CHAPTER V

SUMMARY, CONCLUSION

SUGGESTION

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SUMMARY,CONCLUSION, AND SUGGESTION

This Chapter presents the summary of this study, conclusion and suggestion.

5.1 Summary

This study is expected to find out the codes used in Javanese wedding ceremony and the reasons of using those codes. In order to get the answer of the problem above, the writer makes an observation and interview. She observes a Javanese wedding ceremony for her observation and she interviews the MC of Javanese wedding ceremony, the guests, the parents of the bride and the bride and the bridegroom themselves. From the observation and interview, she gets the data. Based on the stated theories, she analyzes the data. After analyzing the data based on the theories and the triangulation, the writer find out the codes which are used in Javanese traditional wedding ceremony and the reasons of using those codes. Here are the findings:

1. The speech levels of Javanese which is used in the Javanese traditional wedding ceremony is *Krama Inggil, Krama Madya, Ngoko*. In using those three speech levels in Javanese wedding ceremony the speaker has to consider the participants, the topics, and the setting. communicative. *Krama Inggil* is used in Javanese

traditional wedding ceremony because the MC wants to respect the audience. It is because the speaker (the MC) does not know the audience very well. That is why he uses *Krama Inggil*. In every utterances, he does not use imperatives verbs, because he wants to show his respect to the audience. *Krama Inggil* can be used to show respect and politeness because *Krama Inggil* is a polite and formal language in Javanese.

2. The reasons of using *Krama Inggil* in the Javanese traditional ceremony were:

a. Javanese traditional wedding ceremony is a sacred event, so to make everyone who comes to the ceremony feel the it was sacred, the language which is used has to be sacred too, in this case according to the Javanese people the sacred language in the Javanese language was *Krama Inggil*. *Krama Inggil* was considered to be a sacred language because *Krama Inggil* has its own vocabularies which can present all speeches in each event in the wedding ceremony meaningful and important. *Krama Inggil* can not be changed with other languages because if *Krama Inggil* is translated into other languages the meaning will also change.

b. *Krama Inggil* is used in the Javanese traditional wedding ceremony because of the tradition of the Javanese people.

c. *Krama Inggil* is used here because the relatives of the bride was from village so they can not understand the Indonesian well.

d. *Krama Inggil* is one of the culture in our country, so *Krama Inggil* should be used in order that the Javanese people can maintain their culture.

e *Krama Inggil* is used in the wedding ceremony is different from in the daily conversation. In the daily conversation there is not suffix *"ha"* in front of the verbs while in the wedding ceremony there is suffix "ha" in front of the verbs.

f. *Krama Inggil* is used by the MC when the MC utters the proverbs for the bride and the bridegroom.

g. *Krama Inggil* is used in uttering the symbols in the Javanese wedding ceremony. Each symbol has its own meaning. That is why has to be spoken by *Krama Inggil*.

h. *Krama Inggil* is used in order to make the situation where the ceremony held like a situation in a Central Royal Javanese Palace. It is because the Javanese people consider the bride and the bridegroom as the king and a queen in a day. Therefore, everything done has to be like in a real *Central Javanese Royal Palace* and both of them have to be respected.

3. The reasons why Indonesian is used in the Javanese traditional wedding ceremony are:

a. The Family of the bride and the bridegroom and they themselves do not master *Krama Inggil* well, therefore the MC mixes the language with Indonesian in order that they can understand it well.

b. There are many young guests who do not understand and master *Krama Inggil* well. That is why the MC mixes it with Indonesian. It is the same with the theories that in using speech levels of the Javanese language the users have to consider the participants, the age, the topics, the setting, the educational background, and the

social background. In this case, the participants who are in the wedding ceremony which the writer observed are young and many of them are from Surabaya. They do not know *Krama Inggil* well, so the MC used Indonesian in order that they could understand the speeches in the ceremony. In this case, it means that the setting and the participants influences the code choice of the MC. All the factors above influences the behavior of choosing the speech levels. In the Javanese wedding ceremony which the writer observes, the participants of the ceremony are many young guests who do not know *Krama Inggil* well because the young guests are from Surabaya who do not master *Krama Inggil* well. Because of the participants and the setting where the ceremony held do not support the MC used *Krama Inggil* all the time, so the MC mixes *Krama Inggil* with Indonesian in order that they could understand the speeches well. The third generation of the Javanese people do not master *Krama Inggil* well, that is why in the conversation they usually mixes it with Indonesian.

c. Indonesian is used in the wedding ceremony in order to translate the utterances which were uttered by the MC in *Krama Inggil*.

d. Indonesian is used in the wedding ceremony in order to advise the couple so that the they can get along in their marriage harmoniously.

4. The other code which is used in the Javanese traditional wedding ceremony is *Ngoko*. The MC uses *Ngoko* in the Javanese traditional wedding ceremony in order to make jokes with the bride and the bride-groom. The MC uses *Ngoko* because it is

a communicative language so the communication between the MC and the bride and the bridegroom can be two ways communication. Besides, the use of Ngoko in Javanese wedding ceremony is moxed with *Krama Inggil* and *Krama Madya* like in the events of *pangkon* and *injak telur*.

5. The next code which is used in Jvanese wedding ceremony is *Krama Madya*. The reasons why *Krama Madya* is used in Javanese wedding ceremony more or less are the same as the reasons why *Krama Inggil* is used in Javanese wedding ceremony. It is because *Krama Inggil* and *Krama Madya* are used together in each events of Javanese wedding ceremony.

5.2 Conclusion

Based on the findings previously summarized, the writer concludes that there are two codes used in Javanese wedding ceremony. Those two codes are Javanese and Indonesian. Javanese itself has three variants; they are *Krama Inggil*, *Krama Madya*, and *Ngoko*. The use of those codes depends on the situation and the participants. From the analysis, the writer finds that *Krama Inggil* is still used in Javanese wedding ceremony, although in using *Krama Inggil*, Javanese people mixes it with Indonesian or *Krama Madya* or *Ngoko*. Indonesian itself is sometimes also mixed with Ngoko. The mixing of those codes because the young generation of Javanese people do not understand Javanese very well. In addition, they tend to mix or switch when they communicate with other persons.

The use of those codes are different from each other depends on the situation, participants, and topics.

5.3 Suggestion

After doing the study, the writer suggests:

1. The MC of Javanese wedding ceremony and Javanese teachers should know about the development of Javanese culture and language so that they will be able to provide the audience as well as the students Javanese culture and language that go along with its own development.

2. The other students who are interested in observing the same subjects, the writer suggest that they would like to observe about the language by using different methodology and subject in order that they may find the same findings as the writer's.