

**THE USE OF ENGLISH WORDS ON THE DAILY INDONESIAN  
CONVERSATION (A CASE STUDY AT INDONESIAN EDUCATION  
DEPARTEMENT FACULTY OF TEACHERSHIP AND EDUCATION  
SCIENCE UNIVERSITY 45 MAKASSAR)**

**SKRIPSI**



**BOSSWA**

**By  
FIRMAN  
45 07 101 012**

**FACULTY OF THEACHERSHIP AND EDUCATION SCIENCE  
ENGLISH EDUCATION DEPARTEMENT  
UNIVERSITAS "45" MAKASSAR**

**2011**

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***Submitted to The Faculty of Teachership and Education Science  
English Education Department in Partial Fulfillment of The  
Requirements for the Sarjana Degree***

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**FACULTY OF THEACHERSHIP AND EDUCATION SCIENCE  
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UNIVERSITAS "45" MAKASSAR  
2011**

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**PAGE OF APPROVAL**

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**"THE USE OF ENGLISH WORDS ON THE DAILY INDONESIAN CONVERSATION (A CASE STUDY AT INDONESIAN EDUCATION DEPARTEMENT FACULTY OF TEACHERSHIP AND EDUCATION SCIENCE UNIVERSITY 45 MAKASSAR)**

On behalf of :

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English Education**  
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After completely recheck and the skripsi has fulfilled the standard for examined.


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Dean of Faculty Teachership and Education Science**



**Drs. H. Herman Mustafa, M. Pd**

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Makassar, August 2011

The writer

## ABSTRAK

**FIRMAN "THE USE OF ENGLISH WORDS ON THE DAILY  
INDONESIAN CONVERSATION (A CASE STUDY AT INDONESIAN  
EDUCATION DEPARTEMENT FACULTY OF TEACHERSHIP AND  
EDUCATION SCIENCE UNIVERSITY 45 MAKASSAR).**

**(Dibimbing oleh Hj.St.Haliah Batau, S.S,M.Hum dan  
Rampeng,S.Pd,M.Pd)**

Bahasa adalah sarana komunikasi dalam pergaulan manusia. Bahasa memainkan peran yang penting dalam kehidupan manusia sebagai sarana untuk mengekspresikan ide, perasaan dan keinginan mereka. Bahasa Inggris adalah salah satu bahasa yang sangat penting dalam berbagai bidang kehidupan manusia karena Bahasa Inggris telah disepakati sebagai bahasa internasional. Oleh karena itu, memahami Bahasa Inggris tidak hanya harus dilakukan oleh mereka yang aktif dalam pergaulan internasional, tetapi juga oleh para pelajar berkaitan dengan materi pelajaran mereka di sekolah.

Penelitian ini dimaksudkan untuk memperoleh informasi menyangkut penggunaan kode Bahasa Inggris dalam percakapan sehari-hari Mahasiswa Jurusan Pendidikan Bahasa Indonesia. Adapun judul penelitian ini adalah "**PENGGUNAAN KODE BAHASA INGGRIS DALAM PERCAKAPAN SEHARI-HARI (Studi Kasus pada Fakultas Keguruan dan Ilmu Pendidikan Jurusan Bahasa Indonesia)**".

Pengumpulan data berkenaan dengan penelitian ini dilakukan melalui rekaman percakapan responden dan penyebaran kuesioner yang berisikan pertanyaan-pertanyaan, khususnya menyangkut alasan dan/atau motivasi responden dalam menggunakan kode Bahasa Inggris dalam percakapan sehari-hari mereka.

Hasil penelitian ini mengindikasikan bahwa Mahasiswa Jurusan Pendidikan Bahasa Indonesia seringkali menggunakan kode Bahasa Inggris dalam percakapan sehari-hari mereka. Mereka melakukan ini, baik secara sadar maupun tidak dengan beberapa alasan. Sebagian besar dari responden menyatakan bahwa percakapan mereka menjadi jauh lebih simple jika menggunakan kode Bahasa Inggris. Sebagian yang lain menganggap bahwa alter sebut memberikan kebanggaan yang lebih tinggi bagi mereka. Penggunaan kode Bahasa Inggris dalam percakapan sehari-hari bagi Mahasiswa Jurusan Pendidikan Bahasa Indonesia juga memberi kesan bahwa mereka lebih modern dan lebih berpendidikan.

*Kata Kunci: Percakapan sehari-hari, Campur Koda, Alih Koda*

## **CHAPTER I**

### **INTRUDUCTION**

#### **A. Background**

Language is a means of communication which is essential in the life of human being. Language allows people to express their ideas, minds, opinions, thoughts, and feelings by both speech and written ways.

In Oxford Advanced Learner's Dictionary is mentioned that language is the system of communication in speech and writing that is used by people of a particular country.

From another resource at <http://en.wikipedia.org/wiki/language>, language is defined as below:

"A language is a system for encoding and decoding information. In its most common use, the terms refers to so-called "natural language" the form of communication considered peculiar to humankind. In linguistic the term is extened to refer to the human cognitive facility of creating and using language. Essential to both meanings is the systematic creation and usage of systems of symbols each referring to linguistic concepts with semantic or logical or otherwise expressive meanings."

English is a language which has become an important language since it has been used for centuries. English has spread rapidly to many parts of the world in almost all aspects of human being's life, such as education, trade, politics, economy, social, culture, and technology. Nowadays, English is not only used in England or in some countries where England had applied its colonization efforts – as a second national

language, but also its influence has spread to many other countries by many linguistic forms, such as formal speech, teaching, comment given, and informal dialog.

Albert C. Baugh stated that "the importance of English language is naturally very great. English is the language not only of England but of the extensive dominions and colonies associated in the British Empire, and it is the language of the United States."

In Indonesian vocabulary, we found there were a great number of English words and idioms have listed and integrated as the loan words. They are used widely in many parts of life as politic, economic, social, culture, and technology as both in spoken language matters and in written texts.

However, this research does not discuss about the loan words and idioms which come from English and have accepted as a part of standard Indonesian vocabulary. This writing is intended to identify some words and idioms of English which are widely used by Indonesian people in daily speaking as a result from the bilingualistic feature of speakers (Indonesian people). This condition is known in sociolinguistic as interference of language.

Weinreich has a statement about interference as below:

"The term interference implies the rearrangement of patterns that results from the introduction of foreign elements into the more highly structured domains of language, such as the bulk of the phonemic system, a large part of the morphology and syntax, and some areas of the vocabulary."



On the other hand, Hartman & Stork stated "interference as the errors by carrying over the speech habits of the native language or dialect into a second language or dialect."

Meanwhile, Nababan stated that :

"Interference can occur by such a meeting or contiguity between the two languages through interference treatments, speakers are bilingual speakers. In this case the resulting change is a change in the language system. This phenomenon is known as systemic interference (*systemic interference*)."

Further, Nababan (1984 : 35) stressed that the changes of linguistic in systemic interference are called borrowings which have correlated to cultural diffusion. This is supported by Alwasilah (1986 : 132) which stated that interference of language can be found in borrowing vocabulary of other languages consciously or unconsciously.

The condition of being bilingual of Indonesian people becomes the main trigger of the existence of interference of language (L2), in this case English Language against Indonesian Language (L1). Some words and idioms, such as *miscall, online, printer, runner-up, by the way* do not come from Indonesian language but they are more frequently used on Indonesian daily conversation eventhough they have parables in Indonesian language.

Based on this fact, this thesis promotes the title of "The Use of English Words on The Daily Indonesian Conversation (A Study Case at

Indonesian Education Departement Faculty Teachership and Education Science of University 45 Makassar)".

## **B. Problem Statement**

Concerning the fact that there are many English's words and idioms which have been using on daily Indonesian conversation, the writer wants to analyze about the influences of English vocabulary on the daily conversation of the students of Indonesian Education Departement Faculty Teachership and Education Science of University 45 Makassar.

Moreover, this research is guided by the following questions:

- a. How is the use of English codes in daily conversation of the students of Indonesian Education Departement Faculty Teachership and Education Science of University 45 Makassar?
- b. Why do the students of Indonesian Education Departement Faculty Teachership and Education Science of University 45 Makassar use English code in their daily conversation?

## **C. The Objective of the Research**

The main objectives of this research are as follows:

- a. To know how the use of English codes in daily conversation of the students of Indonesian Education Departement Faculty Teachership andn Education Science of University 45 Makassar.

