

Chapter II

A Review of Related Literature

The writer realizes that in doing her research, she needs to base her study in the theories available for her study, in this case Sociolinguistic theories by Holmes and Nababan and other theories to support the analysis. Finally, the writer also use a review of Code Mixing which has been done before

II.1 Related Theories

II.1.1 Theory of Code mixing

According to Holmes, in all speech communities, people may select the appropriate variety for any particular interaction. Some certain social factors such as whom are we talking to e.g. wife-husband, customer-shopkeeper, boss-worker), the social context of the talk (e.g. home, school, work), the function of interaction

and the topic of discussion become an important thing in accounting for language choice in different kind of speech communities. People may use different prononciations, vocabulary, grammar, of a language for different purposes. They may use different dialects of a language in different contexts. Therefore, Holmes illustrated this language choice in the multilingual communities in the term of code mixing. This code mixing reflects lack of vocabulary in a language. It means that people may also borrow words from another language to express a concept or to describe an object for which there is no obvious word in the language they are using. This code mixing is a conversational style used among people in the bilingual and multilingual communities. In addition to the theoretical concept of the language choice used by people in the multilingual communities as proposed by Holmes, Nababan also stated a similar discussion on a language used among bilingual and multilingual speakers in Indonesia. This will be reviewed in the next section.

II.2 Theory of code mixing in Indonesian

According to Nababan, bilingualism or multilingualism are common in Indonesia because as a multilingual country, many languages are spoken within the country as well as the people use more than one language. The number of indigenous languages spoken in Indonesia is estimated around 480 (LBI,1972). This indicates that even in times long past, many people knew more than one language, especially along the border between two languages areas. In fact, in the cities and towns, many people know three or more indigenous languages, besides one or more foreign languages. However, calling the people who know more than

one language simply bilingual or multilingual may conceal the fact that people do not have a command of the languages of the same degree, or use them to the same extent.

Some bilingual people can speak and understand their two languages equally well, for example they can operate both languages easily to such a degree that when they use one of the languages, they are not hindered by their knowledge of the other language. Nababan states the term bilinguality is the ability or competence in using and for understanding two languages, or and bilingualism for the practice and actual use of two languages in (linguistic) interactions by one person or by two (or more persons) in interaction with each other. Bilingualism is the ability to use two or more languages on the part of the individual.. Therefore it is quite meaningful to retain the term “societal bilingualism” to express the existence and use of more than one language in the society. (BK Tsou,1979).

In other words, Nababan states that practically everybody is a bilingual in the cities and towns in Indonesia with the people speaking one vernacular or local language (one’s first language or ‘mother tongue’) and Indonesian. In many cases, people may speak three different varieties of Indonesian. Sometimes with one or more foreign languages in addition (with the older generation, the foreign language is often Dutch; with younger people, it will more likely be English) (Nababan 1979). For literate population, especially in urban centres, competence in three languages (first vernacular, Indonesian, and another vernacular) is common. Among the more educated older people, Dutch (or at least the Indonesian variety of it) is still often used, mixed in varying degrees with

Indonesian and or vernacular phrases. More and more of the younger university-educated people, especially those who have been abroad, may intermingle their speech with English phrases or sentences. A linguistic phenomenon among bilingual speakers in multilingual society, in which elements of one language are used within a sentence or discourse in another language, called code mixing. (Nababan, 1978)

From the preceding it will be clear that in addition to the normal code-switching, we have a great deal of code-mixing in Indonesia, and a mixing may involve Indonesian and a Vernacular, Indonesian and a Foreign language (Dutch or English, more often), more rarely a vernacular and a foreign language, this code mixing is, however, a phenomenon only among more educated people. As the same speaker tends to mix the language because there is no exact idiom in the language, and they do so because they feel it is necessary to use word or idiom from another language.

Considering the bilingualism in Indonesia, Nababan has undertaken the preliminary survey with the support and under auspices of the National Centre for Language Development, Jakarta. The purpose of the survey is to know the language used by people in Indonesia. The result indicated that the language that are commonly spoken are 2 languages or 3 languages. It means that people use Indonesian and a vernacular also Indonesian and two vernaculars. The vernaculars mentioned are the first language of the parents, and also the Jakarta dialect, which is a regional dialect of Indonesian. (Nababan, 1979)

Code mixing in Indonesia, especially in Surabaya may involve Indonesian with English, Indonesian with Vernacular (in this case Javanese) or Indonesian with Jakartanese. As Nababan does not provide some real instances of code mixing, the writer would like to apply some, in order to clarify the idea of code mixing. As the writer finds that the utterances in the Deteksi newspaper of Jawa Post, often uses code mixing. They mix Indonesian with Foreign, Indonesian with Javanese and also Indonesian with Jakartanese. Such examples like :

Indonesian and English code mixing :

1. *So*,buat apa takut ?.
2. Padahal tunangan, nggak sama dengan *married* .

The utterance above shows the main code mixing element is in English such as *so* (jadi), *married* (menikah).

