

CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

Manten Tebu is a unique ritual from Jatibarang sugar factory. Many people still rarely know about *Manten Tebu* ritual. *Manten Tebu* ritual has been done from the Dutch colonization until now. It was a tradition for the sugar factory and was passed down from one generation to another. The workers in the Sugar Factory have a strong belief about *Manten Tebu* ritual and they will consistently do the ritual and also maintain the sacredness of the ritual. The place of doing this research is in Jatibarang Sugar Factory, Jatibarang, Brebes. *Manten Tebu* has been done once in a year, usually between April and May. Jatibarang Sugar Factory held *Manten Tebu* ritual after *Metikan* has been done. *Metikan* is a night market which is held by Jatibarang Sugar Factory. *Metikan* means a party before people worked at Jatibarang Sugar Factory. In the past, *Metikan* contained a lot of performances like sumo, *dansa*, and some sport matches. *Metikan* is a strategy from the Dutch colonization. They give people a festival and let people for spending the money. Then after they run out their money, the Dutch offered work at Jatibarang Sugar Factory.

The three elements in *Manten Tebu* ritual that has become the main theme of this research, are; accessibility, formalization, and efficacy. In accessibility element, the writer has found out: First, in the past only the invited people can see *Manten Tebu* ritual but nowadays, other people can see *Manten Tebu* ritual. The reason is because Jatibarang Sugar Factory opened a vacation area like park and pool

and *Manten Tebu* ritual becomes one of the attractiveness. The committee member of *Manten Tebu* ritual is only the worker in Jatibarang Sugar Factory. Then in choosing the right member of the committee, the manager and the chief of each division discussed the right people who have a deeper knowledge about *Manten Tebu* ritual like how they do *Manten Tebu* ritual, the purpose, and the materials in *Manten Tebu* ritual. Second, the setting of place for doing the reception of *Manten Tebu* ritual cannot change because in the reception, they need a machine that can grind the best sugar cane for the first time in that year. Third, the setting of time for doing *Manten Tebu* ritual is in the morning because it is the right time for announcing to people that Jatibarang Sugar Factory will begin its operation. Fourth, the doll symbol in *Manten Tebu* ritual consist two dolls, one doll as a bride and another as a groom that is made from a wood. A person who can choose the right name for the dolls is a shaman. A shaman receives a *wangsit* for the right name of the dolls. Fifth, the buffalo's head as one of the materials in *Manten Tebu* ritual, cannot change because only buffalo head can match with what is wanted by the astral beings.

In the formalization element, the writer finds out: First, Jatibarang Sugar Factory uses the Indonesian language for doing *Manten Tebu* ritual because all of the people will understand easily. Second, the uniform of the ritual should be a formal uniform like the worker's uniform or batik. Third, the time for doing *Manten Tebu* ritual is in the morning time, which is the right time for showing how the formalism of the ritual is.

Inside the efficacy element, the writer finds out: *Manten Tebu* ritual is all based on belief that has become a tradition from the Dutch colonization. Besides that,

Manten Tebu ritual has several meanings, they are: ceremonial meal for God, a prayer for welfare, and a prayer for good production. The result of doing *Manten Tebu* ritual is a good selling from the, the workers did not have any accidents, and the production of sugar did not have any mechanical problems.

Thus, the result of this study shows that three ritual elements in *Manten Tebu* ritual in Jatibarang Sugar Factory still exist and then, based on the explaining of the three ritual elements, *Manten Tebu* ritual belongs to high-context ritual because *Manten Tebu* ritual has a purposeful meaning and has specific terms.

5.2 Suggestion

There are some suggestions for further research from the writer. First, this research was done with some limitations about the people who are interviewed. The limitations about interviewed people are the informants should have worked in Jatibarang sugar factory for 10 years, the informants should have become the committee of *Manten Tebu* ritual for 10 times, and the informants should have attended the *Manten Tebu* ritual at least 4 times. Therefore, the future researcher can interview with another informants to get a better result. The data for the future researcher can use from this research and also can get another photos from different years.

Second, *the Manten Tebu ritual* is a broad area of investigation. While this research described the three ritual elements in *Manten Tebu* ritual, the future research can also make deeper researcher in one of the ritual elements that have been described or doing a deeper research about the different between how *Manten Tebu*

does in the past and nowadays and the reason why some people are not believe on *Manten Tebu*.

