

CHAPTER I

INTRODUCTION

1.1 Background of the Study

By using language, a person can also express his/her feelings, deliver ideas, speeches, and sermons. Of course, in delivering ideas, speeches or sermons, a person has to use a polite and appropriate language in order to have the ideas, speeches or sermons to be accepted easily by the hearers. Polite means as having or showing behaviour that is respectful and considerate of other people (Oxford, 1991). Thus, polite language, here, means that the languages do not contain swears words, scolding words. Meanwhile, appropriate means as suitable or proper in the circumstances (Oxford, 1991). Thus, the appropriate language means that the language is suitable or proper with the condition and situation of participants or the hearers. For example, if a person wants to deliver the idea or speeches in a business context, he/she has to use the business terms in order the ideas can be understood easily by his/her business partners. So do in term of delivering sermons in religious contexts. A person also has to use the appropriate and polite language in term of religion or when delivering the sermons. Religion becomes an important thing because it contains religious advice and sermons that can lead people to live in God's way.

Besides having to use the appropriate and polite language in delivering the sermons, a person in this case is a preacher, has to apply the sermons in his/her daily life. In other word, a preacher must apply the religious advice or content of

the sermons that a preacher delivers, so a preacher does not only talk but also takes an action. That kind of preacher behaviour will be an important consideration for other people to accept the sermons or advice easily and then applying the sermons in their interaction in daily life.

A preacher becomes an important element in religion because he/she is a leader and good-example of his/her religious community. If a preacher uses inappropriate and impolite language in the daily interaction, then his/her religious community will also use inappropriate and impolite language in their daily life. Conversely, if a preacher uses appropriate and polite language in the interaction with other people, his/her religious community will also use appropriate and polite language in the daily interaction. In other words, the behaviour and language choice of the preacher become important things for his/her religious community to apply the sermons and advice.

That kind of phenomenon often happens in regions in Indonesia, including Banyuwangi. Banyuwangi is located in easternmost of Java Island and near Bali Island. The phenomenon becomes more complex because there is a well-known ethnicity in Banyuwangi, named Osing. Osing is considered the result of acculturation from ethnicities that ever lived in Banyuwangi, such as Javanese, Madurese, Balinese, and Chinese ethnicities (Susanti, 2011). The characteristics of Osing people are honest, stubborn and hard-work. Those Osing ethnicity's characteristics force preacher to choose the suitable language when he/she interacts with the Osing people in hope that the interaction can run easily and smoothly.

The phenomenon of language chosen by preacher in the social interaction in Banyuwangi also becomes more complex because actually there are other ethnicities and their own languages besides Osing ethnicity and Osing language. The other ethnicities and the languages are Javanese ethnicity with their Javanese language, Madurese ethnicity with Madurese language, Balinese with Balinese language, and Chinese ethnicity with Chinese. With the existence of those ethnicities and the languages, the preacher in Banyuwangi, especially Osing preacher, has to consider each language borrowed by each ethnicity when interacting with or giving advice or sermons. In addition, there is also Indonesian language which exists as a national language. Furthermore, the Osing preacher is considered to be able to at least speak of each language, so the interaction can flow smoothly, or the advice and sermons can be delivered easily.

Delivering the sermons is a preacher's duty in religious context. A preacher has to deliver the sermons about religion to many people, including to Banyuwangi people. Regarding the religion in Banyuwangi, the Islam religion is a dominant religion. The dominance of Islam can be seen from the fact that there were many people who built Islamic groups (sarekat Islam) which have spread around several regions in Java in 1931 (Arifin, 1995, as cited in Susanti, 2011). Nowadays, the Islamic group becomes much more. Because of Islam dominance, Banyuwangi people, including Osing ethnicity, had to be a Moslem and adopted the Islam cultures, too. So do with the preacher as the leader and sender of the sermons and advice. The preacher, especially Islam preachers, has to be able to transfer the Islam cultures and rules to the society around them. Therefore, the

Islamic preachers need to do language choice in order to make the transference become easier.

