Code-Switching by Members of Bilingual Families in Mataram

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Abstract

This thesis intended to find the types of code-switching, the functions of code-switching and the factors that contribute to the use of code-switching among bilingual family members in Mataram. The 3 types were divided using categorization of Poplack (1980). Functions have been categorized using Gumperz's (1982: 79-82) conversational functions. And factors that contribute to the use of code-switching categorized using Auer's (1995) list of loci in which switching is frequent. The samples came from Seganteng, Gomong, and Abian Tubuh. Based on data gathered, it can be concluded that the bilingual family members in Mataram use the second language (Indonesian) not only as a means to speak to monolinguals who only speak this language but also as an addition to their vocab and knowledge in their daily conversations and as an extra 'attribute' to improve the quality of their speech. Using words, phrases, and sentences from other languages is not a problem at all as long as there is a common knowledge about the meaning.

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1. Introduction

Mataram is a build-up of kampongs from many ethnic groups with specific language use. Sasak the main language on Lombok has many variations and is still the first language in the country but in the city, Indonesian has taken over this position as Mataram has a mixed population, so people often use two languages in daily conversation; Indonesian at work, school etcetera and a native language at home. Also, family policy has an impact on the number of languages used daily. With Indonesian as the national language, a monolingual choice could be made but is not realistic as the environment and education choices result in a multilingual use.

The people of Mataram can speak many different languages, for example; Sasak (with its many variations), Balinese, Chinese, Javanese, Sumbawanese, Bimanese and many others. Most of them use the general language Bahasa Indonesia or Indonesian to speak with all of these different settlers and Indonesians from other parts of this big country who visit them. Some groups learn a particular language for religious reasons, such as the Arabic

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language and Sanskrit. There are many combinations of the language used in one family, in some families only the parents speak their native or mother tongue as they are migrating settlers to Mataram but their children, first of all, speak Indonesian and a variety of languages from people they meet in their environment. For example, a Bimanese couple that moved to Mataram for work, has a daughter who does not speak Bimanese as her parents use Indonesian at home. Instead, she learns Indonesian, Arabic and English at school and Sasak in her neighborhood but only hears Bimanese when her parents have Bimanese visitors. However, when her grandmother from Bima visits her, who do not speak Indonesian but seems to understand it, she has conversations with her grandmother speaking Indonesian while her grandmother uses Bimanese. In this family both her parents are Bimanese but others families could have a different combination with only one parent representing a certain mother tongue. Some of these permanent or temporary settlers only use their mother tongue when they go back to their villages as their parents can only speak this language and the use of Indonesian would be impolite. So in some situations, there is a 'language gap' between grandparents and grandchildren when contacts are not frequent and mother tongues are not passed on (to the grandchildren) and Indonesian is not completely mastered (by the grandparents). Other families keep speaking their mother tongue and therefore teaching their children it too and switch between languages on a daily base.

Another example is a man from a monarch / '*bangsawan*' family who in his childhood years moved to Mataram with his mother from East Lombok where as a rule the high-level of Sasak is spoken. Now grown up in Mataram and never gained the ability to speak this high-level of Sasak he feels embarrassed to visit the village he was born in and not able to talk with the *'bangsawan'* there as he should be able to speak this language as his title '*lalu*' suggests.

From these situations, we can see that a lot of languages are learned, or maybe better explained, kept on a certain level by practicing or using them. I noticed that a lot of my former students from whom I thought could speak quite a bit of English lost this ability caused by a lack of practice. Or an absence of examples of bilingual conversations of more than one language gives these former students a lack of confidence to use English combined with other languages. Other students who have contacts with foreigners improved very well.

As there are many different ethnic groups in Mataram, people make their own choices with whom they make contact and which language they want to learn. If they do not like the culture of certain ethnic groups they do not want contact with them and also do not want to learn their languages. As Gass and Selinker (2008: 285) state "The experiences we have, and the interactions we engage in are crucial in the development of cognition - Language is a tool (a symbolic artefact) that mediates between individuals and their environment" and my view if code-switching would be more accepted as a norm and used as a tool to learn and speak new languages the lack of practice or the feeling of embarrassment could be reduced.

The use of more than one language is caused by many factors, such as people mobilization, interaction to different people with different languages, the people needs, knowledge, or social interaction. And based on psychological perspective, people have the capacity to communicate by using more than one language; they may alternate between languages or code-switch. So I think when more people practice code-switching as a normal way of communication more others will imitate it and therefore receive the benefits of it.

