

CHAPTER I

INTRODUCTION

1.1. Background of the Study

Although the number of Chinese people in Indonesia is only about two or three percent of the total population (Lindsey & Pausacker, 2005:1), not anyone can deny that Chinese Indonesian is the most prominent ethnic among those whose ancestors came from foreign countries. People say Chinese ethnic is the ethnic that can retain relatively their blood purity, their language and their culture. As a proof, people can find China town in almost every country in the world and in Indonesia people call it as *pecinan*. Therefore, it is interesting to observe about Chinese people, although in Indonesia the percentage is not big.

The migration of Chinese people to Southeast Asia was mainly from the southern parts of China, such as the Fujian, Hwangsi and Guangdong province (Hidajat, 1993:55), then in Indonesia they were separated into two groups i.e *totok* Chinese and *peranakan* Chinese. *Totok* Chinese is also called *singkeh* that means “new guest” (Liem, 2004:204). According to Lindsey & Pausacker (2005:183) *totok* Chinese are Chinese people who were born in China or outside Indonesia, speak Chinese at home and do not speak either Indonesian or an Indonesian regional language as their first language. *Peranakan* Chinese is also called *babah* Chinese. The term *peranakan* Chinese is used in Java and the term of *babah* Chinese is firstly used in Malaya (Lohanda,2002:15). The meaning of *Peranakan* Chinese is Chinese people who are being Chinese with mixed ancestry (indigenous Indonesian and Chinese) (Lindsey & Pausacker, 2005: 202).

Peranakan Chinese or *babah* Chinese is a unique Chinese group that is different from *totok* Chinese in many ways. For example, in Dutch period the *babah* Chinese

became a distinctive Chinese sub-community in Java who developed their own culture and characteristics that were different from Chinese culture (Lohanda, 2002: 64). Next, they have sentimental feeling with China but at the same time they show themselves as the children of Indonesia. They are politically in the side of Indonesia not China but they still insert their Chinese names when president Soeharto asked them to change their names into Indonesian names in 1960s. Besides that, although they have already been acculturated into local society, they still keep some Chinese characteristics such as the usage of Chinese family name (*she*); the Chinese terms for calling their relatives such as *taci* (elder sister), *engkoh* (elder brother), *encik* (uncle) and *encim* (aunt); and doing Chinese traditional offerings to their ancestor. Last, the group of *totok* Chinese considers the *peranakan* Chinese people are not Chinese anymore and behave “not like Chinese” anymore (Suryadinata, 1984:94), while native Indonesian people consider them as Chinese. Therefore, they can be regarded as a unique ethnic that is not pure Chinese anymore neither indigenous people.

Since they are unique of being the middle ethnic between Chinese and indigenous people, there must be uniqueness also in their use of language. Formerly, the *babah* Chinese people did not use Chinese language, they used local language for communication as Lindsey & Pausacker (2005:183) say that *babah* Chinese speak Indonesian or local language as their first language. However, Suryadinata (1998) says, later there was a time they showed their point of view that learning Chinese language was ideal to keep cultural ties with China and for maintaining their being Chinese. Then, during the period of Presiden Soeharto, the usage of Chinese language was suppressed and prohibited. After that up to the present time the government of Indonesia let Chinese people lift up their culture again including their language.

This condition also happens in Semarang which has largest Chinese community in Central Java (Lohanda, 2002: 25). *Babah* Chinese in Semarang have kept their Chinese language from time to time regardless the fact that the government had prohibited the Chinese culture performance such as *barongsai*, *liong* in the era of President Suharto. Seeing this up and down usage of Chinese language during centuries, it must be interesting to observe the language used by *babah* Chinese in Semarang nowadays.

Semarang is the city with a big number of Chinese population. People cannot deny that Semarang has the biggest number of *klenteng* (Chinese temple) in Central Java. *Klenteng* is the place for Chinese people to do praying and also the place to do *ciamsi* (a Chinese custom to foresee their future life). Hence, the big number of *klenteng* shows that many Chinese people live in this city.

