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Table of Contents

Vinnaras Nithyanantham and Robinson Paulmony	4
<i>A Study on Common Errors Committed by the Beginners of LFL in English Language Speaking</i>	
Franscy, Dadang Sunendar and Aceng Rahmat	32
<i>The Effectiveness of Contextual Teaching and Learning Approach on the Students' Argumentative Writing Skills</i>	
Syafrial, Hadi Rumadi and Rezki Puteri Syahrani Nurul Fatimah	43
<i>The Empowerment of Facebook in Language Learning at The University</i>	
Umar, Made Budiarsa and Made Sri Satyawati	62
<i>Assessment of English Vocabulary Mastery through Environment-Based Image Media on the 7th Grade Students</i>	
Thomas Kaufmann	83
<i>Ethnographic Linguistic Landscape Analysis Pedagogy</i>	
Ermel Manalang Delima	102
<i>Grammarly as a Tool for Enhancing Students' Essays</i>	
Dennis Fong and Julia Chen	113
<i>Disciplinary Challenges in First-year Writing Courses: A Big Data Study of Students across Disciplines at a Hong Kong University</i>	
Sahraini	132
<i>Instrument Construct to Evaluate the Competence of English Lecturers at State Islamic Institute in Indonesia</i>	
Listyani	156
<i>Research Students' Anxiety</i>	
M. Mugni Assapari	176
<i>The Influence of CTL in Teaching English Speaking Skill for Adult Learners: A Case in Islamic Mataram State University- Indonesia</i>	
Yasser Alrefae and Naimah Al-Ghamdi	191
<i>Refusals among Yemeni EFL Learners: A Study of Negative Pragmatic Transfer and Its Relation to Proficiency</i>	
Jimmylen Z. Tonio	215
<i>Intelligibility of Philippine English to Young International Students</i>	
Ali G. Anudin	241
<i>The Use and Overuse of Transitional Conjunctions in Written Asian Englishes</i>	
Abdul Priol and Masruddin	265
<i>Reasons and Motivation of Islamic Scholar for Using Code-switching as Strategy in Delivering a Speech (Da'wah)</i>	



Reasons and Motivation of Islamic Scholar for Using Code-switching as Strategy in Delivering a Speech (Da'wah)

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Abstract

Code-switching is a challenging phenomenon to sociolinguists. It is related to the use of two or more languages in the same utterance or conversation in a context of bilingual or multilingual setting of conversation. In giving Islamic speech (Da'wah), many Islamic Scholars use code-switching as a strategy in Palopo city. This study aimed at describing the motivation and the reason of Islamic Scholar in using code-mixing in their Islamic speech in Palopo city. Observations, questionnaires, and interviews techniques were used in collecting data. There were 15 selected Islamic Scholars as the subject of this research. Each Islamic Scholar was observed, their language use was recorded, transcribed and then it was analyzed by using the Bhatia and Ritchie function theory (2004). The result of the data analysis shows that, in most cases, code-mixing by Islamic Scholar in Palopo city was done because of the roles and

relationship of the participants, situational factor and message intrinsic factor also language attitude, security reason, and motivation.

Keywords: Code-switching, Islamic Scholar, Islamic Speech (Da'wah)

Introduction

Language is used as a tool to communicate to fulfill one of the human social needs and connect human beings with other people in social events. In the life of human nowadays, language is considered as primary life. Most people are bilingual and multilingual because they can use two or more languages in their communication. In various forms of communication both in conversation and in speeches, the use of two languages or more widely. A few of them not only apply their mother tongue but also foreign languages, such as English, Arabic or others. Because mastery of more than one language so that in the process of communication raises the tendency of a speaker to utilize the potential of language variations. One variation of the language is code-switching to maintain togetherness in the community.

