

**FIGURATIVE LANGUAGE USED  
IN PUBLIC INFORMATION NOTICES IN MALANG**

**THESIS**

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PUBLIC INFORMATION NOTICES IN MALANG**

**THESIS**

**Presented to  
Universitas Brawijaya  
In partial fulfilment of the requirements  
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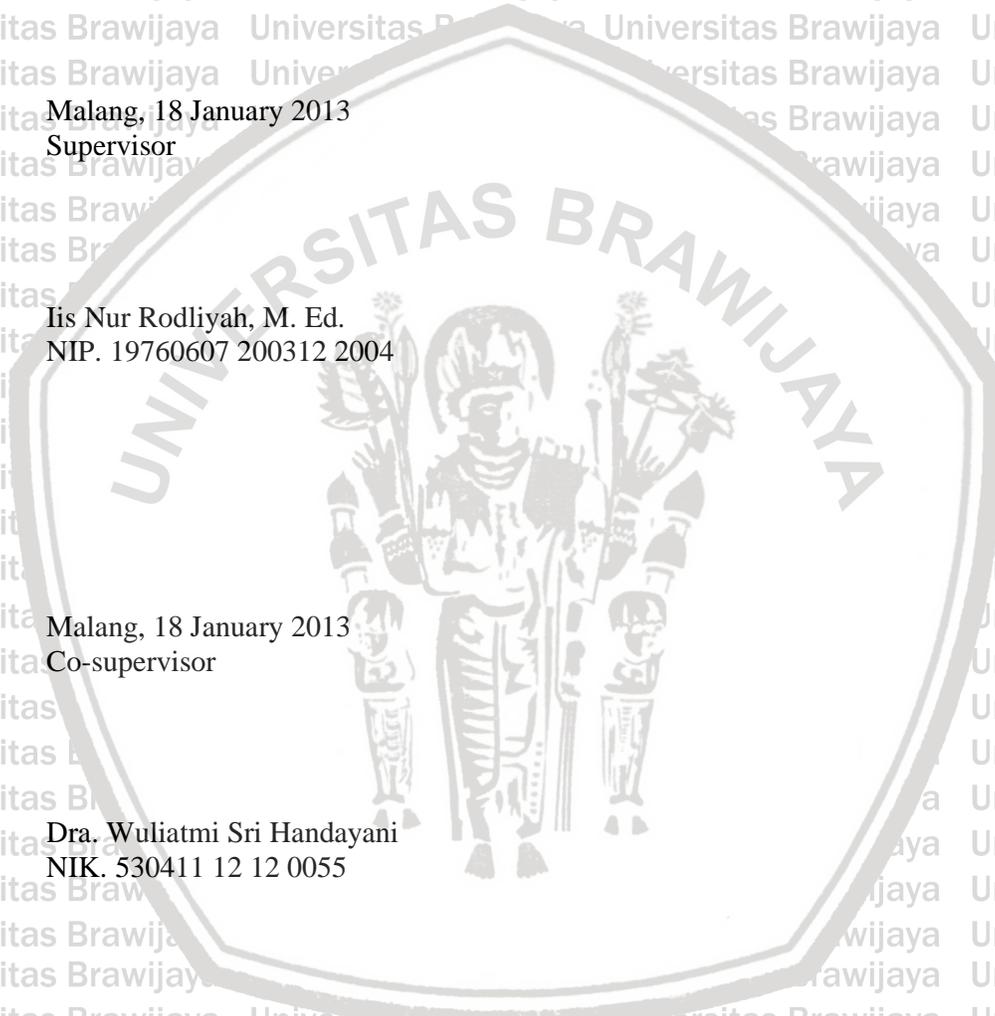
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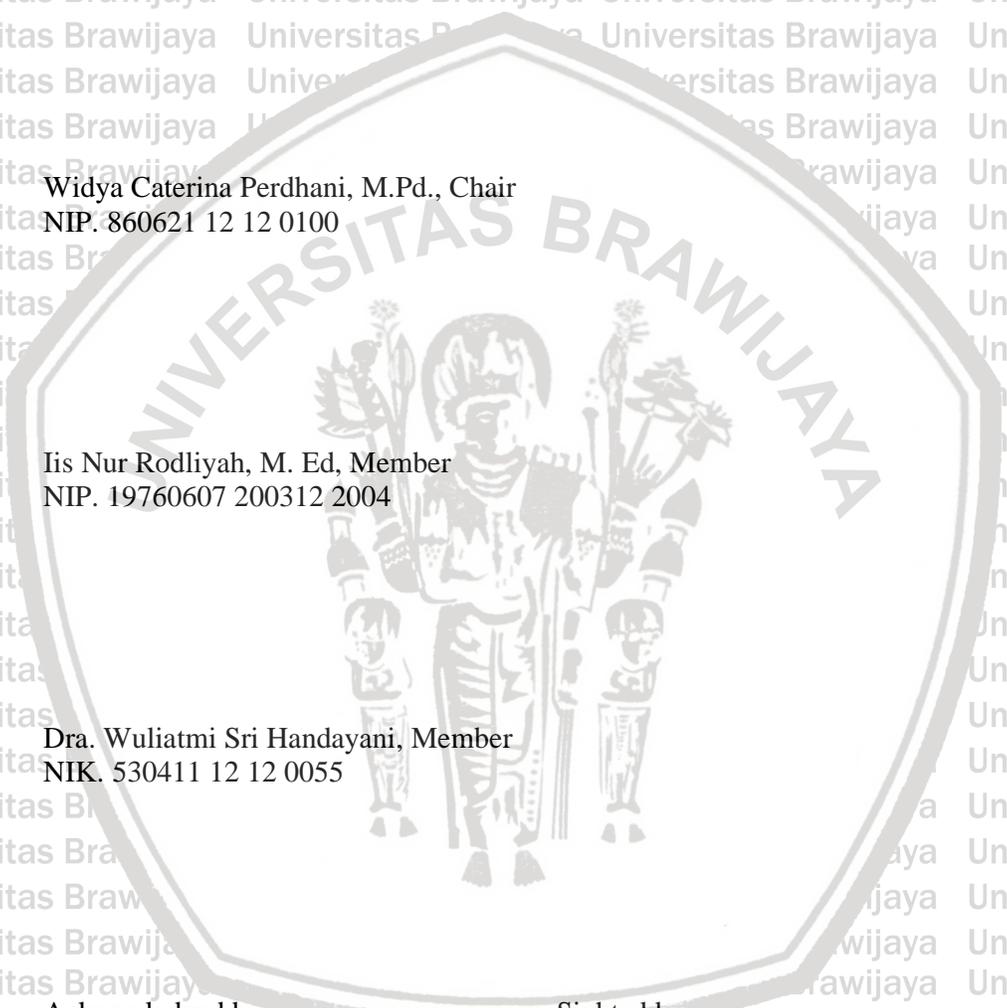
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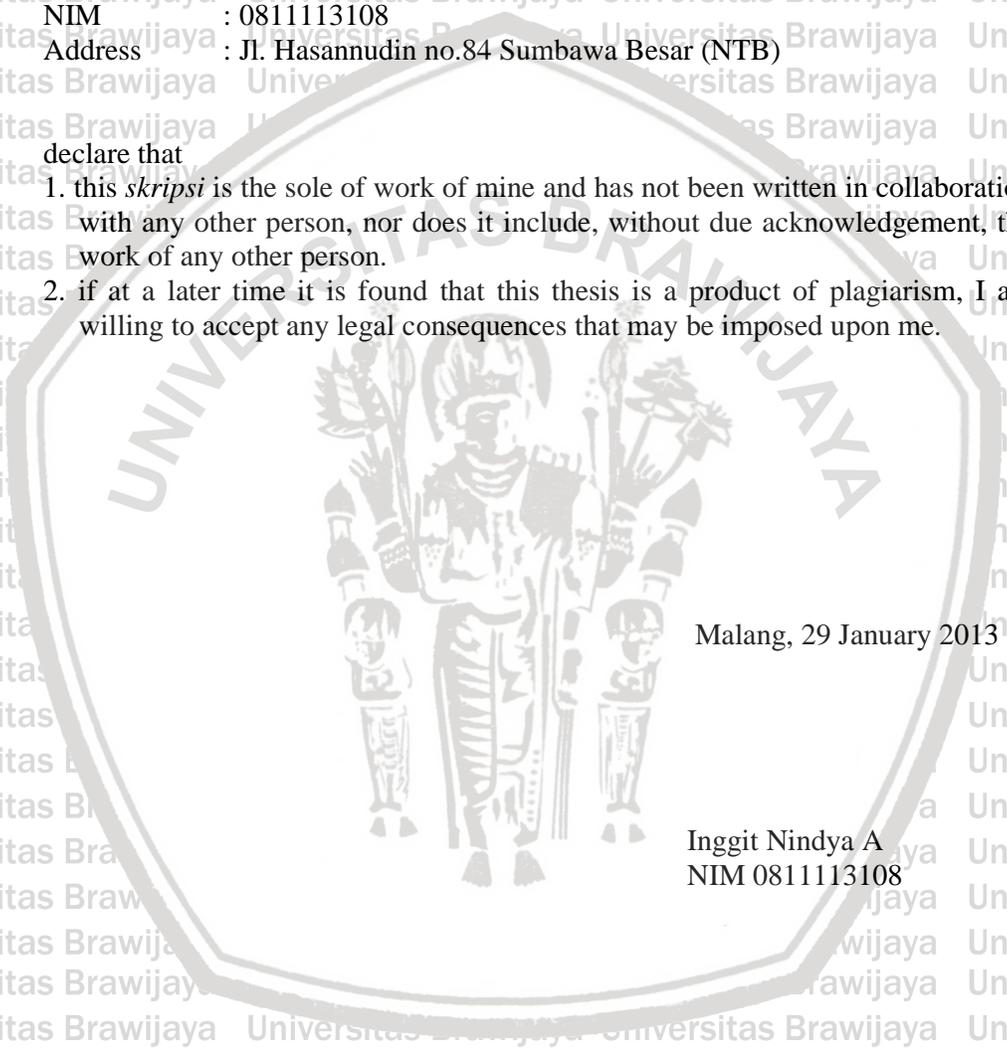
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## ABSTRACT

Akhirita, Inggit Nindya. 2013. **Figurative Language Used in Public Information Notices in Malang**. Study Program of English, Universitas Brawijaya. Supervisor: Iis Nur Rodliyah; Co-supervisor: Wuliatmi Sri Handayani

Keywords: figurative language, public information notice, Malang

Public information notice is one application of delivering messages using written language. In Malang there are a lot of public information notices found in public places especially in crowded area such as Pasar Besar area and campus area. In the application, some public information notices use figurative language to gain certain effect for the readers. Figurative language is the utterance or expression used to express things in unusual way. Using Reaske (1966) definition of figurative language and Yule (1996) theory of context, this study is aimed to identify (1) the types of figurative language found in public information notice in Malang (2) the meaning of figurative language used in public information notice.

