

Code Switching in Daily Interaction of A Rural Society in Bali

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Abstract. Nowadays people are mastering not only one language and they often apply this knowledge on their communication. The result of mastering more than one language is a code-switching event. This study aimed to analyze the reasons of conducting code switching on daily conversation of a group of rural society. The data source is utterances from conversation of villager in Satra village, Klungkung-Bali. In this qualitative study, observation, recording and note-taking techniques are applied to collect the data. Theory of Chaer and Agustina (2004) about five reasons of conducting code switching action is used to do the analysis. Generally, this study found that all types of reasons are arising the code-switching actions. But the most reasons underlying the actions are (1) balancing interlocutor ability in a language, and (2) the presence of a third person or other person who does not have the same language background as the language being used by the speaker and opponent. Context of situation and the respect to people with higher social status are the other considerations of using code switching.

INTRODUCTION

Language is one part of human culture that functions as a means of communication. Learning a language is not only from internal language perspective, such as word choice or grammar, but can also be seen wider in terms of the relationship between language and its community of users. The science that studies the relationship between language and society is called sociolinguistics. Wardhaugh (1986: 12) states that Sociolinguistics is a science that pays attention to the relationship between language and society, where the goal is to achieve a good understanding between the structure of language and the function of language as a communication tool. Fishman (1971) in Alwasilah 2008: 56) states that Sociolinguistics *is a study of who speaks what language to whom and when*, which can be concluded that Sociolinguistics studies speakers, speech partners, and speech time.

Regarding speakers and speech partners, language will have different variations in its use in society. Moreover, if the community masters more than one language, which is called bilingualism. Bilingualism means two languages that are used by a speaker alternately in their interactions with their interlocutors (Mackey 1962:12, Fishman 1975:73 in Chaer and Agustina (2004). It can be concluded that bilingualism is a condition in which a person masters more than one language. It is the bilingual ability that gives rise to the Code-Switching event.

Code-switching is an occasion that happens in the type of changing the utilization of a code to another code (Auer, 2005). Myres and Scotton (1993) in Harya (2018) state that code switching commonly defines the use of two variations of language in an interaction. So, code-switching means a change in the language used in a person's communication due to his bilingual ability. Even if a person masters a language other than his first language passively, code switching will still be able to appear in the communication he does. As in the rural community group in Satra Village, Klungkung District, Bali Province, most of whom work as farmers. The first language of the villagers is Balinese and the second language they speak is Indonesian. Their mastery of Indonesian is not as good as mastery of Balinese. But they often use these two languages in their conversations consciously and for some reasons.

Chaer and Agustina (2004: 109-111) explain 5 general factors that are the reasons for the use of code switching, namely (1) Balancing interlocutor ability in a language, (2) the presence of a third person or other person who does not have the same language background as the language being used by the speaker and opponent, (3) the status of a third person, (4) changes in speaking situations, and (5) changes in the topic of conversation. But to figure out the reasons of using code switching can be through analysing the context of situation from a conversation. Mey (1993: 42) explains that the use of human language is highly determined by the context of society. This view is in line with Thomas (1995: 2), he explains that when a speaker speaks, it means it has conveyed a meaning that is highly determined by the linguistic context and non-linguistic context because if the

context is not understood then the meaning of a speech cannot be interpreted well. The speaker is expected to pay attention to who the speaker is, to whom the speech is addressed, how, and where the location of the speech occurs (Mulyani, 2012: 6). It can be concluded that context is a manifestation of the background knowledge shared by the participants speaking in a speech.

Novedo and Linuwih (2018) stated in their research that examined conversations in talk shows, the reasons that most often encourage the speakers and the guest stars to use code switching are each because they want to express their feelings (interjection) and show the identity of a community (expressing group identity). Ningsih and Setiawan (2021) reveal that the reason for code switching can be traced from the topic of an interaction and the language used to convey the situation. In the film they studied, the use of code switching from Indonesian to Javanese was due to the background of the actors which described their regional origin, namely East Java.

The reason for the use of code switching in society is very interesting to analyse, because as stated by Wardhaugh (2006) people are faced with the situation of choosing a particular language when they speak, and this allows them to finally decide to change a particular language that makes them create code switching state. Interestingly, the reason behind the use of code switching is the background of this research. This research specifically intends to analyze the reasons behind the use of code switching in one of the rural community groups in Bali.

