

CHAPTER V

CONCLUSION, IMPLICATION AND SUGGESTION

5.1 Conclusion

Based on the data analysis, the conclusions are drawn as follows:

- 5.1.1 There are 109 taboo words ever known as taboo words in the ten categories in Simalungunese and only 63 are stably known up to the present time. It is concluded that taboo words are mostly changing not static over time.
- 5.1.2 The use of taboo words in three different demographic areas, namely: in Pematangsiantar, Pematangraya and Saribu Dolok is the same in eight categories, but is different in two categories, namely in sexual organ and in swearing. These differences in the two categories also happen in Pematang Raya in which Simalungunese speakers purely dwell. It is concluded that all interactions are not limited to demographic area related to interaction, affect the use of taboo words.
- 5.1.3 The change in the use of Simalungunese taboo words happens in the pattern of change from replacing Simalungunese old taboo words into more popular ones, from vulgar into less vulgar, more profane into less profane, and from specific Simalunese into more ethnic general taboo words through the process of borrowing. It is concluded that speakers of a language in their inter ethnic and intra ethnic communication attempt to be in more harmonious.

5.2 Implication

The first implication of the research finding is directed to the Simalungun young generation cultural heritage. At the present time the taboo words are commonly violated because of the lack of understanding toward the Simalungun culture. However, by maintaining the values of the Simalungun culture, they can avoid using the taboo words and the values of the Simalungun culture can guide them to behave better and harmoniously rather than to mention the taboo words to other people. So the Simalungun young people can learn the beauty and richness of the culture of their ancestors.

The second implication refers to the preservation of the Simalungun culture in which some elements of its culture such as ethics, philosophy and traditional religion have not been written down. The case of the taboo words in the Simalungun society is related to the Simalungun culture and the taboo words still exist among the society of the Simalungun since the ancient time. It is undeniable that they taboo words are being deteriorated by the member of the society because of the shifts of the values. Therefore, it is important to document the taboo words that the Simalungun young generation can maintain and practice the positive values of their ancestors since there is a tendency for young people to migrate from the community for a better future and life. Such migration may impact on the future of the culture of the Simalungun community and across the territory in general.

The research also implies the enrichment of the Indonesian cultural references. The researchers and publication on taboo words in Simalungun society are still quite few and needs to be improved on its quality. This makes the Simalungun people lack of understanding about the taboo words. By the publication, people from other ethnic groups can learn the Simalungun culture values which prohibit the deterioration of taboo words. It is very important that they can behave, interact and communication politely.

5.2 Suggestions

Based on the research findings, suggestions are given as follow:

- 5.2.1 There are 109 taboo words that are ever known in Simalungun by the Simalungunese speakers, but in fact only 63 taboo words are used up to the present time. In relation to this finding and the theory which say that taboo words reflect shared values of their speakers, it is suggested that the shared values of Simalungunese should be avoided by the Simalungunese speakers and one way of doing it is by maintaining the use all the Simalungunese taboo words.
- 5.2.2 The taboo words in Pematangraya that are inhibited by Simalungunese ethnic groups also change even though they do not have interaction with other ethnics as occurring in Pematangsiantar and Saribu Dolok. Relating to this finding and to the theory saying that language changes occur, one among

some factors, because of their negative attitude to their language, the change in taboo words in Pematangraya may be caused by negative attitude to their language and therefore it is suggested that the positive attitude to the taboo words should be developed.

- 5.2.3 Pattern of change in the use of taboo words in Simalungun in general has been identified and explained in this research while the specific pattern of change in the three different demographic areas has not yet been found in this study and this is due to the lack of strong evidences that are found to describe the pattern. Therefore it is suggested that further research on taboo words pattern of change in the three different demographic areas is conducted.