

## **CHAPTER III**

### **PRESENTATION AND ANALYSIS OF THE DATA**

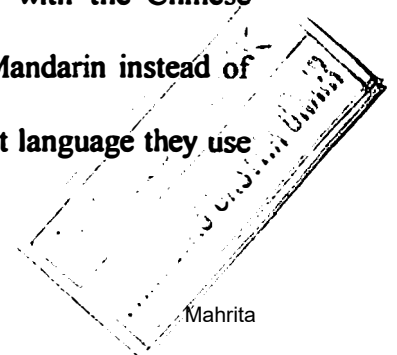
#### **III.1 Language Choice Among the Chinese Vendors in Pasar Atom Surabaya**

It cannot be denied that everyone as social being wants to communicate with other people. It is important to know that there are some varieties of language which are used in multilingual communities. Therefore, people have to choose a language when they talk to other members of community.

Chinese vendors in Pasar Atom shopping centre Surabaya, as the object of the study, can speak some languages such as Indonesian, local language (i.e. Surabaya), Mandarin, and Hokkian. In daily life, they frequently speak Indonesian with other people especially with other non-Chinese. However, in some circumstances, they communicate in Mandarin as the standard language within their Chinese community.

Besides this national Chinese, there are other Chinese which is called regional Chinese and which have the role as the medium of communication among members of the same tribes. It is Hokkian which mostly identified and used by Hokkians in Indonesia. They only use Hokkian when they interact with Hokkians. Since each tribe of China has different languages, so they tend to use Mandarin for communicating as long as they interact with the same group.

After doing direct observation and having interview with the Chinese vendors, the writer finds that they have a custom to speak Mandarin instead of Hokkian. However, there are some factors that determine what language they use



in a set of situation. From the observations and conversations with the Chinese vendors carried out, it seems that there are some important variables which dominantly determine the language used by the respondents.

In supporting the analysis, the writer feels necessary to give some part of conversation between the respondents and the interlocutor, viewed from some factors such as the topic of the conversation, the interlocutors (age and familiarity), and the setting. In the conversation, an italic words indicate Hokkian and non-italic words indicate Mandarin.

### III.1.1 Topic of Conversation

Topic of conversation is often a primary determinant factor in the language choice in multilingual society. Based on the observation and the interviews done by the writer, it seems that the Chinese vendors like to switch from one language to another.

Since market is the place where people are able to buy and sell, most of Chinese vendors in Pasar Atom shopping centre Surabaya, speak Mandarin when they are trading. For example, see the following part of conversation in which the respondent is trying to help her customer. (A is the customer and B is the respondent).

1. A: *Cik*, wo yao mai pingguo, yao hao de pingguo ma?

(Mam, I want to buy some apples, do you have good ones?)

2. B: You, zhe shi cong Aozhou jinkou de.

(Yes, I do. These are from Australia.)

3. A: Duo shao qian yi gongjin, *Cik*?

(How much money are they?)

4. B: Zhe shi.....*cemban go* lah...  
(They are Rp. 15.000/kg.)
5. A: Yi wan wu ya.....Ta men shi zen de hao ma?  
(Rp. 15.000 ya... Are they really good?)
6. B: Dangran lah...Zen de *ciamik*, *Cik*.  
(Of course... They are really good.)
7. A: Haoba..... yi gongjin ya...  
(Okay... One kilogram ya...)

In the dialogue above, the conversation is talking about the apples. The customer wants to buy some apples to the respondent. From this conversation, the respondent speaks Mandarin more instead of Hokkian. However, in the middle of conversation, she switches the language from Mandarin to Hokkian especially when she says about the price and quality. First the respondent says the word “zhe shi” in Mandarin, which means “this is”, but suddenly she switches to Hokkian when she said about the price “ce mban go” which means “Rp. 15.000” (see dialogue 4). Besides she uses the word “Cik” as particle in Hokkian means as “mam”(see dialogue 6). Besides, the respondent also says the word “zen de” in Mandarin which means “really” and then switches again to Hokkian in saying the word “ciamik” which means “good”.

In the final conversation, the writer also finds that the respondent still switches the language from Mandarin to Hokkian. See part of conversation below:

1. A: *Cik*, ni you mei you putou ma?  
(Mam, do you have some grapes?)
2. B: You, zhe ye shi Aozhou jinkou de putou. Yi gong *no mban si*.  
(Yes, I have. These grapes are also from Australia. Rp. 24.000,00/kg.)

3. A: Ai ya.....name gui lah...

(Wow....it's so expensive)

In the dialogue above, the customer (A) asks about some grapes to the respondent (B) and she is surprised about the price. From this dialogue, the writer finds that the respondent switches the word “yi gong” in Mandarin which means “per kg” to the word “no mban si” in Hokkian which means “Rp. 24.000,00” (see dialogue 2).

It also happens that the respondent who enjoys telling something in Mandarin, suddenly and automatically switches to Hokkian while beginning to tell an important point or a serious topic. Here are the conversation talking about the using of Mandarin when the writer interviews with the respondent. (A is the respondent's friend and B is the respondent.)

1. A: Wei, ni hou! Ni mang ma?

(Hi... how are you? Are you busy?)

