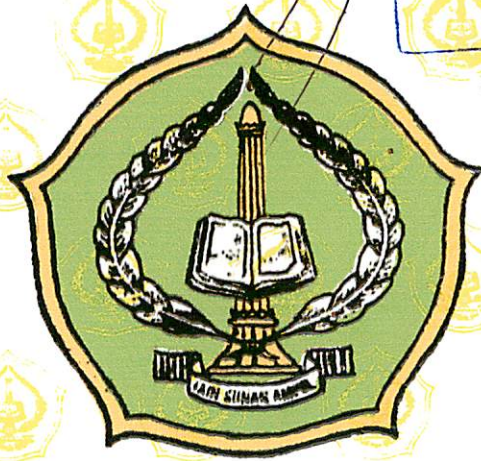


**A SOCIO-LINGUISTIC STUDY OF CODE SWITCHING
AMONG THE STUDENTS OF FACULTY OF LETTER, STATE
INSTITUTE OF ISLAMIC STUDIES
SUNAN AMPEL SURABAYA**

A THESIS

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2004

APPROVAL SHEET

This thesis has been approved by the advisor to be examined.

Surabaya, 19 July 2004

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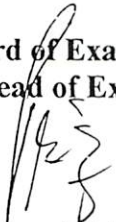
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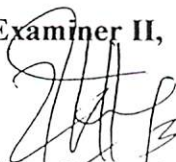
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ABSTRACT

This thesis is about a Linguistic phenomenon, Code-Switching among the students of Faculty of Letters, Institute of Islamic Student Sunan Ampel Surabaya. The writer is interested in analyzing what factors may cause the students to code-switch, how do they switch and which factor is dominant.

The writer only focuses the spoken code-switching of some 2000 until 2001 Student of Faculty of Letters. The language are Indonesian, Javanese, other languages, such as; English and Dutch.

To collect data, he listens to the conversation and record the conversation. The use of hidden tape-recorder is used to have and accurate research. After collecting data, he analyses them based on informal and classify the data in the table based on the theories.

From the result, the writer finds that mostly in informal situation that is the situation that the students speak in non-academic atmosphere or relax situation, the students tend to switch because of topic changes. They mostly code-switch from Indonesian to Javanese. He also finds that the student code-switches because of the lack of vocabularies in Indonesia or Javanese. There are some factors influence the use of code-switching: Solidarity toward the listeners, choice of topic, perceived social and cultural factors.

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CHAPTER I

INTRODUCTION

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1.1 BACKGROUND OF THE PROBLEM

One day when the writer was chatting with his friends, he found some of them often switched their languages, from Javanese to Indonesian or the other way around. For example: one of them said “ Kamu kok aneh hari ini, opo koe suntuk to?”. From this utterance it seems that the person used Indonesian to express his idea in the first utterance “ Kamu kok aneh hari ini”, and then he switched into Javanese, in this case Surabaya dialect when he wanted to question... opo’ o seh, sumpek yo?”. also the same matter appears when in another day the writer found his friend talked to him in English ... “ are you ready for the presentation? I hope you success”, but when his other friend yelled at him...” Aziz ; kamu besok ada di rumah ?”, Writer answered “ iya, emangnya kenapa? etc. In this case his friend had already used English digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id when he talked to his and then he switched the language to Indonesian when his other friend talked to him in Indonesian. Besides, there are still many kinds of example of code switching.

In general, as human beings, people are always faced with language choice when they speak. They have also indicated that it is unusual for a speaker to use, only one such code or system or command of only one variety of language, whether it be a dialect, or a style. Bilinguals or people who speak more than one language have the ability to code switch, alternating from one

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language to another out of communication convenience or preference. Moreover people can and will switch, as the occasion arises, from one language to another. When they switch they do it automatically but in fact there are some reasons that make people switch language. The writer is interested in observing this matter.

In many parts of the world it is normal that people speak several languages: perhaps one or more at home, another in the school or any other places. This also happens in the Faculty of Letters, IAIN Sunan Ampel Surabaya. The writer notices the students speak more than one language and he can say that they are bilingual. Based on the fact and also because of his experiences he is eager to serve this matter further in his thesis. He wants to know how these can happen among the students of the Faculty of Letters, IAIN Sunan Ampel Surabaya and what makes the students switch the language especially from Javanese to Indonesian or the other way around.

1.2 STATEMENT OF THE PROBLEMS

Based on the background above, the writer will formulate a set of questions to be answered in his research, such as:

1. What Patterns of code switching are used by students of the Faculty of Letters, IAIN Sunan Ampel Surabaya?
2. What factors make the students switch the code?

