

CHAPTER III

PRESENTATION AND ANALYSIS OF THE DATA

3.1 Topics.

The first thing that comes to mind when we think of topics is what is being talked about. We imagine a person who speaks two and more languages and has to choose which one to use. This is, infact, one of the major kinds of choice which is called code switching.

In my research, I divided the topics into formal topics (educational problems) and informal topics (daily problems).

In communication when Acehnese speakers talk about how to become a good person, the language used is Acehnese language. They say that by using Acehnese language, they can easily express their ideas. They are accustomed to use Acehnese language for informal topics.

In communication, when Acehnese speakers talk about how to play certain games to Acehnese interlocutors, they use Acehnese language. They say that it is more fun or comfortable when they use their

mother tongue.

The result of this research is tabled in 3.a and 3.b

Table 3.a : Language used when Acehnese speaker talk about how to become a good person.

	AL	I	J
Often	38		
Sometimes		12	

Note:

AL : Acehnese Language

I : Indonesian

J : Javanese.

Table 3.b : Language used when Acehnese speaker talk about how to play certain games (Acehnese speakers to Acehnese interlocutors).

	AL	I	J
Often	38		
Sometimes		12	

If we analyze table 3.a and 3.b Acehnese language used for informal topics because the regional language is considered appropriate. In formal topics (when the speakers talk about how to be good moslem) Acehnese speakers prefer to use Indonesian. In this case, they are interacting with Javanese people. What I mean here someone who gives a speech is Javanese. If the speaker, Acehnese, the language used is Indonesian. Acehnese language is also used but they often used the regional language for an example. In communication when Acehnese speakers talked about how to solve problems related to school, Acehnese speakers used Indonesian. And also when they talk about how to do the work efficiently. They also use Indonesia.

The result of this research is tabled in 3.c, 3.d, and 3.e.

Table 3.c : Language used when Acehnese speakers talk about how to be good moslems.

	AL	I	J
Often		40	
Sometimes	10		

Table 3.d : Language used when Acehnese speakers talk about how to solve problems related to school.

	AL	I	J
Often		38	
Sometimes	12		

Table 3.e : Language used when Acehnese speakers talk about how to do the work efficiently.

	AL	I	J
Often		45	
Sometimes	5		

If we analyze from table 3.c, table 3.d, and table 3.e we can see the standard language, Indonesian, used primarily in formal topics. Because the speakers and the interlocutors are not only Acehnese but also Javanese.

3.2 Role Relationships

The writer quote what Fishman said about role relationships :

Role relationship are implicitly recognized and accepted sets of mutual rights and obligation between members of the same sociocultural system. One of the ways in which members reveal such common memberships to each other, as well as their recognition of the rights and obligation that they owe toward each other is via appropriate variation (which, of course, may include appropriate non variation) of the way they talk to each other. (Fishman, 1972 :37)

I divided the role relationships into two kinds of communication. The first one is intimate communication (with members of the family) and the second one is non intimate communication (with other Acehnese or non Acehnese).

When Acehnese speakers talk among members of the family such as parents, brothers, and sisters, Acehnese people use the regional language.

When Acehnese speakers talk with friends who are Acehnese, Acehnese speakers use the regional language.

When Acehnese speakers talk with someone who knows each other and older than the speakers, the language used Acehnese language. The result of this research is tabled 3.f, 3.g, and 3.h below.

Table 3.f : Language used when Acehnese speakers talk among members of the family.

	AL	I	J
Often	39		
Sometimes		11	

Table 3.g : Language used when Acehnese speakers talk with friends who are Acehnese.

	AL	I	J
Often	32		
Sometimes		18	

Table 3.h : Language used when Acehnese speakers talk with someone, Acehnese, who they know and older than the speakers.

	AL	I	J
Often	35		
Sometimes		15	

If we analyze table 3.f, 3.g, and 3.h, we know that Acehnese people in Surabaya still use their regional language in communication with members of the family, friends, and Acehnese interlocutors who are older than the speakers. They prefer to use their mother tongue. They feel more comfortable to use Acehnese language. Indonesian is used as the second language but they rarely use Javanese among themselves.

Table 3.i : Language used with classmates or colleagues.

	AL	I	J
Often		41	
Sometimes	7		2

Table 3.j : Language used with someone who the speaker doesn't know well.

	AL	I	J
Often		50	
Sometimes			

Table 3.k : Language used with someone who the speaker knows well and is younger than the speaker himself

	AL	I	J
Often		30	
Sometimes	20		

If we analyze table 3.i, table 3.j, and table 3.k, the language which is mostly used by Acehese people is Indonesian. This is considered as the most socially 'polite' language. In table 3.k, the speakers will use Acehese language if the interlocutor continues the conversation using Acehese language. The language used to start speaking is Indonesian.

If we look at the tables, we see that Acehese people use Acehese language among Acehese people in

Surabaya society. Meanwhile if the interlocutors aren't Acehnese, they speak Indonesian.

3.3 Situations

Fishman said that a situation is defined by the co-occurrence of two (or more) interlocutors related to each other in a particular way, communicating about a particular topic, in particular setting.

In my research, I divided the situations into formal situations (school and formal meetings) and informal situations (informal meetings).

When Acehnese speakers are at home, they communicate in various language. They use Indonesian and Acehnese language. They use Acehnese language if they talk about the daily problems. But if the subject becomes important, they use Indonesian. It is clear that Acehnese people switch from their regional language to Indonesian in order to change the topic, and make it less formal. The result of the research is tabled below.

Table 3.1 : Language used when Acehnese speakers are at home

	AL	I	J
Often	34		
Sometimes		16	

Table 3.m : Language used when Acehnese speakers are in Acehnese society

	AL	I	J
Often	45		
Sometimes		5	

If we analyze table 3.m, we see that Acehnese speakers will use their regional language if they are in Acehnese society. They prefer to use Acehnese language to warm the situaions. The atmosphere becomes more intimate when they use Acehmese language.

Acehnese people use Indonesian when they are at

the meetings of the religious matters, at school, and at work. When they are interacting with non Acehnese people, Indonesian is considered. The result of the research is tabled 3.n, 3.o, and 3.p.

Table 3.n : Language used at the meetings of religious matters.

	AL	I	J
Often		36	
Sometimes	14		

Table 3.o : Language used when Acehnese speakers are at school

	AL	I	J
Often		50	
Sometimes			

Table 3.p : Language used when Acehnese speakers are at work

	AL	I	J
Often		45	
Sometimes			5

If we analyze table 3.n, 3.o, and 3.p, we know that in formal situations, Acehnese people use the standard language, Indonesian. From those data we can conclude that Acehnese language is used in formal topics, non-intimate communication, and informal situations. In other word, Acehnese speakers still use their regional language eventhough they live among the Javanese society.

3.4 Slander Words

The writer includes slander words because it is related to the situations.

Actually slander words are used in two situations, the first one is in joking situation and the other is

used when the speaker is angry.

20% of Acehnese speakers use slander words when they are joking to their friends, 50% use the paraphrase either slander words or their paraphrase. The slander words used by Acehnese people in joking situation is (ka jak peutak) which means 'go to the hell', (hana akai) which means 'no common sense', and (tungang) means 'stubborn'. The paraphrase which is used is (hana meu hoe) which means 'sialan'.

In anger situation, the slander words to people whom they do not know well are : (binatang), (aneuk bajeung) which means 'anak babi', and (ek boh) which means 'kotoran hewan'. If parents get angry to their children, the slander word used is (alah ma beh) which means 'naughty'. If they get angry with adults, the slander word used is (hana leungo bang) which means 'someone who ignores parents' words'.