2. B: Mei you, *ni pao deng cui*, hou ma?

(No, can you help me?)

3. A: You shen me ne?

(What happens?)

4. B: Ta shi UNAIR de da xuesheng yao wen wo nage mei tian shuo shen me.

(She is the student of UNAIR wants to ask me that what language I speak everyday.)

5. A: Ha you na....

(And then....)

6. B: Wo shuo na ge mei tian wo Jiang Yinni, danshi gei jiating he zhong pengyou ke yi jing hua yu, *tiu la*?

(I told her that everyday I use Indonesian, but use Mandarin Chinese to my family and (Chinese) friends. Is it right?)

7. A: Dui le.

(That's right.)

In the conversation above, the topic of the conversation is about the use of Mandarin. He says that he would like to use Indonesian to all people especially to his non-Chinese customers. But if he meets his Chinese friends or speaks with his family, he would like to use Mandarin. From this conversation (see line 2), after he says in Mandarin "mei you" which means "no", the respondent switches the language into Hokkian. He says "ni pao deng cui" which means as asking some help (can you help me?).

In line 6, the code switching also happens. The respondent says in Mandarin to his friend about his use of Mandarin, and automatically he uses a final tag "tiu" which means "is it right?" in Hokkian.

However, there is a respondent who always speaks Mandarin Chinese to any persons in any situations. Whatever the topic is being discussed, she tends to keep on using Mandarin. This case seems to be usual for the respondent to use Mandarin. See part of the conversation bellow:

1. A: Jintian shi zen de hen re ya A Yi.

(Today the weather is so hot, Mam.)

2. B: Shi, mei you jintian shi lah... danshi mei tian she hen re.

(Yes, it's not only today...but everyday the weather is so hot.)

3. A: Dui A Yi... Wo shuo bu zu xien shi tai re.

(That's right, Mam. I can't stand it anymore.)

4. B: E...ya. Jintian ji hou ya? Shi wu hou ma?

(Oh ya, what date is it today? Is it 15?)

5. A: Shi, weishenme ne?

(Yes, why?)

6. B: **Mingtian zhaoshang ba dian ban, wo bu neng kai tian li.**

**(Tomorrow morning at 8:30, I can't open my shop.)**

7. A: **Weishenme A Yi? Ni qu na li?**

**(What's wrong, Mam? Where do you want to go?)**

8. B: **Wo yao qu fei jichang song pengyou.**

**(I want to go to airport to accompany my friend.)**

9. A: **Ji dian de feiji?**

**(In the what time of flight?)**

10.B: **Jiu dian yi ke.**

**(At 09:15)**

From the conversation above, they discuss the weather and the future. The respondent keeps speaking in Mandarin from the beginning until the end of conversation. The language that the respondent used, shows that she gets accustomed to speak Mandarin, instead of switch coding it to Hokkian, although the conversation is in informal context. Here, the writer finds that Mandarin as a national and standard language can be used in informal context.

From some parts of conversation above, most of Chinese vendors use Mandarin in daily conversation especially with their own community. The topics of conversation are within informal context. It could be about the weather, someone condition, or about business which mostly talked by the respondents.

### **III.1.2 Interlocutor (s)**

The interlocutor is an important factor which influence the speaker to use the language. The speakers choose the language carefully according to whom they are talking to. Language choices convey information about the social relationships between people as well as about the topic of discussion. The kind of information

in which is relevant to language choice includes how well they know to the other person i.e. what is the social relationship between the participants? Are they strangers, friends, customers, or brothers? Here, the writer divides the interlocutors based on the age, and familiarity.

### **III.1.2.1 Age**

In communicating with older people, most of Chinese vendors usually speak Mandarin rather than Hokkian.

There is a tendency among Chinese vendors prefer to use Mandarin when they talk to people who are of the same age. In reality, they do not speak Mandarin all the time but sometimes switch in Hokkian.

Here are some parts of conversation to show that age is a factor of determining language choice for the respondent to the interlocutor.

#### **Conversation 1**

1. A: Ni yao mai shenme?  
(Can I help you?)
2. B: Wo yao mai yifu.  
(I want to buy a cloth)
3. A: Ni juan de ma?  
(Is it for you?)
4. B: Dui.  
(Right.)
5. A: Qing qu zhe er shin.  
(Please come here.)
6. B: Ni kan, zhe shi zenmeyang?  
(How do you think about this cloth?)

7. A: Zhe shi shiyang xin, yanse ye hen hao. Qing ni shichuan ba.  
(It's a new model and the colour is good. Please try it.)
8. B: Zenmeyang? Heshi ma?  
(How? Does it suit on me?)
9. A: Haoxiang da le yidian er.  
(It looks too large for you.)
10. B: Qing ni yi shi xiao hao de. Ni kan shi heshi bu heshi?  
(Please change in small size. How do you think, is it suit on me?)
11. A: Zhe shi da xiao keyi. Hen shi.  
(The size is okay for you. Look suit on you.)
12. B: Wo yao mai zhe shi ba. Duoshao qian?  
(I want to buy this shirt. How much is it?)
13. A: Wu wan qi shi wu bai  
(Rp. 57.500,00)
14. B: Zai naer jiaoqian?  
(Where should I pay it?)
15. A: Qing dao shoukuanchu jiaoqian.  
(Please pay it in cashier.)
16. B: Hao. Xie-xie.  
(Okay. Thanx.)
17. A: Bu kegi. Huanying nimen zai lai.  
(You're welcome. Hope you will come again.)

