CHAPTER II
THEORETICAL FRAMEWORK

2.1 Sociolinguistics

2.1.1 The Study of Sociolinguistics

When people interact with others in society, anytime, anywhere they must be use a language. Without a language, people will find some troubles when they do their activities and toward the others. No people or no society without a language. The role of a language among the people in this life is very crucial.

A language is not only as a means of communication, but language also plays another role among the people in this life. Therefore, there are so many human behaviors deals with language. How the people speaks, or writes (active communication activity) or may be how the people listens and reads (passive communication activity), those cases are the study of sociology of language, (J.A Fishman in Pier Paolo Giglioli, 1980:45).

Sociology of language is emphasizes its notice toward both of activities above, even active and passive communication activity and also studies about the language social organization which reflected in human’s behavior in communicate to others and language attitudes. From the explanation above we found the term of sociology of language. Since 1960 there was a new popular term to replace the term of sociology of language which called sociolinguistics.

The term of sociolinguistics for the first time was used by H.Curee in an article untitled A Various Language. However, J.A Fishman differentiates these two terms, sociology of language and sociolinguistics. According to Fishman, the term of sociolinguistics is more qualitative, while sociology of language is more quantitative. Sociolinguistics is qualitative deals with the using of a language
among individuals in social context, while sociology of language deals with the language varieties as the impact of social stratification in society.

Some investigators have found it appropriate to introduce a distinction between sociolinguistics and sociology of language. In this distinction, sociolinguistics will be concerned with investigating the relationship between language and society with the goal of a better understanding of the structure of language and how languages function in communication; the equivalent goal in the sociology of language will be to discover how social structure can be understood through the study of language. Hudson (1980:4-5) has described the differences as follows: sociolinguistics is the study of language in relation to society”, whereas sociology of language is the study of society in relation to language”. From that explanation we can say that in sociolinguistics, we study society in order to find out as much as we can understand about what kind of thing language is, while in sociology of language we reverse direction of our interest.

So, what is sociolinguistics? Harimurti Kridalaksana (1978:94) in (Fishman) states: “sociolinguistics as the study which focuses on the characteristics and variety of language and the relationship of linguists with the correlation of its characteristics and variety and also the function of language in society”. Then C.Criper and H.G Widdowson (in J.P.B Allen and S.Pit Corder Ed, 1975:156 says: “Sociolinguistics is the study of language in operation, its purpose is to investigate how the conventions of language use relate to other aspects of social behavior”. While G.E Booij,J.G.Kerstens,H.J Verkuyl (1975:139) argues that :

“Sociolinguistiek is subdiscipline van de taalkunde, die bestudeert welke social factoren een rol spelen in het taalgebruik er welke rol taal spelt in het social verkeer”, (sociolinguistics is the subfield of linguistics which studies of social factors of its role in language use and its role in interaction”.

And Nancy Parrot Hickerson (1980: 81) argues that “Sociolinguistics is a developing sub field of linguistics which takes speech variation as its focus, viewing variation or its social context. Sociolinguistics is concerned with the
correlation between such social factors and linguistics variations (social factors in this case are age, religion, sex/gender and occupation) ". Then Fishman’s opinion (1975:4) on the sociolinguistics is as quoted below: “Sociolinguistics is the study of characteristics of language varieties, the characteristics of their functions, and the characteristics of their speakers as these three constantly interact, change and change one another within a speech community”.

Sociolinguistics actually is not discuss about structure of a language, but it focuses on how a language is used, so it (language) could play its function well. So from this statement we can get a description that people also face language conflicts before sociolinguistics appears. So it is clear now that the role of sociolinguistics is to manage a language as its functions in society, or in other words sociolinguistics deals with a language as a means of communication.

In using a language, there are some factors which determine it in communicate with others. Those factors were described by D.Hymes (in Pier Paolo Giglioli, 1980:22-23), they are:

1. Speakers (senders, addressors, spokesman)
2. Listener (receivers, addressers, interpreters)
3. Instrumentals
4. Settings
5. Message forms
6. Topic of conversations
7. Speech event

Sociolinguistics analyzes the language and language use and its relationship toward social and cultural aspects. That is why we have to understand the role of a language in social interaction. It is clear now that sociolinguistics is a branch of linguistics that takes language and the relationship with society as the object of study.
This study explores the functions and the varieties of language, the contacts between different languages, attitudes of people toward the language use and language users, or language changes.

