CHAPTER V

CONCLUSIONS AND SUGGESTIONS

5.1 Conclusions

After analyzing the data, some conclusions are drawn as the following

(1) Language style used in *Mangupa* event of Angkola-wedding ceremony are formal, casual, consultative, and frozen style.

(2) There are eight kinds of speech events of language employed in *Mangupa* event of Angkola-Mandailing wedding ceremony, namely: setting and scene, participants, ends, act sequences, key, instrumentalities, norm of interaction and interpretation, and the last genre.

(3) The dominant language style used in *Mangupa* event of Angkola-Mandailing wedding ceremony is formal style. It shows that it was conducted 390 times or similar with 93.98 %.

(4) The second higher was casual style, which was conducted 11 times or equals with 2.96 %, and consultative style, as well which was also employed 10 times (2.41 %), and frozen style 4 occurrences or equal with 0.96 %. Last, intimate style was not found in the speeches' transcript since almost all the speaker used other language styles and it is considered impolite or even forbidden to use such style because *Mangupa* event is a custom event.

(5) The main ideology of *Mangupa* event is requests or prayers to the Almighty so that the couple is expected:

a. To have physical and mental strength.

b. To Have the soundness and continuence of marriage, and

c. To have safety and prosperity in life.

5.2 Suggestions

In relation to the conclusions, suggestions are ataged as the following.

(1) The lecturers who play an important role in teaching sociolinguistics to give attention, not only for foreign and Indonesian but also to the cultures of vernacular. If they know more about culture of vernacular, especially Angkola-Mandailing culture, the teachers can compare the Angkola-Mandailing with other regional cultures.

(2) To the other researchers, it is expected to do more research about Angkola-Mandailing wedding ceremony from different emphasis. So, more information about Angkola-Mandailing language and its wedding ceremony can be presented not only as a kind of information to the non-native of Angkola-Mandailing people but also to be practiced by the native of Angkola-Mandailing people.

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