The conversation takes place in women's cloth shop. A is the respondent who is 42 years old and B is the interlocutor around 45-50 years old.

From the conversation, it can be seen that the respondent uses Mandarin from beginning until the end of conversation. She gives good service in polite way and friendly. It can be seen that she uses some polite forms to the interlocutor such as the word "qing" which means "please" to honour the interlocutor as her customer (see dialogue 5 and 15). In the end of conversation she replies the



interlocutor's thank by saying "Bu kegi. Huanying nimen zai lai" as the express of saying thank you and willing the customer to come again.

### Conversation 2

1. A: Chen taitai, nin yao mai shenme dongxi?  
(Mrs. Chen, What do you want to buy?)
2. B: Wo yao mai pingguo, you hao de pingguo ma?  
(I want to buy some apples. Do you have good ones?)
3. A: You, zheshi cong Zhongguo jinkou de, na shi cong Aozhou.jinkou de.  
(Yes, I have. This is from China and that is from Australia?)
4. B: Zhongguo de pingguo, duoshao qian yi gongjin?  
(How much money if I buy a kilogram of apples?)
5. A: Yi wan liang qian.  
(Rp. 12.000,00)
6. B: Aozhou de pingguo ne?  
(What about from Australia?)
7. A: Yi wan ba.  
(Rp. 18.000,00)
8. B: Weishenme Aozhou de hen gui ya?  
(Why the Australian apples are so expensive?)
9. A: Yexu duo ren xihuan chi Aozhou de.  
(Perhaps many people like Australian apples.)
10. B: Kan lai, daxiao yi yang, wo mai liang gongjin Zhongguo de pingguo.  
(It looks that the size is almost the same. I want to buy 2 kilos of Chinese apples.)

The conversation is occurred in fruit shop. A is the respondent who is 38 years old and B is the interlocutor as the customer around 50-55 years old.

In the conversation above, it seems that the respondent has known the interlocutor before. It can be seen from the conversation that the respondent

knows the name of the customer. The respondent uses more Mandarin instead of Hokkian although she says about the price and so does the interlocutor.

They enjoy using Mandarin as medium of communication to show familiarity and intimacy between the vendor and the customer.

### Conversation 3

1. A: You mei you putao?

(Do you have some grapes?)

2. B: You, zhe shi Aozou jinkou de putou. Yi gongjin liang wan san.

(Yes, I have. This is from Australia. Rp. 23.000,00/kg)

3. A: Ai ya... name gui. Cong bie de guojia jinkou de you mei you?

(Wow... it's so expensive. Is there any from other country?)

4. B: Mei you.

(No)

5. A: Zhe zhong putao tian bu tian? Keyi chang yi chang ma?

(Is the taste is sweet? May I try it?)

6. B: Dang ran shi tian de. Nin changchang kan, *Cik*.

(Of course it's sweet. Mam, please try it.)

7. A: Bu yong chang ya. Wo xiangxin ni de hua, lai yi ge ban gongjin.

(No I don't want to try it. I trust you. Please give me one kilo and half grapes.)

The conversation also occurred in the same place. It is in fruit shop. A is the interlocutor is around 40-45 as the customer and B is the respondent who is 38 years old as the owner of the shop. The interlocutor in this conversation asks about some grapes.

From this conversation, both the respondent and the interlocutor speak Mandarin more in communication. But in the middle of conversation, the interlocutor uses Hokkian in calling the customer. She switches Hokkian when he

asks the customer to taste the grapes (see dialogue 6). She calls “cik” as particle in Hokkian which means “mam” rather than “je or a yi” in Mandarin. But, as long as the customer feels okay for this calling, it doesn’t matter for her to use this word.

In this case, the situation and metaphorical code switching happens in the conversation above. The interlocutor change into Hokkian because she wants to be more intimate with the respondent in informal situation.

#### Conversation 4

1. A: Nin xuyao shenme dongxi ma?  
(Can I help you?)
2. B: Wo xiang mai yidian riyongpin.  
(I want to buy some daily needs.)
3. A: Qing nin sui yi tiaoxuan ba.  
(Choose anything you like.)
4. B: Qing gei wo liangba yashua yizhi yagao.  
(Give me two brushes and tooth paste.)
5. A: Haode! Feizao he xiangfeizao xuyao ma?  
(Okay! Do you need some detergent and soap?)
6. B: Qing gei wo yiba shuzi he yiguan toufayao.  
(Give me a comb and a bottle of hair oil.)
7. A: Haode! Huazhuangpin xuyao ma?  
(Okay! Do you need some powder?)
8. B: Bu, Wo hensaho yong huazhuangpin.  
(No, I seldom use that powder.)
9. A: Maojin he shoujin ye xuyao ma?  
(Do you also need towel and handkerchief?)
10. B: Hai you, xiaci ba.  
(I still have some, perhaps someday.)

