

CHAPTER V

CONCLUSION AND RECOMMENDATION

A. Conclusion

Based on the results of the research and sociolinguistic analysis of the local wisdom values in the marriage customs of the Lawelu Village community, Ulu Moro'o Sub-District, the following conclusions can be drawn:

1. The language used in traditional marriage ceremonies serves not only as a means of communication but also carries deep cultural, social, and spiritual values passed down through generations. Traditional expressions such as *famaigi niha*, *fame'e laeduru*, *fanunu manu*, and *falowa nari* reflect the community's social structure, including respect, cooperation, family responsibility, and the sacredness of marriage.
2. A sociolinguistic approach helps explain how traditional utterances function in social contexts, including directive, expressive, and representative functions. The language used in Lawelu's marriage customs is highly influenced by social norms, participants' status, and the cultural context of the ceremony.
3. The local wisdom values embedded in these linguistic expressions reflect communal cooperation, equality between families, respect for traditions, and the preservation of cultural identity, especially among the West Nias community.

Thus, this research confirms that the role of language in traditional marriage customs is inseparable from the social structure and cultural values of the local community.

I. Limitations of the Research

This research has several limitations, including:

1. It only focuses on one village, making it difficult to generalize the findings to other parts of Nias or other cultural groups.
2. The data are mostly oral and undocumented, leading to the possibility of variation and different interpretations.
3. Some expressions are complex and deeply symbolic, which may be difficult to interpret without full cultural context.
4. The time constraint limited the study from exploring other marriage-related customs, such as post-marital rituals or conflict resolution.

5. The study does not include a comparison with marriage traditions from other ethnic groups or regions.

B. Recommendation

Based on the results and limitations, the researcher offers the following suggestions:

1. For local communities and traditional leaders, it is encouraged to document traditional expressions in written form to preserve cultural knowledge for future generations.
2. For educational institutions, local traditions like these should be integrated into curriculum through local content or cultural studies.
3. For future researchers, it is recommended to expand the research scope of the study by comparing the marriage customs in Lawelu Village with those from other regions in Indonesian, to gain a more comprehensive understanding of cultural diversity and its sociolinguistic values.