The term of “Sociolinguistics”, actually consist of two disciplines of knowledges; Sociology and Linguistics as the writer described at the beginning of this thesis about what linguistics is. Now we talk about sociology or society. Are there any differences between sociology and society and what are the correlations of them toward the languages among people in a society?

2.1.2 Relationship between Language and Society

There is a variety of possible relationship between language and society. One is that social structure may influence or determine linguistics structure or human’s behavior. Certain evidence may be adduced to support this view: the *age-grading* phenomenon, that young children speak differently from older children, and in turn, children speak differently from mature adults. Studies which show that the variety of language that the speakers use reflect such matters as their regional, social, or ethnic origin and possibly even their sex, and other studies which show that particular ways of speaking, choices of words, rules for conversing are determined by certain social requirements.

A second possible relationship is directly opposed to the first: linguistics structure or behavior may either influence or determine social structure. The third possible relationship is that language and society may influence each others.

We must therefore be prepared to look into various aspects of the possible relationship between language and society. It will be quite obvious from doing so that the correlational studies must from a significant part of sociolinguistics work. Gumperz (1971:223) has observed that sociolinguistics try to find the correlations between social structure and linguistics structure and observe any changes that
occur. Social structure itself may be measured by reference to such as factors like social class and educational background, and behavior and performance may be related to these factors.

### 2.1.3 Speech Community (Masyarakat Bahasa)

Language is both an individual possession and a social possession. Form this statement we can conclude that a person or a society has their own languages which different with other. In fact, so many cases that show us the variations of language is something we cannot deny. Even, there are so many facts that show us this variety caused some problems or conflicts when someone interacts with others. Why? It is because people have their own style in using a language, or in other words they come from different languages.

On the other side, however, we sometime able to built a good communication with people around us because we came from the same variety of language. So, there are two important points that can we get, first, languages in this world are not same, second, there is a term for the same language (language variety) in a society, and the second point is most popular known as speech community. There are so many definitions deal with speech community, Corder (1973:50) defines speech community: “is a group of people who can understand each other when they speak”. From Corder’s definition about speech community, it is clear for us that the same people who came from the same language and they understand each other in interact using a language called speech community. While Fishman (1972:22) state that speech community;

“Is one, all of whose members share at least a single speech variety and the norms for it appropriate use. A speech community may be, as a small as single closed interaction network, all of whose members regard each other in but a single capacity.”

From definition above we can conclude that speech community is a unit of a society who has at least one language variety, and all of whose members (society) are in the same capacity in using a language. Then Bloomfield’s opinion
on speech community is as quoted “A group of people who use the same system of signals is a speech community”. (Bloomfield, 1933: 29). While Lyons (1970: 326) give a simple definition of a ‘real’ speech community: ‘all the people who use a given language (or dialect)’. So, Lyons emphasizes the speech community toward the dialect of a group of people, because one dialect must be different with other. It is really quite easy to demonstrate that a speech community is not coterminous with a language, for example English language is spoken in many places throughout the world, we must certainly recognize that it is also spoken in a wide variety of ways, such British English which different with American English, or English in Canada, Africa etc. In fact, they has own characteristic in speak in English especially even though they use the same language, that is English, however they are different in ways in speaking.

Different speech communities living in different regions normally speak different languages. However, the same language can be also spoken in different regions. When this situation takes place, the regional varieties of the language then exist. The varieties mainly develop after the people speaking the same language leave their homeland and separate themselves from one another in the new regions. Regional varieties of a language have been referred to as dialects. (Wardough, 1976).

