

**CHAPTER V**

**CONCLUSION**

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### CONCLUSION

This chapter presents the conclusion the analysis of the data which has been discussed in the previous chapter. The analysis of the data itself is used to find out the figurative language used in Kahlil Gibran's poem so that the researcher is able to explain the meaning of the poems. In addition, it is also presented in this section the writer's suggestions based on her experience in doing the analysis of Kahlil Gibran's poems to those who are interested in understanding a study on literature and like to read literary works.

#### 5.1. Conclusion

After finishing the Kahlil Gibran's poems, the writer can conclude that the author tended to use the parables and paradoxical in representing his idea. However, he used the figurative language as imageries, metaphors, similes, personifications, ironies and symbolism to clarify his parables, so that the reader may catch the meaning of his poems which refer directly to us. In this situations the speaker seems to be voicing private thoughts to us. So, it is not intended to address to anyone or anything in particular. It can be said that the author wants to involve his readers individually in experiencing his poems.

Based on the analysis of *Love*, the various figurative language found are simile, personification and symbolism. Love is definitely an universal case that

everyone talked. It doesn't belong to a couple of lovers, generally it belongs to everyone. Love of parents to their children, love of friends or even love of our enemy. The problem comes out when people feels that they possess love. Kahlil Gibran, in his poem-love, tried to explain to us what love is. Love comes naturally to everyone, it can not be directed. It belongs to itself. If, in the name of love, we seek an excuse to cover our lacks, then, actually we never understand what love is because having found love means that we give the opportunity to ourselves to be loved and understood totally. It also teaches us to respect to love itself. Somehow and sometimes, we will find that we hurt because of love, then let it be our own understanding, then we will be enriched by those understanding of love.

While in the poem *Death*, the writer found methapor, simile two times, personifications and symbolism. In the poem 'Death', he teaches us about the death itself. Through this poem, he brings us to the understanding of death. That death should not be frightened because it is only the beginning of other life.

In the analyzing of *Freedom*, the various figurative language which appears are simile, personification and symbolism. In the poem *Freedom*, it is described that having freedom in ourselves does not mean to get free from all of our problem, neither to be free from all rules nor to do what we want to do. It is a time when we realize in ourselves that the fulfillment of freedom should not be our goal. Moreover, we know that the desires to reach the freedom in ourselves keep us away from our own freedom. In the sense that we set free from the desires themselves. Again, our life and our freedom do not depend on that desires.

Finally, in the poem *Religion* the writer found methapor two times, and symbolism eleven times. In this poem the author described religion as our faith in God. So, it is not the matter of definition, dogma or action, but the way we see around us as the whole part of God's creation that may bring us to the wonder of God itself.

## 5.2. Suggestion

Literature can be a kind of Bible, law, norm or rules. By studying the works of literature, we can see so many things of lessons; love, death, pain, happiness, passion, friendship, etc. Even, it is all that our life's reflection. It might not be an entertainment for us since it discloses our pain, fear, arrogance or moral handicapped, but one thing that is truly valuable when we study literature is that we learn to give the opportunity to face ourselves as the whole person. Then we might be wiser.

As Kahlil Gibran says in one of his book;

‘Half of what I say is meaningless; but I  
say it so that the other half may reach you’.

It is clear indeed that literature works are only the tools. Through literature we learn to translate our own experience into our own ‘language’. Our knowledge of discourse can be sharpened here. The writer suggests to those who want to improve their knowledge of discourse analysis and literary to take a look at literature. And for those who want to learn about life, the writer challenges them to open themselves to study the literature works, because it is a kind of life dictionary.

Kahlil Gibran isn't the only greatest poet in the world, nevertheless his works inspire us to turn ourselves to look at our life. The studying of his works can enrich the knowledge of Kahlil Gibran's works.

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