Code-switching has a big role in society, in terms of using one or more languages in a community, bilingual or multilingual. It is a big phenomenon to sociolinguists. It is an alternate use of more languages or conversations in the bilingual or multilingual conversations. Khnert, Nett, Yim, Kan, and Duran (2005) argued that the speakers used switching as an effective communication mode is available to accomplish bilingual speakers for communicating with other individuals who share both languages. In an act of communication, for example, interacting between teachers and students, doctors and patients or delivering bilingual speech sometimes determines the code choice to be used to communicate. The choice of code can be triggered by a number of things, such as the interlocutor, the topic of conversation, the situation, etc. One interesting phenomenon in the communication process is code-switching.

The theological foundation of religion which was established as the basis of code-switching by Islamic scholar is in Alqur'an surah Ibrahim verse 4 which means:

“And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.”(Q.S. Ibrahim [14]: 4).

For some scholars, oral is broader than language (*bi lisani qaumihi*). It includes the culture, customs, traditions, and fairy of human life itself. So, it is not a matter of abstinence and even

becomes a norm to use code-switching in lectures. Religionists must consider the language used by the audience in delivering lectures so that meaning can be acceptable

In giving Islamic speech (Da'wah), many of Islamic Scholars use code-switching as a strategy. They sometimes use English, Arabic, Indonesian and Local. In Palopo community, they use many languages in the linguistic situation. Switching code is used because they have to determine in language whether they should communicate each other. Besides that speakers also need to determine which code variations are in accordance with the situation. Thus, every bilingual Islamic scholar must choose one of variation code in speech act event when delivering the speech.

The phenomenon of code switching became the focus in this study to describe the motivation and the reason of Islamic Scholar in using code mixing in their Islamic speech in Palopo city including in English. The research can be an important information for other Islamic scholars in Indonesia as strategy in doing Islamic speech. However, when and why an Islamic scholar would code-switch could vary and that is what this paper will look into.

Literature review

1. What is code switching?

Code switching is the phenomenon of using two or more languages alternately by the speakers (Milroy and Gordon, 2003). It is as the alternative use of two languages in a sentence or among sentences. Clyne (2000) stated that code switching is different from the transference, in this case the single item is transferred from B language to A language (or vice versa) it can be integrated into grammar and phonology system of the target language or not. It refers to the use of various linguistic units (morphemes, words, modifiers, phrases, clauses and sentences) basically from two different grammatical systems in a sentence (Bhatia and Ritchie, 2004).

Milroy and Gordon (2003) argues that code switching describe many dialect or languages changes and mixing phenomenon same in the conversation, the turn, or the sentence-utterance". This phenomenon is as a way or form of communication that is commonly used in a society which used more than languages. A natural occurrence in bilingual or multilingual in individual speech - is the use of many languages as the alternative language (Sebba et al, 2012). The process as an effort to support the conversation keeps flowing without pausing or leaving a message" (Song, 2009: 59)

2. The Function of Code Switching

Code switching has several functions such as fill the linguistics gaps, express the ethnics identity and achieve the special discursive purposes (Bullock & Toribio 2009:2). Auer (1998:3) and Hamers & Blanc (2000:260) divided the functions into two general approaches namely the sociolinguistic and the grammatical approaches.

The sociolinguistics approach focuses on the conversation topics, the participants, the setting and the affective aspect of the message. The grammatical approach is divided into three subcategories : *extra-sentential* as a feature to add a tag question, *intersentential* as the switching occurs at clause/sentence and *intrasentential* as the switching happens within clause or within words e.g a plural ending addition to a the switched word (Hamers & Blanc 2000:266).

Reyes (2004, p. 84) divides the functions of code switching as speech representation, imitate quotation, turn accommodation, the shift of the topic, the switch of the situation, insistence, giving an emphasis, clarification or persuasion, persons specification, the shift of question, and as a discourse maker. An additional function of code switching by Mattsson and Burenhult (1999, p. 9) is repetition where the first language repetition (L1) can be partial or full repetition or can be expanded.

