

CHAPTER II

THEORITICAL REVIEW

This chapter presents some theories and previous study related to this research. The literature review consists of Sociolinguistics, code, bilingualism, speech community, code switching and mixing, types of code switching and mixing, reason of code switching and mixing.

A. Sociolinguistics

When people interact with others in society at anytime and anywhere they must use a language. Without a language, people will find some troubles when they do their activities and toward the others. There is no people or society without a language. The role of a language among the people in this life is very crucial. The study of linguistics reveals that language and society cannot be separated to be investigated. It develops into sociolinguistics or the sociology of language. Fishman (in Chaer and Agustina, 2004:3) says that, 'sociolinguistics is the study of the characteristics of language varieties, the characteristics of their functions, and the characteristics of the speaker as these three constantly interact, change and change one another within a speech community'.

In addition, Holmes (2001:1) says that sociolinguistics is concerned with the relationship between language and the context in which it is used. Examining the way people use language in different social contexts provides a wealth information about the way language works, as well as about the social relationships in a community, and the way people signal aspects of their social identity through the language. Sociolinguistics actually does not discuss a structure of a language, but it focuses on how a language is used, so it could play

its function well. 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 means of communication.

B. Code

In daily interaction, people usually choose different codes in different situation. They may choose a particular code or variety because it makes them easier to discuss a particular topic, regardless where they are speaking. When talking about job or school at home, for instance, they may use the language that is related to those fields rather than the language used in daily language communication at home. A code is a system that is used by people to communicate with each other. When people want to talk each other, they have to choose a particular code to express their feeling.

According to Stockwell (2002:8-9), a code is “a symbol of nationalism that is used by people to speak or communicate in a particular language, or dialect, or register, or accent, or style on different occasions and for different purposes.” Similarly, Ronald Wardaugh (1986:101) also maintains that a code can be defined as “a system used for communication between two or more parties used on any occasions”. When two or more people communicate each other in speech, we can call the system of communication that they employ a code. Therefore, people are usually required 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, sometimes in very short utterances and it means to create

a code. From those opinions of the code given by many linguists above, the writer can make conclusion that a code can be said as a language. The code is a form of the language variation that is used by a society to built communication with other people.

C. Speech Community

Human beings are social beings who are always committed to a certain group of people called a community. A particular community has its own characteristics, including the way of its communication. This community is called speech community. Bloomfield (1993:42) offers the simple definition of speech community. He said that a speech community is a group of people who interact by means of speech. In addition, Spolsky (1998:24) also defines speech community as “all the people who speak a single language and so share notions of what is same or different in phonology or grammar”. 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 no more than some kind of social group whose speech characteristics are of interest and can be described in a coherent manner (Wardough, 1986:113). Because of the system, Gumperz (1971:115) further states that “the language of a speech community can be analyzed both within the context of the language itself and also within the broader context of social behavior”. The example of this phenomenon are language switching and mixing.

D. Bilingualism / Multilingualism

Most people as speakers usually occupy more than one code and require a selected code whenever they choose to speak with other people. The phenomenon of people having more than one code (language) is called bilingualism or multilingualism (Wardhaugh 1986: 101). To clarify the term bilingualism or multilingualism, Spolsky (1998: 45) defines a bilingual as “A person who has some functional ability in the second language.” This may vary from a limited ability in one or more domains, to very strong command of both languages. Related to speech community, Hamers and Blanc (1987:45) define bilingualism as “The state of a linguistic community in which two languages are in contact with the result that two codes can be used in the same interaction and that a number of individuals are bilingual”. In addition, Gumperz (1971 : 222) also mentions that bilingual people usually use their own idioms for in-group communication and the common language for their interaction and communication with outsiders. In this case, the bilinguals have a repertoire of domain-related rules of language choice (Spolsky, 1998:46) meaning that bilinguals are able to choose which language that he is going to use.

