CHAPTER I

INTRODUCTION

1.1 Background of the Study

The internal differentiation of human societies was reflected in their languages. Linguistics plays a vital role for the development of a language. According to Lecoutere language is an human's equipment in order to convey his experience, feeling, thought, and will through a system such as a symbol which arbitrarily made in very earliest and in uncertain way.

Language as the media of communication in society has five functions. According to Leech (1981) the function of language derives into five functions and each function have their own orientation; informational (orientation towards subject-matter); expressive (orientation towards speaker/writer); directive (orientation towards listener/reader); aesthetic (orientation towards message); and phatic (orientation towards channel of communication). While in set up communication actually

Semantics as one of four branches whose function to develop the language known as the study of meaning communicated through language (Saeed,2003). So there is an assumption that a person's linguistic abilities are based on knowledge that they have. While semantics is a study of meaning so it demands the basic knowledge of speaker and addresser. Semantics also show how people communicate meanings with pieces of language.

In our daily life, we frequently hear and use the word "meaning" or "*makna*" and usually equalized with "*arti*" which refers to definition, concept, opinion, idea, and the purpose realized in the form of utterance, symbol or sign (Chaer,1990). Here are some examples with word makna/arti; (1) *Apamakna kata lunasdalambahasa Indonesia*?; (2) *Lampulalulintaswarnamerahartinyaharusberhenti*; (3)

Kalaudiatersenyummakaberartidiasetujudenganpermintaankamu. Based on those examples, we ease to understand the word *makna/arti* used in those sentences. But we should become conscious that the word "*makna/arti*" in those sentences does not merely refer to utterance or language. The one refers to description or language only word *makna* in sentence (1), while sentence (2) & (3) refer to sign, symbol, kinesthetic or other.

Essentially, while we are asked the meaning of a word so the answer is in the word too. For example if someone asks what is the meaning of oyster? so it will be answered as shellfish. Frequently, if a meaning cannot be answered by a word it will be explained by a brief definition. For example what is the meaning of blacksmith? So it will be answered as the metal crafter. Both answers will not be problem if the addresser comprehend word by word of the answers well, conversely they will be a problem if the addresser does not comprehend them well. So in communication it is often hard to catch hold of individual words without knowing the meaning of an utterance, it is hard to identify the separate words which constitute it (Riemer,2010).

Practically we always speak and write in order to express a meaning of one kind or another. Without a capacity to express meaning, then language loses one of its essential aspects. To conquer a communication, ultimately an individual needs basic knowledge. Lose a part meaning of a sentence the consequence is getting incompletely information. Not only sentences have meanings. Even the shortest, most every day words, which we would not normally consider as containing information, like the, not, of, or even ouch!, contribute r something specific to the meanings of utterances in which they occur and can thus the legitimately considered as having meanings in their own right (Riemer,2010).

The meanings we can express through language are infinitely more numerous, detailed and precise than those expressible through other semiotic media (Riemer,2010). He

adds that yet the type of meaning found in language can be seen as a subset of two broader categories of meaningfulness: the significance of human behavior in general and the meaningfulness of communication specifically. And there are also many meaningful ways of behaving which do not involve language such as shaking head, thumbs up or down.

Refer to the categories of meaningfulness - significance of human behavior and meaningfulness of communication, then how about the proverbs which sometimes arise in the middle of communication, in the middle of discourse, and so on. As far as it knows that proverb is another way to people in communication, because it sometimes inserts in the middle of the discourse, speech, bulletin, news and soon.

The scope of the study concerning to Meaning is so vast. In this study, the discussion specifically investigates Meaning in Semantics domain that is Figurative Meaning. Figurative meaning is the use of lexeme which having a meaning other than its literal meaning. For example in a phrase "*panjangtangan*", the phrase is not explained as a hand with certain length. But it meant as a thief or people steals someone's property. Moreover, figurative meaning take places in proverbs. For example, *hidupseganmatitakmau*. Figurative meaning comes from figurative language. Figurative language is a conspicuous departure from what competent users of a language apprehend as the standard meaning of words, or else the standard order of words, in order to achieve some special meaning or effect (Abrams&Harpham,2009). So it also considered as the anomaly of a language, the anomaly of standardized language, meaning anomaly and structure anomaly of words in order to acquire certain effect or special meaning.

Proverbs used by speaker for many kinds of goal. Sometimes it used to convey something gently and indirectly. Sometimes it used in order to make the discussion interesting and boring. Whiting in Mieder (1993) states that a proverb is a short, generally

known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorizable form and which is handed down from generation to generation. So the proverbs invented in so many ways to result a complete sentence which memorable, interesting, and having literature values.

Proverb as a group of words conceive certain meaning, such figurative language is used to express something in human mind, consist of knowledge which closely relate to the experiences in conceptualize everything about world. Commonly, Indonesian proverb comprises of *ungkapan, pepatah, perumpamaan, ibarat* and *tamsil*, In the essence, proverb is a product of language which has certain characteristics as Sibarani states every word forming or sentence in a language (including language that use in proverb) can determine the characteristic or kind of literary work of a culture in a nation (2004). The use of proverb in society also reflects the way of people thinking, or cognition coming from observation, or experience of any incident, creation, or happening around them.

The meaning in proverb is closely related in comparing one thing to another thing. That meaning characterizes metaphor and differs to the lexical meaning. Even though the meaning of proverb still can be predicted due to the relation or connection among lexical meaning and metaphorical meaning as the component of forming the proverb with another meaning as its link.

