Code Switching Analysis on Teenagers Conversation in Facebook Chatting

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Abstract: This paper is aimed at analyzing the alternating use of languages commonly called Code Switching that occurred in a Facebook chatting. The data is taken from the Facebook chatting of several Indonesian students. They are all in grade twelve of the same classroom. To examine the data, I apply the Hymes perspective of analysis. He suggested his insight into a term called SPEAKING. S is for situation. P for participants, E for ends, A for act sequence, K for key, I for Instrument, N for norm, and G for genre. In presenting this analysis, I would start it by showing several theories on what Code Switching is, when it occurs, why one does it, and how to analyze it. Then two excerpts of data will be presented. After that each of them is examined on the bases of SPEAKING perspective. At last, Conclusion is drawn.

Key Words: Code Switching, Conversation, Genre

Introduction

The concept of what code-switching is and how it occurs can be referred to several studies. The earliest study cited is from Fano (in Auer, 1998). He argues that code switching belong to an occurrence that relates to modifying the one's inner state in recognizing a sign of phoneme into a state where a phoneme is viewed as a structured system of image with sound or from a state of the later into the one in the former. Supporting Fano, Vogt (in Auer, 1998) views code switching as a phenomenon that is visible beyond the linguistics matter, but it is a matter of one’s mental state.

The contemporary studies on linguistics theorizes code switching as a phenomenon of bilingualism or multilingualism. This perspective can be identified from several scholars. Poplack (2001), for example, stated that code switching is 'the mixing of two or more language in a discourse, commonly with no change of speakers or topic'. In a similar explanation, Lowi (2005) suggests that code switching is a matter of utilizing speech capital in a circumstance where more than one language are used. While Miltroy and Musyekin (in Miltroy et. al, 2003) argues that code switching is phenomenon of altering and mixing in a more than one language or dialects. And Boztepel (2003) believed that code switching is the alternation in occupying a couple or more languages.

When does it occur?

The question on when or in what circumstance code switching might take place can be referred back in the two mainstreams that concerns with this
phenomenon. The first mainstream (Fano and his followers) thought that code switching is a matter of changing speakers' inner state in identifying a sign of phoneme into the one with a system of structured image with sound. This implicates that code switching may occur either in monolingual or bilingual or even in multilingual discourse. The second mainstream represented by Poplack and his successors believed that code switching are practiced where interlocutors of a discourse communicate with more than one language. The later currently now seem to be more popular in academic environment.

**Why does one do it?**

There are several motives identified on why interlocutors in a discourse alternate using codes. Gumperz (in Shin, 2013) argues that by using a different language, code switching illuminate to the interlocutors of a discourse an online concerns either in their attitude, communicative goals or their emotion. Heler (in Lowi, 2005) discovers that interlocutors in a discourse apply code switching as an instrument or a way where ethnic boundaries and identities are established. Also he, further, argues that it is done to have the communication reach its objectives. Auer and Myers-Scotton strongly state that code switching is implemented for interlocutors' interactional objectives and strategy. By showing their works on studying this phenomenon in Africa, they further suggests that the alternation hold a certain value about the interlocutors as well as indexing them to an obligation obtained. Auer (in Shin 2013), at last, adopt the framework of Conversation Analysis and distinguishes a phenomenon in code switching into “participant-related code-switching and discourse-related code-switching”. The former take place where the speakers use code switching to negotiate for an appropriate language that accommodate their understanding so that interaction can go on without constraints. The later occur where participants of the code switching move out of the conversation topic. Myers-Scotton (in Shin, 2013), finally, formulate the code switching phenomenon into an unmarked and marked model in which the first refers to the given circumstance where speakers are familiar with the language use (expectable) and the later refers to the contrast circumstance (unexpected). The insights, so far, presented is when code switching observed in face to face communication. What happen, then, in the era of digital communication where everyone is accommodated with internet access. What is behind code switching there?. Androutsopoulos (in Shin 2013) identified that it is done for having a shift of a topic in an online conversation. He also found that it is applied for signaling playfulness.

**Method**

There are several ways of analyzing a conversation. As it is touched in the previous part of this paper, the models that might be used to analyze are the model formulated by Gumperz which is called turn-by-turn sequential analysis, the one by Myers-Scotton's known as Markedness Model, the one by Auer called Conversation Analytic Framework or the one by Hymes known as SPEAKING Model. In this paper,
the last model will be used. To have a better understanding on this model, the extract information on it (taken from http://www1.appstate.edu/~mcgowant/hymes.htm) provided.

