

## CHAPTER I

### INTRODUCTION

#### 1.1 The Background of the Study

In recent years, a shift has taken place within language and gender studies from essentialist to constructionist views of gender (Winter & Pauwels, 2000; Coates & Cameron, 1991). Therefore while, along with many others, the writer is continuing to explore links between gender and code-switching (CS) on facebook, she does so in full awareness that gender is complex, culturally and socially constructed category.

There are many social medias now days besides Facebook, there are twitter, Zorpia, Linkertin, Badoz, Myspace, Skype, Google +, Instagram, Path, ect. Most of people use Facebook rather than the other social network because facebook has many applications and usage. Facebook is one of social networks with all over the world users. On Facebook, people can communicate with others all over the world who use Facebook too, find an old friend, make new friends, seek and share information, share idea, play games, even make an advertisement or sell products. If one wants to find an old friend, for example, can write her name on the *search box*, and the Facebookers will appear then click *add friend*, request will be sent to the Facebookers. One can be friend with the faecbookers if he/she accepts one's friend's request. Facebook is a website designed for communication purposes between friends, family and colleague (Factsheet, 2009). Therefore many people can communicate each other or in group through Facebook. The most exciting phenomenon is the CS that used by Panipahan people in Malay language on Facebook.

Panipahan is a small town near Bagansiapiapi (1.5 hours by boat) and from Tanjung Balai Asahan (2.5 hours by boat). There are two ethnics in this town, they are Tionghoa and Malay. Panipahan society speak Malay language in their daily life, even the small children in this town do not know Bahasa Indonesia well. The parents give Malay language as their mother tongue for their children. Hence every neighborhood speaks Malay language in the society. This town consists of 20.000 people (Based on KPU's data in 2014). Most of them are sailors. Because this town is famous with their seafood.

This phenomenon leads to the people who are from Panipahan but now they move to another town while the communication that they use on facebook using Malay language. But some others use CS in Malay language and Bahasa Indonesia in their communication on facebook.

The writer found it on facebook, for example:

*AS (Male) : Subhannallah, dai mano dapek?*

*AW (Female) : **Kasitau gag ya...***

The man used Malay language and the female suddenly responds it in Bahasa Indonesia. The female switched from one code to another code. The switching of one code to another code is known as code-switching.

Code switching or inter-sentential code-alternation occurs when a bilingual speaker uses more than one language in a single utterance above the clause level to appropriately convey his/her intents. So the phenomenon which is happened on facebook is the example of CS. According to Poplack (1980: 583), "Code switching is the alternation of two languages within a single discourse, sentence or constituent". Code switching refers to the process where someone used two difference languages in

the same context of situation and at the same time. Thus, a code refers to a variety within the same language and the entire system of a language.

There are three types of code switches, as Poplack (1978) in Jalil (2009: 3) there are three types of code-switching. First **tag-switching**, which is related to the inclusion of a tag (e.g. *you know, I mean, right*, etc). This type of code-switching is very simple and does not involve a great command of both languages, since there is a minimum risk of violation of grammatical rules. This type also finds on facebook, for example “*ai mak do usahlah begitu botul leh...kaang bekaek pulo mobil udo tu.. yakan #kk Idah*. The switch in the data is tag-switching to ask affirmation to someone.

The second type of code-switching is **intersentential switching**, which is at the phrase or sentence level, between sentences. For instance, the title of Shana Poplack’s paper which is used in this study is a perfect example of intersentential switching: ‘*Sometimes I’ll start a sentence in Spanish y termino en español*’ [Sometimes I’ll start a sentence in Spanish and finish in Spanish]. Intersentential or extrasentential occurs on facebook “*bukan pelit, ini cara utk menghemat kuota BBM, bia sonang ati Jokowi tuantu.*?”. The male switches Bahasa Indonesian-Malay language outside the sentence.

