

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### A. Conclusion

In this chapter, the writer takes the conclusions after having finished the research. The analysis of ten brandes theory in *Kasepuhan* Kingdom at Cirebon West Java through the diachronic approaches could be concluded that based on implicitly of the result analysis, as follows:

1. *Kasepuhan* Kingdom is the largest palace in Cirebon Islamic religion, it can be seen from the royal family who converted to Islam and spread the religion of Islam through the *walisongo* and the arts to attract Islamic religion.
2. *Kasepuhan* Kingdom has the properties of openness to foreign culture, it can be seen from acculturation on the inside of the palace, for instance palace building which is a mixture of Arabic, Hindu, Chinese and Islam.
3. Of the ten teory J.L Brandes there are fifty percent remaining relics in the palace kasepuhan among others, Batic craft, Metrum Mancapat, the Wayang (shadow play or native deama), the Gamelan (xylophones) and Making Money System.
4. Extinction that occurred on the tenth teory ten Brandes is due to lack of interest of the younger generation to learn the culture kasepuhan were considered archaic, the influx of modern times who made some of the traditions in the palace gradually began in the left, the lack of funding for

the performers of art so that they can not practice puppet or gamelan routine that causes long their love of the art heritage of ancestors gradually lost his limited knowledge of the culture *Kasepuhan* Cirebon and their customary rules that do not allow traditions of Ten Brandes was taken out of the Kingdom.

## **B. Suggestion**

Due to the analysis and discussion in previous chapter, it can be some suggestion that is worth to be considered. There are some suggestion that can be asserted toward Ten Brandes Theory at *Kasepuhan* kingdom Diachronically.

First, by writing this paper, it is expected that many people will be more interes to observation and visit culture presenting. It can enrich the knowledge. Especially for culture learner, because seeking knowledge.

Second, for the Kingdom and the public. The author hopes that better maintain and preserve the legacy of existing and soon documented in book form or any other form, considering that some parties as a witness to history will be very vulnerable to its running time. In this issue we are start from ourselves each to have to maintain and preserve the existing heritage. As an alternative solution to this problem is to work closely with the government and the parties concerned, including optimizing the library kingdom as the main reference for the search of information about the kingdom.

Third, to enthusiasts the world of research, *Kasepuhan* Kingdom has many cultural traditions ancestral heritage that is quite interesting and has not been researched in depth, and for the perfection of the results of the study, the researchers will have to seriously prepare themselves with sufficient knowledge about the object to be studied before the observation.

And fourth, suggested that old should be taken care it continues to be promoted as an object tourism in the city of Cirebon, West Java, so that tourists may recall traces of heritage *Kasepuhan* Kingdom, and may increase the income of local revenue as cost an old building maintenance.

Fifth, furthermore, it is also suggested to those who want to make an amnalysis on *Kasepuhan* Kingdom at Cirebon or another observation presents culture, there will be more knowledge which can be extracted. The writer was very impressed with the culture.