain locution. The analysis reveals that the use of locution in these popular songs is largely consistent. Metaphor, simile, and hyperbole are the most prevalent types of locution.

The sixth research, wrote by Sandy et al. (2021) entitled "An Analysis of Figurative Language in Selected Hardy's Poems". This research is an analysis of the types and meanings of figures of speech used in Hardy's selected poems, including "Rain on a Grave", "Her Immortality", "The Spell of Rose" and "The To-Be-Forgotten". The study employs a descriptive qualitative methodology with the objective of addressing two principal research questions. The initial objective is to identify the types of figures of speech employed in the four selected Hardy poems. Secondly, it is necessary to determine the meanings of the figures of speech used in the four Hardy poems. The results of the study, based on Perrine's theory,

demonstrate that the four selected Hardy poems comprise 24 distinct locutions. This research identified nine types of figures of speech, including simile, metaphor, personification, apostrophe, synecdoche, metonymy, symbol, hyperbole, and understatement. By analyzing the use of locution, the researcher was able to explain the meaning of the lines of poetry that contained the locution.

The seventh research was compiled by Amung et al. (2023) entitled "An analysis of figurative language found in the Bible New Testament". The objective of this study is to examine the use of metaphorical language in the New Testament. The objective of this study is to identify the various forms of figurative language and their meanings that are present in the New Testament of the Bible. Two theoretical frameworks are employed in this study: the first, Interpreting Literature by Knickerbocker and Reninger (1974), and the second, Semantics. The observation method was employed in the process of data collection. The data for this study was gathered by reading and comprehending the New Testament Bible in the book "The Gideon's International" and identifying and categorizing sentences and phrases that use metaphorical language. The author employed a qualitative method to conduct a descriptive data analysis. The author's examination of the sentences in the New Testament Bible revealed the presence of figurative language. This linguistic phenomenon manifests in seven distinct forms, comprising 9 metaphors (32%), 4 similes (14%), 1 personification (4%), 4 synecdoche (4%), and 4 synecdoche (4%). Among these forms, two meanings can be identified: connotative and conceptual.

The researches above have different data sources compared to the writer's research object. The writer's research object is the Book of Proverbs in the Holy Bible, specifically focusing on Chapter 31 which contains many parables in figurative language that need to be interpreted. In this research, the writer analyses and identifies the figurative language to explain the intended meaning of the Book of Proverbs Chapter 31 which contains many advice for life.

B. Theoretical Background

1. Figurative Language

Figurative language is a form of expression that conveys meanings beyond the literal definitions of words. In simpler terms, it is a way of using language, whether in writing or speech, to communicate ideas and emotions in a more imaginative and indirect manner. According to Knickerbocker and Reninger (1974), figurative language is often referred to as metaphorical language or simply metaphor because it derives from the Greek word "Metapherein," which means to extend or carry the meaning beyond its literal interpretation.

According to Keraf (1998), figurative language is like using words in a special way to express your thoughts and feelings, showing a bit of who you are. Besides that, there are three important qualities a person should have to use language well: being polite, interesting, and honest. Figurative language is a unique way to express your emotions and thoughts using words creatively, and it can make things more beautiful and evoke different feelings.

Figurative language, as a figure of speech, represents a means of expressing something in a manner different from the usual or straightforward way (Perrine, 1969). The expert highlights that figurative language is described as an alternative method for introducing an additional layer to language, with the potential to capture the reader's interest. Therefore, the utilization of figurative language serves as a means to engage the reader's attention.

According to Holman (1980, p. 105), "Figurative language serves as a framework that assists poets in crafting vivid depictions of their experiences, fantasies, and ideas, leaving a lasting visual impression in the reader's mind. It's a specific literary tool frequently employed by authors to enhance the power and novelty of their written expression."

Kennedy (1979) stated "Figurative Language involves the use of figures of speech, which are ways of expressing something different from the literal meaning of words. A figure of speech is used when a speaker or writer departs from the usual, literal meaning of a word, often to bring freshness or emphasis to their expression."

2. Kinds of Figurative Language

The various types of figurative language can be classified into 12 different categories, which include: simile, allusion, hyperbole, irony, metaphor, personification, metonymy, idiom, paradox, synecdoche, symbol and imagery.

The following section provides detailed explanations and illustrative examples for each of these figurative language types:

a. Simile

According to Kennedy (1979, p. 490), simile is a comparison of two things indicated by a connective, typically using words such as "like," "as," "than" or verbs like "resembles." In general, a simile is a form of figurative language employed to illustrate the resemblance between two objects, be it in shape, color, or characteristics. The comparison in a simile is expressed through words or phrases like "like," "as," "than," "seems," "similar to," or "resembles."

