CODE-SWITCHING IN HINDU RELIGIOUS PREACHING

by I Made Rai Jaya Widanta

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Abstract

The research is aimed at analyzing sort of code-switching which are frequently used done by religious preachers, the reasons why they code-switched to other languages, and meaning of code-switching they did. The data for analysis was obtained by recording for the naturally occurring data and taking note to avoid data which are vaguely pronounced. There were a number of theories of sociolinguistic particularly that of code-switching used to analyze the data, such as Hymes (1972), Grosjeans (1982), Suwito (1985) and Romaine (1995). Result of analysis showed that religious preachers tended to code switch for two reasons, such as internal and external factors. There were a number of types of code-switching found, such as internal code-switching, inter-language code-switching, intra-language code-switching, external code-switching, and tag code-switching. External and tag code-switching were less frequently done. There was a new finding on code-switching done by the preachers, such as Indonesian to Balinese, Javanese, Sanskrit and English code-switching, verbal and non verbal code-switching. As Balinese language has speech levels, there were four types of Indonesian code-switching used, such as Indonesian to honorific Balinese language, common Balinese, low Balinese and rough Balinese. Upon analysis with theory of ethnography of communication and context of situation, a number of meanings the CS overtly conveyed can be drawn, such as affirming, reminding with a common way, being angry, showing intellectuality, warming up, respecting, showing intimacy, and making jokes.

Key words: code-switching, Indonesian language, Hindu religious preaching.

I. Introduction

Code switching (hereinafter is referred to as CS) is viewed into various terms: the switch in language use as a result of situational change (Apple, 1976); the use of two language varieties to adjust oneself to role or other situation (Kridalaksana, 1982); the use of two languages interchangeably in the same conversation (Grosjean, 1982); the change of sub or different grammatical system in a certain utterance (Gumperz, 1982, Romaine, 1955), has been an interesting topic to discuss. Linguists portrait this sociolinguistic phenomenon from different perspectives, such as the language it involves, the domains under which CS is observed, and others. CS research had been carried out in an educational setting (Martin-Jones, 1995 and Cheng, 2005), courtroom setting (Drew, 1990, David, 2003) family situation (Williams, 2005), workplace environment (Venugopal, 2000) and religious setting (Susanto,

2006), local language (Diarta, 1985; Sutama, 1985; Jendra, 1988, Suputra 1999). Investigation of CS based on local languages involved and religion area is still limited.

Research on CS in Indonesian and in Balinese specifically had been undertaken limitedly. Even though they are all qualitative research, they mostly differ in source from where data for analysis was resourced and a number of theories used to the analysis. Diarta (1985) investigated code switching done by lecturers in faculty of letters, Udayana University. Data obtained from recording languages lecturers used during lecturing in class rooms was analyzed by using sociolinguistic theory (Hymes, 1972). The descriptive qualitative research found that lecturers mostly code-switched into languages, such as Balinese, Indonesian and a foreign language, like English. Besides, when teaching, they mostly used the three languages.

Research on the use of Indonesian language was also done by Jendra (1988) and Suputra (1999). Those researches observed Indonesian language used by society. The former investigated Indonesian language spoken by society in Denpasar municipality, the latter investigated Indonesian speech community of Gerokgak, an interior district in Buleleng regency in north Bali. However, focuses and theory based on which research was undertaken was different. Jendra's (1988) focus was wider in aspects, namely: (1) situation when CS was done; (2) people motivation to do CS; and (3) sorts of CW they usually made. By implementing Hymes' (1972) ethnography of speaking theory, the descriptive qualitative research found that society in Denpasar municipality tended to code switch into Indonesian language in some situation, such as at home, in market, at education setting. It tended to occur as they contact with people with different cultural, educational, economical background. Conversely, Suputra (1999) applied sociolinguistic theory proposed by Grosjeans and Appel (1982) to analyze only types of CS used by the society of Grokgak. It was recognized that Grokgak society is bilingual society who usually internal CS, external CS. Languages involved in daily verbal interaction were Balinese, Maduranese and Indonesian. Factors leaded in CS occurrence were intra-linguistics and extra-linguistics. There are two meaning found in CS, they are lingual and contextual meaning.

