

CHAPTER V

CONCLUSION AND SUGGESTION

In this chapter the researcher presents the conclusion and suggestion as the result of the research. After analyzing the illocutionary acts as the intended meaning of “Syi’ir Tanpa Waton” and classifying all the stanzas based on the function related to the theory of illocutionary act proposed by Seale, the researcher concludes the result of the research and gives some suggestions as shown in the following sub chapter.

5.1 Conclusion

In this research, the researcher has successfully answered both of statements of the problems, first is about the illocutionary acts contained in “Syi’ir Tanpa Waton” that talks about the speaker’s intention. Based on the analysis in chapter IV, it can be concluded that, although this syi’ir purposely was created for people who have been in *thariqat* degree, the positive messages contained in this syi’ir can be learnt by everyone. The intended meaning as the message of this syi’ir such as: first, as religious people, we have to thank to the God for everything we have gotten. Afterward, as Moslem, in learning Islamism, we do not have to merely learn *syariat*, however, it should be integrated by learning *tasawuf* (cleansing the heart) which is applied by doing *thariqat* to figure out *hakikat* and finally reach *makrifat* as the highest knowledge. Next, we do not easily blame other people without a proof. Then, we should not be easily persuaded by worldly life, because it can blind the heart. Finally, don’t memorize

Al Qur'an and *Al Hadist* only, but more, those should be well-understood as life guidance.

The second question of this research talks about the possible functions of illocutionary acts used in “*Syi'ir Tanpa Waton*”. Based on the analysis in chapter IV, by applying the theory of illocutionary act proposed by Searle, in this research, the researcher has found the possible function of this *syi'ir* in the form of representative, directive and expressive. However, there are not commissive and declarative form in this *syi'ir*. And as the result, the dominant category belongs to directive in the act of inviting which is found in 9 (nine) stanzas from 13 (thirteen) stanzas.

At the end of the conclusion, the researcher has proved that people can do anything by their words more than the literal meaning of the words themselves. She hopes that this research “the study of illocutionary acts in “*Syi'ir Tanpa Waton*”” may give a obvious explanation and useful to the reader in the terms of the speech acts study and the positive messages of this *syi'ir* .

5.2 Suggestion

For the next researcher who is interested in analyzing the illocutionary act related to the literary work such as *syi'ir*, poem, song, novel and so forth, it is recommended to apply another theory of in order to figure out the different result and enlarge the knowledge of linguistics as well as literary.