

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

5.1 Conclusions

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

1. Material process dominates the use of process in the couplet part of *pantun* in Malay wedding ceremony.
2. Material process dominates the use of process in the message part of *pantun* in Malay wedding ceremony.
3. The use of processes of *pantun* in Malay wedding ceremony are mainly expressed in material process. Malay people express their language through *pantun* by considering all their daily activity as the example and portrait of their lives. In the couplet, the *pantun* reflects the moral value that Malays tend to do first in their daily life then their action is related to everything, usually nature and the religion Islam. In the message, the *pantun* reflects the moral value that Malays tend to do first in their daily life then they think and feel of what they have done by relating to the religious life, Islam. By so doing, the use of process in *pantun* is also mainly expressed by using material process. There is usually a parallel pattern of meaning between the couplet part and the message part

5.2 Suggestions

It is suggested that those who concern with *Malay culture and Malay cultural maintenance* should explore some aspect of the language by doing some efforts internally and externally.

- (1) Internally, there is a very little document of the *Malay culture* literature and references especially *Malay pantun*. It is very difficult to find *Malay* literature in an available resources. The multi sources documents of *Malay pantun* will enrich the Malay heritage studies.
- (2) Externally, further research is needed to explore as many as possible the heritage of *Malay pantun*, such as the exploration of *pantun* in Malay daily life and the underlying reasons beyond the Malay *adat* utensils such as *keris*, flowers for *upah-upah*, etc..
- (3) The Langkat local government should have the same important role to maintain the heritage of Langkat Malay language, especially the *pantun*. This is done by including Malay language as the local curriculum and adding extra time to teach *pantun* in bahasa Indonesia subject at schools.

MILIK PERPUSTAKAAN
UNIMED