Sutama (1985) on the other hand analyzed Balinese CS into Indonesian. Data for analysis was obtained from radio broadcasting of *Orti Basa Bali*. By using functional theory (Bell, 1976) the research was focused to investigate factor of difficulty in using Balinese language, topic of conversation, and the broadcasters' Balinese competence. The research found that characteristic of CS of Balinese into Indonesian, as follows: (1) each language support its own function based on its context; (2) its function is related to the change in topic of conversation; (3) Balinese language was very much dependent on Indonesian language as the more popular media of communication.

The present study investigates CS used by Hindu religious preachers in giving *Darma Wacana*, Hindu preaching. Specifically, it was focused to discuss: (1) types of CS they did; (2) factors which triggered them to code-switched; (3) meaning found in CS. *Darma Wacana* is a religious speech given by preachers during religious ceremony at temple. It was also given in schools or institutions of Hindu called *Pasraman*. During preaching, they tended to use a number of languages, such as Balinese, Indonesian, Old Javanese, Sankrit, Javanese, even English.

The term code refers to language or a variety of language, or any system that two or more people employ for communication (Wardhaugh, 1990). It also refers to a variety of language merely used by society (Poedjosudarmo, 1978); a symbol or expressional system used to describe certain meaning, variety in a language (Kridalaksana, 1982); a language, variation, variety of language, style and register (Suwito, 1985).

CS is termed as a change in the use of language as a change in situation (Apple, 1976), a common term for alternative use of two or more languages, varieties of language even speech style (Hymes, 1976); the use of other language variation to adjust with role or other situation or as there are other participants (Kridalaksana, 1982). In addition, it is considered to be use of two or more languages interchangeably in an utterance or a conversation (Grosjean, 1982); a change of different sub or grammatical system in an utterance (Romaine, 1955; Gumperz, 1982).

From the definitions, CS differs from other language phenomena in a way that: (1) it occurs as there is a language contact and language dependency; (2) if the speech community is bilingual or multilingual and / or diglossic; (3) the language use still supports each of their functions; (4) function of each language or code is adjusted with situation related to change of speech content; (5) CS occurs as there is a certain needs either from the first or second speakers as well as situation based on which the speech occurs; (6) CS occurs mostly in informal situation (even though sometimes in formal situation) with a level of clause as the lowest and discourse as the highest level.

CS differs from borrowing in the way that the language components, such as, clause and sentences are inserted totally, but borrowing integrates the language components phonologically and morphologically (Grosjean, 1982). On the other hand, CS is differentiated with code mixing (hereinafter is referred to as CM) in the case that CS requires switch from one clause of a certain language to a clause of other language and CM requires switch of a integrated phrase or clause of two or more languages (Thalender, 1976). CS occurs in the level of language and language function with clause at minimum and discourse at maximum, while CM occurs in the level of word at minimum and clause at maximum (Jendra, 1988).

II. Methodology

The qualitative research used data of CS taken from discourse delivered by Hindu preachers during giving speech or *darma wacana* in some religious moments in Denpasar municipality. The *darma wacana* was given on some religious days, such as Siwaratri, Saraswati, and some meetings in non formal schools of Hindu religions or *asram*. There were thirty recordings from a number of preachers. The recording on verbal discourse was done during the preaching was delivered. In addition, note taking was also done to avoid unclear data found in recording. To do so, there were some stages undertaken by researcher, such as (1) determining location of *darma wacana*; (2) determining schedule when the preaching was delivered; and (3) recording and note taking data on location.

The collected data was then identified, selected and classified in accordance with research needs and relevance. In general, data was analyzed with descriptive narrative method. Comparison method

was also utilized as a supporting method in order to reveal types of CS, reason why preachers made such CS as well as meaning of CS. Research result was then issued by using informal method, i.e. by describing them in the form of narration.