Just take for example the language of Malay; it has been growing into several different dialects, including the ones found in the southern provinces of Thailand, in East Timor, as well as among people living in the Cocos Keeling Island in the Indian Ocean. It is reported to be at least understood very well by some people in the Southern Philippines, in Sri Lanka, South Africa and some other places. George Quinn (in http://www.hawaii.edu/indolang/malay.html)

In a speech community, for sure there is a speech acts. Chaer and Agustina defines speech act as terjadinya atau berlangsungnya interaksi linguistik dalam suatu bentuk ujaran atau lebih yang melibatkan dua pihak, yaitu penutur dan lawan tutur, dengan satu pokok tuturan, di dalam waktu, tempat dan situasi
tertentu. (“a linguistics interaction in one or more speech form, involving two person, speaker and listener, with a particular topic, in a particular time, place and situation.”) (1995: 46).

Each individual therefore is a member of many different speech communities. It is in the best interest of most people to be able to identify themselves on one occasion as members of one community. One of the consequences of such intersecting identifications is, of course linguistic variations: people do not speak alike, nor does any individual always speak in the same way on every occasion.

2.1.4 Bilingualism and Multilingualism

Bilingualism can be regarded as the ability to communicate in two languages, but with greater skills in one language. While the people which interrelated in, it called bilingual. In many parts of the world an ability to speak more than one language is not at all remarkable. In fact, a monolingual individual would be regarded as a misfit, lacking an important skill in society. In many parts of the world it is just a normal requirements of daily living that people speak several languages, perhaps one or more at home, another in village, still another for purposes of trade, and yet another for contact with the outside world of wider social or political organization.

Nababan (1993: 27) differs bilingualism and bilinguality. According to him, bilingualism is a habitual to use two languages to interact with other people. Bilinguality is an ability to use two languages. So, we can conclude that bilingualism is a habitual; bilinguality is ability and bilingual is the person.

Furthermore, Bloomfield (1933:56) defines the bilingualism as “ability of a speaker in using two languages, in case the using of first language as good as the second language”. According to Bloomfield, someone called bilingual if she/he able to use the first language as well as the second language. However, many
arguments toward Bloomfield’s concept about bilingualism. First it is not easy to measure the ability of the speaker in mastering two languages that they use, second, is there any speaker that using the second language as well as first language, and it is rarely to find someone who master in two languages as well.

2.1.5 Diglossia (Diglosia)

A diglossic situation exists in a society when it has two distinct codes which show clear functional separation; that is one employed in one set of circumstances ((H), i.e. has high prestige) and the other in an entirely different set ((L), i.e. has low prestige). For instance, Javanese language has the form of diglossia since it has the (H), i.e. *Krama Inggil* and also the (L), i.e. *Ngoko*. Ferguson (1959:336) has defined 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 section of the community for ordinary conversation.

On the other hand, Fishman (1972: 136) defines diglossia as “the phenomenon in which one language is considered higher than another”. Fishman (1967) introduced the notion that diglossia could be extended to situations found in many societies where forms of two genetically unrelated (or at least historically distant) languages occupy the H and L norms, such that one of the languages (e.g. Latin in medieval Europe) is used for religious, educational, literacy and other such prestigious domains, while another language (in the case of medieval Europe, the vernacular languages of that era) is rarely used for such purposes, being only employed for more informal, primarily spoken domains.

Furthermore, Hartmann and stork (1972:67) state that:
Diglossia is the presence in a language of two standards, a ‘high’ language used for formal occasions and in written texts, and a ‘low’ used to colloquial conversation, e.g. in Swiss German, Arabic, etc. in certain situations, a middle language between the high and the low standard may be appropriate.

From the explanation above we can conclude that diglossia is a matter between two dialects of one language. In a particular society, the speakers may use two or more language varieties in a particular situation. Just take for an example in Java, there are two kinds of Javanese that show us diglossia’s cases, kroma inggil and ngoko. In fact, krama inggil only used by the people who come from upper class (orang kerajaan) while ngoko is used by the people in Java who came from common people or the people out of the kingdom (lower class).