According to the explanation by Knickerbocker and Renninger (1963, p. 367), a metaphor, while sharing a figurative meaning, tends to lose its initial sense through frequent usage. In essence, a simile involves comparing two distinct entities, deeming them similar through the use of connective words. Similes play a crucial role in literature, enhancing writing by infusing it with vivid and powerful imagery. Moreover, in everyday speech, similes serve as effective tools for swiftly conveying meaning.

A simile is a non-implicit comparison between two things, often linked by "like" or "as." The primary objective of a simile is to provide information about an unfamiliar object to the reader by likening it to something familiar. Similes can be either explicit or implicit, depending on their phrasing. An explicit simile outright states the characteristic being compared between the two objects, while an implicit simile requires the reader to infer the comparison.

Example:

1. "She runs as fast as a cheetah".

This simile compares the speed of someone running to the incredible speed of a cheetah.

2. Her smile was like sunshine on a cloudy day.

This simile conveys the brightness and warmth of someone's smile by comparing it to sunshine.

b. Allusion

According to Kennedy (1979), allusion is a form of figurative language that indirectly references a person or an event familiar to both the speaker and the audience. Regarding the explanation by Knickerbocker and Renniger (1963, p. 367), allusion is a subtle reference to a well-known place, event, or person. It is not a direct comparison but rather a figure of speech that implies meanings beyond its literal interpretation.

Example:

"She transformed her backyard into a Garden of Eden with vibrant flowers and lush greenery."

In this example, the phrase "Garden of Eden" alludes to the biblical garden that is often associated with paradise and perfection. By using this allusion, the speaker suggests that the backyard has been transformed into a beautiful and idyllic space, evoking the idea of an earthly paradise. The allusion relies on the

assumption that the audience is familiar with the biblical reference to the Garden of Eden, enriching the description with additional layers of meaning.

c. **Hyperbole**

According to Kennedy (1979, p. 496), hyperbole involves emphasizing a point through statements containing exaggeration, which can take on a tone of being either ridiculous or humorous. In fiction, hyperboles serve to add vivid color and depth to a character.

Regarding the definition by Knickerbocker and Renninger (1963, p. 367), hyperbole is identified as a figure of speech that employs exaggeration for special effect. The deliberate use of exaggerated statements heightens the impact of the expression. It is crucial to note that hyperbole is not employed to mislead the reader but rather to accentuate and emphasize a particular point, contributing to the overall effectiveness of the communication.

Example:

“She has a smile a mile wide”

The expression above is a hyperbole, a figure of speech characterized by exaggerated statements or claims not meant to be taken literally. In this case, the hyperbole is used to emphasize the size or width of the person's smile.

d. Irony

Knickerbocker and Renninger (1963, p. 367) define irony as a figure of speech where a statement's real meaning contradicts its apparent or surface meaning. In other words, irony happens when the words used convey a meaning opposite to what the speaker actually intends, creating a difference between the literal definition and the message conveyed.

Example:

“His name is so short that I could make a paragraph to write his name”

The statement above is an example of verbal irony. Verbal irony occurs when there is a contrast between the literal meaning of the words spoken and the intended meaning, often used to convey humor or sarcasm.

In this case, the irony lies in the fact that the speaker states the name is so short that a paragraph could be written about it. The expectation, based on the description of a short name, would be that it is easily written or expressed in a few characters. However, the use of "a paragraph" exaggerates the length, creating a humorous and ironic effect by presenting the opposite of what one would anticipate.

e. Metaphor

According to Hurford et al (2007), metaphors in human language are mental processes that help individuals comprehend abstract concepts by relating them to more concrete experiences. This involves using a familiar

domain of knowledge, known as the source domain, to understand a less familiar area, known as the target domain. The source domain is typically based on our experiences in the physical world. Through a conceptual mapping process, elements of the source domain are aligned with aspects of the target domain, aiding in structuring the latter for easier understanding.

Metaphors are tools used in writing to make language more engaging and add depth of meaning. Metaphors work by creating comparisons between seemingly unrelated things, encouraging the reader to actively participate in understanding the message by making the connection between the two things being compared. This approach goes beyond simply making things sound interesting; it aims to create a richer and more meaningful experience for the reader. In addition, metaphors are a form of figurative language where words or phrases are used to describe something not in its literal sense, but by highlighting its shared characteristics with another object. In simpler terms, metaphors use comparisons to explain something in a way that's more relatable and memorable.

Example:

"Time is Money"

The metaphor explained where time is understood in terms of the structured concept of money, treating time as a resource that can be managed similarly to money.

f. Personification

Based on Lakoff & Johnson (2008), personification involves various metaphors, each highlighting different sides or perspectives of a person. While diverse, these metaphors share the commonality of extending human characteristics to phenomena in the world, enabling us to comprehend them in relatable human terms based on our own motivations, goals, actions, and traits.

