

The Types of Code Switching by Preachers In Livestream Sunday Service Sermon

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ABSTRACT:

The purpose of this study is to identify the types of code switching between Toba Batak language and Indonesian language by preachers in livestream Sunday service sermon. The data were obtained from video file youtube channel of HKBP Rawamangun Jakarta. There were four sermons which were analyzed. Based on the results of the study, only two types of code-switching were found in livestream Sunday service sermon, namely, inter-sentential and intra-sentential. Intra-sentential switching was the most common type in this study. From the religious discourse in sermon, it can be stated the preachers persuade and try to convince the congregation that God will have a wonderful planning in their lives. So, they must continue to worship and to thank God whatever is a burden to their lives including covid-19 pandemic. As believers, they must have hope and faith. These are possible reasons preachers to switch from Toba Batak language to Indonesian language. This research was limited to livestream sermon; therefore, hope that future research can focus on a larger dataset from more sermon by various preachers.

Keywords: code-switching, inter-sentential, intra-sentential, sermon

Introduction

In sociolinguistics, the phenomenon of code switching is a part of language variation. Romaine (1992:110) said that code switching can be defined as the use of more than one language, variety, or style by a speaker within an utterance or discourse, or between different interlocutors or situations. Most people as speakers usually occupy more than one code and require a selected code whenever they choose to speak with other people. The phenomenon of people having more than one code (language) is called bilingualism or multilingualism (Wardough, 1998 as cited in Cakrawarti, 2011, p.101).

Living in such a diverse country as Indonesia has its own challenges when it comes to language. Indonesia is one of the most multilingual countries in the world that making the people at least bilingual at a very young age. Indonesian children can even potentially be exposed to three languages simultaneously if their parents have different ethnicities, e.g Javanese from their father, Sundanese from their mother, and Bahasa Indonesia from their neighborhood (Syarifuddin, 2016). Thus, Indonesian people are able to speak more than one language.

Nowadays, the covid-19 has spread around the world including Indonesia. The covid-19 pandemic has an extremely significant impact on

the functioning of societies, as well as many sectors of economic life. It is very difficult to forecast the directions and depth of necessary changes during the development of the pandemic. The corona virus pandemic is developing very rapidly on a global scale. It is understandable that it has a very significant impact on the whole social life, including religious life. Religious practices, which have, by their very nature, a community dimension in almost all religions, in Christian denominations as well, are also changing under the influence of the pandemic (Sulkowski & Ignatowski, 2020). In responding to this situation, The President of republic of Indonesia, Joko Widodo delivered a press statement regarding the handling of covid-19 at the Bogor Palace, West Java, Sunday (3/15/2020). The President requested that the Indonesian people work, study and worship at home and remain calm, not panic, remain productive so that the spread of covid-19 could be inhibited and stopped (Antara, Sigid Kurniawan, 03/16/2020). The President also encouraged all Indonesian religious activists and institutions to partake in supporting the fight against the covid-19 contagion. In accordance with a circular from the central government, places of worship in all provinces in the country, including churches, have been encouraged to direct congregation members to worship in their respective homes. The Indonesian Communion of Churches (PGI) has welcomed the government's call to limit the mobility of citizens in crowded areas, including for religious activities, as part of efforts to prevent covid-19 infections from spreading further. PGI has asked churches to develop "e-church" to allow congregants to keep up with Sunday services -- through online services, worship, and sermons -- by utilizing social media and digital technology (Antara, Yuni Arisandy Sinaga, 5/4/2020).

The majority of the Indonesian Christians are Protestant. Out of the 23.5 million of total Indonesian Christians, approximately 16.5 million adhere to the Protestant stream, while the remaining seven million are Catholic. These Christian communities are spread unevenly throughout the country. One of denominations is

HKBP (The Huria Kristen Batak Protestan). HKBP, which translates into English as the Batak Christian Protestant Church, is the largest Protestant denomination in Indonesia and the largest Lutheran church in Asia.