1.3 PURPOSE OF THE PROBLEM

1. To describe the kinds of code-switching used by students of the Faculty of

Letter, IAIN Sunan Ampel Surabaya.

2. To describe the factors make the students switch the code.

1.4 SIGNIFICANCE OF THE PROBLEM

1. The result of the research will help the writer to the other researchers for using it as comparison in socio-linguistic study.

2. It also can strengthen socio-linguistic theory and develop further research.

1.5 THE LIMITATION OF THE STUDY

In the study the writer limits:

1. The research is done only among Students of Faculty Of Letters, State Institute of Islamic Student Sunan Ampel Surabaya 2003 to 2004.

2. The limitation of background is some students from Javanese and others from outside Java but in everyday conversation they use Javanese as well as Indonesian. They can be considered as bilingual.

3. The research is done only in informal situation?. What he means with informal situation is when the students talk in non-academic atmosphere or in relaxed situation.

The criteria's of Indonesian:

What he means by Indonesian is non standard Indonesian that is the one that convey lexical terms in addition to dialectical expressions, such as; kayaknya, sih, dong and other expression:

He will see Javanese from its lexical terms in Javanese including Surabaya dialect. There are some common criteria's:

- "ngoko" and "krama", such as, sing, sampeyan.
 - In addition of phonemes /w/, /u/, or /uw/: gedhe to be gwedhe, gwedhue, ireng to be irueng, wiring.
 - In addition of phoneme /a/ : ngono to be ngonoa.
 - Mixing between Indonesian and Javanese: mbedakno, punyae
- (Kunardi, 1993:9-10)

1.6 DEFINITION OF LANGUAGE KEY TERM

1. Language

System of arbitrary vocal symbols used for human communication (Ronald Wardhaugh, 1977:3).

2. Utterance

An utterance is any stretch of talk, by one person, before and after which there is silence on the part of that person. An utterance is used by a particular speaker, on a particular occasion, of a piece of language, such as sequence of sentence, or a single phrase, or even a single word (James R. Hurford and Brendan Heasley, 1983:15)

3. Code

The term 'code' can be used to refer to any of system that to or more people employ for communication. In this case a code is the particular language one chooses to use on any occasion, a system used for communication between two or more parties (Wardhaugh, 1986: 86-89).

4. Code-switching

Gardner-Chloros in Coupland and Jaworsky define code-switching as the use of two or more languages in the same of conversation or utterance (1977:361)

Code-switching is a Language one chooses to communicate in one situation to other situation (Wardhaugh, 1986:6)

1.7 ORGANIZATION OF THE STUDY

The organization of the study begins with Introduction, which consist of Background of the Study, Statement of The Problems, Purpose of the Study, Significance of The Study, Limitation and Organization of the Study. The Introduction is followed By Chapter II, Review of Related Literature, in this chapter Socio-linguistic Theories, in which the writer will base this research on Chapter III consists of Methodology of how the writer does his research. Chapter IV consists of Data Collection of Code Switching in the Faculty of Letters, IAIN Sunan Ampel Surabaya and the analysis. Then, in Chapter V, the writer will conclude all the analysis and get the finding.

CHAPTER II

REVIEW OF RELATED LITERATURE



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Related to the observation, the writer found a research done by Gumperz

He observed Hindi, English, Slovenian, German, and Spanish as the objects of his research. “ In a number of places Gumperz (1982) cited 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, specially to define social situation “. In multilingual country like Singapore, the ability to switch from one language to another is accepted as quite normal. However, the majority of its population is native speakers of Hokkien, a variety of Chinese. National policy promotes English as a trade language, Mandarin as international ‘Chinese’ language, Malay as the language of the region, and Tamil as the language of one of the important minor ethnic groups in the republic. What this means for a ‘typical ‘ Chinese child growing up in Singapore is that he or she will tend to speak Hokkien with parents and informal Singapore English with siblings. conversation with friends will be in Hokkien or informal Singapore English. The language of education will be the formal variety of Singapore English and almost certainly mandarin (Platt and Platt, 1975: 91-94). While in Indonesia in Research done by Tanner it is told that local language like Javanese tend to be used only with intimates when fine sides respect or distance were necessary, particularly when in the presence of important older people. (Tanner, 1967: 134). Tanner’s findings conform to an earlier prediction made by Geetz (1960: 259):”Indonesian

appeals to those whose sense of political nationality as Indonesian rather than as Javanese is most developed to those who are interested in the cultural products of the new Indonesia's mass media... and those who wish to take leadership positions in government and business”.