11. A: Hai xuyao bie de ma?  
(Do you need anything else?)
12. B: Zhe yishuang tuoxie duoshao jiaqian?  
(How much does this pair of sandal cost?)
13. A: San wan wu qian.  
(Rp. 35.000,00)
14. B: Keyi suanshao yidian ma?  
(Can the price be decreased please?)
15. A: Nin shi lao guke bu gan shuan gui.  
(You are my old customer. I have given you the low price.)
16. B: Gou le. Qing suanyisuan yigong duoshao qian?  
(It's enough. Please how much money should I pay?)
17. A: Liu wan san qian wu bai.  
(Rp. 63.500,00)
18. B: Xie-xie nin.  
(Thank you.)
19. A: Bu kegi.  
(You're welcome.)

The speakers in the conversation are (A) the respondent who is 40 years old and (B) the interlocutor who is around 45-50 years old. The respondent who is the owner of the shop, offers her stuff especially cosmetics which are mostly needed by women. The conversation takes place in cosmetics shop.

In this conversation, both the respondent and the interlocutor tend to use Mandarin instead of Hokkian. From beginning until the end of conversation, the respondent always speaks in Mandarin, so does the interlocutor. They use Mandarin as politeness communication to honour each other. It can be seen from the conversation that the respondent offers to her customer (the interlocutor) in polite way. She says “Nin xuyao shenme dongxi ma?” which means “Can I help

you?” (see dialogue 1). In the end of conversation, an expressing of thank you is uttered by saying “xie-xie nin” rather than “xie-xie ni” (see dialogue 18). Here, the word “nin” means “you”, is uttered by the respondent to honour the interlocutor. Besides, the respondent always uses the polite word “qing” which means “please” when offers or asks to do something (see dialogue 3). The interlocutor also utters the word “qing”. She says it as the polite way in asking something she needs (see dialogue 4, 6, and 16).

### Conversation 5

1. A: Ni you mei you tangshui ma?

(Do you have some syrup?)

2. B: You.

(Yes, I have.)

3. A: Duo shao qian? He shi mei you de jiaqian.

(How much does it cost? There is no price here.)

4. B: Oh...zhe shi *ji cap jik jeng go*.

(Oh...it is Rp. 27.500,00)

5. A: Na ge *kei shi ya*... A Yi?

(How much is it, Mam?)

6. B: Oh...na ge *sa mban. Ciamik, Cik*.

(Oh...Those (cakes) are Rp. 30.000,00)

7. A: Wo mai yi gongli tangshui ya...

(I want to buy one kilogram of candy fruit)

8. B: *Ni pao ka ho cia. Li tu cung sen me hwe?*

(The cake is nice. It is not expensive. Do you want to buy it?)

9. A: Mei you. Zhe shi liang wan qi qian wu bai. Qing suanyisuan de qian!

(No, I don't. Here is Rp. 27.500,00. Please count the money!)

10. B: *Kamsia, Cik*.

(Thanks, Mam.)

The conversation is occurred in candy fruit and cake shop. The speakers in the conversation above are (B) the respondent who is 45 years old and (A) the interlocutor who has the same age around 40- 45 years old.

From the conversation, the respondent mostly uses Hokkian rather than Mandarin, especially when she says about the price (see dialogue 4 and 6). Only in dialogue 8, she uses Mandarin to talk about the cake.

On the other hand, the interlocutor tends to use Mandarin more. Only some occasions, she uses Hokkian (see dialogue 5) when she wants to ask about the cost price. She switches the language because the respondent says the price in Hokkian, so she changes the language into Hokkian. But in the end of conversation, the interlocutor returns using Mandarin (see dialogue 7 and 9).

Here, the situational and metaphorical code switching are occurred in the conversation above. The respondent switches into Hokkian, which cited as regional dialect of Chinese and mostly used in informal situation, when she says about the price and calls "cik" to the interlocutor in order to get an intimacy between the seller (respondent) and the customer (interlocutor)

### Conversation 6

1. A: Shu, zhe bu duoshao qian?  
(Sir, How much money is the textile?)
2. B: Mei gongchi er shi ba qian.  
(Rp. 28.000,00/metre.)
3. A: Zuo yitao xizhuang xuyao duoshao liaozhi?  
(How many metres of textile should I need for making a coat?)
4. B: Dagai xuyao yi gongchi ban.  
(Perhaps it needs about one and half metre.)

5. A: Ruguo zuo yitiao kuzi ne?

(What about trousers?)

6. B: Yiyang, yi gongchi ban.

(Almost the same, about one and half metre.)

Both of the respondent (B) and the interlocutor (A) in the conversation above are Chinese men. The respondent as the owner of the shop is 43 years old and the interlocutor as the customer is around 40-45 years old. They talk about the textile which is needed by the interlocutor for making a coat and trousers.

From the conversation above, both of them use Mandarin only without switching in Hokkian although they talk about the price. The way respondent uses Mandarin more in the conversation because the interlocutor starts speaking Mandarin with the respondent.

From all parts of conversation, the writer finds that age can influence the respondent in using a certain language, whether it is Mandarin or Hokkian. But most of them use Mandarin instead of Hokkian among their conversation. However, in this case, the degree of familiarity of the interlocutors is very important in determining the language choice.