The covid-19 pandemic has impacted religion in various ways, including the cancellation of the worship services of various faiths. Many churches, synagogues, mosques, and temples have offered worship through livestream amidst the pandemic. HKBP responses the government instruction by offering worship online especially Sunday worship service, but not all are able to conduct online worship due to the limitation of facilities and resources they have. HKBP Rawamangun Jakarta is one church which conduction online worship. Therefore, researcher considered and determined HKBP Rawamangun Jakarta as main source of data. HKBP uses Batak language in delivering Sunday worship service, including Sunday Sermon. In this study, researcher analyzed code-switching in preaching during online worship through livestream. Preaching is an oral speech made by a prophet or a member of the clergy on matters biblical, theological, religious or moral beliefs commonly held behavior, legal or human in the contexts of present or past (Sihombing, 2013). In addition, one of the significant areas of study in sociolinguistics is the relationship between language and religion since religion has a major impact on society. This relationship cannot be denied because language reflects religion, shapes culture and plays a fundamental role in communities. Language contributes to understanding aspects of religion (Al-Haj Eid, 2019).

The problem and research objectives

Based on the background, the research question is formulated as follows: What are the types of code switching used by preachers in livestreaming Sunday service sermon amidst COVID-19 pandemic? The Purpose of the study is to identify the types of code switching used by preachers in livestreaming Sunday service sermon at HKBP Rawamangun Jakarta.

The relevant literature

1. Definition of code-switching

A speaker may similarly switch to another language as a signal of group membership and shared ethnicity with an addressee. Even speakers who are not very proficient in a second language may use brief phrase and words for this purpose. Switches motivated by the identity and relationship between participants often express a move along the solidarity or social distance dimension. A switch may also reflect a change in the other dimension, such as the status relations between people or the formality of their interaction.

Language switch is of course, a form of code switching. Gumperz as quoted by Romaine, defines code switching as the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical system or sub systems. Code switching refers to the use of two languages in the same time of sentences or utterances. Thus, a speaker can be called doing a code switching if he could not say a certain word in the target language then change it to another language he knows. The switch here might be a word and phrase within a single sentence or utterance in a whole conversations or communication.

Many experts of linguistic give definitions on code – switching. It gives clarity needed to understand to us about concept of meaning code-switching. Wardaugh (1986: 100) says, a code switching is a conversational strategy used to establish, cross or destroy group boundaries; to create, to evoke or change interpersonal relations with their rights and obligation. And the metaphorical code – switching happens when there is a change in the perception, or the purpose, or the topic of the conversation. In reference, with the factors, this type of switching involves the ends, the act sequences, or the key, but not the situation. Furthermore, Hymess (1986) also define code- switching has become a common term for alternate use of two or more language, or varieties of language, or even speech style. He mentions that code- switching is the use of more than one language by communicants in the execution of a speech act.

Furthermore, Myres and Scotton (2006), the most general definition of code switching is the use of two language varieties in the same conversation. Code-switching can be distinguished from other language contact phenomena such as loan translation (calques), borrowing, pidgins and creoles, and transfer or interference. In this respect, he notes that not only contextual factors play a role in the code choice, but factors such as social identity and educational background also affect the speaker's choice of code.

In this line, Marasigan (1983) says that code switching refers to the use of two languages in the same sentence or discourse. Moreover, she explains that code switching indicates imperfect knowledge of the grammatical system. It is true that code switching was motivated by the speakers' inability to find word to express what s/he wanted to say in one of the other codes. In addition, code switching seems to have a function to facilitate and support thinking in communication no matter how the outward information may appear. When speaker uses language switched, it does not mean the message obscure but that is an effort to make the message understandable. Code switching also encompasses switches by one person across more than one participant in an exchange.

From the definition above, it can be concluded that code switching is generally the use of at least two languages or varieties of language utterance in conversation during a speech in bilingual or multilingual society.

2. Types of code-switching

Poplack (1980) identifies three types of code-switching: tag-switching, inter-sentential and intra-sentential. Tag-switching involves the insertion of a tag in one language into utterance which is otherwise entirely in the other language, e.g. you know, I mean, etc. Since tags are subject to minimal syntactic restrictions, they may be easily inserted at a number of points in a monolingual utterance without violating syntactic rules. Inter-sentential switching involves a switch at a clause or sentence boundary, where each clause or sentence is in one language or another.

It may also occur between speaker turns. Inter-sentential switching can be thought of as requiring greater fluency in both languages than tag-switching since major portions of the utterances must conform to the rules of both languages. Intra-sentential switching involves the greatest syntactic risk, and may be avoided by all but the most fluent bilinguals (as cited in Romaine, 1995, p. 121).

Furthermore, Appel and Muysken (2005, p. 118) classify three types of switches:

- a. Tag-switches involve an exclamation, a tag, or a parenthetical in another language than the rest of the sentence. An example is 'OYE, when .. .' at the beginning of the text. The tags etc. serve as an emblem of the bilingual character of an otherwise monolingual sentence. That is why Poplack (1980) has named this type of switching emblematic switching.
- b. Intra-sentential switches occur in the middle of a sentence, as in 'I started acting real CURIOSA.' This type of intimate switching is often called code mixing.
- c. Inter-sentential switches occur between sentences, as their name indicates.

