

CHAPTER 2

THEORETICAL FRAMEWORK

2.1 Sociolinguistics

As defined by Wardhaugh (2006), sociolinguistics is a field of study that investigates the interrelationship between language and society. The study's primary focus is on the examination of language functions within social contexts. This entails an analysis of language variation across diverse social groups and an investigation of the ways in which language is utilized to convey social meanings and identities. The field of sociolinguistics draws upon theories and methodologies from a range of disciplines, including linguistics, sociology, and anthropology, to gain insights into the multifaceted aspects of language use in social interaction and broader social processes.

In the field of sociolinguistics, language is regarded as a reflection of social and group identity. The research conducted within this field frequently examines the ways in which language varies based on a number of factors, including age, gender, ethnicity, socioeconomic status, and geographical location. Language serves not only the function of facilitating communication, but also that of enabling the negotiation and reinforcement of group identity and social norms. For example, linguistic variation may manifest as dialectal and stylistic differences associated with particular communities, as well as the manner in which individuals utilize language to convey their social status and group affiliation.

Additionally, sociolinguistics examines the dynamics of language change over time, with a particular focus on the influence of social processes such as migration, urbanization, and intercultural interaction. The objective of research in this area is to analyse the impact of government language policies and social change on language use in society. This includes the examination of phenomena such as code-switching and code-mixing, which arise in multilingual communities. This research contributes to our understanding of the ways in which languages evolve in response to changing social and cultural factors.

Moreover, sociolinguistics examines the process of language acquisition in children and adults, as well as the influence of social interaction on language learning. This study encompasses an investigation of the processes through which children acquire language through interactions with parents and peers, as well as how adults learn a second language in novel social contexts. Additionally, research addresses perceptions and attitudes towards specific languages and language varieties, which can influence educational policy, social integration, and intergroup relations. Language serves as a medium that shapes and reflects social and cultural identities, and either supports or challenges existing social norms and hierarchies.

2.2 Bilingualism

Bilingual individuals demonstrate a distinctive capacity from an early age to identify and select the most appropriate language in a given context, taking into account social and linguistic factors. Such individuals are not only able to maintain the distinction between the languages they have mastered, but they can also rapidly determine the most appropriate language to use in a given situation. Myers-Scotton (2006) defines bilingualism as the capacity to communicate in two or more languages, covering a range of fluency levels and language use situations.

Bilingualism is a dynamic phenomenon that can change over time. Social environments and language use patterns can influence a person's language skills and preferences. For example, bilingual individuals may demonstrate a preference for one language in certain contexts while using another language in different contexts. This reflects the flexible nature of bilingualism, which can evolve according to experience and social context.

The impact of bilingualism on cognitive and linguistic development can be both positive and negative. The extant research indicates that bilingualism is frequently associated with enhanced mental flexibility and problem-solving capacity. However, it can also impact the acquisition of vocabulary and grammatical structures. The capacity to alternate between languages has the potential to reinforce the brain's executive function. However, bilingual children

may require a longer period of time to develop specific language competencies in comparison to their monolingual counterparts.

Bilingualism affects one's social and cultural identity by providing individuals with the capacity to communicate within diverse communities and cultures. Language functions as a conduit for the transmission of cultural identity and social values. Consequently, bilingualism broadens individuals' perspectives and enriches their social experiences. The research on bilingualism provides insights into the impact of language on cognitive, social, and cultural development, as well as on the formation of identity and social interaction in bilingual individuals.

2.3 Code Mixing and Code Switching

Those who are fluent in two or more languages engage in two main linguistic phenomena code mixing and code switching. Hoffman (1991) defines code mixing as the use of words or phrases from two distinct languages within a single statement or discourse. This phenomenon frequently enhances linguistic interactions by introducing flexibility and nuance, as evidenced by the utilization of English words in Indonesian sentences to address lexical deficiencies.

Code switching as defined by Gumperz (1982) and Heller (1988), refers to the practice of alternating between two or more languages within a single discourse, while maintaining the grammatical rules and structures of each language. Code switching may be employed for a variety of purposes, including the expression of group affiliation, the accentuation of a point, and the conveyance of complex meanings that may not be adequately conveyed in a single language.

Contextuality is a significant factor in the phenomenon of code mixing and code switching. Speakers frequently engage in code mixing or code switching in response to contextual factors, including social context, the topic of discussion, and social identity. The frequency and intensity of this phenomenon may differ depending on the social and cultural context, reflecting linguistic adaptation to evolving norms. Additionally, there is a range of variation in the

frequency and form of code-mixing and code-switching based on the linguistic background and personality of the speaker. Some individuals may be inclined to utilize code-mixing on a regular basis, while others may employ it only in specific contexts or with particular audiences. These variations illustrate the diversity of linguistic practices in navigating social identity and interaction.

The study of code mixing and code switching offers significant insights into language use in bilingual societies. This phenomenon demonstrates that language is not merely a means of communication, but also a means of expressing and shaping identity, and strengthening social relations in an increasingly interconnected world. This research contributes to our understanding of the role of language in social interaction and communication dynamics in a global context.