The actual choice of code or language in a setting clearly marked as bilingual can be a difficult task. As Heller (1982:21) has observed, language plays a symbolic role in our lives, and when there is a choice made may be very important, particularly when there is a concurrent shift in the relationship between the languages.

As Heller observes, ‘negotiation in conversation is a playing out of a negotiation for position in the community at large (p.109):

The negotiation of language has to do with judgments of personal treatment, that is, how one aspects to be treated dependent upon social knowledge about group relations and boundaries and ways of signaling them and knowledge about other social differences, e.g. status differences. ...This negotiation itself serves to redefine the situation in the light of ongoing social and political change. In the absence of norms, we work at creating new ones. The conventionalization of the negotiating strategies appears to be a way of normalizing relationships, of encoding social information necessary to know how to speak to some one (and which language to speak is not aspect of this).

Also P.W.J Nababan found that in bilingualism, people often switch the languages. It depends on the situation and the purpose of using the language. The writer takes the research of P.W.J Nababan because he thinks the Faculty of Letters students are bilingual.

In doing his research, the writer will use sociolinguistic theory by Wardhaugh. In his book, *Socio-linguistic: Choosing in Code* (PP 102 – 103), it

state that code switching is a language one chooses to communicate in one situation to other situation. People switch the language from language A to Language B. there are two kinds of code switching.

1. Situational Code-Switching

It occurs when the language used change according to the situation in which the conversant find themselves: they speak one language in one situation and another in a different one. No topic change is involved

2. Metaphorical Code switching

It occurs when a change of topic requires a change in the language used.

What is meant by situational code – switching is that one language is used in a certain set of situations and another in an entirely different set. How over, the change over from one to the other may be instantaneous.

Besides, he said that, a number of answers as the importance. Possibility that make a speak switch from language A to Language B is the motivation including the following factors:

a. Solidarity with Listener

Solidarity may be defined according to the relative intimacy between the speaker and the listener. Solidarity itself can be defined as union or fellowship arising from common responsibilities and interests, as between members of a class or body of persons, or between classes, people, or groups; community of interest, feeling, purposes, or action. (Marasigan, 1983: 40)

b. Choice of topic

It has been recognized that the topic may be a determinant of linguistic behavior.

c. Perceived Social

The social factor is role relationship between the addressors and addressees, which is termed by Goodenough (1983) as social identity, may be characterized by the dimension of status. Thus relative sex, relative caste or class, relative professional ranking and relative age may define status. (Marasigan, 1983: 39)

d. Cultural Distance

The term “cultural” refers to the ideational order particularly those values, attitudes and beliefs about both society and the language which affect rules of usage within speech community. (Marasigan, 1983:40)

It is important to distinguish code - switching and code - mixing as both often happens simultaneously. Janet Holmes stated that code - mixing suggests the speaker is mixing up codes indiscriminately or perhaps because of incompetence, whereas the switches are very well - motivated in relation to the symbolic or social meanings of the two codes. (Janet Holmes, 1992: 50). Iwan Jendra in his article written in “ Penyelidikan Bahasa dan Perkembangan wawasanya II “ made a difference between code - mixing and Code - Switching. He said that:

Di dalam campur kode, fungsi kode lebur ke dalam bahasa yang di susupi, sedangkan di dalam fenomena alih bahasa paling kecil satuan lingual yang tercampur dalam wujud klausa sehingga

fungsi bahasa yang menyusup masih utuh (Thelender,1976 : 103,
Nababan, 1976/1980 dan 1984 : 32)

Janet Holmes also observed that a speaker may similarly switch to another language as a signal of group membership and shared ethnicity with an address, while switcher motivated by the identity and relationship between participants often express a move along the solidarity / social dimension, such as, the status relations between people or the formality of their interaction. People may also switch code to discuss a particular topic and may switch for affective function, as to express affective meaning, to express disapproval and so on.

CHAPTER III

METHODOLOGY

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Based on the theory mentioned above, the writer thinks that the appropriate approach for his research is qualitative approach. This approach will help the writer to answer the problem exactly.

3.1. RESEARCH DESIGN

Research design is an effort to plan and to take all possibilities and equipment needed in a qualitative research. The writer is going to use qualitative approach. In the qualitative approach, the writer will research the background and the informant as a whole. In this case, the writer does his research actively.

In order to make clear the writer gives the definition of the qualitative methods that is translated by Arief Furhan from Bogdan and Taylor's definition. They say that Qualitative method is research procedure that produces descriptive data in writers or focus and the behavior observed from the subject (1992.p.21-22). In this research, the writer uses Socio-linguistic approach as well.