- b. To know why the students of Indonesian Education Department Faculty Teachership and Education Science of University 45 Makassar use English codes in their daily conversation.

#### **D. Scope of the Problem**

Since there is a number of words taken over from the English language in everyday life, so to limit the scope of the problem, this thesis is completely dealt exclusively with English vocabulary which is used by the students of Indonesian Education Department Faculty Teachership and Education Science of University 45 Makassar on their daily conversation.

In this research, the writer makes a limitation on the source of data only 100 words and idioms which belong to the English language. These words are commonly used and heard on the daily conversation.



## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### A. Bilingual

In many parts of the world, an ability to speak more than one language is not all remarkable. It is just a normal requirement of daily life that people speak several languages, in various contexts, under various situations, and for many purposes. The ability can be acquired naturally and unselfconsciously, and the shifts one language to another are made without hesitation.

Language mixing and switching can actually happen only in the language of a bilingual (Rochayah-Djamil, 1993:78). The definition of a bilingual itself is given by Spolsky (1998:45) that bilingual is a person who has some functional ability in the second language.

Hamers and Blanc (1987:265) define that bilingual is an individual who has an access to two or more different codes or languages.

In addition, Macnamara proposed another definition of a bilingual, that is,

"Bilingual is anyone who possesses a minimal competence in one of the four language skills, i.e. listening comprehension, speaking, reading and writing in a language other than his mother tongue . A bilingual is, therefore, always able to present his ideas either in his first or second language."

## **CHAPTER II**

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Those Indonesian people who use both English and *Bahasa Indonesia* in their daily conversation actually cannot be considered bilinguals since they are not yet filling the requirements to be bilinguals as mentioned by Spolsky, Macnamara, and Hamers and Blanc. Spolsky (1989) defines bilingual as a person who has some functional ability in the second language, while English is not the second language of Indonesian people. Also, if Macnamara (1996) defines bilingual as anyone who possesses a minimal competence in one of the four language skills, the term minimal here is questionable. He does not mention how minimal is the language competence required by somebody to be called a bilingual. However, though those people who use both English and *Bahasa Indonesia* in their daily conversation cannot be considered bilinguals, by mixing and switching their languages in their conversation, they act as if they were bilinguals.

A person who is bilingual absolutely must have good skill in those alternated languages. Moreover, a bilingual should have the ability to sense and define the situation in which he should do the switch from one language to another and then to do so fluently for various kinds of purposes, in various situations. Remembering the ability of using those languages may not be equal; at the certain time and in a certain situation, one of the bilingual languages is likely to be dominant. It will fall into the tendency of translating the dominant language into another. On the other

hand, a bilingual person can also have a good ability in separating the use of the both languages. In the speaking, one language will not be influenced by another, and the systems of those languages will not be fixed. Furthermore, one can also integrate both systems of languages, in which the languages influence each other.

However, even if someone is highly is a highly proficient bilingual at the performance, his bilingual competence may not be so balanced. There are three types of bilingual competence in using both languages; compound bilingualism, co-ordinate bilingualism, and sub-ordinate bilingualism. (<http://home.comcast.net/~bilingualsp/>)

These will be described as follows:

### *1. Compound Bilingualism*

Compound bilingualism is a classification of bilingualism where the two languages systems are integrated as one of as some fairly deep levels of psychological organization. The linguistic elements (words, phrases) in a compound bilingual's are all attached to the same concepts. He is usually influenced by native language. Therefore, in using a second language, he tends to mix it with his first language, and vice-versa.

### *2. Co-ordinate Bilingualism*

The linguistic elements (words, phrases) in a co-ordinate bilingual's are all related to their own unique concepts. It happens because the two language systems are stored separately. When using a language, he is not

influenced by other languages, and will not mix the two system of languages when switching his language to another. The two systems of meanings evolved independently.

### *3. Sub-ordinate Bilingualism*

A person can be considered as a sub-ordinate bilingual when he tends to undergo a process of translation from the dominant language. This type of bilingualism is far from a perfect bilingualism since the two systems of languages involved in are separated. In these individuals, one language, usually the first language may be used to think through the second language.

### **B.Code**

Code or language variety is related to choice of words. The occurred variation of language is always done by heterogen speakers. In everyday interaction, people usually choose different codes in different situation. They may choose a particular code or variety because it makes them easier discuss a particular topic, regardless where they are speaking. When talking about school or work at home, for instance, they may use the language that related to those fields rather than the language used in daily language communication at home. In other words, a code is a system of rules that allow us to give in formation in symbolic form. Human language is also a code; consists of words that represent ideas, events,



and objects. When it put together in certain circumstances, it will help us to communicate.

A code is a system that is used by people to communicate. When people want to talk each other, they have to use a particular code to express their feeling.

Wardhaugh (1986 : 76) said that the code is a particular language, dialect, style, register or variety.

Furthermore, Wardhaugh (1986) said that a code is a system that is used by people to communicate. When people open their mouth to speak, they have to choose a particular code to express their mind or feeling. The particular code in this case is a particular language, dialect, style, register or variety. In daily communication people usually select different codes in different situation. They may select different codes because they consider that it makes the conversation much easier, regardless where they are speaking. It is supported by Holmes (1992:29) who states that people usually select code because it makes it easier to discuss a particular topic. Particular topics may regularly be discussed in one code rather than another, despite the setting or addressee.

Meanwhile the statement of Crystal (1980:66) is the code is a set of conventions for converting one signaling system into another. However it is mainly used as neutral term for any system of communication, which involve language, dialect or variety.

Then, Suwito (1985:67-68) states that a code is used by people to mention of the variety of language, for instance, the language of London English or Javanese-Bahasa Indonesia. These differences appear because of the different social classes of the speaker. So, it causes occurrences of "low" language, "middle" language and "high" language each of which is called social class variant.

According to Longman Dictionary of Applied Linguistics (1992), a code is a term which is used instead of language, speech variety, or dialect. It is sometimes considered to be a more neutral term than the others. People also use code when they want to stress the uses of a language or language varieties in a particular community.

There are three meanings of a code given by Kridalaksana (1993). First, a code is a symbol or an utterance system which is used to describe a certain meaning. Second, a code is a language system in society. Third, a code is a certain variety in language.

By the existence of the language varieties, some people need to choose the code or interaction strategy correctly to be used at random context. It is done because of some factors. Holmes (2001: 34-51) mentions that there are four social factors which generally influence the code choices:

- 1. The speakers-hearers or the participants*

Relationship between participants often expressed a change in: the solidarity or social distance dimension (intimate distance or high solidarity-low solidarity); the status relationship between people (superior-subordinate or high status-low status); or the formality of the interaction (formal-informal or high formality-low formality). The speaker may influence someone in choosing a code. The speaker will use formal language while talking with a person who has higher social status (such as a doctor-patient, teacher-pupil, soldier-civilian, office-citizen), and the speaker will use informal language such as dialect while talking to a person who has equal or lower social status.

### *2. The setting or social contexts of interactions*

The place or background where the conversation takes place determines what codes should be used by the speaker, for example in a seminar, courts or wedding, people usually use formal while at home people usually use informal language. At home, the informal language will usually be used by the family members for communication.

### *3. The topic*

The topic is usually regarded as the primary factor in language use as a multilingual context. It is related to what is being talked about. People may choose a code in conversation to discuss a particular topic. It will be easier for them to discuss a particular topic in one code than another. The technical topic is related to a particular topic and the topic itself can

trigger a switch to appropriate code. In chatting or gossiping it will be more comfortable to use informal language. While in a business meeting, people will use formal language.

#### 4. *The function*

There are two pervasive basic functions identified; first, the referential (high informatin contents-low information contents) tend to put the emphasis on information, for instance gossip or weather forecast. In general the more referentially oriented an interaction is the less it tends to express feeling on the information. Second, the affective (low affective content-high affective content) is more concerned with expressing feelings. In fact, the specific content of the conversation is rarely important, for instances insulting people, joking, expressing friendship, disapproval, daily greetings, and anger or symbolizing authority.

The choosing variety in one language fixed by the same factors. The speaker can choose between the varieties of region of language which containing in the valuable objects depend to the geographic territory and sub-grouping of population where they are identified themselves, or when they are travelling from one are to another.