This study uses qualitative approach and applies the document analysis. The document analysis is intended to provide clear description about the text in the public information notice.

This study reveals that (1) figurative languages used in the public information notices in Pasar Besar area and campus area in Malang are sarcasm, metaphor, irony, synecdoche, hyperbole, and personification. Satire is mostly used in Pasar Besar area while personification is dominant in the campus area, (2) The meaning of the utterances in public information notices depends on the situational context and background knowledge of the readers.

The writer suggests the next researchers conduct similar research on figurative language by using different point of view or objects, because there are more phenomena that might be found in the application of language in daily life. Moreover, the next researchers might consider to apply other theories concerning the idea of figurative language.

## ABSTRAK

Akhirita, Inggit Nindya. 2013. **Bahasa Kiasan Pada Papan Informasi Umum di Kota Malang**. Program Studi Sastra Inggris. Universitas Brawijaya  
Pembimbing (I) Iis Nur Rodliyah (II) Wuliatmi Sri Handayani

Kata Kunci: bahasa kiasan, papan informasi umum, Malang

Papan informasi umum adalah salah satu penerapan fungsi bahasa tulis. Di Kota Malang terdapat banyak sekali papan informasi di berbagai tempat umum, khususnya di pusat keramaian seperti di area Pasar besar dan area kampus. Dalam prakteknya, beberapa papan informasi umum menggunakan bahasa kiasan untuk memberikan efek tersendiri bagi pembacanya. Bahasa kiasan adalah ungkapan yang tidak biasa untuk mengekspresikan tentang suatu hal. Ada beberapa bahasa kiasan yang biasa digunakan dalam praktek sehari-hari yaitu; metafor, personifikasi, simile, hiperbola, ironi, sarkasme, dan sinekdok. Dengan menggunakan teori Reaske tentang jenis bahasa kiasan dan teori Yule tentang konteks, penelitian ini bertujuan untuk (1) menentukan tipe bahasa kiasan yang digunakan pada papan informasi umum (2) menjelaskan tentang makna yang terkandung dalam ungkapannya.

Penelitian ini menggunakan metode pendekatan kualitatif dengan menerapkan dokumen analisis. Dokumen analisis bertujuan untuk memberikan penjelasan tentang tulisan pada papan informasi umum.

Penelitian ini menemukan bahwa (1) beberapa bahasa kiasan ditemukan pada papan informasi umum di area Pasar Besar dan area kampus di Malang yaitu; sarkasme, metafor, ironi, sinekdok, hiperbola, dan personifikasi. Sindiran banyak ditemukan pada papan pengumuman di area Pasar Besar. Sedangkan di area kampus banyak ditemukan personifikasi, (2) makna dari ungkapan pada papan informasi public tergantung pada situasi dan latar belakang pembaca.

Penulis menyarankan kepada peneliti selanjutnya untuk melakukan penelitian serupa mengenai bahasa kiasan dari sudut pandang atau objek yang berbeda. Karena terdapat banyak fenomena tentang penerapan bahasa yang menarik untuk dianalisa lebih lanjut, khususnya penerapan bahasa oleh penduduk lokal. Selain itu peneliti selanjutnya dapat mengaplikasikan teori lain yang berhubungan dengan bahasa kiasan.

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Malang, 29 January 2013

The writer

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# CHAPTER I

## INTRODUCTION

This chapter provides the background of the study, the problems of the study, the objectives of the study, and the definition of key terms.

### 1.1 Background of the Study

Written language has made a lot of improvements in human communication. It enables us to deliver messages indirectly without being present in the conversation. Unlike spoken language in conversation, written language has the advantage to record information in longer period. People can retrieve information from 100 years ago by reading a history book. As Yule (1996: p.9) states that written language is a more permanent record to deliver messages rather what was thought and said. In daily life, written language is mostly used in indirect communication such as leaving notes, memo, and as what we have seen every day in public information notice.

The application of written language is largely used in the society. One of the activities of delivering message using written language is used in public information notice. Public information notice is a written text usually found in a public place to remind or to tell people about certain information. The function is to give information to people in a certain public place. For example, room with “NO SMOKING” text written on a small board shows that people are not allowed

to smoke in that area. In delivering messages, public information notice is an effective medium for delivering messages to a number of people in a public place.

Based on the legal dictionary public place is best defined as the following;

“A public place is generally an indoor or outdoor area, whether privately or publicly owned, to which the public have access by right or by invitation, expressed or implied, whether by payment of money or not, but not a place when used exclusively by one or more individuals for a private gathering or other personal purpose” (<http://definitions.uslegal.com/p/public-place>).

Based on the definition above, public information notice is limited to any information found in public area or non-private area. In Indonesia there are a lot of public information notices found in public places such as market, school, park, street, and alley to inform people. In the using of language, public information notices usually contain attractive and interesting language. Some of them using strong figurative language to make an irony or joke about the things being delivered, so that the reader will be aware of the messages.

In delivering messages, a speaker uses not only direct expression but also indirect expression. He often uses implicit utterance which has different meaning with the utterance itself. There are many ways to express something indirectly and one of the most popular ones is by using figurative language. Figurative language is the utterance or expression used to express things in unusual way, introducing and comparing one certain thing to another more general thing. As it is stated by Reaske (1966: p.33) that figurative language is “language which employs various figure of speech... it is a kind of language which departs from the language employed in traditional, literal ways of describing persons or objects”. Figurative language enables the speaker to make an imaginative descriptions and expression.

There are several types of general figurative language which is usually used in daily life; they are metaphor, personification, simile, hyperbole, sarcasm, irony, and synecdoche.

The using of figurative language is intended to emphasize, to satire, or even to create sarcasm so people will be aware of the notice. The writer chooses this research because there are many unique information notices in Malang using figurative language. Public information notice is usually made by local people who live or stay nearby. Many of those are handmade, not well arranged, and often use local language utterance. They often use jokes, irony, sarcasm, and overstate the ideas and dramatize the messages by using unique and attractive utterances to make people become aware of the notices.

Considering the figurative language used in public information notices, the meaning of the text depends on the situation and location. As Yule (1996: p.129) stated that the meaning depends on the context, particularly location and situation.

Yule (1996: p.129) mentioned the different meaning of the word "bank" attached to a building and another use of "bank" in "river bank". On the example the first "bank" means as a place to save money while the second "bank" refers to the side of the river. Yule has given an example of the different meaning of a word in a different context. Like the previous example, the same case also happens in the public information notice in Malang. There are many information notices found in certain public places especially in crowded place such as; Pasar Besar area and campus area. Those two areas are known for its crowds, the Pasar Besar area is the traditional trading-center visited by many people everyday while in the

campus area is a crowded place where students and local people live together, interact, and communicate one another.

The writer chooses those locations because there are many information notices are put around the area. As the public crowd area and the center of activity, the communications in Pasar Besar area are done by many of public information notice as the main media for indirect information. As Goody, 1977 (cited in Brown & Yule, 2004) that written language is able convey the message over time and place. Regarding the many people having buy and sell activity in Pasar Besar, the information notice becomes one smart solution because the information can be delivered to a large number of people also in longer period. In campus area, the same situation appears, in crowded residential place where students and local people live together also indicates many use of information notice. There are many students live in many dormitories around campus area.

Every year thousands of students come to Malang and live in the campus area.

Sumbersari is the most crowded campus area in Malang because it is close to three universities, Universitas Brawijaya, Institut Teknik Negeri (ITN), and Universitas Islam Negeri (UIN). In the area where large numbers of people live, the

using of public information notice is also potential. Many information notices are

found in the campus area indicates that the application of indirect communication

using written language is most applied in daily life. There are many information notices found, some of them are rules in night hour and some are rules in the neighborhood. The interaction between those huge number of people in those

small areas is usually done indirectly by using information notice. Some of the

notices seem very unique and attractive. Using figurative language, the texts create certain impressions such as irony, sarcasm, or even jokes which are interesting to be analyzed. In this research the writer analyzes the use of figurative language in public information notice in Malang to discover the use of figurative language and also to explain the meaning of the text stated on the notices.

### **1.2 Problems of the Study**

Based on the background above, the problems of this study are formulated as follows.

1. What kinds of figurative language are found in public information notices in Malang?
2. What is the meaning of figurative language used on public information notices?

### **1.3 Objectives of the Study**

The objectives of the study are to know some notions related to the texts used in public information notice, namely:

1. To determine the figurative language found in public information notice in Malang.
2. To explain the meaning of figurative language used on public information notices.

