Code Switching in Jimmy Oentoro's Sermon
"Hidup Dalam Pengaruh Roh Kudus"

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ABSTRACT

This research entitled "An Analysis of Code Switching in sermon *Hidup Dalam Pengaruh Roh Kudus* By Jimmy Oentoro." The sermon is taken from U-Channel Television Program *Lives Full Live* which aired on the 2nd of June 2015. This research is conducted to answer the research questions on types of code switching and their functions in Jimmy Oentoro's sermon "Hidup Dalam Pengaruh Roh Kudus. This study is descriptive, which is tried to describe the types and the functions of code switching that found in this sermon. This research used the theory of Wardaugh and Hoffman in types of code switching, and also theory of Gumperz in functions of code switching. This study is also called qualitative method because the data are collected and analyzed in words or descriptively used the theory of Bodgan and Biklen. The result showed that in his sermon, the most types of code switching commonly found is intra-sentential. Futhermore, the functions of code switching that most commonly found is reiteration. The speaker of this sermon used Indonesian-English code switching and vice versa.

KEYWORDS:

Sociolinguistic, code switching, kinds of code switching, function of code switching

INTRODUCTION

Mostly people know language as a tool of communication between person to another and perform kind of interaction in their conversation. Language is however a communal, although admittedly an abstract one. Individual has access to it and constantly show that they do so by using it properly. Human needs to communicate with each other because human being as social creatures, and to carry out their living they need to communicate. It means that impossible to separate language from social life or most of our everyday human interactions. People usually use language to communicate in social life or society. The relationship between language and society usually know as Sociolinguistics.

As we know, there are some branches in sociolinguistics, one of them is Code. According to Wardaugh, a code can be defined as "A system used for communication between two or more parties used on any occasions". In multilingual society, people usually require selecting a particular code. In the code, usually code switching and code mixing are related each other because of code switching switches the language from first language to target language, and code mixing is mix the first language and second language. In this study, the focus is on code switching.

The phenomena of code switching usually happen to people who lived or have a bilingual or multilingual background. They not only use code switching in informal situation but also use in formal situation, for example in sermon. This study taken code switching in sermon "Hidup Dalam Pengaruh Roh Kudus" by Jimmy Oentoro, and an example of code switching in this sermon is ....glorious life *bisa di alami* when we reset our mind. In this example, the speaker switches the code from English "glorious life" to Indonesian *bisa dialami*, then the speaker turn it again in English *when we reset our mind.*

Code switching has become an interesting topic to be discussed especially code switching that found in sermon. Bilingual background of the speaker affected on how he communicate or deliver the sermon to the audiences. The speaker who has Indonesian language as his first language and English as his second language, switches both languages. This phenomenon of switches both languages called code switching. Based on the example above, the researcher is interested in conducting research titled An Analysis of Code Switching in "Hidup Dalam Pengaruh Roh Kudus" by Jimmy Oentoro More deeply, this research analyzed types and functions of code switching in this sermon. Considering the phenomena of code switching doing by Jimmy Oentoro in his sermon, this research specifically analyze the types of code switching, and the functions that found in Jimmy Oentoro's sermon "Hidup Dalam Pengaruh Roh Kudus" that presented in Christian Television ProgramU-Channel, entitled "Lives Full Live.

Theoretical Bases

According to Hoffman (1991:109), code switching is potentially the most creative aspect of bilingual speech.

Types of Code Switching

There are two kinds of code switching according to Wardhough (1986:103) stated that situational code switching occurs when the languages used change according to the situation in which the conversant find them: they speak one language in one situation and another in different one. No topic change is involved. When a change of topic requires a change in language used, we have metaphorical code switching.

Hoffman (1991:112) shows many types of code switching based on the juncture or the scope of switching where language takes place.

1. Emblematic
2. Intra-sentential
3. Inter-sentential
4. Establishing continuity with the previous speaker
5. Involving a change of pronunciation.

The Function of Code Switching

There are six functions of code switching according to Gumperz's (1982), as follows:

1. Quotations
2. Addressee specification
3. Interjections
4. Reiteration
5. Message qualification
6. Personalization Versus Objectification

Code Mixing

According to Wardaugh (1986:106) "Code mixing occurs when a conversant uses both languages together to the extent that they change from one language to the other in the course of single utterance".

Biography of Jimmy Oentoro

Pdt. DR. Jimmy Oentoro is an author and senior pastor at the International Full Gospel Fellowship-the fullest Gospel Church International (abbreviated IFGF-GISI). DR. Jimmy Oentoro is a creative leader and dynamic speaker, who has spoken in front of the leaders in Europe, America, Australia, Asian, and in various cities in Indonesia. (http://skgi-menaradoa.com/speaker/pdt-jimmy-oentoro/)november10, 2015.