There are three reasons why someone becomes bilingual, namely membership, education, and administration (Hoffman, 1991: 3). The example of membership reason is the use of French by all European aristocracy to signal the membership of the elite. The example of education and administration reason is the use of English by Indonesians, Scandinavians, Germans, and Dutches in discussing their technologies, academics, or business. In many countries and communities, bilingualism is a normal requirement for daily communication and not a sign of any particular reason (Hoffman, 1991: 3).

In other words, since the members of a bilingual community vary in the capacity of mastering the languages used in the community, they have to be able to set a condition where they can communicate effectively. This condition leads them to do code switching and code mixing.

E. Code Mixing

Code mixing occurs when conversant use both languages together to the extent that they change from one language to the other in the course of a single utterance (Wardhaugh, 1998:103). Furthermore, Suwito (as cited in Wijana, 2006: 171) states that code mixing is a situation where people mix two or more languages by mixing one language to other language . They do not change from one language to the other in the course of single utterance. It means that the speakers inserts some pieces or elements of another language while he is basically using a certain language (Chaer, 2004: 114).

Thelender in Chaer (2004: 115) tries to explain about code mixing. According to him, if in an event recalled the clauses and phrases used consisted of a mixture of clauses and phrases and each clause or phrases that no longer support its one function, then the events that happened is code mixing. In other word, if somebody uses a word or phrase from one language, the person has engaged code mixing.

Fasold states that we can say code mixing if somebody uses word or phrase in one utterance language. It means that code mixing occurs when somebody mixes their language when they are speaking. Meanwhile, Arifin (1999:34) says that code mixing can be done if in the conversation mixes two language in one utterance.

According to Arifin (1999:39) there are three reasons why code mixing occurs:

1. Role identification such as, social, register and educational.
2. Varian identification is determined by language, where the speakers mix a code that will place them in social hierarchy.
3. Desire to explain and interpret, visible because code mixing also remark their attitude and relation other people with them.

From the fact above, Arifin offered six kinds of form of code mixing, they are.

1. Code mixing in the form of word insertion. The speakers mix their conversation only in the form of the word. Such as “ Seharusnya kamu *nggak* makan makanan itu”. In this case, *nggak* (Javanese) is used instead must be *tidak* in Bahasa Indonesia.
2. Code mixing in the form of phrase insertion. For example: “ nah, karena saya sudah *kadhung apik* sama dia, ya *tak teken*”. (Na, karena saya sudah benar benar baik dengan dia, maka saya tanda tangani).
3. Code mixing in the form of hybrid. For example, “banyak *klap malam* yang harus ditutup”. The word *klap malam* is hybrid of Bahasa Indonesian and English, *klap malam* is *tempat hiburan malam*.
4. Code mixing in the form of word repetition. For example, “ Susah mencari makan di Solo, saya pernah mencari rokok saja harus *mubeng – mubeng* kota Solo. *Mubeng – mubeng* is Javanese, if we make Bahasa Indonesia must be *keliling*.

5. Code mixing in the form of idiom. For example, "selain itu kesabaran juga amat diperlukan dalam mengatasi hal ini dan jangan emosi, *ana rembung padha dirembung* dan jangan saling hantam". *Ana rembung padha dirembung* is Javanese, it means that the speaker wants to say "selain itu kesabaran juga amat diperlukan dalam mengatasi hal ini dan jangan emosi, *ada masalah dibicarakan bersama* dan jangan saling hantam".
6. Code mixing in the form of clause. For example, "Pemimpin yang bijaksana harus *ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani*". In this case *ing ngarsa sung tuladha in maya mangun karsa, tut wuri handayani* is Javanese which means *is di depan member teladan, ditengah ikut membangun dan melaksanakan, di belakang memberi dorongan.*

According to Arifin (1999:34) code mixing can be divided into two kinds, namely inner code mixing and outer code mixing. Inner code mixing occurs when a speaker speaks national language tends to insert regional language. Meanwhile outer code mixing occurs when a speaker speaks national or regional language tends to insert foreign language.

