

CHAPTER I

INTRODUCTION

1.1. Background of the Study

Humans produce speech in communicating to each other. Speech, according to Garret (1992), is an outcome of processing series in our mind and speech organ, which involves conceptualization, formulation, and articulation. At a certain point within the process, the speech which is conceptualized and formulated in our brain may not be processed in a synchronized manner by our speech organs. According to Lashley (1951), as cited in Clark and Clark (1977) argued that speech execution requires a plan—a plan to direct the order and timing of the articulatory gestures, a plan to command what muscles to move. Due to this problem, there would be some slips produced by a speaker. This slip inevitably creates a new and unique form of utterance spoken by the speaker, and somehow influences the overall meaning perception by the listeners. All of these processes are undergone beyond the speaker's awareness. According to Fromkin (1973), a speech error is an unintentional movement, addition, deletion, blending, or substitution of material within an utterance or between utterances. This kind of speech error is called slips of the tongue in Psycholinguistics point of view.

During the process of producing speech, our mind associates the utterance we are about to say with meaning or form. According to Richards and Schmidt (2002, cited in Peppard 2007), mental lexicon is a word mental store of a person, their meaning, and association. In the association by meaning, there are three main types of association:

- a. Semantic fields : groups of words based on the topic are.
- b. Sense relation : words that were linked through similarities and differences of meaning which are synonyms (words sharing a similar meaning), opposites (words with opposed meanings of several kinds), and hyponyms (words that are member of the same category).
- c. Collocates : word which frequently appear together.

People occasionally produce slips of the tongue in their speech, especially in a quick speech rate. Slips of the tongue, apparently, may lead into misunderstanding of meaning perceived by the listeners so it restricts the function of communication itself. In some formal occasion, like in a meeting, seminar, and scientific presentation, this inevitable phenomenon somehow disrupts the listeners' intention in obtaining the actual ideas from the speaker, in which the disruption mostly causes inconvenience for the listeners at minimum risk, and even misunderstanding toward the ideas at maximum risk. According to Radulescu (2011), slips of the tongue are considered linguistic errors, which also known as *spoonerisms*. It is "the often humorous result of changing round, especially accidentally, the initial sound of two or more words when speaking". The word was created after the Reverend William Spooner (1844-1930), warden of New College, Oxford, who was prone to this tendency. In Radulescu's study entitled *Slips of the Tongue – A Psycholinguistics Approach*, Radulescu provides several examples of slips of the tongue in our daily conversation, like in "Three cheers for *our queer old dean!*" (instead of "Three cheers for *our dear old queen*), "Is it *kisstomary* to *cuss* the bride?" (instead of "Is it customary to kiss the bride?"), "a

well-boiled icicle” (instead of “a welloiled bicycle”) and “fight a liar” (instead of “light a fire”). The examples of slips of the tongue in Bahasa Indonesia are such as *selamat tiang* instead of *selamat siang* and *jaran keleta* instead of *jalan kereta*.

Some experts such as Fromkin and Harley have conducted research about slips of the tongue. The first expert dealing with this is Fromkin (1973), who divided the types of slips of the tongue into seven categories. Then in 2001, Harley proposed a more complex categorization of slips of the tongue by dividing them into eleven types, based on the linguistics units involved in the error and the error mechanism involved.

Previous researches about slips of the tongue in such formal occasions have been conducted by Riantoby (2014) and Pramudita (2014). Riantoby (2014) conducted a study about slips of the tongue produced by television news presenter of Kompas TV. She found that the types of slips of the tongue uttered by the news presenters are misderivation, phoneme anticipation, phoneme perseveration, phoneme exchange, affix deletion, phoneme deletion, word blend, word exchange, and word substitution, whereas the most frequent type of slips of the tongue uttered is word substitution (35.72%). Riantoby’s research is more or less the same with Pramudita’s, which selecting Kompas TV’s reporter as the subject of research. Pramudita (2014) found out that the types of slips of the tongue uttered by the reporter are phoneme anticipation, phoneme deletion, affix deletion, word blend, word exchange, word substitution, phoneme perseveration, and misderivation, whereas the most common types of slips of the tongue uttered is word substitution (56.16%).

