CHAPTER II
REVIEW OF RELATED LITERATURE

This chapter presents theories that underlie the analysis of this thesis and also related studies that support the analysis.

II.1 Related Studies

There are some scholars who ever did the research about language choice that relates to the topic. They are:

Greenfield (1972) has done a research about language choice in Puerto Rico Spain neighborhood that speak two language, Spanish and English. Greenfield limits his research in three components; participant, setting and topic. (Sumarsono and Paina 2002 : 205).

Simon Herman (1968) has done a research about language choice from psychology perspective. He sees a bilingual person surely faces three psychological situations when he speaks to other person; private necessary, immediate situational and background situation. (Sumarsono and Paina 2002 : 210).

Yusriadi Usman (2006) has done an analysis of language choice in his thesis entitled The Use of Vernacular Language Among The Gayo Students At North Sumatera University. In his thesis, he finds that most Gayonese students use mixing language (Gayo-Indonesia) in formal meeting but different from formal occasion, in non-formal meeting, they use different language for different circumstances.

Ratna Maulidini (2007) in her thesis entitled *Campur Kode sebagai Strategi Komunikasi Customer Service (studi kasus Nokia Care Centre Bimasakti Semarang)*, has done analysis about the using of code mixing in customer service area. She observes the type, forms, factors and function of code mixing that found in customer service conversations with the clients.

II.2 Review of the Underlying Theory

a. Sociolinguistics

Before we have detail description of theory that is related to this thesis, we should know what sociolinguistics is. Sociolinguistics consists of two knowledge; sociology and linguistics. There are some definitions of sociology. David Popenoe in his book Sociology says sociology is the systematic and objective study of society and social behavior (1986 : 4). Soerjono Soekanto (2006 : 17-18) in his book “Sosiologi Suatu Pengantar” also quotes some scholars about the definition of sociology. The writer uses Pitirim Sorokin and Roucek and Warren. Pitirim Sorokin says :

“Sosiologi adalah suatu ilmu yang mempelajari : 1) hubungan dan pengaruh timbal balik antara aneka macam gejala-gejala sosial. 2) hubungan dan pengaruh timbal balik antara gejala social dengan gejala non-sosial. 3) ciri-ciri umum semua jenis gejala-gejala sosial”. “sociology is a scientific study about : 1) the connection and reciprocal influence between the various social indications. 2) the connection and reciprocal influence between social indication and nonsocial indication. 3) the general characteristics of all variation of social indications.”

While Roucek and Warren say that sociology is “ilmu yang mempelajari hubungan antara manusia dalam kelompok”. “sociology is the scientific study about the relationship between humans in society”.

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Thio (1986: 11) also proposes sociology as the scientific of human behavior. It shows us how people interact with each other, how groups or societies differ, and how these social units affect human behavior. From his statement, we can conclude that language is one of the way to interact with each other and also affect human behavior.

From those definitions we know the object study of sociology is the relationship between people and the changing of society. The society itself is a highly structured system of human organization for large-scale community living that normally furnishes protection, continuity, security, and a national identity for its member. (www.dictionary.com)

Like the writer writes above, sociolinguistics consists of two knowledge; sociology and linguistics. Bussmann et all (2000 : 284 ) proposes linguistics as scientific discipline with the goal of describing language and speech in all relevant theoretical and practical aspects and their relation to adjoining disciplines. While Hudson (in Umar and Napitupulu 1994 : 1) say that “linguistik adalah disiplin yang mempelajari struktur bahasa tanpa mengkaji konteks sosial tempat struktur itu dipelajari atau digunakan”. “linguistics is a scientific discipline about language structure without examine the social context where the structure is learned or used”.

We can say that sociology talks about human in a society, and in a simple definition, we can define linguistics as the study of language. There is a relationship between sociology and linguistics, that formulated as sociolinguistics.

Hudson (1996 : 4) says, sociolinguistics is the study of language in relation to society’, implying (intentionally) that sociolinguistics is part of the study of language.

M. Amrin Siregar also proposes that sociolinguistics is a branch or sub-discipline of linguistics which studies all aspects of the relationship between language and society (2000 : 1 ).
Bussman et all says that sociolinguistics is scientific discipline develop from the co-operation of linguistics and sociology that investigated the social meaning of the language system and of language use, and the common set of conditions of linguistics and social structure (2000: 439).

