



Natural Philosophy in a Collection of Children's Songs on YouTube 'Marah KG': Form and Meaning of Onomatopoeia

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ABSTRACT

The purpose of this study is to reveal Arabic words formed from the imitation of natural sounds (onomatopoeia) in a collection of children's songs on Youtube 'Marah KG'. This research uses descriptive qualitative method with semantic approach of Bredin's onomatopoeia theory. There are two kinds of data sources used, namely primary and secondary. Primary data are song lyrics in the collection of children's songs on Youtube 'Marah KG', especially the playlist *Jami' Aghaniy Qonat Marah KG-Maktabah Al-Aghaniy Al-Kamilah*. The secondary data comes from books, journal articles, and other literatures relevant to the study of onomatopoeia. Data collection techniques used four techniques, namely listening, reading, note-taking, and documentation techniques. The data analysis technique used is Miles & Huberman's, namely data reduction, data presentation, and conclusion drawing. Based on the results of this study, there are 7 Arabic words formed from the imitation of natural sounds (onomatopoeia) consisting of two types of onomatopoeia, namely direct onomatopoeia and associative onomatopoeia. Meanwhile, the meanings contained consist of 3 meanings, namely referential meaning, contextual meaning, and associative meaning.

Keywords: *natural philosophy, children's song, form and menaing, onomatopoeia*

Filsafat Alam dalam Kumpulan Lagu Anak-anak di Youtube "Marah KG": Bentuk dan Makna Onomatope

ABSRAK

Tujuan dari penelitian ini adalah mengungkapkan: 1) kata-kata dalam bahasa Arab yang terbentuk dari hasil peniruan suara-suara alam (onomatope) dalam kumpulan lagu anak-anak di Youtube 'Marah KG'; 2) rencana pelaksanaan pembelajaran yang menggunakan teknik tes melalui lembar kerja siswa. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan semantik. Sumber data yang digunakan adalah data primer dan sekunder. Data primer berupa lirik lagu dalam kumpulan lagu anak-anak di Youtube 'Marah KG', khususnya playlist *Jami' Aghaniy Qonat Marah KG – Maktabah Al-Aghaniy Al-Kamilah*. Data sekunder berasal dari buku-buku, artikel-artikel jurnal, literatur-literatur lain yang relevan dengan kajian onomatope. Teknik pengumpulan data menggunakan empat teknik, yakni teknik simak, baca, catat, dan dokumentasi melalui instrumen daftar data. Daftar cek-riccek digunakan untuk memvalidasi data dan hasil analisis data. Data dianalisis menggunakan teknik reduksi, penyajian data, dan penarikan kesimpulan menurut Miles & Huberman. Hasil penelitian adalah terdapat 7 kata dalam bahasa Arab yang terbentuk dari hasil peniruan suara-suara alam (onomatope) yang terdiri dari dua jenis onomatope, yakni onomatope langsung dan onomatope asosiatif; makna yang terkandung terdiri dari 3 makna, yakni makna referensial, makna kontekstual, dan makna asosiatif.

Kata Kunci: *filsafat alam, lagu anak-anak, bentuk dan makna, onomatope*

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INTRODUCTION

Ancient Greek philosophers believed that the origin of human language was based on the concept of natural sounds. For example, Socrates put forward a theory about the origin of language in Plato's *Cratylus*. In this dialogue, he mentioned that in Greek, the sound *r* tends to be omitted in words related to movement, while the sound *l* is often associated with smoothness. Socrates concluded that onomatopoeia, or the imitation of the sounds of actions, was the origin of language. This is the basis for why a "truth" can be found in objects that produce sounds (Abidin, 2019). However, this theory has faced significant criticism, despite the fact that some words in certain languages are indeed onomatopoeic. One of the most famous theories is the "bow-bow" theory proposed by German researcher Max Mueller (Iqbal et al., 2017).

In fact, imitation of natural sounds occurs spontaneously or instinctively without any specific purpose. However, over time, humans began to utilize these natural sounds to fulfill their needs. The emergence of words in a language is often related to the need for communication. These words emerge as a response to the need to name new objects or developing moral concepts. Thus, it can be understood that from the beginning of human life, language has played an important role in its development. Language plays a crucial role in daily life. It functions as a tool to express what humans feel, think, and need in their lives.

