

CHAPTER II

REVIEW OF RELATED LITERATURE

This Chapter, explain and discuss theory related to the study. And theory that related of the study is theory of bilingualism and code mixing.

2.1 Multilingual and Bilingualism

In Bilingual and Multilingual societies, it is common for people to speak more than one language. Chaer (1994:65) states that “*Dalam masyarakat multilingual yang mobilitas geraknya tinggi, maka anggota-anggotanya masyarakatnya akan cenderung menggunakan dua bahasa atau lebih, baik sepenuhnya maupun sebagian sesuai dengan kebutuhannya*”. It means that in multilingual society with high mobility, the members of the society tend to use two or more languages in their speech, wholly or partly based on their need. Thus people who master several languages, their speeches will be influenced by the other mastered languages when they communicate with other. In multilingual society is related with bilingualism that nowadays bilingualism has become of a common phenomenon. It also happen in our country, since Indonesia consists of many ethnic groups who speak different languages, interaction-using means of communication is inevitable. The interaction causes several languages make people learn to speak other language. We know in Indonesia there are hundreds languages within its border and where many people speak more than one language monolingual on the official level, recognizing only Indonesian (Bahasa Indonesia) as the medium of official communication, although in practice circumstances often require village officials to use the local language for affective

communication. Ohoiwutun (2002:68) states “*Biasa menggunakan dua bahasa dalam interaksi sehari-hari dinamai bilingualism*”. It means that the habit of using two language in day-to-day interaction be called bilingualism. Similar to Ohoiwutun, Nababan (1984:27) states “bilingualism is the habit of using two language in interaction”. This habit case make society unconscious use two languages in their day-to-day interaction.

Next, Kamal in Hormberger (1996:47) states “bilingualism is the knowledge or use of more than one language by an individual or use of community”. From this definition, it is clear that in our society many young people not only master tongue from their parent and not use Indonesia language but they also able to speak more than one language.

Bilingualism often happens in bilingual multilingual societies because the people usually use two or more languages. Hymnes in Eastman (1983:33) states “No normal person and no normal community is limited in repertoire to a single variety of code”. From this opinion, it is clear that every speech community there exist a variety of repertoires, they can choosing various codes available to them.

Code switching is one of language phenomena in bilingual and multilingual societies. The people often switch from one language to another. Kamal in hormberger (1996:56) states “code switching is when two or more languages exist in a community, speakers frequently switch from one language to another”.

Similar to Kamal, Malmkjaer (1996:62) states that “code switching is a change from one language to another in the same utterance or conversation”. From two opinions can be concluded that code switching is moving from one

language to another, for example the speaker use code A (Indonesia) than switches into code B (Javanese) thus the code selection is called code switching.

2.2 Code Mixing

Another phenomenon that occurs in bilingual and multilingual societies is code mixing. Hamer and Blanch in Malmkjaer (1996:162) states that “Code mixing is the use of elements, most typically nouns, from one language in an utterance predominantly in another language”. It is supported by Fasold in Chaer (1984:152) states “If someone uses a word or phrase from another language he conducts code mixing”.

Other experts also try to define code mixing, Nababan in Yap (1997:124) states “the use of the element of one language within a sentence or discourse in another language”. From definitions is clear that when someone speak they usually mix word from another language.

Furthermore, Nababan (1984:32) states that code mixing occurs...”*bilamana orang mencampur dua (atau lebih) bahasa atau ragam bahasa dalam suatu tindak bahasa (speech act or discourse) tanpa ada suatu situasi berbahasa itu yang menuntut pencampuran bahasa itu*”. From Nababan definition that code mixing there is nothing triggers the mixing. There is no situational change or topic change in conversation.

From the definition above the writer conclude that code mixing is the use of element from one language within sentence in another language without trigger of mixing.

2.2.1 Form of Code Mixing and Code Switching

Fasold in Chaer (1984:152) states “proposes two of code mixing: word and phrase. It supported Holmes (1992:41) states “also finds the same forms of code mixing employed by Maori people. She says that Maory people interspersed Maory words and phrases into English, Whether their knowledge of Maory or not”

2.2.1.1 Word

In this case, the speakers insert words from one language to another. Chaer (1994:182) states that “*kata adalah deretan huruf yang diapit oleh dua buah spasi, dan mempunyai satu arti*”. It means that word is a line script that be hemmed by two spaces, and have a meaning. The examples of code mixing in word form are:

(1) ”nek nganggo banyu ojo *isrof*”
(If use water don’t over)

The speaker inserts the Arabic word *isrof* into Javanese language.

2.2.1.2 Phrase

Chaer (1994:222) states that “*gabungan kata yang mengisi salah satu fungsi sintaksis didalam kalimat*”. It means that phrase is combination of word that become the sintaksis function in the sentences. For example:

(1) ” *Ukhti haya nandif* lapangane loh rusuh seru!!”

The speaker inserts the Arabic phrase *Ukhti haya nandif* into Javanese language.