#### **C. Borrowing**

The term *borrowing* used here to the lexical material from other languages that have been adapted and usually used by Indonesian in daily conversation. Borrowing occurs in bilingual society. In fact, the process

that leads to language borrowing complex and still poorly understood. At one point, a word is part of one language, but not of another. However, at the other point, the same word is used by monolingual speaker of two languages. The point that has happened to words as most linguists agree that at the first time a word is borrowed by one or more bilinguals. This is at the level we may call borrowing. The phonological and morphological status of the word is vague, the word often used in parallel with the equivalent monolingual word and not all bilinguals use the borrowing in their everyday speech.

It is a process by which one language or dialect take and incorporate some linguistic element from another. A language may borrow a word directly or indirectly. When one language borrows an item which is native from the borrowed language, it is called direct borrowing.

As also stated by Molina & Albir (2002: 520) that borrowing is a technique of translation to take word or expression straight from another language.

Trudgill (1974: 94) quoted in Grosjean (1982) defines borrowing as a process whereby bilingual speakers introduces words from one language into another language, and these loan words eventually become accepted as an integral part of the second language. *Entrepreneur* was originally a French word, but now is an integral part of the English, and is known and

used by all speakers of English whether or not they are bilingual French. English speakers follow the rules of English instead of those in French.

Weinreich cited in Grosjean (1982:335) proposed three reasons why languages borrow from one another. First, there are internal linguistic factors such as word frequency and homonymy. Words that used less frequently, according to Weinrich, are less stable and more subject to replacement. Also, a language may borrow a word to replace one of pair of homonyms, so as to resolve the clash that result from words pronounced alike with different meanings. A second reason is that languages have a constant need for synonyms in domains such as emotions, food, and communication. The third reason is when the old word loses their 'power', borrowings are gladly accepted.

Furthermore, Haugen quoted in Grosjean (1982:313-317) divides borrowing into three, they are: Loanword, Loan blend, and Loan shift.

1. Loanword is the form of borrowing in which all part is borrowed adapted morphologically and phonologically to the base language. For instance: *pizza, hamburger, spaghetti* in English.
2. Loan blend is the form of borrowing in which one part of a word is borrowed and the other belongs to the original. For instance, the German spoken in Australia, e.g. *gumbaum (gum tree)* is a blend of English 'gum' and Greek 'Baum' (tree).



3. Loan shift consist of either taking a word in the base language or extending its meaning to correspond to that a word in the other languages along with a pattern provided by the other languages and thus creating a new meaning. An instance for the former which is also called (semantic) extension is Portuguese-English bilinguals in the United states have taken the Portuguese word '*humuroso*' (meaning 'capricious) and have extended its meaning to cover that of English word '*humorous*'.

Meanwhile, Molina & Albir have classified borrowing more detail into two characteristics, pure borrowing, and naturalized borrowing. When an expression or a word is taken over purely (without any change), it is called pure borrowing, e.g. to use the English word *lobby* in a Spanish text; or to use the English word *harddisk* in an Indonesian text *hardisk*. While in naturalized borrowing, it can be naturalized to fit the spelling rules, e.g., to use the English word *goal*, *football*, in Indonesian *gol*, *futbol*.

In general, one borrows when she/he cannot find an appropriate word expression or when the language being used does not have the item or appropriate translation for those words. Bilingual tends to borrow from one language because they cannot find appropriate word to express their ideas in one language.

#### **D.The Factors of Borrowing**

According Haugen quoted in Grosjean (1982), the occurrence of borrowing actually depends on some factors, which can be divided into two categories, namely *structural factors* and *non-structural factors*. Next, each of those factors will be explained briefly as follows.

### *1. Structural Factors*

The first factor of borrowing is structural factors. This factor is divided into structural congruence, degree of boundless or independence of linguistic item, word frequency, word obsolesce, and insufficiency of semantic differentiation.

#### **a. Structural congruence**

The similarity of structure between languages that come into contacts is one of the factors encouraging borrowing. The similarity between Indonesian language and Malaysian language is one example. Actually, it happens because both of them are derived from the same root, Malay. So, they may easily borrow each other because of their similarities.

#### **b. Degree of boundless or independence of linguistics item**

A scale of adaptability has been proposed based on this degree. Thus, borrowing from the closed classes (prepositions, conjunctions, articles) would only be possible in situation of intensive linguistics interchange. While borrowing from open classes (nouns, verbs, and adjectives) would require only minimum of bilingual's speakers in the transmissions process.



### c. Word frequency

The frequency of occurrence of words determines the likelihood of their being replaced by borrowings. As a matter of fact, people think certain words belong to their own language, for instance, the words *tea, coffee, tobacco, sugar, cocoa, chocolate, and tomato*. Those words have spread all over the world in recent time, along with the objects to which the words refer.

### d. Word obsolescence

Words become obsolete at greater rate than others and thus create an 'onomastic' low pressure area, where a constant flow of new items is required as replacements, thus encouraging borrowing. For example the euphemism words are single out reflective words as being particularly prone to rapid obsolescence.

### e. Insufficiency of Semantic Differentiation

Another factor which frequently leads to borrowing has rooted in bilingualism bilinguals by their familiarity with another language may come to feel that certain semantic fields in their own language are insufficiency differentiated consequently, resort to borrowing to fill the gaps.

## 2. *Non-Structural factors*

The other factor of borrowing is non-structural factor, which are also called *socio-cultural factors*. These socio-cultural factors include the

relative status or prestige of the two languages and inadequacy of vocabulary.

a. The relative status or prestige of the two languages

The prestige factors for the source language enable speaker of language to borrow words and expressions. One speaker borrows words and expressions from a dominant language for prestige, for recognition of status. In all cases, it is lower language, which borrows predominantly from the upper one.

b. Inadequacy of vocabularies

The existence of adequate vocabulary reduces the necessity for borrowing. However, it does not prevent it as shown by the presence of unnecessary borrowings of everyday designations for things which have excellent names in the language spoken.

Moreover, the need to designate new things, inventions, discoveries, and concepts is universal cause of lexical innovation; the attempt to create new words for new objects, things, etc. So, the term cannot be supplied by the receptor's language can be easily borrowed from other source languages that have provided such terms. In other word, it is very practical to borrow words that are already being used particularly because of the inadequacy of vocabularies in the certain languages.

### **E. Code Switching and Code Mixing**

Code switching and code mixing are widespread phenomena in bilingual communities where speakers use their native tongue (L1) and their second language (L2) in different domains.

As code switching is always often confused with code mixing, the differences between them should be made clear.

Fasold (in Tarigan, 2005:20) explains one criterion to different code switching and code mixing.

"One criterion that is sometimes offered to distinguish switching from mixing is that the grammar of the clause determines the language. By this criterion, if a person uses a word or a phrase from another language, he has mixed, not switched. But if one clause has the grammatical structure of one language and the next is constructed according to the grammar of another, a switch has occurred."

Code switching is the inevitable consequence of bilingualism and multilingualism. Anyone who can speak more than one language chooses the language according to circumstances in which the language will be comprehensible to the person addressed. A bilingual speaker tends to switch rapidly from one language to another, in a certain condition and for certain reasons. It occurs when environment forces the speaker to switch his language into another that he has mastered well.

Gal (in Wardaugh, 1986:100) said as below,

"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 obligations."

While Nababan (1993:31) said,

The concept of transfer of this code covers also instances where we switch from one variety fungsiolek (umpanya casual variety) to the other varieties (varieties umpanya formal) or from one dialect to another dialect, and so forth."

In code switching, the speaker changes the code as he redefine the situation, from formal to informal, official to personal, serious to humorous, and politeness to solidarity.

Code switching occurs between sentences in a broaden syntactic level. One sentence is spoken in Language A and the rest in the language B or C.

The examples below show code switching between Indonesian and English.

(1) "Foto siapa ini? *So handsome!*"

(2) "Saya pasti datang. *I promise.*"

Code switching happens both in second sentences. In (1) the speaker switches his sentences into English (*so handsome*) to replace the Indonesian "begitu tampan" and in (2), the speaker do the same with *I promise* to change "saya janji".

On the other hand, code mixing is a mixing of two codes or languages, usually without a change of topic. Code mixing often occurs in the level of syntatic structure level within a sentence. Thus, within one sentence, one element is spoken in Langaage A and the rest in language B.