Language is often seen as one of the crucial aspects that influence humans reciprocally (Markhamah et al., 2022). As explained by Ullmann, there is a reciprocal relationship between names and meanings (Ullmann, 2007). For example, when someone thinks of an object, they tend to immediately mention the name of that object, which already has a name. This is referred to as naming, which involves giving or writing down the linguistic sound in the form of a name (Amilia & Anggraeni, 2017). In line with Pateda (1990), this phenomenon is a reciprocal relationship between sound, meaning, and the significance of a word *kata* (Astuty, 2020).

Therefore, naming will always be related to its reference (Sudaryat, 2009). In this case, the naming process is also greatly influenced by the phonological and morphological aspects of language. One factor in naming is sound imitation, commonly known as onomatopoeia (Amilia & Anggraeni, 2017).

Onomatopoeia comes from the Greek language. Onomatopoeia is a combination of the words *onomato*, meaning name or naming, and *poeia*, meaning a noun that indicates the creation or production of an object expressed by the first element. Chaer defines onomatopoeia as the imitation of sounds that refer to the sounds of an object, state, or action produced by that object (Adnyani et al., 2021). Kridalaksana mentions that onomatopoeia is the naming of an object or action by imitating the sound associated with the object or action itself sendiri (Anis, 2023). Furthermore, Assaneo also defines onomatopoeia as the transformation of sounds originating from nature into a series of words that can be imitated by humans manusia (Purwani et al., 2020). Thus, it can be understood that onomatopoeia is not merely imitating a particular sound, but also indicating the sound produced by a particular sound.

Bredin (1996) in his study entitled "Onomatopoeia as a Figure and a Linguistic Principle" divides onomatopoeia into three types. *First*, direct onomatopoeia is onomatopoeia that occurs when two conditions are met, namely (1) the denotation of a word is a class of sounds and (2) the sound of the word resembles a member of that class. In other words, direct onomatopoeia is an imitation of actual sounds or the sounds of real objects, where the words resemble the sounds they represent. This type of onomatopoeia is largely determined by convention, not solely by direct similarity to the original sound. Often, we perceive a sound as "natural" because we are accustomed to hearing it in our own language (Bredin, 1996:558-559).

Second, associative onomatopoeia is onomatopoeia that occurs when the sound of a word resembles the sound associated with whatever the word represents. Usually, this type



of onomatopoeia does not have a sound that resembles the object or action it refers to. In other words, the sound of the onomatopoeic word differs from its original sound and is then associated with something from that sound. In this case, associative onomatopoeia involves two levels of conventionality: (1) the conventional relationship between something + sound and (2) the conventional relationship between the naming of the word + the object (Bredin, 1996).

Third, exemplary onomatopoeia. This type of onomatopoeia is based on the amount and nature of physical effort exerted by the speaker when uttering a word. Exemplary onomatopoeia differs from the previous two types of onomatopoeia in two ways: (1) the relationship of onomatopoeia is not based on the denotative meaning (literal meaning) of the word, but rather on its connotation (additional meaning or impression), and (2) the relationship is not one of resemblance, but rather one of instantiation. In other words, this type of exemplary onomatopoeia is not about words that mimic sounds, but about words that convey the nature of their meaning through their pronunciation (Bredin, 1996).

This research is not the first of its kind. Researchers have identified several previous studies that utilized onomatopoeia analysis, including: 1) analyzing the phonological structure of word formation and its meaning in gitaigo onomatopoeia found in Japanese songs (Safaana et al., 2022); 2) analyzing the types of onomatopoeia using Bredin's theory (1996) and their meanings using Thomas's theory (1995) in the comic "The Last Air Bender North and South" (Dwipayana & Hikmahyanti, 2023); 3) analyzing the types of onomatopoeia and their meanings in the Shazam comic (Langus et al., 2023); 4) analyzing the types of onomatopoeia and the reasons for their use, as well as how the author depicts onomatopoeic words in Hugh Lofting's novel *Doctor Dolittle* (Syahputri et al., 2023); 5) analyzing the use of onomatopoeia in constructing imagery and action in the webcomic "Aquaman: Through Fire and Water" (Zein et al., 2024); 6) analyzing the types and processes of

onomatopoeia formation in the film *How To Train Your Dragon* using a semiotic approach and semantic analysis (Ramadhan & Kurniawan, 2022).