Then, Fishman (in Chaer and Agustina 1995: 4) says sociolinguistics as the study of characteristics of language varieties, the characteristics of their function, and the characteristics of their speaker as these three constantly interact, change and change one another within a speech community.

Milroy and Milroy in their article “Language In Society : Sociolinguistics” (in Collinge (ed.) 1990: 485) say sociolinguistics is the study of language as it is used by real speakers in social and situational contexts of use.

So, we can conclude that sociolinguistics is interdisciplinary study which studies about the relationship between language and social factors in a speech community.

b. Speech Community

Every person comes from a community that has its own characteristic include the way they talk. The members of community might be to speak the same language, same dialect or same varieties. A group of this people is known as speech community. Bloomfield (1933: 42) offers the simple definition of speech community. He says that a speech community is a group of people who interact by means of speech. In addition, Hudson (1998: 24) also defines speech community as all people who speak a single language and so share notions of what is same or different in phonology or grammar.

Gumperz (1971) says (in Wardhaugh, 1986: 116) that speech community is:

Any human aggregate characterized by regular and frequent interaction by means of a shared body of verbal signs and set off from similar aggregates by significant differences in language use.
Most groups of any permanence, by they small bands bounded by face-to-face contact, modern nations divisible into smaller subregions, or even occupational associations or neighborhood gangs, may be treated as speech communities, provided they show linguistics peculiarities that warrant special study. In other words, the member of a speech community not only have to share a set of grammatical rules, but also there must be regular relationship between language use and social structure.

Furthermore, Labov (in Wardhaugh 1986: 115) defines speech community as follows:

The speech community is not defined by any marked agreement in the use of language elements, so much as by participation in a set of shared norms; these norms may be observed in overt types of evaluative behavior, and by the uniformity of abstract patterns of variation which are invariant in respect to particular levels of usage.

The members of the same speech community should share linguistic norms. That is, they share understanding and values of attitudes toward language varieties present in their community. A speech community is not more than some kinds of social group whose speech characteristics are of interest and can be described in a coherent manner (Wardhaugh, 1986: 113).

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)
c. **Bilingualism**

Having been mentioned previously, bilingualism is using two languages or two language codes, in sociolinguistics term bilingualism is using two languages by a person in his / her activities by turns (Mackey 1962 : 12, Fishman 1975 : 73 in Chaer and Agustina 2004 : 84). And Hudson (1998 : 45) defines bilingual as a person who has some functional ability in a second language.

Weinreich (1970:1) in Umar and Napitupulu (1994 : 8) limits bilingualism as “praktik penggunaan dua bahasa secara bergantian”. “bilingualism is using two languages by turns”. This definition proposed by Weinreich is also valid for multilingualism.

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 an ability and bilingual is the person.

The bilinguals have a repertoire of domain-related rules of language choice (Spolsky, 1998: 47), means that bilinguals are able to choose which language they are going to use in a social condition. A bilingual is able to switch or mix their language at a different location, different role relationship or different topic.

There are some factors why a person can be a bilingual. Such as mobilization, nationalism, education, culture, or religion. Mobilization can make a bilingualism condition when an immigrant have to interact with the native, they will learn the native language. Nationalism movement appears a necessity of a national language to unite a whole nation or a necessity to have a legal language of a country like Indonesia. Education and culture can also make a bilingualism situation if those languages and cultures spread to other places, so persons who want to learn about it have to understand the language first. The religion is usually written in a language, Arabic in Islam or Latin in Christian. It makes we have to
understand about the language if we want to understand about it. (Umar and Napitupulu 1994 : 9-10)

Spolsky (1998 : 48) divides bilingualism into two: coordinate and compound. While Weinreich (1970 in Umar and Napitupulu 1994 : 10-11) divides bilingualism into three: coordinate, compound and subordinate. Spolsky defines coordinate bilingualism as who had learned each language in separate contexts, and so kept them distinct and compound bilingualism as whose two languages were assumed to be closely connected, because one language had been learned after (and so through) the other. Weinreich defines compound and coordinate bilingualism similar with Spolsky did. While subordinate bilingualism according to him describes the tendency of bilinguals to interpret the same words in a dominant language and a weak language based on the meaning in dominant language.

