

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

A. Conclusions

1. The meanings of offering *Tepak Sirih* in Tanjungbalai wedding ceremony was interpreted as an object that functions as tool of communication. The point was the offering of *tepak sirih* have different meaning in different event. The meaning of offering *Tepak Sirih* in Merisik was interpreted as *Tepak Perkenalan*, the meaning of offering *Tepak Sirih* in asking for marriage or *meminang* is interpreted as *tepak mengikat janji* while the meaning of offering *tepak sirih* in *hempang pintu* is interpreted as *tepak menepati janji*.
2. The way people practiced *tepak sirih* tradition must follow the rules that have been dealt by the old generation who knows malay culture well or malays call it as *orang yang beradat*. Doing the *tepak sirih* tradition in malay wedding isn't allowed to be careless because if malay do the *tepak sirih* without following the rules the *tepak sirih* that have been prepared must not accepted and those who don't know the rules will called as *orang yang tidak beradat*.
3. Totally there were 11 dennotative meaning, 7 connotative meaning and 2 myths were found in all objects that needed to practice *tepak Sirih* tradition

4. The Reasons of Malay societies realizing the meaning of tepak sirih tradition as they are because long long ago Tanjungbalai malay did not have good rethoric. The background why they didn't have good rethoric was because the number of people wich were allowed to get proper education was limited. So only gentlehood which were allowed to get proper education. So only they who know how was the good language in starting the conversation while ordianary people did not know it. So people who lived in tanjunbalai believed and deal that tepak sirih is seen as the tool of communication. They agreed that every people who wanted to propose the woman must bring the tepak sirih as the sign that the man has desire to make a good relationship as husband and wife to the woman that the man was going to married.it was the reason why tepak sirih is seen as the tools of communication in Tanjungbalai Malay wedding ceremony. The other reason why betel leaves, pinag, kapur, gambir and tembakau are interpreted as they are because tanjungbalai malay saw the way the plant grew. Such as *sirih* and *pinang* for example.

B. Suggestions

From the result of the research, the writer suggests some points as follow:

1. It is suggested for English Literature Students who want to learn more about semiology in culture and tradition, especially for offering and practicing tepak sirih tradition in malay wedding.
2. It is suggested for the reader who wanted to know how the semiology interpreted in practicing tepak sirih tradition in Tanjungbalai Malay wedding ceremony.
3. It is suggested for malay societies in Tanjungbalai should be understood the meanings behind practicing tepak sirih tradition.
4. It is suggested for the further researcher as the reference to analyze semiology in any literary works or something that relate to other culture or ethnic.