

CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

It is inevitable that in Javanese community there are several euphemized Javanese terms for insulting. While the words are formerly 138, the present ones are 92. All of them were used to insult physical shortcomings; intellectual shortcomings; characters and personalities; and personal behavior and social deviations.

Based on preceding analysis, the euphemized abusive Javanese terms were classified into such provenance categories as human, animal, plant, object, body part, characteristic, abstract, activity, and spirit and analysed figuratively. The results are when they were classified, the writer did not find abstract and spirit provenance for four insults such as insult attacking physical shortcomings; intellectual shortcomings; character and personality deviations; personal behavior and social deviations since abstract provenance contains unclear order of the terms which cannot be used as insult to the ones having improper behavior and character. While, spirit provenance is not suitable for the Javanese since they prioritize belief in God.

Secondly, there are no euphemized abusive Javanese terms for insult attacking physical shortcomings, for according to the Javanese physical shortcomings are God's gifts. They are not for being insulted but for being

accepted. Thirdly, new provenance, emotion emerges in insult attacking character and personality deviations.

The other result can be discerned from figurative meaning facet. A large majority of euphemized abusive Javanese terms have metaphorical meanings. The remainder of them belongs to irony and simile.

5.2 Suggestion

There is no one who is perfect including the writer. In conducting the research, the writer has weaknesses and limitations. That is why the writer suggests things that can be advantageous betterment for this research. In the first place, the finding will be more useful if there are examples of euphemized abusive Javanese terms used by Javanese community in particular city, such as in Semarang, Magelang, Yogyakarta, and so on. Consequently, it will be insight for surrounding Javanese community. Moreover, they will be easy to understand if they are found in Javanese performances, namely Javanese shadow puppet.

In the second place, for further research the writer suggests the research about abusive terms in other cultures, namely Bataknese, Sundanese, Cirebonese, and so forth. As a consequence, it will be additional insights for surrounding people to know about abusive terms.