In Indonesia, it is clear that everybody is practically bilingual. In the cities and towns people speak one vernacular or local language and Indonesian. But nowadays, for some populations, especially in urban centers, competence in speaking three languages (local language, Indonesian and foreign language) is common. This happens because official matter, business and government affair are conducted in urban center. People tend to use formal Indonesian or foreign language such as English when they have to face official business matter or government affair, and they usually use their mother tongue when they speak in an informal situation.

d. Language Choice

In a bilingualism or multilingualism society, there are some codes, such as language, dialect, variation and style that used in social interaction. With those codes, a person can or will choose a code according to some factors. This process called language choice. This language choice depends on some factors such as participants, setting, topic and so on (
Sumarsono and Paina 2002 : 199). Evan-Tripp (1972) in Faturrohman (2009) identified four main factors in language choice, they are: setting (time and place) and situation, participants in the interaction, topic of the conversation and interaction functions. The first factor such as the situation of dinner with family or dinner with client will make a difference in a language choice. The second factor is something like age, gender, job and so on. The third factor depends on the topic, like the law case nowadays, family matters. The fourth factor is interaction function like request, habit, giving an information.

Some scholars have done a research about it and find some reasons why people do a language choice. Brown-Ford (1961), Sibayan (1984), and Rubin (1972) do it and we can conclude that in some reasons, they are: intimacy level, social statue, situation (formal or informal), and location.

Geertz (1960) also does a research about language choice in Javanese community. He does a research in intradialect bilinguals and finds that not only the qualitative characteristics of bilingualism such as age, gender, family relations, job, economic level, education, religion or family background, but also the more general factors like; social background (Javanese will use the highest kind of Java language in a wedding than in a market), content of the conversation (Javanese will use the lower kind of Java language when they are talking about economics and use the highest one when they are talking about faith), the history of social relationship between the speakers (Javanese will use the highest kind of Java language when they are speaking with someone who ever fought with them) and the attendance of the third person (Javanese usually use the highest kind of Java language for all the participant when there is a third person). (Umar and Napitupulu 1994 : 24-25)

In a language choice, there are three categories. First, choosing one variation from the same language (intra language variation), for example Ngoko and Kromo in Java Language. Second, do a code switching. Third, do a code mixing.
e. Code

People use a language as a code to communicate to others. The term ‘code’ is useful for common people to understand because it is neutral and general. When people open their mouth to speak, they have to choose a particular code to express their thought or feeling. In this case, the particular code is a particular language, dialect, style, register or variety. Code itself is a system used for communication between two or more parties. (Wardhaugh 1986: 86, 99)

The term ‘code’, as defined by Stephen Littlejohn in *Theories of Human Communication* (2002), refers to a set of organizing principles behind the language employed by members of a social group. (www.zimmer.csufresno.edu)

In code world, Basil Bernstein makes a significant contribution to the study of Communication with his sociolinguistic theory of language codes. Sociolinguistics theory developed by him that is based on the premise that different classes within a society are marked by different types of social relations. From such relations different ‘codes’ arise which, through a process of linguistics socialization, have a stabilizing effect upon the social structure. Corresponding to the class divisions of society is the linguistics dichotomy of an ‘elaborated’ (middle-class) code and a ‘restricted’ (lower-class) code (Bussmann et al. 2000: 79). Littlejohn (2002) suggests that Bernstein’s theory shows how the language people use in daily conversation both reflects and shapes the assumptions of a certain social group. Furthermore, relationships established within the social group affect the way that group uses language, and the type of speech that is used. (www.zimmer.csufresno.edu)

Dell Hymes (in Kunjana 2001: 29-35, in Chaer and Agustina 1995: 62) in his writing ‘Models of Interaction of language and Social Life’ shows there are some components that influence in code choice in a speech. He calls it *Component of Speech*. First, this model has
sixteen components that can be applied to many sorts of discourse, but then Hymes makes it into eight and constructed the acronym, S-P-E-A-K-I-N-G.

S (settings) refers to time and place of a speech act. In general, it includes the situation of speech acts.