According to Kennedy (1979, p. 487), personification is a figure of speech that involves attributing human qualities to things, animals, or abstract concepts like truth or nature. Through personification, inanimate objects, animals, or ideas are infused with human characteristics, offering a relatable and vivid depiction.

According to the explanation by Knickerbocker and Renninger (1963, p. 367), personification is identified as a specific type of metaphor. It entails endowing lifeless objects, animals, or abstract ideas with human-like qualities, causing them to behave as if they were human. This literary device adds animation, vividness, and a sense of proximity to entities that are conventionally perceived as impersonal or detached from human experiences. Essentially, personification humanizes the non-human, making the unfamiliar more accessible and engaging for the audience.

Example:

“The CCTV saved him from being charged”

The use of "saved" in this context implies that the CCTV played a crucial role in preventing or resolving a situation that could have led to legal charges. This personification adds a human-like agency to the surveillance technology, emphasizing its protective or preventative function in a way that resonates with human experiences.

g. Metonymy

Based on Hurford et al (2007), metonymy is a form of figurative language where one entity is substituted for another entity that is connected to it in some manner. Essentially, metonymy enables us to understand a concept by relating it to something else with which it is associated.

According to Kennedy (1979, p. 57), metonymy is the utilization of something closely related to represent the actual intended thing. It is a figure of speech in which the name of one object is substituted by another that is intimately connected or associated with it. Based on the explanation by Knickerbocker and Renninger (1963, p. 367), metonymy is a figure of speech that depicts one thing by employing the term for another thing closely linked to it. The distinguishing feature of metonymy lies in the substitution of a term or object that is closely associated with the intended word, effectively representing the word itself.

Example:

"Diana was known as a bookworm in her school"

In this context, "bookworm" is a term often used to describe someone who is avidly interested in reading and spends a lot of time with books.

h. Idiom

Regarding Hurford et al (2007), idioms are combinations of multiple words that have unique meanings that cannot be determined by interpreting each word individually. These meanings are often unpredictable and reflect the intentions of the speaker, rather than following the standard semantic rules of the language.

Cited in McCarthy & O'Dell (2002, p. 6), define idioms as "expressions which have a meaning that is not obvious from the individual words." This implies that the significance of idioms goes beyond their literal meanings, encompassing non-literal or figurative interpretations. To comprehend idioms effectively, it is crucial to examine their contextual usage rather than relying solely on the literal meanings of the individual words.

Example:

"Despite their differences, Sarah and Tom always see eye to eye on environmental issues."

In this example, "see eye to eye" indicates that Sarah and Tom consistently share the same viewpoint or have a mutual understanding when it comes to environmental matters.

i. Paradox

According to Kennedy (1979, p. 489), a paradox occurs in a statement that initially appears self-contradictory but, upon reflection, makes sense. Knickerbocker and Renninger (1963, p. 367) define a paradox as a statement whose surface or obvious meaning may seem illogical or even absurd but, upon closer examination, reveals a meaningful and coherent sense. In essence, a paradox is a statement or situation that presents apparently contradictory or incompatible elements, but upon closer inspection, it may hold truth or reveal a deeper understanding. It involves the use of language that, when carefully considered, resolves the apparent contradiction, leading to a nuanced and often thought-provoking interpretation.

Example:

"Although the weather is hot, the mind must remain cool"

In this paradox, the contradiction lies in the opposing nature of hot weather and the directive for the mind to remain cool. Evidently, it may seem illogical because the physical sensation of heat is typically associated with discomfort, and maintaining a "cool" mind might be perceived as an emotional or psychological state.

j. Synecdoche

According to Knickerbocker and Renninger (1963, p. 367), synecdoche is a figure of speech that involves using a part to represent the whole. In

synecdoche, a specific detail or element of an experience is substituted for the entire experience itself. Synecdoche is a kind of figurative language that mentions part of a thing to signify the whole thing or uses the whole to signify the part (Perrine, 1973).

Example:

“He managed to become the right-hand man of the number one person in his company”

The right hand in this sentence is not the right hand but has the meaning of a confidant.

k. Symbol

According to Kennedy (2004, p. 569), a symbol is defined as any object or action that signifies something beyond its literal self. A symbol can take the form of an object, person, situation, or action, representing something more abstract. The interpretation of a symbol, be it an object, action, or gesture, is influenced by its context. A symbol can be loosely defined as something that conveys more meaning than its literal representation (Perrine, 1973).