As the writer state above that diglossia is used to refer to a situation where a language is formally stratified into upper and lower class (variety). In addition to these varieties, there is also sometimes a middle variety. For the situation where more than two stratified varieties are found the term polyglossia may be applied. (Donal Winford,2003). The Balinese and Javanese vernaculars are two languages with polyglossia. Thus, in Balinese or Javanese the traditional speakers of the languages are socially stratified into social-classes and their language into the speech-leveled varieties. For example in Balinese an English phrase “come home” may correspond to three different words, namely mantuk, budal or mulih. The first word ‘matuk’ and the second one ‘budal’ are from higher variety and supposed to be used by lay people when addressing those who are socially respected or traditionally honored, whereas ‘mulih’ is variety normally used among common people or between close mates in everyday social encounters. Actually sociolinguistics introduces two types of diglossia, they are the formal and non-formal one. A formal diglossia is associated with the formally stratified status of the users, as in the case Balinese or Javanese described above, while the non-formal diglossia is associated with the social and economic condition of the users. The formal diglossia is also sometimes referred to as the traditional diglossia and the informal diglossia as the modern diglossia.
Then Holmes (2001:30) states that “diglossia is a characteristic of speech communities rather than individuals”. Holmes also explains that individuals may be bilingual, societies or communities are diglossic. In other words, the term of diglossia is used to describe societal or institutionalized bilingualism. The criteria which identify diglossic communities were initially interpreted very stringently, so that few communities qualified as diglossic. Holmes (2001:27) has described three crucial features of diglossia, they are:

1. Two distinct varieties of the same language are used in the community, with one regarded as a high or (H) variety and the other as a low (L) variety.
2. Each of variety is used for quite distinct functions; H and L complement each other.
3. No one use the H variety in daily conversation.

2.1.6 Code

According to Marjohan (1988:48), “code is a term which refers to a variety”. Thus a code may be an idiolect, a dialect, a sociolect, a register or a language. A speaker has a linguistics repertoire which consists of various codes. In a monolingual situation, the use of different codes depends on the variability of language. In a bilingual or multilingual society, it is normal for the people to be in a situation where a choice between two or more codes (language) has to be made. In the situation the bilinguals may want to consider for example, who speaks to them, in which language or variety, and when or where the conversation takes place, Joshua Fishman, 1965.

Why do people choose to use one code rather than another, what brings about shifts from one code to another, and why do they occasionally prefer to use a code formed from two other codes by mixing the two? Such questions as these assume that there are indeed few single-code speakers, that is, that people are always faced with code choices when they speak. Very young children may be
exceptions. In general, however, when we open our mouth, we must choose a particular language, dialect, style, register, or variety in built a communication with another.

The skill of choosing the language is classified as a communicative competence and it is basically developed by observing factors found in the social context of language uses.

In 1964, Dell Hathway Hymes, one of the most noted world sociolinguists, suggested 8 factors that bilingual, multilingual, monolingual people may consider when choosing a code. The factors were formulated into an acronym, namely speaking, which stand for Setting and Scene, Participants, ends, Act Sequence, Key, Instrumentalities, Norms of Interactions, and Genre. (Dell Hymes 1964 in Pier Paolo Giglioli, (ed) 1972).

- **Setting and Scene**
  The setting and scene are the places, occasions, or natural situations that can influence the people in choosing a code. People may consider a more formal variety of a language when they talking in an office than when talking in a picnic place. Or a teacher will use a formal language when she/he gives some materials for their students than talking in a supermarket.

- **Participants**
  The participants are the people involved in the communication found in setting. A good public speaker for example, wants to know about his/her audience (participants) before performing a speech. He/she may think of considering what kind of jokes he/she should tell or whether he/she speak in more casual way or formal one after considering the audience.

- **Ends**
  The ends are the goals or purposes that a speaker wishes to reach. If a political party delivers a speech in a campaign, he/she wishes to persuade the crowd
before him/her in order to get support for the election. Therefore, for the
different ends or occasions, people may choose different codes.

❖ **Act Sequence**
The act sequence refers to the order of a speech, is it narrative, a conversation,
or a talking. A formal speech for example, is set carefully with an opening
expression, followed with an introduction, a story before entering the main
topic.