METHODOLOGY

Research Design

Bodgan and Biklen (1992:30), "Qualitative research is descriptive. The data collected are in the form of words or picture rather than number. The written result of the research contain quotation from the data to illustrate substantiate the presentation". As in this study, the researcher will use data collection documentation, which documentation consisting of video transcription, and notes relating to subject.

The data analysis is carried by following procedure; Unitization, Categorization, Explanation dan Interpretation

Findings

Unitization

In this study, the researcher unitized the data of sermon by Jimmy Oentoro which is shown in written text.

00:01:08 good morning. Potential. Kita akan membahas, setiap kita diberikan potensi oleh Tuhan didalam setiap kehidupan kita semuanya. Stiap pribadi diberikan benih kebesaran atau benih kekekalan unperishable sedd didalam setiap kehidupan kita semuanya. Benih yang luar biasa itu diberikan kepadakita semuanya dan saya percaya setiap kita perlu mendiscover.

00:01:38 tetapi seringkali dalam perjalanannya kita merasa takut karena pada waktu potensi itu kita ingin unleash, ingin kita lepaskan, kita belum pernah mengalami sebelumnya tau mungkin oleh karena pengalaman kita sebelumnya yang membuat kita down atau gagal sehingga kita merasa ya udahlah ada di zona nyaman.

00:02:00 tapi didalam Kristus, setiap kita adalah makhluk-makhluk pribadi yang progress dihadapan Dia. It doesn't matter umur anda berapa, setiap kita perlu melakukan progress setiap hari didalam setiap kehidupan kita.

00:02:17 fear is the greatest enemy, ketakutan ini merupakan musuh yang terbesar didalam potensi kita. Kita fear untuk dikritik kita takut untuk dikritik, kita takut untuk mencoba sesuatu, kita takut kalau nanti kita akan gagal kita akan merasa malu. Kita takut apakah kita benar-benar bisa atau tidak. Fear. Alkitab ini penuh dengan janji-jani Allah bahkan Allah memberikan kata-kata jangan takut lebih dari pada 365 kali. Jadi sekali untuk sehari anda gak perlu takut untuk besok menghadapi hari senin. Maka itu kita bisa mengatakan TGIF saja tapi TGIM, bukan Thanks God for Friday tapi Thanks God For Monday, it is Tuesday. Karena setiaphari kita diberikan janji Allah yang luar biasa.

Categorization

The findings utterances of English code switching are in bold text, which is the Indonesian are in normal texts.

Types of Code Switching

Intra-sentential code switching

Stiap pribadi diberikan benih kebesaran atau benih kekekalan **unperishable seed** di dalam setiap kehidupan kita semuanya.
Benih yang luar biasa itu diberikan kepada kita semuanya dan saya percaya setiap kita perlu men**discover**, tetapi dalam perjalanannya kita merasa takut karena pada waktu potensi itu kita ingin **unleash**, ingin kita lepaskan, kita belum pernah mengalami sebelumnya atau mungkin oleh karena pengalaman kita sebelumnya yang membuat kita **down** atau gagal sehingga kita merasa ya udahlah ada di zona nyaman.

….setiap kita adalah makhluk-makhluk yang **progress** dihadapan Dia.
….setiap kita perlu melakukan **progress** setiap hari didalam setiap kehidupan kita.

4.1.2.1.2 inter-sentential code switching

Good morning. Potential. Kita kan membahas, setiap kita diberikan potensi oleh Tuhan….
Who influence your life? Hidup dalam pengaruh Roh Kudus.
Who is driving my life? Your life? Siapa yang mengcoatch kita setiap hari?
Who is motivating us? Siapa yang empower kita bisa menghadapi hari lepas hari?

Involving a change of pronunciation

Zone	Zona
Maximum	Maksimum
Intellectual	Intelektual
Potential	Potensial

Functions of Code Switching

1. Quotation

Firman Tuhan menyatakan dengan jelas bahwa **He will show you things to come.**
Maka Paul mengatakan **Hold fast,** pegang teguh hal ini **by the Holy Spirit.**
firman Tuhan mengatakan **you can be from nobody to somebody.**
Seseorang mengatakan "**Someone close to you will make you or break you.**" Seseorang yang dekat dengan anda akan menjadikan anda hebat atau akan menghancurkan kehidupan anda.