Code mixing is one of examples of the bilingualism phenomenon that we can find around us. Most people usually do not realize that they have committed code mixing in their conversation. To more understand this phenomenon, we must examine in advance about the code mixing. Code mixing is the mixing of one language in another language by the speaker in communication. This phenomenon is an event that caused because of our habits in using a specific language.

Wardhaugh mentioned that code mixing occurs when speakers use both languages together to the extent that they change from one language to the other in the course of a single utterance. The other definition come from the Nababan. two language or more languages in such speech act or discourse without any force to do mixing codes. In the event of code mixing, usually it happens without something that requires the mixing of code, but it occurs naturally.

Code mixing is usually occurs in bilingual or multilingual community or society and the function (meaning) of the languages can not be clearly separated. This code mixing is used when the conversant use both languages together to the extent that they change from one language to the other in the course of a single utterance. One aspect of dependent relation of language in multilingual people is the phenomenon of code mixing in context of function of swtich, the relevance of situation is the form of dependence identified from both sides of relationship between speakers and the function of language. Generally, with several motives, code mixing perfoms in daily life, professions, social class, economy level, age, and sex the like are certain motives for people to have code mixing communications as sentenced by Patteda.²⁴ Various phenomena and social conditioons that happen in society allows the code mixing in accordance with the technological development. We can not deny that technological development has affected the use of language in society.

b. The Types of Code Mixing

Muysken described that code-mixing is typically divided into three main types – insertion (word), alternation (clause) and congruent lexicalization (dialect) and the most common occurrence of codemixing variants in society is insertional

code-mixing. What the writer means about insertion is insertion of material (lexical items or entire constituents) from one language into a structure of the other language. Alternation means the alternation between structures from languages. The last is congruent lexicalization of material from different lexical inventories into a shared grammatical structure.

(I) Insertion

In this situation, a single constituent B (with words b from the same language) is inserted into a structure defined by language A, with words a from that language. For example “Jangan suka nge-**judge** gitu dong.” (note that judge is the English word inserted in the Indonesian utterance)

(II) Alternation

In this situation, a constituent from language A (with words from the same language) is followed by a constituent from language B (with words from that language). The language of the constituent dominating A and B is unspecified. For example “**I can’t sleep** karena banyak nyamuk.”

(III) Congruent Lexicalization

Finally, in (III) the grammatical structures are shared by languages A and B, and words from both language a and b are inserted more or less randomly. For example “*Weet jij* **whaar** Jenny is.” (The sequence where Jenny is easily in English structure as Dutch. Furthermore *where* is close to Dutch **whaar** particularly when pronounced by bilingual)

F. Code Switching

Most speakers command several varieties of any language they speak, and bilingualism, even multilingualism, is the norm for many people throughout the

world rather than un-bilingualism. People, then, are usually required 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 even within sometimes very short utterances and thereby create a new code (Wardhaugh,1997:103).

Gumpersz's analysis of code switching in the community reveals that the situation is quite complex because of the number of possibilities that are available with the right choice highly dependent on the social context and intent of the speakers. Code switching is not a uniform phenomenon; i.e., the norm vary from group, even within what might be regarded as a single community. Gumperz (1982: 68). Code switching itself may meet with certain kinds of resistance. Numerous instances have been reported of speakers of various languages refusing to allow others to code-switching and instead insisting on using the other's, even if sometimes such use provided a poorer means communication. A fundamental difficulty in understanding the phenomenon of code switching is accounting for a particular choice or switch on a particular occasion. Myers-Scotton (1993 and Scotton, 1983) has tried to account for code switching by proposing that speakers have unmarked and marked choices available to them when they speak. These choice vary by situation.

Code switching is that it involves the alternate use of two languages or linguistics varieties within the same utterance or during the same conversation. (Hoffman,1993:110)

Example :

Alif : "Masya Allah, ini ente, Atang dari Bandung? sutradara batutah?"

Alif : “Atang, di mana ente sekarang?” Atang : “ ana lihat nama ente jadi panelis di London minggu depan ?”

