

## CHAPTER IV

### CONCLUSION AND SUGGESTION

In the previous chapter, the results of analysis and discussion from cultural semiotics research on the *Mecah Tigan/ Wiji Dadi* ceremony were explained. And in this chapter the researcher draws conclusions from the discussion above. Also provide suggestions for further research.

#### A. CONCLUSION

A Javanese wedding ceremony is a wedding procession that has a sequence according to Javanese culture. In a Javanese wedding ceremony, there are several sessions carried out. One of the highlights of the Javanese wedding procession is the *Panggihing Temanten* procession or the meeting of the bride and groom. In the *Panggihing Temanten* procession there are also several more steps that must be taken by the Javanese bride and groom. *Mecah Tigan/ Wiji Dadi* is one of the ceremonial stages in the *Panggihing Temanten* procession.

In this stage, the equipment and processes have a deep meaning that can change the world's view of Javanese culture. By analyzing cultural semiotics regarding the meaning of signs in the equipment and process of the *Mecah Tigan/ Wiji Dadi* ceremony. The results obtained were in the form of the true meaning and the meaning reflected by Javanese people. This semiotic analysis uses Roland Barthes' theory with three concepts of meaning, denotation, connotation and myth. The denotational

meaning is obtained from the equipment used and the process of the ceremony which is interpreted directly as the true meaning. Meanwhile, the connotative meaning is obtained from the sign that meets the emotions or feelings expressed by *Pranata Adicara* or the Master of Ceremony. Through verbal expressions and Javanese songs or *Gendhing*. And the meaning of the myth is derived from the Javanese view of the *Mecah Tigan/ Wiji Dadi* ceremony which is reflected as a new life for the bride and groom.

Based on the results of interviews with informants who act as *Pranata Adicara* or Master of Ceremony at Javanese weddings. There are five steps in the *Mecah Tigan/ Wiji Dadi* ceremony. The first is preparing the equipment, the second is *Sembah Kalbu* or the bride's respect for the groom, the third is *Mecah Tigan* or breaking eggs by the groom by stepping on them, the fourth is *Wijiki* or washing the groom's feet by the bride, and the fifth is *Jumeneng* or the groom helping the bride women to stand up to the aisle.

The meaning of each equipment and process was also obtained from interviews with the same informant. Equipment in the form of a *Bokor Kencana/* gold tray, clear water, and three kinds of flowers (roses, jasmine flowers, and *kanthil* flowers). This equipment means bringing good fortune and bringing blessings to the family. The meaning of the *Sembah Kalbu* step is that the wife respects her husband. The meaning of *Mecah Tigan's* steps is to break his wife's virginity and start family life and produce offspring. The meaning of *Wijiki* or washing feet is a form of service for

the wife to cleanse her husband's body of bad energy. Overall, the essence of the *Mecah Tigan/ Wiji Dadi* ceremony is reflected as the start of a new life after marriage and prayers are included in every step of the ceremony so that the bride and groom can build a harmonious household.

## **B. SUGGESTION**

In research on cultural semiotic analysis of Javanese wedding ceremonies, especially the *Mecah Tigan/ Wiji Dadi* ceremony. Researchers found that there were still many shortcomings in this research, which can be used for further research. There were a lack of informants used to obtain data, so there was no comparison of opinions regarding the data in this study. Another shortcoming is that in the video documentation used, Javanese wedding ceremonies use incomplete standards so there are many more signs that need to be expressed in meaning.

Suggestions for future researchers who conduct research on the same topic, it is hoped that they can choose data sources that have complete Javanese cultural standards. As well as looking for more than one informant so that more information can be obtained and can be used as a comparison to reveal the meaning contained in Javanese wedding ceremonies.