3.2. FOCUS

Ajdie (1997: 4) says "dalam setiap penelitian pasti ada beberapa faktor yang menarik perhatian peneliti. Factor- factor tersebutlah yang dinamakan variable.

In the research certainly there are some factors, which attract the attention of the research. This named focus`.

The writer determined the only focus that will be researched in this study is code-switching phenomena.

3.3. SUBJECTS

The respondents were students of 2000 and 2001 at the Faculty of Letter, IAIN Sunan Ampel Surabaya, who come from different backgrounds such as some students from Javanese and others from out side Java but in conversation they use Javanese as well as Indonesian.

3.4. DATA COLLECTION

3.4.i. Instrument

For data collection, a small tape-recorder was used to record the respondents' conversation. The writer stood or sat near the respondent with the tape- recorder inside his pocket or bag to record the conversation. He had to hide the tape because he wanted his respondents to speak naturally. If it was not possible to record their conversations, he took a note and wrote down the information that he needed.

The data collection lasted for about a month. Everyday, he listens carefully the data and look for the utterances, which contained code- switching by each student. So he put data in the tables. He analyzes the data based on the informal situation.

3.5. DATA ANALYSIS

After collecting the data, the writer analyzed them based on informal situation and classified the data in the tables. The tables consist of conversation factors: Solidarity, Choice of topic, Perceived Social, Cultural factor and other for certain conversation. Inside the tables, the writer puts switching marks:

- 1 I – J for Indonesian to Javanese
- 2 I – E for Indonesian to English
- 3 I – D for Indonesian to Dutch
- 4 J – I for Javanese to Indonesian
- 5 J – E for Javanese to English
- 6 E – I for English to Indonesian
- 7 E – J for English to Javanese
- 8 D – E for Dutch to English

3.6. INTERPRETATION

From the tables, the writer can find the kinds of code switching the students usually use, how they switch, when they switch their languages and then which factor is dominant as the reason why students switch the code.

CHAPTER IV

FINDING AND DISCUSSION

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In this chapter, the writer starts to analyze the collected data. To organize the analysis, he going to divide the data into informal situation. This analysis will be started from the first conversation the writer records to the last then classify the data in the tables consists of factors. The factors are SOLIDARITY, CHOICE OF TOPIC, PERCEIVED SOCIAL and CULTURAL ASPECT as the theory supported.

SOLIDARITY may be defined according to the relative intimacy between the speaker and the listener. SOLIDARITY can also be defined as union or fellowship arising from common responsibilities and interest, as between members of class, people or group. THE CHOICE OF TOPIC influences the code switching as the topic changes from formal to informal or the other way around. PERCEIVED SOCIAL influences the code- switching dealing with prestige and status. CULTURAL factors includes and attitude and belief about the society and the language which affect rules of usage within a speech communication.

The writer will see the code-switching analysis from a single speaker point of view. The code switching happens when a speaker switches from one language to another in a conversation.

To recognize the switching parts, the writer distinguish the language expression in normal font and Javanese expression in italics font and for other language, such as; English will be marked in underlined italics font. The condition

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that occurs in the conversation among the students is that they often use more than one language in an utterance. They mix other language in their speech. For that reason the writer will see from the proportion of the use of the utterance, if in an utterance, the use of Indonesian has the higher percentage than the other language, he will classify the utterances as Indonesian. The writer will also see from the whole context of the dialog in a conversation.

The writer is going to analyze the data based on informal situation, which is situation when the students speak in non-academic atmosphere or in relaxed situation. The findings are as follows:

1. The conversation occur in campus, outside a class between students, (E) and (A)

CONVERSATION	S	C.O.T	P.S	C.F	O
E: selamat ulang tahun ya					
A: Na..na 'bok bujui opo'o [na..na please don't lie to me]					
E: Ndak ndak belum belum, sungguhan soalnya aku kan ndak ketemu anaknya...kan mungkin anaknya pergi tho.. abis gini ae ya. [oh,really I haven't seen her.. maybe she is going out...later, okay ?]					