McLaughlin (1984) emphasizes the distinction between mixing and switching by referring to code-switches as language changes occurring across phrase or sentence boundaries. Furthermore, as Gal (1988:247) says,

“Code switching is a conversational strategy used establish, cross or destroy group boundaries; to create, evoke or change interpersonal relations with their rights and obligations.”

Holmes (1992:44) says that the features of bilingual speech such interference, code mixing, and code switching are normal phenomenon because bilingual often find it is easier to discuss a particular topic in one language rather than another. Romaine says, code switching is utterances draw to differing extents on items which come from more than one language and which are combined in different ways.

According to Hymes (1875: 103) code switching has become a common term for alternate use of two or more language, varieties of language or even speech styles. In similar way, Romaine (1994: 59) says that many linguists have stressed the point that switching is a communicative option available to a bilingual member of speech community on much the same basis as switching between styles or dialects is an option for the monolingual speaker.

According to Jacobson (2008:43), different languages or different style of the same language may have different codes. A code, as Jacobson defines it, is the speakers system of speech that has to be deciphered by the listener. In early studies, the term “switch” was used to describe the change between languages

made by bilinguals according to changes in a speech situation. Code switching is perhaps most frequently found in informal speech of those members of cohesive minority groups in modern urbanizing region who speak the native tongue at home, while using the majority language at work and when dealing with members of groups other than their own. On the contrary, with the increasing displacement of formerly stable populations and the growing ethnic diversification of metropolitan centers, the communicative uses of code switching are more likely to increase than to decrease. Code switching occurs in condition of change, where group boundaries, are diffuse, norms and standards of evaluation vary, and where speakers ethnic identities and social backgrounds are not matters of common agreement (Gumperz, 1982: 64 -70).

a. Type of code-switching :

Code switching is distinguished between situational code-switching and metaphorical code-switching. Situational code switching occurs when the language change accompanies a change of topics or participant, or any time the communicative situation is redefined.

Metaphorical code switching occurs within a single situation, but adds meaning to such components as the role relationship which are being expressed. In metaphorical code switching we change the code as we redefine the situation: formal to informal, official to personal, serious to humorous and politeness to solidarity. (Wardhaugh,1997:103) Instance of situational code switching are usually fairly easy to classify for they are. What we observe is that one variety is used in a certain set of situation and another in an entirely different set. However, the changeover from one the other may be instantaneous. Sometimes the

situations are so socially prescribed that they can even be taught, e.g., those associated with ceremonial or religious functions. Others may be more subtly determined but speakers readily observe the norms. Codeswitching, on the other hand or be able to report, following a conversation, which code they used for particular code. (Wardhaugh,1997:103) As the term itself suggests, 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.The first, Suwito (1983:69) , the Indonesian sociolinguist, puts the types of language-switching based on the relationship among the language participated in the process. He distinguishes intern language switching from extern language-switching.

1) Intern language-switching

For this type, it is participated two or more regional language in one national language, or two or more dialects in one regional language even different Sunda dialect and Indonesian language, or Sunda dialect and Madura dialect.

2) Extern language-switching

This type of language-switching participates another tongue language of speakers and foreign language. For example, language switching between Indonesian, English, Arabic, and English and so forth. Moreover Trudgill (in Susanto,2007, pp.9), Trudgill groups the types of language switching into one classification which is viewed from one aspect, how the process is operated. Meanwhile, Hudson says (Hudson proposes that great sociolinguistics proposes that language code switching can be done by using two language once or changing totality from one language to another).

1) Language switching by using two or more language at once

In this type language switching, people may operated the process by using two or more languages, or two variants of language one single sentence and may even do so many times. For example in preaching we often hear the statement of advice, “Manusia adalah makhluk Allah yang dijadikan sebagai Kholifatullah fill ardhi, maka diwajibkan untuk meningkatkan habelum minallah dan habelum minanaas”.