❖ **Key**
The key is referred to the manner, spirit, and feeling of the message wished to
be captured within the conversation. It is also referred to the spirit captured in
the voice or manner of a speaker. The spirit or the feeling may be sincere,
modest, or low.

❖ **Instrumentalities**
The instrumentalities are referred to the register and forms of the speech. The
forms that might be under consideration are whether it will be delivered in a
more formal way or a casual friendly one.

❖ **Norm of Interaction**
The norm of interaction is the contextual custom in using the code, including
for example allowance for an interruption, using gestures freely, addressing an
audience, eye contacts, distance, asking questions about belief, etc.

❖ **Genre**
The genre is referred to the type of the utterances whether it is on the poem
form, proverb form, a prayer form, a lecture etc. the factors described above
have been one of the most important foundations in the general study of code
choices. They are popularly known as the components of the ethnography of speaking. In a conversation we might not find the factors to be activated all together. The certain degree these factors in choosing a code might be also helpful to describe factors that influence other forms of language contact phenomenon such as code switching, code mixing, or may be word borrowing.

2.2 Code Switching and Code Mixing

Code-switching is a situation where the speakers deliberately change a code being used, by switching from one to another. Among several definitions of Code-Switching, the following definitions should give clarity needed to understand the concept.

“Code-Switching has become a common term for alternate use of two or more languages, or varieties of language, or even speech styles ”.(Dell hymes, 1875). While Gal (in Wardough 1986 : 103) defines Code-Switching as a conversational strategy used to establish, cross or destroy group boundaries ; to create, evoke or change interpersonal relations with their rights and obligations. Then Abdul chaer and Leonie Agustina (1995: 140) in their book " Sosiolinguistik Perkenalan Awal " states : Code-Switching: “Peristiwa pergantian atau berubahnya dari ragam santai menjadi ragam resmi, atau juga ragam resmi ke ragam santai, inilah yang disebut peristiwa alih kode dalam sosiolinguistik”.

It means that in code-switching, we will find case that someone who have a conversation with other, with a case (problem) move to other code with other case (topic discussion), even sometimes he/she usually use formal and informal language in that conversation.

In another manner, Gardner-Chloros (in Coupland and Jaworski, 1997: 361) states that “code switching can be defined as the use of two or more languages in the same conversation or utterances”. In daily conversation, spoken
or written language, formal or informal situation, realized or not, people usually use code switching and code mixing. For example the conversations below, which taken from novel *Divortiare*:

Wina membenamkan kepalanya di bantal. “*damn, Lex, this is frustrating.* Sama *frustrating*-nya dengan tadi malam waktu riza….well, Lex, you never told me that it hurt like hell the first time”.

From the conversation above, we can see that the participants deliberately switch the language being used, from Indonesian into English. The base language actually in Indonesian, however switch into another language. Based on Gardner-Chloros’s statement from the sample above we can see the using of two languages in the same conversation or utterances.

Another example is taken from the dialogue in novel *Divortiare* as follows:

“I also lived here two years ago, remember? Aku masih punya kuncinya,” Beno langsung duduk disamping tempat tidurku dan mengeluarkan stetoskop.

Code-Switching as above can be classified into two different classifications. They are grammatical and contextual classification. The grammatical classification is based on where the code switching appears in the sentence or utterance, while the contextual classification is based on the reasons why a bilingual switches. (Bloomfield and John J.Gumperz 1971, (in Jendra,2010:75).

The grammatical classification is divided into three types of code switching: tag-Code-Switching, Inter-Sentential Code-Switching, and Intra-Sentential Code-Switching.

1. Tag Code Switching
A tag code switching happens when a bilingual inserts short expression (tag) from different language at the end of his/her utterances. Here the examples below are taken from the dialogues in novel *Divortiare*:

“siapa’?”

“Wina,” jawabku. “bentar ya, Den. Hai, Win, kenapa?..Nggak...gue ntar lagi juga udah balik kok..halah...kebiasaan..Ya udah, ntar gua tungguin de, tapi jangan kelamaan ya? Salam buat Riza…Bye..

