2.1 Sociolinguistics

One of the principal uses of language is to communicate meaning, but it is also used to establish and to maintain social relationships. When a mother is talking to her children, their talk is devoted to nurturing the social bond between them. And listen when two friends is talking, much of their conversation functions to express and refine their mutual compact of companionship. And it will be different when we meet strangers, the way they talk informs about their social and geographical backgrounds. All of these describes that it is aspect of language use in sociolinguistics.

Therefore Halliday (2007:46) called sociolinguistics as institutional linguistics, deals with the relation between a language and the people who use it. Nababan (1993:2) in line with Halliday in his statement "sociolinguistics is the study or discussion of language in relation to speaking as a member of society"

Bernard Spolsky has the same argument that Sociolinguistics is field that studies the relation between language and society, between the uses of language and the social structures in which the users of language live. According to Bernard, It is a field of study that assumes that human society is made up of many related patterns and behaviors, some of which are linguistics. (Bernard Spolsky 1998:3)

From the explanation above, we know that sociolinguistics learn about how language is used in a living and complex speech community. It looks at the complex connections
between the variations within a language and the matching variations in the social group that use it.

As Addition, Sociolinguistics is concerned with investigating the relationships between language and society with the goal of a better understanding of the structure of language and how language functions in communication. (Ronald Wardaugh, 1986).

Dell Hymes, 1973 (in Chaer: 6) said “Sociolinguistics could be taken refer to use of linguistic data and analysis in other discipline concerned with social life and conversely, to use of social data and analysis in linguistics. Hymes restrictions on the support of the Hudson (1980:4-5) which says sociolinguistics is "the study of language in relation to society”

Fishman (1975:4) states, sociolinguistics is the study of the characteristics of language varieties, the characteristics of their function, and their characteristics of their speakers as these three constantly interact, change and change one another within a speech community.

As a social phenomenon, language and language usage is not only determined by the linguistic factors but also by nonlinguistic factors, among others, social factor. The social factors that affect language use such as social status, education level, age, economic level, gender and so on. More clearly, Richard (1985:262) states that sociolinguistics is the study of language in relation to social factor, that is, social class, educational level, and type of education, age, sex, ethnic origin, etc.

2.2 Speech Community

Language is both an individual possession and a social possession. We would expect, therefore, that certain individuals would behave linguistically like other individuals: they
might be said to speak the same language or the same dialect or the same variety, to employ the same code, and in that respect to be members of the same speech community.

For general linguistics in Bernard Spolsky’ Book (1998:24), a speech community is all the people who speak a single language (like English or French or Amharic) and so share notions of what is same or different in phonology or grammar. This would include any group of people, wherever they might be, and however remote might be the possibility of their ever wanting or being able to communicate with each other, all using the same language.

For the sociolinguist in Bernard Spolsky’s Book (1998:25), the speech community is a complex interlocking network of communication whose members share knowledge about and attitudes towards the language use patterns of others as well as themselves. There is no theoretical limitation on the location and size of a speech community, which is in practice defined by its sharing a set of language varieties (its repertoire) and a set of norms for using them.

The idea that the members of a speech community share norms about the selection of varieties is important. Though they might not all know and use each of the varieties, they recognize the conditions under which other members of the community believe that it is appropriate to use each of them.

According to Bernard Spolsky, the speech community is, therefore, the abstract ‘space’ studied in sociolinguistics, the location in which the patterned variations in selection from the available repertoire takes place. (Bernard Spolsky, 1998:27). In addition, a speech community is defined as much by what it is not as what it is. The group must manifest regular relationships between language use and social structure, and there must be norms (Wardhaugh 1986:120)
John Gumperz (1971:114) offers another definition of speech community:

“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 usage.

Most groups of any permanence, be they small bands bounded by face-to-face contact, modern nations divisible into smaller sub-regions, or even occupational associations or neighborhood gangs, may be treated as speech communities, provided they show linguistic peculiarities that warrant special study.”

Not only must members of the speech community share a set of grammatical rules, but there must also be regular relationships between language use and social structure; there must be norms which may vary by sub-group and social setting. Gumperz adds (1971:115):

“Wherever the relationships between language choice and rules of social appropriateness can be formalized, they allow us to group relevant linguistic forms into distinct dialects, styles, and occupational or other special parlances. The sociolinguistic study of speech communities deals with the linguistic similarities and differences among these speech varieties.”