P (participants) refers to the persons who involve in the speech acts. They can be a speaker or listener. In code choice, this component of speech involves two social dimension of human, they are: horizontal dimension (solidarity) it is about the relationship between speaker and listener, and vertical dimension (power) it is about social factors such as age, class social, social statue, and etc.

E (ends) refers to the purpose, goal and outcomes of speech act.

A (act sequences) refers to form and order of the event or to the type and the content of speech act.

K (key) refers to the tone and the manner dealing with how message is delivered.

I (instrumentalities) refers to the channels and form of speech. Channels can be written or oral language or even symbols. Form of speech can be kind of language such as the language varieties.

N (norms) divided into two: interaction norms and interpretations norms. Those are refers to the norm and rules of interacting and interpreting in a speech act. Social rules governing the event and the participants' actions and reaction.

G (genres) refers to the kind of speech act or event. Such as conversation, telling a story, speech and so on. If the genre is different, the code that we use is different too.
f. Code Switching and Code Mixing

In bilingual or multilingual society, most of the speakers have more than a language to speak. Bilinguals can choose what language they are going to use. In this line, Spolsky (1998:46) says “the bilinguals have a repertoire of domain-relate rules of language choice”. In other words, bilinguals can vary their choice of language to suit the existing situation and condition in order to communicate effectively. People then are usually forced to select a particular code whenever they choose to speak, and they may also decide to switch from one code to another or to mix codes (Wardhaugh, 1986: 100). This process usually called code switching and code mixing.

Code Switching

Haugen (1956) says code switching occurs when a bilingual introduces a completely unassimilated word from another language into his speech (www.glottopedia.de). Then, Siregar (2000 : 13) states that code switching is a change by a speaker (or writer) from one language or language variety to another one.

Suwito (1983) as quoted by Umar and Napitupulu (1994 : 13) divided code switching into two: intern and extern. Intern occurs interlanguage, interdialect, or interstyle in a language, for example from Ngoko to Kromo in Java language. Extern is that switching occurs between foreign language and native language, for example Indonesian to English. There are another types of code switching that based on the distinction which applies to style shifting. Situational code switching and Metaphorical code switching. Wardhaugh (1986: 103) states that situational code switching occurs when the languages used change according to the situation in which the conversants find themselves: they speak one language in one situation and another in a different one. When a change of topic requires a change in
language used, we have metaphorical code switching. While Tom McArthur in his article (1998) divided code switching into four major types:

a) Tag-switching, in which tags and certain set phrases in one language are inserted into an utterance otherwise in another, as when a Panjabi/English bilingual says: *It's a nice day, hana?* (*hai nā isn't it*).

b) Intra-sentential switching, in which switches occur within a clause or sentence boundary, as when a Yoruba/English bilingual says: *Won o arrest a single person* (*won o they did not*).

c) Intersentential switching, in which a change of language occurs at a clause or sentence boundary, where each clause or sentence is in one language or the other, as when a Spanish/English bilingual says: *Sometimes I'll start a sentence in English y termino en español* (and finish it in Spanish). This last may also occur as speakers take turns.

d) Intra-word switching, in which a change occurs within a word boundary, such as in *shoppā* (English *shop* with the Panjabi plural ending) or *kuenjoy* (English *enjoy* with the Swahili prefix *ku*, meaning ‘to’).

**Code Mixing**

The other phenomenon closely related to code switching is code mixing. Code mixing occurs when a conversation use both languages together to the extent that they change from one language to the other in the course of a single utterance (Wardhaugh, 1986: 103). It means that the conversants just change some of the elements in their utterance. Code mixing can involve various mixing levels of language, such as phonology, morphology or lexical items.
In his book “sociolinguistics”, R.A.Hudson (1996 : 53) states that in code switching the point at which the languages change corresponds to a point where the situation changes, either on its 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.

Siregar (2000 : 13) says in code mixing, there is a main code or a basic code which is used and has function and autonomy, while the other codes involved in a speech event constitute pieces only without any function or autonomy as a code. Some people said that if we talk in two languages in a time, it means actually we can not speak in both languages well. But Wardhaugh (1986 : 104) states:

Conversational code-mixing is not just ahaphazard mixing of two languages brought about by laziness or ignorance or some combination of these. Rather, it quires conversant to have a sophisticated knowledge of both languages and to be acutely aware of community norms. These norms require that both languages be used in this way so that conversants can show their familiarity and solidarity.