The third type of code-switching is **intrasentential one**. The complexity of this type of switching is explained by the high probability of violation of syntactic rules, as well as the requirement of a great knowledge of both grammars and how they map onto each other. For example, in a Portuguese-English bilingual’s speech, “*Yeah, I don’t know o meu lugar nesse mundo...so, something that is weird, like a, like a, I guess it’s...*” [... I don’t know my place in this world...]. It is also found on facebook. For example, *Sengaja di tunjukkan, biar massa diluar kubu tau kehabatan supir kubu*

*yang bisa menakluk medan kubangan kobaw*. This is the Indonesia sentence and switched into Malay language in one word. **Kobaw** means buffalo in English.

According to Gumpers (1972:424) there are two types of code switching, namely metaphorical and situational code switching. Metaphorical code switching refers to the process in which a bilingual speaker changes codes because of the change in what is being talked about. For example, The male of Panipahan people on facebook said.

*“Minyak mahal!!! Tak teboi lai dah, sejak dari kemaren mobil udah di **boi besauh**, kemano-mano naik kereta ajolah bia lebih hemat”*. The word **besauh** is usually used for the boat. It is used metaphorical CS, means that he makes the replacement of using the word. In contrast to metaphorical CS, situational CS refers to the process in which a bilingual person often switches from one code to another depending on whom that person is talking to. For example, *“Beberapa hari tk cukup istrht..penglihatanpun berkunang2...berdiri rasanya bumi nie bergoyang...klo berlanjut tau **ape nak jadi**”*. *“Ape nak jadi”* is Malay language. At first the female use Bahasa Indonesia and then she switched to Malay language because talking to Panipahan people. It is the example of situational CS.

Based on the phenomenon that happens on facebook, females are used CS in their language more than the male. Their purpose in using CS is for giving a gap with the male. It can be seen from the changing of language and the result of the interview with the female. She said that she does not want to get too close with the man. It can be seen from the conversation below.

**AS (Male)** : *Usah ditunjukkan lagi bona kampong kito tu,...malu awq nampak masyarakat sedunio.*

**AW (Female)** : *Sengaja di tunjukkan, biar massa diluar kubu tau kehabatan supir kubu yang bias menakluk medan kubangan kobaw.*

*AS (Male) : tapi truknya begilimpangan abg tengok, dimano pulak lotak kehebatannya?*

*AW (Female) : Yang tergelimpang supir dumai, kalau supir kubu kecillah.*

There are many researchers have done researches about code-switching. Most of them did research to know the reasons of code switching occur, like what have done by Pradina (2003). She conducted a research under titled “Code-Switching as the Positive Politeness Strategies in Indonesia 4<sup>th</sup> Grade Students Conversation”. She finds that code-switching is not merely the changing of the language but it is also one of strategies of the utterance to get the goals of code switching. As the result, this study suggests that the use of code-switching is to fill the distance between Indonesian and non-Indonesian students and also the distance between the Indonesian students with the teacher. Code-switching is not only about two languages or more that is changing but it is more than that. It is also about the strategy of the speaker’s utterance especially in a multilingual community to get the same goals and agreement.

Meiny (2012) also conducted study of Code-switching in Teaching English to Grade Eleven Students of Senior High School in Tebing Tinggi. She did this research in order to know the functions of Code-switching, it was to facilitate the learning which was done through translation and giving instruction. The internal factors that triggered the occurrence of code-switching were teacher’s education, teacher’s attitude and the translation method used. The external factor was the students’ English proficiency.

Besides that Purwanti (2011) conducted a research about Code Switching among Bilingual Teenagers. She investigates the types of code switching used in bilingual teenagers’ conversation. Three underlying reasons for code switching were found, they talked about a particular topic, interjection (inserting sentence fillers or

sentence connectors) and express group identity. The dominant reason used is express group identity because the participants want to express their ability in using language by switch their language.

