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CODE-SWITCHING IN HINDU RELIGIOUS PREACHING

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The research is aimed at analyzing sort of code-switching which are frequently used by religious preachers, the reasons why they code-switched to other languages, and sort of code-switching they did. The data for analysis was obtained by recording for the purpose of 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 research shows the religious preachers tended to code switch for two reasons, such as internal and external. 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 were a few finding on code-switching done by the preachers, such as Indonesian to English, 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 such as Indonesian to honorific Balinese language, common Balinese, low Balinese and others. 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, asserting in a common way, being angry, showing intellectuality, warming up, respecting, teasing, and making jokes.

Keywords: code-switching, Indonesian language, Hindu religious preaching.

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switching (hereinafter is referred to as CS) is viewed into various terms: the language use as a result of situational change (Apple, 1976); the use of two language to adjust oneself to role or other situation (Kridalaksana, 1982); the use of two interchangeably in the same conversation (Grosjean, 1982); the change of sub or grammatical system in a certain utterance (Gumperz, 1982, Romaine, 1955), has been topic to discuss. Linguists portrait this sociolinguistic phenomenon from different such as the language it involves, the domains under which CS is observed, and CS research had been carried out in an educational setting (Martin-Jones, 1995 and 2005), courtroom setting (Drew, 1990, David, 2003) family situation (Williams, 2005), environment (Venugopal, 2000) and religious setting (Susanto, 2006), local language ; Sutama, 1985; Jendra, 1988, Suputra 1999). Investigation of CS based on local involved and religion area is still limited.

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

Research on the use of Indonesian language was also done by Jendra (1988) and Those researches observed Indonesian language used by society. The former Indonesian language spoken by society in Denpasar municipality, the latter Indonesian speech community of Gerokgak, an interior district in Buleleng regency However, focuses and theory based on which research was undertaken was Jendra's (1988) focus was wider in aspects, namely: (1) situation when CS was done; motivation to do CS; and (3) sorts of CW they usually made. By implementing ethnography of speaking theory, the descriptive qualitative research found that Denpasar municipality tended to code switch into Indonesian language in some at home, in market, at education setting. It tended to occur as they contact with