Besides that, the famous Zheng He (Cheng Ho) landed in Semarang in 1406 (Muhammad, 1995:144) and became very famous among Semarang people. Hidajat (1993:129) says that the voyage from China was led by Zheng He (Cheng Ho) during the reign of Ming Dynasty. Zheng He managed to open the route to Southeast Asia and since then a larger number of Chinese people migrated and settled in Indonesia. Chinese people who came at the same time with Zheng He were only men and did marriage and assimilation with native women so the decendants were mixed blood. Hence, it can be inferred that Chinese people who came during Zheng He's voyage were the oldest big migration and became *peranakan* Chinese. It means that *babah* Chinese who live in Semarang are the origin or the oldest *babah* Chinese. Those are the reasons of the writer to choose Semarang to conduct research of code switching among *babah* Chinese.

The writer is interested in exploring more on how they use Chinese language among them in their social gathering such as birthday party, sport club and dinner with friends or business relations, for the reason that in such social gatherings usually *babah*

Chinese people meet each other and do interaction. In addition, Rennert (2002) says that every social gathering is a chance to facilitate for contacts. Therefore, the writer observed the use of their Chinese language in such social gatherings.

1.2. Field of the Study

In this research, the writer studies code switching of Semarang *babah* Chinese. Thus, the field of study of this research is Sociolinguistics. Hudson (1996: 4) as cited by Wardhaugh (1998: 13) says that sociolinguistics is the study of language in relation to society.

1.3. Problem Formulation

- a. Do Semarang *babah* Chinese use intra-sentential code switching (insert word per word into a sentence) or use inter-sentential code switching (as a full sentence / sentences)?
- b. What Chinese words do the *babah* Chinese use to code switch?
- c. Why do the *babah* Chinese code switch?
- d. Whom do they code switch with?

1.4. Scope of the Study

This research is focused on analyzing the code switching using Chinese language and local language / languages (Indonesian and / or Javanese) done by Semarang *babah* (*peranakan*) Chinese in their social gathering such as in birthday party, sport club and dinner with friends or business relations.

1.5. Objective of the Study

- a. To know whether Semarang *babah* Chinese use Chinese language in a full sentence (inter-sentential) or insert word per word into a sentence (intra-sentential) when they code switch in social gathering.
- b. To know the Chinese words which are still used by Semarang *babah* Chinese when they code switch.
- c. To know the reasons why Semarang *babah* Chinese code switch using Chinese language.
- d. To know the people Semarang *babah* Chinese code switch with.

1.6. Significance of the Study

This research gives information to linguists that there is a specific code-switching phenomenon done by *babah* Chinese in Indonesia and gives additional information about the functions of code switching. The writer observed whether Chinese language is used as a sentence or inserted word per word in a sentence so this research can give information to linguists whether Semarang *babah* Chinese use intra-sentential code switching (inserting word per word in a local language's sentence) or / and inter-sentential code switching (between sentences). It may show whether or not Semarang *babah* Chinese people master Chinese language as Sekere (2004:55) says, if the speaker uses inter-sentential code switching, it shows that the speaker has the ability of alternating between two or more language. For other ethnics or people who want to get closer relationship with *babah* Chinese, they can learn the words that are often used by the *babah* Chinese. Besides that, this research gives reflection to *babah* Chinese especially to Semarang *babah* Chinese about the language they use in their social gatherings and the reasons they do code switching.

1.7. Definition of Terms

1. Code switching.

Code switching is the alternation use of Chinese language and local language i.e. Indonesian and / or Javanese language during the conversation as Auer (1998: 1) says that code switching is the alternating use of two or more “codes” within one conversational episode.

2. *Babah* Chinese.

Babah Chinese is Chinese people who have mixed ancestry i.e. indigenous Indonesian and Chinese (Lindsey & Pausacker, 2005: 202) and who were born and settled in Indonesia (Rafferty: 1984).

3. Social gathering.

In this thesis, it refers to gathering in birthday party, sport club and dinner with friends or business relations.