2) Language switching by changing completely from one language to another

Thus type of the process is done by using language for one expression, then, changing to another language in uttering the other expression. Hudson points out that language-switching may be achieved by uttering one expression in one variety, and the next in the other. This section present the general classification of code switching from some linguist as follow: Code switching can be classified into three types: tag-switching, inter-sentential switching and intra-sentential switching (Romaine, (1995: 122 -123). This division is based on the scope of switching or the nature of the juncture in which the language alternation take place:

1) Tag switching involves the insertion of a tag from one language into an utterance which is entirely in the other language. For example “you know”, “I mean”. Tag switching is subject to minimal syntactic restrictions; therefore, tags may be easily inserted at a number of points in a monolingual utterance without violating syntactic rules.

2) Inter-sentential switching as the term indicates, the switch involves movement from one language to other between sentences (Appel & Muysken,

1987:188; Sridhar & Sridhar, 1980: 408 – 409). This situation may also include a switch from a whole sentence or more than one sentence produced entirely in one language into the other language in the conversation. Inter-sentential switching according to Romaine (1995 : 123) requires speaker to have greater fluency in both language than, say, merely to have an ability to tag-switch, because the major portion of the utterance has to conform to the rules of both languages, as Widjajakusumah (1981), who analyzed Indonesian/Sundanese code switching as follow :

Mrs N : Bayi bu Muhtar gemuk saya lihat tadi.

„Mrs. Muhtar“s baby is healthy, I saw earlier. „

Mrs S : Saya belum sempat nengok.....

“I haven“t had time to do so”.

Mrs H : Nanti deh kapan-kapan kita kesana, kalau ada hajjat cukuran.

Basa di ibu T oge geuning, meni haneuten

“([.....] waktu di ibu juga kan, Suasananya hangat benar.)

“later some time we’ll visit when it is a time for the baby to have haircut.

[...] when we visited Mrs. T the situation was so friendly.

Wasn’t it?

The conversation took place between several housewives from different ethnic backgrounds and in the house of a woman who was a teacher. S and H were Sundanese (West Java), while N was from Minangkabau (West

Sumatra). H switched into Sundanese after uttering a sentence which has expressed in Indonesian. In short, her switch occurs at a sentence boundary (inter-sentential switching). According to Widjajakusumah (1981: 210), the reason for her switching is the topic of discussion which influences the participants' tendency to shift from Indonesian to Sundanese.

3) Intra-sentential switching: intra-sentential switching concerns language alternation that occurs within a sentence or a clause boundary. Sometimes it includes mixing within word boundaries, because this type of code switching involves the greatest syntactic risk, a less competent bilingual may avoid using it. for example:

Dari jam sepuluh empat lima tekan jam sewelas seprapat kan.

From the forty five to eleven fifteen, isn't it?

In contrast Appel & Muysken (1987) use the term of code mixing to refer to inter-sentential code switching. This author has similar concepts of intra-sentential code switching as a transfer of a unit from one language into another and defines code switching as the ability to switch from language A to B. The appearance of code switching is influenced by such determinants as the function of code, may code switch deliberately to achieve particular effects such as to express anger, disapproval, in-group membership, asides and solidarity. Hoffman (1991:112) shows many types of code switching and code mixing based on the juncture or the scope of switching where languages take place. Those are intra-sentential switching, inter-sentential switching, emblematic switching, intra-lexical code mixing, establishing continuity with

the previous speaker, and involving a change of pronunciation. Each type will be describing bellow:

1. Inter-sentential switching

This kind of code switching occurs between clause or sentence boundary, where each clause or sentence is in one language or other, as when an adult Spanish-English bilingual says: “Tenia zapatos blancos, un poco, they were off-white, you know.” (Hoffman, 1991:112).

2. Emblematic switching

In this kind of code switching, tags, exclamation and certain set phrases in one. Languages are inserted into an utterance otherwise in another, as when a Panjabi/English says: “It’s a nice day, hana?” (hai n? isn’t it). Another example is when an adult Spanish- American English says: “...Oh! Ay! It was embarrassing! It was very nice, though, but I was embarrassed!” (Hoffman, 1991:112).