Gumperz (1982) mentioned that the function of the code switching as discourse function of code-switching, also called it as the language personalization function. A speaker uses connotation of the code to create a conversation effect. The code switching is used to fulfill the functions of the relational and referential functions of the language to communicate effectively and relationships between languages. Halliday (1975) sees the code switching to fulfill the role of interpersonal communication. The use of more than one language in speaking plays the important role as the facilitator between self and participants during the process of the communication.

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3. Reasons and Motivation for Code-switching

When two languages switched, there may be some motivation and also some reasons for changing code. There are several reasons presented by Grosjean (1982) for example, some bilingual mixing of two compilation languages they cannot find the right word or response or compilation there is no translation suitable for the language used. In addition, their interlocutors, interactions, messages, attitudes, and transitions produce code-mixing. It is argued by Grosjean (1982) that code switching is used for some reasons, such as retelling what someone has expressed and determining the recipient of the language to be sent. Based on several factors namely with whom (participants: background and their relationships), about

what (topics, content), and when and where speech actions occur, bilingual choose their languages (Bhatia & Ritchie, 2004).

3.1 Participant Roles and Relationship

Participation roles and relationships have a very important role in the use of codemixing and the code switching during the communication process. Someone becomes bilingual code-mix or not depends on the person he or she communicates with (Bhatia and Ritchie, 2004). From the results of an interview conducted by Grosjean (1982) on a bilingual Greek - English about how friends speak affects bilingual languages. This interviewee who is a Greek- English bilingual found himself exchanging code with friends who were all Greeks. They can speak English well and no one is offended by code-switching. He did not change with his parents as he did with his friends. "(p. 149). Another person interviewed who is French-English bilingual said he used English and French in the same conversation, in the same sentence, compiling together with what was explained bilingual, also with the help with whom he felt comfortable. "(p. 149). Because of these two languages, the person talking and talking with the other person influences their interfering.

3.2 Situational factors

Some certain languages are more appropriate for specific groups, organizers or other participants/ social participants. In addition, some things that influenced the code switching qualitatively and quantitatively in language translations, namely class, religion, gender, and age as the social variable. Concerning to the gender as a part of social components, Bhatia and Ritchie (2004) states that there are many specific societies which is included in the traditional one, where the roles of gender are clearly defined, i.e. This is the most effective way to use mixing and language transfer.

3.3 Message-Intrinsic Factors

Bhatia and Ritche (2004) suggest several factors that produce mixing in communication namely complaints, repetition, topic-comments / relative clauses, ambiguous statement (hedging), interjection and idioms, and entrenched cultural wisdom. Approved direct or spoken quotes are being approved / language transfer between cross-language bilinguals. Repetition or paraphrase of the functional combination of mixing functions and comments makes bilingual mixing of languages. Nishimura (1989) carried out research on it with Japanese-English bilingual and found languages mixing and changing topics introduced in Japanese and comments given in English. Furthermore, mixing and transferring code has an important

function in hedging (Bhatia & Ritchie, 2004). They can choose or replace the bilingual compilation code if they don't want to give a clear answer to the other person. Another function of applying the mixing and translating is to add exclamations or filler sentences. For example, 'la' Singapore is at the end of the sentence (Tay, 1989) because Singaporean Chinese has 'sound' at the final position of the sentence.

3.4 Language Attitudes, Dominance, and Security

Language attitude, the frequency of mixing code from bilingual depends on the society who considers mixing positive or negative codes. Language attitude, dominance, and security influence the qualitative and quantitative nature of language mixing (Bhatia & Ritchie, 2004). Poplack (1980) and Nortier (1990) state that speakers who mix-code easily and fluently tend to be well skilled bilingually while Weinreich (1953) argues about mixing intra-sentential codes relating to proficiency and change in bilingualism. Muysken, (2000) Genesee, Nicoladis and Paradis (1995: 615) give opinions in terms of relative abilities and predictability about bilingual children, difficult to mix their main language using their additional language, not vice versa because of many linguistic structures for less communication in additional languages. Also, bilingual security is related to the mixing code. Grosjeans (1982) reports that in the Russian-English bilingual country, he speaks with two other Russian-English languages, he did not speak carefully and often mingled with language due to hard or improved or angry. When the bilingual compilation is not safe, they mix more languages.

