

CHAPTER 5

CONCLUSION AND SUGGESTIONS

In addition to using language as a means of communication, human beings also make use of other media of expression, and the body is one of the media. By adorning their body, human beings want to express certain messages. With body adornment, people can deliver their thoughts, show their identity, and present their appearance. Body adornment is used in any special event such as marriage. Javanese marriage also uses body adornment to communicate what the bridegroom want to express. *Paes Ageng* is one of the Javanese marriage adornments that most Javanese bridegroom wear during their wedding ceremony. There are different kinds of adornment in *Paes Ageng*, and each of them has symbolic meanings.

The adornments in *Paes Ageng* are applied in two main areas: the face and the hair areas. The make up artist names the adornments in the face area, *paes*. Kinds of adornment in the face area are *cengkorongan* (leaf-like shaped painting on forehead), *alis menjangan ranggah* (antlers-like shaped), *cithak* (rhombus shape between eyebrows), *jahitan mata* (two lines from outer eye to the hair), lipstick, *prada emas* (golden outer line on *cengkorongan*), and *pidih* (black gel as the filling of *cengkorongan*). The names of these adornments represent their shapes. The adornments in the hair area are *gajah ngoling* (knitted jasmines in tail shape), knitted jasmines, *sisir gunungan* (mountain-shaped comb), *sanggul bokor mengkurep* (lit. Washbowl), *sumping* (*sumping* leaf), *anting-anting* (earrings), *centhung* (small crown-shaped comb), *sundhuk menthul* (flower-like ornaments), and *jebehan* (flower ornament). Much of them are from Javanese language.

Body adornments in *Paes Ageng* carry symbolic meanings. The make up artists believe that every drawing or painting that they adorn on the bride's face has positive purposes for the

bride. Informant 2 also explained that to make the symbolic meanings come true, make up artists have to do fasting before the wedding ceremony. It is believed to make the wedding ceremony run well and the bridegroom can be ready to start their new chapter of life together. Although there is a modification in *Paes Ageng* adornments and their meanings, some make up artists (informants) still believe that *Paes Ageng* adornments are full of positive wishes. As *Paes Ageng* adornments are divided into two areas; face and hair areas, the symbolic meanings are also distinguished into two parts. In the face area, there are first *alis menjangan ranggah* symbolizes bravery, *cengkorongan* implies the beauty of a queen of the day (wedding day), *cithak* indicates the bride as the mediator in family affairs, *jahitan mata* symbolizes the bridegroom as the partners for common purposes, lipstick colour symbolizes the bride to be bravery to correct her husband when he makes mistake, and *prada* implies the strength and purity of love. In the hair area, the adornments also have symbolic meanings. *Sisir gunungan* symbolizes the bond or tying and mutual dependence of each other (the couple), *sundhuk menthul* implies the flexibility, *anting-anting*, *sumping* and *centhung* have the same symbolic meaning which is marriage life is a partnership, then knitted jasmines indicates couple that represents the honor of the family, *sanggul bokor mengkurep* implies the function of a protection from missfortune, and *gajah ngolong* symbolizes obedience.

As an example of body adornments, *Paes Ageng* is a means of the Javanese bridegroom to communicate their values and beliefs. The writer believes that body adornments exist in many cultures, and therefore studying and writing about them will help us to know about the values and beliefs of the people from different cultures embrace. The next researchers might be interested to conduct research dealing with body adornments in different cultures. As a tradition, *Paes Ageng* experiences changes through modification. Historical study of modification of *Paes*

Ageng might be also an interesting area of research. Another area of research is understanding the adornments and their symbolic meanings of *Paes Ageng* from feminism perspective.