In general, previous studies share similarities with the current study in terms of the analytical tools used, namely Bredin's (1996) onomatopoeia theory, although there are differences in the focus and objects used in the studies. The current study aims to reveal Arabic words that are formed from the imitation of natural sounds. The researcher analyzed the forms and meanings of onomatopoeia in a collection of children's songs on YouTube titled "Marah KG" using Bredin's (1996) perspective. This is the novelty of this study. Thus, this study is expected to contribute to linguistic studies, particularly in the analysis of onomatopoeia.

METHOD

The research method used in this study is qualitative descriptive research. Bogdan & Taylor state that qualitative research is research that produces descriptive data, namely words, both spoken and written, obtained from informants or observed behavior (Pahleviannur et al., 2022). Best states that the descriptive research method is a method used to describe and interpret objects as they are (Sukardi, 2021).

The results of this qualitative research are in the form of descriptions (Rosyada, 2020). The approach used in this study is the semantic approach with Bredin's onomatopoeia theory (1996). This approach is used as a bridge for researchers to uncover words in Arabic that are formed from the imitation of natural sounds in a collection of children's songs on YouTube "Marah KG."

The data sources used in this study are divided into two types, namely primary and secondary. Primary data consists of song lyrics in a collection of children's songs on YouTube called "Marah KG," specifically the playlist *Jami' Aghaniy Qonat Marah KG-Maktabah Al-Aghaniy Al-Kamilah*, which consists of 136 songs (<https://www.youtube.com/@MarahKG>). The data used in

this study are song lyrics containing onomatopoeia. The secondary data in this study are derived from books, journal articles, and other relevant literature related to the study of onomatopoeia and semantics.

To obtain these data, the researcher used four data collection techniques, namely listening, reading, recording, and documentation. The steps taken by the researcher were as follows: (1) the researcher listened to the songs intensively and repeatedly; (2) at the same time, the researchers also read the video transcript of the song; (3) next, the researchers noted down the lyrics of the song that contained onomatopoeia, along with details such as the song title, release date, and the time when the onomatopoeia appeared in the song; (4) lastly, the researchers documented video images showing the forms of onomatopoeia.

Next, the researchers analyzed the data using data analysis techniques introduced by Miles & Huberman, namely data reduction, data presentation, and conclusion drawing (Fitrah & Luthfiyah, 2017). *First*, the researchers identified approximately 73 onomatopoeic forms from 29

songs. This data was then reduced to 22 onomatopoeic forms from 19 songs. From there, the researchers selected 6 onomatopoeic forms from 5 songs as the final data. *Second*, the final data was adjusted according to the type of onomatopoeia to make it easier to understand. In this case, the researcher will present the data in the form of tables and narrative text. *Third*, the researcher concludes the results of the analysis of onomatopoeic forms and their meanings. These conclusions will then be verified again to see the suitability of the data used with the analysis results. This is to ensure that the conclusions obtained are truly valid.

RESULTS

The forms of onomatopoeia in the collection of children's songs on Youtube "Marah KG", especially the playlist *Jami'Aghaniy Qonat Marah KG-Maktabah Al-Aghaniy Al-Kamilah* reviewed and analyzed based on Bredin's onomatopoeia theory (1996) show the existence of two types of onomatopoeia. See the following table.

Table
Forms of Onomatopoeia in the Playlist *Jami'Aghaniy Qonat Marah KG-Maktabah Al-Aghaniy Al-Kamilah*

No.	Song Title	Forms of Onomatopoeia	Types of Onomatopoeia	The Meaning of Onomatopoeia
1.	الببيبي حبيبي	صو صو صو	Direct Onomatopoeia	Referential Meaning
2.	حرامي	عو عو		Referential Meaning
3.	الببيبي والسوسة	دق دق دق		Referential Meaning
4.	الببيبي سلامته	كح كح		Referential Meaning
5.	الببيبي سلامته	هاتشو	Associative Onomatopoeia	Associative Meaning
6.	حظيرة حيوانات	وز وز		Associative Meaning
7.	هدية لولو في عيد ميلادها	ترن ترن ترن		Associative Meaning

Based on the data exposure in the table above, it shows that there are 4 types of direct onomatopoeia and 3 types of associative onomatopoeia. The meaning contained in onomatopoeia is divided into three types of meaning, namely 3 referential meanings, 1 contextual meaning, and 3 associative meanings.