### **III.1.2.2 Degree of Familiarity**

The Chinese vendors prefer to use Mandarin when they meet a person for the first time. Since they do not know whether the interlocutor is Hokkian or not, it is possible for them to use Mandarin instead of Hokkian.

In relation to communication with older people, most of Chinese vendors talk in Mandarin, and sometimes switch it in Hokkian. However, it is not

impossible to use Mandarin if the addressees themselves prefer using Mandarin to Hokkian. One of the respondents tells to the writer that although she has been familiar with someone, especially from the same tribe, it didn't guarantee that she would try to speak Hokkian to him. Her choice of language is determined by the language being used at the first meeting. However, one thing for sure that all of them will speak Mandarin if they meet a stranger or a person for the first time. For example see the following part of conversation:

1. A: Qing wen, Zeng xiansheng you mei you ma?  
(May I know, is Mr. Zeng here?)
2. B: You. Xiansheng cong naer lai?  
(Yes. Where are you from?)
3. A: Wo gang cong Wanlung lai.  
(I have just come from Bandung.)
4. B: Qing jin lai, qing zuo.  
(Please come in and have a seat.)
5. A: Xie-xie ni.  
(Thank you.)
6. B: Qing wen, xiansheng guixing daming?  
(May I know, what's your name?)
7. A: Wo jiao Lin Shuang Qiu.  
(My name is Lin Shuang Qiu.)
8. B: Qing ni deng yixia. Wo tongzhi Zeng xiansheng.  
(Wait a moment please. I will call Mr. Zeng.)

The speakers in the conversation above are (B) the Chinese vendor who sells cosmetics and as the respondent and (A) the interlocutor who hasn't known before by the respondent. He is a friend of the respondent's husband and wants to meet Mr. Zeng.



From the conversation, both the respondent and the interlocutor use Mandarin for the first meeting. They use that language from beginning until the end of conversation. There are some polite words uttered by the respondent, such as the word “qing” which indicates the polite form (see dialogue 4, 6, and 8). Besides, the interlocutor also uses that word for the same reason, to honour the respondent (see dialogue 1).

By seeing the conversation above, it can be said that Mandarin can create a formal situation even though the place where the conversation occurred is in the market.

It also happens when the respondent meets a new customer. She tends to use Mandarin instead of Hokkian among the conversation. See part of the conversation bellow:

1. A: Zhe jian chensan duoshao qian?  
(How much is the T-Shirt?)
2. B: Ba wan qi qian.  
(Rp. 85.000,00)
3. A: Nenggou suan pianyi yidian ma?  
(Can the price be decreased please?)
4. B: Duibuqi, women zhe li shi shijia de.  
(Sorry, it's a fixed price.)
5. A: Keyi shi chuan ma?  
( May I try it?)
6. B: Keyi, qing dao shichuanshi ba.  
(Yes, you may. Please go to the suit-room.)
7. A: Wo na zhe yijian he zhe liangtiao liangdai.  
(I will buy this T-Shirt and this two ties.)

8. B: Haode. Hai xuyao bie de ma?

(Okay. Do you want anything else?)

9. A: Mei you. Xie-xie.

(No, thank you.)

10. B: Xie-xie nin. Huanying nin zai lai.

(Thank you. Hope you will come again.)

The conversation takes place in clothes shop. A is the interlocutor who wants to buy a T-Shirt and B is the respondent and the owner of the shop.

In the conversation above, both the respondent and the interlocutor use Mandarin from the beginning until the end of conversation. The topic to be discussed is about the T-Shirt. The interlocutor wants to buy the T-Shirt. The respondent talks to the interlocutor in polite way. She mostly uses some polite forms in offering something to the interlocutor. In dialogue 12, she uses the word “qing” in showing the price and when she refuses about the price which the interlocutor wants, she refuses it in saying “duibuqi” which means “sorry” (see dialogue 10). In the end of conversation, she uses polite sentence “Huanyin nin zai lai” which indicates to the interlocutor to come back again someday in her shop and she also uses “xie-xie nin” rather than “xie-xie ni” to honour her customer and as the express of saying thank you (see dialogue 16).

The interlocutor also uses polite forms in replying to the respondent’s utterance. She uses the word “keyi” which means “may” when she asks about the price to be decreased (see dialogue 11). In the end of conversation, she also uses “xie-xie” as the way of rejecting the respondent’s offering and as the express of saying thank you for the nice service given by the respondent (see dialogue 15).

In informal situation, Mandarin can be used in daily conversation. Based on the observation, the writer finds that the respondents also use Mandarin with their family or their relatives. See some part of conversation below:

1. A: Ma... Zhe ge dongxi duoshao qian?  
(Ma... How much is it (shirt)?)
2. B: Shen me?  
(What?)
3. A: Xiao de peixin cong Wenlung, Ma..  
(The small shirt from Bandung, Ma...)
4. B: Yida de peixin na ge... si shi wan wu. Si shi wan si keyi la....  
(A dozen of shirt is.... Rp. 450.000,00. Rp. 440.000,00 is okay....)