Muysken (2000 : ) stated as follow:

"Code mixing I define as the use of two languages in one clause. By language I mean a matched pair of a grammar and a lexicon. As such code mixing is different both from lexical borrowing, which involves one grammar, and perhaps more than one lexicon, and from grammatical interference, which involves one lexicon, and more than one grammar."

Code mixing is found mainly in informal interactions. In formal situation, the speaker tends to mix it because there is no exact idiom in that language, so it is necessary to use words or idioms from other language.

Nababan (1993:32) stated :

Prominent features in the mixed code is relaxation or informal situations. In this situation a formal language, there are rarely any intervening code. If there is a mix of code in that case, it is because there is no precise expression in language that is being used it, so need to use words or phrases of a foreign language. "

In code mixing, there is a main or basic code which used and has function, while the other codes involved in a speech event constitute pieces only without any function as a code. For example, a speaker who inserts pieces of his regional dialect into Indonesian can be called that he has done a code mixing.

Then, Wardhaugh (1986) says that code mixing is defined as the use of two languages together by changing from one language to other in the course of a single utterance.

To make it more obvious, here are some examples of code mixing among Indonesian – English bilingual

- (1) .....Mudah-mudahan isi majalah *up to date* terus. Terakhir semoga tetap jaya dan menjadi *number one moslem magazine*.  
*Congratulations.....*(EraMuslim Digest Second Edition/on page 11)
- (2) Mahathir menyebut negara *superpower* itu telah melakukan politik yang *blatant double standard* (Al Insan Journal No.1, Vol. 3, 2008/on page 62).

Hoffmann (1991:110) says that the code switching is the alternate use of two languages or linguistic varieties in the same conversation. She also emphasizes that code switching usually happens in sentence form. It differs from the code mixing for the code mixing tends to occur single word or phrase.

Kachru (1979:18-19) makes a distinction between code switching and code mixing. According to him, code switching entails the ability of the speakers to switch from code A to code B. The alternation of codes is determined by the function, the situations, and the subjects. Besides, it is influenced by the situations and relationship with the subjects. Code mixing, on the other hand, entails transferring linguistic unit from one code into another. Such transfer (mixing) results in developing a new restricted or not so restricted code of linguistics interaction.

Nababan says that there are close relationship between code switching and code mixing but they have still any differences. Code switching is the selection of language or language varieties that is

appropriate with sociolinguistics factors in the certain language situation. Meanwhile, code mixing is the use of language and language varieties that is set because of habits or the easy way to feel or to reveal from the user of language.

In addition, code switching and code mixing are also closely related to the phenomenon of diglossia, in which one language is considered higher than another.

Ferguson (1996) states the definition of diglossia as follows:

"Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation."

Then, according to Syafīe (1981:40), the language situation in Indonesia is in a diglossic situation, in which *Bahasa Indonesia* is considered higher than the local languages and English is considered higher in prestige and social status than *Bahasa Indonesia*.

## **7. Types of Code Switching and Code Mixing**

Blom and Gumperz (1972:409) described two types of code switching, as situational code switching and metaphorical code switching.

### 1. *Situational Code Switching*

Situational code switching occurred when the language used change according to the situation in which the speakers find themselves; they speak one language in one situation and another in different one. One variety is used in a certain set of situations and another in an entirely different set. The switches between languages always coincide with changes from one external situation (for example, talking to members of family) to another (for example, talking to the neighbours). It is indicated by the changing of topic, participant or the situation of communication. The changover from one to another maybe *instanta neous*.

### 2. *Metaphorical Code Switching*

Metaphorical code switching happen when the same situation the sifit give the add meaning to the components like the relation of act.

Meanwhile Soewito (1983:76-78) divides code mixing in two kinds.

They are:

#### 1. *Inner Code Mixing (Campur Kode ke dalam)*

"Campur kode ke dalam (*inner code mixing*) adalah campur kode yang berasal dari bahasa asli dengan segala variasinya."

Inner code mixing shown, if the speaker inserts elements of his own language into national language, the element of his dialect into his own language, or elements of varieties and styles into his dialect. Code



mixing and the elements of a regional language show that the speaker has a regional language in tuff, or want to show his regional language characteristic.

## 2. *Outer Code Mixing*

"Campur kode ke luar (*outer code mixing*) adalah campur kode yang berasal dari bahasa asing."

This case can be shown in, for example, the elements of Holland code switching inserted in Indonesian language. It shows the speaker belonging to the old century, student or special man/woman. In doing code switching with English language can give the impression that the speaker is a modern, educated and has good relationship in society. Code mixing with the elements of Arabic impresses that the speaker is Islamic obedient or a devout person.

## **G. Reasons for Switching and Mixing Code**

When switching or mixing code, the motivation or reasons of the speaker is an important consideration in the process. As Holmes (1992:29) has stated above that people usually select code because it makes it easier to discuss a particular topic. Particular topics may regularly be discussed in one code rather than another, despite the setting or addressee. It is supported by Wardhaugh (1986) who states that people may mix language A with language B because they have motivation that

influence the two codes such as solidarity with the listeners, choice of topic, social status, and cultural distance.

The reasons for people to switch or mix their language is obviously explained by Hoffman (1991:116). He states that there are a number of reasons for bilinguals or multilinguals to switch or mix their languages. They are:

*1. Talking about particular topic*

People sometimes prefer about to talk about a particular topic in one language rather than in another. Sometimes, a speaker feels free and more comfortable to express their emotional feelings in a language that is not their everyday language.

The case can be found in Singapore, in which English used to discuss about trade or a business matter, Mandarin for international Chinese language, Malay as the language of the region, and Tamil as the language of one of the important ethnic groups in the republic.

*2. Quoting somebody else*

A speaker switches code to quote a famous expression, proverb or saying of some well-known figures. The switch involves just the words that the speaker is claiming the quoted person said. The switch like a set of quotation marks. In Indonesian, those well-known figures are mostly from some English-speaking countries. Then, because many of Indonesian



people nowadays are good at English, those famous expressions or sayings can be quoted intact in their original language.

### 3. *Being emphatic about something*

Usually, when someone who is talking using a language that is not his native language suddenly wants to be emphatic about something, he, either intentionally or unintentionally, will switch from his second language to his first language. Or, on the other hand, he switch from his second language to his first language because he feels more convenient to be emphatic in his second language rather than in his first language.

### 4. *Interjection (Inserting sentence fillers or sentence connectors)*

Interjections are words or expressions which are inserted into a sentence to convey surprise, strong emotion or to gain attention. Interjection is a short exclamation like: *Damn!*, *Hey!*, *Look!*, *Well!*, etc. They have no grammatical value, but the speaker uses them quite often, usually more in speaking than in writing.

Language switching and language mixing among bilingual or multilingual people can sometimes mark an interjection or sentence connector. It may happen unintentionally or intentionally. The following are examples of the usage of interjection in sentences.

- a. *Oh my God!* Saya lupa membawa dompetku.
- b. Tolonglah, pak. *Please!*
- c. *I swear!* Saya akan ke datang ke *partymu*.

For Indonesian people, switching and mixing Indonesian into English can also soften a request because English is not their native tongue, so it does not sound as direct as Indonesian. However, code switching and code mixing can also strengthen a command since the speaker can feel more powerful than the listener because he can use a language that not everybody can.

### *2. Because of real lexical need*

The most common reasons for bilinguals or multilinguals to switch or mix their languages is due to the lack of equivalent lexicon in the languages. When an English-Indonesian bilingual has a word that is lacking in English, he will find it easier to say it in Indonesian, and vice versa, when he has a word that is lacking in Indonesian, he will use the English term. If it putted into Indonesian, the meaning will be hazy or vague, and sometime it will not practice. For example, in Indonesia, the technical topics are firmly associated with English, and the topic itself can trigger a switch or mix to/with English.

### *3. To exclude other people when a comment is intended for only a limited audience*

Sometimes people want to communicate only to certain people or community they belong to. To avoid the other community or people

interfering their communication, they may try to exclude those people by using the languages that not everybody knows.

According to Hoffmann (1991:115) and Hamers and Blanc (1987:148), there are some factors that can influence the occurrence of language mixing and switching. They are:

- a. the content of the conversation;
- b. the formality of the conversation;
- c. the participants; and
- d. the effectiveness of the message.