METHOD

This study uses qualitative research methods. The data source was the interaction of villagers in Satra Village, Klungkung, Bali. Their daily conversations were taken as the data of this study. The conversations taken are 5 dialogues from 5 different interaction situations. Listening, note-taking and recording methods were used to collect data. The collected data is then analyzed using the theory of Chaer and Agustina (2004) regarding the reasons for code switching, by first providing a description of the context of the situation where the conversation is carried out. Further analysis is presented formally; namely in tabular form to describe the findings, and informally; namely using ordinary words and sentences in explaining data analysis.

RESULT AND DISCUSSION

Result

From 5 dialogues taken as the data for this study, it is found some reasons behind the use of code switching in conversation. The finding is presented below:

TABLE 1. Findings

No.	Reason of using Code Switching	Occurrences
1.	Balancing Interlocuter ability in a language	3
2.	The presence of a third person	3
3.	The status of a third person	2
4.	Changes in speaking situations	1
5.	Changes in the topic of conversation	1
TOTAL		10

The five reasons in conducting code switching on daily conversation of some villagers are found. As the result of the participants language background in mastering Balinese and Indonesian languages, although the ability of speaking Indonesian language is below their ability in Balinese language, they often produce code switching during their conversation. As stated by Oksaar (1972) in Suandi (2014), a speaker might just master on one language in a depth understanding and the other language is just in limited terms, but whenever the speaker is able to use the languages accordingly to a situation, he will still remark as a bilingual person. The topics of conversations are various, such as talking about their job in the field as farmer, their task during *ngayah* (doing service in temple) or in village offices until their activity at home. The most reasons used behind the code-switching events are balancing interlocuter ability in a language and the presence of third person during their speaking activity.

Discussion

In this part, the data analysis presented by using description. Example of data for each type of reason is given to explain the analysis.

Balancing Interlocuter ability in a language

Data 1

Woman 1 : *Sampun gampilang jaitanne?*

Woman 2 : *Sane ken, Wak? Kok ten cingakin tiang?*

Woman 1 : *Yeh sube orahin uli tunyan. **Ini sayang, masukkan ke dalam plastik.** Mebrarakan di sisi nyanan bakat entungang*

This conversation happened in a Temple when a group of women working together to prepare a ceremony in the Temple. The first woman wanted the second woman to tidy up the offering they have made. The second woman does not come from the village. She is married to a man from the village. She is known from Denpasar and often speaks Indonesian to her family. Therefore, the first women, who is local woman and also her husband relative, tried to balance the second woman ability in speaking Balinese. Since the first women recognize that her interlocuter has not spoken Balinese often and to make her instruction clearly accepted, she used Indonesian language on the utterance in giving her order to put the offering inside a plastic bag.

The presence of a Third Person

Data 2

First man : *Payu jangin kanopi dik ditu, kung.*

Second man : *Nah, dadi. Nyanan takonang malu macemne jak hargane.*

Wan, nanti jadi pasang kanopi disini ya, ukur dulu, biar bisa mesen bahan

Third man : *Iya, Pak. Saya mau semen dulu bawahnya biar ga berlumpur.*

Second man : *Ya gitu dah. **Wa, milu milih nyanan nah. Mani gen kemu.***

First man : *Oh, nah. Mani mase sing kije-kije rage.*

The men were discussing about reconstruction of the first man's house. The second man was the supervisor of the job, while the third man was the worker. The first and the second men are Balinese, so they speak Balinese one to another. But when the second man talks to the third man, he switches the language into Indonesian, because the third man is Javanese. He doesn't understand Balinese. The Code switching, Balinese to Indonesian and vice versa, appears because there is a person who has different language background compare to the others who involved in that conversation. So, the reason of using code switching here because the presence of a third person in the conversation.

