



Linguistics Initiative

ISSN 2775-3719

Volume 1, Number 2, (2021)

<https://doi.org/10.53696/27753719.1222>

Published by *Pusat Studi Bahasa dan Publikasi Ilmiah*
(Center for Language and Scholarly Publishing Studies)

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Code-Switching by Teenagers from Jakarta

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Abstract

There are numerous languages available around the world. The Indonesian language and English are just two of the many languages spoken around the globe. Aside from that, there are numerous regional languages spoken on Indonesia's various islands. As a result, Indonesians tend to move from Indonesian to their regional language (mother tongue). Furthermore, Jakartan youths frequently transfer from Indonesian to English and vice versa. The goal of this paper is to look into the code-switching that occurs among Jakartan youths. Many people transition their language from their mother tongue to their second language unknowingly. Similarly, some Jakartan teens discovered that their first language (Indonesian) was being replaced by their second language (English). This study was part of a qualitative research project that used a case study approach. To collect the necessary data, this study used observations and interviews as tools. When having a conversation with someone, the participants engage code-switching, according to the findings of this study. This is because speaking makes them feel more at ease and confident. When a person is fluent in more than one language, this is referred to as bilingualism or multilingualism.

Keywords

language, code-switching, bilingual, multilingual

Introduction

Linguistics is the study of the composition, development, and natural language of humans. One of the topics in linguistics is sociolinguistics. [Adi](#) (2018) stated that sociolinguistics concerns on how different languages are used in a social setting by different groups. [Adi](#) (2018) also adds that sociolinguistics is the study of language and society. A language is a tool that allows people to communicate and converse with one another. There are many important words in the English language that can be used to describe one's feelings to another. According to [Martinez del Castillo](#) (2015), language is a method of communication that originates from within the speaker in order to express what they want to communicate. Language is defined as a vital instrument for communicating in society, socio-economic, cultural lives, and politics, according to [Adegbite & Akindele](#) (1999, as referenced in [Multi & Muljani](#), 2016). People cannot convey their thoughts and feelings if there is no language in the world, according to [Harya](#) (2018). Language plays a crucial part in human life by allowing people to communicate and interact with one another ([Harya](#), 2018). As a result, language is critical in human life for communicating with one another and expressing one's feelings, thoughts, ideas, and knowledge, among other things.

There are numerous languages spoken throughout the world. Indonesian and English are two of the numerous languages spoken around the world. In Indonesia, however, there are numerous regional languages spoken on separate islands. As a result, many Indonesians are fluent in at least two languages: Indonesian and their native tongue. In today's Indonesia, many people speak English as a second language. Furthermore, English has evolved into an international language that is spoken by people all over the world. Similarly, many people in Indonesia, particularly in Jakarta, employed English in their daily lives. In Indonesia, however, English is classified as a foreign language. Despite this, many individuals in Indonesia, particularly youths in Jakarta, speak English. They frequently switch from Indonesian to English, and vice versa.

Bilinguals are people who are fluent in two languages. People who are fluent in Balinese and Indonesian, for example. Multilinguals are people who can speak more than two languages. People who are fluent in Balinese, Indonesian, and English, for example. People who are bilingual or multilingual have a tendency to mix or switch languages. In a conversation, using more than one language can make people appear more credible. Furthermore, people change their language solely to communicate with their group or community, causing others to misunderstand what they are saying.

In sociolinguistics, code-switching is one of the materials. According to [Victoria and Rodman](#) (1983 in [Harya](#), 2018), code-switching is defined as the material in sociolinguistics that relates to the usage of many dialects and languages in communication. Furthermore, switching from one language to another is a regular occurrence for bilinguals, multilinguals, and multiculturalists who are fluent in more than one language, such as when studying a foreign language ([Ansar](#), 2017).

Code-switching has been the subject of several investigations. The first study I came across was by [Harya](#) (2018), who examined sociolinguistics (code: code switching and

code mixing). In this course, the goal is to learn about the study of sociolinguistics in linguistics. According to the conclusions of this study, there are two types of codes in sociolinguistics: code-switching and code-mixing. Aside from that, the second study I came across was [Ansar \(2017\)](#)'s Code Switching and Code Mixing in Teaching-Learning Process, which aimed to learn about the code switching and mixing that occurs during the language teaching process. Teachers deliberately and unconsciously change and mix the code during the language teaching process, according to the findings of this study. [Appel & Muysken \(2005\)](#), entitled Language Contact and Bilingualism, are also among the three studies used. Aside from that, [Mukti & Muljani \(2016\)](#) published a study called Code Switching in the Instructions of English Language Education Study Program Lecturers. The goal of this study is to look into the code-switching that ELESPP lecturers do. According to the findings of this study, ELESPP professors use code-switching in order for students to gain a better comprehension of their target language.

