

CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

This research deals with kind of ritual practice by Bataknese people in Semarang. The writer explains about the processes, the elements of *Ulaon Unjuk* in Semarang and also the reasons Batakneses people in Semarang are still maintaining this particular culture.

This first paragraph deals with one tradition of Bataknese people in Semarang that is *Ulaon Unjuk*. The first problem formulation is answered step by step in *Ulaon Unjuk's* processes in Semarang. There are contain several steps in *Ulaon Unjuk's* ritual. The first one is *Manomu-nomu*, the second one is *Pasahat Jambar*, the third one is *Panandeyon*, the fourth is *Mangulosi*, and the last one is *Paulak Une*. Bataknese marriage ritual in Semarang and North Sumatra are commonly same. The most important thing in *Ulaon Unjuk* is element. There are some elements involved in *Ulaon Unjuk* in Semarang. In the processes of *Ulaon Unjuk*, there three elements; objects element, language element, and also people element. Those elements are aimed to support the *Ulaon Unjuk's* processes. In object element, there are five parts of object. In people element, the writer explains the couples, people who attend the ritual, and also the clothes and accessories they used. And the last is language element, which is the language used in *Ulaon Unjuk* ritual in Semarang.

There are four reasons Bataknese people still maintain *Ulaon Unjuk*, that is respecting the ancestors, culture transmission, culture bounding, and the last is maintaining identity. As Bataknese people, they should preserve Bataknese's culture, because this is their identity; the culture that has been given by our ancestors. So, people should preserve this culture and also introduce it to the next generation. It will make Bataknese's culture still alive and running.

5.2 Suggestions

The data and information about *Ulaon Unjuk* that the writer explained are taken from observing and interviewing some people who have a good knowledge about *Ulaon Unjuk*. All of them are also the Bataknese people who live in Semarang, Central Java. Until now, they are still preserving the Bataknese's culture, even though they are living in Semarang. But the writer cannot give the pictures related to *Ulaon Unjuk* completely because not too many people get married at the time. Another reason is, using the Bataknese Marriage Ritual needs much money. Then, some of them merely do the ritual in their house with main family.

There are some suggestions for further research from the writer.

First, this research has small number of informants interviewed and observed. Therefore, for the future research, they can interview more people and carry deeper research about *Ulaon Unjuk*. The researcher can contact the organization of Bataknese people in Semarang. It enables the readers to get

people who are able to give the information. Then, the researchers also obtain information whether Bataknese people exist or not in Semarang, who will undergo the marriage using Bataknese Tribe at that time.

Second, for the future research, if the researchers want to make a research about *Ulaon Unjuk*, they can also do research in another place, because a lot of Bataknese people in every island, not only in Semarang. The researchers can also examine the Batak Marriage and do not only focus on *Ulaon Unjuk* as at the time of the marriage. However, the researchers also have a chance to discuss Bataknese Marriage before and after *Ulaon Unjuk*.