III. Result

Types of CS

There are some dimensions based on which CS occurred in Hindu preaching was viewed, such as dimension of language family, its distribution in sentences, lingual variation, Balinese language variation, and presence of lingual unit.

1. Dimension of Language Family

Language family usually takes a part in the embodiment of CS. Based on the view point there are two kinds of CS viewed from languages involved in delivering CS, such as internal CS and external CS (Suwito, 1985).

Internal CS is that occurred within the languages of the same family. The discourse beneath contains two languages of Indonesian and Javanese language which are still considered families: "…. *Ditinjau dari bahannya ada empat yaitu makanan, arta, pekerjaan dan lain sebagainya. Ada begini: **yan ana wong angweh-weh ikang sekul nista pahlanya, yan ana wong angweh-weh ikang artha madya pahlanya, yang ana wong angweh-weh ikang kanya utama pahlanya, yang ana wong angweh-weh ikang dharma tanpahingang pahlanya.** Jadi kalau ada orang yang memberikan dharma wacana seperti ini luar biasa pahalanya. Tapi dampaknya yang terpenting, kalau dampaknya jelek ya tidak ada gunanya, tapi kalau dampaknya bagus, nanti setelah bapak ibu setelah keluar dari sini, **sajaan luwung dharma wacanane Pak Jendra, kal cobak neh.** Mulai sadar, itu baru bagus pahalanya. Tapi kalau sampai di rumah, **sing ada apa de,**….'* (Wyn. J, 2000). Initially, the preacher expressed his speech in Indonesian and in the second sentence he switched into Javanese language. And

External CS is that done from a language to another language which is not in the same family. For instance: "….*Langsung dia minta maaf, **I'm sorry** Sang Laksamana, minta maaf. Maaf sebesar-besarnya gunung. Boya tiyang lali, bukannya saya lupa. Tapi saking, saking asyik saya berbulan madu, jeg ensap ken Sang Rama. Pang Bangka jeg, jeg ensap, pang gondong. Mangkin titiyang jagi tangkil. Sekarang saya akan datang kepada Sang Rama,….*" (Ngr. S., December 1999). The expression which is in bold is English expression. It is an Indo-European language which is different from Indonesian an Austronesia language. The type of CS also occurred in a number of discourses containing expressions, such as ***silent is God*** (Wyn. J, August 2000), ***happy birthday*** (Md. S, January 2001), ***hallo, hallo, give me money*** (Swt., December 2000), ***go ahead don't worry about*** (Wys. S, October 2000) also inserted English expression which are from Indo-European family.

2. In-Sentence Distribution

Seeing from its distribution in sentences, there are three types of CS found, they are tag CS, inter-sentence CS, and intra-sentence CS (Romaine, 1999). **Tag CS** is normally used to affirm meaning to viewer or listener. Even though it is usually done in the one or the same language, but it is sometimes done in a different languages with a certain intention. The discourse: "....*Jawaban anda belum acceptable. Weda adalah sabda dari ajaran-ajaran suci. Ajaran suci yang ditulis ke dalam wedamerupakan sabda, right?.* " (B.O., March 2000). The preacher made a tag CS by using English expression. As Tag CS is monotonous, which has only limited function and usually done with very restricted way, it was rarely found in data.

The second type is **inter-sentence CS** which occurs between sentences. This type of CS more commonly occurs being compared to tag CS. The discourse contains inter-sentence CS which can obviously viewed. "....*Hai prajurit semua, silakan lihat di sina. Di sana ada gunung India.* **Saking gunung India punika cingakin panegarane Sang Rahwana.** *Dari sinilah diliaht kerajaan Alengka, wastane Alengka Pura. Saking Gunung India punika tlektekang, pasti Akan kelihatan negara Alengka itu. Nah berangkatlah kera-kera ini semua,....*(Ngr. S., December 1999). Balinese language inter-sentence CS occurred after the preacher uttered Indonesian expression which is in a different stretch of sentence. However, in this discourse, another type of CS, **intra-sentence CS**, can also be overtly seen. In the second until forth sentence of the discourse, he uttered interchangeable utterances of Indonesian and Balinese language in one sentence. *Dari sinilah dilihat kerajaan Alengka,* **wastane Alengka Pura. Saking Gunung India punika tlektekang,** *pasti akan kelihatan Negara Alengka itu.* Similar to the former type of CS, this type is also very common.