DISCUSSION

Furthermore, this discussion aims to gain a deeper understanding of how Arabic words found in the lyrics of the children's song on YouTube, 'Marah KG,' were formed from the imitation of natural sounds (onomatopoeia). Here is the explanation.

1. صو صو صو

Excerpt from song lyrics: *Min habibil mama al-bibiy habibi... Maa tibki ya ruuhi ma tibki ya bibiy... Ta'al bihudhni nughniy wanil'ab wanidhak... Mama jaabat lak al-'ab... Laetfareh albak... Sou Sou Sou bi'uuli al-sus... Hau Hau Hau bi'uuli al-kalb...* (Al-Bibiy Habibi, 3:12-3:13).



Figure-1
“صو صو صو” Onomatopoeia for the sound of a chick

This song tells the story of a baby who is crying, then the mother tries to calm him down by inviting singing, playing, and laughing. Not only that, the mother and father also participate in inviting the baby to learn to recognize animal sounds (duck, cat, chicken, cow, sheep, horse, monkey, bee, and goat) and vehicles (bicycle, car, train, and plane).

From the snippet of song lyrics above, it shows that chicks have a sound in the form of صو صو صو. Based on the theory put forward by Bredin (1996) where Direct Onomatopoeia means imitation of the sound of actual objects. The word صو صو صو can be said to be a direct onomatopoeia because it is an imitation of the sound of chicks. This is because the word fulfills two conditions of direct onomatopoeia, namely the word صو صو صو (chicks' voice) refers to the sound class of chicken sounds and the sound also resembles the original sound produced by chicks.

The meaning of the sound صو صو صو in the song lyrics above has a referential meaning because it imitates the sound of chicks squeaking. It can be seen in the lyrics صو صو

صو صو صو بيقول الصوص that the word صو صو صو refers to the lyrics after it, namely بيقول الصوص about how the sound of chicks speaks. This is further reinforced by the appearance of the word صو صو صو along with the image of the chick in the song's video. Therefore, the sound صو صو صو has a referential meaning because it refers directly to the animal chicks as a real object known to children.

The onomatopoeia sound of chicks in this song is described by the word صو صو صو. In Al-Munawwir's dictionary, the word الصوص has the same meaning, namely (newly hatched) chicks (Munawwir, 2020). This shows that the word الصوص itself was formed in imitation of natural sounds, namely the sound of chicks that are heard to sound صو صو صو in the ears of Arabs. Therefore, chicks in Arabic are translated into الصوص.

2. عو عو

Excerpt from song lyrics: *Haraamiy Haraamiy... Syukluh tila' al-balkun... Raeyaeh jaay hoon hoon... Humna thafiina 'al-adhou... Wa antar shari'ul 'au 'au...* (Haraamiy, 3:22-3:35).



Figure-2

“عو عو” Onomatopoeia for the sound of a dog

The song tells the story of three children who were at home when suddenly an unknown person came. They believe that the person is a thief. He tried to get into the house until the children were scared. Antar, the dog also tried to chase the thief away by barking so that the thief would be afraid. However, it turned out that the man was not a thief but their father. They didn't recognize their father because it was dark outside.

From the song lyrics above, it shows that dogs have a sound in the form of عو عو. Based on the theory proposed by Bredin (1996) where Direct Onomatopoeia means imitation of the sound of actual objects. The word عو عو can be said to be a direct onomatopoeia because it imitates the sound of a dog. This is because the word fulfills two conditions of direct onomatopoeia, namely the word عو عو (dog sound) refers to the sound class of dog sounds and the sound also resembles the original sound produced by dogs.

