CHAPTER I

INTRODUCTION

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1.1 Background of the Study

When a man meets his old friend and comes face to face in a restaurant or market, what will happen? They usually start greeting and talking to each other. They are communicating. They probably talk about their own experience, where they live now, or their experience, etc. In order to communicate with other people, a man creates a means of communication which is called a language. By language, one could contact with his surrounding as well as he could maintain the relationship with others. That is why language is the key to communicate in the society (Lehman, 1983:1).

Human's life cannot be separated from language. Whenever and wherever they are, they always talk by using language. Language is used for communication all over the world (Trudgill, 1974:13). Many people think that it is not enough for them to speak only one language because they do not always meet others speaking the same language. In order to communicate with other people, a man learns other languages. It means that he talks by using more than one language.

In general, as human beings, people are always faced with language choice when they speak and they will switch from one language to another. The speakers often code switch in style or dialect. A bilingual or multilingual person also has the ability to code switch, alternating from one language to another out of communicational convenience or preference. Moreover, people who lived in the bilingual community tend

to use two languages to communicate to each other. Therefore, they will switch from one language to another.

Indonesia as a big country has 31 provinces, each of which has its own regional language as a means of communication for the people who live in it to communicate with others. However, people who live in Indonesia still use Indonesian as their national language. Indonesian is usually used as lingua-franca by Indonesians of various ethnic groups to communicate with one another. Thus, Indonesian serves as a catalyst which plays an important role in relating one ethnic group to another although they have different regional languages.

One phenomenon which is usually found in a bilingual community is code switching. The most general description of code switching is that the alternate use of two languages or linguistic varieties within the same utterance or during the same conversation (Hoffman, 1991:110).

Indonesia is a multilingual speech community with two main groups of languages, Bahasa Indonesia and the ethnic languages. While the main trend of language behavior is a shift towards Bahasa Indonesia, there are still many ethnic groups who maintain the use of their ethnic languages. The same situation can also be observed in Banjarese who live in Surabaya.

Someone who has been brought up in a Banjar family who live in Surabaya has often heard some of his or her relatives speaking Banjarese, Indonesian and Javanese alternatively. There are some reasons why they speak three languages when they are talking. One of them is their environment. Banjarese has spoken Banjarese and Indonesian before he or she comes to Surabaya. Now since he or she lives in Surabaya

where the people speak Javanese and Indonesian, gradually he or she speaks Javanese and Indonesian too.

In the house, where the writer stays, her relatives mostly speak Banjarese, Javanese, and Indonesian. They often switch their languages while they are having conversations. The writer herself also often code switches when talking to her relatives to maintain the smoothness of communication.

Due the facts that (1) code switching is likely to occur in any speech community, (2) the Banjarese who live in Surabaya often code switch during their communication, and (3) code switching itself is interesting to be analysed, the writer decided to do the research on code switching among the Banjarese, specially the writer's relatives who live in Surabaya.

1.2 Statement of the Problem

In line with the background, this research is intended to answer the following questions:

1. What languages are mainly switched by the Banjarese during their conversations, in their home and out side of their home?

2. Why do the Banjarese switch codes during a conversation?

1.3 Objectives of the Study

This study is intended to describe the existence of code switching i.e. the language mainly switched by the Banjarese during their conversations in side or out side

their home. It is also intended to expose the reasons which have led the Banjarese to switch their codes during a conversation.

1.4 The Significance of the Study

The writer expects that the result of the research will give a contribution to the field of sociolinguistics, more particularly to code switching. The writer also hopes that this study will be able to give information to the readers to make further studies in this field, for example the reasons which have led the Banjarese to switch their codes during a conversation.

1.5 Scope of the Study

Due to the limitated time and fund, the writer only studied her Banjarese relatives whom she often meets and talks to, or who live near her house. They are the writer's grandmother, aunty, brother, and cousin. All of the subjects master the three languages: Banjarese, Javanese, and Indonesian. They are chosen under the assumptions that: (1) the time available to carry out this study is limited; therefore, it is quite impossible to take all the Banjarese in Surabaya, (2) they are the writer's close relatives who frequently gather together, and (3) they have similar background. They are the writer's grandmother, aunty, brother, and cousin.

1.6 Theoretical Framework

This study is based on the theories of sociolinguistics which cover bilingualism and code switching.

1.6.1 Bilingualism

Bilingualism is the ability to use more than one language (Kess, 1976:217). Bilingualism is also a characteristic of individuals. Therefore, when an individual needs to associate with other people of other language, he will have motivation to learn the other language. It is stated by Haugen as quoted by Lieberson (1981:14) that the strongest possible motive for language learning is the need of associating with the speaker of the language.

According to Pohl (1965:5-7), there are two kinds of bilingualism: horizontal bilingualism and diagonal bilingualism. If the language spoken in a bilingual society has equal status in the official, cultural, and family life of the society, the situation is referred to as horizontal bilingualism, whereas diagonal bilingualism occurs when only one language has official 'standard' status.

1.6.2 Code Switching

Code switching is the changing of languages in the same discourse (Holmes, 1992:42) or from one language variety to another variety of the same language (Holmes, 1992:9). According to Marasigan (1983:90), code switching occurs since there are difficulties in finding the right words at the time of speaking and the speakers can agree on interpretation of switching.

According to Wardhaugh (1986,102-103), there are two kinds of code-switching: situational code-switching and metaphorical code-switching. Situational code-switching occurs when the languages used change according to the situations in one situation and another in a different one. Metaphorical code-switching has an effective dimension which means that a speaker changes the language as he redefines the topic

from formal to informal, official to personal, serious to humorous, and politeness to solidarity.

1.7 Definition of the Key Terms

The following definitions of the terms used in this study are provided in order to avoid misinterpretation and misunderstanding:

1.7.1 The Banjar Relatives

The Banjar relatives are those Banjarese who become the relatives of the writer. They come from Kalimantan and have lived in Surabaya for more or less twenty years. There are some languages used by the writer's Banjar relatives; there are Banjarese, Javanese, and Indonesian.

1.7.2 Banjarese

Banjarese is the language spoken by Malayans ("orang Melayu") who live in Kalimantan, especially in the South, East, and Middle area. This term is also used to refer to the people who live in those areas. Those people are also known as "orang Banjar" (Banjarese) (Hapip, 1981:1).

1.7.3 Code

Code is any set of linguistic forms that is influenced by social factors (Holmes, 1992:9).

1.7.4 Switch

Switch is a change from one language to another language which reflects ethnic identity, relationship between participants (social-distance), social status, formality, and its function (Holmes, 1992:42,45)

1.7.5 Code Switching

Code Switching in this particular study refers to the action of changing Banjarese to Javanese or Javanese to Banjarese in a verbal communication (personal definition).

1.8 Organization of the Thesis

This study consists of five chapters. The first chapter is the Introduction. It gives the readers some explanations about the background of the study, statement of the problem, the objectives of the study, the significance of the study, the limitation of the study, theoretical frameworks, definition of the key terms, and the organization of the paper. The second chapter is the review of related literature which presents the basic theories of the study of Sociolinguistics which covers Bilingualism and Code Switching. The third chapter is about the research method. It discusses the nature of the study, the subjects, the instruments, the procedures of collecting the data, and the analysis of the data. The fourth chapter foccusses on the findings and discussions of the findings. The fifth chapter of this thesis presents the summary and conclusion and some suggestions concerning the topic under the study.