

CHAPTER 3

METHOD OF THE STUDY

3.1 Research Approach

In this study, the writer uses qualitative approach to find out the data and information. This study is conducted by qualitative approach because the data is based on the recent facts of the phenomenon. “Qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them” (Denzin and Lincoln, 1994:2).

Mason (2002:1) states that “through qualitative research we can explore a wide array of dimensions of the social world, including the texture and weave of everyday life, the understandings, experiences and imaginings, of our research participants, the way that social processes, institutions, discourses or relationships work, and the significance of the meanings that they generate”. This methodology is more concerned with rich description of the data which makes the writer interpret her study based on the phenomenon of code switching and code mixing as used by clergies in their sermons. So that the writer emphasized on the field observation and the data collected were processed, interpreted, and analyzed by non-statistical way.

3.2 Location and Participant

The writer intended to observe code mixing occurring in the sermons that carrying Javanese code, so that the sermons using two codes were felt suitable to be the object of this study. Since the writer is a Muslim, she chose Islam sermon as the object to be analyzed in her study.

There are many Islam sermons that can be found in Surabaya because most of the people in Surabaya are Muslim. So that the writer chose Ponpes Al Jihad Surabaya to make her observation more focus. At first, she searched the information from El Victor radio station, since that radio station announced some Islam sermons everyday. She got the information about Ponpes Al Jihad which located near from El Victor radio station. Then she visited the three clergies of Ponpes Al Jihad and made an appointment to do the observation in their sermon.

The three clergies of Ponpes Al Jihad Surabaya are the participants of the writer's study. Each of them has the same ability or mastery in using and pronouncing two codes (Bahasa Indonesia and Javanese). It is caused of their backgrounds which from Javanese. In this case, they can be called as bilingual, a person who uses two codes and has the same competence in each code. The other reason that the writer chose them because of their popularity, all of them are famous enough in Surabaya. It is proved by their experience in delivering the sermons in some radio stations, local televisions, and other big events.

In conducting her study, the writer did the observation in three places. The writer joined the sermons according to the appointment that she has made with the clergies. Since the clergies always mobile in doing their sermon, the writer joined

them in three different places in collecting her data. She joined the sermons as a part of the audience. She also did the recording during the sermons directly. The data which were collected from three times observations were enough to represent. To sum up, the data of this study are as following:

1. Transcription of the record from sermon 'Pengajian Ahad Pagi' on January 15, 2012 at 06.00 a.m. – 07.00 a.m. in Mitra Arafah Surabaya. The participant of this sermon is the Muslim clergy from Ponpes Al Jihad Surabaya (KH. Syukron Djazilan). This sermon was routinely held every Sunday or 4 (four) times in a month.
2. Transcription of the record from sermon "Pengajian Ahad Pagi' on January 22, 2012 at 06.30 a.m. – 07.00 a.m. in Dukuh Pakis 2B/16 Surabaya. The participant of this sermon is the Muslim clergy from Ponpes Al Jihad Surabaya (KH. Muhaimin). This sermon was routinely held every Sunday or 4 (four) times in a month.
3. Transcription of the record from sermon 'Maulud Nabi' on February 05, 2012 at 08.00 p.m. – 09.00 p.m. in Nginden 6C/ 44 Surabaya. The participant of this sermon is the Muslim clergy from Ponpes Al Jihad Surabaya (KH. Miftakhul Huda). This sermon was held in celebrating 'Maulud Nabi'.

3.3 Technique of Data Collection

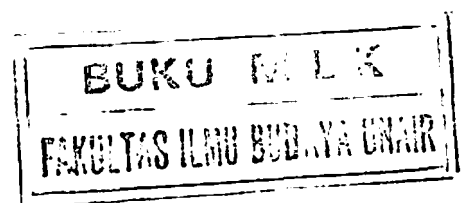
There were some steps done by the writer to get the data such as asking the permission to do the observation of the three sermons, doing the observation

of the sermons (recording the sermons), interviewing the clergies, and transcribing the audio records. The writer did the rule of observing by asking permission to the participants that they would be recorded, but the participants still could do their activity normally or delivering their sermon naturally.

The writer did not find any significant problem in collecting her data. In recording the data, the writer as a part of the audience, sit in the front line to get a good quality of data recording. In doing the recording, the writer conducted audio recording because her focus was only the voice, not the body language of the participants. Sometimes the recording did not work smoothly. It is caused by the noise from the audience for example, when the clergy added a joke in his sermon, the audience laughed so hard, it makes the next sentence that the clergy produced was not clear. Handling this problem, the writer listened to the recording repeatedly to get the accurate words in transcribing.

The recording was done from the beginning until 25-30 minutes after that. The audio data from the sermons were natural. It means that the participants did not have to act in doing their sermons. On the other hand, they were not aware with the presence of the recorders. To gain the more valid data, the writer also did in-depth interviewing with the participants. She used semi structured interview which means she has guide questions but she also added the other question spontaneously if she need more information. The data interviews were recorded in audio recording.

In short, the steps in collecting the data are:



1. **Asking the permission to the participants before doing the observation and making the appointments of the visiting.**
2. **Recording the data using audio recording.**
3. **Making transcription of the data, there were three transcriptions of three sermons.**

3.4 Technique of Data Analysis

After collecting the data, the writer analyzed the data using code mixing theory of Hoffman and Saville-Troike. The data was classified based on the types and the reasons of code mixing and code switching. The writer also added a short explanation of each data to make the reader understand the topic which is talked about in the sermon. The next step, the writer made a general interpretation about the reasons and the types of code mixing and code switching. Finally, the writer made a conclusion from the findings.

In short, the steps in analyzing the data are:

1. **Finding out the code switching and code mixing from the data.**
2. **Classifying the types of code mixing and code switching using Hoffman's theory.**
3. **Making interpretation of the reasons influencing code mixing and code switching based on Hoffman's and Saville-Troike theory.**
4. **Concluding the types and the reasons affecting code mixing and code switching in the sermons.**

CHAPTER 4

RESULTS AND DISCUSSIONS