

CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

Based on the analysis that already done, so the conclusion concerns the semantic perspective in *peribahasatextbook* especially in figurative meaning are as the following:

1. Proverb is a reflection of society's experiences and culture and then they manifested in the form of brief language and analogize a certain purpose. The figurative meanings depicted in proverbs in *peribahasatextbook* are appropriate as Abrams&Harpham's claim of figurative meanings, but there is a fact that such another six types occur, they are Irony, Hyperbole, Symbol, Understatement, Paradox and Allegory. And the rest show that they have their own construction identities. The construction identities refer to Reiteration formula, proverbial reality and cultural figurative expression. This diversity especially the kinds of construction identities shows proverbs are unlimited. This shows that proverbs were created by genius imagination, by choosing the words, then combining them and producing the idea formulation in the form of scenic series of words and full of aesthetics.
2. The linguistics realization for all dominantly by using the inanimate object such as mountain, water, land, rain, and soon, abstract concept such as thrifty or economical, crushed, drought and so on and animate object such animals, plants, and so on but they wrap in accordance with each figurativemeanings' characteristics. The use of inanimate, abstract and animate objects around us essentially is to hint that every human's activities and interaction closely relate to universe in order to apprehend the proverbs.

3. As Ademowo and Balogun claimed that figurative meanings in proverbs propose several roles such as (1) on the importance of morality, character soundness/uprightness to personal and social development, (2) on advice and encouragement, (3) on reproach and punishment, (4) on warning, (5) on cooperation, care for others and the interdependence of individual and corporate group, and (6) on responsive leadership. On the base of the findings it can be concluded that figurative meanings in *Peribahasa* embody four kinds roles as Ademowo&Balogun's, but two others such presenting on responsive leardership and cooperation, care for others and the interdependence of individual and corporate group did not manifest in that book. In addition, there are another various roles such as illustrating situation/thing, presenting truth of experience, illustrating people's condition, illustrating people's character, illustrating people doing, presenting activity and presenting respect. This various addition can be the factor of culture and another factors as Honeck point out that existence of proverbs related to mental process, needed explanation how people used and understood, psychology perspective, linguistics, artificial intelligence and philosophy of language and mind (1997).

5.2 Suggestion

The suggestions after doing the analysis of the study concerning figurative meanings are as follows. This study can be considered as crucial matter, because it can help us to apprehend figurative language and figurative meanings within proverbs. So the readers can use figurative language in accordance with the meaning and the function as needed and properly. For the researchers, the research about figurative meanings within proverbs is so simplistic because more problems do not examine yet. For this, as the limit, it needs to carry the research on for further for example the more data sources or the data sources come from the specific certain region i.eMinangkabau, Palembang, etc in order to enrich the valuable

culture in Indonesia especially in literature domain. In addition, there will be a prospect because between one region and another must be have their own characters and novelty.



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