CODE SWITCHING AND CODE MIXING ON EFL STUDENTS' WHATSAPP CHATTING GROUP

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Abstract: There are 37 data Inter-sentential switching, 63 data of Intra-sentential switching, 10 data of Emblematic/tag switching, 4 data of Intra-word switching, and 8 data of Establishing continuity with the previous speaker. Then 46 data of Intra-sentential mixing, 57 data of Intra-lexical mixing, and 30 data of Involving a change of pronunciation. While for the reason of doing code switching and code mixing, the reason of real lexical need is the most frequently occur by the members that happen 35 times in the data. It is supported by the interview result that the members did the code switching and code mixing, because they mostly need real lexical need and due to the lack of equivalent lexicon in Bahasa language. Also some words are more intimate to say to a close friend, more suitable in current situation, and more widely use in daily conversation. If the word or sentence put into Bahasa, the meaning will be hazy/vague, and sometimes it would not suitable.

Keywords: *Code Switching, Code Mixing, Whatsaap Chatting*

Bilingual and multilingual are ability in using more than one language. When people socialize, they meet different situation and culture. So they have to study, adapt, and choose language that they want to be used to talk with other people. Hence, people tend to change their language from one to another when they communicate with other people fitting to the situation and the needs.

In Indonesia, because of the enlargement of using English and – of course – Bahasa as our first language, this bilingualism issue cannot be avoided. The reality is so many people mix Bahasa to English for their communication or the other way. Even, English is used when they know the Bahasa vocabulary. It is because they use it as their prestige or to show that they have good knowledge or skill about English. The low understanding of English makes people do not think so far that they have damaged the construction of Bahasa structure.

Code switching and code mixing (then CSCM) are potentially the most creative aspect of bilingual speech. They are change by speaker from one language or language variety to another one. These code switching and code mixing are, thus, seen as a purposeful activity, that is, there are functions and intentions assigned to this behavior.

Bilingualism and Multilingualism

Spolsky (1998: 45) in Hidayat (2012) defines the term of bilingual to clarify the term bilingual or multilingualism. It is 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. According to Bloomfield in Cakrawati (2011), bilingualism is a situation where a speaker can use two languages as well.

Related to speech community, Hamers and Blanc (1987: 45) in Cakrawati (2011) 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). It means that bilinguals are able to choose which language that he is going to use.

There are three reasons why someone becomes bilingual, for instance membership, education, and administration. 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).

Code

In face to face or online interactions, people are required to select a code for communicating their messages with others. Sometimes people need to switch the code into other code in order to communicate with others. That's why in every communication

setting, people will employ a code. Wardaugh (1986:101) defines that "a code is a system used for communicating between two or more parties used on any occasions." Generally, a code can be considered as a language. Supporting Wardaugh (1986), Stockwell (2002:8–9) adds: "a code is a symbol of nationalism that is used by people to speak or communicate in a particular language or a dialect, or register or accent or style on different occasions and for different purposes." It means people may vary in using a code or a language because of different purposes and occasions to communicate.

Fishman (1976) in Chaer and Agustina (2004:108) states that beside the changing situation, the code switching also occurs because of some factors, for instance: "who is speaking (speaker), in what language, speak to whom (hearer), when, and on what purpose". Then in many sociolinguistics literatures also say that the causes of code switching in general, are: speaker, hearer, change of situation because of the presence of third person, change of situation from formal to informal or vice versa, and change of topic.

In addition, Longman (1992) says that code switching is potentially the most creative aspect of bilingual speech. It is a change by a speaker from one language or language variety to another one. Romaine (1994) says that code switching is utterances draw to differing extents on items. Then Hoffman (1991) adds that the feature of bilingual speech as interference, code mixing, and code switching are normal phenomenon because bilinguals often find it easier to discuss a particular topic in one language rather than another. Code switching can take place in a conversation when a speaker uses one language then answer in different language. A person may start speaking one language and then change to another one in the middle of their speech, or sometimes even in the middle of a sentence by inserting codes. It is a normal occurrence in bilingual society (Cakrawati, 2011).

Hoffman (1991) explains that code switching can occur quite frequently in an informal conversation among people who are familiar and have a shared educational, ethnic, and socio-economic background. It is avoided in a formal speech situation among people especially to those who have little in common factors in terms of social status, language loyalty, and formality.

Types of Code-Switching

Based on the scope of switching, Hoffman (1991) divides the types of code switching into five types, they are: inter-sentential switching, intra-sentential switching, emblematic switching, intra-word switching, and establishing continuity with the previous speaker.

