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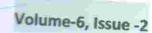
# INTERNATIONAL JOURNAL OF RESEARCH IN SOCIAL SCIENCES



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# NG IN HINDU RELIGIOUS PREACHING

at analyzing sort of code-switching which are frequently used the reasons why they code-switched to other languages, and they did. The data for analysis was obtained by recording for the and taking note to avoid data which are vaguely pronounced. There were sociolinguistic particularly that of code-switching used to analyze the Grosjeans (1982), Suwito (1985) and Romaine (1995). Result of preachers tended to code switch for two reasons, such as internal were a number of types of code-switching found, such as internal tode-switching, intra-language code-switching, external codeexistence witching. External and tag code-switching were less frequently done. on code-switching done by the preachers, such as Indonesian to Sensori and English code-switching, verbal and non-verbal code-switching. speech levels, there were four types of Indonesian code-switching to honorific Balinese language, common Balinese, low Balinese and analysis with theory of ethnography of communication and context of meanings the CS overtly conveyed can be drawn, such as affirming, way, being angry, showing intellectuality, warming up, respecting, and making jokes.

ching, Indonesian language, Hindu religious preaching.

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switching (hereinafter is referred to as CS) is viewed into various terms: the guage use as a result of situational change (Apple, 1976); the use of two language 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 manufactural 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 research had been carried out in an educational setting (Martin-Jones, 1995 and courtroom setting (Drew, 1990, David, 2003) family situation (Williams, 2005), evironment (Venugopal, 2000) and religious setting (Susanto, 2006), local language Sutama, 1985; Jendra, 1988, Suputra 1999). Investigation of CS based on local molved and religion area is still limited.

though they are all qualitative research, they mostly differ in source from where was 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 code-switched into languages, such as Balinese, Indonesian and a foreign languages, when teaching, they mostly used the three languages.

Those researches observed 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 solved in aspects, namely: (1) situation when CS was done; industriation to do CS; and (3) sorts of CW they usually made. By implementing ethnography of speaking theory, the descriptive qualitative research found that industriality tended to code switch into Indonesian language in some at home, in market, at education setting. It tended to occur as they contact with