The meaning of the sound عو عو in the song lyrics above has a referential meaning because it imitates the sound of a dog barking. It can be seen in the lyrics وعنتر صار يقول عو عو that the word عو عو refers to the previous lyrics, namely وعنتر صار يقول about Antar, the barking dog. This is further reinforced by the appearance of the word عو عو along with the image of the dog in the song's video. Therefore, the sound عو عو has

a referential meaning because it refers directly to the dog as a real object known to children.

The onomatopoeia sound of chicks in this song is described by the word عو عو. In Al-Munawwir dictionary, researchers found the word عو عو-يعوى has the meaning of barking (Munawwir, 2020).. This shows that the word عو عو-يعوى was formed in imitation of natural sounds, namely the sound of a barking dog sounding عو عو in the ears of the Arab community. Therefore, barking in Arabic is translated into عو عو-يعوى.

3. دق دق دق

Excerpt from song lyrics: *Dha' Dha' Dha' miin al-bab... Dha' Dha' Dha' miin al-bab... Ana susih yalaa iftah... Ma' kiki yalaa nifrah... La la la maa rah aftah... Mama 'aalitni 'an jad... La tiftah al-bab laahad... La la la tiftah al-bab laahad...* (Al-Bibiy wa As-Susih, 0:07-0:11).



Figure-3

“دق دق دق” Onomatopoeia for the sound of knocking on a door

The song tells the story of a smart baby who steadfastly obeys his mother's message: never open the door to a stranger. In the story of this song, the stranger is portrayed as a beetle who comes with sweets. The beetle makes various attempts to get the baby to open the door and accept his gift. However, the baby still wanted his mother's message. He was not tempted and kept his door tightly closed.

From the song lyrics above, it can be understood that the word دق دق دق is

interpreted as a knock on the door. Based on the theory proposed by Bredin (1996) where Direct Onomatopoeia means imitation of the sound of actual objects. The word *دق دق دق* can be said to be a direct onomatopoeia because it imitates the sound of knocking. This is because the word fulfills two conditions of direct onomatopoeia, namely the word *دق دق دق* (the sound of knocking) refers to the sound class of the natural human voice and the sound also resembles the original sound produced by knocking on the door.

The sound *دق دق دق* is interpreted as the sound of knocking on the door because the lyrics after it show the situation where the beetle answers the little boy's question that he is the one behind the door. It can be seen that the lyrics *دق دق دق مين عالباب* refer to the lyrics after it, namely *أنا سوسة يلا افتح*. This is reinforced by the appearance of the word *دق دق* along with the image of the beetle knocking on the door so that, the word *دق دق* can be interpreted as the sound of knocking on the door. However, if the sound of the word *دق دق دق* is used in a different context, the meaning will change as well. This is because lexically the word *دق دق دق* is derived from the verb *دَقَّ-يَدُقُّ* which has many meanings according to the context in which it is used. Therefore, the sound *دق دق دق* has a contextual meaning.

The onomatopoeia sound of door knocking in this song is described by the word *دق دق دق*. In Al-Munawwir dictionary, researchers found the word *دَقَّ-يَدُقُّ* has the meaning of destroying, breaking, knocking, and hitting (Munawwir, 2020). This shows that the word *دَقَّ-يَدُقُّ* was formed in imitation of natural sounds, namely the sound of people knocking on the door sounding *دق دق* in the ears of Arabs. Therefore, knocking (door) in Arabic can be translated into *دَقَّ-يَدُقُّ*, according to the context of the sentence.

كح كح

Excerpt from song lyrics: *'Indi duktur ruhnaa... Hayyu al-bibiy ma'ana... Ba'di al-fahsa 'arifna... Mirtif'ah harartu... Kah Kah... Hatsyu... Kah Kah... Hatsyu... Salamtuh al-bibiy... Salamtuh...* (Al-Bibiy Salamtuh, 0:36-0:50).



Figure-4
“كح كح” Onomatopoeia for the sound of coughing

This song tells the story of a baby who is sick. His body feels weak, he has a fever, coughs, and his nose is blocked due to the flu. Then, his mother took him to the hospital to be examined by a doctor. After the examination, it turned out that his body temperature was high, so Mom gave medicine so that the baby could be healthy and smile cheerfully again.