SPEAKING belongs to an abbreviation. S is for Setting and Scene, P for Participants, E for Ends, A for Acts sequence, K for Cues, I for Instrumentalities, N for Norms and G for Genre. In Hymes model, setting is referred to the time and the place where the conversation take place or explicitly explained as a physical background of a conversation. The living room can be set up as a family gathering, for example. As contrast, Scene is described as psychological one or what it is called as a cultural definition. Still in the living room, everyone can be set up in formal or informal circumstances. Next, participants refer to speakers and audience. The first one is the ones who get involved directly in the speech acts and events, while the second one is the ones whose role as the hearers. Ends mean the purpose, outcome or goal of the speech acts and events. Acts sequential means form and order of the speech acts and events. Cues mean signals that sign 'Tone, manner and spirit' of the speech acts or events. Instrumentalities refer to forms and style of speech whether it is casual or grammatical standard form. Norms refers to social rules that govern the event and participants' action and reaction. For example using left hand in pointing something while having a conversation may mean impolite in certain social rules and may mean casual in others. Genre means the kind of speech acts and events.

Findings
There are three excerpts data presented. The interlocutors of these three conversations are students of SMAN 1 Narmada, West Lombok, West Nusa Tenggara. Indonesia. Most of them are bilingualism in which Sasaknese is their native language, Indonesian is their national language, and English is the language that they learn as their foreign language. The data taken by accessing their chatting in their facebook account.

Excerpt 1
W : Aku Paling inges pokok
    Aku paling cantik pokok
    I the most beautiful the important
    (The important thing is I am the most beautiful)
B : Aok, Aku memang Paling Manis.
    Ya, Aku memang paling manis
    Yes, I still the most sweet
    ( Yes, I am still the sweetest)

W : Pipi bapao?
    Pipi Bakpao
    Cheek Bakpao
    ( Your cheek is like Bakpao)
    Bakpao is a kind of cake
B : Senyum Maut.
    Senyum Maut
Smile   Dangerous  
( You have a dangerous smile: You have a tempting smile)  

D : Yankee.  
    Keren  
    Funky  
( You are funky)  

B : Jelek   Kamu   Dulu  
    Jelek   kamu   dulu  
    Ugly   you   formerly  
( Formerly, you were ugly)  

D : Hahaha  
    hahaha  
    hahaha  
( hahaha (laughing))  

Excerpt 1 generally describe that the conversation takes place in a very informal situation. This can be understood from the unstandardized words used either in their spelling such as in the word 'emang' which should be 'memang', or in their diction ( the choice of word taken) such as ' senyum maut' which is better understood as 'senyum yang menggoda' (tempting smile). Beside, this informality can be seen from the direct kidding that the participants offered such as 'pipi bakpao' (your cheek is like bakpao: a chinese cake), 'kamu dulu jelek' (formerly, you were ugly). Finally, it can be notified from the laughing word representation 'hahaha' which seems appear without constraint.  

In terms of code switching, excerpt 1 performs that three times alternation language use are occurred. In that code switching, the matrix language (dominating language) is Indonesian, and the switching language is Sasaknese and English. The first switching code can be noted in the beginning of the conversation namely with the words ' Aku paling inges pokok' meaning I am the most beautiful. Here, instead of using ' Aku paling cantik pokok' the speaker switched the word 'cantik' with the Sasaknese word 'inges'. What is behind this? It seems that the speaker wanted to show of to get an agreement of physical identity that she is really beautiful. At first, her statement seemed getting positive response from other participant by saying 'Aok, aku emang paling manis' (Yes, I am the sweetest). This statement infers that ' You may become the most beautiful, but I am keeping the most sweetest'. However, their statements are perhaps rejected by other participant by saying 'pipi bakpao' (your cheek is like bakpao; a chinese cake) conotating that 'you have bad cheek'. The second code switching happened in the words 'Aok, aku emang paling manis'. Here, 'Aok' switched the word 'ya'. What motivates her to switch the word seems to be the same as what happened in the first phenomenon. Both participants wanted to have an agreement that they are really beautiful. The third phenomenon of code switching is able to identify in the word ' yankee'. Here, 'yankee’ switched the Indonesian word 'keren'. What can be seen from this case is
that the participant has an incompetency in spelling the English word 'funky'. The speaker probably switched the word 'keren' with the word 'vankee' to give complement to satisfy other participants.