Method

This study was qualitative research with the intent to collect process, analyze, and present data objectively about the performance of code-switching of Islamic scholars in delivering a speech (Da'wah). There were 15 selected Islamic Scholars as a subject of this research. The researcher observed each Islamic Scholar, recorded, transcribed and analyzed their language use. Then, the reason and the motivation of the Islamic scholar were classified based on the theory of functions proposed by Bhatia and Ritchie (2004). The the reason and the motivation of the Islamic scholar in Palopo were classified and concluded by using the triangulation of the data from observation,

The results

The results of this research shows that, in most cases, code-mixing by Islamic Scholar in Palopo city was done because of 4 main reasons namely: 1.Participant roles and relationship

2.Situational factor and 3.Message intrinsic factor , also 4. language attitude, 5. security reason, and motivation.

1.Participant roles and relationship

It is found in this research that participation roles and relationships have an important role in the agreement and disagreement of bilinguals' unconscious agreement and disagreement on language choice. The language choice in code-switch and code mix depends on whom they talk to (Bhatia and Ritchie, 2004). The observations and the interview results show that most of the Islamic scholars in Palopo use code-switching based on the background of their listeners. Code-switching is used to convey the information easily by the ability to understand, social background and emotional closeness of the listener. They want to create a sense of friendship, intimacy, and solidarity with the listener, so the message will be easier to accept.

2.Situational factor

Bhatia and Ritchie (2004) state that there are many traditional societies, where gender roles are clearly defined, i.e. This is the most effective way to use mixing and language transfer. Some languages are more suitable for groups, organizers or other participants/ social participants. There are several social variables that influence patterns of code switching and mixing such as class, religion, gender, and age codes. In addition, situational factors related to society such as interlocutors, physical arrangements, other social variables, social status, race and age affect people considerably.

The observation result shows that when delivering the speech, an Islamic scholar uses code-switching to adapt to the listener. They will consider the background of knowledge, gender, and age of the listener. They usually use code-switching to evoke the atmosphere and eliminate the saturation of the listener. This code transfer is intended to attract the attention of listeners so that the situation returns lively. That is, the Islamic scholars may speak differently depending on their audiences, what group of people types who they are giving a speech to. This study supported by the study by Zulfikar (2015) who found that various situation contribute positively towards the students' language choice in Pesantren. In one situation they used English, while in the different context, they change their language into other language such as Arabic or other local languages. He found that location, interclocuter and also the participant affect the students' language choice.

3. Message intrinsic factor

Bhatia and Ritche (2004) state that some factors generate code-mixing such as quotations, reiteration, topic-comment/relative clauses, hedging, interjections and idioms, and deep-rooted cultural wisdom.

The Islamic scholar uses code-switching to provide reinforcement and the convincing topic of speech. There was code-switching from one language to another to give reinforcement to be more convincing to the topic conveyed to their listeners. The switching code is considered to help in delivering the intended message. They are required to have the ability to process words and sentences that produce good and interesting speeches so that they are memorable and remembered by the listener. Thus listeners can feel and absorb the religion message well. Another reason why the Islamic scholar in Palopo used English in the specific parts of their Islamic speech is to give some supporting quotation in English which is related to the specific term in specific science. It is in inline with what Yahya, A., Said, Y.R., Masruddin (2019) and Masruddin (2018) who found that English for Specific Purposes (ESP) is needed in Islamic context included by the Islamic scholar with various educational background to strengthen their ability in giving information about a specific science.

4. Language attitude

The qualitative and quantitative nature of mixed languages is determined by attitudes, dominance, and language security (Bhatia & Ritche, 2004). The attitude and frequency of code mixing depends on the assumption of society considers code-mixing positively or negatively.

Islamic scholars use different language attitudes to give a different impression and characteristic. It will give the listener its impression because the style of language will show the character of the speaker. In delivering the speech, only two causes of code-switching were found namely language skill on how an Islamic scholar able to deliver *tausiyah* and answer questions from listeners.

