

CHAPTER I

INTRODUCTION

1.1 Background Of the Study

Since we live in a world of words, people cannot survive without language. Human beings need language to communicate with each other. We need language to express our motivations, needs, desires, thoughts and attitudes, to maintain good social relations with individuals and groups, to control the behavior of others, to talk about objects or events in the immediate setting or environment or in the culture; in short, we need language because language plays an important role in our daily life. It is a part of our everyday life and also one of our basic needs. Wilkinson (1975) who says that language is not simply a means of communication because language is also a system of rules governing relationship supported this. Through language, human beings can communicate and interact with others. The words communicate and interact as used in the definition signify to understand and to speak; to be able to hear and to respond or to react to the spoken word (Marry Finocchiaro, 1974). That is why language is a key for communication in the society.

As P.W.J Nababan (1991: 27-31) says no one in this world is monolingual. It means that no individual in this world only speaks one language. Most individuals have the ability of using several languages or codes. Trudgill (1974:

13) claims that language is needed in order to establish and maintain relationship. Language is also used for communication in all over the world. It is impossible to speak only one language in daily life. The habit of using two or more different languages is called bilingual. As a bilingual, human beings can acquire more than one language in interacting with each other.

Many big cities, Surabaya for instance, have a multilingual society consisting of plurality of ethnic groups, cultures, and languages. Several languages come into contact and some individuals will learn to speak more than two or more languages. Language and culture are so closely related that they may be regarded as parts of the same thing in which cultural changes tend to occur along with language change (Fredwest, 1975: 172). Fishman claims that multilingualism refers to the use of two or more languages or varieties of the same language in a speech event. According to Wardhaugh (1986: 94-100), multilingualism is a common thing. The fact that people speak some languages is just a normal requirement of daily living in several parts of the world. Therefore, people are generally forced to take up a particular code whenever they choose to talk and they may also decide to do the code switching.

That's why there is a possibility for the people to switch the language or the code during their conversation. The switch from one code to another code is just a normal requirement of daily living in order to interact with others (Fishman, 1965). As usual man, sometimes he or she does not realize the use of code

switching because it comes spontaneously in the process of communication (Hoffman, 1991). People tend to do code switching because they want others to understand their language; as a result, the conversation will become smoother.

Code switching tends to happen in the society or in any speech community. It happens because of some factors. According to Hoffman (1992: 6), people use different types of linguistic variation to express and reflect social factor. The switching among the various codes is some kind related with Hymes acronym “SPEAKING” which stands for: Setting and Scene, Participants, Ends, Act Sequence, Key, Instrumentality, Norms, and Genres. Bell claims that those factors can make people do code switching. According to Sankoff, from those “SPEAKING” elements above, the main factors that influence the speech behavior are Participants, Situation and Topic.

According to Bell the code switching is usually done in informal situation by young generation. The reason they do code switching is that they do not master one particular language very well. However, the code switching not only happens in informal situation but it does happen in formal situation, such as in religious wedding ceremony. The writer sees it in Buddhist wedding ceremony; the switch here from one language to another language is rather different from the switch in our daily conversation. You can call the switch from one language to another in Buddhist wedding ceremony by the distribution of code. The difference lays on the occasion when the *Bhikkhu* [a fully ordained monk] and

Romo Pandita [a Buddhist religious leader in the wedding ceremony] have to switch from Pali to Indonesian or the other way around. As we can see, when someone does the code switching, he does not have the rules when he wants to switch the code. Sometimes it comes spontaneously in the process of communication but sometimes it appears on purposes. It does not have fixed time to do the code switching. The writer will give some illustration so that the reader could understand the statement above. For example, someone had to present his paper in front of the class. When he explained about his paper, suddenly he saw the audience bored with his material or even they were very sleepy listening to his explanation. Then he decided to switch from formal language to non-formal one, he might slip some jokes hopefully that the audience would not get bored or sleepy anymore. But when he switched, he did not have rules and exact time to switch from one language to other languages. After that he went back explaining something for about half an hour then he decided to switch the code, then back again with his explanation. All of a sudden, in an hour of his explanation when he saw the audience bored, he switched again. He can switch from one language to another as often as he wishes in order to make the audience interested in his explanation or his material. He does the switch depending on the audience or the situation. But the switching from one code to another code in Buddhist wedding ceremonies done by *Bhikkhu* and *Romo Pandita* here depends on the occasion when they have to switch from one code to other codes The discussion of this

paper will begin with an explanation of sociolinguistics, bilingualism and code switching. Here the writer would also want to know what languages are used in Buddhist wedding ceremony, it also provides some explanations, when *Bhikkhu* and *Romo Pandita* switched from one language to other language and why *Bhikkhu* and *Romo Pandita* in Buddhist wedding ceremony used those codes.