2.3 Bilingualism or Multilingualism

While it is the case that even speakers of a single language (monolinguals) control various styles and levels of that language, it is very common that people develop some knowledge and ability in a second language and so become bilingual.

The simplest definition of a bilingual is a person who has some functional ability in a second language. This may vary from a limited ability in one or more domains, to very strong command of both languages (which is sometimes called balanced bilingualism) (Bernard Spolsky, 1998:45)

People who are bilingual or multilingual don’t necessarily have exactly the same abilities in the languages (or varieties); in fact, that kind of parity may be exceptional. As Sridhar (1996:50) says, ‘multilingualism involving balanced, native like command of all the
languages in the repertoire is rather uncommon. Typically, multilingual have varying degrees of command of the different repertoires. The differences in competence in the various languages might range from command of a few lexical items, formulaic expressions such as greetings, and rudimentary conversational skills all the way to excellent command of the grammar and vocabulary and specialized register and styles’. Sridhar adds: ‘Multilingual develop competence in each of the codes to the extent that they need it and for the contexts in which each of the languages is used.’ Context determines language choice. In a society in which more than one language (or variety) is used you must find out who uses what and for what purpose if you are to be socially competent. Your language choices are part of the social identity you claim for yourself.

According to Bloomfield in his famous book Language (1933:56), bilingualism is "the ability of a speaker to use two languages equally well." So according to Bloomfield, a person should be only called bilingual when he or she can use two or more languages in the same level of performance.

Bloomfield has same idea with the sociolinguistics, in general, which said bilingualism defined as the use of bilingual speakers in the ole one interaction with another person in turn (Mackey 1962:12, Fishman 1975:73). To be able to use two languages course one must master both languages. First, his own mother tongue or first language (L1), and the second is another language to second language (L2)

2.4 Code

When two or more people communicate with each other in speech, we can call the system they use a code. The code we choose to use on a particular occasion indicates how we
wish others to view us. If we can comfortably control a number of codes, then we would appear to have an advantage over those who lack such control. Speaking several of the languages can obviously be distinctly advantageous in a multilingual gathering. Code switching shows one to be a ‘cooperative person, someone who can recognize that everyone doesn’t have the same background’. It reduces possibilities of conflict in situations which otherwise might be fraught with danger.

Wardaugh argued that the code has a neutral nature. Said to be neutral because the code does not have a tendency to interpret the cause emotions. Furthermore, he also said that the code is a kind of system that is used by two or more people to communicate (Wardaugh, 1988:86). Moreover the code can switch from one variant to another variant. Switching codes can lead from the most formal to the most informal code, from the most respect to code the most disrespectful, full of code to incomplete code, from code to code that is less controlled and that has not been mastered (Wardaugh, 1978:55)

In addition, code can be defined as a system that speech of the application has the characteristic elements of the language according to background speakers, relations with the speaker and the speaker said the existing situation. The code is usually a variant of the language used to communicate of members a language community (Poedjosoedarmo, 1978:30).

Suwito also suggested limitation is not too far to those presented by poedjosodarmo, he said the code is one of the variants in the hierarchy of language used in the communication. Thus within a language can be contained some code which is a variant of the language (Suwito, 1983:67).

Choosing the right code to use is a very useful social skill; we will be judged by the choices we make. People have distinct feelings about various codes.
In 1964, Dell Hathaway Hymes, one of the most noted world sociolinguists, suggested eight factors that bilingual, multilingual, or monolingual people may consider when choosing a code. Someone who is bilingual or multilingual chooses to switch or mix his speech, he will consider eight factors from Dell Hymes. The factors were formulated into an acronym namely SPEAKING, which stands for Setting and Scene, Participants, Ends, Act sequence, Key, Instrumentalities, Norms of interaction, and Genre (Dell Hymes, 1964) in (Jendra, 2010:71).

2.5 Code Switching and Code Mixing

Bilinguals often switch between their two languages in the middle of a conversation. These code switches can take place between or even within sentences, involving phrases or words or even parts of words.

