

CHAPTER 5

CONCLUSION AND SUGGESTIONS

In this thesis, the writer studied the stages in *Sangjit*, the food, and goods required in *Sangjit*, and their meanings. Based on the writer's participatory observation and some interviews, she concludes that *Sangjit* is one of several stages of marriage that means formal proposal tradition carried out by the future groom's family. In performing this tradition, there are no strict rules in the implementation and the things used for *seserahan* like in ancient times in performing *Sangjit* because nowadays people are more modern and practical. That is why the things in the *seserahan* are flexible as long as the meaning contained in them is not lost and there is an agreement of the two families. Through this research, the writer concluded that each family and each clan who are Chinese descent has a different way of performing the existing traditions even though most have the same meaning. The hands-over things which have good meaning for the bride's household life later are usually chosen. These things are only symbolic that the groom can fulfill the bride's life needs.

There are 3 stages in the performing *Sangjit*. The first stage is asking for acceptance from the future bride's family. In this stage, the future groom's family will come to the future bride's house to ask whether the future bride has been betrothed or not, which is then determined by the future bride's side want to accept the future groom or not based on the zodiac, date, month, and time of birth of the future groom and the future bride. The second stage is *Tingjing* or the future groom's family proposal to the future bride's. The third stage is *Sangjit*. In this stage, it is further divided into 4 parts, including the meaning of *Sangjit*, the requirement for doing *Sangjit*, the mandatory food and goods for *Sangjit*, and the process of *Sangjit* itself. Then each part will be explained further. The mandatory foods are fruits, sweet treats, a pair of pig's leg or canned food, and 2 bottles of red wine or champagne. While for

the mandatory goods are *angpao* (red pocket), party money, jewelry, clothes and daily needs, makeup, 2 pairs of red candles.

The tradition of marriage in Indonesia consists of various kinds of traditions that have been handed down for generations. Various tribes and cultures that become one in Indonesia make the traditions in Indonesia diverse. This research only discusses the procession of Chinese traditional proposal in Semarang including the meaning of *Sangjit* and how the Chinese descendants in Semarang perform it. It is strongly recommended further researches might delve more into a comparison between the traditional Chinese marriages in Semarang and those in other cities in Indonesia. These kinds of research could contribute to a better understanding of cultural diversities in Indonesia.