## **CHAPTER III**

### **Methodology**

#### **A. Method of The Research**

The method that is used in performing this analysis is descriptive qualitative method. This method can be called as non-experimental research because it only attempts to observe and to describe the phenomena that happen in Indonesian Education Departement Faculty Teachership and Education Science of University 45 Makassar where its students quite often use some English words in Indonesian sentences in their daily conversation.

This methodology research is aimed to solve the problem by describing the facts and data systematically based on the recent fact. Therefore, the overall analysis will be systematically conducted by the following steps: firstly, analyzing and discussing the selected data in order to get the result, and secondly, drawing some conclusion and suggestion.

#### **B. The Location of Research**

This research will be conducted at Indonesian Education Departement Faculty Teachership and Education Science of University 45 Makassar.

## **C. Population and Sample**

### **a. The Population**

The population of this research is the students of Indonesian Education Departement Faculty Teachership and Education Science of University 45 Makassar. Meanwhile, the samples are All students from Force 2010/2011.

### **b. The Sample**

In this research, writer took from all student of the second semester Indonesian Education Departement Faculty Teachership and Education Science of University 45 Makassar from force 2010/2011r.The member of student are 90.

### **c. Data Collection**

The writer collects data by using the recorder and questionnaires. The recorder is used to record the daily conversation of the students of Indonesian Education Departement Faculty Teachership and Education Science of University 45 Makassar. After the writer completely record of the conversation, the writer continues the research by spreading questionnaires. These questionnaires contain a list of question. By these questionnaires, the respondents will gave some information about the reason and/or motivation using English codes in their daily conversation.

The collected data, then, will be identified and classified based on the needs of analysis.

## CHAPTER IV

### DATA PRESENTATION AND ANALYSIS

#### A. Recorded Speech

The following is the data taken from the recorded speech of the respondents. The data were collected for two months. There are about 100 parts of conversations containing switching or mixing codes in the results of this research but the writer only take 50 parts as representative data to be discussed in this section. They are:

.....Saya mau ke rumahnya Winda. Tadi pagi dia telfon, katanya dia lagi *homesick*. Kayaknya dia butuh dihibur deh. (001)

Oh iya...semalam saya *chatting* sama dia. Pokoknya seru banget. (002)

Aku baru sadar kalau ternyata dia itu *cool* habis and senyumnya itu lho, *makes my heart* berdegup-degup. (003)

Tidak perlu di*instal*, cukup di*copy paste* saja trus *enjoy it*. (004)

*Weekend* ini asyiknya ke mana, ya? (005)

Dia punya peluang jadi *top scorer* musim ini. (006)

*Printem*ya coba kamu *reset* dulu, kalau nggak bisa baru ganti *cartridgenya*. (007)

*I'm very very sorry*. Saya betul-betul lupa. (008)

Berbatovbenar-benar tampil *perfect*. Dia membuktikan kalau dia layak masuk *starting eleven*MU. (009)

Data yang ada di *recycle bin* belum sepenuhnya terhapus. Kita masih bisa *merestore*nya kembali. (010)

Filmnya bagus banget cuma sayang kenapa mesti *sad ending*, ya? (011)



Siapa juga yang *jealouss* sama dia. Saya cuma bilang kalau dia itu menangnya tidak *fair*. (012)

*Search* saja di *drive E*, nama failnya kalau tidak salah Tugas Sejarah. (013)

Kapan-kapan kalau kamu *online* tolong *add* aku, ya? (014)

Ya namanya juga *limited edition* pasti harganya beda dong. (015)

*Download* saja dari internet siapa tahu ada yang gratisan. (016)

Jaringannya kayaknya lagi *down*. Saya sudah coba beberapa kali tapi tetap saja *upload*nya gagal. (017)

Bulan depan saya harus mudik, kakakku mau *married*. (018)

Mobil Vettel memang cepat banget musim ini. Faktanya dia pembalap yang paling sering meraih *pole position*. (019)

Kita *just wait and see* lah apa yang akan dilakukannya setelah dia gagal dalam pertandingan kemarin. (020)

*Right or wrong is my country, man*. Sampai kapanpun *I'm proud to be an Indonesian*. (021)

Jangan simpan masalahmu sendiri, kamu mestinya *sharings* sama kita-kita. *We're still your friends, Ok?* (022)

Dia itu paling bisa cuma *hack* emailnya orang. (023)

Ayo kita *let's go.....hurry up!* (024)

Masalahnya saya sudah banyak bantu dia, tapi coba lihat apa balasannya.....*I get nothing* malah sakit hatiku. (025)

Jalan sama dia sungguh menjadi *nightmare* buat saya. (026)

Anti virusnya baru bisa aktif setelah komputernya *restart*. (027)

Tidak usah buru-buru ke bandara, masih tiga jam lagi pesawatnya baru *landing*. (028)

Jangan di rumah soalnya sebentar *my mother* lagi arisan. (029)

Sudah pasti Real Madrid dan AC Milan yang lolos ke fase *knockout*.... (030)

Jangan lagi dibahas, *please*.....saya jadi *boring*. (031)

Suka atau tidak Messi tampaknya bakal jadi *the next* Maradona. *Skill*nya hebat sekali. (032)

OK, kita *break* dulu. Nanti kita lanjut sepulang sekolah *at my home*. (033)

Tidak usah ditanggapi paling juga dia cuma *just kidding*. (034)

Jangan terburu-buru teman, *step by step* sajalah. (035)

Untung saja Pepe Reina membuat blunder di masa *injury time*, kalau tidak pasti Arsenal kalah. (036)

Kamu harus ketemu empat mata, *face to face* dengan dia supaya semuanya cepat clear. (037)

Minggu depan ada *live music* di *Fort Rotterdam*....bakalan asyik kalau kita hang out di sana. (038)

Kita *meeting* di kelas saja *tomorrow*. (039)

Mendingan kita *eating lunch* dulu biar pikiran bisa tambah *fresh*. (040)

Kalau kamu mau datang jangan lupa *miscall* aku, ya? (041)

Supaya adil pembagiannya mesti *fifty-fifty*. (042)

Lewis Hamilton gagal finish akibat *engine failure*. (043)

Ini *new edition*, *fresh from the oven*. Tampilannya juga *stylish* banget. (044)

Kamu kan sudah tahu dia itu memang begitu orangnya, makanya kamu *understand* saja. (045)

Selama dia tidak suka membuat *trouble*, kita sih *welcome* saja. (046)

Saya sudah lama *request* untuk jadi temannya, tapi sampai sekarang nggak pernah *diconfirm*. (047)

.....padahal di set kedua Taufik Hidayat sudah empat kali *match point*...untung saja dia masih bisa menang meski dengan *rubber set*. (048)

Selain *center back*, AS Roma juga butuh penyerang yang bisa tampil sebagai *lone striker* di lini depan. (049)

Kabarnya Real Madrid bakal melepas Kaka pada *transfer window* kedua Januari mendatang. (050)

### 1. Switched codes

It is found noun and verb to be the most dominant switched codes (30.7% each) as in (1), and in (2). Adjective has 21.3% as in (3) while adverb has 4.0% as in (4) and clause with 13.3% as in (5).

1. *Ya namanya juga limited edition pasti harganya beda dong.* (015)
2. *Tidak perlu diinstal, cukup dicopy paste saja trus enjoy it.* (004)
3. *.....Saya mau ke rumahnya Winda. Tadi pagi dia telpon, katanya dia lagi homesick. Kayaknya dia butuh dihibur deh.* (001)
4. *Weekend ini asyiknya ke mana, ya?* (005)
5. *I'm very very sorry. Saya betul-betul lupa.* (008)

**Tabel 1**

No	Switched Codes	Frequency	
		Token	%
1	Noun	23	30.7
2	Verb	23	30.7
3	Adjective	16	21.3
4	Adverb	3	4.0
5	Clause	10	13.3
		<b>75</b>	<b>100</b>

## 2. Switching types

It is found Intraprasal switch to be the most dominant switch types (73.3%) as in (6), then it is followed by Intraclausal switch (14.7%) as in (7), Intralexical (12.0%) as in (8) while Interclausal switch is none.