Inter-sentential switching. This type of code switching occurs between clause or sentences, where each clause or sentence is in one language or other. In inter-sentential switching, an entire clause or sentence is in one language, but the speaker switches to another language for a subsequent clause or sentence.

Intra sentential. This is code switching within the clause or sentence. In this case, the speaker may switch parts of clauses, lexical items, or even morphemes. Based on the result, this type of switching is allowed the speaker to switch words or in the middle of clauses/sentence.

Tag switching. It means the switch of language occurs as a tag or sentence filler in one language into an utterance which is entirely in other language. This type of switching can occur anywhere.

Intra-word switching. This type of switching is code switching within a word itself (morpheme boundary). For example:

Establishing continuity with the previous speaker. It occurs to continue the utterance of the previous speaker, as when one Indonesian speaker speaks in English and then another speaker tries to respond in English too. For example:

The Type of Code Mixing

Intra-sentential mixing. This type of code mixing occurs within a phrase, a clause or a sentence boundary. This intra-sentential mixing is almost similar with inter-sentential switching, because the code is switched/mixed between phrase, clause, or sentence. It occurs when one phrase/clause/sentence is in Bahasa, then the next phrase/clause/sentence is English or local language.

Intra-lexical mixing. This type of mixing occurs within a word boundary.

Involving a change of pronunciation. This kind of mixing occurs at the phonological level, as when Indonesian people say an English word, but modify it into Bahasa phonological structure.

The Reason of Doing Code Switching and Code Mixing

There are ten types of reasons in doing mixing and switching that proposed of Hoffman (1991), and nine of them are found in

the data of Whatsapp chatting group when the students doing code switching and code mixing.

a. Talking about a particular topic
Code switching and code mixing (CSCM) used for talking about particular topic reason is the CSCM happens because the speaker is talking about specific topic. The speaker switches/mixes the code because he/she cannot find the right word to say in his/her language, or sometimes he/she prefers to talk about a certain topic in a language rather than in another. The speaker feels free and more comfortable in expressing his/her emotional feelings in different language that is not his/her daily language.

b. Being emphatic about something (express solidarity)
This reason here means is the speaker is being emphatic either to the partner who he/she talking to or the situation he/she is in. 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.

c. Interjection (inserting sentence fillers or sentence connectors)
Interjection is words or expressions, which are inserted into a sentence to express surprise, strong emotion, or to gain attention. The CSCM for interjection reasons is usually used for sentence connector or sentence filler.

d. Repetition used for clarification
Repetition used for clarification here emphasizes on the phrase or sentence which has an exact same meaning written in two languages. It means that the phrase or the sentence will be written twice or more in two languages. Besides, the repetition used also for clarification, it means the repetition will not be used for useless meanings.

e. Expressing group identity
Code switching and code mixing can also be used to express group identity. It means that the speaker switches her/his first language into his/her second language in order to show his/her group identity.

f. 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. This CSCM can also strengthen a command since the speaker can feel more powerful than the listener when he/she can use a language that everybody cannot.

g. Because of real lexical need
This reason of a person doing CSCM is due to the lack of equivalent lexicon in the languages. When a bilingual has a word that is lacking in his first language, then he will find it easier to say it in his second language, and vice versa.

h. To exclude other people when a comment is intended for only a limited audience
The last reason of doing CSCM that is to exclude other people when a comment is intended for only a limited audience. Sometimes people want to communicate only to people or those who are familiar with them. To avoid community or other people entering or knowing their communication, they will try to exclude these people by using language that do not understood by everyone.

i. Quoting somebody else
Sometimes, a speaker switches code to quote a famous expression, proverb, or saying from some well-known figures. The switch covers only in the words that the speaker is claiming the quoted person said. The switch such as a set of quotation marks.

C. Research Method

The writer uses qualitative descriptive design. This is strengthened by Cresswell (2008) that defines the qualitative research is an approach or research to explore and understand a central indication, in this case to find out the code switching and code mixing in English Department '14 Whatsapp chatting group. The data are in the form of words and text not in number or statistical, they are taken from the observation and interview to answer the problem formulation. The sample is the chatting transcription during June, July, and August 2018 editions that are done by 36 members of English Department '14 Whatsapp chatting group. In analyzing data, the writer codes the words, phrases, or sentences contained Bahasa – English – Local languages. Then the data are identified and classified based on the types of code switching and code mixing based on Hoffman (1991) theory.