From the song lyrics above, it can be understood that the word *كح كح* is interpreted as a cough. Based on the theory put forward by Bredin (1996) where Direct Onomatopoeia means imitation of the sound of actual objects. The word *كح كح* can be said to be a direct onomatopoeia because it is an imitation of the sound of people coughing. This is because the word fulfills two conditions of direct onomatopoeia, namely the word *كح كح* (cough sound) refers to the class of natural human sounds and the sound also resembles the original sound produced by people who are coughing.

Eating the sound *كح كح* in the song lyrics above has a referential meaning because it imitates the sound of coughing. It can be seen

that the lyrics of كح كح refer to the previous lyrics, namely مرتفعه حرارته about a small child whose body temperature is high so that he becomes coughing and flu. This is reinforced by the appearance of the word كح كح along with the image of a sick child in the song's video. Therefore, the sound كح كح has a referential meaning because it refers directly to the sound of a train whistle as a real object known to children.

The cough onomatopoeia sound in this song is described by the word كح كح. In the Al-Munawwir dictionary, researchers found the word كح has the same meaning, namely cough (Munawwir, 2020). This shows that the word كح was formed in imitation of natural sounds, namely the sound of people coughing sounding كح كح in the ears of the Arab community. Therefore, coughing in Arabic can be translated into كح. Typically, coughing in Arabic more often uses the word سعال, but some areas in Arab countries also use the word كح, for example the country of Jordan (Al-Masri, 2016).

5. نشو

Excerpt from song lyrics: *'Indi duktur ruhnaa... Hayyu al-bibiy ma'ana... Ba'di al-fahsa 'arifna... Mirtif'ah harartu... Kah Kah... Hatsu... Kah Kah... Hatsu... Salamtuh al-bibiy... Salamtuh...* (Al-Bibiy Salamtuh, 0:36-0:50).

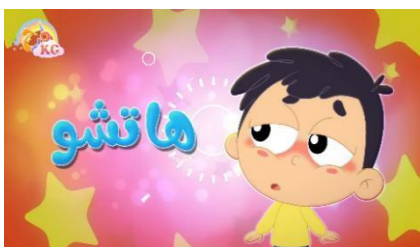


Figure-5
“هاتشو” Onomatopoeia for the sound of the flu

This song tells the story of a baby who is sick. His body feels weak, he has a fever, coughs, and his nose is blocked due to the flu. Then, his mother took him to the hospital to be examined by a doctor. After the examination, it turned out that his body temperature was high, so Mom gave medicine so that the baby could be healthy and smile cheerfully again.

From the song lyrics above, it shows that the sound of the flu sounds هاتشو. Based on the theory put forward by Bredin (1996) where Associative Onomatopoeia means the word onomatopoeia is not from the actual sound but is likened (associated) with something. The word هاتشو is interpreted as the sound of a cold because it is similar to the sound of something coming out through a crack.

The sound هاتشو is interpreted as the sound of a cold because the previous lyrics show a small child whose body temperature is high so that he becomes coughing and flu. It can be seen in the lyrics that هاتشو refers to the previous lyrics, namely مرتفعه حرارته. This is reinforced by the appearance of the word هاتشو along with the image of a sick child in the song's video.

However, on closer inspection, the sound هاتشو does not entirely indicate the sound of a cold. In Al-Munawwir's dictionary, the word رشح-يرشح which has the conceptual meaning of “seeping, dripping, leaking” is used to represent “something that comes out through a crack”. The sound هاتشو can be understood to be derived from the meaning of the word as a form of sound imitation. This shows the similarity between flu and “something that comes out through a crack”. Therefore, when one hears the sound of هاتشو which is described as the sound of a cold, it indirectly brings up the association in one's mind that the sound describes something that comes out through a crack, as

experienced during a cold. Therefore, the sound هاتشو has an associative meaning.

The flu onomatopoeia sound in this song is described by the word هاتشو. In Al-Munawwir's dictionary, researchers found the word رشح-يرشح (الرشح) has the same meaning, namely cold (flu) (Munawwir, 2020, p. 498). This shows that the word رشح-يرشح was formed in imitation of natural sounds, namely the sound of a person with a cold whose sneezing sound is heard as هاتشو in the ears of Arabs. Although the spellings are different, they are similar in pronunciation. Therefore, flu in Arabic can be translated as رشح-يرشح (الرشح).