The meaning of proverbs as a media for conveying the social value, local wisdom, truth, moral, etc for society so that it is possible for all nation in this world have their own proverb in their grammar rules. As Omar in Aqromi (2015) claims that proverb is an embodiment or product of several factors how human's point of view about his surrounding, how human getting experiences in his daily life, and also the accumulation of so much experience which are devolved by ancestors, then the rules of life have been combined with

religion and culture. By proverb it can be revealed how human maps a scene of a situation of his surrounding into a form of linguistics expression. How human can map a concept into another concept.

Many researchers have been done on figurativelanguage, figurative meaning, or figure of speech. Tampubolon (2017) did the research entitled Figurative Language in the Toba Batak*Saur Matua* Ceremony. She found that those kindsfigurative languages found in *Saur Matua* ceremony. They are simile, metaphor, personification, symbol, hyperbole, allegory and irony. And the dominant cultural values in figures of speech that reflect Batak culture were Kinship and Religi because both were the basic fundamental for Bataknese in their life. The role of figure of speech were as a prayer, motivation, advice and guidance in their life.Another researcher whose research concerns with Figures of speech is Nasution (2017). Different with Tampubolon, she did the research entitled Figures of Speech in Surah *Ar-rahman*. She found 10 kinds of figures of speech such as simile, personification, apophasis, repletion, parallelism, apostrophe, pleonasm, prolepsis, antonomasia and tautology. The realization of figure of speech in surah *Ar-rahman* namely explicitly, comparing things, noun, repetition, synonym, denial, redundancy, substitution and future. The reasons used figures of speech namely faith, laws of justice, man and jinn, hell and favors heaven. Another researcher is Thaib (2016) conducted research entitled language Style of Jokowi's Political Speech. She found simile, metaphor, allegory, personification, metonymy, antonomasia, irony and synecdoche. The figurative style is done by adding more words and explanation, reversing the position of subject, omitting some words, replacing words or phrases, and referring to the grammatical pattern of sentence. And the use of figurative style are for increasing the listener's taste, persuading, increasing the artistic effect, clarifying idea, influencing listener's feeling and thinking, emphasizing idea, amking the sentence congruent grammatically.

Sormin(2016) in their research entitled Figure of Speech Used in the Toba batak Wedding Ceremony Generated by the Philosophy of *Dalihan Na Tolu*. She found seven types of figures of speech such as Simile, metaphor, personification, symbol, allegory, hyperbole and Irony. The figure of speech used in order as a prayer and the guidance to the bridegroom for starting their newlife.

It is so fascinating whether proverbs of one nation and another have similarities or differences, because proverb is a product of thinking and experience of a society. It can reveal speaker's cognition from one nation and another. Human conveys a thing through another thing, so both surely have semantic feature correlation. From that correlation a human's cognition concerns a thing can be known through his cognition in his perspective to another thing because basically both should have correspondence or congruence to produce figurative language.

(a) *Bersesakbagaiulartidur*

(b) Mulutberbisa

(c) Segar dipakai, layudibuang

Proverbs (a) *Bersesakbagaiulartidur*compare two objects by using comparing word *bagai*. Soproverb (a) considered as Simile. Proverb (b) *Mulutberbisa*illustrate that inanimate object acts like animate creature. In the proverb (b) *mulut* spoke as if it has poison like a snake. So proverb (b) considered having personification figurative meaning. Proverb (c) *Segar dipakai, layu di buang*,showhas no characteristic of the types of figurative meaning. But this proverbs show twin formula proverbs.

By seeing those examples, it is so fascinating to find out the type of meaning of the proverb depicted in *Peribahasa* textbook. It will reveal how the way Indonesian people's

cognition in order to mapping one thing to another thing as expanding the object concept in its meaning. Commonly almost all Indonesian proverbs in any other text book have same meaning. So the *Peribahasa* text book is chosen to represent another kind of text book concerning Indonesian proverbs. Additionally this book already published in 1930 as the first print and still renewed till 2014.

Based on the elaboration, it is significant to analyze the meaning of proverbs depicted in *Peribahasa* textbook. The study will be focused on revealing the types of the meaning in *Peribahasa* textbook especially Figurative Meaning type, how the figurative meaning of the proverbs realized on the text book and why the figurative meaning realized on the book they do. Therefore, this study is presented to give the information about meaning of proverbs.

1.2 The Problems of the Study

Based on the background of the study, the problems of the study are formulated as the following:

1. What types of figurative meanings are found in the *peribahasa*textbook?
2. How are the figurative meaning of the proverbs linguistically realized in the book?
3. Why are the types of figurative meanings realized in the book in the way they are?

1.3 The Objectives of the Study

In relation to the problem of the research, the objectives of the study are as the following:

1. To investigate the types of figurative meanings found in the *peribahasa* textbook
2. To describe linguistics realization of figurative menaings in the book
3. To elaborate the reasons of the types of the figurative meanings realized in that book in the way they are.

1.4 The Scope of the Study

The scope of the study is limited to investigate the types figurative meanings in *peribahasa*textbook, elaborate the linguistics realization and the reasons of the types of the figurative meanings realized in that book in the way they are.

1.5 The Significances of the Study

The findings of this study are expected to be useful as the following in terms of theoretically and practically:

a. Theoretically

The general aim of this study is to enrich the study in Linguistics field especially Figurative meaning and Figurative language can be used to add the reference for other researchers who have interest to both concept particularly in proverbs.

b. Practically

   1. Students

For the readers, especially for the students of English department and non-English speaking student, this study can help to learn proverbs, because proverb is an alternative tool to convey the value of life, social and culture etc.

   2. Researcher

Other researchers which going to conduct other research on the basis of Figurative meaning and Figurative language in which the finding can give progress in linguistic field.

3. Teacher

The findings will be useful for teacher in expanding the insight of Figurative meaning and Figurative language approach and its application in Indonesian Proverbs and in addition to enrich the cultural passion and the vocabulary of proverbs