From the utterances above, it is clear for us that the conversant insert short expression from another language (English) at the end of his/her utterances, and this case is classified into Tag code switching.

“aku memejamkan mata, berusaha menahan amarahku yang siap meledak. “*just shut up, Ben.*”

From the sample above, we can see that the conversant also inserts short expression at the end his/her utterances by using the word from another language, in this case is English “*just shut up, Ben*”.

2. Inter sentential code switching

An inter sentential code switching happens when there is a complete sentence in a foreign language uttered between two sentences in a base language. Two examples of this type of switching below are taken from novel *Divortiare*:


b. Yan, gue Cuma nggak suka aja wina nuduh-nuduh gue selingkuhin Denny dengan Beno, terus bilang gue better off tanpa Beno. *You never say that you’re better off without someone.* Itu sama aj dengan bilang kalau dulu gue itu bodoh banget sampe jatuh cinta dan mau nikah dengan Beno”.

From the two examples above, it is clear for us that the conversant switches Indonesian as the base language into another language (English)
in their conversation. The English is uttered between two sentences in a base language (Indonesian). These classifications called inter sentential code switching

3. Intra sentential code switching

Intra sentential code switching is found when a word, a phrase, or a clause of a foreign language is found within the sentence in a base language. Two examples are as the following, which taken from (Rene Apel and Pieter Muysken, 1987):

a. An English bilingual switches from English to French; the hotel, il est grand, is really huge and unbelievably majestic.

b. A Tanzanian bilingual switches from Swahili to English, e.g: lle accident llitokea alipose control Na Aka overturn and landed in a ditch.

Unlike the grammatical classification, which is based on the position of the different codes found in utterances, the contextual classification is based on the reasons why people switch. The classification is divided into two types of code-switching, namely the situational and metaphorical code- switching.

1. Situational code switching

A situational code switching appears when there is a change in the situation that causes bilingual switches from one code to another. In regard to the factors of choosing a code suggested by Hymes (1964) , (in Jendra,2010:76), the changing of the situations involved could be the settings, participants, or the norm of interaction. The following short dialog describes an example of a situation when Indonesian bilingual switches from Indonesian into English because of the presence of an English native-speaker friend, participant influence in change a code).

Agus : gimana kalo liburan nanti kita ke pantai Sanur Her?...
Hery : hmmm….gimana ya..?
Mark : hi, guys…what are you doing there?
Agus : eh, how are you Mark? Hmmm.. Nothing, we just discuss our plan to go to the Sanur beach next week.
Mark : wow…I like beach very much. I’m joining you guys..
Hery : ok. See you next week. I got to go now.

2. Metaphorical code switching
A metaphorical code switching occurs when there is a change in the perception, purpose or the topic of conversation. This kind of switching is influenced by the Ends, Act sequence, or Key. However the situation is not including in this process.

While the concept of Code- Mixing is used to refer to a more general form of language contact that may include cases of code-switching and other forms of contacts which emphasizes the lexical items. This definition is found in the following excerpt:

"I am using the term Code-mixing to refer to all cases where lexical items and grammatical features from two languages appear in one sentence ". (Pieter Muysken, 2000).

Code Mixing is the mixing of pieces of a word or phrase from a language into the other language in a bilingualism and multilingualism. The bilingual or multilingual usually mix their language because of the social factors. Anyway, we sometimes do not aware when we mix our language with pieces of words or phrase from other language.


“in code- switching the point at which languages change corresponds to a point where the situation changes, either on it own or precisely because the language changes. There are other cases, however, where a fluent bilingual talking to another fluent bilingual changes language without any change at all in the situation. This kind of alternation is called Code-Mixing. The purpose of Code-Mixing seems to symbolize a somewhat
ambiguous situation for which neither language on its own would be quite right ".

It means that in code-mixing we will find the case that a bilinguals or multilingual usually inserts phrases or words from other language when he/she has a conversation, they mix a language with the other language.

The sentences below are the samples of Code Mixing cases of bilinguals single utterances in which a form of Code Mixing involving Indonesian, English, Spanish, Japanese.

