

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

The Philippines is a Southeast Asian island nation made up of more than 7,000 islands (Philippine Statistics Authority, 2014). It is subdivided into 17 regions, which are further divided into 80 provinces. The nation gained independence twice – the first time from Spain in 1898, and the second time from the United States in 1946. Over 92 million people live on the islands and belong to various ethnic groups (Philippine Statistics Authority, 2010). Tagalog, Cebuano, and Ilocano compose the three largest groups (Philippine Statistics Authority, 2014). There are two official languages, Filipino and English, and more than 8 other languages with official status at the regional level, such as Cebuano (Lewis et al., 2015). Filipino is the standardized form of the Tagalog language. A major feature of the Philippine language situation is its diversity. The Filipino bilingual lives in a multilingual & multicultural environment. The Filipino bilingual of today possesses a strong national identity but needs to seek to render it more functional for the purposes of national well-being in the modern world. Filipino rather than English can better serve as a medium to express the Filipino's cultural traditions, values, beliefs, and national aspirations. However, there are certain sociolinguistic realities that challenge the Filipinos. Filipinos, being a multi-lingual race consider English as their Second Language. However, combining the international language with the vernacular becomes a habitual practice among Filipinos both in rural and urban scenarios. It is commonly used as a marked socio- linguistic activity. Filipino language consists of

several dialects being spoken in the different regions of the country. In the Philippine setting, however, to sound more formal and dignified, the use of English both in written and oral communication language becomes a common socio-linguistic practice. Valero(2016). In Medan context Filipinos who are migrant workers, they tends to used two or more dialects such as Tagalog, English and other regional dialects, because most of the Filipinos that lives in Medan where bilinguals and multilingual. Thus, Filipinos tend to use language mixing which we called them code-mixing.

Code mixing/switching is a research area that is gaining momentum over the past couple of decades (Myers-Scotton, 2006). Scholars in the field attempted to define this phenomenon. Wardhaugh (2006) attests that language is only one type of code, which could encompass style, dialect or any other system used for communication. He also stated that: “Code- mixing is the particular dialect or language one chooses to use on any occasion, and a system for communication between two or more parties”. As for mixing and/or switching many researchers in the field identified the two terms as different phenomena (Muysken, 2000). Poplack (2001) identified three types of code switching: tag, inter-sentential, and intra-sentential switching. However, other scholars see both phenomena as one (e.g. Clyne, 2000). For the purpose of this study, no distinction is made between the two terms. Code-mixing refers to all cases where lexical items and grammatical features from two languages appear in a sentence. The more commonly used term code switching will be reserved for the rapid discussion of several languages in single speech events,

for the reasons which will be made clear. However, while referring to the concurrence of fragments from different languages in sentence. Of course, it will be necessary to separate cases of code-mixing and otherwise (eg. phonological or syntactic inference.) speakers who code-mix fluently and easily tends to be quite proficient bilinguals. Poplack(1980), Nortier (1991).

According to Sumarsih (2014), code-mix is used as gap fillers to ease communication or to sound cool. The term code-mixing is variously defined in different subfields of linguistics. Many studies of morphology or syntax use the term as a synonym for code-switching, the alternating use by bilingual speakers of two or more different languages within a single utterance (e.g. Kachru 1978, Muysken 2000). Similarly definition code-mixing as "the transition from using linguistic units (words, phrases, clauses, etc.) of one language to using those of another within a single sentence" (Sridhar and Sridhar 1980). In contrast to Muysken's treatment of code-switching and code-mixing as synonymous, however, Sridhar and Sridhar differentiate the two, arguing that code-switching has pragmatic or discourse-oriented functions that may be absent in code-mixing. Some recent work in sociolinguistics builds on this functional differentiation. Alvarez (1998) argues that formal code-mixing or language alternation should be treated as distinct from code-switching, defined in pragmatic or discourse terms.

Therefore, code-mixing is a direct gap supplement using linguistic entity such as words, phrases and clauses etc. of one language within a single sentence without pragmatic and discourse orientation function. While code-switching, it has gap

supplement using linguistic entity such as words, phrases and clauses etc, with pragmatic and discourse orientation function.

As Kustati (2014), states about code-mixing and code-switching in EFL Teaching of cross cultural communication context, the finding showed that tag-switching, intra-sentential, inter-sentential, and intra-word were commonly used by EFL teachers and students in classroom. It was also found that the teachers used code-mixing and switching in the process of clarifying certain issues to make them more comprehensible to students. Teachers also do these kinds of switching during their attempt to promote relationship with students, to switch the topic, and to persuade or motivate students to be more engaged in learning English. Meanwhile, the students mix and switch their language to overcome their lack of knowledge of English.

