



## FIGURATIVE MEANINGS OF *PERIBAHASA* TEXT BOOK

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### ABSTRACT

Proverb is one of many ways for people in communication. Linguistics and people cognition play vital role for people in constructing proverbs and it also depends on their natural background knowledge. Figurative meaning as a component which found in proverbs gives unexpected orientation toward subject matter. This research deals with the figurative meanings of Peribahasa Text Book. This study revealed the investigation of the types of figurative meanings in Peribahasa text book. This research is conducted by the qualitative research. The data are analyzed by applying interactive models of Miles, Huberman and Saldana. Based on the analysis data then there are another six figurative meanings beyond personification, simile, metaphor, metonymy, and synecdoche, they are Irony 26 proverbs (7.1%), Hyperbole 23 proverbs (6.3%), Symbol 15 proverbs (4.1%), Understatement 6 proverbs (1.6%), Paradox 7 proverbs (2%), and Allegory 1 proverb (0.3%) and the rest refers to the construction identity, such as reiteration formula, cultural figurative expression and proverbial reality. This implied 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.

*Keywords: Proverbs, Figurative Meanings, Construction Identity*

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## INTRODUCTION

Almost all nations in this world have their own proverbs because proverb is a reflection of their way of thinking, way in behaving, and any kinds of society activities that is surely alive and exist in culture. It is in line with Omar (2008) states that proverbs is a realization several

factors of how human's perspective in their daily life and also the accumulation from so many experiences which is inherited by the ancestors and life norms that already have been combined with religions and also culture.

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.

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 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 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 "panjang tangan", 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 takes places in proverbs. For example, hidup segan mati tak mau. 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.

Responding about the examples, then it is fascinating to dig up types of figurative meanings in Indonesia proverbs. By applying Cognitive semantics approach as a base of revealing the mental process in interpreting proverbs then the finding shows whether there are other types of figurative meanings beyond Abrams & Harpham. Then if it is yes, what other types are.

## **METHODOLOGY**

This study conducted by applying descriptive qualitative method which means to find out how a theory works in different phenomena whose data collections are in the form of words or pictures rather than numbers (Bogdan & Biklen: 2007). This study based on Semantics field and the orientation is about figurative meaning. The data of this study are words, sentences or clauses taken from the book entitled *PERIBAHASA* written by K.S Pamuntjak, N. S Iskandar and A. D. Madjoindo. This book has 544 pages and has 4032 proverbs. This is published on 2004 and it is the latest edition since the first publication on 1946 by *Balai Pustaka*. This book was chosen because it was written by the old school scholars. They are productive scholar in *Balai Pustaka* era and already composed many literary works.

The data are collected by applying a documentary technique. The use of documentary methods refers to the analysis of documents that contain information about the phenomenon we wish to study. The documentary method as the techniques used to categorize, investigate, interpret and identify the limitation of physical sources, most commonly written documents whether in the private or public domain. In this case the documentary technique is the way in terms of collecting data by using the book entitled *PERIBAHASA* written by K.S Pamuntjak and colleagues. The researcher will select the data based on the need of the research. In this research the data collected are taken by using Slovin's formula  $n = N / 1 + Ne^2$ . As the details n is sample size, N is population size, and e is margin of error 5%. After data collection is completed, the researcher analyzes them in accordance to Miles, Huberman & Saldana (2014) procedures, they are; (1) data condensation; (2) data display; (3) drawing/verification conclusion.

## FINDINGS AND DISCUSSION

The data of this study are words, sentences or clauses taken from the book entitled *PERIBAHASA* written by K.S Pamuntjak, N.S Iskandar and A.D. Madjoindo. This book has 544 pages and has 4032 proverbs. The data will be analyzed in accordance to Miles, Huberman & Saldana procedures, they are; (1) data condensation; (2) data display; (3) drawing/verification conclusion.

In first procedure, data condensation, the process that will going to do is referring to the process of selecting the data from the raw data then they take by using Slovin's formula  $n = N / 1 + Ne^2$ . As the details n is sample size, N is population size, and e is margin of error 5%. So the selecting data is approximately 366 proverbs. So the selected 366 proverbs are simplified from the big number of thousand proverbs in that book. After abstracting the raw data to be 366 proverbs then we move to categorize the selecting data. They will be categorized on the base of the types of the figurative meanings in accordance of Abram & Harpham (2009). Ultimately, the drawing/verifying conclusion refers to the analyst proceeds. While getting the selected data in accordance to the types of the figurative meaning then they will be analyzed on the base of Taylor concerning the reasons of figurative meaning realized in the way they are. They verified by elaborating with argumentation.

The research findings indicate there are another types of figurative meanings beyond Abrams & Harpham, and the rest of showed t they have the construction identity. The construction identities refer to reiteration formula, proverbial reality and cultural figurative expression. The construction identities found in this study presented the creativity in invention figurative expression or proverbs.

From 366 proverbs as the data, there are 58 proverbs as Personification (15.8%), 54 proverbs as Simile (14.7%), 4 proverbs as Synecdoche (1%), 2 proverbs as Metaphor (0.5%), 1 proverbs as Metonymy (0.3%). The rest refers to Irony 30 proverbs (8.2%), Hyperbole 24 proverbs (6.5%), Symbol 16 proverbs (4.4%), Understatement 7 proverbs (2%), Paradox 7 proverbs (2%), and Allegory 1 proverb (0.3%).

There are still proverbs that cannot be categorized into the existing figurative meanings, by advance analysis then the rest can be identified on the basis of construction identity, they are such as reiteration formula, cultural figurative expression and proverbial reality. The details are presented as follow:

Data 84: *Elok basa akan bakal hidup, elok budi akan bakal mati.*

(Means: everyone must be well-spoken, when he lives, he will be loved, when he die, he will be remembered)

Data 5: *Angin tak dapat ditangkap, asap tak dapat digenggam*

(means: rumors cannot be hidden they will reveal)

This construction identity refers to reiterate form but with different subjects. This aims absolutely not to emphasize the contradiction between both subjects, but also to stress the scenic sense. Both data are different in term of interpretation. In data 84 the reiteration form emphasizes the contradiction. In this data there are two different subjects, but they are wrapped in the reiteration series; *elok basa akan bakal hidup* and *elok budi akan bakal mati*. Then both are interpreted in contradictory matter. Beside that in data 5 *Angin tak dapat ditangkap, asap tak dapat digenggam*, it definitely manifests reiteration formula by using different subject, but deeply interpretation do not embody contradiction, just stressing the scenic sense.

Data 37: *Ala bisa karena biasa*

(means: being skilled due to habitual)

Data 37 was often heard around people. This proverb is used by parents, the elders as an advice. So it is quite famous. The construction identity of data 37 refers to proverbial reality. Because this proverb occurred due to the reality that being skilled due to habitual or it is identical with *lancar kaji karena diulang* or in English proverb “practice makes perfect”.

Data 2: *Air cucuran atap jatuhnya ke pelimbahan jua*

(means: Children will illustrate their parents’ character)

Data 2 was often heard around us. This figurative expression has been apprehended by the native speakers. This figurative expression embodies cultural sense, cultural content, and cultural style. So the construction identity refers to cultural figurative expression.

## CONCLUSION

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

*peribahasa* textbook 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.

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