In Indonesia, switching from one language to another is quite common. Some people, on the other hand, may be unaware that they have switched languages in their conversations, such as from Indonesian to Balinese or from Indonesian to English and vice versa. Take, for example, someone who arrives from Jakarta, where she grew up in an English-speaking atmosphere. As a result, she is more acclimated to speaking English, and when she is placed in a common culture or on social media, where she may forget some Indonesian phrases, she substitutes English words. In the opposite case, if she is speaking English but does not know or forgets a word, she will substitute another language, such as Indonesian ([Puspawati, 2018](#)). People who speak two languages, such as English and Indonesian, are generally regarded as haughty since they do not wish to speak Indonesian in its entirety. In Indonesia's main city, Jakarta, people frequently change their language from Indonesian to English. As a result, someone from Jakarta is commonly said to switch languages frequently. Despite the fact that switching languages is not something that is done frequently in conversation. Not only does code-switching change the language from Indonesian to English, but it also changes the language from Indonesian to the regional language. Based on the phenomena and issues described above, the goal of this study is to look at the code-switching that occurs among teens in Jakarta. Because the previous research used to support this study primarily focused on the explanation of code-switching as well as code-switching that occurs during the teaching of a language. As a result, the researcher is looking for another topic and phenomenon related to code-switching.

Method

To explain and characterize the events that occur in Jakarta, this study used a descriptive qualitative research design using a case study approach. This study will employ a qualitative research design to investigate how code-switching occurs in Jakartan youths. Qualitative research design, as defined by Creswell (2014, p. 32, as referenced in [Cahayany, 2019](#)), is a strategy for investigating and learning more about individuals and groups involved in a human or societal problem. It also discusses the functions and sorts of code-switching carried out by Jakartan youths. This project will collect data using a case study approach, which will include observations and interviews with participants.

Several people from Jakarta will be observed by the researcher as they switch from one language to another. The researcher will next observe how the individuals switch languages, as well as the type and function of code-switching they employ. In addition, the researcher will interview the study participants about their code-switching behavior.

Three teens from Jakarta took part in this study, and they frequently switched their language from one to another. The information is gathered through participant observations and interviews. In addition, human instruments, observation, and interviews were used in this investigation. Observations will be recorded in order to gain a better understanding of the. In addition, interviews were conducted by asking a series of questions about the participants' code-switching. The information gathered will be evaluated and merged to determine what conclusions can be drawn from the information gathered in this study.

Results

The data for this study was gathered through observations and interviews done by the researcher. As a result, the researcher discussed the conclusions of this study based on the observations and interviews of three Jakartan youths in this section. The findings of this investigation are gradually described. Apart from that, there are three sorts of code-switching, and the participants in this study used these three types when speaking: inter-sentential switching, intra-sentential switching, and tag switching (Fanani & Ma'u, 2018). The following is a description of the data found in three Jakartan teenagers by the researcher:

The example of code-switching performed by the research subject is:

"Makasih banget udah nyaranin aku nonton Cruella, Lyn. It was such a great movie ever!!!"

Seeing this statement can be described as Inter-sentential switching which the speaker switches the language from Indonesian to English where the first sentence (Indonesian language) that means *"Thank you for suggesting me to watch Cruella movie, Lyn"* has completed and continued the sentence by switching the language into English.

The other examples performed by the research subject are;

"Sorry, gue gak bisa come with you malam ini, I am so busy hari-hari ini."

"Sumpah, I am very happy lo udah mau cerita sama gue tentang what you went through. I appreciate it a lot of lo udah mau berbagi cerita"

The speaker alters their language in a single sentence, implying that the intra-sentential switching occurred during a discussion. Since the speaker began with an English term and then switched to Indonesian before returning to English. *"gue gak bisa"* which means "I can't," *"malam ini,"* which means "tonight," and *"hari-hari ini,"* which means "these days," were all incorporated into one line in a conversation.

Aside from that, the second example is referred to as intra-sentential switching since the speaker transitions from Indonesian to English in a single sentence within a conversation. "*Sumpah*" in Indonesian means "I swear," "*lo udah mau cerita sama gue tentang*" means "you told me about...", and "*lo udah mau berbagi cerita*" means "you told me about..." Because the speaker switches the language from one language to another in one sentence, code-switching in these two examples is classified as intra-sentential switching.