1. *Right or wrong is my country, man. Sampai kapanpun I'm proud to be an Indonesian. (021)*
2. *Mobil Vettel memang cepat banget musim ini. Faktanya dia pembalap yang paling sering meraih pole position. (019)*
3. *Anti virusnya baru bisa aktif setelah komputernya direstart. (027)*

**Tabel 2**

No	Switched Types	Frequency	
		Token	%
1	Intraclausal	11	14.7
2	Intraprasal	55	73.3
3	Intralexical	9	12.0
4	Interclausal	0	0.0
		<b>75</b>	<b>100</b>

## 3. Functions of code switching

It is found quoting such as technical terms, and one's statement to be the most dominant functions of switching (45.3%) as in (9). Then, it is followed by English is much simpler and more explicit (21.3%) as in (10), playing with a well-known English expressions (18.7%) as in (11) and lack of good equivalence of meaning in Indonesian (14.7%) as (12).

1. *Ini new edition, fresh from the oven. Tampilannya juga stylish banget. (044)*
2. *Masalahnya saya sudah banyak bantu dia, tapi coba lihat apa balasannya.....I get nothing malah sakit hatiku.25)*
3. *Ayo kita let's go.....hurry up! (024)*
4. *Untung saja Pepe Reina membuat blunder di masa injury time, kalau tidak pasti Arsenal kalah. (036)*

Tabel 3

No	Functions	Frequency	
		Token	%
1	Quoting: name, technical terms, one's statement or proverb	34	45.3
2	Repeating	0	
3	Playing with well-known/popular English expression	14	18.7
4	English is much simpler and more explicit	16	21.3
5	Lack of good equivalence of meaning in Indonesian	11	14.7
		<b>75</b>	<b>100</b>

## B. Questionnaire

The following is the result of the analysis of the data taken from the distribution of questionnaires to respondents.

### 1. Respondent's Use of English in their Daily Interaction

As can be seen from the table, respondents use English in their daily interaction ranging from most of their time up to frequent use of

English. I believe that such a frequent use of English in their daily interaction indicates that the respondents can be classified as competent bilinguals. In other words, they have a relatively good command of the embedded language, in this sense, English, enabling them to switch back and forth without fearing of violating either language rule.

**Tabel 4**

No	Frequency of Use	Frequency	
		Token	%
1	Always	15	15
2	Frequently	57	57
3	Sometimes	21	21
4	Rarely	5	5
5	Never	2	2
		<b>100</b>	<b>100</b>

## 2. Switching as a Conscious or Unconscious Process

**Tabel 5**

No	Consciousness	Frequency	
		Token	%
1	Done consciously	59	59
2	Done unconsciously	41	41

As can be seen from the table, respondents doing the switches could be done consciously and unconsciously, comprising almost the same amount of the data, i.e. 50%. This figure confirms people code switch sometimes consciously sometimes unconsciously. This indicates that

switching phenomena are both cognitive-processing phenomena and habitual action phenomena.

### 3. Respondent's Reasons for Switching to English

Before we discuss about the factors that influence people to mix or switch their codes or languages, we have to know that there are still some specific reasons why people mix or switch their conversation into English. As it has been discussed in earlier, there are ten reasons why people mix their *Bahasa Indonesia* with English or switch their *Bahasa Indonesia* into English, or the other way around.

#### a. Talking about a Particular Topic

This reason is very much under the influence of the first factor of languagemixing and switching, which is the content of the conversation. Therefore, the data that are taken from the conversation to exemplify this reason are also similar to the data for the content of the conversation. They are:

1. *Printernya* coba kamu *reset* dulu, kalau nggak bisa baru ganti *cartridgenya*. (007)
2. *Berbatov* benar-benar tampil *perfect*. Dia membuktikan kalau dia layak masuk *starting eleven* MU. (009)
3. Mobil *Vettel* memang cepat banget musim ini. Faktanya dia pembalap yang paling sering meraih *pole position*. (019)

4. ....padahal di set kedua Taufik Hidayat sudah empat kali *match point*...untung saja dia masih bisa menang meski dengan *rubber set*. (048)
5. Selain *center back*, AS Roma juga butuh penyerang yang bisa tampil sebagai *lone striker* di lini depan. (049)
6. Kabarnya Real Madrid bakal melepas Kaka pada *transfer window* kedua Januari mendatang. (050)

Just like the discussion for the first factor, which is the content of the conversation, it is absolutely clear that the speakers sometimes feel free, and more comfortable to express their emotional feelings in a language that is not their everyday language. Therefore, all the conversations here can be the evidence of how often people mix or switch their languages just to make close relationship with certain topics.

#### **b. Quoting Somebody Else**

People sometimes like to quote a famous expression or saying of some well-known figures. In Indonesian, those well-known figures are mostly from some English-speaking countries. Then, because many of the Indonesian people nowadays are good in English, those famous expressions or sayings can be quoted intact in their original language. For examples:



1. *Right or wrong is my country, man. Sampai kapanpun I'm proud to be an Indonesian.* (021)
2. *Ini new edition, fresh from the oven. Tampilannya juga stylish banget.* (044)

### C. Being Emphatic about Something

1. Masalahnya saya sudah banyak bantu dia, tapi coba lihat apa balasannya.....*I get nothing* malah sakit hatiku. (025)
2. Jangan simpan masalahmu sendiri, kamu mestinya *sharingsama* kita-kita. *We're still your friends, Ok?* (022)

In the example number 1 (Data 022), by mixing an English clause in her speech, the speaker actually wants to express her emphatic feeling to ward some body. Sometimes, Indonesian people who are fluent in English feel more powerful if they express their anger in English rather than in Indonesian language. It is believed that by showing their mastery in English to the people who are not good in English, they can say that they are smarter than them.

In contrast, the example number 2 (Data 025) shows that language mixing and switching can also express an emphatic feeling which is not anger. In this message, the sender wants to encourage the receiver so that she doesn't feel down and desperate. By switching her sentence into English, the speaker, who is good in English, wants to show that they both

sentences in this term, it may be impossible for the listener to understand the message that is spoken by the speaker.

**f. Factors that Influence Respondents to Use English Codes in their Daily Conversation**

As it has been mentioned previously, there are five factors that influence people to mix or switch languages. Each of the data has been analysed to find out which of the four factors that can be found in the daily conversation.

**a. The Content of the Conversation**

1. ....Saya mau ke rumahnya Winda. Tadi pagi dia telpon, katanya dia lagi *homesick*. Kayaknya dia butuh dihibur deh. (001)
2. Aku baru sadar kalau ternyata dia itu *cool*/habis and senyumnya itu lho, *makes my heart's beating*. (003)
3. *I'm very very sorry*. Saya betul-betul lupa. (008)

All the conversations here are about feelings. It is very obvious that the respondents feel free, and more comfortable to express their emotional feeling in a language that is not their ordinary language. They tend to switch some personal words into English so that they don't sound so melancholic. In example no.1 (Data:19), for example, instead of writing the word *rindu kampung halaman*, the respondent mix the English words

for this term, that is homesick in her speech. Similarly, in example number 2 (Data 003), the respondent would choose the word cool and the expression makes my heart's beating rather than *tampan* and *membuat hatiku berdegup*.

For the example number 3 (Data 008), the respondent expresses his/her feelings using English because of a cultural reason. In other words, there are some expressions under a certain topic that are inexpressible in *Bahasa Indonesia* but are expressible in English. Therefore, since the respondent are actually not his/her special friend, but he/she wants to express his/her affection, they prefer to express his/her feeling in English.

#### **b. The Formality of the Conversation**

Since all of the conversations are not in a formal language. Therefore, all of the language mixing and switching found in the conversations are under the influence of this factor. For example:

1. Jangan lagi dibahas, *please*.....saya jadi *boring*. (031)
2. OK, kita *break* dulu. Nanti kita lanjut sepulang sekolah *at my home*.  
(033)
3. Jangan terburu-buru teman, *step by step* sajalah. (035)

The formality and the informality of a situation also determine the choice of including the mixing and the switching of those languages. The more formal the situation is, the less language mixing and switching can

befound since the speaker tends to make himself as clear as possible while the use of language mixing and switching can sometimes confuse the listeners.

### c. The Participants

1. Siapa juga yang *jealous* sama dia. Saya cuma bilang kalau dia itu menangnya tidak *fair*. (012)
2. Bulan depan saya harus mudik, kakakku mau *married*. (018)
3. Jangan simpan masalahmu sendiri, kamu mestinya *sharing* sama kita-kita. *We're still your friends, Ok?* (022)
4. Masalahnya saya sudah banyak bantu dia, tapi coba lihat apa balasannya.....*I get nothing* malah sakit hatiku. (025)
5. Jangan lagi dibahas, *please*.....saya jadi *boring*. (031)

In all of the conversations shown here, the speakers mix or switch their languages just because they feel that they have quite a close relationship with the listeners as the receiver and they know that both of them are quite good in English. Sometimes, those mixed and switched expressions just come up unintentionally and very naturally. Sometimes, the number of the characters of the switched word, which is in English, is just quite the same as it is in Indonesian language, or even longer.