**Excerpt 2**

**B** : Okeee, fineee!!!
- Oke  fine
- Ya  baik
- (Ok,  fine)

**A** : Sandi  blg km pergi sama Jaloem
- Sandi said you went with Jaloem
- (Sandi said you went with Jaloem)

**B** : Setidaknya  tawarin ajakan Yu ...
- At least  offer invitation Yu ...
- (At least you offered an invitation to A Yu ....)

**S** : ntr ta infoin Yu … Kita ada mau ngumpul lg
- sebentar kita informasikan Yu … Kita ada mau ngumpul lagi
- a momen we inform yu … We have want gathering again
- (Wait a moment, we will inform (to him) that we want to have a gathering again, Yu ...)

**B** : Okayyy Sannn … ditunggu…
- Oke  San  waited
- Ya  San  we wait (for the information)

**S** : Ok  yu…
- OK  Yu …
- baiklah  Yu …
- (Ok, Yu ...)

**F** : Aseeek
- Asik
- Enjoyable
- (It will be enjoyable)

**A** : Ape cepett?  Mkt  ndkwah  nlpn
- Apa cepat?  Makak  ndeknewah  nelson
- Apa cepat?  Kenapa  never call
- What quickly why never call
- (Is it quick? Why he never call)

**F** : Hehe  jarang  kedek  hp  kk
- Hehe  jarang  hold hp older brother/sister
Excerpt 2 gives an accounts for similar case to excerpt 1 in which the conversation occurred in a very non-formal circumstances. The informality here can be noted from the text abbreviation such as the word 'blg' for 'bilang'(say), 'km' for 'kamu'(you), 'infoin' for 'informasikan' (inform') and the word 'ta' for 'kita' (we).

In terms of code-switching, excerpts 2 a larger area of this phenomenon. In excerpts 1, code-switching occurred intra-sentential in which word is switched with word. While in excerpts 2, it is still in intrasentential model but now phrase is switched with phrase. In terms of the language used in the code-switching, excerpts 1 and 2 are indistinguishable since both of them use Indonesian as the matrix language and Sasaknese and English as the switching language.

Excerpt 2 exposes four times code switching. The first one on the words 'okeee fineee'. Here instead of using the words 'ya baiklah', the interlocutor switched it with English words, the second one happened in the words 'okayyy san ditunggu'. Here, the interlocutor switched the word 'ya' with the English word 'okayyy'. In both of the code-switching phenomena, incorrect spelling are identified, namely; the words 'okeee' or okayy' which should be 'OK' and 'fineee' which should be fine, but here, interlocutors seemed doing the incorrectness on purpose. The repetition of spelling shows Cues mainly on tone and manner. Here the interlocutors, as if, want to say it in a big tone to show a manner of agreement on a certain matter on the discourse. The third code-switching is found in words ' Ape cepet, ndeknewah'. Here the interlocutors switched the words 'tidak pernah' (never) with Sasaknese words 'ndeknewah '. Here, it seems that interlocutors also Cues mainly manner. She directly switched to show her manner of dissatisfaction of certain behavior of other speaker who want to call soon, but it was not done. This can be seen from the previous words of other interlocutor 'sebentar kita informasikan yu, kita ada mau ngumpul lagi' (soon, we will inform you that we will have a gathering again). The dissatisfaction caused by breaking a promise is confirmed with the last sentence 'hehe jarang pegang hp kak' (I rarely hold Hp) indicating that other interlocutor forgot his appointment.

Conclusions

The two excerpts data are presented and analyzed based on Hymes SPEAKING model. The analysis proved that code-switching take place in environment where interlocutors are bilingualism. The matrix language used here is Indonesian and the switching one is English and Sasaknese. The two excerpts performs seven times of code-switching in which the motives behind them are showing of for getting an agreement for physical identity, to reach a purpose of interaction by satisfying other interlocutor, and cues for tone and manner. Thus, here the analysis proves parts of SPEAKING model. Those are N for norm, E for ends reflecting the purpose of interaction, and K for Cues reflecting tone and manner.

References


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