CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Having identified and analyzed all the data, the findings of this research could be concluded as follows:

- 1. From the analysis, the symbols on *Manyonggot* tradition in Malay Tanjungbalai had founded. There were nine symbols used on *Manyonggot* tradition, namely: 1) *balai*, (2) *pulut* (sticky rice), (3) *daging* (meat), (4) *tolur* (egg), (5) *merawal*, (6) *topung putih* (white flour) & *topung kuning* (yellow flour), (7) *rinjis rinjis*, (8) *bungo rampe* (flowers), and (9) *kain palekat*.
- 2. Each of symbol that was used on *Manyonggot* tradition in Malay Tanjungbalai has different meaning. *Balai* has meaning as prosperity and also to restore the spirit (*sumangat*), pulut means hopes to get more intimate with the family, daging (*meat*) means sacrifice, *tolur* (egg) means regeneration, *merawal* means happiness, *topung putih* (white flour) & *topung kuning* (yellow flour) has meaning as an antidote from being sick, *rinjis rinjis* means hopes to get a peaceful life, *bungo rampe* means good reputation, and *kain palekat* has meaning to bind all the *sumangat* that would back to the sick person.

B. Suggestion

Considering the conclusions that had been drawn above, the writer would like to offer suggestions as follows:

- Tradition as part of culture has symbol which has meaning beyond it.
 Tradition can not separated from the society, and it should be introduced in order to appreciate the tradition itself, and one of the appreciation is to have a knowledge about the symbol and its meaning. Young generation in Tanjungbalai should be have a knowledge about their tradition especially *Manyonggot* tradition, because this tradition teach and gives advice to live in society.
- 2. The researcher not only hopes the other researcher to analyze more comprehensively using several theories of semiotic, but also hopes this study can contribute a supporting reference in analyzing symbols in tradition through semiotic framework.