2.4 Types of Code Mixing and Code Switching

The language phenomena known as "code-mixing" and "code-switching" where when bilingual or multilingual speakers make transitions between two or more languages or language varieties during a single discussion or phrase. According to Savriel-Troike (1982), the two forms of code-mixing and code-switching are situational and metaphorical.

1. Situational

Situational code mixing and switching take place when speakers change languages or dialects to better suit the social environment of the dialogue. This kind of code mixing and code switching is frequently employed to take into account the language skill of the interlocutors, to indicate the social context of the discussion, or to express a certain subject or message. In order to indicate the formality or informality of a discourse or the social standing of the interlocutors, a bilingual speaker may, for instance, transition to a language that is associated with a specific environment, such as a business or religious institution.

An example of a Situational Code Mixing is as follows:

Speaker 1 : Yesterday, he asked me to help him again.

Speaker 2 : Stupid! *Masa ci disuruh apa, jek yes aja jawabnya.*

Explanation:

In the example above, there is a situational code switching, where speaker 1 is telling about the incident that happened to him and his friend, then speaker 2 responds by telling speaker 1 using the word 'stupid', and he continues by responding using Indonesian with a little touch of Balinese, namely 'ci' which means you ('rude' language) and also 'jek' which means what ('stress' word).

An example of a Situational Code Switching is as follows:

“Before we study, let's pray together. *Asana. Amustikarana. Puja Tri Sandya, ngawit.*”

Explanation:

The example above shows a situational code-switching, where the speaker is in the situation of leading a prayer. Because it is in the middle of learning English, the speaker starts the prayer direction using English first 'Before we study let's pray together.' then continued with the direction of prayer in Hinduism '*Asana. Amustikarana. Puja Tri Sandya, ngawit.*'

2. Metaphorical

Metaphorical code mixing and code switching takes place when speakers adapt phrases or meanings from one language or language variation into a new language or language variety. Code switching and code mixing of this kind are frequently used to convey cultural values, attitudes, and emotions that are difficult to describe in a single language or language family. For instance, a bilingual person could utilize a term from one language or variety to convey an emotion or attitude that is difficult to convey in another language or variety.

An example of a Metaphorical Code Mixing is as follows:

Speaker 1 : *Restoran kemarin itu bener-bener* a perfect place to stay.

Speaker 2 : The seafood platter *mereka* is to die for.

Explanation:

Speaker 1 uses code mixing to combine Indonesian and English to increase the emotional impact of the experience they had at the restaurant they were visiting. Speaker 2 blends English and Indonesian in the same sentence, using code mixing to describe how much she enjoys a plate of seafood.

An example of a Metaphorical Code Switching is as follows:

Speaker 1: I think I need to clear my mind and take a break. *Aku merasa benar-benar stress akhir-akhir ini.*

Explanation:

In this example, metaphorical code switching occurs when the speaker switches from English to Indonesian by saying "clear my mind and take a break". This phrase conveys the need to cope with stress in a more specific and metaphorical way compared to the Indonesian equivalent, adding depth to the emotional expression and desired solution.

The study of Saviel-Troike (1982) on code switching and code mixing is based on the study by Bloom and Gumperz (1972) on the Norwegian language of Hemnesberget. Bloom and Gumperz discovered that speakers utilized code switching and code mixing to convey social identification and group membership as well as to express attitudes and feelings that were difficult to express in a single language or language variation. This study was expanded upon by Saviel-Troike's research, which distinguished between situational and metaphorical code switching and mixing. Numerous studies, including those by Saviel-Troike (1982), Poplack (1980), and Auer (1998), examine these kinds of code mixing and code switching. Code switching and mixing are considered to be sophisticated language occurrences that reveal the social, cultural, and communicative habits of bilingual and multilingual speakers. The setting and the speaker's ideals, identities, and social connections all play a part in the many situation-dependent causes for code switching and mixing. It is necessary to conduct further studies to examine the social and communicative roles that code switching and code mixing play in various language and cultural situations.

Furthermore, it should be pointed out that code switching and mixing are intricate language occurrences that are reflective of the social, cultural, and communicative habits of bilingual and multilingual speakers. The various and context-dependent nature of these phenomena, as well as the ways in which they are used to accommodate the language proficiency of the interlocutors, to signal the social context of the conversation, or to convey a specific topic or message, are highlighted by Savien-Troike's (1982) classification of code mixing and code switching.

2.5 The Reasons for Using of Code Mixing and Code Switching

According to Holmes (2001), speakers use code-mixing and code-switching for various reasons, such as participants, solidarity, social context, and topic.

1. Participants

Taking into account the other speaker's linguistic abilities is one justification for code switching and code mixing. Speakers might change to a language that the other speaker is more familiar with or that is more suitable for the circumstance. Examples of this include when a bilingual person may switch to a language that their conversation partner is more fluent in or that is more prevalent in a specific environment, such as a business or religious institution.