Blom and Gumperz as quoted by Marasigan (1983: 123), classify code switching into two dimensions. There are two types of code switching based on the distinction which applies to the style shifting, namely situational and metaphorical code switching. The first type is situational code switching. He states 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 topic requires a change in language used, we have metaphorical code switching. A metaphorical code switching, however concerns the various communicative effects to the speaker intends to convey. For example, teachers deliver formal lectures in the official standard form of Norwegian, but lectures shift to regional Norwegian dialect when they want to encourage discussion among the students. Thus, while the components of the speech event such as speaker,

topic, listener, setting have not changed, the tone of the interaction has been altered by a switch in language.

There are a number of possible reasons to code switch from one language to another and these how will be considered. The reasons for using code switching happens in community are because the switcher recognizes that the use of either of two languages has its value in the term of the rewards and costs which accrue the user. The switcher chooses a "middle road" in the term of possible rewards and decides to use both languages in the single conversation. Scotton (1993, p. 96) states that there are four reasons for code switching to occur, 1) lack of knowledge of one language or lack of facility in that language on a certain subject, 2) its use including certain person presents from apportion of conversations. It is known that those persons do not know the language used for switching, 3) code switching is also used as stylistic device to indicate a change in the tone of his conversation, at a certain point or to signal the introduction of subject more or less formal than what had been under discussion, and 4) an attempt to impress another with his virtuosity in one language or at least in one prestige language. In addition, Hoffman (1991:116 as cited in Cakrawarti, 2011), there are a number of reasons for bilingual or multilingual person to switch or mix their languages, such as talking about particular topic, quoting somebody else, being emphatic about something, interjection, repetition used for clarification, intention of clarifying the speech content for interlocutor, expressing group identity, to soften or strengthen request or command, because of real lexical need, and to exclude other people when a comment is intended for only a limited audience.

2. Methodology

Design

This study used a descriptive qualitative research method that produces descriptive data in the form of words written taken by a sermon script. As stated in Dörny (2007:19 cited in Wibowo, et al, 2017) "qualitative data which usually involves recorded spoken data (for example, interview

data) that is transcribed to textual form as well as written (field) notes and documents of various sorts". It limits itself to the study of religious discourse in livestream Sunday service sermon by preachers from HKBP Rawamangun Jakarta

Participants/Sample

The sample consisted of four Sunday service sermons delivered by preachers at HKBP Rawamangun Jakarta. The sermons were selected from videos available on the church's official YouTube channel.

Instruments

The main research instruments were the livestream sermon video files and sermon transcripts. The researcher accessed the videos from the HKBP Rawamangun official YouTube channel and transcribed the sermons. The transcripts were then used as the primary textual data for identifying and categorizing code-switching.

Procedure

The research was conducted through several steps: (1) selecting four livestream Sunday sermons from the HKBP Rawamangun YouTube channel; (2) watching/listening to the sermon videos; (3) transcribing the sermons; (4) identifying instances in which the preacher

switched between Toba Batak and Indonesian; (5) classifying each occurrence into tag-switching, inter-sentential switching, or intra-sentential switching based on the classification used in the study; (6) counting the frequency of each type; and (7) calculating percentages and discussing the findings.

Data Analysis

The data were analyzed qualitatively through identification, classification, and categorization of code-switching occurrences. The study used three categories: tag-switching, inter-sentential switching, and intra-sentential switching. In addition, simple frequency and percentage calculations were used to determine the most and least frequent types.

3. Results

The analysis identified 49 instances of code-switching in the four livestream Sunday service sermons delivered at HKBP Rawamangun Jakarta. Two types of code-switching were found: intra-sentential switching and inter-sentential switching. No instances of tag-switching were identified. Intra-sentential switching was the most frequent type, with 28 occurrences (57%), while inter-sentential switching occurred 21 times (43%).

Type of Code-Switching	Frequency	Percentage
Intra-sentential	28	57%
Inter-sentential	21	43%
Tag-switching	0	0%
Total	49	100%

1. Intra-Sentential Code-Switching

Intra-sentential code-switching was the dominant type, accounting for 28 of the 49 occurrences (57%). This type occurred when the preacher switched from Toba Batak to Indonesian or vice versa within the same sentence or utterance. For example, in E2, the preacher began in Toba Batak and inserted Indonesian expressions such as "*bahwa semangat hidup rohani dari orang-orang yang percaya*" before returning to Toba Batak.