2. **Addressee specification**

Are you sure uang bisa menjamin semuanya?
" Timothy kamu harus tahu **who is driving your life?**" siapa, **who is your DUI?**
You gak bisa sendiri pak, ibu-ibu sekalian, jemaat Tuhan, **you must think go with the Holy Spirit.**

3. Interjections

Dia gak mau sekedar partner kecil saja lalu you decide whatever you want**, no!**
Jadi luar biasa, partner who wants to take responsibility for you in this life, you know, you sure bahwa semua yang bertanggung jawab adalah Roh Kudus, **that's right!**

4. Reiterations

Stiap pribadi diberikan **benih kebesaran atau benih kekekalanunperishable seed**di dalam setiap kehidupan kita semuanya.
Fear is the greatest enemy, ketakutan ini merupakan musuh terbesar didalam potensi kita.
.... **kasih yang sempurna perfect love chase up many fears, ketakutan akan hilang oleh karena cinta yang sempurna.**

Explanation and Interpretation

Types and Functions of code switching	Explanation and Interpretation
1. **Intra-sentential code switching,** example: Stiap pribadi diberikan benih kebesaran atau benih kekekalan **unperishable seed** di dalam setiap kehidupan kita semuanya.	This kind of code switching occurs within a clause or sentence boundary (Wardhough (1986:103). In this sermon, intra-sentential code switching usually happened in the middle of the sentences. This kind of code switching is the most commonly found than the other kinds in this sermon. In intra-sentential code switching happened insertion of words, phrases, and sentences in English language.
2. **Inter-sentential code switching,** example:**Good morning. Potential.** Kita kan membahas,	Differ with intra-sentential, in this sermon inter-sentential code switching happened not in sentences but going

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setiap kita diberikan potensi oleh Tuhan….	beyond the sentences. In this sermon, the inter-sentential code switching happened after punctuation such as: dots, exclamations mark, questions mark, and quote mark, like the examples bellow occur in new sentences using English after their sentence punctuation that separates the old and new sentences.
3. Involving a Change of Pronunciation, example: **zone** in English become **zona** in Indonesian.	This kind of code switching occurs at the phonological level, as when Indonesian people say an English word, but modify it to Indonesian phonological structure (Hoffman 1991:112). Involving a change of pronunciation happens by adaptation. It means that adaptation happen occurs when language users take the meaning of the foreign word while writing tailored to the Indonesian spelling. According to the level of integration elements into Indonesian loan is divided into two major categories, the first, element of the loan has not been fully absorbed into Indonesian, and the second is borrowing elements, that writing and pronunciation have been adjusted with the Indonesian's rule. (Departemen Pendidikan dan

	Kebudayaan, 1994:38).
4. Quotation, example: Seseorang mengatakan "**Someone close to you will make you or break you.**" Seseorang yang dekat dengan anda akan menjadikan anda hebat atau akan menghancurkan kehidupan anda.	In this function is clear enough that quotation is quoting someone's words and retell it to the other people. In this sermon are found the function of code switching, one of them is quotation. In this sermon can be seen that the speaker quoting words directly and indirectly related to the sermon while discussed, or as a reinforcing related to that sermon.
5. Addressee Specification, example: **You** gak bisa sendiri pak, ibu-ibu sekalian, jemaat Tuhan, **you must think go with the Holy Spirit.**	In this sermon there are a lot of messages that the speaker wanted to say to the audiences directly. For the examples in the box one and three (see examples of addressee spesification in chapter 4), the speaker wanted to say the messages to the audiences, it means that the possible addressee is the audiences. And the second box the speaker explained to the audiences how God asked to Timothy directly about who is driving his life. If seen from the form of sentences, the possible addressee is Timothy. So in the addressee specification means that there are messages or something that someone can

	directly give or say to possible addresses.
6. **Interjections,** example: Dia gak mau sekedar partner kecil saja lalu you decide whatever you want**, no!**	In many cases, code switching serves to mark an interjection or sentence filler. (Gumperz 1982:77). Interjections means that there is efforts to provide accentuation, giving importance or focusing on certain word or phrase so that word or phrase get more attention from the listener or the reader. In this sermon are found two words that show the interjection by using exclamation mark in the end of the word and the phrase. It means that the speaker of this sermon wants to give emphasis and stand out the point using English, so the audiences are understand easily
7. **Reiterations,** example: Stiap pribadi diberikan **benih kebesaran atau benih kekekalanunperishable seed**di dalam setiap kehidupan kita semuanya.	In this sermon, the speaker repeats the sentences from Indonesian to English or vice versa. The speaker repeat the sentences in his sermon influenced by his audiences that mostly lived in bilingual society, and the speaker itself that has a background in bilingual or to make clear the meaning of its sermon.

Conclusion

Based on the result of the analysis of code switching in the sermon "Hidup Dalam Pengaruh Roh Kudus" by Jimmy Oentoro, it is found out several types and functions of code switching were found. There were three (3) kinds of code switching; intra-sentential, inter-sentential, and involving a change of pronunciation.

In the second result, there were found several functions of code switching, including: quotations, addressee specification, interjections, and then reiteration. After having analyzed this sermon, the researcher came to the conclusion that the code switching is rarely used by person that have a bilingual or multilingual background, and they applied it in certain cases such as sermon.

The researcher can also conclude that even though Indonesian was the mother tongue of the speaker, but the effect of English as the background of speaker in his daily life or his studies before, has become the second language, and has a big impact in his communication to other or the audiences.

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