

## CHAPTER II

### GENERAL DESCRIPTION

### OF THE OBJECT OF THE STUDY

According to the theory of Fishman (Fasold, 1984:183) there are certain institutional contexts, called domains, in which one language variety is more likely to be appropriate than another. Domains are taken to be constellations of factors as location, topic, and participants (Fasold, 1984:183). In his own book *Sociolinguistics : A Brief Introduction* (1972:52), Fishman states that domains are particularly useful constructs for the macrolevel (i.e. : community-wide) functional description of societally patterned variation in "talk" within large and complex diglossic speech communities. Based on the Ferguson's statement about diglossia that the functions calling for H are decidedly formal and guarded, and those calling for L are informal, homey, and relaxed (Fasold, 1984:35), Chinese-Indonesians in Indonesia are

diglossic speech communities. It means that they use Indonesian in formal situations (Indonesia as High language) and Mandarin or the mixing of Indonesian and Mandarin in informal situations (Mandarin as Low language). Then domains are important to be described in this diglossic speech communities. Based on this theory, the writer will describe the location and the participants, where and to whom the 'Totok' Chinese-Indonesian children usually mix their languages, that are Indonesian and Mandarin.

### II.1. Location

Based on the answers to the questionnaires, 'Totok' Chinese-Indonesian children's languages, that are Indonesian and Mandarin, are mixed in some places. Most of them mix Indonesian and Mandarin when they are at home. It is very reasonable because they mix their languages mostly with their family, in this case with the people who live at the same house with them.

Not only inside the house, but they also mix the languages outside the house. There are some places where they mix the languages outside the house. They are :

- a. when they take a walk, such as at the mall, market, book store, movie theatre, etc.
- b. when they go shopping
- c. when they go picnic or go to the public services, such as swimming pool, public park, etc.

The languages are also mixed in the worship place, in this case is church, since most 'Totok' Chinese-Indonesian children are Christians or Catholics. They mix their languages when they attend the Sunday school.

Furthermore, Indonesian and Mandarin are also mixed by the 'Totok' Chinese-Indonesian children at courses, such as English course, piano course, etc.

Since most of the 'Totok' Chinese-Indonesians have shops as their business, we could find the mixing of Indonesian and Mandarin by their children when they are at their parents' shops.

The last place (based on my research) where we could find the mixing of the languages of the 'Totok' Chinese-Indonesian children is at school. But only a few of them who mix their languages at school. One of the principals of the elementary

## II.2. Participants

The mixing of Indonesian and Mandarin happens when the 'Totok' Chinese-Indonesian children speak with their parents. It is understandable because the 'Totok' Chinese-Indonesian children are influenced by the parents who also mix both languages. They mix the languages because the parents do so. So, the ones who have the most probability to mix with when speaking to each other are their parents.

The next, those who also have a close relationship with the children are their brothers or sisters. Since they live in the same house and get influenced by their parents, there is a tendency to mix the languages when speaking to each other. The mixing also happens when some of the 'Totok' Chinese-Indonesian children speak with their family relatives, such as grandparents, cousins, uncles, aunts, etc. It is because they still have the same family background and might influence them to mix the languages.

Indonesian and Mandarin are also mixed when the 'Totok' Chinese-Indonesian children speak with their

friends, here are the Chinese-Indonesian friends. Because they come from the same ethnic group (Chinese-Indonesian) and feel like they have something in common, so they are habitual to mix Indonesian and Mandarin while speaking. Only a few of them mix Indonesian and Mandarin with their non Chinese-Indonesian friends. But when there is a Chinese-Indonesian friend and a non Chinese-Indonesian friend in the same conversation, they do not mix the languages, although a few of them do that.

Just as what is explained above that most 'Totok' Chinese-Indonesian children do not mix their languages at school, it makes sense that the mixing of their languages does not happen when they speak with their teachers at school, although the teachers are also Chinese-Indonesians. But according to my observation, few of them mix the languages with their teachers at school, although only few Mandarin words that are used.