The frequent use of intra-sentential switching indicates that the preachers moved flexibly between the two languages while constructing their sermon messages. The switching did not merely represent a change of language; it was embedded within the development of the religious message. In E2, for instance, the switching occurred while the preacher encouraged the congregation to maintain their spiritual life and faith despite the difficulties caused by the COVID-19 pandemic.

Similar patterns can be seen throughout the sermon data. Expressions such as “*vitamin iman yang benar*,” “*stay at home*,” “*solusi di setiap permasalahan*,” and “*kita hidup oleh iman bukan oleh ketakutan*” demonstrate how Indonesian expressions were incorporated into predominantly Toba Batak discourse.

The most dominant type found in the sermon was intra-sentential switching, with 57 % occurrences in the sermon. This switching occurs in the middle of a sentence within a sentence. An example found in the sermon is shown in E2:

[E2] *Aha pe a masa di tonga-tonga ni humaliang ta, aha pe namasa di tonga-tonga ni portibion* [Whatever happens around us, no matter what happens in the midst of this world] *bahwa semangat hidup rohani dari orang-orang yang percaya, yang sudah dimerdakkan, yang sudah dimenangkan* [that the spirit of spiritual life of those who believe, who have been liberated, who have been won] *dibagasan ni mudar ni Tuhan ta Jesus Kristus ikkon torus do ibana marparsaoran dohot Debata* [in the blood of our Lord Jesus Christ, he should continue to fellowship with God].

In this utterance, the preacher wants to motivate the congregation to have spiritual life although they have faced difficult situation especially amidst the covid-19 pandemic. The preacher also tries to convince them as believers who have been deliberated by Lord Jesus Christ to keep worship Him no matter what happens around them. They should believe that Lord Jesus Christ will rise them from all problems that they have.

2. Inter-Sentential Code-Switching

The second dominant type of code-switching found in the sermon was inter-sentential code-switching. In inter-sentential code-switching, the language switch occurs at sentence boundaries. This is seen most often between fluent bilingual speakers. An example found in the sermon is shown in E8:

[E8] *Nunga godang akka donganta, keluarga ta naung jumolo alani peristiwa covid-19 on* [There have been many of our friends, relatives and even our family members who have died due to covid-19]. *Kita membayar harga yang cukup sangat mahal karena kita*

kehilangan parsaraan dengan sesama kita manusia, kita juga membayar dengan sangat mahal karena anak-anak kita pun harus kita larang untuk pergi ke luar-stay at home, kita juga membayar dengan sangat mahal karna apa, karna kita tidak bisa melakukan aktivitas kita sehari-hari, tetapi dibalik semua yang terjadi ini ternyata banyak mezbah yang dibangun Tuhan dalam keluarga orang yang percaya. Ternyata dalam peristiwa yang terjadi di tengah bangsa dan Negara kita ini, ada banyak doa yang dipanjatkan oleh setiap keluarga, ada banyak ibadah yg dilakukan oleh setiap keluarga yang mungkin selama ini itu hilang dari persekutuan keluarga kita yang mungkin selama ini itu hilang dari persekutuan antara ayah dan ibu, orang tua dan anak dan juga banyak hal yang lain. [We pay a very high price because we lose initiative with our fellow humans, we also pay very dearly because we have to forbid our children to go outside to stay at home, we also pay very dearly for what, because We cannot do our daily activities, but behind all that is happening, it turns out that there are many altars built by God in the families of believers. It turns out that in the events that occur in the midst of our nation and country, there are many prayers offered by each family, there are many services performed by every family that may have been missing from our family fellowship which may have been missing from the fellowship between fathers and mothers, parents and children and many other things].

In E8, first, the utterance starts with a complete batak language sentence then it is followed with an Indonesian sentence. The switching occurs between sentences and there is a boundary (a full stop) between the sentences. The switching occurs after a sentence in the first language has been completed and the next sentence starts with a new language. In other words, inter-sentential switching occurs when a speaker switches from one language to another between different sentences. In this religious discourse, the preacher wants to persuade the congregation to thank you God and worship Him although covid-19 has impacted their life. They must stay at home, children could not go to school, even some of their friends, relatives and family members have been a victim of covid-19. Nevertheless, there is a wisdom from this

situation. They are able to worship God at home with their family members. They can enjoy togetherness with their children which had been lost by their respective activities.