Code mixing also has some type. Suwito (1983) in Umar and Napitupulu (1994 : 14) divided code mixing into two: innercode mixing and outercode mixing. Innercode mixing is sourced from the native language with all its variations (formal, standard, informal or non-standard). While outercode mixing is sourced from foreign language. In this thesis, because the scope is clear that the writer only focus on Indonesian and English language, automatically the only type of code mixing here is the outercode mixing.
Code mixing is usually occurs in the middle of a sentence. According to Suwito (1985: 78) in Maulidini (2007: 23), based on the unsure of language that involve in it, there are some forms of code mixing, they are:

a) Word insertion

The insertion of words here means inserting words from another language into a dominant language that used in a conversation.

Example: “biar pikiran menjadi fresh sebelum kamu masuk kelas”

b) Phrase insertion

A phrase is a group of words without a verb, especially one that forms part of a sentence. Phrase insertion here a sequence of words, which used to refer to a sequence of words functioning as a single unit.

Example: “semua karyanya selalu sukses membangkitkan the feel-good vibe di dalam diri kita”

c) Idiom or expression insertion

Idiom is a phrase or sentence whose meaning is not clear from the meaning of its individual words and which must be learnt as a whole unit. While expression is a

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1 All the examples in “forms of code mixing” is taken from Girlfriend Magazine Indonesia – January 2010 issue.
word or phrase or term from particular field. It means inserting an idiom or a term from particular field from another language into the conversation.

Example: “cewek pengagum Biyan ini memproduksi koleksi ready-to-wear dengan *harga terjangkau*”

d) Hybrid insertion

Literally, hybrid is a thing made by combining two different elements. In this case, hybrid is the combination between native and foreign form. Such as, combine the prefix from one language with a word from another language.

Example: “*feature-nya juga makin banyak*”

e) Reduplication insertion

Reduplication is a repetition of word.

Example: “*barang-barang yang tersedia juga merupakan brand-brand terkenal*”

Reasons for code mixing and code switching
Bilinguals often do code mixing and code switching when communicating with another person who also bilingual. It happens for a number of reasons. Bhatia & Ritchie (2004) in Kim Eunhee’s article state that there are some factors influence someone do a code mixing or code switching such as with whom, about what, and when and where a speech act occurs, bilinguals make their language choice. In depth, they state:

a) Participant Roles and Relationship

Participant roles and relationships play a very critical role in bilinguals’ unconscious agreement and disagreement on language choice. That is whether bilinguals code-mix or not, depends on whom they talk to.

b) Situational Factors

Some language are viewed as more suited to particular participant / social groups, settings or topics to other. They also postulate that social variables such as class, religion, gender, and age can influence the pattern of language mixing and switching both qualitatively and quantitatively.

c) Message-Intrinsic Factors

There are some factors which generate code-mixing and code-switching such as:

- Quotations: direct quotations usually make a bilingual mix or switch their language. In Indonesia, most of quotes come from a well-known figures from some English-speaking countries. So, they usually switch their language when they have to say a quotation.
• Reiteration: when a bilingual wants to clarify her speech to someone, she tries to find another word that has a same meaning through switch or mix her language and make the listener understand it.

• Topic-comment / Relative clauses: sometimes, people can start a conversation with a language then comment on it or end it through another language. Nishimura (1989) found that in Japanese – English bilinguals, sometimes a topic is introduced in Japanese and the comment is given in English.

• Hedging: when bilinguals do not want their speech is understood by other, they usually mix or switch their language.

• Interjections: inserting sentence fillers or sentence connectors. People cam sometimes mark an interjection or sentence connectors. It may happen unintentionally or intentionally.

• Idioms and deep-rooted cultural wisdom: it has same function with direct quotations, but it is about idioms, a very common words or wisdom words.

d) Language Attitudes, Dominance, and Security

Language Attitudes, Dominance, and Security determine the qualitative and quantitative properties of language mixing. Attitudes means the frequency of mix and switch depends on whether a society considers it positively or not. Dominance means how often people mix or switch their language depends on how much they mastering those both languages. Security means when people do not feel secure, they tend to mix language more.