CONVERSATION	S	C.O.T	P.S	C.F	O
<p>A: Abis apa ? [abis, when ?]</p> <p>E: Abis ini nanti aku langsung ke kostmu Alkena [later I directly come to your boarding house]</p> <p>A: ya wis [all right then]</p> <p>E: Yuk ya...<u>daag</u>... (leave-taking)</p> <p>A: Aku titip yang semi baggy ya [I want semi baggy]</p> <p>E: (repeating) semi baggy...ya</p> <p>[semi baggy, all right]</p> <p>(pause)</p> <p>[to closed friend, (R) e, liya'o...yok opo se arek iku ? [look at her...how can she do that ?]</p> <p>R: ayo er, jupukno [come on Er, please take it for me]</p>			J - I	I - D	D - E
	E - J				

CONVERSATION	S	C.O.T	S.P	C.F	O
E: saiki ta ? [right now ?]					
R: Yo saiki [yes, right now]					

In this dialog, (E) opens the conversation by greeting (A).....but (A) without answering (E), directly complains to (E) in Javanese. (A) Wants to emphasize her anger/strong feeling toward (E) using Javanese. But at the same time she still wants to show her friendliness toward (E). Javanese may reveal softness. Although (A) conveys Javanese, (E) does not follow her but instead (E) employs Indonesian to defend herself telling that it was not her fault, (E) has not met yet with the person they refer to. In this case, (E uses standard Indonesian because Indonesian may symbolize social distance between the speakers. In daily conversation, the students speak Javanese and they mostly speak Indonesian in formal situation and in this case the gap between speaker emerges. (A) 's complain makes their relation have certain distance and as if their relation is not close. So (E) chooses Indonesian to explain to (A). and as the response (A) also switches to Indonesian to continue talking to (E). (E) closes their conversation by switching to Dutch "daag" is familiar to express leave-taking. When the conversation between (E) and (A) has finished, (E) meets (R) and they are close friends. (E) Switches the language from Indonesian to Javanese to talk to (R). This situational code-switching happens as the solidarity marker between them. Javanese symbolizes

close feeling and intimate between the speakers. Among close friends, Javanese can be more comfortable to use for expressing their ideas than Indonesian.

2. The setting is in the library when (K) and (M) are talking a literary subject. While they are talking, (E) comes and asks about cassette to (K).

CONVERSATIONS	S	C.O.T	P.S	C.F
<p>K: Shakespeare...itu allegory (Shakespeare... this is alegory)</p> <p>M: ini alegori ? alegorinya seperti itu tho ? Bukanya yang itu (This is a like that one, isn't it ? allegory ? I thing it 'isot this one)</p> <p>K: iya, aku pernah baca lagi... mana ya ? (yes I have ever read like that ... where is it?) (pause...(E) is coming) (to (E) eh, wis mari casete ? belum mbok rungokno ? (hey, have you listened to my cassette?)</p> <p>E. tip' e rusak, baru ketauhan kemarin kok. (my tape did not work...i just knew yesterday)</p> <p>K: tapi kasete mari wisan? (but have to to listened to them?) (almost finished...I will repeat again later)</p> <p>K: eh, berarti alegori itu rasanya bukan itu, alegori itu ncuplikan terkenal itu . coba kamu periksa.</p>	<p>I - J</p>	<p>I - J</p>	<p>J - I</p>	<p>J - I</p>

CONVERSATIONS	S	C.O.T	P.S	C.F
<p>(it means that allegory is not like that...allegory is a peace of famous quotation. Please check it)</p> <p>M: yang di buku rasanya bukan allegory (I think the one in the Book is not allegory)</p> <p>K: ndak...ndak selalu, misalnya dari ini, coba kamu cocokno dulu...ati-ati kliru (not always. Please try to check. Be careful, don't make a mistake)</p> <p>M: tapi aku ndak bahas alegori itu (but I did not analyze he allegory)</p> <p>K: iya, tapi kamu masukno itu tho ? datamu harus penuh ya kamu harus. (alright, but you said you take it in your paper so you have to put them also)</p>				

The Code-Switching happens because the topic changes from educational matter to the relax one. The other factor that may cause the switching is the relation or intimacy among the participants. The setting remains the same. (M) and (K) are discussing about allegory, one of the subject of the literary course. Because the topic is and educational one, they use Indonesian to discuss. Beside, (M) and (K) coincidentally meet in the library and they do not have close relationship, (M) itself comes from out Java and tend to use Indonesian as her

daily language. The use of Indonesian symbolizes social distance between the speakers. When (E) is coming, (K) switches the language to Javanese as they are close friend. The topic change to daily conversation, they talk about tape and cassette. (K) uses Javanese to show his solidarity to (E). Javanese reveals close feeling and intimacy between the speakers and Javanese is the appropriate language to talk about non education topic. When (K) continues to talk about allegory to (M) as their conversation before, he switches back to Indonesian. (K) switches to Indonesian again so that (M) is able to understand (K) explanation.



3. (L) is excusing herself in B corridor to (A) and (G) then (S) and (A) continuous to talk.

