CHAPTER I

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I.1 Background of the Study

Making a study about language is very interesting. From language, people can learn a lot about human behavior. As Lawrence Johnson in Marasigan (1983: xiv) states that :

> The study of language makes a solid contribution to our understanding of how people are ultimately free to choose the ways to signal one another in the complex of heavily populated groups; united yet separated by spider-web boundaries.

Many people speak more than one language. Entire societies are bilingual or multilingual. As Lieberson (1981: 1) states, multilingual societies are found in all parts of the world, in older nations as well as the newly created states, in both the present and in man's past. There is no reason to believe that monolingualism is the normal state of affairs in human society. In fact, bilingualism is more widespread since more than half the world's population can claim to be bilingual. Hoffman (1991: 15), quoting Weinreich's, one of the founding fathers of bilingual studies and a bilingual himself, says that "The practice of alternately using two languages will be called bilingualism and the person involved, bilingual". Another is from Oksaar in Hoffmann (1991: 23), she suggests a combination of the criteria of competence and function when she defines bilingualism as the ability of a person to use here and now two or more languages as a means of communication in most situations and to switch from

one language to the other if necessary.

As it is known, human communication is very complicated in view of the fact that patterns of language use found in bilingual communities can be quite varied. One of the bilingual or multilingual countries is Indonesia. Indonesia is one of many countries having various languages.The languages come from many tribes of the islands, each with its own characteristic, or as called vernacular language. Language differences are usually accompanied by racial or ethnic differences (Lieberson,1981:1). Holmes (1992:81) says that the term vernacular generally refers to the most colloquial variety in a person's linguistic repertoire. Furthermore, she also states that in a multilingual community this variety will often be an unstandardised ethnic or tribal language. Here, in order to communicate, those bilinguals will switch from Indonesian, as their national language, to their vernacular languages. For example, they switch from Indonesian to Sasakese, Balinese, Sundanese, Javanese, etcetera. By switching to two or more codes, the speakers convey affective meaning as well as information (Holmes, 1992:50). Indonesian is like a bridge to each of the Indonesian tribes. 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.

One clear example for those explanations above is the writer's family (the Ang's family). This family moved from a small town in Lombok, called Ampenan

and has been living in Surabaya since 17 years ago. In their daily communication, they usually switch from Indonesian to Sasakese and vice versa, but for the old generation, they sometimes switch from Mandarin to Indonesian when they are having conversations. The old generation meant here is the writer's parents. Besides those languages above, this family sometimes also swith from Indonesian to Javanese when they talk to other people.

In this study, the writer intends to know why her family switches those languages, in what ways they switch the languages in their daily communication, and in what situation. The writer plans to observe mostly on the Sasakese switchings because they are spoken by her family. She intends to know whether the Sasakese switching always occurs when they do their conversations. Based on those reasons above, the writer would like to do a research about code switching of the Ang's family in Surabaya.

I.2 Statement of the Problems

With reference to the background of the study, the problems of this study are formulated as follows:

1. In what ways do the Ang's family switch codes when they are communicating one another ?

2. In what situation do they switch the Sasakese code ?

I.3 Objectives of the Study

This study has objectives to answer the questions above, they are:

1. To find out the ways of the Ang's family switch from Indonesian to Sasakese or from other languages to Sasakese, in communicating one another.

2. To find out the situation when they do the Sasakese switching.

1.4 Significance of the Study

This study is expected to give some contributions to the teaching of Sociolinguistics at the English Department, Widya Mandala Catholic University Surabaya. The writer hopes that the result will be meaningful for both English teachers and students of the English Department Teacher Training Faculty.

I.5 Theoretical Framework

There are some theories underlying this study. They are the theories of Sociolinguistics, the theories of Bilingualism, the theories of Language Maintenance, the theories of Vernacular Language and the last is the theories of Code-Switching.

I.6 Scope and Limitation

Considering the limited time, energy and funds available to do this research, the writer decides to choose the code-switching used by one of the Lombok family in Surabaya as the subjects of her research (since there are many

of them found in Surabaya). Because this family is her own family, it is easier to collect the data and make observations. This study is limited to the description of the conversational function. It describes the switchings demonstrated by the subjects and analyze the Sasakese on their vocabularies, meanings and pronounciations.

I.7 Definition of Key Terms

There are some terms that need further explanation in order to enable the readers to understand them when they read this research. The terms to be identified are *code, switching, code-switching, and vernacular.*

- *Code*, according to Holmes (1992:9) is any set of linguistic forms which patterns according to social factor.

- *Switch*, according to Jess Stein, as quoted by John Lyons (1981:861) is to shift or change a language (code) into another language (code).

- *Code-switching*, according to Marasigan (1983:70) is the use of the two languages or codes in the same sentence or discourse.

- *Vernacular*, according to Holmes (1992:81) is an unstandardised ethnic or tribal language.

- *Situation*, in this study refers to the time and situation in which the Sasakese language is spoken.

1.8 Organization of the Study

This study is devided into five chapters, they are Introduction, Review of Related Literature, Methodology of the Study, Analysis and the Conclusion. Chapter I talks about why the writer is interested in doing this study, the purposes of this study, the supporting theories and the organization of the study. Chapter II presents about the basic theories of the study elaborated from the theoretical framework. Chapter III deals with the research methodology, how the study is carried out until the data collection is done. Chapter IV consists of all the findings regarding the switching obtained in the study and the last chapter, Chapter V is the summary of findings presented in the previous chapters.