#### 1.4 Definition of Key Terms

1. **Figurative Language** is the use of language to express something rather than the usual way or the expression using figure of speech. Figurative language employs various figures of speech. Wyatt (2010) defines Figurative language as “words and phrases that go beyond their literal meanings within a text”
2. **Public place** is “indoor or outdoor area, whether privately or publicly owned, to which the public have access by right or by invitation, expressed or implied, whether by payment of money or not, but not a place when used exclusively by one or more individuals for a private gathering or other personal purpose” (<http://definitions.uslegal.com/p/public-place>).
3. **Information Notice** is any written text in public place intended to remind, direct, or to deliver messages to people in public area or non-private area.
4. **Malang** is a city located in East Java, Indonesia. Malang territory on this study is limited to central market district area around Jl. K.H Agus Salim, Jl. Pasar Besar, and Jl. Sersan Harun and campus area around Jl. Jombang, Jl. Veteran, Jl. Gajayana, and Jl. M.T Haryono.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

This chapter contains the review of related literature to the study, theory connected to the study and previous study to supports the study.

#### 2.1 Figurative Language

Figurative language is language that uses figures of speech, while figure of speech is a way of saying something other than ordinary way. As it is stated by Reaske (1966: p.33) that figurative language is “language which employs various figure of speech... it is a kind of language which departs from the language employed in traditional, literal ways of describing persons or objects”. In other words, figurative language is the expression using indirect speeches in which the meaning is more than the literal meaning. Figurative language often surprises the reader because the utterance does not make sense on the surface level. The imagination is needed to be able to interpret the meaning. It is often used to clarify meaning, to emphasize, to provide vivid description, to stimulate association and emotion, to amuse, to give life to inanimate object, to beautify the sentences, and so on. Richard Taylor (1981: p.167) defines several kinds of figure of speeches often used in figurative language, they are; simile, metaphor, personification, hyperbole, irony, sarcasm, and symbolism.

### 2.1.1 Simile

Simile is a Latin word which means “like”. It is a figure of speech comparing two concept of things using the word “as” or “like”. Reaske (1966: p.41) defines simile as “a direct comparison between things which are not particularly similar in their essence” In simile, the comparison is expressed by the specific use of a word or phrase such as: “like”, “as”, or “than”. For Example; “Jamie runs as fast as the wind.”The using of simile is purposed to provide imagery to describe the object. The sentence expressing that Jamie is running so fast so that the speaker comparing the speed to the wind. The value of Jamie’s running speed is described as equal as the speed of the wind.

### 2.1.2 Metaphor

Metaphor is a figure of speech expressing something with the comparison to another thing which has different entities. The use of metaphor is to stimulate something with another expression to beautify the utterance. Reaske (1966: p.36) states “metaphor is the figure of speech which compares one thing to another directly. Usually a metaphor is created through the use of some forms of the verb or “to be””.The comparison is made between things which are essentially not alike. For example; “English debate is a competition for talking machine”, the subject mentioned is compared to the talking machine which means that they are talking so much without a break and just like a machine. Metaphor establishes the analogy or imagery between objects without saying that it is establishing the contrast between them. Unlike simile, metaphor provides a direct comparison by

creating an equation, while simile seems to call attention using the word “as” or “like” (p.36). Thus, the comparisons made by metaphor are usually more subtle and stronger rather than simile.

### 2.1.3 Personification

Personification is the figure of speech in which human characteristics are attributed to an abstract quality, animal, or inanimate object. As it is stated by Reaske (1966: p.39) that personification is “the process of assigning human characteristic to nonhuman objects, abstraction, or ideas”. For example; “The leaves danced in the wind on the cold October afternoon”, in the example personification is speaking of an abstract quality or inanimate object as if it were a person. Personification is a standard rhetorical device in poetry in which the poet personifies qualities or describes them as if they were human.

### 2.1.4 Hyperbole

Hyperbole is a kind of figure of speech which expresses something with exaggeration in purpose to emphasize things being mentioned. Hyperbole expression adds emphasis to what someone really means and represents something in a bigger way than the truths. Reaske (1966: p.34) explains that hyperbole is a figure of speech which employs exaggeration to create a dramatic and serious effect. For example in Bon Jovi’s lyric “I will love you forever and a day”, the example shows how the subject exaggerates his love which last forever and ever. The sentence is surely illogic because forever is the end of the day,

logically there will be no day after forever. The addition of “a day” after forever shows how he describe his feeling excessively.

### 2.1.5 Irony and Sarcasm

Irony is a figure of speech which the statement is in contrast with the real situation. In irony, the utterances is used to convey the opposite of the real situation, the meaning is contradicted by the appearance or presentation of the idea. It results the contrast between the actual meaning of a word statement and the suggestion of another meaning. Wolfreys *et al* (2002; p.58) explain that irony creates “contradiction, incongruity, or discrepancy between appearance or expectation and reality”. For example: when an employee comes to office very late, the boss will tease him by saying, “wow, you are on time”. Using irony, the speaker usually intends to create a mockery of what literally being stated.

Sarcasm is often said as the sharp version of verbal irony. Technically, it is almost similar with irony which uses utterance which is in contrast with the reality. Yet, sarcasm tends to use the satirical utterance to make insult, usually by using harsh or impolite expression. The utterances using sarcasm are usually sharp and satirical which designed to cut or give pain to the listener. Reaske (1966; p. 40) states that sarcasm usually means expression and having vicious antagonism.

It is often considered as impolite or harsh because the speaker is usually intended to make an attack on something. Sarcasm uses the method of pretending to make compliments by using an extremely sharp verbal irony. For example, in the same case when an employee is late the boss will say to him with a strong emphasize,

“You are the BEST WORKER! How about I raise your salary or make you the BOSS in the office??”. The use of sarcasm is often to create an insult; it often caustic, cruel, and even creates a very funny joke. The ironical statement “BEST WORKER” and raising a salary for late worker is a caustic statement to create an sarcastic insult.

**2.1.6 Symbolism**

Symbolism is a figure of speech which uses noun or symbol to represent something entirely different. Symbolism occurs when a noun which has meaning in itself is used to represent implicitly connected to the symbol being mentioned. It might be defined as something means more than what it is. Wolfreys *et al* (2002: p.96) explain “symbolism as the author’s attempt to create a series of associations and incremental or applied meanings. Symbolism often evokes emotional reactions among readers”. The word of symbolism represents something which is familiar in society. One example of symbolism in Indonesia is Garuda symbol representing Indonesian patriotism and a love for one’s country.

**2.1.7 Synecdoche**

Synecdoche is a figure of speech which invites the reader reference in representing something; synecdoche replaces entities and substitutes them with familiar replacements. Technically, synecdoche creates a generalization by using specific character of things to represent the whole, or vice versa. Reaske (1966, p.41) defines synecdoche as the technique of using few characteristic yet an

important part to signify the whole. He stated that synecdoche presents only small details to represent bigger thing and vice versa. There are two kinds of synecdoche, first, a part to represent a whole (pars pro toto), and a whole to represent a part or a material to represent an object (totem pro parte). For example;

Part represent the whole (pars pro toto)

- Four sail : the word sail represents a ship

Whole represents a part (totem pro parte)

- On the football match the commentator said “England wins over Italy”, to represent England’s victory in football game.

### 2.1.8. Euphemism and Deuphismism

Euphemism is a figure of speech which veils the abvious word with another, less direct one (Reaske,1966). Euphemism subtitutes an impolite and vulgar word with another less direct one. It used to replace words or phrases that otherwise might be considered harsh or unpleasant to hear. Euphemisms are used regularly, for example; Passed away instead of died, eliminate instead of kill, etc.

In the application, euphemism is intended to show speaker’s respect, to soften an expression, and to be polite to the listener.

In contrast with euphemism, dysphemism is the use of a harsh, more offensive word instead of one considered less harsh. Dysphemisms are generally used to shock or offend the listener. Dysphemism replaces a neutral or positive expression with a negative or unpleasant one, for example; using egghead instead

of genius, bullshit instead of lies, take a shit instead of going to the bathroom. The application of "euphemism" and "dysphemism" considering that there are three words for a thing in different registers: a polite word, a neutral word, and an impolite word.

**Table 2.1. The use of euphemism and dysphemism**

Dysphemism	Neutral	Euphemism
prick	penis	genitals
take a shit	go to the bathroom	defecate
stingy	careful	thrifty
terrorist	rebel	freedom fighter
pigheaded	stubborn	firm
slut, tramp	promiscuous (person)	playboy, ladykiller, Don Juan

## 2.2 The Study of Meaning

Figurative language has two kinds of meaning: literal meaning and figurative meaning. Dealing with figurative meaning, the writer uses Pragmatics as the study of meaning to analyze the meaning of figurative language used in public information notice. Yule (1996: p.3) says that "pragmatics is concerned with study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader)". It can be concluded that pragmatics is the study to analyze people's thought in their daily life and the context of situation than what the words or phrases in those utterances might mean by themselves. Pragmatics deals with meaning in context and it refers to what the speaker means in real communication.

According to Yule (1996: p.3) pragmatic is the study of relationship between linguistics forms and the users or the speaker. Pragmatics concern with the

study of meaning such as communicated by the speaker or writer and interpreted by the listener or reader. In other words, it is related to what people mean by their utterances. It is also the study of language in the contextual meaning depends on who they are talking, where, when, and under what circumstances.

### 2.2.1 Context

Brown and Yule (1983; p.27) state that the meaning can be explained by knowledge of both physical, social world, and socio-physical factor influencing communication, as well as the knowledge of the time and place in which the words are uttered or written. In *The Study of Language* by Yule (1996: p.129) the example is the use of the homonym word “line” which has more than one meaning. The use of the words “line” depends on the linguistic context and the physical context. The utterance “police line” written on a yellow tape wrapped around a crime scene has different meaning with the utterance “Line 1” written on a bus station sign. In the first utterance, the word “line” is showing a limit for public entrance during the crime investigation while in the second utterance means a specific route for a bus.