In Krishnasamy's research (2015), the findings that children are exposed to two languages at early age, they grow up in bilingual environment and hence they code mix to a larger extent. Children growing up with two languages will speak the two languages with ease. Their mixing patterns are also same as that of adults. But when one language dominates the other there is a probability that the language that is useless will not be spoken. The new generation is learning a mixed language.

According to Setiawan (2016), the English code switch is any part of an English utterance, either written or spoken, that is inserted into the local language used when people communicate with one another. Taking the idea from Muysken [2004], this code mixing is 'insertion' where words and phrases from English are

inserted into a structure of Indonesian language. The English code switch, which includes words phrases or sentences, serves many purposes ranging from communicators, for whom English is a foreign language, being able to employ just a few words or phrases; helping communicators to better express a concept within their own language; to its exclusive use to establish status identification. The code switch is used as a stepping stone to a more comprehensive use of the English language: it consists of 'bits and pieces' of English which are relatively simple to acquire and which will enrich the language repertoire of language learner for whom English is a foreign language. The code switch is used because the English ability of the speaker is limited companies.

Meanwhile in multinational companies, the English code switch is used less because they use complete English utterances, in other types of companies they use Indonesian and local language with the English words and phrases inserted. In a wider community outside workplaces, English code switch is used from lower to higher level of society, from people on the street to the president of the country. There seems to be no rule for using the code switching, or rather, the language rule and standard are ignored by the society, so it results in the carelessness and incorrectness of language use. While the higher level of society is controlled by their own status, the lower society has nobody or no formal office to control them. Accordingly, the higher level of society has sophistication in using the English code switch, while the lower level of society has freedom which results in inaccurate use of language. This inaccuracy and fallacy of language use have become a pun which

makes people laugh in the social media. The English code switch is a phenomenon of English language that may be inserted in any condition and any time when communication happens in Indonesia. Language consoles a pride and it carries a status and everybody deserves to uphold their status. It is through the language, a status can be escalated; and if an 'ample use' of foreign language cannot be performed, the code switch of English can.

Moreover, Chughtai, Khan, Khan (2016) the results show that in almost contexts, English code is switched and mixed in their speech by Pakistani young learners. They mostly do for instrumental a purpose that does not make their own tongue to be inferior. It is only because English language has multidimensional usage and functions to perform which make it a hot cake nowadays.

Filipinos think about personal and professional development, they think about English as the Second Language commonly used by people of all ages, whether in formal or informal discussions. Valero (2015). According to Valero, the cux of the issue is in this current globalized world, English language is taken more significant. Linguistics, the study of language helps the learners to cross the bridge towards the world of English. As the international language, English is a matter of subjective acceptance regardless of culture and race. Filipinos, being a multi- lingual race consider English as their Second Language. However, combining the international language with the vernacular becomes a habitual practice among Filipinos both in rural and urban scenarios. It is commonly used as a marked socio- linguistic activity. Filipino language consists of several dialects being spoken in the different regions of

the country. In the Philippine setting, however, to sound more formal and dignified, the use of English both in written and oral communication language becomes a common socio-linguistic practice.

Hence, the evolvement of several varieties of Filipino, there are more than a hundred languages separately spoken all over the different regions. They all belong to the Malayo-Polynesian family of languages and so there is a great deal of uniformity/similarity in the grammar and lexicon, some variations can be observed on their way of pronunciation and accent. An Ilocano, for example, will speak Filipino with the Ilocano accent, while mixing naturally and effortlessly Ilocano lexicon. The same will be true to all regional language users. Hence, the emergence of different regional varieties of Filipino. Besides the accompanying regional accent noticeable also is the infusion or integration of the lexicon of the regional languages especially so with terms and lexicon not found in the Tagalog-based national language but are in the regional languages.

Languages continuously change because it is a living organism. New words and new uses are being coined at a furious rate to describe new inventions and new experiences. As always, new words are being created at the frontiers of science, industry, culture and society. So, aside from the geographical regional varieties we have also other varieties such as the academy.

This research is related with the previous study conducted by Kustati (2014) “An Analysis of Code-Mixing and Code-Switching in EFL Teaching of Cross Cultural Communication Context”. Moreover, this research focuses on code-mixing

used by the Filipinos who works in Indonesia. According to the previous research, Filipinos wherever they go, have their own capacities to create their own varieties of language and easily tends to used code-mixing in order for them to be more accepted to the particular norm in the society. Filipinos do these as freely as they could without hesitation to break the roles of Filipino grammar structure. Because for them easily tends to used code-mixing in order that to be more accepted to the particular norm in the society. Valero (2015). The same phenomena happen in Medan. Filipinos are creative to make their own kinds of varieties or code, like combining two or more languages in one phrase or sentence.

Filipinos are one of the few migrants in Medan. According to the initial survey given by the immigration officers of Medan, Indonesia, there are more or less 200 Filipinos in Medan and 99 percent of them are teachers. They came from different regions of the Philippines with very diverse ethnicity, dialect and cultural background. Meaning, the Filipinos who came from different parts of the Philippines have very rich varieties of language.