- A Spanish bilingual mixes Spanish with English, e.g.: 
  *No van a bring it up in the meeting.* (Pfaff 1979 (in Jendra, 2010:81)

- A Japanese bilingual mixes Japanese with English, e.g.: 
  *Watashi was waseda graduate shimashita.* (in Azuma, 1993) in Jendra, 2010:81).

Types of Code Mixing Based on the Juncture or the Scope where Language Takes Place (Hoffman 1991: 112):

1. Intra-sentential code mixing
   This kind of code mixing occurs within a clause or sentence boundary, as when a Yoruba/English bilingual says: *Won o arrest a single person* (won o they did not).

2. Intra-lexical code mixing
   This kind of code mixing which occurs within a word boundary, such as in *shoppã* (English *shop* with the Panjabi plural ending) or *kuenjoy* (English *enjoy* with the Swahili prefix ku, meaning ‘to’).

Reasons for Bilinguals to Switch or Mix their Languages (Hoffman, 1991:116):

1. Talking about a particular topic
People sometimes prefer 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.

2. 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 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 tongue suddenly wants to be emphatic about something, he/she, either intentionally or unintentionally, will switch from his second language to his first language. Or, on the other hand, there are some cases where people feel more convenient to be emphatic in their second language rather than in their first language.

4. Interjection (Inserting sentence fillers or sentence connectors)
Language switching and language mixing among bilingual or multilingual people can sometimes mark an interjection or sentence connector. It may happen unintentionally or intentionally.

5. Repetition used for clarification
When a bilingual wants to clarify his/her speech so that it will be understood more by the listener, he/she can sometimes use both of the languages that he masters saying the same utterance (the utterance is said repeatedly).

6. Intention of clarifying the speech content for interlocutor
When bilingual talks to another bilingual, there will be lots of code switching and code mixing occurs. It means to make the content of his/her speech runs smoothly and can be understood by the hearer.

7. Expressing group identity
Code switching and code mixing can also be used to express group identity. As it has been mentioned previously, the way of communication of academic people in their disciplinary groupings, are obviously different from other groups. In other words, the way of communication of one community is different from the people who are out of the community (Barnett, 1994: 7).


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

2. Because of real lexical need
   The most common reason for bilinguals 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 bahasa Indonesia. And vice versa, when he/she has a word that is lacking in bahasa Indonesia, he/she will use the English term.

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 language that not everybody knows/masters.

Actually, it is not easy to differentiate between code mixing and code switching. However, we can find some indicators related to the differences of these two sociolinguistics terms, code switching and code mixing. First, in code mixing, bilingual speakers seem to apply some words or phrases from foreign language (pieces of one language smaller than clause), while the other language (code) functions as the base language. Second, bilingual speakers are said to mix codes when there is no topic that changes, nor does the situation. (John J Gumperz 1986) in Jendra, 2010:79.

A different view proposed to separate the two said that if it involves changing into a foreign clause or a sentence, it should be defined as a code switching, but if it involves the use of foreign phrases or group of words, it is identified as a code mixing. Another view about how to define between code switching and code mixing is related to the formality of the situation. In code mixing, is said to be found in the less formal situation, while in code switching is possibly done in a formal one. As the addition, the bilingual’s level of fluency in the languages (code), usually fluent bilinguals can perform mixing well, while the less skilled ones may only do switching.

The table below presents summarized differences between code switching (cs) and code mixing (cm) according to the several views described here:

<table>
<thead>
<tr>
<th>Points of view</th>
<th>Code switching</th>
<th>Code mixing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grammatical items involved</td>
<td>Sentence &amp; clause</td>
<td>Phrase, word</td>
</tr>
<tr>
<td>Base language</td>
<td>Clear</td>
<td>Sometimes unclear</td>
</tr>
<tr>
<td>Topics</td>
<td>May change</td>
<td>Maintained</td>
</tr>
<tr>
<td>Situations</td>
<td>Formal and informal</td>
<td>More likely informal</td>
</tr>
<tr>
<td>Bilinguals fluencies</td>
<td>Partial</td>
<td>total</td>
</tr>
</tbody>
</table>