

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter shows the conclusion of analysis of data collected from the questionnaire distributed and observation of Semarang *babah* Chinese' code switching in social gatherings. Besides that, the writer also writes a suggestion to further research.

5.1. CONCLUSION

1. It is found that Semarang *babah* Chinese do more intra-sentential code switching than inter-sentential code switching that shows they have limited knowledge in Chinese language. Besides that, it is also found some characteristics of intra-sentential code switching in the Semarang *babah* Chinese' code switching that comply with the theories of Rodríguez et al (2006), Auer (1998), Nishimura (1995):

a. Intra-sentential code switching done by Semarang *babah* Chinese contains content words such as *sekia* "child" (nouns), *yuyung* "to swim" (verbs), and *haoje* "delicious" (adjective); and function words such as *jung* "from" (conjunction), *ceke* "this" (demonstrative) and *wo* "I" (pronoun). It complies with the theory of Rodríguez et al (2006). However, the data shows that contents words are much more frequently used than the function words. It can support the assumption that Semarang *babah* Chinese have limited knowledge in Chinese language.

b. The word such as *cetunan* "a thousand of each" and *dicia* "to be grabbed" found in the data shows that they are constrained by morphosyntactic factor. It complies with the theory of Auer (1998).

c. Common word order that is necessary for intra-sentential code switching is also found in the data such as *wote cangfu selalu makannya sedikit* "My husband always

eats only a little food”. *Wote cangfu* “my husband” is Mandarin noun phrase that functions as the subject in this sentence, so it comes before the predicate of the sentence. It complies with the theory of Nishimura (1995).

The writer also found some characteristics of inter-sentential code switching in the Semarang *babah* Chinese’ code switching that comply with the theory of Sekere (2004) and Gumperz (1998):

- a. Production of inter-sentential code switching found only a few in the data. Based on the theory of Sekere (2004), it can be interpreted that Semarang *babah* Chinese people have not enough ability in Chinese language.
- b. Gumperz (1998) says that inter-sentential code switching can take place between participants’ turns so that one speaker speaks in one code (language) but the reply comes in another. It can be seen from the data, in a conversation where one speaker speaks in Chinese language but the other speaker answers in Javanese. The first speaker asks in Mandarin sentence: *Siao Yang, cia li yu me yu bu’reu?* “Siao Yang (a name), do you have a maid in your home?” but the second speaker answers in local languages (Indonesian and Javanese): *Pembantu kita hebat. Wis...kontrak mati kui* “Our maid is very good. She is employed until she dies”.

The specific characteristics of inter-sentential code switching done by Semarang *babah* Chinese found in the data are the very short sentences and content words that are mainly used by them.

2. It is found that in doing code switching, Semarang *babah* / *peranakan* Chinese use also Hokkien (one of Chinese vernaculars) words besides Mandarin but they use more Mandarin than Hokkien. There are some words appear more than once in the data that the words are possibly often used by Semarang *babah* Chinese such as *cia* “to eat”, *hogi* “fortune”, *laopan* “boss” etc. Besides those words are the name of the day such as

Pai i “Monday”, *Pai ol* “Thursday”, *pai san* “Wednesday” and so on; and amount of money such as *nggopek* “five hundreds”, *cetiau* “one million”, *cejeng* “one thousand” etc.

3. From the data, it is known that in average the reasons of Semarang *babah* Chinese in doing code switching are similar with the functions of code switching in general that have been found by other linguists such as to be accepted by the group, to mitigate a potential conflict and the words can not be translated precisely. The reasons that can be considered as specific reasons are to be recognized by other Chinese people that they are Chinese and to maintain their being Chinese such as they try to preserve Chinese language in their community. The interesting thing is that there is a significant number of participants who do not have any special reasons in doing code switching. It shows that they do code switching as a habit.
4. It is found that they code switch to selected people. They do code switch with their spouse, family, closed friends, business relations and only with Chinese people who code switch using Chinese language. The surprising thing is the fact that some of them code switch with native people who understand the language and who want to learn Chinese language.

5. 2. SUGGESTION

The data give a clue to further research, whether or not the Chinese words used by Semarang *babah* Chinese can be considered as a pidgin and a Creole. The data say 46% of participants do not have any special reason in doing code switching. It shows that there are many of Semarang *babah* Chinese think that doing code switching is a habit, just like when they use mother tongue language. The habit of using Chinese words that is controlled by local language grammar with addition of affix, such as the words found in the data may form a new language. Therefore, it is interesting and worth further analyzed and researched whether the new language is a pidgin.