The understanding of what we read and hear is influenced by the time, situation, and place, in which we encounter linguistic expression. The interpretation of one’s meaning depends on the assumption of knowledge shared by speaker or writer and listener or reader. Here, the speaker or writer constructs the linguistic message and infers the meaning. Typically the

interpretation of text depends on;

1. The situational context, which is the situation where the interaction is taking place at the moment of speaking. Different situations create different interpretation on a text. For example; the statement, “You are the most diligent employee” will literally translated as a complementary. But it will be different if the situation is provided; Jim was two hours late for a meeting, he arrived at ten while he should come at eight o’clock. His boss came to him with unpleasant face and said “You are the most diligent employee”. The interpretation is totally different when we know the situational context of the text. It totally does not contain any complementary, but a satire intended said by the boss to Jim. The example above shows how the situational background where and when the interaction is taking place influenced the meaning of the utterance.
2. The background knowledge of the context, which deals with the speaker and the reader reference which is influenced by the cultural general knowledge and impersonal knowledge. One simple example is the different understanding of word meaning caused by the language of both writer and reader. The meaning of the word “abang” is totally different when you ask to Javanese people and Betawi people. For Javanese people, the word “abang” means red as color while in Betawi it means as older brother. The background knowledge including cultural understanding of both writer and reader absolutely influences

the text interpretation.

Considering two aspects above that influence the contextual meaning of a text, the writer uses the theory above to analyze the meaning of public information notices based on the contextual meaning attached to the text.

### 2.3 Previous Studies

In order to help conducting this research especially on the study of figurative language, the writer uses two previous studies which are expected to help in analyzing the figurative language used in public information notices.

The first previous study is entitled "*A Study of the figures of speech in the language of body care advertisements for adults in Cosmopolitan and Men's Health Magazines*" written by Mariana in 2004. She found that the language used in body care advertisements in Cosmopolitan and Men's Health magazines use several figures of speech. They are metaphor, simile, personification, metonymy, and hyperbole. Among those figures of speech, the most often used figures of speech is hyperbole because hyperbole gives intensifying devices by exaggerating the language of the advertisement in advertising the product to attract the reader's attention.

The second is entitled "*A Study on Figurative Language Used in Beauty Treatment Advertisements in Cita Cinta Magazine*" written by Riyadi in 2011. She found that several figure of speeches are used in the advertisements to attract the readers. The most frequently used figure of

speech is hyperbole which exaggerates the utterances to convince the reader about the product. The extensive use of figure of speech in cosmetics advertisements in Cita Cinta magazine is used to promote the interactive communication between the advertiser and the audiences or consumers.

The previous studies above concerned on the use of figurative language and its meaning which is appropriate as the comparison of this research. The data analysis on the previous studies mentioned above uses advertisements, while in this study the writer uses public information notice as the object of research. Eventhough the objects are different, the study are related because they concern on the application of the figurative language. Advertisements and public information notices actually have the same function, they are created to be shown to public. The difference is that advertisements are purposed to persuade and convince the reader, while public information notice tends to give information and remind people about a rule of certain information. The two previous studies above provide some references, methods, and steps in conducting this study on figurative language and its meaning. Using a different object of research this study is expected to give explanation and understanding in the use of figurative language in public information notices.

## CHAPTER III

### RESEARCH METHODS

This chapter describes the general procedures in collecting and analyzing the data. The writer mainly describes the research methods which are the approach of the study and how she collects and analyzes the data. Thus, the writer divides this chapter into four parts, research design, data source, data collection and data analysis.

#### 3.1 Research Design

In this research the writer uses qualitative descriptive approach since this study attempts to describe the type of figure of speech used in public information notices in Malang and explain the meaning of the text in the public information notices based on the contextual meaning. Based on Ary (2002 : p.442), there are some possible methods in dealing with qualitative research such as case studies, document analysis, phenomenological studies, ethnography, or grounded theory research. In this study, the writer uses document analysis to identify specific characteristics of the materials which in this research are figurative language in the public information notices.

### 3.2 Data Source

The source of the data in this research is the texts written in public information notices in Malang city especially in Pasar Besar area and campus area. The writer recorded the data in the form of photographs taken from July 24, 2012 to December 29, 2012. The writer decided to end the data collection on December 29, 2012 after all notices in the area has been collected, by far as the writer's knowledge. The collected information notices are those which are displayed in the public places in Malang city area. The writer found 41 information notices made by local people of Malang spread in many places especially in Pasar Besar area around Jl. Moh. Yamin, Jl. Zainal Arifin, Jl. Merdeka, Jl. Kopral Usman, Jl. K.H Agus Salim, Jl. Pasar Besar, Jl. Sersan Harun, Jl. Basuki Rahmat, Jl. K.H. Ahmad Dahlan, and Jl. Majapahit. The writer also found many of public information notices in campus area around Jl. Veteran, Jl. Sumbersari, Jl. Sigura-gura, Jl. Sunan ampel, Jl. Kerto Pamuji, Jl. Kertolaksono, Jl. Kertosentono, Jl. Kerto Raharjo, Jl. Kertoasri Jl. Kertorahayu, Jl. Gajayana, and Jl. M.T Haryono The writer selected those 41 information notices as the data collected from two areas in Malang in certain period of time as the limitation of the study.

### 3.3. Data Collection

The main instrument of this research is the writer as the researcher. The method of collecting data is document analysis. Furthermore, the data of this research are collected through the following steps:

a. Searching and collecting information notice.

In this step of data collection, the writer collects public information notices displayed in Malang city spread in Pasar Besar area and campus area of Malang. The collecting of public information notice is done by taking photographs of the information notice. The data collection started in July 24 to December 29, 2012. The data collection needs to be done in enough period of time to gain the credibility of the data. Guba and Lincoln (cited in Cohen D, Crabtree B) stated that in order to gain the credibility the researcher must have prolonged engagement by “spending sufficient time in the field to learn or understand the culture, social setting, or phenomenon of interest”. It is intended collect enough information about the culture related to the phenomenon.

b. Selecting texts used in information notice.

After collecting the photographs of the information notices found in Malang, the writer will classify the texts based on the language use. Information notice which is using figurative language in the texts will be selected to be the data.

c. Transcribing figurative language.

In this step of research, the texts use figurative language will be transcribed into text so it will be ready to analyze.

### 3.4. Data Analysis

In the data analysis the writer analyze the data using the theories of figurative language and context meaning. To define the use of figurative language and also to explain the meaning of the texts in the information notice the writer will analyze the data using the following steps;

1. Analyzing and explaining the kind of figurative language used in the information notice based on the most appropriate characteristic and definition based on the theory of figurative language by Reaske (1966).
2. Explaining the intended meaning using context theory based on the context theory explained by Yule (2006) considering the context meaning of the text depend on the situational context and the background knowledge of the speaker and listener. In this step the writer explains the meaning and relating the text to the place where the information notice is put.
3. Drawing the conclusion from the finding of this research about the use of figurative language in public information notices in Pasar Besar area and in the campus area.

## CHAPTER IV

### FINDING AND DISCUSSION

This chapter consists of two parts. The first is the finding and second is discussion of the finding.

#### 4.1 Finding

This section discusses the data description and the analysis. The analysis covers the type of figurative language used in public information notices in two areas in Malang, *Pasar Besar* area and campus area.

##### 4.1.1 Data Description

In this section, the writer provides the data of information notices containing figurative language in the table. The table consists of public information notice, location, and date. The public information notice column contains list of text of public information notices. The location column describes the location of the information notice, and the date column specifies the date of the pictures are taken.

**Table 4.1 List of notices containing figurative language**

No	Public information notice	Function	Location	Date
1	<i>Dilarang!! Kencing disini kecuali anjing jaran babi</i>	Prohibition	K.H. Ahmad Dahlan crossroad.	July 24, 2012
2	<i>Anjing, kucing, dan sebagainya dilarang kencing disini</i>	Prohibition	Basuki Rahmat pathway	July 24, 2012

The continuation of Table 4.1

3	<i>Bank sampah pasar besar</i>	Information	<i>Pasar Besar rubbish dump</i>	July 24, 2012
4	<i>Jalan pelan-pelan banyak anak kecil Ngebut benjut</i>	Appeal	<i>Sigura-gura homesite</i>	December 15, 2012
5	<i>Sepeda motor harap turun</i>	Appeal	<i>Kerto Asri</i>	December 17, 2012
6	<i>Malang kota indah Kencing ditempatnya</i>	Appeal	<i>Material warehouse in Pasar Besar</i>	December 22, 2012
7	<i>Kaki najis lewat selatan menara</i>	Appeal	<i>Pathway inside An-Noor Mosque, Kidul Pasar.</i>	December 22, 2012
8	<i>Awas nabrak totalan mas</i>	Appeal	<i>Kidul Pasar parking area</i>	December 22, 2012
9	<i>Anda terpelajar lebih sopan turun</i>	Appeal	<i>Kampung RT.12 in Aris Munandar Street</i>	December 22, 2012
10	<i>Hai manusia izinkan aku hidup dan tumbuh</i>	Appeal	<i>Hanged on plants in Gajayana Street</i>	23 December, 2012
11	<i>Mobil dilarang memutar disini</i>	Prohibition	<i>Small pathway in Kertopamuji</i>	December 29, 2012
12	<i>Lebih sopan anda tidak parkir depan pintu</i>	Appeal	<i>Attached to a door in a Taylor workhouse, M.T. Haryono Street</i>	December 29, 2012
13	<i>Dilarang kencing di rombongan dan di sepanjang jalan selain andjing gila</i>	Prohibition	<i>Attached to a material store gate, M.T. Haryono Street</i>	December 29, 2012
14	<i>Helm gowo mlebu kang oke sing ilang, hilang bukan tanggung jawab took</i>	Appeal	<i>Parking area in Duta sanjaya store, M.T. Haryono Street</i>	December 29, 2012

#### 4.1.2 Figurative Language Found in Public Information Notices

In this section, the data are presented in the table of figurative language found in public information notices in Malang. The table consists of text, function and figurative languages. The text column provides the text of information notices which contain figurative language, the function column provides the function of

information notices contain figurative language, and figurative language column defines the kind of figurative language used in the text.