Findings and Discussion

This session discusses the frequency of types of comment exchange in English Department '14 Whatsapp chatting group. The data were taken from transcription during three mounts of research, then found 113 comments that contain code switching and mixing. The writer found some data were almost similar for code switching and code mixing, especially the use of 'thank you' and 'endorse' that have been used for several times, hence the writer decided to take only one sentence example each of them. Also in several sentences consist of more than one types of code switching and mixing, because sometimes the data are switched/mixed by more than one word or phrase of English language and local language.

From the data, the writer found code switching and code mixing of Bahasa and some languages in English Department '14 Whatsapp chatting group. Based on the data, besides English, there was Arabic language and some local languages, such as Posonese, Manadonese, Makassarese, and Kailinese local languages.

1. Code Switching

a. Inter-sentential switching

This type of code switching occurs between clauses or sentences, where each clause or sentence is in one language or other. In inter-sentential switching, an entire clause or sentence is in one language, but the speaker switches to another language for a subsequent clause or sentence.

According to the data, there are 37 inter-sentential codes switching that occurs in phrase level, clause level, and sentence level, but the most frequently used is inter-sentential in phrase level.

1) The example of inter-sentential code switching in phrase level:
   Kalaubegitu, ***riki bale nganakase****kelarituujianhasil,* ***barunganabacapat****skripsi.*
   (So, hurry back here and finish the result seminar, then you quickly take the thesis examination.)
2) The example of inter-sentential code switching in clause level:
   Good morning guys, *siapa yang ada di Pososekarang-sekarangini?*
   (Good morning guys, who is in Poso at this moment?)
3) The example of inter-sentential code switching in sentence level:
   Hay guys how are you this morning?*So lama tiadakabarleee.*

(Hi, guys. How are you this morning? Long time no see.)

However, there were some data that cause of confusion. The switching occurred between sentences because they used period of comma between the sentences, but it was not appropriate to the condition of phrases/clauses/sentence structure. Sometimes, the sentence consisted only one or two words, for instance: "Okay. ***Maroso***", and "*Tunggu.* **Otewe.**"

b. Intra-sentential switching

Intra sentential is code switching within the clause or sentence. In this case, the speaker may switch parts of clauses, lexical items, or even morphemes. This switching is code switching occur between a clause or sentence boundary. In addition, some researchers said that intra sentential switching occurs in the middle of sentence. Based on the result, this type of switching is allowed the speaker to switch words or in the middle of clauses/sentence.

This type of switching is the most frequently occurred in the data as much 63 data, for instance:
1) *Banyakcumaso* **full***memoriku.*
   (I have many, but my memory card is full)
2) *Sepertinya***viral***sekali yang beginiini. Kirimpesantrushapus.*
   Seems like it's so viral. Send a message then remove it)

c. Emblematic/Tag switching

Tag switching means the switch of language occurs as a tag or sentence filler in one language into an utterance which is entirely in other language. This type of switching can occur anywhere. Based on the findings, there are 10 data which are categorized as tag switching, for instance: *'bale', 'odeeh', 'lahhh', 'kana','le', 'lhe','lea', 'sih', 'behh'* are from local Posonese dialect, also *'ji',* that it is from Makassarese dialect. Almost all the tags switching above have no important message in the sentences. They are such a kind of interjection in the utterance; in this context they are used as sentence filler. If their existences in the sentences are omitted, it could not be changed the whole meaning or the point of the sentence. For example:

1) *Ica mantapotot**bale**.*
   (Icha, your muscle is so cool, **guy**)
2) *Sapaadasaldo di atmnyasekarang**le**?*
   (Who has ATM balance right now?)

d. Intra-word switching

This type of switching is code switching within a word itself (morpheme boundary). Based on the data, intra-word switching occurs 4 times. There were 2 data of intra-word switching of Posonese local dialect. The prefix *'ba-'* in *'ba*print*'* has function to say of doing something; *'ba*print*'* means "doing printing". Prefix *'so-'* in *'soada'* means "already", hence *'soada'* means "already available. Whileanother 2 data werein intra-word switching between English and Bahasa. The suffix *'nya'* in both *'saler*nya*'* and *'Username*nya*'* functions as determiner of a noun. In *'saler*nya*'*, *'nya'* determine who is the person that sale, in English *'saler*nya*'* means "the seller". Then the suffix *'nya'* in *'Username*nya*'* is a determiner, it equals to English phrase "the username".

e. Establishing continuity with the previous speaker

It occurs to continue the utterance of the previous speaker, as when one Indonesian speaker speaks in English and then another speaker tries to respond in English too. In the data, this type of switching occurs 8 times in dialogues when the second speaker reuses the similar word from the first speaker.