The Status of Third person

Data 3

First woman : *kar ke carik malu, ngopin niang ne ngalap bunga*

A man : *rage kar ngompres mase malu. Nyanan barengine ngalap. Mael mirib bunganne, ibi kanti teke pak Nengah ke Carik nyemak bunga.*

Second woman : *Saje mael bunganne. I Metri mare san tepuk diwangan ngorang keto mase.*

A man : *Nggih, Minab kenten. Dibi polih **satu setengah per kilo, Pak nengah isi nawar nike.** Ten bang tiang.*

Second woman : *pah, daye san ye, jelap nekain ka carik ngalih mudah*

The first woman and the man were discussing their works in the field. They were using Balinese language in the level of *Basa andap* which typically used in daily conversation between family or close friends. When the second woman came, the man changes his code through his language style; *Basa madia*. Suwija (2014: 60) in Suwija et.all (2019) mention that *basa madia* has sense to speak more politely to interlocuter but it is still used in the middle level of balinese language. The man also adds Indonesian on his utterances in order to respect the second woman because she is his mother-in-law and she is *pemangku istri* (a woman priest) Chaer and Agustina (2004:109) state that if the speaker and the interlocuter have the same language background, then the code-switching event happens in variant (regional or social), style or register. In the interaction above, the code switches between language style and between languages itself.

Changes in speaking situations

- Data 4
- Bendesa : *Dewa Tut, dibi tiang kemu ke kantor notarise. Be pragat akte ne. Aget tulunging Dewa Tut ngurusang, jek telung bulan kondon suud-suud aktane.*
- A Man : *Pah, ten knapi. Nak mule keto jaman jani, ngalih nak dalem. Mare enggal ngurusang megenep.*
- Second Man : *(to Bendesa) Pak, pun jam 7. Ngiring. Pang ten bes Peteng.*
- Bendesa : *Oh iya, Ayo. Bapak/Ibu, mari mendekat. Rapat jagi mulai. Dewa Tut, lanjut malih nyanan nggih.*
- A Man : *durus..durus.*

These men were attending a meeting in the village hall at around 7 pm. The *Bendesa* (head of the village) wanted to say his gratitude to the first man because of his favor during the bendesa matter in a notary public office. Then his staff reminded him to start the meeting. The bendesa responded this reminder by doing code switching to Indonesian. The change in speaking situations is between an informal situation with the first man to a formal situation in inviting the meeting participants to gather around due to start the meeting. Since the meeting is for discussing some public issues of the village, he considered to create a formal situation by switching the language into Indonesian.

Changes in the topic of conversation

- Data 5.
- Bidan : *Rage kar nyemak tensi malu. Dimuka bakat jang tunyan*
- Puskesmas staff : *Nah, ne kar tunden masuk malu pasienne.*
- A man : *(to puskesmas staff) Mang, surate be abe ke prajurune?*
- Puskesmas Staff : *Sudah Pak, sudah tadi pagi saya antar ke rumahnya. Ngiring Bu Jero mriki ke tengah mepriksa.*
- A Man : *Terima kasih amun keto, Mang.*

The conversation happens in a *puskesmas* (a health service center). At the time, the staff and the midwife received a patient. The patient's husband accompanied her to *puskesmas*. He is also a staff of the village office. Previously, he had asked the *puskesmas* staff to deliver a letter since she lives close to the addressee. So, when he saw her at the *puskesmas*, he asked about the letter. The changing of topic of conversation made the woman doing code-switching on her utterances. The topics discussed in the dialog above are about her work at *puskesmas* and about her task to deliver an official letter to someone. Even though both participants have the same language background but the way the women choose to switch the language indicates that she thought her task is an official task then choosing Indonesian to state her point.

CONCLUSION

Code switching arises because a person has knowledge more than one language. As shown from the finding of this study, the villagers in Satra Village, Klungkung-Bali, who is their first language is Balinese and they also know Indonesian language, often switch the use of those language in their utterances. Despite the condition of having the same language background which is Balinese, consciously, they use Indonesian language during their conversation. Beside the result of mastering two languages, the code-switching on their daily conversations occurs because of some reasons, such as: balancing interlocuter ability in a language, the presence of a third person, the status of a third person, change in speaking situations, and change in the topic of conversation. The common reasons underlie the code-switching action are because of balancing interlocuter ability in a language, in this situation is Indonesian language and the presence of a third person during their speaking moments. Formal and informal situation as well as the utterances spoken to respect others with higher status, also found as the consideration of using code-switching.

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