**Table 4.2 Figurative language found in information notices in Pasar Besar area**

No	Text	Function	Figurative language
1	<u>Dilarang!! Kencing disini kecuali anjing jaran babi</u> (Only dogs, horses, and pigs are allowed to pee here!)	prohibition	Sarcasm
2	<u>Anjing, kucing, dan sebagainya dilarang kencing disini</u> (Dogs, cats, and any other animals are not allowed to pee here)	prohibition	Sarcasm
3	<u>Bank sampah pasar besar</u> (Pasar Besar rubbish bank)	information	Metaphor
4	<u>Malang kota indah</u> <u>Kencing ditempatnya</u> (Keep Malang clean, use toilet!)	appeal	Irony
5	<u>Kaki najis lewat selatan menara</u> (Dirty feet please, pass through the south way of minaret)	prohibition	Synecdoche
6	<u>Awas nabrak totalan mas</u> (You hit, you must pay)	appeal	Metaphor
7	<u>Anda terpelajar lebih sopan turun</u> (You are educated, it's more polite to get off)	appeal	Irony

**Table 4.2 Figurative language found in information notices in campus area**

No	Text	Function	Figurative language
8	<u>Jalan pelan-pelan banyak anak kecil</u> <u>Ngebut benjut</u> (Kids everywhere, ride carefully, ride fast, you got injured!)	appeal	Hyperbole
9	<u>Sepeda motor harap turun</u> (Motorcyclist please gets off)	appeal	Personification
10	<u>Mobil dilarang memutar disini</u> (No turn for car)	prohibition	Synecdoche, personification
11	<u>Lebih sopan anda tidak parkir di depan pintu</u> (It is more polite not to park the vehicle in front of the door)	appeal	Irony
12	<u>Helm gowo mlebu kang oke sing ilang, hilang bukan tanggung jawab took</u> (Bring your helm in, many helm stolen, lost helmet is not store's responsibility)	appeal	Personification
13	<u>Dilarang kencing di rombongan dan di sepanjang pagar selain andjing gila</u> (No peeing in cart and along the street except crazy dog)	prohibition	Sarcasm

The continuation of Table 4.2

14	<u><i>Hai manusia izinkan aku hidup dan tumbuh</i></u> (Oh...Human please let me live and grow)	appeal	Personification
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#### 4.1.3 The Analysis of the Type Figurative Language and Text Meaning

In this section, the writer provides the analysis of figurative language found in *Pasar Besar* area and campus area in Malang. The data is analyzed based on the date picture taken as it is written on the table 4.2 and table 4.3. First, the writer provides the english translation for each information notices. The notices are translated into English considering on each notice's meaning. Then the writer defines the type of figurative language and provide the explanation of the text meaning.

##### 1. *Dilarang kencing disini kecuali anjing jaran babi*

(Only dogs, horses, and pigs are allowed to pee here!)

Type of figurative language: sarcasm

The text contains sarcasm in the text because the text has a verbal irony but in a sharp tension. In the text above it is said that nothing are allowed to pee in the certain location unless a dog, horse, or pig (*anjing, jaran, babi*). In Indonesian these animal is a harsh words to be represented to somebody. Logically, animal cannot read the information notice, so animal can pee anywhere because animals do not have rules, norm, and moral. The text is actually a satire addressed to human, the one being who is able to read the information notice. Sarcasm in this text is intended to create strong warning to the reader, especially the offender. It shows the writer's dislike of the violation done by the offender. The sarcasm

contains strong offensive statement of the reader, which is also considered as an insult or even curse. Indirectly the writer said that the offender is a dog, horse, or pig because they keep peeing in that place even after the information notice has been put. The sarcasm written in the text indirectly stated that those who ignore the text means that they consider themselves as animal, dog, horse, or pig.

The meaning:

The text above is intended to warn people about the rule that they are not allowed to pee in this certain place, of course because it is not a toilet. This notice is attached to an empty wall in K.H Ahmad Dahlan crossroad. On the situational context, the text in the notice shows that people are not allowed around the area.

The word 'disini' or translated as 'here' described the area mentioned in the text, which refers to the place where the information notice is put. The location is known as a very dirty place where some random ignorant people usually pee.

Unpleasant smell is spread around the area shows that some irresponsible people has used this place as a toilet. The information notice stated that only dog, horse, and pig allowed to pee. It is the kind of information notice containing prohibition.

On the text shows that the prohibition is addressed to dog, horse, and pig, but surely animal cannot read that. The text is only read by human, as a satire that suggests people not to do what is prohibited in the information notice. It means that people who pee in this place is a brainless, stupid, and as dumb as animals because they cannot read or they can read but they do not have brain to think about the rules. Technically, those who ignore the prohibition are considering themselves as animal or another being who cannot read the information notice.

Using sarcasm, the text refers people who break the warning as brainless being who has no moral and norm.

## **2. *Anjing, kucing, dan sebagainya dilarang kencing disini***

(Dogs, cats, and any other animals are not allowed to pee here)

Type of figurative language: sarcasm

Similar to the previous text, the text above is a kind of information notice contains prohibition by using sarcasm. The previous text forbids anyone to pee in the certain location unless they consider themselves as animals while in this text it is said that nothing, nobody, include animals are allowed to pee here. The text contains a very sharp verbal irony because logically dogs, cats and another animal pee in random place, probably in this area while in this text the animal is not allowed to pee. It creates the condition where a brainless being like animal is not allowed to pee, moreover human who have the ability to read and think.

The sarcasm works as similar as the previous text, but in this text it does not only forbid human, but also the animal. The sharp verbal irony in this text intended to create an insult and even a curse to the offender. Similar as the previous text, it contains the writer's compliment about the abuse of using this place as toilet. The prohibition toward animal which logically cannot read this text shows that this place was often abused, even an ordinary information notice is ignored by the offenders. By stating that even animal is not allowed to pee in this area this notice provide a sharp insult to the offenders. It creates a prohibition to

anyone and anything, including animals. The notice does not make any exception that actually makes the satire effect is stronger and sharper.

The meaning:

The text above is attached to a wall in small pathway in Basuki Rahmat Street the place is dirty and usually abused as the place to pee. It is quite similar with the previous text that the text above intended to warn people that they are not allowed to pee in the certain area. The text emphasizes and warns people that the place where the text is put is not a toilet for human or for animal. The situational context shows that the prohibition is applied in the area where the information notice is put. By attaching the information notice in the wall it shows that the area is often abused. The writer of the notice creates the information notice to remind people that it is not a toilet. It is stated that nothing are allowed to pee in the certain area including human and animals. Nothing live in the area except human and animal, by stating the prohibition it strongly emphasize that this place is not a toilet. The text mentions 'dogs, cats, and any other animals' where the term 'any other animal' is addressed to people who usually break the rules. In this condition, human is considered as equal as animal which has no education, no moral, and no norms. The figurative languages on both texts are similar, but the text above has stronger verbal irony. The text above stated that even brainless and moral-less being like animals are not allowed to pee here, moreover human.

### 3. *Bank sampah Pasar Besar*

(*Pasar Besar* rubbish bank)

Type of figurative language: metaphor

The phrase 'rubbish bank' is a metaphor because the use of word '*bank*' represent a final saving for something. The word '*bank*' refers to bank as the place to save money, the place where money is collected together in one place. Based on the location, the place is usually used by people to put and collect all rubbish from *Pasar Besar*. The function of metaphor here is to create a comparison of the thing being mentioned. The metaphorical word '*bank*' creates a comparison to the bank where people usually collect and save their money. Followed by the word '*sampah*' the reader's interpretation of bank as the place to save money is modified; thus, the term '*bank sampah*' is interpreted as a place to gather and collect rubbish. The using of metaphorical term in this text is intended to create good representation of the things being mentioned. Using the reader's understanding of the '*bank*' the metaphor '*bank sampah*' is able to provide vivid description of a place to gather and collect money.

The meaning:

The information notice above contains information; it informs the reader that the area is the rubbish bank of *Pasar Besar*. The notice is attached in an empty wall in the outside corner of *Pasar Besar* intended to provide information to the reader that the place is the rubbish bank of *Pasar Besar*. The place where the text is put is a place where people put every rubbish from anywhere around *Pasar Besar*. On the situational context above, it can be concluded that the phrase

'rubbish bank' indicates this certain place as place to put all rubbish together. The place where the notice is put indicates the location or the area of *Pasar Besar* rubbish bank. '*Bank*' is a loanword from English, which for Indonesian it means as a place to save money. On reader's reference, the word bank is best understood as the place to save money. The reader's understanding of the word bank becomes the background knowledge which affects the interpretation of the text. Using background and cultural knowledge of writer and speaker, the word bank is able to create a terminology which represents a big place to collect the rubbish from *Pasar Besar*. Using the word bank, the text created imagery to the reader by referring to a big place where all money is saved, gathered, and collected. Followed by the word '*sampah*', the imagery of a big place to save money is modified into a big place to gather and collect rubbish. Finally, the adding of '*Pasar Besar*' specifies the certain place of the rubbish bank location. The notice above is simply a metaphor, which suggests the certain place as the big ash can to put all rubbish from *Pasar Besar*.

#### **4. Malang kota indah, kencing di tempatnya**

(Keep Malang clean, use toilet!)

Type of figurative language: irony

Unlike the text 1 and 2, the text above has softer verbal irony. In the text above the warning is written in more polite way while the texts 1 and 2 use sharp verbal irony to create a satire to the reader. Using two statements which have a contrasting idea, the text provide two ironical situations. It stated that Malang is a

beautiful city while in fact, there are some people like to pee in random place.

Then, it is written in the notice '*kekencing di tempatnya*' (pee in proper place) to create a satire to the reality that Malang is a beautiful city and there some other people whose action is not appropriate with the fact that Malang is actually beautiful. The use of irony here functions to shows the reader about two contrasting fact; a beautiful city and the people who often pee in improper place.

There is actually a gap between these two statements. It is impossible that the city is beautiful if there are many people who pee in improper place. The ironical statements indirectly suggest to the offender that their action will not make the city beautiful anymore. Thus, it suggests that in order to keep Malang beautiful, they must pee in proper place.