In another case, Ambarita (2010) also conducted a research of code switching in politic and law texts of the daily KOMPAS. She found the dominant occurrence of conversational Code-switching, it was caused by language ability, ethno linguistic necessity, and the purpose of the speaker, personality, situation, and social factors. But in the writer's opinion this research is not to depth because she just show the frequency of code switching in the newspaper.

In some international journals also found some researches about Code-switching. Like a research that did by Gardner-Chloros (2003). Gardner-Chloros found that men and women do not have absolute differences in using CS. His research talks about "How Code-switching mediates politeness". Its related speech among London Greek-Cypriots also has different findings with what the writer's find in Malay language and Bahasa Indonesia on facebook.

He said that however women seemed to make particularly frequent use of these strategies to get round some of the traditional constraints on female discourse, such as the expectation that it will be less forceful, pressing or direct than that of men, or that making jokes is unfeminine. Women also used code switching for solidarity in certain contexts which are directly relevant to them. The findings of this research are contrast with what have been found by the writer.

But, what have been assumed by the writer is in line with found by Foster (1995) that women use CS more than men in the same community. Foster in his research found that there were significant differences in type and quantity of CS



between the two communities, and a remarkable amount of variation, as well, between individuals regardless of gender.

From all of the previous research findings there are no reasons implied that people use code switching. It is also the reasons of the writer to do further research about code switching in Malay language. She will explore further the link between languages and gender by considering whether certain specific function of CS which is more common among women or men on facebook. Furthermore there will be gender related differences in how CS is used, related to which functions are more prevalent among women and men on facebook.

The researcher is going to put some the emphasis of this research they are 1) The types of CS used by male and female on facebook, 2) The process of CS used by male and female on facebook, and 3) The reasons of male and female used CS on facebook.

## **1.2 The Problems of the Study**

The problems of this study are formulated as the following.

1. What types of code switching are used by male and female in Malay Language-Bahasa Indonesia on facebook?
2. How are the different kinds of code switching linguistically realized by male and female in Malay language-Bahasa Indonesia on facebook?
3. Why do male and female use code switching in Malay Language-Bahasa Indonesia on facebook in the ways they do?

### 1.3 The Objectives of the Study

In live to the problems previous stated, the objectives of the study are.

1. to investigate code switching types used by male and female in Malay Language-Bahasa Indonesia on facebook,
2. to describe linguistic realizations of code switching that used by male and female in Malay Language-Bahasa Indonesia on facebook, and
3. to reason for male and female on facebook use code switching in Malay Language-Bahasa Indonesia on facebook.

### 1.4 The Scope of the Study

The scopes of the study are the sentences of male and female of Panipahan people on facebook. There are 10 of Panipahan people are going to observed, 5 females and 5 males who are about 30-50 years old. They are active on facebook and use Malay language recently on facebook. The choosing of 10 people is done by purposive random sampling technique by giving some criteria. The data is taken from February 2014 until February 2015 on facebook. But if the writer has got the pattern of CS that used, she can stop the research earlier.

This study deals with code switching Malay Language-Bahasa Indonesia. The realization of code-switching types based on Poplack's (1978) in Jalil (2009: 3) namely; intra-sentential switching, inter-sentential switching and tag switching, then code switching types based on Gumperz (1972: 424) typology of code switching; situational and metaphorical switching meet will discuss in this study. The reasons of code switching usage based on Holmes' theories (1992: 35-40) will be used in this study.



### 1.5 The Significance of the Study

The findings of this study are expected to be relevant and useful theoretically and practically.

Theoretically, the findings would be an evidence of present situation of Malay language on facebook. The findings would be as a comparative study of many theories of gender and code switching in order to get some information on types of CS, and the findings hoped to be useful for the next researchers who will do an in depth research dealing about gender, CS, or any research about Malay language on facebook.

Practically, since this research focuses on CS in Malay language-Bahasa Indonesia on facebook is directly connected to Panipahan people, it is also hoped to be useful for all Panipahan people to realize that it is important to know and use Malay language in order to keep the existence of their ethnic group.