

CHAPTER V

CONCLUSIONS, IMPLICATIONS AND SUGGESTIONS

5.1 Conclusions

Based on the analysis of data described in Chapter IV and the problem statements in Chapter I, the researcher drew some conclusions as follows:

First, the investigations of semiotic meanings and the variations of the artefacts in Toba Batak ceremonies across Toba Batak regions revealed totally 36 items of artefacts used in three Toba Batak ceremonies in four Toba Batak regions. Each of them has affordance, semiotic meaning potentials (modes), and was used for communicative purposes. The artefacts got their semiotic meanings as they are made as “signs”. As they are signs, the artefacts in Toba Batak ceremonies got their meanings as: 1) as an act of respect and hopes of being blessed by *Hulahula*; 2) media of prayers for blessing their *Boru* and party; and 3) respect and thanks to those of the same clans. Besides, the artefacts used in Toba Batak ceremonies have three specific characteristics: 1) one artefact in a certain ceremony had the same meaning as that in the other ceremonies of a particular region; 2) one artefact in a certain ceremony has a basic meaning, but was adjusted in the other ceremonies in a particular region; and 3) one artefact could have a certain meaning in a ceremony in a particular region, but not in another ceremony due to its uncommonness to the community of a certain region. One artefact could also be interpreted differently by the community of certain region from that of another.

Second, the changes of artefact meanings were identified in Toba Batak ceremonies and regions. The findings informed there were three artefacts that went through meaning changes. The artefacts covered: 1) *Upa Tulang* (the dowry for the brother of a bride’s mother);

and 2) *Sulang/Sang-Sang* (the chopped pork). The analysis data exposed these three types of artefacts got their meaning to change in a certain course of time.

Third, the meaning variations and changes were caused by certain factors. The analysis of data informed the meaning variations of artefacts used in Toba Batak ceremonies were caused by context-dependent and function or meaning-based interaction. The different perspectives resulted in the different meanings of artefacts. The causal factors of the semiotic meaning changes of artefacts in this research were categorized into the extralinguistic forces (the scarceness of the raw material, time savings, and other custom influences).

Based on the descriptions above, it can be stated the meanings of artefacts used in Toba Batak ceremonies indicated human language (spoken or written) is not a mere means of communication. Toba Batak artefacts used in ceremonies were found to have great potential to be used as a means of communications (or modes) among Toba Batak communities in the ceremonies. In addition, the meanings of artefacts, as well as of words, could be varied and changed due to certain factors.

5.2 Implications

Based on the conclusion above, it can be stated that the findings of this research served for the contributions to two aspects. First, theoretically, the research findings could give benefits to the enrichment of semiotics, especially social semiotic realm. Second, practically, it could contribute to language learning field, textbook writers and reviewers. A textbook writer could consider Toba Batak culture, especially the meanings of artefacts to put into the textbook. To the textbook reviewer, he can check if the contents of the textbook to teach are designed in relational and mental process. The textbook might be designed using a sentence, for instance: “*Ulos* is/means Batak traditional woven cloth;” or “The bridegroom felt very happy when *ulos* was put on their shoulders.” Third, the research findings could be used by the Indonesian

government to design a monitoring instruments toward the districts under its departments; or for redistricting some regions in Indonesia.

5.3 Suggestions

Based on the afore-described conclusions, the researcher proposes some suggestions. First, other researchers are highly suggested to carry out further studies on semiotics to enrich the knowledge in this field. Second, Toba Batak individuals should preserve Toba Batak cultures and traditions and values, not only in the ceremonies, but also in their daily lives. Third, The researcher realizes this dissertation might still far from expectation. The researcher suggests readers and other researchers to draw constructive critiques or suggestions for the improvement of this dissertation and researches in the future.