The other examples by the research subject are:

"Sure, *kenapa engga*."

"Just tell me you want to know about it too, *kan?*"

The speaker in these examples has used tag-switching in a dialogue. Because the speaker uses a single basic word in a dialogue. The speaker turns from Indonesian to English and vice versa, using the simple word as the initial and last word. As a result, the Indonesian words "*kenapa engga*" and "*kan?*" signify "why not" and "right?" respectively. As a result, in these situations, code switching involved tag switching in a dialogue.

The reasons of the participants in this study often switch their languages when talking to someone found by doing the interviews with the subject of this study. There are a variety of reasons why participants switch languages. They do so because they are at ease speaking two languages. Furthermore, they occasionally forget some Indonesian words and switch to English since the word they want to say just popped out in English and vice versa. Furthermore, the participants change their language since the words they wish to convey are more appropriate and enjoyable to hear when spoken in English or Indonesian. As a result, people tend to change their language. Another reason people like to switch languages, according to one of the participants, is that she feels secure speaking two or more languages. Despite the fact that they are frequently ridiculed for mixing languages when speaking, they continue to do so because they are confident and comfortable speaking two or more languages. As a bilingual or multilingual individual, you are more likely to switch languages.

According to the findings of this study, participants from Jakarta have a proclivity to switch languages. As a result of the researcher's observations and interviews, the participants switch their languages because they feel comfortable and competent communicating in more than one language. Despite the fact that they were conversing with the same Indonesians, they tended to inject some English terms because they wanted to clarify anything in the appropriate word to express. As a result of the foregoing data, the researcher discovered that teens in Jakarta switch languages to keep the conversation flowing smoothly because when they communicate, they feel at ease and confident. Thus, the dialogue goes smoothly.

Discussion

There are some definitions of code-switching, the type of code-switching, the function of code-switching, and the example of code-switching that related to the topic of this study.

Code

The pattern of how people converse with one another is known as code. According to [Harya \(2018\)](#), a code is a tool used to communicate with one another. A code will now be utilized in numerous scenarios throughout a conversation. Because using many codes in speech makes it easier for the speaker to interact with others, it is recommended ([Harya, 2018](#)). We must express our feelings, ideas, or thoughts to someone when we communicate or talk to them in order for the conversation to be alive and well. Changing a code, regardless of who he is conversing with or where he is communicating, is a typical practice that allows the speaker to communicate more freely ([Harya, 2018](#)). As a result, changing a code is a typical occurrence in a discourse. Furthermore, code is referred to as a variety of languages as well as a language in and of itself in Sociolinguistics ([Harya, 2018](#)).

Code-Switching

Code-switching, according to Hymess (1986, cited in [Harya, 2018](#)), refers to the usage of a range of languages, the use of more than one language, or even the manner of utterance that people use. Apart from that, Richards Jack, et al., (1985 as cited in [Harya, 2018](#)) adds that code-switching is the process by which people alter their language from one language to another when they feel compelled to do so or when they move their language inadvertently. Another expert claims that code-switching, defined as the alternation of two or more languages in a speaker's speech, occurs naturally in the context of bilingualism ([Retnawati & Mujiyanto, 2015](#)). Apart from code-switching, additional types of linguistic contact include transfer, pidgins and creoles, loan translations (calques), interference, and borrowing ([Harya, 2018](#)). Which, code-switching is distinct from all other linguistic interaction events ([Harya, 2018](#)). Furthermore, code-switching might occur when a group of individuals wants to gossip, and one person does not want to know what they are talking about because they do not comprehend the language. Furthermore, code-switching can be used to explain to someone why he does not comprehend the language in which they are conversing.

Types of Code-Switching

In code-switching, there are three types of code-switching such as Inter-sentential switching, intra-sentential switching, and tag switching ([Fanani & Ma'u, 2018](#)). In this section, the types of code-switching were explained gradually. These are the following description of the type of code-switching.

Inter-Sentential Switching

Inter-sentential switching is one of the types of code-switching, which occurs when someone switches the language from one language to another when the first sentence is spoken in one language and then replaced with another language in the second sentence ([Appel & Muysken, 2006, p.118, as cited in Fanani & Ma'u, 2018](#)). Inter-sentential switching occurs when a person switches languages multiple times in a single sentence ([Appel & Muysken, 2006, p.118, as referenced in Fanani & Ma'u, 2018](#)). When someone

speaks in Indonesian in the first statement, then English in the second sentence, and Balinese in the third sentence, for example. Inter-sentential switching is the term for it. Here is an example of the situation that represents inter-sentential switching.