From the data, the speaker continuously used same words of Posonese local language *'mawoku*(I miss you)*'* and *'manongo (miser)'* because they respond to each other's kind word by showing their gratitude. It is similar when the speakers switched English-Bahasa in saying 'thank you' and 'your welcome', also when giving support by saying 'fighting my friend' then replied by 'OK, thanks'. Those speakers switched English and Bahasa by maintaining the functions and the purposes of the conversation only for the certain words that describe of their conditions.

2. Code Mixing

a. Intra-sentential mixing

This type of code mixing occurs within a phrase, a clause or a sentence boundary. Based on the findings, there are 46 data of intra-sentential mixing. This intra-sentential mixing almost similar with inter-sentential switching, because the code is switched/mixed between phrase,

clause, or sentence. It occurred when one phrase/clause/sentence is in Bahasa, then the next phrase/clause/sentence is English or local language, for instance:

1) *Terimakasihveni, sudahrelaberpanas-panasan.* **Thank you very much**.
   (Thank you, Veni, you are willing to heat up. Thank you very much._
2) ***Moncokojo**. **Lawisiko** yang terbaik.*
   (Very good. You are the best.)

b. Intra-lexical mixing

This type of mixing occurs within a word boundary. From the findings data, the researcher found 57 data of intra-lexical mixing; this is the most frequently occurred in the chatting group conversation. The bolded words in the examples are English words that mixed into Bahasa sentences. They were used because the word 'full', 'print', and 'fix' are regularly used in daily conversation. People like to say them instead of the Bahasa word – full=*penuh*, print=*cetak*, fix=*ditetapkan/disesuaikan* – because the words are more sensible. For example:

1) *Masihba**print**leh. Yahhempong.*
   (I still doing printing. So busy.)
2) *Jadi**fix**sabtu.*
   (So it must be Saturday.)

c. Involving a change of pronunciation

This kind of mixing occurs at the phonological level, as when Indonesian people say an English word, but modify it into Bahasa phonological structure. Or in this case also the Bahasa word but people modify it into local dialect (Posonese). There were 30 occurrences of code mixing.

When the speaker changed the pronunciation of English word into Bahasa, they changed the phonological structure of the words. For example:

1) ***Am**sorry**beibehh**.*
   (I am sorry, baby.)
2) ***Lope lopeyu**more*
   (Love you more.)
3) Ininomornya***miskollj**o*nantidia*ba*telfo nitu.
   (This is the phone number, just do the missed calling, then he will call back you later.)

While if they change the pronunciation of Bahasa into Posonese local language, they tend to make shortening form of the original word in their utterance. It can be seen from the example of data: *Sudah=so,* means 'already/have';*pakai=pake,* means 'use';

*mau=mo*means 'want'*;saja=jo/joh*means 'just', *punya=pe*means 'have/own'*;sudahmau=somo*means 'will';*tidak=te*means 'do not'; *deng=dengan* means 'with'; and *sapa=siapa* means 'who'. For example:

1) ***Pake*** *feeling*saja.
   (Just use your feeling)
2) ***So***pada*dinner*?
   (Do you have dinner?)
3) Sayajugamauketemu***deng***ibuYuliini*lh e*.
   (I also want to meet with Mrs. Yuli.)

3. **The Reason of Doing Code Switching and Code Mixing**

This session deals with the reason of members of English Department '14 Whatsapp chatting group for employing CSCM when giving comment or chatting on the WAG. This study uses 10 types of reasons in doing mixing and switching that proposed of Hoffman (1991). The detail description will be shown on the following table.

Table 1. The Reason of doing code switching and code mixing

No	Reason	F	P (%)
1	Talking about a particular topic	30	24.4
2	Quoting somebody else	1	0.8
3	Being emphatic about something (express solidarity)	23	18.7
4	Interjection (inserting sentence fillers or sentence connectors)	5	4.1
5	Repetition used for clarification	4	3.3
6	Intention of clarifying the speech content for interlocutor	3	2.4
7	Expressing group identity	5	4.1
8	To soften or strengthen request or command	9	7.3
9	Because of real lexical need	35	28.4
10	To exclude other people when a comment is intended for only a limited audience	8	6.5
	Total	**123**	**100**

Briefly, the table shows the number of the most frequently reason used by the member of WAG in doing CSCM is because of real lexical need.This reason

seems to be the main reason that stimulates the member to do the CSCM. It could be because the words or dictions that used by the member is more intimate to say to a close friend, it is more suitable to describe the current situation. They also say that they have no equivalent lexicon in transferred language, hence that they borrow the real lexical to insert in their conversation. Then sometimes the use of some word or lexicon are more widely used in daily conversation, and the meaning are more impressive.

