An analysis of code switching performed by the staffs and the foreigner guests of "istana griya" homestay in Surakarta sociolinguistic study

A THESIS

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By:

Mini Astuti

K.2202523

TEACHER TRAINING AND EDUCATION FACULTY

SEBELAS MARET UNIVERSITY

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ABSTRACT

Mini Astuti, AN ANALYSIS OF CODE SWITCHING PERFORMED BY THE STAFF AND THE FOREIGNER GUESTS OF "ISTANA GRIYA" HOMESTAY IN SURAKARTA. Thesis, Surakarta: Teachers Training and Education Faculty. Sebelas Maret University of Surakarta, 2007.

The research is to analyze the type of code switching, the function of code switching and the factors motivate the staffs of "Istana Griya" homestay apply code switching when having conversation with their foreigner guests in Surakarta.

In collecting the data, a qualitative method using purposive sampling was applied by conducting observation, recording, and interview. Then, those data were analyzed through some stages, namely transcribing the recorded data into written data, classifying the data based on the types of code switching, reducing the data, giving code for each datum, analyzing the data and interpreting them to answer the research problems.

Based on the analysis of the data, it can be concluded that: (1) there are three types of code switching used by the staff and the foreigner guests of "Istana Griya" homestay in Surakarta, namely tag switching, intra-sentential code switching and inter-sentential code switching; (2) there are five functions of code switching, namely quotation, injection, reiteration, message qualification and addressee specification; (3) there are four factors that motivate the staffs to apply code switching, namely the participants, the presence of the third person, the lack of vocabulary knowledge in a particular language and to emphasize particular terms.

For the other researchers who will do such research dealing with the phenomenon of code switching, it is suggested that good comprehension toward the work should be achieved through close and intensive reading so they can do further research from the other point of view. Besides, there must be an effort to find other references that have relation to the study. The writer's suggestion is also for the beginners or common people who interested in English that they can do code switching at the beginning of their exercises. They do not be afraid of speaking English, because by switch codes encourage them to speak actively.

This thesis has been approved by consultants to be examined by the Board of Thesis Examiners of Teachers Training and Education Faculty of Sebelas Maret University Surakarta.

Consultant I

Consultant II

Prof. Dr. Joko Nurkamto, M.Pd.

Dr. H. M. Syakur, M.Pd

NIP. 131 658 565

NIP. 130 902 535

The thesis has been approved by consultants to be examined by the Board of

Thesis Examiners of Teacher Training and Education Faculty of Sebelas Maret

Surakarta and has been accepted as a partial fulfillment of the requirements for the

graduate Degree of Education in English.

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3. Examiner I :

   Prof. Dr. Joko Nurkamto M.Pd   (   )
   NIP. 131 658 565

4. Examiner II:

   Dr. H. M. Syakur M.Pd   (   )
   NIP. 130 902 535

Teacher Training and Education Faculty

Sebelas Maret University

The Dean,

Dr. Trisno Martono

NIP. 130 529 720

MOTTO

"The Truth is the Almighty Allah"

"Happiness is increased not only by enlargement of the possessions, but of the heart"

(Gym's MQ)

"A language is a social mirror and a way of speaking is a personal mirror"

(MinE)

"Trying without praying is boasting and praying without trying is nothing"

"Hope for the best, prepare for the worst"

DEDICATION

Wholeheartedly dedicated to:

❖ *My beloved Bapak in heaven*

❖ *My lovely ibu and my best brother*

❖ *All my friends*

❖ *Almamater*

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A million thanks are also addressed to my parents; there's nothing to say for their endless love, support and pray. My father who made me proud of being his only daughter, take a peaceful rest in heaven. My mother who is taking care her children, much pray for your health. There is also my lovely brother, for giving me so much learning about how to stand by myself, how to be patient and how to never give up in achieving ideas, how to make a relationship with others and how to exist in this life.

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I realize that this thesis is still far from perfect, so suggestions and supportive criticism will be kindly accepted. Finally, I expect that this thesis will be beneficial for English Department students and those who are interested in sociolinguistic study.

Surakarta, Maret 2007

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CHAPTER I

INTRODUCTION

A. Research Background

Communication becomes a basic need for human beings. It has an important role that affects all aspects in human life. People have to communicate with others to avoid from being isolated, moreover they can express their feelings, ideas, opinion and attitudes. Communication is very important for each aspect of life, because the main necessity of human is a friendly social relationship, which can only be compiled in a good relationship with the other people. It can be said that without communication life will be meaningless.

The main instrument of communication is language, both written and spoken, which can not be separated from human's daily life. Clyne (1991: 3) states that there are four functions of language. First, language is the most important medium of human communication. Second, language is a means by which people can identify themselves and others. Third, language is a medium of cognitive and conceptual development. Fourth, language is an instrument of action, such as complaints and promises.

Language is therefore not simply as a medium of communication, but it is very important medium in establishing and maintaining the relation individually as the member of society. It is true to be related with Chaika's statement (1982: 1) that language and society are intertwined that is impossible to understand one without the other. There is no human society that does not depend upon, is not

shaped by, and does not it self shape language. Briefly, she puts that language as means in social institution to maintain such as law, religion, government, education and social affairs. Her statement can also interpret that relation between language and society is intimately related and connected to each other. Therefore, language as a means of interaction in social organization binds and maintains the smallest social organization like family and also the bigger social organization like nation.

Language plays a great part in human life, because it is familiarity as people do breathing or walking, so they rarely observe it, taking rather for granted (Chaika, 1994: 6). It is just something that we do without thinking much of it. She adds that language is multilayered and does not show a one-to-one correspondence between message and meaning as animal languages do. For this reason, every meaning can be expressed in more than one way and there are many ways to express any meaning. However, it has remarkable effects and distinguishes man from the animals (Bloomfield, 1961: 3).

