

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

5.1 Conclusions

This research concerned about intertextuality in *sari matua batak toba* ceremony. It was describing the kinds of intertextuality, the realization and reason of intertextuality occurrence in *sari matua batak toba* ceremony. After all the data have been analyzed, the conclusion can be stated as following.

1. From three kinds of intertextuality, it was found that these three kinds of intertextuality occurred in *sari matua Batak Toba* ceremony. It can be seen that Quotation is 26%, Reference 30% and Allusion is 44%. It can be seen that Allusion mostly occurred in the data with percentage about 44.4%
2. The way of intertextuality in *sari matua Batak Toba* ceremony realized was by some elements intertextuality itself such as Quotation was identified through the presence of lexical expressions such as reporting verbs including *say, tell* and *exclaim*; reporting nouns including *the saying that* ;quotation marks can be verbalized as *'quote* and *unquote'* in spoken (oral) discourse and in batak language , there would be *mandok, manungkun, hatahononku, di dok, pinasih* , and also quotation from Bible because the ceremony were held as Christian. Then, Reference was identified by seeing the text which reflect, re-contextualized dan re-accentuate. Lastly, Allusion were identified by referring the text to literature, historical art, story, person even place.

3. The reason of intertextuality were realized because the text which quoted, referred to and alluded to from the past time can be reflected in our lives in the present time. This case might cause every text is intertextual that we produced in communication.

5.2 Suggestions

This research has investigated the kinds of intertextuality, the realization and reason of intertextuality occurrence in *sari matua batak toba* ceremony. Based on the conclusions stated above, this research has some suggestion to the readers as provided another research to enrich the analysis of intertextuality.

1. Kinds of intertextual analysis can be developed which obtained from another experts of intertextuality theory based on the chosen data.

2. The findings of this research were expected to be a guidance for those who are interested in widening their horizon on intertextuality, especially for Allusion-intertextuality can be provided and developed more than this research and in the spoken language medium as well. Then, for those who are not fully aware of *Batak Toba*. They also can learn culture which is performed and applied in *Batak Toba* society as well as theoretical aspects of intertextuality.

3. It was expected that in the further research obtains two or more batak cultural ceremonies which can be compared between each ceremony. It was suggested to another intertextuality researcher who have encouragement and interest in doing intertextuality research in batak cultural ceremony.