5. Security reason and motivation

The purpose of using code switching is the Islamic scholars have difficulty using certain languages to explain a particular topic They report that they switch when they cannot find an

appropriate word or expression or when the language being used does not have the items or appropriate translations for the vocabulary needed (Grosjean, 1982).

Islamic scholars use code-switching to create security for themselves in conveying ideas because there are several messages to be conveyed but it is difficult if it only focuses on one language. Therefore, they sometimes use English when they are delivering their speech in front of the academician group around campus or offices. They tend to use Buginese or Torajanese as local languages when they are giving a speech in front of the low education level group such as farming around the field area. So this code-switching is intended to make them feel safe so that the meaning to be conveyed is by the purpose of the speaker. They are more likely to use languages that have been mastered than using languages that they have not mastered.

The result of this study is supported by many of the previous studies which have discovered code-switching and code-mixing. The occurrence of code switching in an interaction plays an effective way to make the communication runs very well in order to convey the requested meaning (Khner, Yim, Nett, Kan, and Duran, 2005, in Kim, 2006: 44). Grosjean (1982) found that code-switching has a big role as a communicative strategy to deliver both the linguistic and the social information. It is an important source of communication in filling a momentary linguistic need. It becomes a linguistic phenomenon (Arnfast and Jørgensen: 2003). The language choice of the speaker is affected by factors such as participants, situations or topics that are outside the speaker (Fishman: 2000). Speakers can move from one language to another according to changing situations. The finding of this research can give contribution to the theory of code switching, particularly on the specific setting namely the Islamic scholar profession.

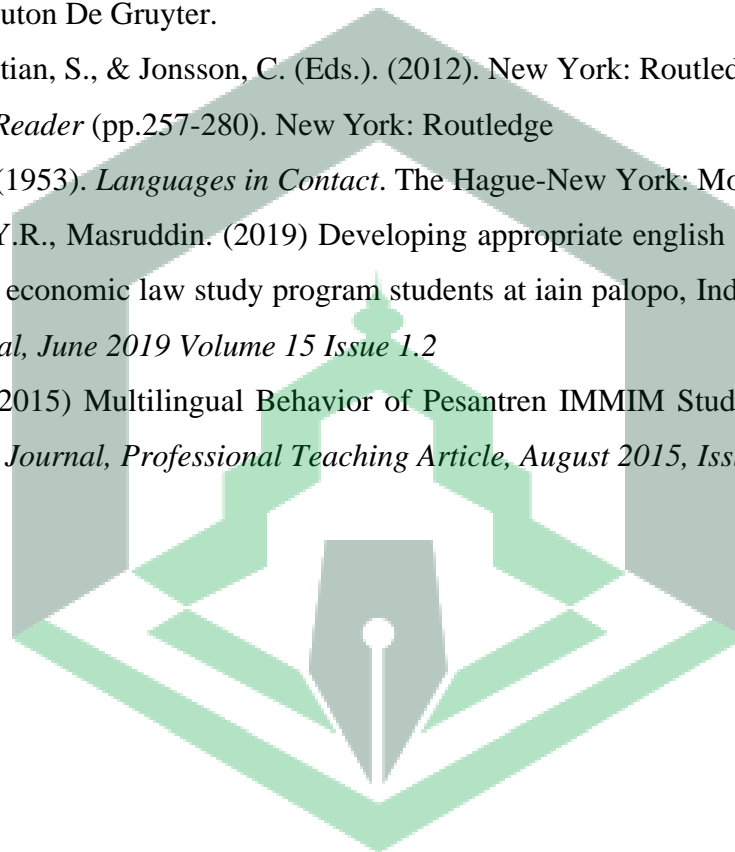
Conclusion

In most cases, code-mixing by Islamic Scholar in Palopo city was done because of the roles and relationship of the participants, situational factor and message intrinsic factor also language attitude, security reason, and motivation.

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