

CHAPTER 1

Introduction

1.1 Background of the study

Due to multilingual speech community as a linguistic phenomenon of the day, people tend to use more than one language in their conversation. At the least, they speak standard language and vernacular language. While it is likely that speakers in multilingual speech community acquire standard, vernacular, and *lingua franca*.

People choose their language based on the social factors surrounding them, such as addressee (the participants of a conversation), setting (social context), topic, and function (Holmes, 2001:34-51). Since people have the ability to use more than one language, it is important for them to choose the language that is appropriate in a particular situation. When they have a conversation in formal situation, they will choose their official language. On the other hand, local language is more appropriate to use in informal situation. Sometimes the ability to use more than one language makes people switch and mix their language or code.

The fact that people use more than one language in their society attracts some researchers in the world to learn more about code switching and code mixing. The phenomenon of code switching and code mixing has been an interesting subject to study over the past several decades. Nilep (2006:1) stated that, "The term code switching (or, as it is sometimes written, code-switching or

code switching) is broadly discussed and used in linguistics and a variety of related fields”.

In a bilingual and multilingual society, code switching and code mixing are a common phenomenon. Code switching is defined as the change of one language into another in a conversation. Hoffman (1991:111) stated that, “The most general description of code switching is that it involves the alternate use of two languages or linguistic varieties within the same utterance or during the same conversation”. It is different from code mixing. Muysken (2000:3) said that, “The process of code mixing is the insertion of lexical items from one language into a structure of another language”.

In Indonesia, people use their local language in their daily conversation. As an archipelago country, Indonesia is rich of languages belonging to numerous tribes bearing different cultures. Even one island in Indonesia may have more than one language. For example Java Island has Javanese, Sundanese, Madurese, etc. Let alone dialects found in those languages. As a result the phenomenon of code switching and code mixing are commonly discovered in Indonesian speech communities.

Code switching and code mixing often occur in our daily conversation, informal and formal situations. In informal situation, we often use code switching and code mixing in a conversation such as when we are gossiping, talking with our friend, joking, etc. We usually switch our code from Bahasa Indonesia into Javanese to understand what we are talking about and to show the solidarity of a group. On the other hand, formal situation can be found in a classroom, business

meeting, sermon, etc. Usually in a sermon, people only use a formal language or standard language, but some sermons use more than one language. The language can be changed from standard language into local language. For example, a sermon in Surabaya uses two languages, Bahasa Indonesia and Javanese. This is an interesting topic to be discussed because most sermons only use a standard language.

Anyone can use code switching and code mixing in their conversation. Politicians, presenters, artists, lecturers, and students are some people that use code switching and code mixing. Muslim clergies also use code switching and code mixing. In Surabaya, there are some Muslim clergies that use standard and local language. The writer is interested in conducting a research on code switching and code mixing study focusing on sermon because of two important reasons. First, the sermon that use local language is rare to find in a big city especially in Surabaya. Second, the writer wants to know how the theory of code switching and code mixing can be analyzed through the sermon. In deciding the object of this research, the writer chooses the domain in the three Muslim clergies' sermons of Ponpes Al Jihad Surabaya. Actually the sermons that they delivered are similar with the other sermons in Surabaya, their topics mostly talk about Islam rules, worships, sins, etc. But the way that the three Muslim clergies use when they delivered their sermons are unique. They make their sermons look more fun by adding jokes. The jokes that they use often delivered in Javanese, for example:

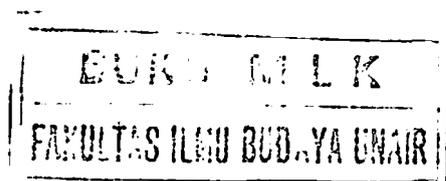
1. Tempo hari kan Bapak bilang bahwa ada orang yang tidak bisa *ketip*, dibawa ke RS Surabaya apa kata dokter, “Pak ini harus dioperasi pak! *Nek ga operasi medeni wong!*”

Sometimes the jokes are delivered in traditional poetry style:

1. Mentolo *putra* mentolo *putri*, dadi *bajingan* macak *mentri*, dadi *penodong* macak *santri*, iku jenenge sembahyang nggih tonpo *malaikat*.

The examples above, we know that the clergy uses code switching and code mixing. There are several reasons why the clergies use code switching and code mixing in their speech. Code switching and code mixing are used to make their speech look more alive, interesting, and funny, especially when they give the example and explanation about particular topic. Besides, the need of lexical items and the need to express solidarity also the possible reasons for them to use code switching and code mixing.

Based on the phenomenon above, the writer choose **Code Mixing and Code Switching in Muslim Clergies’ Sermons in Ponpes Al Jihad Surabaya**, because the sermons that use two languages are rarely found and interesting. The writer is interested in finding out what types of code mixing and code switching that the Muslim clergies use in their sermon. Beside that, the writer also wants to find out the reasons behind the use of code mixing and code switching in Moslem clergies’ sermons.



1.2 Statement of the problem

Based on the background of the study, the writer would state two problems as follows:

1. What types of code switching and code mixing do the Muslim clergies use in their sermons?
2. Why do three Muslim clergies switch and mix code during their sermons?

1.3 Objective of the study

The objectives of this study are:

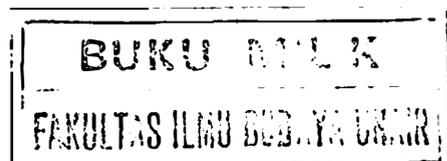
1. To find out the types of code switching and code mixing used by the Muslim clergies in their sermons.
2. To figure out the reason why the Muslim clergies use code switching and code mixing in their sermons.

1.4 Significance of the study

The writer expects that this research can give a meaningful and useful contribution to the sociolinguistics field especially about code switching and code mixing based on the phenomenon in our society such as in sermon. Beside that, this research also can give the reader a better understanding on how to learn the types and reasons of code switching and code mixing. The result of this study is to be a reference for further researches about code switching and code mixing.

1.5 Definition of key terms

- **Code** : any set of linguistic forms which patterns according to social factors (Holmes, 2001:6).
- **Code Switching** : a term used in linguistics that relates to the adjustments people make to the way they speak when they are moving from one language or language style to another (Auer, 1998:16).
- **Code Mixing** : the insertion of lexical items from one language into a structure of another language (Muysken, 2003:3).
- **Sermon** : a religious speech delivered in public usually by a clergyman.



CHAPTER 2

LITERATURE REVIEW