CONVERSATIONS	S	C.O.T	P.S	C.F
L: Sudah ya.. tak pulang dulu ya [it's time for me to go home]				
A: Lho sepatue siapa itu? [Whose shoes are they ?]				
L: Sepatuku tadi aku ganti waktu mau ke sini [My shoes... I changed them when I wanted to come]				
G: O.. during adus yo.. teko kene durung adus tiba'e [O..you haven't taken a bath .. so you came here without having a bath]				

CONVERSATIONS	S	C.O.T	P.S	C.F
<p>L: Gak opo-opo tho...mambu yo ?.. wiw-wis tak mulih aku adus sik.</p> <p>[I think it's alright.. does it smell bad?..</p> <p>I'd better to go home.. I want to take a bath]</p> <p>The next dialog is :</p>	I - J			
<p>G: kamu tau sandal OP di TAS... bagus lho, harganya lumayan kurang lebih 25.000, dari kulit lagi... kalo di counternya lebih mahal 10.000.</p> <p>[made of leather.. if you buy in the counter can be 10,000 more]</p>			J - I	
<p>A: Sekarang kan musim versace mahal tapi</p> <p>[now the new tren is Versace, but it is expensive]</p> <p>G: 100,000 ribu ndak Sampe paling. OP itu sudah bagus kok.</p> <p>[I think it is less than 100,000. OP is good enough]</p>				

In the conversation, (L) speaks mostly in Indonesian in leave-taking even when (A) asks her about the shoes. (L) and (A) are not close friends so they use Indonesian but when (G) is making a joke to (L) using Javanese , (L) switches to Javanese to emphasize her group membership. (G) and (L) are close friends, they

usually use Javanese in daily conversation. The use of Javanese reveals an intimate relation between friends. After (L) leaves, (G) and (A) are talking about a brand of a sandal. This sandal is famous and symbolizes prestige for the person who carries it. And it does not only give prestige to the user but also influence the speaker who talks about the sandal. It shows that Indonesian when talking with (A) about the sandal. The code-switching occurs dealing with social factor.

4. (M) meets (H) near building. They are classmates

CONVERSATIONS	S	C.O.T	P.S	C.F
M: Nanti jam 12.00 ada pelajaran Bu Avi, lho. (at 12 o'clock there will be Mrs Avi's class)				
H: o iya... ya wis, trims ya. (walking away) [yes, thank you] (pause... meets a close friend)				
M: eh, konkethok gerombolane Adi? [do you see Adi's group]				
H: Gak... gak kethok. [No...no I don't]	I - J	I - J		
M: Yo wis. [Never mind]				

These example show that toward different relation, the students will switch the language. They tend to speak Indonesian when they speak to friends who do not have close relation. But they will use Javanese to their close friend. (M) and (H) do not have close relation so they use Indonesian to speak but when (M) meets his close friend, he switches to Javanese to ask about his group. The other factor that may influence the switch is topic change. The first topic is educational matter and the seconds informal one. The suitable language for educational matter is Indonesian while when the topic changes, he switches to Javanese.

5. (S) is talking to (N) near B building about Christmas plan when (B) comes.

CONVERSATION	S	C.O.T	P.S	C.F
S: Aku ada rencana untuk acara Natal tahun ini. [I have a Christmas plan for this year] {pause}				
B: (interrupting) eh, nang kantin yo [let's go to the canteen]				
S: Iyo...iyo mengko tak'susul aku iki arepe ngomong mbek Nur. (pause...continue talking to Nur)				
[later... I will come next, I want to talk to Nur for a while]	I - J	I - J		

CONVERSATION	S	C.O.T	P.S	C.F
<p>Nur, yak apa enake mau pergi jalan-jalan tha? [Nur, how about go shopping?]</p> <p>E: Terserahlah nanti aku ikutb kamu [up to you... I just follow you]</p>		J – I		

Because of solidarity, (S) switches the language from Indonesian to Javanese when she talks to her close friend (B) while actually she is talking about her plan to Nur using Indonesian. The topic also influences her to switch the language as (S) interruption is considered less formal than what she is talking (Nur). (S) does not have close relation to (Nur) so she discusses with her in Indonesian. She switches the language to Javanese to show her solidarity and to emphasize her membership among her close friend. Among close friend, the students usually speak Javanese as daily communication. Solidarity here also can be defined as having common responsibilities and interest, as between members of a class, people or groups. The student switch the language to emphasize their group membership. And then when (S) continues to talk to (Nur), she switches back to Indonesian as the topic is considered more formal than the interruption of (B).

6. (D) is asking to (R) in Campus.