The meaning:

The text above is put in front of material warehouse in *Pasar Besar* area.

The situation on the scene shows that there are some irresponsible people in Malang who like to pee in improper place. The place is dirty because it is often abused by some ignorant people by peeing in that improper place. The information notice contains a suggestion which can also be considered as prohibition. The text suggests that people should pee in proper place while it also indirectly becomes a prohibition to pee in random place in order to keep the cleanliness of the city. The text above provides ironical situation, Malang as a beautiful place while in contrast, some people like to pee in improper place. The prohibition indirectly shows that some people do not keep the cleanliness of Malang by peeing in improper places. The first statement 'Malang is a beautiful

city' intended to give satire to any abuse and improper acts done by people around the area. That ironical text in the notice is intended to quip the reader; if they are willing to keep Malang beautiful, they must pee in the proper place.

##### **5. *Kaki najis lewat selatan menara***

(Dirty feet please, pass through the south way of minaret)

Type of figurative language: synecdoche *pars pro toto*

The text above contains synecdoche *pars pro toto* which uses a part of something to represent the whole thing. The 'dirty feet' above is a part of human body which represent the person, the whole body of a person. Using synecdoche, the term '*kaki najis*' is able to represent the whole body of person/the person. In the text, the synecdoche functions to represent whole thing using a part which has the characteristic of the whole. '*Kaki*' or feet is human part which is usually used to walk, and when people enter the mosque the feet must be clean. The feet are human part which is able to represent the whole body because the condition in the text is related to walking and passing inside the mosque. Feet are a feature of human body which enables a person to walk. People use their feet to walk inside the mosque, and when their feet is dirty they should walk through the south minaret to wash their feet first. Thus, the word '*kaki*' is a good representation in this information notice because it has the main point of the situation being mentioned in the text. It is impossible to use another word like 'hand' to represent the whole body regarding the situation being mentioned by the text is the activity of walking inside the mosque.

The meaning:

The notice is found in front of Noor mosque in *Kidul Pasar*. The information notice contains appeal or suggestion to the reader. The information notice is put in the direct pathway of the mosque, while in the south minaret is the cleaning area. It is intended to inform people whose feet are dirty to enter the mosque through south side of the minaret in order to keep the mosque clean. The suggestion is addressed to those whose feet are dirty to walk through the cleaning area, in the south of minaret. Literally it means only dirty feet, not the whole person. Here the synecdoche works, the feet create a representation of the whole human body as the whole complete person. It is impossible for the feet to pass through the south minarets without the whole body. The text above means that someone whose feet are dirty are obliged to clean them in the cleaning area on the south side of minaret.

#### 6. *Awas nabrak totalan mas*

(You hit, you must pay)

Type of figurative language: metaphor

The term '*totalan*' is Javanese term for counting a bill or calculating, which in this text means as compensation. The text above contains metaphor in the word '*totalan*'. In Javanese, '*totalan*' means as calculating. It often used referring to the activity of paying compensation or consequences. For example after buying a large amount of food in *warung*, Javenese people often said '*waktunya totalan*' which best translated as 'time to pay the bill'. In this

information notice, the word *'totalan'* is representing the consequences a person must pay if they hit and break another vehicle in the parking area. The metaphor functions as the comparison between two different things. The word *'totalan'* refers to the responsibility or the compensation for those who hit the vehicle by recalling the activity of paying bills.

The meaning:

The text is put in the car parking area in *Kidul pasar* to remind the audience to be careful in parking their vehicle. The information notice contains a warning which is also being considered as suggestion for the reader not to hit another car while parking their vehicle. In the text it is written, *'awas nabrak totalan mas'* which means that if someone is not careful and hit a vehicle they must pay as the consequence. The work of metaphor here is by referring to the activity of counting the total price or bill to pay when they buy something. Here, the word *'totalan'* is addressed to the total amount of money people should pay as the compensation when they breaks or hit somebody's car. The meaning of this text is related with the local people background knowledge. In Javanese people knowledge, the word *'totalan'* refers to the activity of paying consequences. Thus, the background context of the reader and the speaker is absolutely influence the interpretation of the text. Javanese's understanding of the word *'totalan'* is able to replace the ideas of paying responsibility as the compensation. The metaphor is working only for Javanese because they have the knowledge of the context of the term *'totalan'*

### 7. *Anda terpelajar lebih sopan turun*

(You are educated, it's more polite to get off)

Type of figurative language: irony

The text on the information notice above is an irony; it creates a contrast between two statements to make a satire. In the first, the text states that the audience is educated people that stating how educated people should behave. Educated people are closely related to those who study in school and are able to write and read. This notice creates an irony to those who can read the notice but still do not obey the rules written. The irony in this text functions to provide a rule that an educated people must understand certain moral value and norms in the neighborhood. It is stated in the text that educated people understand how to behave then they are entering the kampong. Logically, an educated people who can read the text are able to read the rules in the neighborhood. Thus, those who can read the rules will do as the text said. The irony is made to the offender is; they are able to read the text, but they do not have brain to think about the moral and norms in the neighborhood. Instead of irony, the text above can be defined as euphemism because it softens the prohibition. The writer states "*anda terpelajar lebih sopan turun*" instead of providing direct prohibition. The using of euphemism is intended to provide a softer expression also be polite to the reader.

The meaning:

The information notice is put in front of the pathway to *Gang Masjid* in *Pasar Besar*. The area is a kampong with a small pathway, so everyone who passes through the pathway should walk slowly and carefully, moreover those

who drive motorcycle. The notice contains suggestion which is intended to tell people that they should get off from the vehicle when entering the kampong. The term *'anda terpelajar'* refers to any people who are able to read the notice, and have moral value and norm. Logically, people who are able to read the text will know that a polite way to enter the kampong is by getting off from the vehicle. Those who keep driving their vehicle entering the kampong are considered as uneducated people who cannot read the notice. Then the text stated that educated people should behave by getting off from the vehicle when they enter a small kampong.

### 8. *Jalan pelan-pelan banyak anak kecil*

#### *Ngebut benjut*

(Kids everywhere, ride carefully, ride fast, you got injured!)

Type of figurative language: hyperbole

The text above contains hyperbole in the use of word *'benjut'* which is a Javanese joke means totally bruised and seriously injured. The word *'benjut'* is usually used to describe a fruit which has large lump or bump for being struck. It refers to the serious wound and bruises when someone smashes you. The term *'ngebut benjut'* is a cause-effect relation, if someone drive too fast he/she will be beaten by local people until he is injured like a broken fruit. The exaggeration can also be considered as the word to frighten the offenders. No one wants to be smashed hardly and seriously injured. It is indirectly suggest that the offender will receive bigger consequences if they are not careful. Thus, the text suggests people

not to do stupid action by driving in high speed because they will get unequal consequences just because they drive fast. The hyperbole in the text is intended to warn people to be careful in driving the vehicle. The hyperbolic word '*benjut*' provide an exaggeration of the consequences for the offenders. Instead of hyperbole, the statement "*jalan pelan-pelan*" can be defined as the use of euphemism. The statement is a softer version of the prohibition of driving fast in the neighborhood. The writer states a suggestion instead of prohibition which is intended to soften the statement.

The meaning:

The information notice is put in the side way of *Sigura-gura* home site. The road is quite busy and many local people walk along the road. By driving fast, the driver will damage the people because in high speed they are possible to lose control over the vehicle. Thus, the information notice is intended to give suggestion to drive carefully and slowly. The suggestion can also be considered as prohibition because it is conveyed with exaggeration. The exaggeration of the effect is intended to give strong emphasize for people not to break the rules. The speaker stated hyperbolically that those who ignore the rules will be beaten like a rotten fruit. It is impossible for a person to be beaten that worse because the person must be in serious and fatal injury. The word '*benjut*' shows an exaggeration of the consequences for being not careful in riding the vehicle. It also intended to give a strong warning to those who do not obey the rules. The notice strongly suggest people to drive slowly and carefully or they will danger themselves for the consequence.

### 9. *Sepeđa motor harap turun*

(Motorcyclist please gets off)

Type of figurative language: personification

The text above contains personification because it attaches a human characteristic and action into a non-human thing, which is motorcycle. In the text the suggestion of getting off is addressed to the motorcycle. It means that the text attached human activity to the motorcycle. The personification here is intended to substitute motorcyclist with motorcycle. The text is actually addressed the suggestion to the motor driver, not the motorcycle. By mentioning only the motorcycle the text is able to deliver the meaning because the personification enables the motorcycle to substitute the driver.

The meaning:

The text is written in an empty wall in a very small pathway in Kerto Pamuji Street. The notice is written in the wall to remind people that the pathway is small and those who drives motorcycle should get off because the road is very small. It is stated 'motorcycle please get off' where the order 'get off' is addressed to the motorcycle, not the human. Actually the text above is intended to people who ride motorcycle. Textually the figurative language is personification because it attached human personality to a motorcycle as a non-human object. Even the text mentions the motorcycle, not the driver; the text is able to be understood by local people. The motorcycle is able to substitute the driver because the readers already have the context or the knowledge of the situation in the area. The readers

understand that the motorcycle is impossible to get off, and the notice is addressed to the driver.

#### 10. *Mobil dilarang memutar disini*

(No turn for car)

Type of figurative language: *synecdoche pars pro toto*

The text contains synecdoche which the word 'car' in is actually the representation of the driver and also the car. The text mentioned that the car is not allowed to make turn while actually the one who makes turn is the car driver. It is impossible for the car to make turn by itself without the person driving the car. The word '*mobil*' (car) represents the whole things in the car including the driver and the passenger. Textually, the text can also be considered as personification because it personifies the car by attaching human character on it. The prohibition of making turn is addressed to the car, which means that the car is able to make turn by itself. It can be concluded that the text contains two figurative languages, synecdoche and personification.