3. Dimension of Balinese Language Variation

Indonesian language as the main media of delivering discourse was used as the base from which CS was done. As it is religious speech where a number of languages are involved in its implementation, preachers tended to code-switch into some languages, such as Balinese, Javanese, Sankrit, and even English.

Indonesian to Balinese CS is the most commonly preferable CS preachers did for some reasons. In the discourse "....*Sehingga kadang-kadang sering dikatakan* **eda melajahin Weda, nyanan buduh nyan, wayah ajarane,** *na demikian,....*" (Md. S., January 2001). This type of CS almost occurred in every discourse presented in prior. The other expressions where it is inserted are *Kerajaan Alengka,* **wastane Alengka Pura. Saking Gunung punika cingakin, tlektekin,** *pasti kelihatan Negara Alengka itu; Ada yang terbang,* **wenten sane makeber, wenten sane makecos,** *dari satu pohon ke pohon lainnya; ada yang jalan sambil ngambil krikil,* **matimpug-timpugan aji krikil di jalan.**

Indonesian to Javanese CS often occurred as Javanese is used in Hindus poem or Sloka. The Sloka is often preached by preacher or officiator of a ceremony during chanting or administering ceremonies. However, it is also frequently cited and chanted by preacher when giving message to followers. The Sloka **yan ana wong angweh-weh ikang sekul nista pahlanya, yan ana wong angweh-weh ikang artha madya pahlanya, yang ana wong angweh-weh ikang kanya utama pahlanya, yang**

ana wong angweh-weh ikang dharma tanpahingang pahlanya (Wyn. J., August 2000) contains Old Javanese language.

Unlike the above CS, **Indonesian to Sankrit CS** rarely occurred in discourse. This type of CS can be seen only in some Sloka delivered by priests or preachers in certain moment. The Sloka "*....Maharsinah Brgu aham, giram asmi ekaksaram, yajnyanan japo yajnya asmi, stavaranah himalayah,....*" (Wyn. J., August 2000). And **Indonesian to English CS** has been discussed in prior. It occurred by inserting expression in English language for certain reasons. The expression "*silent is God; I'm sorry Sang Laksmana; go ahead don't worry about; right?*" are utterances fostering Indonesian to English CS.

4. Dimension of Balinese Language Variation

The existence of Balinese language with its speech level is a potential to trigger CS. The various topics of discourse and heterogeneity of participants lead in variety of CS. **Indonesian to Honorific Balinese CS,** for instance, was done by preachers to quote someone utterance. Discourse "*…. Laksmana adikku*, **lan meriki ajebes**, *rerh Sang Sugriwa, cari Sang Sugriwa.* **Napi mawinan Sang Sugriwa tan rawuh meriki?.** *Apa sebabnya Sang Sugriwa tidak datang ke sini? Coba* **rereh ring** *anu, coba* **rereh ring puri Kiskindan,**....(Ngr. S., November 1999). The CS also used to honor interlocutor, for instance "*….Om swastyastu, Ratu Peranda, inggih raris, durus, durus melinggih. Nawegan titian dumunan*".

