

CHAPTER V

CONCLUSION AND SUGGESTIONS

5.1. Conclusion

This study aimed to identify and analyze the symbols found in the ritual speech of the Toit Uran ceremony practiced by the Amarasi community in Sahraen Village, South Amarasi District, Kupang Regency. The analysis focused on revealing the meanings and functions of the symbolic expressions contained in the ritual speech by applying Symbol Theory proposed by Langer (1957), Sociolinguistic Theory by Bucholtz and Hall (2021), and Ethnolinguistic Theory by Duranti (1997). The interpretations were further verified through an interview with the traditional leader as the key informant to ensure that the findings accurately reflected the indigenous understanding of the Amarasi community.

Based on the analysis of the ritual speech, the study identified four categories of cultural symbols, namely spiritual symbols, sacrificial symbols, ecological symbols, and social symbols, comprising a total of fourteen symbolic expressions. The first category, spiritual symbols, includes A Paot, Apinat, and Eon. These symbols represent the Amarasi people's belief in God's supreme authority over nature and human life. They express the community's dependence on God as the giver of rain, the protector of life, and the source of blessings. Through these symbols, the ritual speech functions as a medium of communication between humans and God, reflecting the community's spiritual worldview. The second category, sacrificial symbols, consists of Manu, Na, Fatu, and Fubona.

These symbols represent ritual offerings presented to God as expressions of gratitude, sincerity, obedience, and devotion. Rather than functioning merely as physical objects, these symbolic elements communicate the community's hope that their prayers will be accepted and that God will respond by granting rainfall, agricultural fertility, and prosperity. They demonstrate that sacrificial practices remain an essential component of the Amarasi ritual tradition. The third category, ecological symbols, includes Afu, Maputu, Marara, Roet-roet, and Hau Fua. These symbols reflect the intimate relationship between the Amarasi community and the natural environment. They portray the environmental conditions experienced during prolonged drought, the dependence of the community on agricultural resources, and their hope for ecological restoration through rainfall. The findings indicate that ritual language preserves indigenous ecological knowledge and demonstrates local wisdom concerning the relationship between humans, nature, and God.

The fourth category, social symbols, consists of Puah Manus and Mfait. These symbols represent kinship, solidarity, mutual respect, collective welfare, and social harmony. Their presence in the ritual speech indicates that the Toit Uran ceremony serves not only as a religious activity but also as a cultural institution that strengthens social cohesion and reinforces the collective identity of the Amarasi community.

The findings also demonstrate that the symbolic expressions found in the Toit Uran ritual speech function beyond their literal meanings. Consistent with Langer's (1957) theory, the symbols represent abstract concepts, beliefs, and cultural experiences. Furthermore, the findings support Duranti's (1997) view that language preserves cultural knowledge and reflects a community's worldview. From a sociolinguistic perspective, the findings also confirm Bucholtz and Hall's (2021) argument that language constructs and maintains social identity through shared symbolic practices. Consequently, the Toit Uran ritual speech functions as a cultural text that preserves local wisdom, religious beliefs, ecological knowledge, and the cultural identity of the Amarasi people across generations.

Overall, this study concludes that the symbolic language of the Toit Uran ceremony is an important cultural heritage that embodies the Amarasi community's spiritual values, environmental knowledge, social solidarity, and collective identity. Therefore, preserving the ritual speech contributes not only to maintaining local traditions but also to safeguarding the linguistic and cultural heritage of the Amarasi community

5.2. Suggestions

Based on the findings and conclusions of this study, several suggestions are proposed for different parties:

1. For the Amarasi Community

The Amarasi community is encouraged to continue preserving the Toit Uran ceremony and its ritual speech as an important element of their cultural identity and local wisdom. Since the ritual language contains valuable spiritual, ecological, and social values inherited from previous generations, its preservation is essential for maintaining the continuity of Amarasi cultural traditions. Community members, especially younger generations, should be encouraged to learn, understand, and appreciate the symbolic meanings embedded in the ritual speech so that this cultural heritage will not disappear over time.

2. For Traditional Leaders

Traditional leaders are encouraged to continue documenting and transmitting the ritual speech and its symbolic meanings to younger generations. Since much of the cultural knowledge is preserved through oral tradition, systematic documentation of ritual texts and explanations will contribute significantly to the preservation of Amarasi language and culture. Traditional leaders also play an important role in ensuring that the meanings of symbolic expressions remain authentic and consistent with indigenous cultural values.

3. For Educational Institutions

Educational institutions, particularly universities and schools in East Nusa Tenggara, are encouraged to integrate local cultural knowledge into educational activities and research programs. The findings of this study may serve as learning materials for courses related to linguistics, sociolinguistics, ethnolinguistics, anthropology, and local culture. Incorporating indigenous cultural knowledge into education may also increase students' awareness of the importance of preserving regional languages and cultural heritage.

4. For Future Researchers

Future researchers are encouraged to conduct further studies on Amarasi ritual language using different theoretical perspectives, such as semiotics, discourse analysis, cognitive linguistics, ecolinguistics, or linguistic anthropology. Future studies may also compare the symbolic language of the Toit Uran ceremony with other traditional ceremonies in East Nusa Tenggara or other regions of Indonesia. Such comparative studies would enrich the understanding of indigenous symbolic systems and contribute to broader discussions on language, culture, and identity.

5. For Local Government and Cultural Institutions

The local government, cultural offices, and relevant institutions are encouraged to support the preservation of the Toit Uran ceremony by promoting cultural documentation, community-based cultural programs, and research on indigenous traditions. The ritual speech and its symbolic

meanings represent valuable intangible cultural heritage that deserves official recognition and long-term preservation. Collaborative efforts between local communities, researchers, educational institutions, and government agencies are expected to strengthen cultural sustainability and ensure that the Amarasi cultural heritage continues to be appreciated by future generations.