

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### A. Conclusions

After analyzing the data of *Tingkeban* on Javanese Prenatal (Pre-Birth) Ceremony in Pematangsiantar and finding out the semiotic interpretation of the signs in the *Tingkeban* ceremony in Pematangsiantar, the conclusion can be refined as follows :

1. The findings showed that there were 13 signs that have meanings on Semiotic Interpretation of *Tingkeban* on Javanese Prenatal (Pre-Birth) Ceremony in Pematangsiantar. It is classified in the semiotic object ,which were 4 icons that consist of *jajanan pasar, cengkir gading, bunga 7 macam, and kain mori putih*. Then, 1 index was *Pranata/moderator*, and 8 symbols were *tumpeng kuat, nasi kabuli, ayam panggang, polo pendem, dawet, rujak ceprot, labu kuning and cinde*.
2. As a result of the sign realization in realized in semiotic interpretation of *Tingkeban* on Javanese prenatal (pre-birth) ceremony in Pematangsiantar, there are semiotic meaning found, namely, piety, hopefulness, wholeness, society, prosperity, fortune, fluency, gender, womb, fragrance, relationship, purity and mediator. Every each of the signs used in *Tingkeban* ceremony have its different meanings. Its realization was analyzed from some certain contexts and situations, both in the terms of individual and social contexts. The certain contexts and situations are accompanied by someone's expressions of language or their approval and prayer to the pregnant women and the family as shown on the table 4.2.
3. Each signs used in *Tingkeban* ceremony hava the different reasons for each realization, based on the analysis of context, situation and language expression, which is classified based on Peirce's triadic theory.

## B. Suggestions

According to the conclusions above, suggestions were needed to be considered in conducting relevant study. Suggestions of this study were as follows :

1. It is suggested for the English Literature student have to enrich and increase the knowledge about semiotics' theory, especially in semiotic interpretation in *Tingkeban* on Javanese prenatal (pre-birth) ceremony.
2. It is suggested for all the readers who want to know how the signs realized in semiotic interpretation of *Tingkeban* on Javanese prenatal (pre-birth) ceremony in Pematangsiantar.
2. It is suggested for Sumatera-born sons and daughter (PUJAKESUMA) especially in Pematangsiantar to figure out the meaning behind the culture especially about semiotic interpretation of *Tingkeban* on Javanese prenatal (pre-birth) ceremony in Pematangsiantar.
3. It is suggested for other researcher as an additional references for those who would like to conduct the next study with the similar case, especially about semiotic interpretation in Javanese ceremony.

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