CHAPTER I

INTRODUCTION

1.1. Background of the Study

In Indonesian society, most people know more than one language and they use them in accordance with whom they speak to. Although the main characteristic that defines a speech community is the sharing of one linguistic variety, most communities have several languages or varieties of languages between which they switch (Marasigan 1983:12). And this situation is natural as it is said by Hornby (1977:1). He goes on saying that most of the nations are bilingual or even multilingual. In multilingual communities, people switch between different varieties of languages in order to exploit their linguistic repertoires (Holmes 1992:370). Holmes adds that people switch code within a domain or social situation. When there is some obvious change in the situation, such as the arrival of a new person, code switching will be used. Most frequently, the alternation of switching one's code happens when a speaker uses a second language in order to reiterate his/her message or to reply to someone else's statement (Gumperz 1982:59). For example, someone says "Ma, aku besok gau-se". ("Mum,

I have an exam tomorrow") showing that there is code switching from Indonesian to Chinese. The speaker, in this case, reiterates his message using the second language, Chinese. Someone may also switch code to reply to other's statement, for example : "Nek gitu, ya, siok-kong-go". ("If it is so, you must study"). This statement replies the example before. From the examples above, the writer is also showing that code switching can be used in the form of brief phrases and words for someone's purpose in giving a meaning. It is supported by Holmes (1992:41) who states that a speaker who switches code may be not very proficient in his/her second language (in those examples, the second language is Chinese), but he/she may still use brief phrases and words to give a meaning.

People switch code using distinct varieties of language in certain setting, such as at home. As far as the writer is concerned, in Indonesia, which has many ethnic groups such as Chinese, Javanese, etc., there are at least two languages used by the members of the family, namely Indonesian (Bahasa Indonesia) and their vernacular. Nababan in Llamzon (1979:260) claims that Indonesia is a country made up of a plurality of ethnic groups, cultures, and languages, and practically everybody is a bilingual in the cities and towns where the people speak one vernacular or local language and Indonesian. However, Nababan in Llamzon (1979:278-279)

Indonesian. However, Nababan in Llamzon (1979:278-279) claims that this does not imply that one's level of proficiency will be the same in all the languages he speaks. Lieberson (1981:249-250) supports Nababan's statement by showing that persons knowing one or more additional languages besides their mother tongue need not necessarily use all of these tongues in each social setting.

This situation can be observed in the Gek Indonesian families living in Surabaya. When the members of the families are having conversation, they use Indonesian/Javanese but then they switch into Gek dialect. Therefore, the writer wants to investigate what happens behind code switching, in this particular study, of the Totok Gek (Chinese) families.

1.2. Statement of the Problems

In line with the background, the research questions guiding the writer in this study are formulated as follows :

(1) Which mostly occurs, the switchings from Indonesian to Gek or from Javanese to Gek, done by members of Gek Indonesian families in Surabaya ?

(2) What are the main reasons for the Gek Indonesian families in Surabaya to switch code ?

1.3. Objectives of the Study

This study is intended to find out :

(1) which that mostly occurs, the switchings from Indonesian to Gek or from Javanese to Gek, done by members of Gek Indonesian families in Surabaya.

(2) the main reasons for the Gek Indonesian families in Surabaya to switch code.

1.4. The Significance of the Study

This study is expected to give a contribution to Sociolinguistics since this code switching study involves several languages that are used in a multilingual community.

1.5. Scope and Limitation

Considering the limited time and the width of the subjects that are going to be observed, the writer decides to choose her subjects from her own relatives who use Gek dialect, besides Indonesian and/or Javanese, in their daily communication. The families are Totok Chinese ones who are considered full-blooded Chinese. The elders came to Indonesia not very long ago. They are the generation who have dwelt in Indonesia for about 40-50 years. The younger subjects are the first generation,

i.e. the children of the elders who were born in Indonesia. Besides, the younger ones get their education in Indonesia. Maybe, they still joined Chinese school in Indonesia, but they got Indonesian subject at school. This study also includes the second generation who were born in Indonesia and get their education of Indonesian. Thus, they speak Indonesian in their educational system and master passive competence of Gek.