From that phenomenon, it is interesting to analyze the language choice of Islamic preachers in Banyuwangi when they interact with the society or when they deliver the sermons or advice. Besides, it is also interesting to analyze the factors that influence the language choice. In order to make this study narrower and deeper, the writer will focus on Islamic preachers in Banyuwangi since the Islamic preachers are the leaders in the religious context, especially in Islam.

For the scope of the study, the writer will conduct the research of language choice of Islamic preachers in Boyolangu Banyuwangi. Boyolangu is chosen as a place to gain the data of the study because of two reasons. Firstly, it is because the Boyolangu is a multilingual community. In this region, many languages exist, such as Javanese, Osing, Madurese, and Indonesian language. Many of Boyolangu people can speak some of those languages as well. Moreover, the multilingual community can produce the differences in the society, whether it is from the religion case or ethnicity. Secondly, it is because the condition of the people. The people in Boyolangu mostly work as farmers. It is dominated by older ones. Besides, there are some people who work as employees, teachers, and etc. The adolescents also tend to work directly after graduating from Senior High School instead of continuing to higher education. So, it is more interesting to know the language choice of Islamic preachers when interact with or delivering advices or sermons to those kinds of people.

Regarding the term of language choice, Joshua A. Fishman (1965) (as cited in Li Wei, 2000, p.82) stated that the choice of language done by the bilingual or multilingual persons do not occur randomly, but they have to consider some elements, such as *who* is the speaker, speak *what* language to *whom*, and *when* the bilingual or multilingual setting (speech) happens. Those elements are closely related to each other. They cannot be separated. Besides, the bilingual or multilingual persons also have to consider some factors that influence them in choosing a language. Factors that influence the bilingual or multilingual persons in choosing a language are stability of bilingualism in the community; participants of the interaction: language proficiency, language preference, age, sex, socioeconomic status (SES), occupation, language attitudes, intimacy; speech situation (formality of situation): location (inside the village), outside the community, presence of monolinguals; content of interactions (topics, lack of specialized terms); function of interaction: to show a solidarity, to exclude a monolingual from interaction (Borbely, 2000).

Generally, people choose language they use for various purposes. People need to choose a suitable language within a given situation in order to be able to communicate their ideas easily. Besides, they also do language choices because they want to associate or separate from others. In the separation from others, it can be assumed they may feel that the language they used is not suitable with the condition of the circumstances in which they are involved in (Coulmas, 1997:31).

1.2 Statement of the problem

Based on the background of the study, I have two questions as follows:

1. What are varieties of languages that the Islamic preachers in Boyolangu Banyuwangi choose when they interact with other people and give sermons?
2. What factors influence the Islamic preachers in choosing the languages?

1.3 Objective of the study

The objective of the study is to analyze the language choice of Islamic preachers in Boyolangu Banyuwangi. In that case, this study wants to know about the variety of languages that Islamic preachers in Boyolangu Banyuwangi choose when they interact with other people and when they deliver the sermons. Besides, this study also wants to know the factors that influence the Islamic preachers in choosing the language.

1.4 Significance of the study

This study hopefully may give contribution to the sociolinguistics subjects especially in term of language choice. Also, this study hopefully can give more contribution and understanding to the study of language choice of the Islamic preachers in Indonesia, especially in Boyolangu Banyuwangi. By knowing and understanding the language choice of Islamic preachers in Indonesia, especially in Boyolangu Banyuwangi when they interact with other people and when they deliver the sermons, may make the readers aware to the language choice that may appear in the Boyolangu Banyuwangi people and the factors that influence the language choice.

1.5 Definitions of key terms

In order to avoid any misunderstanding or misinterpretation in understanding this study, the writer would like to give some key terms.

Language Choice : An 'orderly' social behaviour, rather than a random matter of momentary inclination (Wei, 2000).

Boyolangu : One of Osing regions in Banyuwangi.

"Osing" : A native ethnicity in Banyuwangi region.

"Osing" Language : Language used by Osing people

Preacher : A person who deliver a sermon or religious address to an assembled group of people (www.onlineoxforddictionary.com)

Bilingualism : a practice of using two language alternately (Weinrich, 1968)

CHAPTER II

LITERATURE REVIEW