Code switching occurs when the language used changes according to the situation in which the conversant find them selves. The speakers here switch one code to another code or they speak in one language to another language (Wardaugh, 2006:98). Based on this theory, code switching happens in bilingual society. Code switching occurs when people use a particular code and suddenly change to another code.

Richards, et al, (1985:43), code switching is a change by speaker (or writer) from one language or language variety to another one. Code switching can take place in a conversation when one speaker uses one language and the other speaker answers in a different language. A person may start speaking one language and then change to another one in the middle of their speech, or sometimes even in the middle of a sentence.
In addition to make it clear, Richards (1985:43) says, code switching is a change by speaker (or writer) from one language or language variety to another one. Code switching can take place in a conversation when one speaker uses one language and the other speaker answers in a different language. A person may start speaking one language and then change to another one in the middle of their speech, or sometimes even in the middle of a sentence.

Code switching not only occurs in the form of language change but also may happen in the change of the variant of language. Hymes (in Chaer 1995: 142) says that code switching has become a common term for alternate use of two or more languages, varieties of language or even speech style.

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, 2006: 106). It means that the conversation just change some of the elements in their utterance.

2.6 Kinds of Code Switching and Code Mixing

Wardhaugh (2006:101-117) states that there are two kinds of code switching. Those are situational code switching, metaphorical code switching. Each type is related to each reason of code switching. Each will be described below:

1. Situational Code Switching

“Situational code switching occurs when the language used change according to the situations in which the conversants find themselves; they speak one language in one situation and in a different one. No topic change is involved” (Wardhaugh, 2006:104).
In addition, (Jendra, 2010:76) says, “In regard to the factors of choosing a code suggested by Dell Hymes (1964), the changing situations involved could be the Setting, the Participants, or the Norms of Interaction.”

Example:

Deddy: “Nadya, there is someone want to meet you. I think want to talk to you”

Nadya : Ok

Deddy : ”Boleh dipanggil?”

Nadya: “Always you. It is always you”

Isabel : “Kenapa sich?”

Nadya : “Hallo godjes. So cute your baju. Baju bang edo ya”

2. Metaphorical Code Switching

Wardhaugh (2006:104) says “Metaphorical code-switching occurs when a change of topic requires a change in the language used.” The interesting point here is that some topics may be discussed in either code, but the choice of code adds a distinct flavor to what is said about the topic. The choice encodes certain social values. Metaphorical code-switching has an affective dimension to it: you change the code as you redefine the situation – formal to informal, official to personal, serious to humorous, and politeness to solidarity.”

Moreover, (Jendra, 2010:77) says, “In reference with the factors, this type of switching involves the Ends, the Act Sequences, or the Key, but not the situation.”

Example:
Deddy: "Does it needed, means sebagai seorang model atau apapun does the brain needed there, for working there, In that industry?"

Nadya: “I think there are some aspects you need to be careful. Ada beberapa hal yang kita harus to be careful gitu ya. So, it is important to be a lot of be smart, street smart ya. Tapi book smart sich actually ya not very used for first standing and posing. Honestly of course you don’t need it. But for me menurut saya sich it is important for any individual, any woman. Harus smart”

Wardhaugh (2006:98) says “code switching (also called code mixing) can occur in conversation between speakers’ turns or within a single speaker’s turn.” In the latter case it can occur between sentences (inter-sententially) or within a single sentence (intra-sententially).

2.6 Factors that influence code switching and code mixing

Dell Hathaway Hymes, 1964 (in Jendra, 2010:71) one of the most noted world sociolinguists, suggested eight factors that bilingual, multilingual or monolingual people may consider when choosing a code. Someone who bilingual or multilingual chooses to switch or mix his speech, he will consider eight factors from Dell Hymes. The factors were formulated into an acronym namely SPEAKING, which stands for Setting and Scene, Participants, Ends, Act sequence, Key, Instrumentalities, Norms of interaction, and Genre. They are:

1. Setting and Scene

The setting and scene are the places, occasions, or natural situations that can influence the people in choosing the code. In general, these factors point to the circumstances and the physical environment to the cultural limitations of the site of the speech. So it is clear that the
setting refers to the physical condition of speech, while the scene pointed to the psychological and cultural boundaries a speech. It is also possible for a speaker to switch from one code into another code in a particular scene in the same setting.