The conversation is occurred between mother and daughter. It takes place in cloth shop. A is the interlocutor and also as the daughter of the respondent while B is the respondent.

Although they have close relationship in the family, between daughter and parents, they choose Mandarin, as standard language, in daily conversation. In this case, the topic of conversation is about the price. The daughter asks her mother about the price of shirt from Bandung.

From the conversation above, the writer does not find any Hokkian even though they say about the price. They keep on using Mandarin from beginning until the end of conversation. Based on the interview done by the writer, they are accustomed to speak Mandarin among their family.

Mandarin can also be used by Chinese vendors in Pasar Atom Surabaya when they meet with their Chinese friends, included the Chinese who have the same profession with them. The topic of conversation usually is informal context.

Here are some conversation which is uttered between the respondents and the interlocutors as friends.

1. A: Ni hao!  
(How are you!)
2. B: Ni hao!  
(How are you!)
3. A: Ni de shenti hou ma?  
(How is your health?)
4. B: Hen hao. Xie-xie. Ni ne?  
(So fine. Thank you. And you?)
5. A: Wo ye hen hao.  
(Me too.)

In the conversation above, A is the respondent and B is the interlocutor. They are talking about health condition. The respondent asks about the interlocutor's condition when he passes in front of the respondent's shop.

By seeing the conversation, the relationship between the respondent and the interlocutor is close friend. They use Mandarin in greeting friends although they are in informal situation. The way they use the language is so simple. There is no honour or polite forms to show an intimacy. They feel enjoy saying Mandarin in short conversation.

It can also be seen from the conversation bellow that Mandarin can be used between people with close relationship.

1. A: Hey, Lao Lin...hen jiu bu jian le.  
(Hey Lao Lin...It has been a long time we didn't meet each other.)
2. B: Shi de. Nimen de hao ma?  
(Yes. Are you okay?)

3. A: Duo hao. Ni zuo shenme che lai?

(We are okay. How do you here?)

4. B: Zenzhu hao tebie kuai che.

(By “Mutiara” express.)

The conversation is between (A) the respondent who meets with his Chinese friend as the interlocutor (B). They talk about the condition each other. From the conversation, it seems that they are old friends who didn't meet each other for a long time. It can be seen from the dialogue 1 when the respondent greets the interlocutor by saying “hen jiu bu jian le” which means “not to meet for a long time”.

Both the respondent and the interlocutor in the conversation above use Mandarin as the medium of communication instead of Hokkian, cited as the regional dialect.

The respondents use Mandarin instead of Hokkian are not only to be more intimate between the respondent and the interlocutor. They want to speak Mandarin because they want to honour their interlocutor or as the express of politeness. It can be seen from the following part of conversation that the respondent as the vendor uses Mandarin during the conversation to honour the interlocutor (the customer).

1. A: Zhe ge dongxi duoshao qian?

(How much is it (the pills)?)

2. B: Oh...na ge qi qian.

(Oh...it is Rp. 7.000,00)

3. A: Qi qian ma? Hen gui la... wu qian zenmeyang? Keyi bu keyi ma?

( Is it Rp. 7.000,00 ? It's very expensive. How if it's Rp. 5.000,00. May it?)

4. B: Duibuqi, bu keyi.  
(Sorry, it may not.)
5. A: Liu qian wu, hao bu hao? Wo yao mai san ne.  
(How if it is Rp. 6.500,00? I will buy three pills.)
6. B: Hao ba. Zhe shi ni de dong.  
(Okay. Here it is.)
7. A: Xie-xie. Zhe ge dong xin bu xin ma?  
(Thank you. This pill is new or not?)
8. B: Dangran xin. Mei you guan shi la...  
(Of course it is new. Don't worry...)

The conversation above is occurred in Chinese drug store. A is the interlocutor and B is the respondent. They talk about Chinese pill. The interlocutor needs some good pills to the respondent.

In the conversation above, both the respondent and the interlocutor use Mandarin instead of Hokkian. In refusing something that the respondent cannot do, she uses “duibuqi” which means “sorry” as the polite way (see dialogue 4), while the interlocutor uses the word “keyi” which means “may” when she wants to ask about the price to be decreased (see dialogue 3).

From the conversation, it seems that the respondent is so familiar with her customer. It can be seen that the respondent tries to make sure to her customer by saying “mei you guan shi la” which means “don't worry” (see dialogue 8).

However, there is also a respondent who likes to switch Mandarin to Hokkian to be more intimate with his customer. He switches the language because the respondent has known before with the interlocutor (customer). See part of the conversation bellow:

1. A: *Ko...Pai Fang Wen yao ne?*  
(Sir...Do you have “Pai Fang Wen” pills?)
2. B: *Yao, Cik.*  
(Yes, I have, Mam.)
3. A: *Lui chui'a ya?*  
(How much does it cost?)
4. B: *Ming kia? Ka ho?*  
(Which one, the good or the common pills?)
5. A: *Dang ran zui hao la...Duoshao qian, Ge?*  
(Of course the best one. How much is it, Sir?)
6. B: *Si mban yao lak guan. Go mban go yao cap guan.*  
(Rp. 40.000,00 with six pills and Rp. 55.000,00 with ten pills.)
7. A: *Hmm... Wo yao wu wan wu de. Keyi suanshao yidian ma?*  
(Hmm...I want the last one Rp. 55.000,00. Is the price can be decreased?)
8. B: *Dubuqi, bu keyi, Cik. Zhe shi zen de hen pian yi.*  
(Sorry, it may not. The price is very cheap.)
9. A: *Hao ba. Wo xang shin nin la....*  
(Okay. I trust you...)
10. B: *Kamsia.*  
(Thank you.)