Indonesian to Common Balinese CS also frequently used when delivering discourse. One of the reasons was to continue utterance of Indonesian language for a certain purpose. *Kalau belum, terpaksa saya ceritakan, tapi* **eda orah-orahange ajak anak len nah. Eda orah-orahange; eda melajaha weda nyanan buduhnyan; ngudiang ngae api unggun kebyat-kebyut keto, yanan puwun sanggahe; apa ja gelahang kangoang ento dogen, eda mautang.** The utterance of common Balinese mostly used when people speak with common people of those from low caste. This type and honorific Balinese are very commonly used in preaching. And **Indonesian to Rough Balinese** is sometime used for a special purpose, for instance to quote an utterance expressing an anger or madness. The utterance **"eh pidan wake ngelah panak, ne bojog ngakuin ibu. Eh, eda ngawag-ngawag ngorahang ibu, icing sing taen ngelah panak"** was intended to show how mad Sita princes to Sang Anoman.

5. Presence of Unit of Lingual

This dimension refers to how CS is delivered or what type of communication is used to deliver CS. Regarding this, there were two types of CS appeared, such as verbal and non verbal CS. **Verbal CS** refers to the use of language or utterances, expression or sentences to deliver CS. Pursuant to this, all CS explained in prior are considered to be verbal CS since they used language to express it. However, some of data obtained from observation use **non verbal CS,** a communication which involves type of communication apart from utterance, such as facial expression, gesture, kinesics, or mimic. For instance, in uttering the discourse, the preacher used body language within the verbal expression. The discourse "*....Persembahan yang utama menurut Weda adalah dengan sarana bunga, air, api. Dulu biasanya mempersembahkang. gebogan lengkap, sekarang cukup dengan sebuah canang, tidak masalah kalau*

*didasari dengan hati yang tulus. Beliau akan menerima. Ratu Bhatara, tiyang subakti ring Ratu, mangkin tiyang nagturang bakti melarapang canag a tanding, sawireh krismon. Yan tiyang dados bhatara,...(**senyum lebar dan mangguk-angguk**)...nah sing kengken,....* (Wyn Jendra, August 2000). The mimic *smiling and nodding* is a non verbal language which is meaningful. In this case, it is used to express agreement. The types of CS found in the data can be drawn as follows.

C S	Dimension of Language Family	Internal CS
		External CS
	Its Distribution in Sentence	Tag CS
		Inter-sentence CS
		Intra-sentence CS
	Dimension of Lingual Variation	Indonesian to Balinese CS
		Indonesian to Javanese CS
		Indonesian to Sankrit CS
		Indonesian to English CS
	Dimension of Balinese Variation	Indonesian to Honorific Balinese CS
		Indonesian to Common Balinese CS
		Indonesian to Rough Balinese CS
	Presence of Unit of Lingual	Verbal CS
		Non verbal CS

Factors Triggering Preachers to Code-switch

There are eight main factors based on which preacher code-switches; they are (1) linguistics, (2) to continue prior speaker's utterances, (3) quoting, (4) interlocutor, (5) utterances, (6) temper, (7) attitude, (8) and intimacy. **Linguistic factor** plays an important role for speaker in making utterance and deciding what utterance to choose. Restriction of language, in particular vocabularies, often leads in an attempt to choose terms from other language. *"Silent is God"* was one of terms that eases the speaker to describe a certain sense. As Indonesian language cannot accommodate speaker's needs, he/she used the authentic terms.

Continuing the prior speaker utterance usually occurs in our daily talk. People do not want to be proud of themselves or not cooperative in a speech event. Thus they will follow their interlocutors' sense by repeating their words. The utterance "*Om swastyastu, Ratu Peranda inggis raris, durusang*