From this phenomenon, the researcher wants to find out and to discover the richness of varieties and how they code-mix the language in context while living in a land that is totally different and away from their native country. The researcher wants to investigate why and how they Filipinos code-mix in a foreign country, in a different sub-ethnicities of fellow Filipino teachers with different social backgrounds. And the last the researcher wants to investigate what are other code-mixing aside from Taglish or Tagalog-English word that used on their daily and normal

conversation and during their social gatherings like birthdays and wedding anniversary celebrations.

Below are some examples of interaction among Filipinos working in one of the international schools in Medan. This was recorded during break time at Science Faculty Office. The three respondents came from the ethnic groups, Tagalog and Davaoeño:

Data no.1

Mr.L : Kumusta Sir?
(How are you Sir?)
Mr.A : Mabuti naman.
(Fine)

From the conversation above Mr.L (the first Filipino speaks Tagalog, a dialect in Luzon Island) used the straight tagalog word which is “*kumusta ka*” at the beginning of the phrase and ends up mixing with *sir* as an English word that is considered accepted in daily Filipino conversation. And the response of the second Filipino who is a Davaoeño, responded the greeting in Tagalog, “*mabuti naman*”, which means “its fine”. Code-mixing happens here using the common English word *sir*, a word that is commonly used among Filipinos .

Data no.2

Mr.A : Gusto mo ba gumawa ng project?
(Do you want to do the project?)
Mr.L : Oo, turuan mo ako paano gawin ang project!

(Yes, teach me how to do the project!)

Ms.N : Gusto ko din, please turuan mo ako paano gumawa ng project?

(I like also, please help me to do the project?)

Mr. A : Sure ...Sir basta kayo!

(Sure...Sir I'll do it for you!)

From the second data, Mr. A who is a Tagalog used the straight Tagalog of the sentence which is *Oo, turuan mo ako paano gawin ang* and ends up with English word which is “*project*”. You will notice that the response of Ms. N no.2 who is a Tagalog used the phrase “gusto ko din” and inserted the word “*please*”, an English term and again went back to straight Tagalog words “**turuan mo ako gumawa ng**”... but try to end up the sentence with an English word which is “*project*”. The response of the teacher no.1 who is offering how to do the project responded in English words “*Sure... sir*” to emphasize that she is willing to help them and made it very clear by using the word sure.

Code-mixing happens here because words like *sir* and *project* are English terms which are commonly used and well understood by Filipino community. Thus, the word *sure* is used here as a word inserted or mixes in order to clarify a point.

Data no.3

Mr. L : Gusto ko magbook ng ticket pauwi ng Pilipinas..

(I want to book a ticket in going to Philippines...)

Mr.A : Sir gusto mo tulungan kita **magcheck** sa **internet** para **makabook** ka ng **ticket**?

(Sir, do you want me to check in the internet so that you could book your ticket ?)

Mr. L :Oo , **Sir please** kung pwede mo akong tulungan ..

(Yes, Sir please if you can help me ..)

Ms. N : **Sir** , Mahal pa naman na ang **ticket** kasi **pick season**,

(Sir, the ticket now is very expensive due to pick session.)

On the third data the Mr.L said something about he is booking a ticket. And he said like this “Gusto ko “**magbook** ng **ticket**”, “gusto ko” means I like to and the teacher easily inserted the **mag**, an aspectual suffixes of Filipino grammar. Abastillas (2015) added with English word “**book**” that means will book a ticket. Take a look at the response of the teacher no.1, the tagalog teacher, her response is “ **Sir, Mahal pa naman na ang **ticket** kasi **pick session**””. They used the same style in code-mixing, English words inserted from the first of the sentence then in the middle and it ends up with the word “pick season”. This time code-mixing happens not just inserting the English word in the middle of Tagalog phrase or sentence with the help also of aspectual suffixes **mag** which means *will* plus the English form *book* to emphasize that he needs to book a ticket soon.**

Data no.4

Mr. L : Oo nga **Ms, at Sir**, pero gusto naming talaga naming **maka vacation** kahit dalawang linggo lang, pasko kasi diba?

(Yes Miss, and Sir, we really want to have a vacation at least for two weeks.

It's Christmas, right?)

The fourth data code mix happens here when the Filipino from Davao used the word “*Oo nga Ms, at Sir*” a usual code mix used among Filipinos which is Tagalog English but at the end the sentence *pero gusto ko maka* which means I want to. The researcher wants to emphasize the *maka* means to have a **vacation**. Code mix happens here by using the word “*maka*” as a connector word in Filipino code and inserted with the English word vacation.

Data no.5

Mr.L : Kayo saan kayo **magspend** ng **holiday**?

