

CHAPTER V

CONCLUSION AND SUGGESTIONS

5.1 Conclusion

Based on the results of research and discussion regarding symbolic communication in the traditional Rendu Dheo Ngawu wedding tradition, it can be concluded that all traditional elements present in the Dheo Ngawu procession, whether in the form of sacrificial animals, traditional clothing, ritual equipment, traditional food and beverage, or traditional gestures and actions, function as cultural symbols that have social, spiritual, and kinship meanings. All of these symbols act as signifiers that are closely related to the signified, namely cultural values such as honor, blessing, traditional legitimacy, respect for women's dignity, and the unity of two families. This shows that the meanings in the Rendu tradition are not natural, but are formed through social agreement and passed down from generation to generation, in accordance with Ferdinand de Saussure's theory of semiotics.

In particular, animals such as buffaloes, horses, cows, sheep, and pigs carry meanings related to respect for the woman's family, the legitimacy of the relationship, and the strengthening of kinship ties. Traditional clothing such as woven fabrics, bola nata, lensu, scarf, and gold earrings symbolize blessing, protection, social status, and the readiness of the bride and groom to enter a new life. Other objects such as topo/bhuja, basket(tata zea), mats/pillows, and money in the context of kora bola nata ine (Air Susu Ibu) reinforce the values of gratitude, responsibility, and reciprocal

relationships between families. In addition, traditional actions such as *pasi tai*, the role of *ebu ta'u* who walks in front, and the way of carrying *bola nata* are symbols that indicate the legitimacy of tradition, protection, and the completeness of the traditional marriage process. Thus, this study confirms that the Dheo Ngawu tradition is a complex and meaningful system of signs that reflects the identity, social structure, and cultural values of the Rendu community.

5.2 Suggestions

Based on the results of the study, there are several recommendations that can be given to indigenous peoples, cultural practitioners, and future research.

First, for the Rendu community, documentation and understanding of traditional symbols in the Dheo Ngawu tradition need to be maintained, given that many younger generations lack an understanding of the deeper meaning of these symbols. Preservation can be achieved through education within families and written and audiovisual documentation that can be accessed by future generations.

Second, for traditional leaders or cultural figures, it is important to continue teaching the meaning of each stage and symbol of Dheo Ngawu so that traditional values do not lose their meaning as times change. The correct interpretation of symbols will help preserve cultural wealth and strengthen the identity of the Rendu community amid modern developments.

Third, for future research, this study can still be developed further, for example by examining comparisons of marriage symbolism between regions in Flores or analyzing changes in the meaning of traditional symbols from generation to generation. Future research can also utilize research approaches that use images, photos, videos, or digital technology to understand traditions, symbols, and cultural practices more clearly and deeply, in order to produce more comprehensive and accessible cultural documentation.