3. Establishing continuity with the previous speaker

This kind of code switching occurs to continue the utterance of the previous speaker, as when one Indonesian speaker speaks in English and then the other speaker tries to respond in English also. Yet, that speaker can also switch again to Bahasa Indonesia. For instance:

Speaker 1: I can’t get leave him, coz I love him so much...

Speaker 2: Correct! You got the point! Kata “banget” itulah letak permasalahanmu sekarang ini.

4. Intra-sentential switching

This kind of code mixing occurs within a phrase, a clause or a sentence boundary, as when a French-English bilingual says: “I started going like this. Y luego decla (and then he said), look at the smoke coming out my fingers.” Another example is from Wardaugh (1986:108) “Estaba training para pelar”: “He was training to fight.”

5. 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”).

6. Involving a change of pronunciation

This kind of code mixing occurs at the phonological level, as when Indonesian people say an English word, but modify it to Indonesian phonological structure. For instance, the word “strawberry” is said to be “stroberi” by Indonesian people. In addition Seville (1986, 65:66) gives several types of code switching base on the juncture and the scope of switching where an utterance take place.

1. Code switching in the form of nouns and noun phrase

“.....coba kamu nanti sore pergi saja ke bank

atau money changer

2. Code switching with occur at “consistent boundaries” as suggested by Seville throike or emblematic switching as proposed by poplack: Berapa hari puasanya , rek

3. Code switching which occur within word or into lexical

Code switching

Dimana anda sekeluarga akan ber old and new. Moreover Poplack reports that the words common intra-sentential code s involves the insertion of a single noun from another language. A noun phrase, a verb phrase, an independent clause and a question tag. There are some examples to gives a clear description:

1. A single noun from another language

Dimar yg ada di dapur.

2. A noun phrase

Di tolak karena itu nanti di kira karyawan “wisma Pancasila” .

3. A verb phrase

Ha ngalap berkah dari siapa.....

4. An independent clause

Dan bersemangat ,, mangan ora mangan ngumpul“.

5. A question tag

Yanti adalah seorang gure isn't she

From the review of literature above we can see the phenomenon of code switching is closely related to speech community and bilingualism. Therefore this research show that the references of speech community and bill can also explain the phenomenon of code switching in teaching and learning class. Moreover, after discussing some theories which are related to code switching the researcher use code switching proposed by romaine based on the scope of switching or the nature of the juncture in which the language alternation take place, there are tag-switching, inter-sentential switching, intra-sentential switching.

G. Reason of Code Switching and Code Mixing

When code switching or code mixing occurs, the motivation or reasons of the speaker is an important consideration in the process. So far, there have been several linguists who has some outlined reasons for code switching. Suwito in Susanto (2007:7) classifies the factors into six points:

1. The Interlocutors

The presence of interlocutors may motivate speaker as the members of social interaction to change from their use of one language to the languages use by the interlocutor. From this point, the interlocutors may be categorized into two groups:

- a) The interlocutors who from some ethnic and have identical habitual use of language with the speakers.
- b) The interlocutors who come from different ethnic and have different habitual use of language from speakers.

2. The Speakers

Having position as speakers may motivate the members of social interaction to convey his crucial personal purposes. This can be cooperate with Chaika's statement saying that in all interaction, each person means what or she says and is speaking with a purpose (Chaika, 1982:71).

1. The Topic Discussion

Topic discussion comprised formal and informal topic. It may be operated by changing from one language into another or from one style of language into another.

2. . The Presence of the Participants

Sometimes two speakers who participants in speech interaction have to change their language, for reason of the presence of participants who come from different language group.

3. Humorous Usage

Language switching may also applicable when people have initiative to convey humorous expression. It can be shown from the lane switching operated by clowns, jokers, etc.

4. Prestigious Usage

Naturally, some members of social community want to be regarded as intellectual people, low class group. They tend to show their identification by operating language switching which is done by changing from common language to scientific language though is just term.