Indonesian and Javanese code mixing:

1. Apa untungnya kalau aku *kudu* ngikutin terus keinginan cewek seperti itu?
2. Badan saudaraku *gede*.

The utterance above shows the code mixing element is Javanese such as *as kudu* (harus) *gede*, (besar).

Indonesian and Jakartanese code mixing :

1. Tenaganya bisa dipakai *ngebantuin* aku, apalagi kalau aku sedang belanja banyak.
2. Kuanggap *aja* angin lalu.

The utterance above shows the code mixing element is Jakartanese dialect such as *aja* (saja), *ngebantuin* (membantu).

II. 2 Supporting Theories

The writer uses the supporting theories from Lumintintang and Harijatiwidjaya in order to find out about the Jakartanese dialect. According to Lumintintang in *Bahasa Indonesia Ragam Lisan Fungsional dan Pilihan Kata* and Harijatiwidjaya in *Pemakaian Bahasa Indonesia Dalam Majalah Remaja* 1995, Jakartanese dialect has such following characteristics :

1. The ommission of first letter
for example : sudah ---*udah*
2. The ommission of syllable
for example : begini---*gini*
3. The suffix in
for example : mengapa---*ngapain*
4. The particle , for examples : *nih, sih, dong, deh, kan, tuh*
5. The prefix nge, for example: jelas- *ngejelasin*

For Javanese, the writer uses the dictionary-Kamus Indonesia-Daerah by Sugiarto (1993)-as a source of lexical reference, such as : kanggo (pakai), silih (pinjam),tuku (beli),tandur (tanam) It's also include the nasal afix :

1. (Ng-) kanggo---nganggo
2. (Ny) silih-----nyilih
3. . (N-) tandur---nandur

If there are indeterminacies of some words, the writer will look at the context of utterance. For example in utterance :

Waktu itu aku dan beberapa temanku nekat nyamperin dia

(the word *nekat* can belong to Javanese or Indonesia, based on the dictionary). Since the writer will look at the context of the utterance which is Indonesian, so the word 'nekat' belongs to Indonesian)

Whereas in order to look at the characteristic of English in this case words that belong to English, the writer used Webster dictionary as her reference, such as: married (menikah), beautiful (cantik), etc. Except for English words that has already became Indonesian, will be not included in the English category, such as : positif, rekor, identik, etc. While words that belongs to Indonesian acronym and informal style will be out of focus. For example ortu(orang tua), cinlok (cinta lokasi),salting(salah tingkah),nganggap(menganggap), nyambung (menyambung), ngobrol (mengobrol), etc

All theories as having been set out above will become the theoretical tool for the writer to categorize the English, Javanese and Jakartanese based on the data.

II. 3 Related Studies

The writer reviews similar studies of the code mixing from Aprilia Dewi's thesis on Code Mixing used by Visitors toward vendors at Pantai Ria Kenjeran Surabaya and also Nur Wahyuningsih's thesis on Code mixing used by EBS FM Surabaya's announcers in the Program Named EBS Time Trax. They both analysed the code mixing item in the form of utterance and also identified the language form of code mixing. The writer follows the similar methodology from both studies, in this case putting the code mixing into tables based on the category of English, Vernacular (Javanese) and Dialect.

In her thesis, Aprilia analyzed the code mixing word by Chinese-Indonesian male and female visitors and Javanese male and female vendors. In her analysis she found out that the Chinese-Indonesian females mostly used Indonesian than Javanese, while the Chinese-Indonesian males mostly used Javanese than Indonesian. The frequency of using Indonesian by Chinese females is 22 times, and Javanese only occurs 3 times. While the frequency of using Indonesian by Chinese males is 11 times, and the Javanese occurs 7 times. For the Javanese vendors they tend to use Javanese than Indonesian. The frequency of using Javanese is 16 times for males and 14 times for females. Nevertheless, the difference is Javanese female vendors still used Indonesian than Javanese male vendors. It can be seen that Indonesian occurs 9 times for females, and only 5 times for males. Both of Indonesian and Javanese mostly occur in the form of word.

In the second thesis by Nur Wahyuningsih, she found out that Indonesian-Dialect (Jakarta) has the highest occurrence than Indonesian-English and Indonesian-Vernacular. It means that Indonesian-Dialect is mostly used by teenagers in the Program named EBS Time Trax. The total occurrence of Indonesian-Dialect mixing are 41.6%, followed by Indonesian-English mixing are 33.21% and Indonesian-Vernacular mixing are 25.17 %. The Jakartanese dialect is very popular among teenagers since EBS Time Trax program is created for teenagers and the announcers should be able to speak the teenage's speech variety by using the word of Jakartanese dialect.

Both of these theses are similar to the writer's thesis. The similarity to the first thesis is that the writer also found out that people in Surabaya mix up Indonesian with Javanese in their communication. Whereas for the second thesis, the writer found out that people also mix up Indonesian with English, Javanese or Jakartanese; however they often mix up Indonesian with Jakartanese than Indonesian with English or Javanese.