CHAPTER I

INTRODUCTION

1.1 Background of Study

People use their language in their daily activity. Language has two possessions. Those are an individual possession and a social possession. We would expect, therefore, that certain individuals would behave linguistically like other individuals: they might be said to speak the same language or the same dialect or the same variety, to employ the same code, and in that respect to be members of the same speech community (Wardhaugh, 2006). Wardhaugh (2006) also stated that speech community is group of people who use the language for their community. In many speech communities, two or more varieties of the same language are used by some speakers under different condition (Wei, 2007: 33). Therefore, people will not use their native languages if they are in different speech community for example Javanese who come to Madura and stay there. They will tend not to use their local language and switch to the language of speech in Madura. Moreover, language also can not be used more in their community if the Javanese belong to minority group in Madura.

There are some places which have multilingual speech communities. Indonesia is one of the countries which have multilingual speech communities. These speech communities can speak many local languages or ethnic languages. Many local groups use distinctive languages associated with their respective local identities (Holmes, 2001: 190). Based on Nederland Wereldomroep Radio (2009) Indonesia has

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more or less 742 local languages. Some of Indonesian local languages are Javanese, Madurese, and Sundanese, those local languages are spoken by people not only in their origins but also in many regions in Indonesia especially in Java where most Indonesian population live. They choose to use certain language depending on the people whom they interact with, the setting or social context where they are speaking, the topic what they are talking about and the function why they are speaking (Holmes, 2008).Therefore, this country becomes society who tends to speak different languages with different people and use different languages in different places where there are some speech communities who can make them choose some languages.

Mufidah (2006) stated that Islamic boarding school or *pesantren* is one of the places which have students from different regions and speak different language. Therefore, it is a multilingual speech community whose students speak different languages. They come and stay in Islamic boarding school or *pesantren* for studying. There are two types of education in Islamic boarding school. First, formal education is such as formal schools which consist of elementary school, junior high school, senior high school and university. Second, it is informal education which consists of student's discussion *(Munadhloroh)*, Study *Kitab*, and reciting holy Qur'an together(Haningsih, 2008: 34). Students usually live in Islamic boarding school which has three components. Those are Kyai, who is the leader of Islamic boarding school; -Ustadzs who have to teach and handle students so that they follow the rule of Islamic boarding school; and Santris who are the students them self. They have to

leave and stay in Islamic boarding school. They are forbidden to go home except in holiday.

The condition above happens in Al-Khoziny Islamic Boarding School Buduran Sidoarjo. Al-Khoziny is one of the biggest Islamic Boarding Schools or *Pesantren* in East java. It is located in Buduran Sidoarjo. It has a lot of students from different regions such as Papua, Borneo, Sulawesi, Java and Madura. But most of them are Javanese and Madurese. They come to Al-Khoziny for studying Islam religion. Because the situation is in East Java, automatically, it is expected that the language used in this Islamic boarding school or *pesantren* is Javanese language. However, most of students are from Madura so that they speak Madurese. Indonesian is language used by all students for their formal language or when they are studying. The final, the students speak those three languages. Those are Madurese, Javanese and Indonesian language. All students use Indonesian because it is as a national language of Indonesia which is spoken by Indonesian people especially in formal school. Javanese language is the local language of Javanese people as a majority ethnic in Indonesia and that ethnic group live in many regions in Indonesia. Based on Peace Article (2008), Javanese language is used by 80 million people in Indonesia and becomes the most language used by Indonesian people. Madurese language is the language used by Madurese people as minority people if we compare to Javanese people. Such phenomenon describes the linguistic repertoire of the students who live in Al-Khoziny Islamic boarding school.

In Al-Khoziny, all students speak their mother tongue when the first they come to Al-Khoziny. Madurese students will speak Madurese and the students who are from different regions will use their local languages. However, the situation changes when the students have stayed more than three years in that place. They use some languages such as Javanese, Madurese and also Indonesian. They sometimes speak Madurese when they communicate with their friend and they also speak Javanese language such as in their room, canteen, and mosque. For example, when they interact with their friend in their room, they will use Madurese even though they are not Madurese.

In formal situation, they use Indonesian and it is not full of Indonesian, they mix with Javanese but sometimes they speak Madurese. First, when Kyai and Ustadz give meaning the Arabic book word by word, they use Javanese language because it is a traditional method to translate Arabic book in Islamic boarding school. On the other hand while explaining the whole meaning, they use Indonesian and some students also speak with Madurese. The students also translate the Arabic book use Javanese and explain the understanding of the Arabic book using Indonesian. All students mostly change their languages into three languages which are Indonesian, Javanese and Madurese. Thus, it becomes the phenomena that students of Al-Khoziny have to choose different languages in their conversation. They will switch their language to the one is more appropriate to speak.

Based on the phenomena above, there are some factors of language choice in daily interaction. Wei (2007) stated language choice is an orderly social behavior,

rather than a random matter of momentary inclination. The general factor of choice is domain. Domain is a number of such typical interactions which have been identified as relevant describing pattern of code choice in many speech communities (Holmes, 2008). When we interact with people, we will use different languages depending on the places and also the people. We use different languages or choose certain languages in different situation. Domain also draws important social factor. Social factors are divided into four factors which are the participant, the setting, the topic and also the function. The other factors are social dimension and different domain. Social dimension is divided into four parts which are a social distance, a status scale, formality scale and two functional scales (Holmes, 2008). Those are the some of general factors which influence code choice in speech community.

The writer takes this object because the phenomena of multilingual in Islamic boarding school are unique and interesting to be studied. The writer wants to know about the language which is spoken by students of Al-Khoziny Islamic boarding school. On the other hand, there are few researchers, taking topic about a multilingual in Islamic boarding school. In addition, the writer also wants to know the reason why most of students choose those three languages which are Indonesian, Javanese and Madurese. Based on the situation above, the writer focuses on the language choice among students of Al-Khoziny Islamic boarding school Buduran Sidoarjo. There are two points of this research that are for identifying the language is used by students of Al-Khoziny and for describing the reason of language choice in Al-Khoziny. All this

focus will relate to language choice theory of sociolinguistics for knowing the language choice among students in Islamic boarding school.

1.2 Statement of the Problem

Language choice happens in every multilingual society where they have multilingual. Students of Al-Khoziny Islamic boarding school used some languages which depend on the situation. They also speak different languages in different situations such as Madurese, Javanese and also Indonesian.

Based on the situation above, the research questions are:

- What languages are used by students of Al-Khoziny Islamic boarding school in different situations?

- Why do the students, in Al-Khoziny Islamic boarding school choose to use different languages?

1.3 Objective Study

- To describe the languages used by students of Al-Khoziny Islamic Boarding School Buduran Sidoarjo.

- To explain the reason why the student of Al-Khoziny Islamic Boarding School choose to use different languages.

1.4 Significant of the Study

. The writer expects that the study could give meaningful contribution to studies in linguistic field, especially about language choice which is part of sociolinguistics. It is related to language choice theory which is caused by social

factors and social dimensions. Practically, this research will give information to people especially the students of Islamic Boarding School that language can change in every situation especially in Islamic boarding school because they have to stay in that to study. It also contributes to the way we choose language in different situations. Finally the writer hopes this study could become a reference for students who are interested in this topic and want to conduct further research.

1.5 Definition of Key Terms

      The writer considers that it will be necessary to explain description of technical term to avoid misunderstanding. These technical terms are used in this study:

- Language Choice   : is an orderly social behavior, rather than a random matter of momentary inclination (Wei, 2007).