The conversations taken by the writer consist of Indonesian/Javanese and Gek. Since this study includes only the switchings from Indonesian/Javanese into Gek, the writer does not analyze the other switchings differing from those mentioned above. And, since this study includes four families, the findings will not be generalized into wider communication of Gek Indonesian.

1.6. Theoretical Framework

In this study, the writer uses the theories of Sociolinguistics, Bilingualism and Code Switching.

Sociolinguistics, as it is defined by Hudson (1980:4), is the study of language in relation to society. A language should be used appropriately according to the contexts. Holmes (1992:370) states that using language appropriately involves knowing the sociolinguistic rules for speaking in a community. She

adds that the sociolinguistic rules are related to the social factors and dimensions. The sociolinguistic situation in Indonesia, according to Nababan in Llamzon (1979:259), is quite complex with at least 400 languages spoken. These languages are legally the same with the sole exception of Indonesian (Nababan in Llamzon 1979:259).

Most of the nations, according to Hornby (1977:1), are bilingual or even multilingual with two or more ethnic groups speaking different languages. He adds that bilingualism is an individual characteristic that may exist to degrees varying from minimal competency to complete mastery of more than one language. Most bilinguals are probably more fluent and more at ease in one of their languages than in the other. Furthermore, Taylor in Hornby (1977:4) states that most normal adult speakers of any language would be considered bilingual since one is a bilingual if he speaks two or more languages, dialects, or styles of speech. In Indonesia, bilingualism or multilingualism is the most common linguistic pattern. The most common pattern is the vernacular (home language) and Indonesian.

The changing of languages which is called switching (Holmes 1992:42) can be in the same discourse. Code switching, according to Marasigan (1983:7) is the

use of two languages in the same discourse. Language switching, as it is said by Milroy (1987:184), happens in bidialectal or bilingual communities. The reasons of people to switch codes are related to the reasons of the use of code switching itself, the reasons connecting with Sociolinguistics, and the reasons connecting with Bilingualism.

1.7. Definition of Key Terms

There are some key terms that are needed to be explained in order to enable the readers to understand them. The key terms are code, switch, code switching, Totok Chinese (Gek) families, the first generation, the second generation, Gek dialect, Indonesian, and Javanese.

(1) code, according to Holmes (1992:9), is any set of linguistic forms which patterns according to social factors.

(2) switch, according to Holmes (1992:42, 45), ia a change from one language to another which reflects ethnic identity, relationship between participants (social distance), social status, formality and its function.

(3) code switching in this particular study refers to the action of changing from Indonesian and/or

Javanese into Gek dialect in verbal communication (personal definition).

(4) Totok Chinese families are the families which are taken as the subjects of the research by the writer, and which use Gek dialect and Indonesian (and/or Javanese) as their daily languages for communication. They are called Totok because the elders of the families are those who came to Indonesia at 40-50 years ago. They are full-blooded Chinese because they do not master Indonesian to be used in formal public speaking (personal definition).

(5) The first generations are those who were born in Indonesia. They are the children of the elders. The first generations get their education in Indonesia. Maybe they still joined Chinese school in Indonesia, but they got Indonesian subject in the school (personal definition).

(6) The second generations are those who were born in Indonesia and get Indonesian education. They are the grandchildren of the elders. Their ages are not more than thirty years old. They speak Indonesian and Javanese in the daily communication and master passive competence of Gek dialect.

(7) Gek is the dialect used by the Gek Chinese off
     springs in Gek Chinese families at some places in
     Surabaya (personal definition).

(8) Indonesian (Bahasa Indonesia) is the language which
     is used for intergroup communication (Nababan in
     Llamzon 1979:285).

(9) Javanese is the language used by most of the people
     of Surabaya as a daily language for communication or
     at least it is understood by the people of Surabaya
     when someone uses it (personal definition).

1.8. Organization of the Thesis

        This thesis consists of five chapters. Chapter I
is Introduction, which is divided into eight sub-topics:
Background of the Study, Statements of the Problems,
Objectives of the Study, Significance of the Study, Scope
and Limitation, Theoretical Framework, Definition of the
Key terms, and Organization of the Thesis. Chapter II is
the Review of Related Literature which presents the basic
theories of the study and the related studies. Chapter
III is the Research Methodology, Chapter IV is about the
Data Analyses and Interpretations of Findings, and
Chapter V is the Conclusion.