In the conversation above, language switching is occurred among the conversation between the respondent (B) and the interlocutor (A) who bought “Pai Fang Wan” (name of drug).

A Chinese man who is the respondent here, uses more Mandarin rather than Hokkian (see dialogue 2, 4, and 8). But in certain context, he uses Hokkian to talk about the price and an expression of saying thank you. It can be seen in dialogue 6 when he says “si mban” which means “Rp. 40.000,00” and “go mban

go” which means “Rp.55.000,00” and in the end of conversation the respondent says “kamsia” which means “thank you” (see dialogue 10).

On the other hand, the interlocutor also uses more Mandarin (see dialogue 1, 5, 7, and 9). But in dialogue 3 only, she says “Lui cui’a” which means “how much does it cost” in Hokkian when she wants to ask about the price. However, in the end of conversation, she uses pronoun “nin” which means “you” as the signal of polite form to honour the respondent.

The metaphorical and situational switching code is occurred in the conversation above. The respondent has known the interlocutor before. It seems that the interlocutor is his old customer. Both the respondent and the interlocutor use switching code to show their intimacy. An intimacy can be seen in the dialogue 9 that the interlocutor trusts to the respondent.

However, the respondent keeps speaking Mandarin in her conversation because the interlocutor starts using this language in the conversation, such as the following part of conversation:

1. A: A Yi... Qingwen xianzai ji dian zhong ya... wo de biao ting le.  
(Mam... May I know what time it is now? Because my wrist is off.)
2. B: Rang wo kan kan. Xianzai shi er dian shi fen le.  
(Let me see. It's 12:10 now.)
3. A: Ni de bao zhun ma?  
(Is your watch okay?)
4. B: Hen zhun.  
(It's okay.)
5. A: Xie-xie ni.  
(Thank you.)



The conversation occurred in bakery shop. A is an interlocutor who has the same profession as a vendor beside the respondent's shop. B is the respondent and also the owner of the shop. The interlocutor asks about the time to the respondent because the interlocutor's watch was off that day.

When the interlocutor asks about time, he starts using Mandarin to the respondent and the respondent also answers it in Mandarin too. It can be said that the interlocutor plays an important factor in determining the language choice.

From all the conversations above, it can be concluded that familiarity, as the social relationship among them, can be the factor for the respondent in choosing a certain language in certain situation. The close relationship such as friends and family, is not always the same for the respondents to use a certain language especially when they meet a person for the first time i.e. what happened in the first conversation when someone wants to meet Mr Zeng. Besides, the writer finds that most of Chinese vendors, as the respondent and the object of the study, mostly use Mandarin among the conversation with the interlocutors. Sometimes in some cases, some of them substitute the language into Hokkian, especially when they want to say about the price and as an expression of saying thank you.

### III.1.3 Setting

As stated before that all points which is included in interlocutor factor, often depend on the setting of conversation or the situation. In this study, the writer explores the setting of conversation in general, not in details because of the limited time and ability.

The respondents choose to speak Mandarin to everyone in their own community. Based on the observation and the interviews done by the writer, the respondents mostly use Mandarin in informal situation such as in the market. Since Pasar Atom shopping centre Surabaya is the place where Chinese vendors can do trading, so mostly the setting of the conversation occurred between the interlocutor and the respondent as the object of the study is in the market.

The way of respondent uses more Mandarin is a kind of custom in daily conversation and of course this custom is still determined by other factors such as the degree of familiarity and the topic of conversation. The Chinese vendors, who have been used to speak Mandarin in any occasions, have greater tendency to speak Mandarin. At least, in daily conversations, they usually mix Mandarin Chinese with Hokkian. Nevertheless, the tendency of the interlocutors will much influence them in a set of conversation.

Besides that kind of setting, a set of situation or an event in which they communicate, is also being the respondents to be considered what language they will be spoken. When the respondents meet with the older people in formal situation, they tend to use Mandarin instead of Hokkian in order to honour the interlocutor. On the other hand, when the respondent meets with the interlocutors

who are the same age or younger than them, they tend to use Mandarin in the conversation but sometimes they substitute some words in Hokkian. The social dimension is also influence for the respondent in deciding the language to be used with the interlocutor. Because people will laugh at him or consider as impolite or arrogant if the respondent cannot place the event.

In general, the degree of age and familiarity are the differentiating factors between a set of situations and the similar one, so that the language used may be different.

### **III.2 The Reasons for Using Mandarin and Hokkian**

#### **III.2.1 The Reasons for Using Mandarin**

By paying attention to the previous analysis that concerns about the choice of a language, it seems that the Chinese vendors have placed Mandarin as a medium to communicate with the other as long as they can speak that language. It has been obviously known that Surabaya is a populous city where people from various regions, ethnics, social classes and professions live together and make continuous social intercourse.