"Yeah, you are right. *Aku enggak bisa terus seperti ini.*" (Bahasa Indonesia) which means "Yeah, you are right. I cannot go on like this".

Intra-Sentential Switching

Intra-sentential switching is the next sort of code-switching. This type refers to when someone switches languages in a discussion that contains phrases, words, and clauses as defined by the syntactic units of linguistic systems Poplack (1980, p.87, as referenced in [Fanani & Ma'u, 2018](#)). Intra-sentential switching, according to [Appel & Muysken \(2006, p.118, as referenced in \[Fanani & Ma'u, 2018\]\(#\)\)](#), is a type of switching the language from the first to the second and other languages within a single phrase. As a result, more than one language occurs in a dialogue in a single statement. For example, when someone uses both English and Indonesian in a single sentence. Intra-sentential switching is what it's termed. This is an example of a condition that represents intra-sentential switching;

"I think, that dress *cocok banget* on you" which means,

"I think, that dress suits on you very well".

Tag Switching

Tag switching is the last type of code swapping. This type of code-switching, according to Poplack (1980, p.89, as referenced in [Fanani & Ma'u, 2018](#)), occurs when someone inserts a single word or phrase in the form of discourse creators in a certain language. It is, however, just to keep the discourse alive and maintain a decent flow (Poplack, 1980, p.89, as cited in [Fanani & Ma'u, 2018](#)). The discourse makers are frequently found at the start or end of a sentence. Hi, by the way, by the way, Oh My God, I mean, like, okay, right? are some examples of discourse producers in tag swapping. (Poplack, 1980, p.89; [Fanani & Ma'u, 2018](#)). When someone speaks one basic word or phrase in English and the rest of the words are in Indonesian, this is an example. Here is the example of the situation that represents tag switching.

"*Astaga*, I forgot your birthday yesterday." Which means

"Gee! I forgot your birthday yesterday."

Function of code-switching

Aside from the type of code-switching, there are also several functions in code-switching. There are 6 functions of code-switching itself such as referential function, directive function, expressive function, phatic function, metalinguistic function, and the poetic function ([Appel & Muysken, 2005](#)). These are the following descriptions of the function of code-switching, as follows.

Referential Function

This function's purpose is to state a difficult-to-express word in a particular language and transition it to an embedded language that they regularly utilize (Appel & Muysken, 2005). When someone explains something in Indonesian, yet there is a word that is difficult to express in Indonesian since the word she or he typically uses is in English. As a result, the person will switch to English. When an Indonesian person uses "download" instead of "*mengunduh*" and "game" instead of "*permainan*," this is an example of referential function in action. As a result, the speaker will change the language.

The situations that can represent this function when we want do not know the certain language in a conversation, as follows;

"Aku mau download game itu nanti deh" which means *"I want to download the game later on"*.

Directive Function

The directive function refers to including and excluding people who are having a conversation, which is common when gossiping (Appel & Muysken, 2005). When individuals are gossiping, for example, they will leave out the person they are talking about. As a result, they will speak in a language that the person they are conversing with does not understand. This feature can also be used to add someone to a conversation (Appel & Muysken, 2005). For example, if a group of individuals is conversing in English and one person has just entered the room and does not speak English. As a result, the group will switch to a language that the individual is familiar with and understands.

The following are examples of instances in which we might use this function to invite someone into a conversation:

P1: *"Menurutku, ujian kali ini susah banget. Kalian berpikir seperti itu juga kah?"*

P2: *"Iya, menurutku juga. Susah banget ujian hari ini"*

P3: "Hey guys! I'm sorry! I just came in. What were you guys talking about just now? and why do you look so gloomy?"

P1: "Oh, we are talking about our exam today which we just finished our exam and today's exam was hard. That's why we look so gloomy"

In that situation, the P1 switches the language from Indonesian to English when talking to P3 who do not understand the Indonesian language.

Another example of the situation that can represent this directive function when we want to exclude someone in a conversation is;

P1: "I do not like her. I mean, look at how boastful she is" P2: "I know right! I also think the same way as you"

P1: "Ssstt she is here"

P2: *"Iya, tapi beneran deh aku enggak suka banget sama cara dia menatap orang karena dia terlihat sangat sombong."*

In this situation, the P2 switch the language from English to Indonesian when talking to P1 because they know that the person, they are talking about does not understand Indonesian. Therefore, P2 switches the language to prevent the person from understanding their conversation.

