

CHAPTER I

INTRODUCTION

this chapter focuses on describing the theories the Code Switching and code mixing used by Religious Preachers that consists of background of Study, statement of the problems, objective of the study, significance of the study, the limitation of the study, organization of study and definition of key term. And hoped that it can be used or further researcher for reference.

1. Background of Study

Language is one of the characteristics that is a very possible term to communicate for each other. It can be learned the nature and characteristics of language.

Nababan, (1984: 10) states that:

Bahasa bukanlah mempunyai hanya satu bentuk saja (monolitik) dan bahwa, dalam berbahasa, suatu masyarakat bahasa (Language Community) bukan homogeny akan terdapat variasi – variasi berdasarkan, tingkat sosial, pekerjaan penutur dan sebagainya.

Code Switching may be related to a particular participant or addresses (Holmes, 1992: 35). Code switching or code mixing can occur in conversation between speaker turn or within a single speaker's turn. It can occur between sentences called inter – sentential or within single sentences called Intra – sentential” (Wardhaugh, 2006: 101) Furthermore, Meyerhof, (2006: 116) stated that. “The phenomenon between distinct varieties is known as Code Switching.

When speaker constrained by where speaker happen to be, it can be called domain- based or situational code switching”.

People are nearly faced with choosing an appropriate code when they speak. (Wardhaugh, 2006: 88) furthermore, as Hartmann & Stork in Alwasilah, (1990:124) the use of two languages by a speech community, there are many types of bilingualism..., the bilingual speakers are not necessary born translators and interpreters, as the skill of switching between two languages must be acquired separately and equally conversant in both languages and in all situations are very rare. According to Nababan, (1993:23) because people sometimes wants to show their status or to show his being educated

Islam is one of religions in the world come from Saudi Arabia and the holy Qur'an uses Arabic as its language. Meanwhile, the preachers, who speak Javanese besides Indonesian language, there was unique language that used by preacher, so there are three languages commonly used by preachers: Arabic, Indonesian and Javanese. However, the Preacher always switches and mixes all of three languages in their speeches.

It can be seen that some example of code switching and code mixing. The following is an example of code switching used by preacher in khutbah jum'ah at Masjid Miftahul Jannah Mojokerto.

- 1) “**al muslimul akhol muslim**” orang islam adalah saudara diantara islam lainnya. (the Muslim is a brother between another)

From the statement above, it can be seen that there is switch from Arabic utterance to Indonesian utterance.

The following is an example of code mixing used by religious preacher in a speech:

- 2) Marilah bersama – sama **kulo lan panjenengan sedoyo** meningkatkan takwa kita **dumateng** Allah SWT. (Let's together you and I increase our devotion unto our God Allah SWT)

It showed that speaker insert Javanese word to Indonesian utterance.

Relating to the background of the study above, it is entitled ***the Code Switching and Code Mixing used by Preachers*** that was being conducted in Khutbah Jum'at at Masjid Miftahul Jannah Ds. Beratkulon Kec. Kemlagi Kab. Mojokerto.

1.1 Statement of the Problems

The problems of this research are as follows:

- 1.2.1 What are the forms of Code Switching and Code Mixing in Khutbah jum'ah at Masjid Miftahul Jannah Mojokerto by preachers?
- 1.2.2 Why do the preachers use Code Switching and Code Mixing in Khutbah Jum'ah at Masjid Miftahul Jannah Mojokerto?

1.2 Objectives of the Study

Based on the research questions above, the main purposes of this research are as follows:

- 1.3.1 To describe the forms of code switching and code mixing in khutbah Jum'ah at Majid Miftahul Jannah Mojokerto by preachers.

- 1.3.2 To describe the reason why the Preachers use code switching and code mixing in khutbah jum'ah at Masjid Miftahul Jannah Mojokerto

1.3 Significance of the Study

This study is hoped to give more meaningful contribution to the sociolinguistic knowledge, especially about code switching and code mixing as made by bilinguals or multilingual with particular attention the speeches of preachers in Khutbah Jum'ah at Masjid Miftahul Jannah Mojokerto. It is also hoped that this study will give specific information and deeper understanding about code switching and code mixing.

1.4 The Limitation of the Study

This research is limited to the following problems:

This research will focus on the phenomenon of code switching and code mixing that are used by preachers in Khutbah jum'ah at Masjid Mifathul Jannah Mojokerto. As this study uses only two or more speeches of preachers that indicate social and culture phenomena.

1.5 The Organization of Study

The writer divides this research into five chapters is the introduction. It talks about the social phenomenon that exists in the social system as the reason why it is token the title and gives general explanation about the discussion. The second chapter is about some theories, which deal with the relevant study,

especially articles and books that are related to the social system, sociolinguistics used by the preachers. The third chapter is about the research method that is used by the writer in collecting and analyzing the data. The fourth chapter deals with the data analysis and the last one presents a summary of the conclusion.

1.6 Definition of Key Terms

1.6.1 Code Switching: is the term that can arise from individual choice or be used as a major identity marker for group of speakers who must deal with more than one language in their common pursuits (Wardhaugh, 2006: 101)

1.6.2 Code Mixing: is when speaker talk about code switches within turns during a single exchange or even within a single speaker's turn (Mayerhoff, 2006: 120)