Such as the example when a bilingual Indonesian-English speaker might say, "*Kalau kamu mau*, we can discuss this project in English, it might be easier for you." In this case, the speaker switches to English to accommodate the partner's potential familiarity with the language, ensuring clarity in a professional discussion.

2. Solidarity

To express solidarity with a specific social group or community is another motive for code switching and code mixing. To signify their membership in a specific ethnic or cultural group, speakers may change the language used by that group. In circumstances when bilingual speakers employ code switching and code mixing to communicate their identity and

sense of community, this is evident. To express their support for a specific ethnic or cultural group, a bilingual person can, for instance, switch to the language of that community.

For example, during a community event, a speaker might say, “*Saya sangat bangga dengan budaya kita*. It's really amazing how we celebrate together.” Here, switching to English underscores the speaker's pride in their cultural community while engaging with an audience that shares or values this cultural identity.

3. Sosial Context

Code switching and code mixing can also be used to convey information about the social setting of a dialogue. To indicate the social setting of the conversation, speakers may change to a language often used in that environment, such as in a workplace or a place of worship. This is evident when bilingual speakers switch and mix codes to denote the formality or informality of conversation or to denote the social standing of the speaking parties.

For example, in a formal business meeting, an Indonesian speaker might say, “*Mari kita mulai rapat ini*. As per our agenda, we'll first review the financial reports.” Switching to English for the second sentence aligns with the formal business context, where English is often used for technical or official matters.

4. Topic

To express a certain topic or message, speakers may also employ code switching and code mixing. For the purpose of communicating a particular message or expressing a specific attitude or mood, speakers may transition to a language associated with a specific topic, such as technical jargon or slang. This may be observed in circumstances when bilingual speakers utilize code switching and code mixing to convey their level of knowledge or skill in specific fields or to convey their feelings or attitudes on a particular subject.

For example, while discussing a technical issue, a bilingual person

might say, “*Di sini kita menghadapi masalah dengan jaringan.* The router configuration is incorrect.” Switching to English for the technical term “router configuration” provides clarity and precision, as this terminology is often used in English.

These causes of code switching and code mixing are covered in a number of papers, such as Porto (2006), Gafaranga (2005), and Atkinson and Kelly-Holmes (2011). While contributing to the expression of social group membership and ethnicity, code switching and code mixing are considered as reflections of the speaker's identities and ideals. In order to index social categories and group cohesiveness, bilinguals adopt the communicative and social tactics of code switching and code mixing, either intentionally or unconsciously. Code switching and mixing, to sum up, are intricate language occurrences that depict the social, cultural, and communicative habits of bilingual and multilingual speakers. The setting and the speaker's ideals, identities, and social affiliations all play a role in the many situation-dependent causes for code switching and mixing. It is necessary to conduct further studies to examine the social and communicative roles that code switching and code mixing play in various language and cultural situations

2.6 Previous of Related Studies

In Nahak, Y., & Bram, B's research in 2022 entitled 'CODE-MIXING AND CODE-SWITCHING UTTERED BY CINTA LAURA IN OKAY BOSS TRANS7'S TALK SHOW', Nahak, Y., & Bram, B conducted descriptive research using a qualitative approach. The similarity between their research and my research is the use of descriptive qualitative methods. The focus of my current research is different from their research. They have a focus on finding the purpose of code-switching and code-mixing in speakers' phrases, whereas my research aims to identify various forms of code-mixing and code-switching, followed by a search for the most frequently used form of each.

According to Citra Isna's research "English Code Switching and Code Mixing in Television Advertisements and its Contribution to Language Teaching," in 2012 from IAIN Walisongo, was to identify the types of code

switching and code mixing used in Indonesian television, the motivation behind their use, and the contribution of this research to language teaching. To obtain data for this study, the researcher views and collects advertisements from non-civil national television with a total data of 74 utterances from 63 types of advertisements. This research serves as one example of language teaching, for example, teachers can formulate code-switching and code-mixing instructions in teaching advertisements through the four aspects of language skills. The findings also show that there are three types of code-switching and code-mixing used in television commercials, as well as seven reasons why code-mixing and code-switching are used in commercials. Thus, the study is different from this study which aims to identify the most popular types and types used by the host and guest stars in The Indah G Show.

The research titled "Analysis of Code Mixing and Code Switching Used in the Indonesia Lawyers Club Program on TV One," conducted by Silaban and Marpaung (2020), examines the phenomena of code mixing and code switching within the Indonesia Lawyers Club show on TV One. This study specifically analyzes the various types and frequencies of code mixing and code switching, as well as the factors influencing these linguistic practices. The data for this research come from the episode titled "Corona: Simalakama Bangsa Kita," which airs on March 24, 2020. Utilizing Suwito's framework, the study examines the different types of code switching and code mixing present in the program. The occurrences of these linguistic phenomena are quantified using Ardhana's formula. This study distinguishes itself from others by employing a different subject and theoretical approach. Unlike previous research, the primary data source for this study is a YouTube video interview from an episode of The Indah G Show, accessed on July 11, 2023. Hoffman's theory is applied in this research to provide a comprehensive analysis.