Example:

“Jesus died on the cross”

The death of Jesus on the cross is a central and profound symbol in Christianity. It symbolizes the sacrificial atonement for the sins of humanity, as Christians believe that through Jesus' death, individuals can be reconciled with

God. The cross is not only a historical event but a theological symbol of love, redemption, and the transformative power of faith. It signifies the ultimate act of selflessness and serves as a reminder of the Christian narrative of resurrection and eternal life.

1. Imagery

Perrine (1969) defines imagery as the strategic use of language to evoke sensory experiences in the reader. This definition extends beyond mere description, encompassing the creation of a vivid mental picture that engages the five senses: sight, sound, smell, taste, and touch.

The importance of sensory details is emphasized by Perrine (1969). By employing words that specifically target each sense, poets can craft an immersive and multifaceted experience for the reader. Here are some examples:

- **Sight:** "The **glistening** snow stretched as far as the eye could see."
(visual)
- **Sound:** "The **crashing waves** echoed along the shore." (auditory)
- **Smell:** "The air was filled with the **sweet fragrance** of blooming roses."
(olfactory)
- **Taste:** "The **tangy** lemonade quenched his thirst." (gustatory)
- **Touch:** "The **soft fur** of the kitten tickled his hand." (tactile)

The concept of imagery, which emphasizes both sensory details and figurative language, demonstrates the powerful impact that language can have

on our senses and imagination. It is a fundamental building block in poetry, allowing poets to create works that are not only informative but also emotionally engaging and visually stimulating. This multifaceted approach to imagery allows poetry to transcend mere words, transforming them into immersive experiences that resonate with the reader on a deeper level.

3. Holy Bible

According to Biblica (1978), Holy Bible the New International Version (NIV) was the result of one man's vision for a faithful rendering of the Bible in contemporary English. It became the world's best-selling Bible in modern English in 1986 and continues to be so today. The reasons of this popularity are coming from Bible scholars to novice lay readers, those seeking God in His Word enjoy the clarity and understandability of the NIV and the accuracy of the translation to the original languages of the Bible.

The Bible is a sacred and central religious text in Christianity, composed of two main segments: the Old Testament and the New Testament. It is considered by Christians to be the inspired and authoritative word of God, containing teachings, stories, prophecies, and historical accounts that form the foundation of their faith. The Bible has been translated into numerous languages and has had a profound impact on Western culture, literature, art, and religious thought. For Christians, it serves as a source of spiritual guidance, moral principles, and historical information. Different Christian denominations may

have variations in the canon of their Old and New Testaments. The Bible's extensive use of figurative language serves to engage readers, deepen their understanding of spiritual and moral concepts, and provoke thought and contemplation. The various forms of figurative language in the Bible contribute to its richness as a literary and religious text.

4. Book of Proverbs

According to Swindoll (2009), Book of Proverbs is unique among the books of the Bible in that it offers a collection of briefs, practical guidance for navigating life on earth. While other books articulate profound theological truths, lengthy narratives of triumph and failure, or prophetic preaching to a disobedient people, Proverbs is exclusively concerned with the instruction of individuals in the path of wisdom. The writers of the book recognized the diverse circumstances of a person's life and provided principles to be applied in a variety of situations, as opposed to instructions to be followed in only a few specific instances.

The Book of Proverbs, found in the Old Testament of the Bible, is renowned for its collection of concise and useful pieces of advice, often in the form of wise sayings. Although traditionally attributed to King Solomon, it features contributions from multiple authors. Its main aim is to offer guidance on leading a righteous and wise life, focusing on moral instruction and ethical living. Proverbs consists of 31 chapters and contains a total of 915 verses. Each

chapter contains a collection of individual proverbs or wise sayings, and these verses provide practical guidance, moral instruction, and insights into leading a righteous and wise life. It's a valuable resource for those seeking wisdom and ethical principles for their daily lives.

Therefore, the writer chose Proverbs as his research because this chapter of the Holy Bible is known for being brief, memorable, and easily understood. It covers a wide range of topics such as wisdom, knowledge, righteousness, morality, and the consequences of one's actions. A recurring theme in the book is the concept of the "fear of the Lord," which represents reverence and respect for God as the basis of genuine wisdom.

For instance, Proverbs 3:5-6 advises, "Trust in the Lord with all your heart and do not rely on your own understanding; in all your ways acknowledge him, and he will make your paths straight." This verse emphasizes the importance of depending on God rather than one's own understanding. Another famous verse, Proverbs 9:10, states, "The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding." This verse underscores the core idea that true wisdom starts with acknowledging and respecting God. The Book of Proverbs employs various teaching methods, often featuring guidance from a father to a son, emphasizing the transmission of wisdom through generations. Its timeless wisdom and practical advice continue to inspire and guide people in their pursuit of a virtuous and wise life.