The meaning:

The information notice is put in a small and busy way in *Kertopamuji*. The situation is the road is too small and busy so if any driver tries to turn the direction it will cause a traffic jam. The word '*mobil*' mentioned in the text is a representation of both car and the driver. The function of the synecdoche is to create proper substitution to represent the car and the driver. Car is a proper word which enables the writer to interpret the text meaning. The synecdoche will not

work if the text mentions *'Mobil dilarang memutar disini'*. In the application of synecdoche, the writer should use a proper word as the best substitution of the things being represented. As Reaske (1966) stated that uses few characteristic yet an important part to signify the whole.

### **11. Lebih sopan anda tidak parkir di depan pintu**

(It is more polite not to park the vehicle in front of the door)

The type of figurative language: irony

The text above contains irony to make a satire to the audience. It states that polite people will not park their vehicle in front of the door. The text provides two statements, the first about politeness and the second is how to behave. Those two statements contain irony which is used to express the intention of the writer. It is stated that people should be polite to each other and the politeness can be done by not parking the vehicle in front of the door. The irony creates a condition that people who understand about politeness will not park their vehicle in front of the door. In addition, those who park the vehicle in front of the door are considered as a person who does not understand about the moral and politeness. The writer does not directly state the ideas, yet he/she uses satirical text by stating that he/she appreciates the politeness from those who park their vehicle in proper place. The statement above also contains euphemism in the expression. It is stated "*lebih sopan anda tidak parkir di depan pintu*" (it is more polite not to park your vehicle in front of the door), to indirectly express the prohibition of parking the vehicle in

front of the door. The using of euphemism is intended to soften the expression by stating no-direct statement.

The meaning:

The information notice is put in front of a store door in M.T. Haryono Street. The information notice contain a suggestion to the reader. It can also be considered as a prohibition, because it indirectly states a prohibition to park the vehicle in front of the door. The notice is intended to remind people not to park their vehicle in front of the door because it will block the pathway. Using the soft satire, the writer is actually tries to be polite to the reader. The writer uses irony to make the reader understand and realize about the politeness. He/she chooses to make an appeal by stating that people who understand about politeness will not park their vehicle in front of the door. Based on the local politeness and norm in Malang, parking a vehicle in front of someone's doorway is impolite because it blocks the way in and out.

**12. Helm gowo mlebu kang oke sing ilang, hilang bukan tanggung jawab toko**

(Bring your helm in, many helm stolen, lost helmet is not store's responsibility)

Type of figurative language: personification

The text above contains personification because the speaker uses human characteristic or action to be attached in non-human objects. It is said that the store is not responsible for any lost helmet. The store is non-human object which is mentioned to have a responsibility, while responsibility itself is human

characteristic or action. The personification is put to make a substitution to another object, which is the store owner. In the text stated that the responsibility belongs to the store, while the actual addressee is the store owner.

The meaning:

The information notice is put in the parking area of Sanjaya Store in M.T Haryono Street. There are many stolen helmets from the parking area. The information notice contains appeal or suggestion for the reader to keep their helmet. The store responsibility is actually representing the store's owner responsibility. It is stated in the text that many helmets left on the vehicle in store parking area has stolen. By putting the text in the parking area, it reminds the audience to be careful in securing their helmet. The personification in the term 'store responsibility' actually represents the responsibility of store's owner.

### **13. Dilarang kencing di rombongan dan di sepanjang pagar selain andjing gila**

(No peeing in cart and along the street except crazy dog)

Type of figurative language: sarcasm

The text above contains sarcasm because it uses sharp satire with intention to give a strong warning or even an insult to the audience. The word crazy dog is the verbal irony which is also an insult or curse for those who breaks the rules.

The sarcasm here is also an insult written by the maker of the notice. The text is indirectly making an insult of even curse to the offender. Those who can read the text will know that they are forbidden to pee in that area. Only animal like a crazy

dog cannot read the text. Logically, the offenders consider themselves as a crazy dog because they do not obey the rules.

The meaning:

The information notice is put in front of the material store in M.T. Haryono Street. Many irresponsible people often make the area dirty by peeing in that place. Therefore the notice is made to make rules about the violation done by those irresponsible people. The notice contains prohibition to pee in non proper place like in the store area. It is intended to warn people not to pee in the certain area of the store. The sarcasm actually can be considered as a threat or even a curse to the offender. By stating that the only one who is allowed to pee in that area is only crazy dog, it indirectly states that the offender is considered as a crazy dog.

#### **14. *Hai manusia izinkan aku hidup dan tumbuh***

(Oh...Human please let me live and grow)

Type of figure of speech: personification

The information notice is attached to a plant in a Gajayana Street sidewalk. The word 'me' in the text is a pronoun for the plant itself. With the text attached, it is like the tree itself says the text written in the information notice. Thus, the text is a personification because it attaches human characteristic (say) or action to a non-human object (plant). The personification is intended to dramatize the communication between plants to human. By creating a personificated situation like one above, it is like the plant itself is talking to human. The plant is like

begging to human that they want to grow and live. Using the personification the text created a good dramatization because the plant is impossible to talk to human.

But when they do, the plant just want to say that human should let them live and grow.

The meaning:

The text is attached to a plant in the Gajayana Street. The function of the information notice itself is like a text box about the plant's speech. The text attached to a plant works like a text box in a comic. On the real condition, there are many plants broken caused by human mistakes. People around the location like to violate the environment by cutting trees. The irresponsible action is done either intentionally or un-intentionally; the plants are damaged and many of them died. By putting the information notice, the writer makes the plant itself as the speaker. In this situation, the writer who attaches the plant personifies the plant just like they are talking to the reader. Literally, the text '*Hai manusia izinkan aku hidup dan tumbuh*' does not contain personification. However, the situation does.

The text attached in the plant is like a speech said by the plant.

#### 4.2 Discussion

In this section the writer would like to discuss the result of analysis and compare it with the related theory. Reaske (1996) explains that figurative language is the type of language which departs from the language in literal ways.

The using of figurative language is believed to give stronger effects and more vivid description about things being uttered. As far as we know, figurative

language is mostly used in literary work such as poetry. Yet, in this research figurative language is found in the public information notice.

The analysis shows that there are 14 information notices containing figurative language found in two areas of Malang, *Pasar Besar* area and campus area. There are seven types of figure of speech used in those information notice, they are; sarcasm, metaphor, irony, synecdoche, hyperbole, and personification.

There are seven information notices using figurative language found in *Pasar Besar* area. The writer found two sarcasms, two metaphors, two ironies, and one synecdoche used in the information notice. In campus area it is found that seven information notices contain figurative language, they are; one hyperbole, one sarcasm, one irony, and four personifications.

In the analysis, the writer found three kinds of information notice, they are information notice contain prohibition, appeal, and information. Seven of information notices found in *Pasar Besar* area are using figurative language in the text. In the analysis of information notices around *Pasar Besar* area, satires are found in four information notices. Satires including sarcasm irony are mostly found in public information notice about prohibition. The speaker or the maker of the notice uses satirical statement to make a prohibition about certain things like peeing in improper place. *Pasar Besar* is the place where many people having buying-selling activity in the daytime, in the night there is no activity in *Pasar Besar* area. When the activity is off, it becomes a potential place to be abused by irresponsible people because *Pasar Besar* is not the place for people to stay and live. It is just the place for people to trade. This is one reason that makes people

tend to be ignorance about the cleanliness of *Pasar Besar* area. Therefore, many information notice contains prohibition are put in many area of *Pasar Besar*. It is intended to open the eyes of the reader to keep the *Pasar Besar* area clean. While, the speaker also uses sharp verbal irony or known as sarcasm to give strong insult to the reader and also the offender. Using a usual statement as the prohibition will be less effective rather than using a sarcasm, moreover the sarcasm seems like a threat or curse to the offenders. The use of sarcasm in several information notices containing prohibition is purposed to give strong insult so the offender will realize about the improper action. Another figurative language found in information notice in *Pasar Besar* area is metaphor in '*Bank sampah pasar besar*', a notice contains information. Also, one of information notice uses synecdoche in '*Kaki najis lewat selatan menara*', which is intended give appeal to the reader.

In the analysis of figurative language in public information notices around campus area the writer found that most of figurative language uses personification. Unlike in *Pasar Besar* area, the notices found in campus area mostly contain appeal or suggestion to the reader. The phenomena might be caused because most people who live in campus area are educated people. Those who have higher education will not do much violation as the people in *Pasar Besar* area. There just only two satires found, while four personifications are found in seven information notices using figurative language in campus area. Mostly, the information notice in campus area is about appeal and suggestion to the reader. It can be caused because the student and the local people live in campus area for a long time. University students usually live one-four years in the

neighborhood. Therefore they consider the neighborhood as their own hoe and they tend to keep the cleanliness of the area they live in. The information notice containing appeal and suggestion is purposed to give information and guidance about the specific rule in the neighborhood. For example like the closing time of road portal and the specific rule in kampong. The personifications are found mostly in the information notices containing prohibition and appeal to the reader.