A few of the 'Totok' Chinese-Indonesian children mix their languages when speaking not only to the

Chinese-Indonesians whom they do not know yet, but also with the non Chinese-Indonesians.

The mixing of Indonesian and Mandarin is also done by some of the 'Totok' Chinese-Indonesian children when they speak with their servants at home. That is why we often find servants of Chinese-Indonesian family who speak Indonesian with Chinese way of speaking, such as *antik* [ ənti? ], *buk gitu* [ bʊgitu ], etc.

The languages are also mixed by some of the 'Totok' Chinese-Indonesian children when they speak with their Sunday school teachers and friends. This may happen when they attend the Sunday school of Chinese church or in which the most congregations of the church are Chinese-Indonesians who still use some Mandarin words when speaking.

Since the most 'Totok' Chinese-Indonesian children take courses, the mixing of the languages also happens when they speak with their course teachers and friends.

### II.3. Some Usual Mandarin Words That Are Used In Mixing With Indonesian

There are a lot of Mandarin words that are mixed by the 'Totok' Chinese-Indonesian children with Indonesian. But the writer will just state some Mandarin words that are quite frequently used. These words are :

\* Aku biasanya pergi ke sekolah sama *cie-cie*.

*cie-cie* [ tɕie tɕie ] : sister

\* *Ko-ko* masih di toko bantu Papa.

*ko-ko* [ kɔ kɔ ] : brother

\* Kemarin aku sama Mama pergi ke rumah *pa-pa*.

*pa-pa* [ bɔ bɔ ] : grandmother

Also in saying the amount of money or numbers, they usually use Chinese words, in this case is Ho-Kian dialect. For examples :

\* Ulanganku kemarin dapet *cepek*.

*cepek* [ tɕə pɛʔ ] : 100

\* A : Ini kembaliannya, *nopek*.

B : *Xie-xie*.

*nopek* [ nɔ pɛʔ ] : 200

*xie-xie* [ sɕie sɕie ] : terima kasih

The 'Totok' Chinese-Indonesian children also use Javanese in the Chinese words (Ho-kian dialect), because most of them are already influenced by Javanese, since their surroundings are mostly Javanese. For examples :

\* X : Harganya sudah pas, *Cik*.

Y : Berapa?

X : *Nggojing*.

*nggojing* [ŋgɔ̃d̥iŋ] : 5000 => the 'ng-' in *nggojing* is adopted from Javanese.

Most of them use Mandarin words for everyday activities, such as :

\* Lapar, nih. *Cek fan* dulu, yuk!

*cek fan* [tʂʰʌŋfan] : eat

\* Kamu kalau siang *swe ciao*, nggak?

*swe ciao* [sweʃiɑu] : sleep

\* Kalau mau *swe ciao*, ni harus *swa ya* dulu, ya!

*swa ya* [swaʔja] : brushing teeth

\* Sampai besok, ya, aku mau *hwe cia* dulu.

*hwe cia* [weʃiɑ] : go home

\* Ma, Papa *lai lek*! Papa *lai lek*!

*lai lek* [laiʌʔ] : came



\* Pokoke aku besok *bu yao bu xik*, Ma.

*bu yao* [ pu<sup>?</sup>ɲau ] : do not want

*bu xik* [ pu<sup>?</sup>si<sup>?</sup> ] : take course

\* A : A'i, saya mau ke kamar mandi sebentar, ya.

B : *Ni wan lek*, ya?

This conversation happens when a 'Totok' Chinese-Indonesian child is asking by his course's teacher to do exercise of a certain course.

A'i [ a<sup>?</sup>i ] : aunt

ni [ ni ] : you

wan lek [ wan<sup>?</sup>lɔ<sup>?</sup> ] : finished

## **CHAPTER III**

# **PRESENTATION AND ANALYSIS OF THE DATA**