malinggih, nawegang tityang dumunang" was used to respond the first speaker's (Peranda) word "Om Swastyastu". **Quoting** is one of factors why people code-switch. The speaker did CS as he intended to quote one former dialog. **Factor of interlocutor** (for instance, **specializing a group of or one interlocutor and involving interlocutor)** can be found in the data below: "*….Mice ini meyadnya teken tiyang, tiyang mayajnye teken ibu-ibu lan bapak-bapak, ibu-ibu lan bapak-bapak masi mayadnye teken tiyang, kayun malinggihdriki mirengang, nila mayajnya,…."* Specializing one interlocutor occurs in data **"….Om swastyastu, Ratu Peranda, inggih raris, durus, durus melinggih. Nawegan titian dumunan,…."** where preacher focused to greet only one person, Ratu Peranda (a Priest from the highest caste). And involving interlocutor in utterance can be found in many discourses, one of which is the beneath. "*….agama Hindu adalah agama yang tertua dilihat dari angka tahunnya. Agama Hindu juga disebut agama Wahyu, karena kita punya bukti Weda. Apa sebenarnya Weda sebagai kekuatan agama Hindu?Siapa bisa?* **Inggih-inggih tan punapi. Inggih, yang lingsir-lingsir dados…."** (B.O. March, 2000).

Utterance (which involves **message of utterance** and **clearness of utterance**) triggered preacher to code-switch. Attempts, such as repeating, translating, or using mimic are in purpose to deliver message efficiently. In data "*….Saya sering katakana Agama Hindu itu menyediakan ibarat baju dari yang paling kecil hingga yang paling besar. Dari yang* **very-very small** *sampai yang* **over size,…."** (Wyn. J., May 2000), it can be overtly seen that the English terms function to deliver message with a more efficient way. And the English word dedication, worship, or sacrifice in data "*….apa artinya yadnya? Pengertian yadnya ini adalah sembahyang, dedication, pengabdian atau bakti suci juga dalam bahasa Inggris whorsip, dedication. Pengorbanan atau sacrifices,…."*(Ngr. S., December 2000) was in purpose to make utterance more clear.

Temper or anger as a figure in a speech roles is one of factors of CS execution. Preacher did CS to show the specific condition that interlocutor can comprehend the message. "*….jadi karena kedatangan pedanda ini mendadak, beliau marah, marah besar, seperti singa meraung, ngelur.* **Uduh lemah teke mai nadak, getep jani baongne.** *Jadi pada waktu keributan seperti itu mendadak Dewa Brahma muncul,…."* (Wyn. S., October 2000). The CS commonly used as a supposition to a situation.

Attitude of a figure is often described with a special expression using CS. The attitude usually describes that of a politeness or respectfulness. The data beneath contains a respectful attitude. "*yen nenten percaya rarisang cingakin bungkunge puniki"* The above factors are used widely to indicate CS (Grosjean, 1982). The ten factors can basically be found in any discourse.

One new factor found in the data was factor of **intimacy.** The factor was done by the preacher by using CS to build up a good relation to viewers that they will easily understand the message and can stay longer to listen the speech. Utterances: "*eda orah-orahange ajak anak len, nah? Eda orah-orahange* (using common Balinese); *Ratu Peranda inggih raris, durus, durus malinggih* (using honorific Balinese) are in purpose to empower a close relation with interlocutors. Factors triggering preachers did CS can be drawn beneath.

C S		
(1) Linguistic factor	
(2) To continue prior utterance	
(3) Quoting one's utterance	
Interlocutor	(4) Involving a group of interlocutor
	(5) Specializing one interlocutor
	(6) Specializing interlocutor in general
Utterance	(7) Message of utterance
	(8) Clearness of utterance
(9) Temper	
(10) Attitude	
(11) Intimacy	

Meaning of CS

Meaning of utterances of Indonesian CS done by preachers in Denpasar municipality was analyzed based on their context, i.e. ethnography of communication (Hymes, 1972) and context of situation (Halliday, 1985). Ethnography of communication theory introduce eight component based on which meaning can be predicted, hereinafter is referred to as SPEAKING, such as *Setting/Scene, Participant, End, Act sequence, Key, Instrument, Norms, Genre*. Context of situation theory proposes three aspects to analyze meaning, such as *field, mode,* and *tenor*. Prior to the theory application, there were eight meanings could be found from the data, such as affirming, reminding with a common way, being angry, showing intellectuality, warming up, respecting, showing intimacy, and making jokes.

