

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

5.1 Conclusions

Having analyzing the data, the conclusions were stated as the followings:

1. There were several types of Theme use in *pantun Melayu* wedding ceremony namely: Markedness (Unmarked and Marked Themes), Simple Theme and Multiple Themes. Unmarked Simple Theme dominates in Theme configuration of *Pantun Melayu Langkat* wedding ceremony especially in hailing the groom.
2. There were two kinds of the processes of configuration of Theme performed by addresser (mediator) when they uttered *pantun* to the addressee (mediator), namely Given and New information. The given information was needed to structure the couplet in *pantun*. The existence of new information in the end of a clause also helped mediator to accelerate the tone in *pantun*.
3. There were three reasons such a style use in *pantun melayu* wedding ceremony namely field, tenor and mode. In the term of field, arguing with *pantun* is only happen in hailing the groom of *Melayu* wedding ceremony. In the aspect of tenor, the participant (mediator) should be a man who had highly understanding about *Malayu* tradition. The creativity, accuracy and velocity were a must for the participant. The last

is made. *Pantun* in hailing the groom was face to face interaction which the channel is spoken language.

5.2 Suggestions

Relating to the conclusions that had been stated, the suggestions give are as the following.

1. The educator that plays an important role in teaching Sociolinguistics and Cross Culture Understanding have to give attention, not only for foreign and Indonesian but also to the cultures of vernacular. In this case *Melayu* culture, indirectly this is the way to enrich *Melayu* literature in an available resources.
2. The other researchers, is expected to more research about *Melayu Langkat* Wedding Ceremony from different emphasis. So, more information about *pantun Melayu* and its wedding ceremony can be presented not only as a kind of information to the non-native of *Melayu* people but also to be practiced by the native of *Melayu* people.
3. The performer of *Melayu* tradition is almost lost; it means that *Melayu* cultural maintenance is needed to protect the tradition of *Melayu*. So that the government should have some important role to maintain the heritage of *Melayu Langkat*, especially the *pantun*. This is done by including *Melayu* language as the local curriculum and adding extra time to teach *pantun* in *Bahasa Indonesia* subject at schools.