There are some other formal occasions in which slips of the tongue may possibly occur, and one of them is in a religion sermon context. Religion sermon is a situation in which a preacher, from any kind of religion, gives a religious speech, mostly in one way communication, in front of the congregation. In Islam, we can find it simply in Friday Islamic sermons occasion, while in Christian and Catholic we can find the religion sermon activities in every mass. In Buddha and Hindu, the religion sermon occurs in praying activities at temples when religious celebration is held. Basically, the situation of sermons in every religion is the same, which is a preacher talks in front of the congregation, often in one way communication and in a formal manner, talking about religion guidelines. The speakers of religion sermons have a prominent role to communicate the sermons to humankind, in which it requires them to communicate this fluently without any ambiguity which may lead into misunderstanding.

In this study, the writer is interested to look further into the Friday Islamic sermons held in *Nuruzzaman* Mosque, Universitas Airlangga. Reason why the writer chooses to conduct slips of the tongue research in this mosque is that the speakers, which are usually called *khatib*, in Nuruzzaman Mosque, mostly come from educated background, often from the lecturers and scholars of the university. As we know that educated people, as high-social-status society, tend to use formal varieties or codes in their speech, and definitely with a minimum grammatical error, like what was proposed by Trudgill as cited in Holmes (2008). This kind of situation will be very helpful in this research, in which it eases the writer to do the observation of the speech produced by the speakers. This study was conducted

under the research project entitled *Slips of the Tongue Produced by Indonesian Adults in Formal Situation* by Masitha Achmad Syukri (2014) who works as a lecturer in English Department of Universitas Airlangga.

1.2.Statement of Problem

Due to its unavoidability to happen in human's communication, slips of the tongue problems turn to be an interesting subject to observe in Psycholinguistics. Selecting a religion-sermon speaker's slips of the tongue, which in this case taking the context of Friday Islamic sermons in Nuruzzaman Mosque as the case study of this subject, the writer applies the combination theories proposed by Fromkin (1973) and Harley (2001) about the types of slips of the tongue. Two questions below are problems the writer wants to observe:

1. What are the types of slips of the tongue produced by speakers of Friday Islamic sermons in Nuruzzaman Mosque Universitas Airlangga?
2. What is the most frequent type of slips of the tongue produced by speakers of Friday Islamic sermons in Nuruzzaman Mosque Universitas Airlangga?

1.3.Objective of the Study

This study has several objectives, which involves proving and identifying activities. The proving activity involves finding out whether slips of the tongue are produced by religion sermon speakers. Presuming that slips of the tongue definitely happens in almost kind of utterances spoken in formal situation, the writer then intends to find out what types of slips of the tongue that occur in the utterances spoken by speakers of Friday Islamic sermons in Nuruzzaman Mosque,

which becomes the first objective in this study. The next objective is to find out the most common type of slips of the tongue which is spoken by the speakers.

1.4. Significance of the Study

This study may have significant benefits to enlarge the project scope of Psycholinguistics as well as providing more reference for the upcoming research. In the other side, the study may give an important significance toward the society by giving information and evaluation toward the speech error, in this case is slips of the tongue, which is frequently uttered by religion sermon speakers. As we know religion is one of the important aspects in human life in which it gives people a direction of how living a good life, and all activities inside it, involving the sermon, aims to such purpose. Thus, by providing a scientific information and evaluation of what types of speech errors are done in a religion sermon, there will be betterment in the delivering of the sermon linguistically, so it can increase people's attention toward the religion sermon. This study can also be useful for other religion sermon speaker to recognize what kind of speech errors usually spoken in such situation, so they can evaluate this for the upcoming sermon they are going to attend.

1.5. Definition of Key Terms

- a. **Speech Production** : a sequential process of a language production in written or spoken form. Levelt (1989) stated that there are three broad areas to divide the speech production processes, which are, conceptualization, formulation, and articulation.

- b. **Slips of the tongue** : a kind of speech error in which there is an unintentional movement, addition, deletion, blending or substitution of material within utterances (Fromkin, 1973).
- c. **Friday Islamic Sermon** : A sermon done by Moslems every Friday noon in a mosque. The sermon is held around fifteen minutes, before being continued to a praying activity (*Sholat Jumat*).