However, Chinese vendors do not speak Mandarin to everyone in all situations except for those who are accustomed to speaking Mandarin. The Chinese vendors are supposed to justify the context, i.e., use different language in different situation, so that others will not consider them as impolite or arrogant persons. Although, a society basically applies unwritten rules dealing with appropriateness in language, it is unavoidable that one's belief, will and feeling,

influence his language behaviour. Therefore, based on the interviews with the respondents, it seems that there are many factors, that become their reasons for using Mandarin instead of Hokkian in certain speech contexts.

After analysing the Chinese vendors' preference, i.e. use Mandarin instead of Hokkian, it is learnt that they usually use this language among their family or relatives at home in order to maintain their culture and their language. Besides, they want to accelerate their Mandarin skills in which they find it impossible to be established during the New Era.

However, some or almost all of them do not say clearly their reasons for using Mandarin. They just said that they have been accustomed to doing so, because the interlocutors prefer to speak it or just because it happens automatically.

The other reason for using Mandarin is to show one's respect toward others. Usually if one speaks to others who are some years older, he will speak Mandarin although it is possible to use Mandarin to a younger interlocutor.

There is an interesting finding dealing with the reason of using Mandarin. Chinese vendors usually speak Mandarin with their customers, especially Chinese, when they say about the price. They can bargain the stuff by saying the number in Mandarin. Sometimes, they also use it to their relative before telling the price to the other non-Chinese customers. It seems that Mandarin can be identified as the language of running business and a medium of communication especially when they go to Singapore or China for buying goods for their business.

As stated before, Mandarin is a language which has different in intonations and meaning depending upon its pronunciation, Chinese vendors feel that they will have good status if they master standard pronunciation, especially the Beijing pronunciation. The better language they speak, the higher status they will have. It means that this language has become the prestigious language in their view.

Besides, the Chinese vendors prefer to use Mandarin for such kind of purpose seems to be caused by the factor of communicativeness. In order to make the explanation easier to understand, they tend to choose Mandarin as the medium of communication. In addition, the Chinese vendors also use this language in informal situation in order to smoothen their communication, such as at home with their family or relatives, and in the market with their customers or friends. They do not use Hokkian because they are not sure whether the interlocutors are able to speak Hokkian or not. It is more effective to speak Mandarin straightly rather than speak Hokkian because as a national Chinese, Mandarin can be used and understood by not only Hokkians but also all tribes of China. Besides, they use more Mandarin in order to be more intimate with their own community. Moreover, they feel impolite if they still keep using Hokkian when they meet with Hokkians. Since Mandarin is not stratified language, it is not necessary for the speakers to be afraid that their language is not appropriate for a speech context.

The use of Mandarin can be in intention to create a formal situation. As an example, there are some men respondents who are accustomed to speak Mandarin when communicating with the women in order to make the conversation go formally and seriously. By doing this way, they both will not talk about

unnecessary matters which should not be discussed between the two sexes, so that the social intercourse between men and women will be limited to the necessities. On other situation in which two of Chinese vendors meet for discussing something, the language being used must be mainly Mandarin. Besides, it has become their custom, the choice of this language is to maintain the seriousness of the conversation.

There is also another reason that is not clear enough. Many of the respondents cannot say their actual reasons. But only say it is enjoyable to speak Mandarin. They find themselves enjoying using the language in most speech contexts.

In other words, there are some reasons, which cause and also encourage the Chinese vendors to speak Mandarin. The impact of social intercourse in the market or in society, the tendency to respects others, to be more prestigious, and the intention to create a formal scene, are all the factors which can be understood as the cause of the speaker to use Mandarin.

### **III.2.2 The Reasons for Using Hokkian**

Besides they use Mandarin as communication among Chinese community, the Chinese vendors are also able to speak Hokkian. However, many of the Chinese vendors are not able to speak Hokkian well. They use Hokkian because they want to show one's respect to others. Usually if one speaks to others who are some years older and they have close relationship, they will tend to speak Hokkian each other.

It is a kind of pride if they can speak Hokkian with their own community, especially when the Chinese vendors interact with their family or relative at home. The “totok” Chinese parents want their children to use their mother language, Hokkian, in daily conversation since most of the “totok” Chinese are only able to speak both Mandarin and Hokkian well. It seems that they are proud to be able to maintain their own culture among their family.

The other reason is that the Chinese vendors speak Hokkian when they meet with other Hokkian because this language is mostly used by the Hokkians only. It is hard for other tribes of China to speak this language because each tribe has different dialect. Sometimes, the use of Hokkian can be intended to create informal or relaxed situation. When someone meets a Chinese for the first time, usually they tend to use a national Chinese first. But if the speaker knows that he is from the same tribe, he will use Hokkian automatically. By speaking this language, they could be more intimate with their own community.

It is shown through the conversation that Chinese vendors use code switching during the conversation. They switch into Hokkian especially when they talk about the price. Actually, there is no actual reason for switching this language. They are accustomed to do so and feel simpler when they say the price in Hokkian rather than in Mandarin.

**CHAPTER IV:**  
**CONCLUSION**