According to Hoffman (1991:116), there are a number of reasons for bilingual or multilingual person to switch or mix their languages. Those are:

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 his/her emotional feelings in a language that is not his/her everyday language. The case can be found in Singapore, in which English language is used to discuss 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 the Indonesian people nowadays are good in English, those famous expressions can be quoted intact in their original language. For example:

A: Bolehkah saya tahu nama anda, Pak? (May I know your name, Sir?)

B: What is a name.

In this conversation, B answers the question from A with the famous proverb 'what is a name.'

3. Being emphatic about something (express solidarity)

As usual, 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 switches 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)

Interjection is words or expressions, which are inserted into a sentence to convey surprise, strong emotion, or to gain attention. Interjection is a exclamation like: Damn!, Hey!, Well!, Look!, etc. They have no grammatical value, but 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. The following are examples of the usage of interjection in sentences:

1. Indonesian-English

Dompetku ketinggalan di taksi! Shitt! (My wallet was left in the taxi!)

2. Spanish-English (Gumperz, 1982:77)

Chicano professionals saying goodbye, and after having been introduced by a third speaker, talking briefly:

A: Well, I'm glad to meet you.

B: Andale pues (O.K.Swell). And do come again. Mm?

5. Repetition used for clarification

When a bilingual or multilingual person wants to clarify his speech so that it will be understood better by listener, he can sometimes use both of the languages (codes) that he masters to say the same message. Frequently, a message in one code is repeated in the other code literally. A repetition is not only served to clarify what is said, but also to amplify or emphasize a message. For example: English_Hindi (Gumperz, 1982:78) Father calling his small son while walking through a train compartment, "Keep straight. Sidha jao" (keep straight).

6. Intention of clarifying the speech content for interlocutor

When bilingual or multilingual person talks to another bilingual/multilingual, there will be lots of code switching and code mixing occurs. It means to make the content of his speech runs smoothly and can be understood by the listener. A message in one code is repeated in the other code in somewhat modified form.

7. Expressing group identity

Code switching and code mixing can also be used to express group identity. The way of communication of academic people in their disciplinary groupings, are obviously different from the other groups. In other words, the way of communication of one community is different from the people who are out of the community. Saville-Troike (1986:69) also gives some additional reasons for bilingual and multilingual person to switch or mix their languages, these are:

8. To soften or strengthen request or command

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

9. Because of real lexical need

The most common reason for bilingual/multilingual person 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 put into Indonesian, the meaning will be hazy / vague, and sometime it would not be used. 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.

10. 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 interference objected to their communication by people, they may try to exclude those people by using the language that no everybody knows.

H. Differences between Code Switching and Code Mixing

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 point of 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.

I. Previous Study

There are already studies about code switching or code mixing but, it is interesting to know and analyze code switching and mixing used in video blog (vlog) used by millennial generation. The previous study mostly focused to analyze code switching and mixing used in novel, television show, commercial advertisement, and news.

The first thesis related to code switching and mixing analysis is written by Muhammad Egi Sugianto State Islamic University of Sunan Ampel Surabaya in 2014 entitled Code Mixing and Code Switching Used in Novel Love make you stupid. It uses descriptive qualitative method. This research found that they are some forms of code mixing, such as: 'inserting different language into base language, and inserting another phrase of another language which is different from another language (Sugianto, 2014:55). Meanwhile the form of code switching frequently used are the form of sentence and tag switching. There are three factors that are influencing the occurrence of code mixing and code switching, including social factor, cultural, and individual.(Sugianto, 2014:55-56) . The second research that related to code mixing and switching analysis is conducted by Ridwan Nova Ria State Islamic University Sunan Kalijaga in 2016 entitled "Code Switching and Mixing in the Lyrics of Bondan Prakoso featuring Fade 2 Black's songs" this is descriptive qualitative research. This research use theory proposed by Hoffman and theory that explain the reason of code switching and mixing which proposed and added some reason from Savile-troike's theory. This research found that there are two types of code switching and code mixing which proposed by Hoffman those are inter-sentential code mixing and emblematic code switching.