(You, where will you spend your holiday?)

Mr. A : Sir baka mag Malaysia ako tapos, **mag New year**
sa Thailand...

(Sir, I think I'm going to Malaysia, then after that spend New Year in Thailand).

Ms. N : Kami naman **sir** ng **family** ko, mag stay lang sa Indonesia at dito mamasyal.

(With my family sir, we will stay here in Indonesia and roam around the place.)

Mr.L : **Mag extend** ka ban g Kontrak mo dito?

(Will you extend your work contract here?)

Ms.N : Nag-iisip pa akong **mag-aapply**, pero wala pa

(Still thinking of applying to other work, but I'm not yet doing it.)

Mr.L : O sige balik na ako sa room ko salamat ha.

(Well, its time for me to go back to my room , thank you

Mr.A &Ms.N: Salamat sir, Good luck!

(Thank you sir, Good luck!)

From the fifth and the last data that researcher observe is “*mag*”– aspectual suffix is common word that is used in order to insert the English word “*spend*” to become *mag-spend* then *mag-extend* and *mag-apply* conversation from the Davaeno and from the teacher no.2 who is a Tagalog. Code-mix happens here using *mag* as aspectual suffix with English inserted word to tell a clear message that could easily understood with his fellow worker. Meanwhile the English word holiday, family and room are all words that are mostly accepted especially for those people who have their higher level of education college level and so on.

From the example of conversations above from between two different ethnicity (Tagalog and Davao) we can see at least five types of code-mixing insertion and these are as follows: (1) Code-mixing happens here in using the common English word *sir* , a word that already accepted among Filipinos, (2) Code-mixing happens when word “*sure*” is used here a word inserted in order to clarify a point.(3) Code-mixing happens not just inserting the English word in the middle of the Tagalog phrase or sentence but by the help also of aspectual suffixes *mag* plus *English word* to clarify the message.(4) Code mix happens here by using the word “*maka*” as a connector word in a Filipino codes and inserted with the English word vacation . (5) The last code-mixing happens here by using “*mag*” as aspectual

suffix with English inserted word to tell a clear message that could easily understood with his fellow teacher plus English inserted word such as *holiday*, *family* and *room* these are words that are mostly accepted especially for those people who have their higher educational attainment such college level and so on.

Most of the code-mixing used among Filipino here in Medan. As the preliminary data, there are still a lot of code-mixing used among Filipino teachers. Those are not only Tagalong and Davao ethnicities are workers and there are still more such as Ilocano, Ifugao, Ibanag, Cebuano, Bicolano, Ilonggo and so on. From the conversation above, the researcher also wants to know some other code-mixing used by the Filipino working in Medan. According to Valero (2016) the phenomenon of combining the international language with the vernacular becomes a habitual practice among Filipinos both in rural and urban scenarios. It is commonly used as a marked socio- linguistic activity. Filipino language consists of several dialects being spoken in the different regions of the country. In the Philippine setting, however, to sound more formal and dignified, the use of English both in written and oral communication language becomes a common socio- linguistic practice, but how about the Filipinos who lives and work in other parts of the world , are they still doing the same socio linguistic practice? Thus this research will be focused.

The researcher also wants to know the reasons and why Filipino used those types of code-switching , since the teachers are not only Tagalog and Davao but also Ilocano, Ifugao, Ibanag, Cebuano, Bicolano, Ilonggo and a lot more. And since in

Medan alone we can find different kinds of ethnicities background of Filipino teachers, it is in need to do further research regarding its language varieties and the reasons behind it.

Based on the explanation above, it is important to conduct a research on code-mixing by Filipino teachers in Medan, North Sumatra.

1.2 The Problems of the Study

Related to the background of the study, the problems of the study are formulated as the following.

1. What types of code-mixing are found among Filipinos?
2. How are the code-mixing used among Filipinos?
3. Why do Filipinos' use code-mixing?

1.3 The Objectives of the Study

Related to the problems, the objectives of the study are

1. to describe the code-mixing used by the Filipinos .
2. to elaborate the way of code-mixing used by Filipinos.
3. to explain the reason of code-mixing used by the Filipinos.

1.4 The Scope of the Study

The scope of this research focuses on the description of the code-mixing used of Filipinos, how the code-mixing used by the used of

Filipino teachers and give its reasons why the Filipinos code-mixed in Medan

1.5 The Significance of the study

It is assumed that the research finding will be useful theoretically and practically.

1. Theoretically, the findings of the study potentially add up new horizon in theories of Sociolinguistics. In addition the findings can be references for further studies. It can be regarded as the additional resources for lectures in teaching sociolinguistics, especially in knowing the language based on function on the society.

2. Practically, the findings are expected guidance for reviews those who are interested in the analysis of language varieties on their own respective place. As we know the different languages in our community the more we understand who we are and who are the people that surrounds us.