

CHAPTER V

CONCLUSION

This study is about the phenomenon that happened in *Wayang Wong's* scenario entitled "Ranjapan Abimanyu". There are some conclusions that the study can be described.

5.1. Language varieties are used among Pandawa's family and Kurawa's family

Pandawa's family and also Kurawa's family use *krama alus* when they talk to elder person, higher social status, or admission of power. They also use *ngoko lugu* or *krama lugu* when they talk to younger person, or lower social status. A unique phenomenon can be found to Bima's sentences. Bima always uses *ngoko lugu* when he talks. He does not admit the power of the hearer.

5.2. Language varieties are used by Pandawa's family during the war with Kurawa's family

War is identically with angry, mad, and high tone. Pandawa's family in this situation always uses *ngoko lugu*. They talk with high tone and angrily that make *ngoko lugu* becomes a coarse language. On the other hand, Bima always speaks in *ngoko lugu* to his family but in normal tone. This tone make *ngoko lugu* was not a coarse language but as the lowest level of Javanese language.

5.3. Language varieties are used by ⁵⁵Kurawa's family during the war with Pandawa's family

Not only Pandawa's family uses *ngoko lugu* when they fight to Kurawa's family but also Kurawa's family uses *ngoko lugu* with high tone (screaming) and make their sentences horrified.

5.4. The social contexts are responsible for the use of each variety

It is very clear that people talk differently in different participant, place, time, and there is a power or solidarity. Pandawa's family and also Kurawa's family use language varieties based on those factors above. The social contexts that responsible for each variety are based on the situation of each scene.