Expressive Function

The term "expressive function" refers to the ability to verbally express one's emotions and feelings (Appel & Muysken, 2005). For example, when someone is furious about something, they tend to utilize language that is commonly used in speech to communicate the phrase that reflects the person's anger. Another example is that when someone is joyful, they prefer to change the word of the language to one that they use frequently.

The following is an example of a circumstance that can reflect expressive function:

"Anjir, I forget to bring my wallet"

In this situation, the utterance shows that the speaker feels upset because the speaker forgets to bring her/his wallet. The word *"Anjir"* which means *"Damn"* represents the feeling of upset in the situation above.

The Phatic Function

The Phatic Function has a function that emphasizes an expression or words by repeating them in two languages (Appel & Muysken, 2005). For example, when someone is angry and repeats the point of the conversation in two languages to stress the point of the conversation.

The phatic function can be represented by the following condition:

"I DO NOT BELIEVE YOU ANYMORE! AKU ENGGAK PERCAYA LAGI SAMA KAMU!"

In this case, the utterance shows that the speaker emphasizes the point of conversation which is *"do not believe"* and *"enggak percaya"* in Indonesian by repeating the words themselves to make the listener more understand the point of the conversation.

The Metalinguistic Function

This function's purpose is to give the impression to someone that they can speak two or more languages by demonstrating their ability to speak many languages (Appel & Muysken, 2005). For example, to make an impression on their social media followers, someone renowned on social media frequently switches languages.

The following scenario can be used to exemplify the metalinguistic function:

"Hi, guys! Content baru aku udah di upload dengan menggunakan Bahasa Indonesia. So, you guys can watch it all right away! Terima kasih!"

In this case, the utterance shows that the speaker switches their languages from Indonesian to English. The speaker said "content" instead of "*konten*" and "*So, you guys can watch it all right away!*" instead of "*Jadi, kalian bisa langsung menontonnya*". Thus, it can be stated that the speaker wants to impress his/her followers on social media by showing her/his ability in linguistic skills.

The Poetic Function

This last purpose of code-switching is used to entertain others by expressing jokes, songs, poems, poetry, and stories (Appel & Muysken, 2005). For example, when someone is talking about their idol's or favorite singer's current song, and the music is in a different language. The music is in Korean, but the speaker is speaking in English. As a result, the speaker will change the language to sing a song in a different language than their own. The following is an example of a situation that can illustrate the poetic function:

P1: "NCT Dream's newest song, Hot Sauce, has been released! Have you listened to it?"

P2: "Of course, I have listened to it many times! I like when they sing this part, *Golla ma dish. Hot sauce gipi dip that eh. Nal ttara neon twist that eh. Hot sauce taoreul ttae ooh. Immat daero golla ma dish.*

P1: Me too! I also like that part!

In this situation, the monologue above shows that the P2 switch the language from English to Korean to entertain purposes which makes them excited in talking the newest song from their favorite idols.

Conclusion

The findings of this study were that the subjects of this study, three teens from Jakarta, did code-switching, which included all sorts of code-switching, such as inter-sentential switching, intra-sentential switching, and tag switching. The three youngsters have also indicated that they switch languages because it makes them feel more at ease and confident. Although some people tease them for frequently switching languages when speaking, they feel more at ease and competent when they do so. Referential, directional, expressive, phatic, metalinguistic, and poetic functions are among the six functions of code-switching. Furthermore, this research was part of a qualitative research design that used a case study approach to gather data. All of the information was gathered through observations and interviews with the study's participants. The researcher took notes on how the individuals switched languages during their chat. Furthermore, the interviews were conducted by asking some questions regarding why they switch languages during a discussion and their thoughts on what others are talking about when they say that mixing and switching languages is like being a snob. When a person masters more than

one language, which is sometimes referred to as bilingual or multilingual, these phenomena occur frequently and is a common occurrence.

The researcher makes some recommendations to the other researchers based on the findings of this study. In which case, this study is intended to be valuable to other researchers. This study adds to our understanding of the phenomenon of code-switching. Furthermore, this study looks on code-switching among Jakarta youths, and it can be used in conjunction with earlier studies. Aside from that, there are still a lot of aspects of the code-switching phenomenon that can be explored and analyzed by other researchers in Indonesia and around the world. Other scholars can look at other aspects and concerns related to the code-switching phenomenon in Indonesia and around the world. As a result, other researchers may be able to use these results to supplement their own investigations.

Acknowledgments

N/A.

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