2.2.2 The Context of Code Mixing and Code Switching

A language can't be separated from its context. In addition Brown and Yule (1996:25) states that "context is environment or situation in which a language is used". It means the language used depend where are person live or in what situation they speak. So we must be careful to select word because sometimes other people didn't understand with ours speak. Such as Celcia-Murcia in Hatch (1992:265) opinion "the using of context to understand how and when we select particular linguistic forms". It clear that we know then that how language is used determined by the situation in which it is used. The factor situation of language influenced by speaker in society. Hymnes in Yule (1996:38) "proposes nine features of context". The first feature is participant. Beside knowing the participant, it is also important to know the topic of the conversation. Our choice of language depends on the topic that we talk about. When the topic is about religion, it is common if we insert a lot of Arab terms related to it. It will be different if we talk about personal matters. The third feature is setting. It refers to the time and place in which the conversation occurs. It also related to the gesture and also facial expression. The fourth feature is the channel. Hymes adds key as the next feature of context. Key involves the evaluation (was it good sermon or a confusing explanation). Channel deals with how the interaction is maintained, such as by speech, writing, etc. The next feature is code. It deals with what language, dialect, or style is being used in the conversation. Furthermore, message-form is also one of features of context. It deals with the form intended to transfer the message. It could be in the form of chat. Debate or even sermon.

Another feature of context is event. Event is the nature of communicative event within which a genre may be embedded. The last feature is purpose. It deals with the intention of the participants in the conversation. Whether the speaker wants state his feeling or tries to persuade, etc.

From definition above related with code mixing phenomena, it use in informal situation. According to Nababan (1984:32) “*ciri yang menonjol dalam campur kode ini ialah kesantiaian atau situasi informal. Dalam situasi berbahasa formal jarang terdapat campur kode*”. The quotation means the obvious characteristic in code mixing is relaxation or informal situation, in formal code mixing is rarely found.

2.2.3 Reasons of Code Mixing and Code Switching

In the following the writer presents the possible reasons for code mixing. According to some expert code mixing is done for certain purpose, to show prestige or pride and show solidarity.

2.2.3.1 To Show Prestige or Pride

Nababan (1984:222) states that “*Kadang-kadang terdapat juga campur kode ini bila pembicara ingin memamerkan keterpelajarannya atau kedudukannya*”. It means sometimes code mixing happens when the speaker wants to show off their that educational and social status. Among the more educated sometime the people in Indonesia often used mixed their native language with foreign language to purposes that they ever learn more one language.

2.2.3.2 To Show Solidarity

According Harding and Rilley in Malmkjaer (1996:61) “Language mixing can also be used to express emotion, close personal relationships and solidarity and to include a third person from part of a conversation”. Based on this opinion that one of possible reasons use code mixing is to show solidarity. It is appear when the people come from same group meet its group, they will use code mixing to show solidarity.

2.2.3.3 Want to Relax

Beside code mixing be used like above, it also be used if the people want to relax. According Chaer (1994:69) “*Seseorang memasukkan unsur-unsur bahasa lain, misalnya Karena ingin santai atau karena bahasa yang digunakannya tidak memiliki ungkapan untuk konsep yang akan dikemukakan*”. It means that one of reasons the people mix element from another language with purpose want to relax.

2.3 Previous Study

There is study were conducted concerning code mixing. A study Indonesian-English code mixing by Yetie Diana Natalie describes code mixing In request programmes performed by broadcasters of FM radio stations in Surabaya. The study aims to identify the form of code mixing and why do the broadcasters of FM radio stations of Surabaya perform Indonesia-English code mixing during the request programmes. The Study finds out that the code mixing occurs in the form of word and phrase. Finally, the study also shows the reason do code mixing.

The previous the study has something in common. He discusses one of way communication. They only focus on the communication done by radio presenters with they viewer or listeners.

This study code mixing and code switching used by the people in Ponpes Mamba'us Sholihin 3 is slightly different from the previous study. The previous study is about Indonesia-English code mixing but hers study tries to introduce Javanese-Arabic code mixing because the mixing do not only limited among the regional language Indonesian or Indonesian with English but also among Javanese with others language (Arabic). Unlike the previous study, the people in this study conduct way communication directly, meaning that they conduct face-to-face interaction. This study tries to figure out the forms of code mixing and code switching, the use of code mixing and code switching and the possible reasons of code mixing and code switching.

2.4 Paradigm of Analysis

Paradigm of analysis would present the way of how the theory will be applied in analyzing the data. From the statement of the problems, the study would apply the multilingualism or bilingualism theory of Nababan's theory, Mckay and Hormberger's theory, Eastman's theory, Ohoiwutun's theory, Malmkjaer's theory and sears for the definition and phenomenon appeared in it.

While the theory of code mixing will applied by some experts such as Hamer and Blanch's theory, Fasold and Chaer's theory, Nababan's theory and this theory which basically to carry out of main problem of her analysis.

For analyzing the data, the theories of Fasold and Holmes's theory, in implementing the form of code mixing that is word form and phrase form. The word form of code mixing can be divided into three parts of speech that are noun, verb, and adverb. For the definition of word and phrase, the theory of Chaer is used as reference.

On the other hand, the explanation about the context of code mixing will be applied based on theories Brown and Yule's theory, Celcia-Muria's theory, Holmes, Chaer's theory, Nababan's theory.

In addition, the reasons of code mixing, will applied the theories of Nababan's theory, Harding and Riley's theory also become a point to add the strength of the theories.