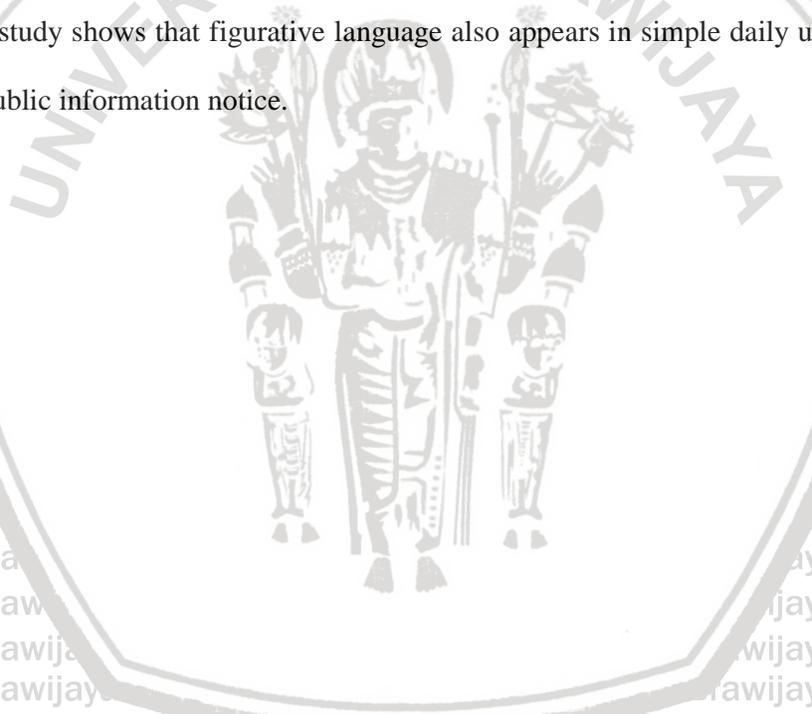
In information notice *'Hai manusia izinkan aku hidup dan tumbuh'* personification is used to give appeal to the reader while in *'Mobil dilarang memutar disini'* is an information notice containing prohibition. Besides, three other information notices contains prohibition use satire and hyperbole. The using of hyperbole in *'Ngebut benjut'* is intended to threat the offenders so they will obey the rules written in the notice.

It is true that the meaning can be interpreted by physical, social and psycho-social world. Yule (1996) stated that situational and background knowledge of the writer and the reader take place in the interpretation of meaning.

In this study, the information notices are confusing if they are stand alone as a text without knowing the location where the information notice is put. A simple example is the prohibition about peeing in non proper place. It is written *'Dilarang!! Kencing disini kecuali anjing jaran babi'*, the word *'disini'* or translated as 'here' is a simple example where situational context is needed. The word *'disini'* refers to the area around the place where the information notice is put. Besides, the background knowledge of is also influencing the meaning. For example in the information notice *'Bank sampah pasar besar'*, in Indonesia the

word 'bank' refers to a huge place for saving money. The phrase '*bank sampah*' is the modification of audience's interpretation of the word '*bank*'. Modified by the word '*sampah*', the phrase are able to create a representation of a place where people put the garbage of *Pasar Besar*.

From the discussion and analysis, it is shown that figurative language is used not only in literary work like story and poetry. The previous study about figurative language written by Mariana (2004) shows that figurative language also appears in advertisements to beautify the text and to attract the consumers. Thus, this study shows that figurative language also appears in simple daily use such as in public information notice.



## CHAPTER V

### CONCLUSION AND SUGGESTION

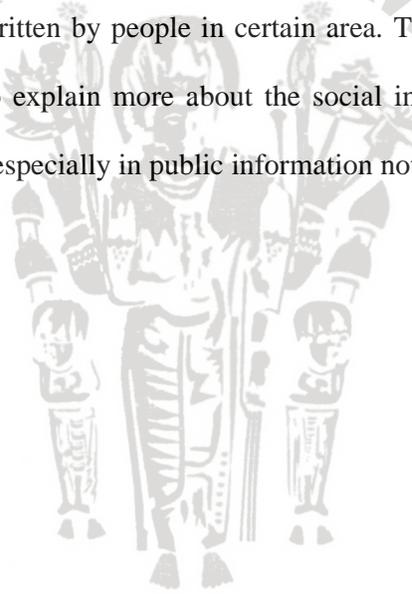
#### 5.1 Conclusion

In daily life, figurative language is often used either intentionally or unintentionally. Not only in the literary works and advertising, figurative language is also used in a daily life such as in public information notice. After the analysis on figurative language found in a public information notices collected from two areas of Malang city, it is recorded that the information notices contains several types of figurative language, they are; sarcasm, metaphor, irony, synecdoche, hyperbole and personification. The using of satire including irony and sarcasm often occurs in figurative language in Pasar Besar area in the information notices containing prohibition. Meanwhile, personification often occurs in the information notice in campus area.

The analysis on the text meaning also draws several conclusions. First, the text used in public information notice is inseparable from the situational context and the background knowledge of the speaker and the reader. Most of the texts written in the information notice are connected to the place where the notice is put. It is impossible to interpret the meaning without knowing the situational or the background knowledge which affect the reader's interpretation.

### 5.1 Suggestion

The study on figurative language found in public information notice is interesting to be studied further. After conducting this research, the writer suggests the next researcher to enrich the study in the same topic, which is figurative language on public information notice. However, there are still many approaches and theories that can be used to analyze the figurative language. Therefore, the writer suggests the next researcher to enrich the study using additional linguistic theory such as sociolinguistic to explain the pattern of figurative language written by people in certain area. The study on socio-lingual aspect will be able to explain more about the social influence connected to the linguistic application especially in public information notice.



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### APPENDICES

**Appendix 1.** Information notice attached to a wall in K.H. Ahmad Dahlan crossroad



**Appendix 2.** Information notice found in Basuki Rahmat pathway



**Appendix 3.** Information notice written in a wall in the outside corner of Pasar Besar



**Appendix 4.** Information notice attached in Material warehouse wall in Pasar Besar Street.



**Appendix 5.** Information notice found in pathway inside An-Noor Mosque in Moh. Yamin Street



**Appendix 6.** Information notice found in Kidul Pasar parking area, Moh. Yamin Street



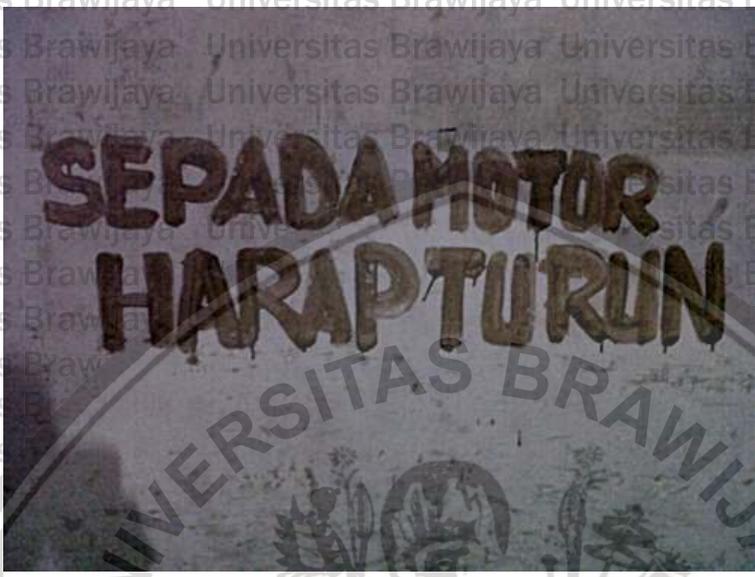
Appendix 7. Information notice in kampong RT.12, Aris Munandar Street



Appendix 8. Information notice found in Sigura-gura Homesite.



**Appendix 9.** Information notice written on a wall in a small pathway,  
Kertopamuji Street



**Appendix 10.** Information notice attached on a wall in small kampong, Kertosari



**Appendix 11.** Information notice attached to a Taylor workhouse door in M.T. Haryono Street.



**Appendix 12.** Information notice found in parking area in Duta Sanjaya material store in M.T. Haryono Street.



**Appendix 13.** Information notice attached to a material store gate in M.T. Haryono Street.



**Appendix 14.** Information notice attached to a plant in Gajayana Street.



## Appendix 15. Berita Acara Bimbingan Skripsi

### BERITA ACARA BIMBINGAN SKRIPSI

1. Nama : Inggit Nindya Akhirita
2. NIM : 0811113108
3. Program Studi : Sastra Inggris.
4. Topik Skripsi : Pragmatics
5. Judul Skripsi : Figurative Language used in Public Information Notices in Malang
6. Tanggal Mengajukan : 9 Oktober 2012.
7. Tanggal Selesai : 28 Januari 2013
8. Nama Pembimbing : I. Iis Nur Rodliyah, M. Ed.  
II. Dra. Wuliatmi Sri Handayani
9. Keterangan Konsultasi

No.	Tanggal	Materi	Pembimbing	Paraf
1.	9 Oktober 2012	Pengajuan Bab I,II, dan III	Pembimbing I	
2.	10 Oktober 2012	Pengajuan Bab I,II, dan III	Pembimbing II	
3.	14 Oktober 2012	Revisi Bab I,II, dan III	Pembimbing I	
4.	17 Oktobr 2012	Revisi Bab II	Pembimbing II	
5.	20 Oktober 2012	Revisi Bab III	Pembimbing I	
6.	21 Oktober 2012	Revisi Bab III	Pembimbing II	
7.	16 November 2012	Revisi Ulang Bab I,II, dan III	Pembimbing I	
8.	19 November 2012	Revisi Ulang Bab I,II, dan III	Pembimbing II	
9.	27 Desember 2012	Pengajuan Bab IV	Pembimbing I	
10.	28 Desember 2012	Pengajuan Bab IV	Pembimbing II	
11.	3 Januari 2013	Revisi Bab IV dan Konsultasi Bab V	Pembimbing I	
12.	5 Januari 2013	Revisi Bab IV dan V	Pembimbing II	

13.	9 Januari 2013	Revisi Bab IV dan V	Pembimbing I
14.	9 Januari 2013	Revisi Bab IV dan V	Pembimbing II
15.	18 Januari 2013	Revisi Bab setelah seminar hasil	Penguji
16.	18 Januari 2013	Revisi setelah seminar hasil	Pembimbing I
17.	18 Januari 2013	Revisi setelah seminar hasil	Pembimbing II
18.	28 Januari 2013	ACC	Penguji
19.	28 Januari 2013	ACC	Pembimbing I
20.	28 Januari 2013	ACC	Pembimbing II

10. Telah dievaluasi dan diuji dengan nilai:

Dosen Pembimbing I,

Malang, 29 Januari 2013  
Dosen Pembimbing II,

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Dra. Wuliatmi Sri Handayani  
NIK. 530411 12 12 0055

Mengetahui,  
Ketua Jurusan,

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