This study focuses on code-switching uttered by family members in a bilingual family in Mataram city. There are some considerations of selecting 'code-switching by members of bilingual families in Mataram' as the topic of this research, such as the scope of code-switching in bilingual families is rarely brought up as a research topic. There is still little research that has investigated the phenomenon of code-switching in bilinguals in this area. The pedagogical contribution of this research to language teaching is that it gives an insight into families with the effects of family policy and environment on language choices, besides individuals make their own choices about language practice and code-switching too. Bilingualism is praised in many types of research giving more creative and better problem-solving skills. As a negative result of a different language use between parents and children is the loss of some control of the latter.

2. Research Methods

This study employed qualitative research design which facilitates the procedure of problem-solving by explaining the investigated problem and obtained data from bibliographical observation and field observation, then being analyzed and interpreted by giving a conclusion.

In this research, there are two kinds of data, secondary and primary data. First, secondary data (literature) is the data, which are sources of reading materials that include books, documents, and articles, concerned with the problems being researched. Second, primary data is the data that was obtained in the field that is from respondents or informant.

In these terms, the primary source of data in this research is the recording of conversation among bilingual family members which consists of 3 families in Mataram with the remarks of observation. The secondary source of data in this research will be the result of questionnaire sheets which are given to be fulfilled by bilingual family members as the subject of the study in Mataram. In determining the respondents, the researcher will choose the families which relate to the research questions. It is conducted to get valid information which can support the result of the research because not all individuals can be informants.

Based on the type of the collected data in this research, the technique of collecting data used in this research was obtained from:

a) Observation: a participant observation at least trying to become accepted into the family so that factors contributing to code-switching could be noticed.
b) Recording: In this case, the researcher uses the audio recording to record the respondents, conducted to get the data that relate to the code-switching utilized by the bilingual family members in Mataram.
c) The questionnaire is a way of collecting data by delivering a set of questions to be answered by the respondents. Arikunto (2010: 47) states that "questionnaire consists of two types based on the way the respondents answer the questions given in the questionnaire, namely: unstructured (open-ended) and structured (close-ended) questionnaire. In unstructured (open-ended) questionnaire, the respondents answer the questions using their own words or sentences, while in structured (close-ended) questionnaire the respondents answer the questions by choosing one of the available alternatives."

A structured (close-ended) questionnaire has been used in form of multiple choices and consisted of 10 questions. The respondents were engaged to answer questions in relation to the statement of the problems which are formulated in this study such as types of code-switching which are used by members of bilingual families in Mataram, the functions of those code-switching and the factors contributing to the use of code-switching among bilingual family members in Mataram.

The steps of data analysis of this research

a) Identification
   In this process, the recorded data from the field has been identified. As the first step of collecting data, a selection has been made about which one is code-switching and which one is not code-switching.
b) Reducing the data and classifying the raw data
   After conducting the first step, the next step has been the process of selecting and classifying the raw data from the field to be more simplified data by reducing the raw data. The obtained data has been reduced to organize the data in order to easy conclude and verify the data.
c) Defining and describing the code-switching category
   In this step, the obtained data has been defined and described one by one. In this step types of code-switching have been described, the function of that code-switching and what factors contribute to the code-switching in the communication of bilingual family members in Mataram.
d) Presenting the data
   The selected data based on the data category has been presented in line with the research problems which have been answered in the formulation of research questions in the finding and result chapter.
e) Conclusion
   In this step, the conclusions of the findings based on the research problems have been answered in the formulation of research questions.

3. Results and Analysis

The number of code-switching utterances categorized by Poplack (1980) uttered by the bilingual family members in Mataram; both numbers and percentages of Sasak to Indonesian code-switchings. Of the total amount of 52 tag-switchings, the most (26) utterances are in dialogue I with a percentage of 23.4%. Of the total amount of 35 intersentential code-switching the most (18) utterances are also in dialogue I with a percentage of 16.2%. With a total amount of 169 intrasentential code-switching the most (67) utterances are in also dialogue I with a percentage of 60.4%. The total of code-switching in these three dialogues is 256, with 52 tag-switchings, 35 intersentential code-switching and 169 intrasentential code-switchings with respectively 20.3, 13.7, and 66%.

In dialogue, I intrasentential code-switching utterances stand for 60.4% as it is the most frequently switched type by the family members in Mataram, then followed by tag-switching with 23.4 %, and finally, intersentential code-switching with 16.2% is the least found in dialogue I.

Also in dialogue II intrasentential code-switching is the most frequently switched by the members of families in Mataram with 66.7%, furthermore, followed by tag-switching with 18.5% and the last the intersentential switching with 14.8%.

Intrasentential code-switching is again in dialogue III the most dominantly switched by the members of families in Mataram with 72.5%, after that, followed by tag-switching with 17.6% and the last the intersentential code-switching with 9.9%

The functions of code-switching in bilingual families of Mataram are categorized by using Gumperz's (1982: 79-82) conversational code-switching functions as in Yletyinen (2004: 17) such as quotations, addressee specification, interjections, reiteration, message qualification and personalization versus objectivization.