1.2 Statement of the Problem

In relation to the background of the study, the writer intends to answer the following problems:

1. What languages are used in the Buddhist wedding ceremony?
2. When do the *Bhikkhu* and *Romo Pandita* switch the code?
3. Why do in the Buddhist Wedding Ceremony *Bhikkhu* and *Romo Pandita* use those codes?

1.3 Objectives of the Study

This study is intended to find out what languages are used in Buddhist wedding ceremony. The writer also wants to know when *Bhikkhu and Romo Pandita* in Buddhist wedding ceremony have to speak Indonesian and when they have to switch to other language and the reasons why *Bhikkhu and Romo Pandita* used those codes.

1.4 Significance of the Study

This study is expected to give knowledge to the students of Widya Mandala Catholic University about the application of the concept of code switching. In addition, this study is expected to tell especially to inform about the codes that are usually used in Buddhist wedding ceremony by *Bhikkhu and Romo Pandita* and also by the people who attended the ceremony.

Besides, the writer also hopes that the result of this study can give a contribution to the teaching of Sociolinguistics, since code-switching study involves several languages that are used in different situation and by different participants.

1.5 Scope and Limitation

Considering that there are a lot of religious wedding ceremonies in Surabaya, the writer decides to choose the codes used by Buddhist people in the wedding ceremony. The observation is restricted only on the religious ceremony during the marriage.

The objects that the writer observes in this study are Chinese-Indonesian. For the interview, the writer only interviewed *Bhikkhu and Romo Pandita* of Buddhist wedding ceremony, the parents of the bride and the groom, the bride herself, and also the guests to get more data.

1.6 Theoretical Framework

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

Marasigan (1983: 90) says that 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 Hoffmann (1991: 177)

“ The starting point for any study of language choice in multilingual communities is the recognition that, as this choice does not constitute random decisions on the part of the speaker, there must be a certain pattern”.

Saville (1976: 40) claims that language use varies systematically depending on the social context of the speech act. In multilingual communities, people usually shift or switch among the various codes available to them. The shifting or switching among the various codes depends on the participants, topics, setting, message, form, intentions and effect.

Code switching happens in one society because the members speak one or two languages. This situation produces bilingualism.

“ When two languages come into contact, speakers of either language may learn elements of the other language. This acquisition of the non-native language produces bilingualism. While the result and convergent change in language system is purely linguistic problem, bilingualism itself is essentially sociological”.

The difference between bilingualism and bilinguality is that bilingualism is the habit of using two different languages in the interaction with other while bilinguality shows the ability of using two different languages.

1.7 Definition of Key Terms

In order to avoid misunderstanding and misinterpretation, the following definitions are given:

1. *Bhikkhu* of Buddhist wedding ceremony is a fully ordained monk. He also gives speech and blessing in the ceremony using Pali. This event will bring its important meaning for the bride and the groom.
2. *Romo Pandita* of Buddhist wedding ceremony is a Buddhist religious leader who leads the ceremony.
3. Paritta is a ritual chanting or protective discourse recited by monks.
4. Pali is the language spoken by north Asian Indian.
5. Buddhist wedding ceremony is a ceremony, which is held by the bride and the groom in the Buddhist temple. In this place the bride and the groom are led to meet each other and be blessed by Bikkhu.
6. Code is the connection between the form of the signal and its meaning (John Lyons, 1981: 17-18).
7. Switch is a change from one language to another, which reflect ethnic identity, relation between participants (social distance), social status, formality and its functions. (Holmes, 1992: 42)
8. Code switching is an action to switch from and into one language to another for a rhetorical reason, to represent a set of sound meanings, in order to enrich the communication (Halliday in Marasigan, 1983).

1.8 The Organization of the Thesis

The thesis consists of five chapters. The first chapter deals with the introduction of this chapter. It gives the readers some explanations about the background of the study, statements of the problem, objective of the study, significance of the study, scope and limitation, theoretical framework, definition of the key term and organization of the thesis.

The second chapter reviews some related literature, which is related to the study under report. It discusses the theoretical framework used in the study, namely sociolinguistics: bilingualism and code switching as well as previous studies.

The third chapter is the research methodology. It discusses the research design, the subject under study, instruments and procedures of collecting and analyzing the data.

The fourth chapter deals with data analysis. It also presents the findings. The last chapter presents the conclusion and suggestion concerning the topic of the study.