CONVERSATION	s	C.O.T	P.S	C.F
<p>D: Eh, rek ana penerjemahan? [girls. is there a translation class to day?]</p> <p>R: Gak..gak ana [No, there is not]</p> <p>D: How do you know?</p> <p>R: Iyo iku liya'o...gak ono dosene [see...look at there...no lecture]</p> <p>D: o yo wis. [thank's]</p>			<p>J - E</p>	

Example above shows that (D) switches the language from Javanese as daily communication to English because she want to emphasize her social status as a student of English Department. She should practice the language she has learnt. The speaker will have a feeling of being modern and educated if she uses English. The utterance” how do you know?” is familiar in Indonesian especially English Department students. When her friend answers her in Javanese, (D) also show her solidarity by switching back to Javanese to close the conversation.

7. The conversation occurs near the phone-box between two students

CONVERSATION	S	C.O.T	P.S	C.F
M: sini sebentar aku mau telpon Bu wahyu [Will you come here?]				
I: Lho iku gak iso lho, Mbak. Itu tidak bias di ganti ..tidak bisa, karena tidak ada perjanjian. Mosok dhe'e sing bengi-bengi telpon iku..pokoke aku gak iso lho, mbak. [It couldn't be changed. it couldn't...because there is no agreement before. She called me late in the night.. I really can't make it.]				J-I I-J

In this case, (I) is emphasizing that she is rather annoyed By Bu Wahyu and she could not Teach her. She switches the language from Javanese to Indonesian “Lho iku nggak iso lho, mbak” to “ tidak bisa”to ensure that she really could not make it because there is no agreement before. She even repeats the utterance “ tidak bisa” to show how serious she means that. She has an attitude that Indonesian may reveal strong expressions, such as, her anger. And then she switches to Javanese back to calm the situation as Javanese may reveal softness.

8. The setting is in New Building, second floor. (J) and (K) is talking about (K)'S Thesis.

CONVERSATION	S	C.O.T	P.S	C.F
J: Skripsimu mengenai apa [What is your thesis about?]				
K: Novel..Kamu tahu Korib.. [Novel...do you know Korib]				
J: Yang kamu analisa itu apa? [Which part do you analyze?]				
K: Mengenaqi tema... <u>That live has no meaning. Life is hopeless they do not believe in God. There is God but He has no power.</u> [The theme.. that life has no meaning. Life is hopeless. They do not believe in God. There is God but He has no power]			I-E	
J: Life has no meaning...ehm' bullet ya? [Life has no meaning...is it difficult?]		E-J	I-E	
K: Ya...ya lumayanlah. [Yes, I think so]		E-I		

This example show that (K) is explaining the theme of his thesis using English because he directly quotes from his thesis. It is easier for him to quote.

Besides, English is an international language so the speaker will feel modern and more educated if he uses English than just explaining it in Indonesian. Although at first (K) uses Indonesian to answer (J)'s question, he switches to English when explaining about his theme. (J) also repeat what (K) just said in English to show that she understands (K)'s explanation. (J) wants to emphasize that she also has the same status of student of English Department as (K). then (J) switches to Javanese when she wants to ask about the thesis itself whether it is difficult. The code-switching happens as the topic changes from the content of the thesis (the theme) to someone opinion about the thesis itself. (J) switches to Javanese for a comfortably talk. (K) switches to Indonesian in answering (J)'s question as the topic changes.

- S = Solidarity
- C.O.T = Choice Of Topic
- P.S = Perceived Social
- C.F = Cultural
- O = Other

Table of the frequency of Code-Switching
in Informal situation

	I to J	J to I	I to F	F to I	J to F	F to J	D to E	Total
SOLIDARIT Y	4					2		6
CHOICE OF TOPIC	3	2	1	1		1		8
PERCEIVED SOCIAL		3	1		1			5
CULTURAL	1	1	1					3
OTHER								1

I = Indonesiann

J = Javanese

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F = Foreign Language

D = Dutch

E = English

From the informal data collection and the table above the students switch the language because of solidarity with their friends six times which include which include for times from Indonesian to Javanese and twice from Engli to Javanese.

The code switching because of the choice of topic eight times which includes three times from Javanese to Indonesian, once from Indonesian to English, once from English to Indonesian. Code- switching because of perceived social five times which includes three times from Javanese to Indonesian, once from Indonesian to English. The Code-switching because of digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id digilib.uinsa.ac.id cultural aspects three times which includes once from Indonesian to Javanese, once from Javanese to Indonesian, and once from Indonesian to Dutch.