6. وز وز

Excerpt from song lyrics: *Zurna hadzirith hayawanaat... Iya iya yoo... Syufna fihaa talath nahlaat... Iya iya yoo... Kiifi bitahki nahleeh? Mu Mu? Baq Baq? Wiz Wiz? Wiz Hoon... Wiz Wiz Hoonak... Wiz Wiz Wiz Wiz...* (Hadzirith Hayawanaat, 0:07-0:30).



Figure-6

“وز وز” Onomatopoeia for the sound of a bee

This song tells the story of two children visiting a zoo. There they see several animals, including bees, chickens, and cows. They not only play, but also learn to recognize the distinctive sound of each animal when talking and know the benefits provided by these animals.

From the song lyrics above, it shows that the bee's voice sounds وز وز. Based on the

theory put forward by Bredin (1996) where Associative Onomatopoeia means the word onomatopoeia is not from the actual sound but is likened (associated) with something. The word وز وز is interpreted as the sound of a bee because it has similarities to the sound of something hissing.

The sound وز وز is interpreted as the voice of a bee because the previous lyrics show the sound of a bee talking. It can be seen that the lyrics وز هون وز وز refer to the previous lyrics, namely كيف يتحكي النحلة. This is reinforced by the appearance of the word وز وز along with the image of a bee in the song's video.

However, on closer inspection, the sound وز وز does not fully indicate the sound of bees. In Al-Manniy's dictionary, the word أزيأز, which has the conceptual meaning of “slowly boiling, smoldering, buzzing, hissing, and humming” (<https://www.almaany.com/id/dict/ar-id/%D8%A3%D8%B2/>), is used to represent “the sound made by the flow of air through a narrow opening or by friction”. The sound وز وز can be understood to be derived from the meaning of the word as a form of sound imitation. This shows the similarity between the sound of a bee and “the sound that arises due to the flow of air through a narrow gap or due to friction”. Therefore, when one hears the sound وز وز which is described as the sound of a bee, it indirectly brings up the association in one's mind that the sound describes the sound that arises from the flow of air through a narrow gap or due to friction, resulting in a quiet sound, such as zzz. Therefore, the sound وز وز has an associative meaning.

The bee onomatopoeia sound in this song is described by the word وز وز. In Al-Manniy dictionary, researchers found the word أزيأز has the meaning of boiling slowly, smoldering, buzzing, hissing, humming (<https://www.almaany.com/id/dict/ar->

[id/%D8%A3%D8%B2/](#)) shows that the word **أزياز** was formed in imitation of natural sounds, namely the sound of bees that are heard to sound **وز وز** in the ears of Arabs. Although the spellings are different, they are similar in pronunciation. This difference in spelling can also be due to the dialect of the user, for example in Jordan it is common to replace hamzah with waw, which is an audible substitute in Arabic for *waw maftuhah* or *waw maqsuroh* (Al-Kafawin, 2017).

7. **ترن ترن ترن**

Excerpt from song lyrics: *Ana farhanih... Ana Thairanah... Lamma su'tuh... Hadzru wein imsit... Fii asy-syaari' laa... Maa baz'aj laa... Suqtu bihadiqah... Amnan withannit... Launuh wardiy... Maa hadaa 'addi... Alwan hilwih... Waasykal istahlit... Jarosuh lauron... **Trin Trin Trin Trin...** Ilkul biya'rif inni ana jiit... (Hadeyeh Lulu fii 'Id Miladiiha, 1:32-2:00).*



Figure-7

“**ترن ترن ترن**” Onomatopoeia for the sound of a bell

This song tells the story of Lulu's birthday. She received many gifts on her birthday. One of them was a pink bicycle. She decorated her bike with colorful ribbons. She also rang the bell as a sign that Lulu had come. Lulu was very happy on her birthday.