2. Participants

The Participants are the people involved in the communication found in the setting. Participants can be used to refer to at least two parties to speak. The first party is the first or the speakers, and the second is the partner speech. In time and certain situations can also happen that the number of participants is more than two, namely the presence of a third party. Election code associated with speech component will involve two dimensions of human social, solidarity concerning the relationship with the partner speakers’ speech that had been built previously and power, the issues related to the age, rank and social status of the participants’ speech.

3. 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 receive support for the election. However, if a mother speaks to her son before he leaves for school, she might want her son to behave himself in the school. Thus, for different ends, speakers a language often choose different code.

4. Act Sequence

The act sequence refers to the order of a speech, a 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. The sequence in speaking is the considered to be also an important factor to consider.
5. 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.

6. 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.

7. 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.

8. Genre

The genre is referred to the type of the utterances whether it is in the form of a poem, a proverb, a prayer, a lecture, etc.

2.8 Interference

Uriel Weinreich, 1974 (in Jendra, 20010:94) says, “Interference is originally used to refer to the deviation from the norm of using a language that occurs in the speech of bilinguals as an effect of their familiarity with another language.” The deviation includes cases of using a single word, phrase, or clause that belong to a language into another language, as well as the sound of a language which is influenced by the sound found in
another language, or the spelling system usually used in a language which is then used in
another language.

In addition, (Chaer and Agustina, 1995:163) say “Penggunaan serpihan kata, frasa,
dan klausa dari bahasa lain yang terdapat di dalam kalimat dapat juga dianggap sebagai
interferensi pada tingkat kalimat.” (The use of fragments of words, phrases, and clauses from
other languages contained in the sentence can also be considered as interference at the
sentence level).

Example:

- Mereka akan married bulan depan.
- Nah karena saya sudah kadung apik sama dia, ya saya tanda tangan saja
- Yah apa boleh buat, better laat dan noit.
- Pimpinan kelompok itu selalu mengatakan education is necessary for life.

From the example above, (Chaer and Agustin, 1995:164) give the conclusion about
the difference between code mixing and interference. They say “Campur kode mengacu pada
tingkat digunakannya serpihan-serpihan bahasa lain dalam menggunakan suatu bahasa
tertentu, sedangkan interferensi mengacu pada adanya penyimpangan dalam menggunakan
suatu bahasa dengan memasukkan system bahasa lain, yang bagi golongan puris dianggap
sebagai suatu kesalahan.” (Code mixing refers to the level of use of other languages flakes in
using a particular language, whereas interference refers to the existence of irregularities in the
use of a language by incorporating another language system, which for the purist faction
regarded as an error).
2.9 Review of Related Literature

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

Gumperz (1982, pp. 44-58) reports on an interesting situation in the Gail Valley of
Austria near the borders of the former Yugoslavia and Italy, which shows how two languages
(Slovenian and German) are used, what kinds of code switching occur. In a number of places
Gumperz (particularly 1982a) cites examples of metaphorical code-switching from three sets
of languages (Hindi and English, Slovenian and German, Spanish and English) to show how
speakers employ particular languages to convey information that goes beyond their actual
words, especially to define social situations. A particular group of people may employ
different kinds of code-switching for different purposes.

As Heller (1982) has observed, language plays a highly symbolic role in our lives, and
when there is a choice of languages the actual choice may be very important, particularly
when there is a concurrent shift in the relationship between the languages, as is occurring in
Montreal between English and French. Heller studied the uses of two languages in a Montreal
hospital during the summer of 1977.

Used by The Presenters on RRI Station. This research deals with code mixing and code
switching performed by the Presenters RRI Station Medan. It investigates the types of code
mixing and code switching and the dominant types of them performed by the Presenters RRI
Station Medan. It also intends to discover dominantly performing code mixing and code
switching. The data were collected from seven days of recording on program at RRI Station
Medan. The transcription was coded to identify the types of code mixing and code switching
performed and the percentage formula was used to find out the dominant types of code
mixing and code switching and presenters who performed it. The findings indicate that the presenters perform two types of code mixing and code switching, i.e.: metaphorical and conversational code mixing and code switching. The dominant type of code mixing and code switching performed is conversational code mixing and code switching (82.87%). The dormant presenter who/performs code mixing and code switching a presenter with the initial S.