1. Affirming

Affirming something can be done by some strategies. The preachers affirmed that viewers comprehended the speech by giving the proposition deeper examples. In explaining *yadnya,* the holy sacrifices, they used *sloka* which said "*….yan ana wong angweh-weh ikang sekul nista pahlanya, yan ana wong angweh-weh ikang artha madya pahlanya, yang ana wong angweh-weh ikang kanya utama pahlanya, yang ana wong angweh-weh ikang dharma tanpahingang pahlanya…*". To make affirmation, they tended to paraphrase the concept or proposition with other expressions.

2. Reminding with a common way

Reminding thing was done by uttering sentence using local language. The discourse "*eda melajahin weda, nyanan buduh nyan*" was used to remind viewer or participants of something. As the use of local language was effective to take viewers attention to the topic they did not use the Indonesian language for reminder.

3. Being angry

Anger in this case was shown by using local language of Balinese. The utterance "….*eh pidan wake ngelah panak. Ne bojong ngakuin ibu. Eh dangawag-ngawag ngorahan ibu, cang taen sing ngelah pianak….*" The utterance was certainly expressed with support of facial expression, mimic, and body languages or gestures.

4. Showing intellectuality

To show their intellectuality, the preachers tended to use other language to express their message. The use of English expression lie *happy birthday, go ahead don't worry about, hallo, hallo give me money*, and also sankrit language was intended to show the preacher are intellectual or learned people.

5. Warming up situation

Undeniably viewers often get bored to hear preaching. In this case, preachers are challenged to get attention from viewers. A usual method to use was to code-switch using other languages which function to lead viewers' attention to the topic. In addition, the CS also try to give example and paraphrase utterances by other language. The utterance *"….Uduh lemah teka mai nadak, getep jani baongne,…."* intended to affix an example of feeling of the figure that preacher described.

6. Honoring or respecting

Honoring interlocutor was usually done by addressing him/her politely, one of the methods was by using polite expression. The utterance "….*Om swastyastu Ratu Peranda, inggih raris, durus, durus malingggih. Nawegang titiyang dumunan…"* was in purpose to honor the priest of highest caste. Thus the preacher used the honorific Balinese.

7. Showing intimacy

Unlike honoring someone, showing intimacy requires the use of language as communicating medium which can lead in to a non formal situation. To do so, preachers tend to use common language that speech participant will feel relaxed to use it. The utterance *"…. Apa ja gelahangkangguang ento dogen, eda mautang,…."* Intended to show intimacy. Thus both participants felt closed to each other.

8. Making Jokes

Joking function to make participants relaxed or laugh. The preachers' focus of attention is how participants can release anxiety and the message can be successfully delivered. Even though preachers can use mimic or gesture to make their speech a fun, using different language can be the most successful. In the data, preachers tended to use other languages both foreign and local languages apart from Indonesian to make jokes. Thus they used utterances: *kalau belum tahu terpaksa saya beri tahu tapi **da orah-orahange ajak anak len, nah? Da o rah-orahange,*** or some insertions of English expression above. The eight meaning the Indonesian CS showed can be drawn as follows.

	Affirming

	Reminding with a common way
	Showing anger
Meaning of CS	Showing Intellectuality
	Warming up Situation
	Honoring Someone
	Showing Intimacy
	Making Jokes

IV. Conclusion and Suggestion

The study of Indonesian CS in Hindu Preaching could successfully drawn that there are fourteen types of CS. Even though most of CS were that proposed by scholars but new type of CS could be found in the data. In addition, even though Grosjean (1982) confidently proposed eight factors that triggers people to code-switch there were three new factors found to be the potential factor triggering preachers to code-switch, such as joking, clearness of utterance expressed in prior, and intimacy factor. There were eight meanings found in the data.

The sociolinguistic particularly CS is an interesting and potential field for research. It is suggested that those who are interested in the field try to vary data source, theories used, methodology and others to conduct a new research.

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