It seems that the students tend to switch the language from Indonesian to Javanese because of solidarity with their friends and the relationship among them. The close relationship among the speakers make them switch from Indonesian to Javanese which provides a comfortable feeling as Javanese may

reveal personal and intimate relation. Also the students switch from English to Javanese as solidarity toward their friendships want to emphasize their group membership as student whose usually talk Javanese in dailly conversation. The Code-switching happens because the choice of topic depends on the topic change. If the topic is formal in the speaker's point of view, such as, about the lesson, Thesis or a plan, the student tend to use Indonesian as Indonesian is and official language but they will switch to Javanese if the topic change to relax one. The student also switch from English to Indonesian when they choose to use English to talk about the content of the thesis and when the topic changes to less formal than before, they will switch to Indonesian.

The code-switching because of perceived social deals with prestige and status. From the table, the student tend to switch to Indonesian or English and not to Javanese. In daily communication, people seldom use Javanese to express prestige as if only Indonesian and English that may serve the language of prestige. Indonesian is often used when people talk to some one who has higher status than them selves and also to talk about something that shows prestige to the speaker. English is the International language so the speaker may also feel broad minded and modern. Therefore, the student switches the language from Javanese to Indonesian, Indonesian to English and Javanese to Indonesian.

The last factor deals with cultural, the student switch the language from Indonesian to Javanese and Javanese to Indonesian depend on what their attitude about the language. The student may choose Indonesian to express

their strong emotion or may choose Javanese to create a calm situation. They switch the language from Indonesian to foreign language, in this case, Dutch such as *daag...*, because the students are familiar with the utterance and they used to say it to express leave-taking. They have an attitude that this Dutch utterance is suitable to express their feeling.

From all data, the writer also finds another factor that is not included in the theories. The students switch the language from Dutch to English and not to Indonesian or Javanese because of the lack of vocabulary in Indonesian and Javanese, like the term "baggy". So the students switch to the original language.

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CHAPTER V

CONCLUSION

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Code-Switching as a language phenomenon in the society gains a great deal of attention among social scientists and educators because it raises several questions. Among them are: which language is used, where, when and why. The questions will vary as people speak not only one language but can be more than one or at least two languages. People usually call them as bilingual in many parts of the World it is a normal requirement of daily living that people speaks several languages, perhaps one or more at home, at school or at an office. These various languages are usually acquired naturally and unconsciously and the switches from one to another are made without hesitation.

For full bilinguals, those who genuinely speak two language well have the ability to code-switch, alternating from one language to another out of communicational convenience or preference. The processor code switching mostly happened orally rather than in writing. Bilinguals switch code in reaction to changes in the participant, the setting and the topic of interaction.

The writer of this thesis focuses his analysis in code switching among students of the Faculty of Letters, Institute of Islamic Studies Sunan Ampel Surabaya as he is a student of this faculty and also he finds that the students can speak more than one language or can be said that they are bilingual. They mostly master Indonesian and Javanese. Besides, they have the ability to speak English as their learned language in

the University, when do they often switch, whether in informal situation, what factors make them code-switch and which factor is dominant.

From the analysis, the writer finds that the students use situational and metaphorical code switching and they often code-switching in informal situation. In informal situation or in non academic atmosphere, the highest frequency factors of code-switching is solidarity (six times) which includes: from English to Javanese twice, Indonesian to Javanese fourth. the second factor is Perceived social (five times) which includes : Javanese to Indonesian three times, Indonesian to English once, Javanese to English once. the third factor is choice of topic (eight times) which includes: Indonesia to Javanese three times, Javanese to Indonesian twice, Indonesian to English once English to Indonesian once, English to Javanese once. The fourth factor is cultural factor (three times), which includes from Indonesian to Javanese once, Javanese to Indonesian once, Indonesian to English once, Indonesian to Dutch once.. In informal situation, the writer also finds other factor that does not include in the theories supported. The student switches the language from Dutch to English, as there is no right term in Indonesian or Javanese.

For all analysis, the dominant factor that makes the students of Faculty of Letters, Institute of Islamic Student Sunan Ampel Surabaya is code-switching because of solidarity and perceived social.

Finally, based on the result, the writer found out that the students of the Faculty of Letters are good at making an adaptation in communication according to the topic. They can choose the right language for comfortably talk based on different

topic. And the writer hopes that this thesis will give more information about phenomena especially for the students of the Faculty of Letter, Institute of Islamic Student Sunan Ampel Surabaya and encourage them to do other research as comparison and a continuity of this thesis. The writer also gives suggestion to other researchers to find a particular limitation for language switching and to do more accurate interpretation by making questionnaires.



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