From the snippet of song lyrics above, it shows that the bicycle bell rung by Lulu sounds **ترن ترن ترن**. Based on the theory

put forward by Bredin (1996) in which Associative Onomatopoeia means that the word onomatopoeia is not from the actual sound but is likened (associated) with something. The word **ترن ترن ترن** is interpreted as the sound of a bicycle bell because the sound resembles the sound of a ringing object.

The sound of **ترن ترن ترن** in the song lyrics above is interpreted as the sound of bicycle bells because the previous lyrics show that the sound of bicycle bells is **ترن ترن ترن**. It can be seen that the lyrics **ترن ترن ترن** refer to the previous lyrics, namely **جرسه لورن**. This is reinforced by the appearance of the word **ترن ترن ترن** along with the image of lulu's hand ringing the bell on the bicycle as a gift on her birthday in the song's video.

However, on closer inspection, the sound **ترن ترن ترن** does not fully indicate the sound of a bicycle bell. As mentioned, in Al-Maaniy's dictionary, the word **رن-رن**, which has the conceptual meaning of “sounding, clinking and ringing” (<https://www.almaany.com/id/dict/ar-id/%D8%B1%D9%86-%D9%8A%D8%B1%D9%86/>), is used to denote “something that produces a ringing sound”. The sound of **ترن ترن ترن** can be understood to come from the meaning of the word as a form of imitation of sound. This shows the similarity in sound properties between the sound of a bicycle bell and “something that makes a ringing sound”. Therefore, when one hears the sound of **ترن ترن ترن** which is described as the sound of a bicycle bell, it indirectly brings up the association in one's mind that a bell is an object that produces a ringing sound. Therefore, the sound **ترن ترن ترن** has an associative meaning.

The flu onomatopoeia sound in this song is described by the word **ترن ترن ترن**.



In Al-Maaniy dictionary, researchers found the word رن-رن has the meaning of sounding, clinking, and ringing (<https://www.almaany.com/id/dict/ar-id/%D8%B1%D9%86-%D9%8A%D8%B1%D9%86/>). This shows that the word رن-رن was formed in imitation of natural sounds, namely the sound of bicycle bells that can be heard ringing رن ترن ترن in the ears of Arabs. Although the spellings are different, they are similar in pronunciation.

From the explanation above, it can be understood that some theories regarding the origin of words in certain languages that are formed from imitations of natural sounds can be said to be true. This is evidenced by the fact that in various languages around the world, there are indeed words that originate from the imitation of natural sounds (onomatopoeia). Therefore, theories about the origin of words, one of the most well-known being the bow-bow theory or other theories, cannot simply be dismissed as incorrect.

Furthermore, Arabic words formed from imitations of natural sounds (onomatopoeia) indirectly introduce us to Middle Eastern cultures. For example, the collection of children's songs on YouTube called "Marah KG" indirectly reflects the musical culture and Levantine dialect culture of Jordan. Thus, children's songs can also be used as a means to learn about Arab cultural values. This is important in the process of learning Arabic because the analysis of onomatopoeia in the children's songs on YouTube "Marah KG" shows that these songs not only serve as objects of linguistic study but also as a potential learning resource to create an enjoyable, communicative, and culturally rich learning process.

CONCLUSION

Based on the results of the research and discussion presented, it can be concluded that some of the Arabic words found in the lyrics of the children's song on YouTube, "Marah KG," are formed from the imitation of natural sounds (onomatopoeia). Among these, there are 4 direct onomatopoeia sounds, consisting of 2 animal sounds and 2 natural human sounds. The meanings of these onomatopoeia sounds are divided into two categories: 3 onomatopoeia sounds with referential meanings and 1 onomatopoeia sound with a contextual meaning. Furthermore, there are 3 associative onomatopoeia sounds, consisting of 1 animal sound and 2 natural human sounds. All three onomatopoeia sounds have associative meanings. This indirectly indicates that the theory regarding the origin of words formed from imitations of natural sounds (onomatopoeia) has a solid basis in truth. Furthermore, the onomatopoeia in these songs not only represent linguistic phenomena but also reflect the cultural values of the Middle East, particularly Jordan. It can be seen that children's songs can also be effectively utilized as a tool in Arabic language learning, as they provide an enjoyable, communicative learning experience while introducing cultural aspects.

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