In dialogue I the interjection becomes the most frequently employed function with 26 occurrences that represents 62% of the total. The second is reiteration with 7 occurrences and 16.6%, next is message qualification and personalization versus objectivation both with 4 occurrences and 9.5% of the total. Quotation occurs once representing 2.4%. Addressee specification is absent in these three dialogues.

In dialogue II, the interjection is here also the most frequently employed function with 10 occurrences that represent 45.5% of the total. Second is quotation with 6 instances and representing 27.3% of the total. The third is personalization versus objectivation with 4 occurrences and a percentage of 18.2%. Last are reiteration and message qualification with both 1 occurrence and a percentage of 4.5%. Again addressee specification is not found as a function in dialogue II.

In the dialogue III, interjections are again the most frequently found conversational code-switching functions with 16 occurrences that represent 53.2% of the total. Quotation and reiteration are next with 5 occurrences each representing 16.7%. Last are message qualification and personalization versus objectivation with both 2 occurrences representing 6.7%. Again addressee specification is not found as a conversational function in dialogue III.

From the 8 loci factors categorized by Peter Auer (1995) that contribute to the use of code-switching by the bilingual families in Mataram, only 6 are found. Perhaps the situations and the generally known verbal expressions of each member in these family groups make these loci factors not contributing at these times. From the 56 utterances found topicalization, topic/ comment structure is the most contributing factor with 16 occurrences representing 28.2%. Second, are reported speeches with 15 occurrences representing 26.8%. Third are reiterations with 13 occurrences representing 23.2%. Fourth are topic shifts with 7 occurrences representing 12.5%. Fifth are parentheses or side-comments with 3 occurrences representing 5.3%. Last are puns with 2 occurrences that represent 3.6% of the total.

Topicalisation, topic/comment structure is common use in Indonesian language course hence it will also score high here. Reported speeches are a more logical reason for code-switching as these 'original' utterances could be in the same language as reported or as with the use of an extra language expressing differences between the speakers' and the third person's verbal expressions and like is explained by the conversational factor 'personalization versus objectivization' expressing differences ideas from the speaker and others. Also, reiterations have this reason as aiming to that part being replied to. Parentheses or side-comments and puns could be in both languages or mixed as these have usually a certain meaning in one particular language as in these dialogues *'ya Alloh'* and *'tukang panas-panas'* could not be translated without losing their contexts.

Based on the data found, there are three major conversational factors and three loci factors with one common factor reiteration. As conversational factor 'interjection' takes the highest position but this would suggest a preference in using one language instead of another. This is not the case, as many interjections are found in both languages. Conversational factor 'quotations' and loci factor 'reported speech' refer to the same and here I guess lays a real reason for code-switching. Topicalisation, topic/ comment structure as a common use in both these languages again is not a reason for code-switching but happens when a subject taken from an interjection by interlocutor or out of the memory of the speaker (stored in a certain language with knowledge about it) is used to express a certain idea. In the three dialogues, nobody seems to need to be motivated to code-switch as this combination of two languages becomes one way of communicating.

4. Conclusion

Based on data gathered, it can be concluded that the bilingual family members in Mataram use the second language (Indonesian) not only as a means to speak to monolinguals who only speak this language but also as an

addition to their vocab and knowledge in their daily conversations and as an extra 'attribute' to improve the quality of their speech. Using words, phrases, and sentences from other languages is not a problem at all as long as there is a common knowledge about the meaning.

Types of code-switching have been analyzed by using the categorization of Poplack (1980) in three types and all 'foreign' words, phrases, and sentences could be categorized this way but still, disagreement could arise about words being borrowed or not. To find factors that contribute to code-switching was another problem. Using Gumperz's (1982: 79-82) conversational code-switching functions gave clarification about some use but from the 256 cases found as types of code-switching, only 94 could be identified this way, with 52 classified the same way. Using Peter Auer (1995) loci factors as a guide, for the contribution to use of code-switching to differentiate the occurrences, only 56 could be classified with some of them falling into more than one loci factor.

Trying to find factors for every switch will be impossible, as asking oneself why you start to talk with a bilingual in a certain language. But with these categorizations from Poplack, Gumperz, and Auer I have found more inside in bilingual conversations.

Contact with other groups who speak other languages is a natural process and as unavoidable as the process of code-switching or language alteration. From many types of research one can learn that bilinguals code-switch, in the beginning, more often and later are able to concentrate on one particular language. My suggestion is thus to approve code-switching in the learning-teaching process and stimulate code-switching by giving examples of people speaking this way.

Statement of authorship
The authors have a responsibility for the conception and design of the study. The authors have approved the final article.

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