

CHAPTER V

CONCLUSION

This chapter consists of three sections. The first section is the summary in which all of the main points that have been discussed in the previous chapters are summarized. The second part presents the writer's conclusion based on the result of the research she has done. The third part gives suggestions that might be useful for the students who deal with sociolinguistics.

5.1 Summary

This study is expected to find out the occasions when Bhikkhu and Pandita have to switch the code, the codes used in Buddhist wedding ceremony and the reasons of using those codes. In relation to the problem above, the writer made an observation and interview. She observed a Buddhist wedding ceremony and interviewed *Romo Pandita, Bhikkhu* of Buddhist wedding ceremony, the parents of the bride and the bridegroom, the bride herself and also the guests that she chooses at random. From her observation and interview, she got the data. Based on the stated theories, she analyzed the data. After analyzing the data, the writer found out the codes, which were used in the Buddhist wedding ceremony and the reasons of using those codes. Here are the findings:

1. The codes used in Buddhist wedding ceremony were Pali, Indonesian, Javanese, Mandarin and English. In using those codes the speaker had to consider the participants, the topic and the setting.
2. There are three occasions when Bhikkhu and Pandita have to switch the code. First, when Pandita lead the wedding oath; second, when Bhikkhu gave the marital advice to the couple and the third, when Bhikkhu lead the merit generating rituals.
3. There are some reasons for using Pali in Buddhist wedding ceremony. First of all, according to bante Uttamo (A Buddhist Monk) the reason of keeping the language was that the Buddhist wanted to maintain the originality of the language, which was used exactly like in Buddha's time. Second, the Theravada agrees to use the language as the Moslems use Arabic. Third, according to the guests the use of Pali is considered more sacred and touchable. When uttered, the words in Pali will sound more meaningful. And the fourth reason the writer got from the observation was that the use of Pali in the ceremony was only for reading the paritta which was uttered to wish the bride and the bridegroom a long life, beauty, strength, happiness. The most important thing is to wish their marriage to last forever and to wish them to be blessed and protected by Buddha, Dhamma and Sangha.

4. The second code used in Buddhist wedding ceremony is Indonesian and there are several reasons for the use of the language in the ceremony. First is to maintain the smoothness of the ceremony. Second is to meet the needs to be well understood since there were a lot of the guests who attended the ceremony not speaking and understanding Pali very well. The last reason, according to the Buddhist disciples, is that by only knowing the written script without knowing the meaning of the words, it would be useless. It would be much better to know the meaning of the paritta they read.
5. The third code used in Buddhist wedding ceremony is Javanese. The underlying reasons for the use of the code are to make the couple relaxed and comfortable and to make the guests not to feel bored with his speeches. Another reason is that it is his habit to tease the bride and the bridegroom using Javanese. The last one is because the lack of vocabulary besides there is no other appropriate term for “gobyos” in Indonesian.
6. The reason for using Mandarin was the need to share group identity and solidarity, because most of the people who attended the wedding ceremony were Chinese.
7. The reasons for using English are that it was the Bhikkhu’s habit and his need to express emotion. Bhikkhu used to say “bahagia” in the English

word “happy”; besides he thinks that “happy” is more meaningful rather than “bahagia”.

5.2 Conclusion

Based on the findings previously summarized, the writer concludes that there are five codes used in Buddhist wedding ceremony. Those codes are Pali, Indonesian, Javanese, Mandarin and English. The use of those codes depends on the situation and participants. From the analysis, the writer found that Pali was used only when Romo Pandita and Bhikkhu uttered the Paritta (ritual chanting). Indonesian itself was used in the ceremony because a lot of the guests who came to the wedding were not Buddhist and they did not understand the language well. While Javanese was used in the ceremony because of the Bhikkhu’s habit to tease someone using Javanese and to make him relaxed and comfortable. Mandarin was used because the majority of the people who attended the ceremony were Chinese, while English was used because bhikkhu thought that the word “happy” is more meaningful than “bahagia”; besides it is bhikkhu’s habit to use “happy” instead of “bahagia”.

From the explanation above, the writer can conclude that the use of those codes was different from one another depending on the participants, topic and the situation.

5.3 Suggestions

Apart from the fact that there is no perfect thing in the world, the writer realizes that there are shortcomings in this study in terms of data collections, methodology, techniques applied in the research, and scope of the study. Therefore, the following suggestion is made with the hope that other students doing research in the same field could improve their research in the future. The writer would like to suggest:

- a. For the future researchers who are interested in observing the code switching to do a research with a wider scope. The writer suggests that they observe the language in the different events, ceremonies or rituals in Buddhist and as a result they may find the same findings as the writer's.
- b. The writer hopes that this research could bring a cultural enrichment for the reader and it also could give them some information and knowledge about different culture that exist in Indonesia.
- c. For the institution, the writer would like to suggest to the faculty to enrich the material source such as books, video-audio documents about cultural events or ceremonies in Indonesia or even around the world so that the students could easily get the information they need for their research.
- d. For the lecturers, the writer would like to suggest that they give their students opportunities for doing research concerning cultural events so that it can enrich the students' knowledge about cultural events.

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