### d. The Effectiveness of the Conversation

1. *Weekend* ini asyiknya ke mana, ya? (005)

2. Kapan-kapan kalau kamu *online* tolong *add* aku, ya? (014)

In all of the examples here, it can be seen obviously that the speakers sometimes feel that the use of one language is more effective than another. Like in example number 1 (Data 005), the speaker wants to ask where they have to go this weekend. The speaker feels that it is more effective to write weekend rather than *akhir pekan*.

In the example number 2 (Data 014), there is no word in Indonesian that can satisfactorily substitute the word online. For other word, the speaker uses add rather than *tambahkan*. It is more obvious that add is more simple than its parable in Indonesian.

The domination of N or NP comprising about a half of the data. This indicates that the switch is mostly to occur in small constituents such as within a clause boundary which is also commonly known as intraclausal switching including 'intraphrasal switching', a switch that occurs within a phrasal boundaries and 'intralexicals witching', a switch which occurs within a word boundaries, comprising more than 90% of the data.

I believe that at least there are three important factors motivating this noun domination. Firstly, the natural portion of noun in the structure of English sentences. Noun occupies about 2/3 of syntactic roles i.e. subjects, and objects of both verbs and prepositions. Secondly, low intensity of use. As a foreign language, English is only used occasionally and by certain people such as in classrooms and in a very small number,

only about 0.30 switch to English per minute (Yassi, 2003) as compared with Gumperz's data (1982) on switching between Spanish and English by Spanish people residing in New York concluding one switch per minute. Finally, speaker's English competence. Due to their lack of English competence, subjects tend to switch only in small constituent levels rather than in major ones. Other wise, they will risk at ruining the syntactic categories of both English grammar and structure. This is in line with Romaine (1991). She pointed out that switchers tend to switch nouns because they were free from syntactic restriction so that switchers felt free to switch without fearing of violating the form of embedded language. Other theories supporting this phenomenon can be 'chunk' theory by Azuma (1988) advocating that words that can meaningfully stand alone can be switched. Similarly, this is in line with 'open and closed class item' theory by Joshi (1985) pointing out that content words such as nouns, adjectives, and verbs are more likely to be switchable compared to those belong to structural words such as bound morphemes, tense markers, etc. In terms of the socio-pragmatic functions of code switching, the present study has demonstrated that switching possesses a very wide spectrum of social dimensions ranging from self-identity and dignity, service provision, social relation, up to the social norms and value of the given society.

I believe that switching to English by playing with well-known or popular English expressions, or quoting certain English expressions, or

anglicizing certain English expressions is the embodiment of self-identity expressions or announcements as an educated elite, or modern people. The implicit goal of such an expression is to have a self-recognition and respect from others for the sake of their own dignity as Brown and Levinson (1987) called it 'positive face'.

Another social dimension of switching can be found in the speakers' willingness to provide good service for other people. Such a social dimension is embodied through the provision and making of clearer messages. The implicit gain of such a provision is to speed up addressee's comprehension by repeating the messages, or translating messages into Indonesian.

Furthermore, another significant socio-pragmatic functions of switching can be the switcher's willingness to keep in line with the norms and value applied in the society. Such a social function is embodied through the speaker's effort in neutralizing certain expressions especially in the area of sex, money, taboo, or politeness which will appear to be socially unacceptable when it is delivered in Indonesian.

Finally, the other crucial social function of switching has been the switcher's willingness to keep a good relation to other people. This is realized through various forms of interactional goals ranging from willingness to put themselves much closer to their addressees, showing a sympathy, showing a respect, to expressing disappointment. This is in line with Gumperz (1982) who claims that switch to the 'we' code is an appropriate medium in delivering personal feeling and emotion.

As can be seen from the table, the most significant functions of code switching is to make the message much clearer, comprising about one fifth of the data. This is then followed by the purpose of keeping the interaction going on. Moreover, it is worthy to mention that to some extent function of code switching can be used to identify an exclusive social status of the switchers as let say an elite educated people or modern people (see also Myerz-Scotton, 1993; and Gibbon, 1987).

### 5.Respondent's reason or motivation for switching to English

Tabel 6

No	Reasons or Motivation	Frequency	
		Token	%
1	None, it's just as a habit	20	20.0
2	English is more simple	39	39.0
3	English is more complete	28	28.0
4	Lack of good equivalence of meaning in Indonesian or even no equivalent meaning in Indonesian	8	8.0
5	It sounds more educative or modern	5	5.0
		<b>100</b>	<b>100</b>

As can be seen from the table, the most significant respondent's motivation or reasons to switchcode is that because English is morecomplete and simpler. As such, it is an effective medium to be used in expressing certain expressions which tend to be longer when it is expressed in Indonesian, such as *homesick*, *add*, *chatting*, etc. Moreover, people switch code without attempting at any particular interactional goals or intention. They simply do it because of habitual action. This



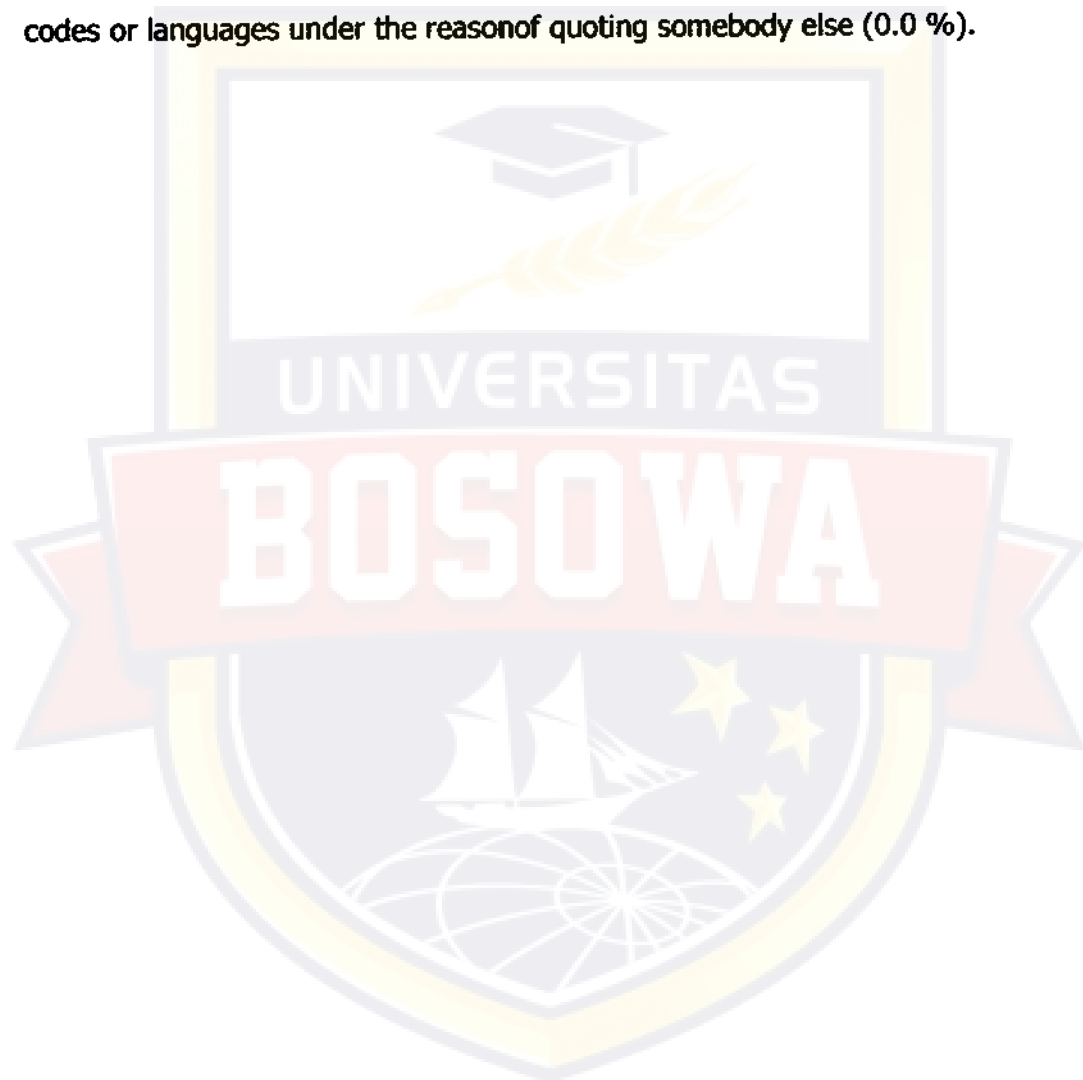
phenomenon as I believe explains that some people do switch code unconsciously. Other significant motivation of people in performing a code switch can be caused by the absence of equivalent meaning in Indonesian. Another one is again in order to sound more educated and modern.