Beside those nine reasons of doing CSCM found based on the data, the writer also interviewed the member of English Department '14 Whatsapp chatting group to investigate what were their real reasons of doing the CSCM in conversation/chatting. The results are in the following.

1) Feel more comfortable

The first reason of doing CSCM was the students feel more comfortable if they used English and/or local language in their conversation. The feeling of comfortable was because she/he is in the same community that usually use English and/or local language to each other.Related to Hoffman's theory, this point supports 'talking about a particular topic'. The speakers do the CSCM when they cannot find the equivalent word of English in Bahasa. Meanwhile, the speakers feel free in using Posonese local language because they can express their emotional feeling comfortably with their daily language.

2) Feel impressive

One indicator of someone is skilled in English if she/he was able to speak fluently. It also became a reason of the students in doing CSCM; they felt impressive and confidence when they used English in their conversation.

3) The use of English term is suit to the meaning

This reason of doing CSCM happened because the use of the terms English and local languages were sometimes more precisely to the purpose and meaning. It supports Hoffman's theory at the point 'real lexical need'. The speaker needed the right terms but cannot find them in Bahasa, so they chose to use both English and Posonese local languages terms inserted to Bahasa utterances.

4) Inserting the code is considered if people already understood

For this reason, when the speakers were doing CSCM, they just say it without a specific purpose. They assumed that the terms they said were generally known and understood by the other member of group.

5) Use Posonese local language for certain topics

Especially for using Posonese local language, the speakers used it to talk about certain topics. It usually done when they want to talk personally to the other members who were also understood the language, for example talking about secret or gossiping someone. Then for the other members who do not mastery it, the topic was not relevant and understood by them.

Related with Hoffman's theory, it supports the reason 'to exclude other people when a comment is intended for only a limited audience'. It aims to communicate only to people or those who are familiar with the language. It also controls other member in entering or knowing their conversation. They will try to exclude these people by using language that none knows.

6) The term "OK" and "thank you"

In Bahasa, 'OK/Okay' means "*iya*" or "*baiklah*". It used to express satisfactory or acceptable. While 'thank you' means "*terimakasih*", it used to express gratitude. The reason of using 'OK/Okay' and 'thank you' in CSCM were because these two terms are more relaxed use in conversation compared to the real word in Bahasa. The words "*iya*" or "*baiklah*", and "*terimakasih*" seemed too formal if used among close friends.

7) Follow along

For this reason, the speakers are interested doing CSCM only to follow along the community's habit. They do CSCM because the other members were talk both in English and Posonese local language in chatting, and they just follow along the way the members talk.

8) English Department Students

All the members of English Department '14 Whatsapp chatting group are students of English language

learners in English Language Education Study Program of SintuwuMaroso University. This matter is the important point that as the students of English language, they have to mastery English language. They will be ashamed if they cannot speak English well. Of course, they are required to be able to speak English in all occasion of conversation. This is including chatting in Whatsapp group.

D. Conclusion and Suggestion

In this session presents the conclusion related to the study in line with the statements of the problem and suggestion for further research.

Based on the research results, the members of English Department '14 Whatsapp chatting groupwere usually switch and mix their languages in communication, such as Bahasa, English, and Posonese language, since they are included in bilingual also multilingual speech community.For the types of code switchingthere are 37 data Inter-sentential switching, 63 data of Intra-sentential switching, 10 data of Emblematic/tag switching, 4 data of Intra-word switching, and 8 data of Establishing continuity with the previous speaker. Then for 46 data of Intra-sentential mixing, 57 data of Intra-lexical mixing, and 30 data of Involving a change of pronunciation.

While for the reason of doing code switching and code mixing based on the theory of Hoffman (1991), the reason of real lexical need is the most frequently used by the member, that happen 35 times in the data. It is supported by the interview result that the members did the code switching and code mixing, because they mostly need real lexical need and due to the lack of equivalent lexicon in Bahasa language. Also some words are more intimate to say to a close friend, more suitable in current situation, more widely use in daily conversation. If the word or sentence put into Bahasa, the meaning will be hazy/vague, and sometimes it would not suitable. Also they were expressing group identity namely talking about particular topics, also did exclude other people when a comment is intended for only a limited audience. Especially for these points, they usually used Posonese local languages.

Furthermore, the writer recommends that this writing will be contributed to improve the readers' understanding about sociolinguistics studies, especially about code switching and code mixing. The writer also hopefully may be a reference in conducting

another future research which has same field or theory, also expand it related to the contribution of code switching and code mixing in teaching English.   .

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