The second type identified was inter-sentential code-switching, with 21 occurrences (43%). This type occurred when the preacher changed languages at the boundary between sentences or clauses. One example is E8, in which the preacher first delivered a complete statement in Toba Batak and subsequently continued with Indonesian.

The switching between sentences appears to provide the preacher with an opportunity to present the same religious message in another linguistic form. In E8, the preacher discussed the consequences of the COVID-19 pandemic, including restrictions on social interaction, children's activities, and daily life, before emphasizing the positive spiritual meaning that could be found through family worship and prayer.

Other examples show Indonesian being used for biblical quotations, explanations, exhortations, and statements intended to strengthen the congregation's faith. For example, E21 contains a quotation from John 14:1 in Indonesian, followed by Toba Batak. Similarly, E24 uses an Indonesian biblical quotation from 2 Timothy 1:7 within a predominantly Toba Batak sermon.

3. Tag-Switching

Tag-switching was not found in the analyzed sermons. The frequency was 0 (0%). Tag-switching normally involves inserting a short tag, interjection, or parenthetical expression from another language into an otherwise monolingual utterance. The absence of this type suggests that the preachers' switching practices in the selected sermons were primarily characterized by switching within sentences and between sentences rather than by inserting short bilingual tags.

4. Discussion

The findings demonstrate that intra-sentential code-switching was more dominant than inter-

sentential code-switching in the livestream Sunday sermons. This finding is consistent with the study's use of Poplack's classification, in which intra-sentential switching occurs within a sentence, whereas inter-sentential switching occurs across sentence boundaries.

The dominance of intra-sentential switching may be related to the bilingual nature of the sermon discourse. The preachers appeared to move naturally between Toba Batak and Indonesian while explaining religious concepts, describing social conditions, and delivering exhortations. The switching allowed the sermon to combine the cultural and religious significance of Toba Batak with Indonesian expressions used to explain particular ideas.

The data also show that code-switching was closely connected with the religious and persuasive function of the sermons. The preachers used language switching while encouraging the congregation to maintain faith, continue worship, and remain hopeful during the COVID-19 pandemic. The article specifically concludes that the preachers attempted to persuade and convince the congregation that God had a plan for their lives and that they should continue to worship and give thanks despite their difficulties.

Another important aspect is the use of Indonesian in biblical quotations and explanations. Several examples demonstrate that Indonesian was used when the preacher quoted or explained biblical passages, while Toba Batak remained an important language of interaction with the congregation. This suggests that the two languages performed complementary roles within the sermon discourse.

The findings can also be understood in relation to the multilingual context of Indonesia. The literature reviewed in the article explains that code-switching may serve communicative, social, and stylistic purposes. It can facilitate communication, express identity, clarify information, and establish relationships between speakers and listeners. In the present study, these functions are particularly relevant because the sermons were delivered within a Batak Christian

community while addressing contemporary issues such as the COVID-19 pandemic.

Overall, the findings indicate that code-switching in the four livestream sermons was not random, but occurred as part of the preachers' construction and delivery of religious messages. The combination of Toba Batak and Indonesian enabled the preachers to communicate religious teachings, explain contemporary circumstances, and encourage the congregation to maintain faith and hope. However, the study was limited to four livestream sermons from one church, and the authors therefore suggested that future research should examine a larger dataset involving more sermons and different preachers.

5. Conclusion

Based on the results, only two types of code-switching were found in livestream Sunday service sermon, namely, inter-sentential and

intra-sentential code-switching. Intra-sentential code-switching was the most common type in this study. Furthermore, the second most frequently used types were inter-sentential code-switching. From the religious discourse in sermon, the preachers persuade and try to convince the congregation that God will have a wonderful planning in their lives. So, they must continue to worship and to thank God whatever is a burden to their lives including covid-19 pandemic. As believers, they must have a hope and faith. I hope that this study can contribute in some way to the development of sociolinguistics, especially regarding the types of code-switching in Indonesian language and other local languages that employ code-switching in their narratives and dialogues. This research was limited to livestream sermon; therefore, hope that future research can focus on a larger dataset from more sermons by various preachers

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8. Author Declaration

Originality of the Work

The author confirms that this manuscript is an original work and has not been published previously or submitted for publication elsewhere. All sources and contributions used in the preparation of this manuscript have been appropriately acknowledged and cited.

Conflict of Interest

The author declares that there are no conflicts of interest related to the research, authorship, or publication of this manuscript.