### **C. Discussion**

The table shows that most people mix or switch their codes or languages under the influence of the formality of the conversation. This factor occurs 192 times (60.6 %). Then, in the second place is the third factor, the participants, which occurs 66 times (20.8 %). The last factor, the limitation of the messages, occurs 24 times (7.6 %) and the fourth factor, the limitation of the messages, occurs nineteen times (6.0 %). At last, sixteen people (5.0%) mix or switch their codes or languages under the influence of the content of the conversation.

It is seen that the reason of expressing group identity occurs the most, which is 60 times (44.1 %). On the other hand, the last reason, for the sake of efficiency, occurs 25 times (18.4 %). Both the first and the ninth reasons, talking about a particular topic and the real lexical need, occurs fifteen times (11.0 %). The reason to soften or strengthen a request or command occurs seven times (5.1 %) while the interjection occurs six times (4.4 %). The intention of clarifying the speech content for

the interlocutor occurs five times (3.7 %), the reason to be emphatic about something occurstwice (1.5 %), and the repetition used for clarification occurs once (0.8 %).However, no one mixes or switches his codes or languages under the reasonof quoting somebody else (0.0 %).



## CHAPTER V

### CONCLUSION AND SUGGESTION

#### A. CONCLUSION

The present study has successfully demonstrated that code switching is a crucial phenomenon for a multilingual society. It plays a significant role in governing the social interaction of the community because it has a very wide spectrum of socio-pragmatic implication which significantly contribute to the lives of man whether as an individual being or as a social one.

Most people mix or switch their languages under the influence of the formality of the conversation. This factor occurs the most. Accordingly, it can be concluded that many students of Indonesian Education Departement Faculty Teachership and Education Science of University 45 Makassar now a days, especially those who are fluent in English, like to mix or switch their languages when they are talking each other in daily conversation. In other words, though some people used to think that people mix or switch their Indonesian language into English just because they want to shorten their messages, it is found out later that they actually like to mix or switch their languages in any occasion as long as the setting is informal. On the other hand, the factor that occurs the least is the content of the conversation. Since only some people prefer to mix or switch their languages when they are talking about their personal matter, it cannot be concluded that all people like to mix or switch their languages when they are talking about their personal matter. Only a few people are not brave enough to make personal confession using their everyday

languages, while the others are quite confident to write their personal matter using their everyday language.

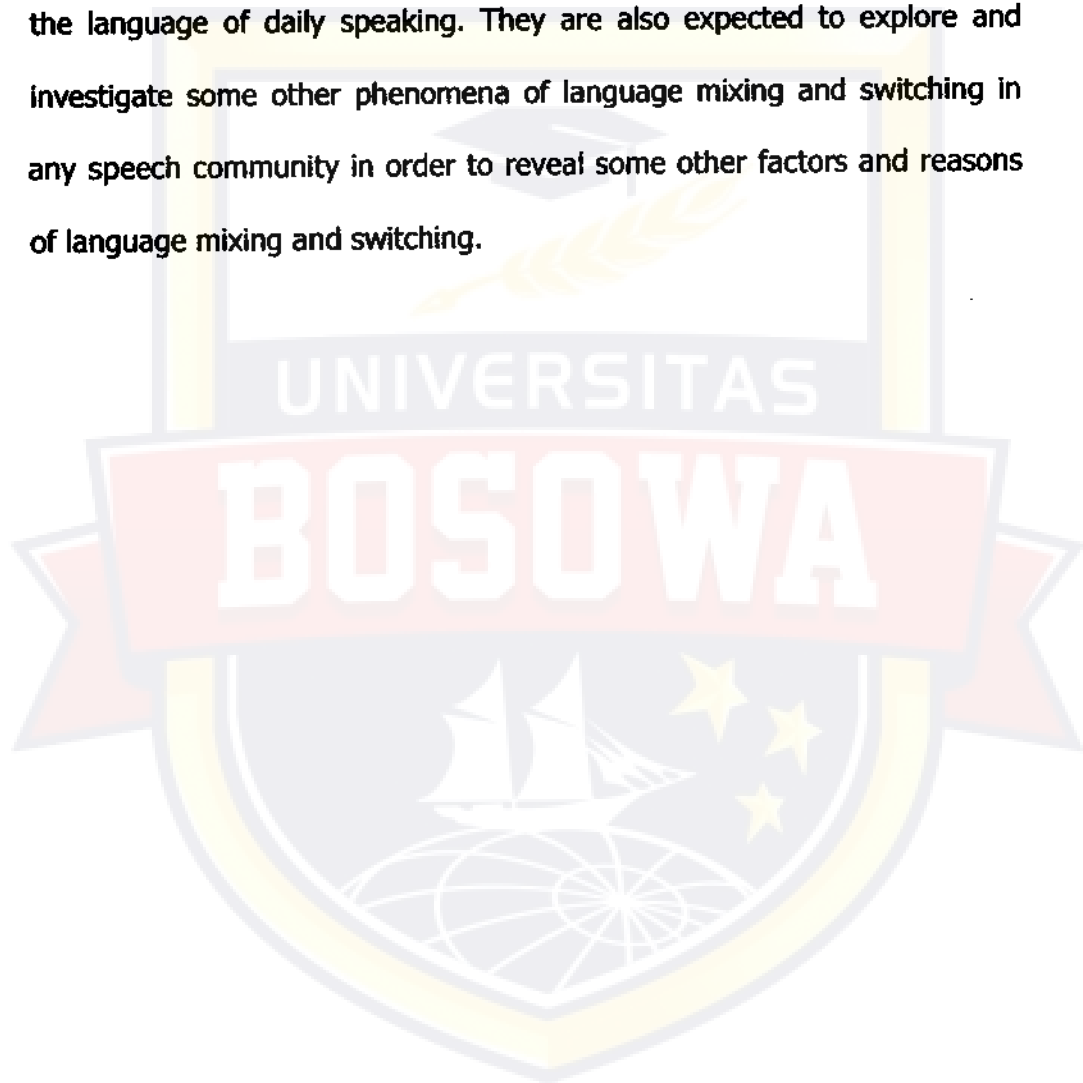
Then, most of the speakers seem to mix or switch their languages in order to express their group identity, which means that they belong to a particular speech community, of which the members are able to use both English and Indonesian language in their conversation. This conclusion is closely related to the statement that the language situation in Indonesia is in a diglossic situation, in which English is considered higher in prestige and social status than Indonesian language. Therefore, by showing their ability in English, those the respondents feel that they are higher in prestige and social status than the other students who can use Indonesian language only in their conversation. On the other hand, none of the speakers mix or switch their languages in order to quote a saying from somebody else. It is mainly because the speakers prefer to write their conversation as efficiently as possible, while sayings are usually quite long and cannot be understood instantly.

Above all, code switching is a rich-issue phenomenon, both linguistic configuration and social dimension of switching, which calls for further and more comprehensive studies. As such, it provides sociolinguists with abundant and more challenging issues to be investigated.

## **2. SUGGESTION**

Since this study has not involved all aspects of language mixing and switching, and especially about the language of daily speaking, it is hoped that the future researchers can develop this research by including all related aspects of language mixing and switching, and especially about

the language of daily speaking. Moreover, since the references about the language of daily speaking are not yet available so far, the future researchers are hoped to be able to find more related references about the language of daily speaking. They are also expected to explore and investigate some other phenomena of language mixing and switching in any speech community in order to reveal some other factors and reasons of language mixing and switching.



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