After the decade 1960's, language has been viewed as an interdisciplinary subject. It means that language study approach can be analyzed and understood under two or more disciplines background. The recent interest in language research is the study of language viewed from sociology or linguistics. Basically, these interdisciplinary approaches are absolutely different. Sociology deals with the inter-human relationship, social structure, and social process. On the other hand, linguistic is the study of language structure that includes phonology, morphology, syntax and semantics. The interdisciplinary which deals

with sociology and linguistic called "sociolinguistics". Chaika (1994: 3) defines "sociolinguistics is the study of the ways people use language in social interactions of all kinds. It means that sociolinguistics is concerned with how people use language when they interact in any kind of situation". Those in the same book, Hudson (1980: 3) defines "sociolinguistics as the study of language in relation to society".

Holmes (1997: 1) states that sociolinguists study the relationship between language and society. They are interested in explaining why we speak differently in different social contexts, and they are concerned with identifying the social functions of language and the ways it is used to convey social meaning.

Furthermore, Trudgill (1992: 68) in his book entitled *Language and Society* gives explanation about sociolinguistics. It is a term used to describe all areas of the study of the relationship between language and society other than those, such as ethnomethodology, which are purely social scientific in their objectives. Sociolinguistics research is thus work which is intended to achieve a better understanding of the nature of human language by studying language in its social context and/or to achieve a better understanding of the nature of the relationship and interaction between language and society. Sociolinguistics includes anthropological linguistics, dialectology, discourse analysis, ethnography of speaking, geolinguistics, language contact studies, secular linguistics, the social psychology of language, and the sociology of language.

In all human activities, the language use has important correlation with the factors outside of it. People commonly use language in accordance with social

structure and value system of society. The internal and external differences in human societies such as sex, age, class, occupation, geographical origin and so on also influence their language. Most of us speak differently in different people or to the same person in different circumstances.

From the above explanations, it can be said that language and society are the unity which are intercorrelated and interconnected. They can not be separated from each other. One of the principal uses of language is to communicate meaning, but it is also used to establish and to maintain social relationships. We can see a mother with a young child, most of their talk is devoted to nurturing the social bond between them. When two friends are talking, much of their conversation functions are to express and refine their mutual compact of companionship. When we meet strangers, they talk to us about their social and geographical backgrounds. It is why language is an important aspect in sociolinguistics.

Many varieties of language are used by various nations and ethnics in this world. For example, Indonesia has hundreds of different languages. Each tribe has its own language. Besides, there are also some foreign languages which are learned and spoken by some people, such as English, French, Germany, Japanese, Mandarin, etc. In this condition, people may have a possibility of speaking more than one language.

Here, a bilingual society is formed. Bilingualism is the ability of an individual to speak two or more languages (Trudgill, 1992: 13). Many sociolinguists use the term 'bilingualism' to refer to individuals, and the term

'multilingualism' for nations or society. Chaika (1994: 34) says that bilingual people speak more than one language, they may have a different level of proficiency in each of their languages, and use them for very different social purposes and in different social situations. The difference of languages causes the interlocutors to switch to different varieties of codes at different times. The use of two or more languages in the same conversation, within the same turn or even the same sentence of that turn is called 'code switching'. These code switches can take place between or even within sentences, involving phrases or words or even parts of words.

The definition of code switching offered by Myers and Scotton (1995: 1), "code switching is the term used to identify alternations of linguistics varieties within the same conversation". The linguistics varieties participating in code switching may be different languages, or dialects or styles of the same language.

Trudgill (1992: 16) defines "code switching is the process whereby bilingual or bidialectal speakers switch back and forth between one language or dialect and another within the same conversation. This linguistic behavior is very common in multilingual situations.

The occurrence of code switching is related to the situation of the conversation, for instance, speaker may switch code to fulfill the demand of the situation or to create a suitable situation. Usually the participants come from the different social background. They switch different languages to achieve some goal of conversation, such as to deliver message or just to show their social status. It is similar when the Indonesian people switch their languages from their regional

language into Indonesian language or from Indonesian language into their regional language.

English is considered as an international language since it is widely spoken throughout the world. International relations, directly or indirectly, create some consequence in the life of Indonesian people. English is one of the foreign languages in Indonesia. Among those foreign languages, English is the most famous foreign language. It is thought in every school, college as well as university. Its existence is carried out through written or electronic media. The language is side by side with Indonesian language, and gradually influences Indonesian language. It is obviously seen in the enrichment of vocabulary and word formation as well.

In Indonesia, English language plays an important role in business, politics, education and especially tourism. The development of tourism industry in Indonesia has recently evoked domestic and foreign tourists visiting tourism sites. They can visit many kinds of tourist subjects, for example, beaches, mountains, temples, kinds of traditional ceremonies such as, funeral ceremony in Bali called Ngaben. Actually, there are good quality of facilities being required to maintain those facts, such as available hotel and resort.

Not all foreign tourists choose a luxurious hotel when they decided to stay for a while. Thus, Indonesia prepares more simple places to them who want to rest without ignoring comfortable aspect. They can find it in available 'homestay', that is a small hotel with simple service and simple facilities, but

comfortable aspect is emphasized. In several cities like in Surakarta, there are some homestays available, one of them is "Istana Griya" homestay.

Every week, tourists staying in "Istana Griya" homestay are domestic or foreign. Besides they have traveling event, they also have some businesses in Surakarta. They come from different culture and social background. They come from other cities in Indonesia, some of the guests come from western countries like England, Holland, Singapore, France and Malay with different social status. They have different occupations too, such as teacher, engineer, businessman, technology instructor, doctor, etc.

When the staffs of a homestay serve their guests, they are expected to give a good service. One of the good services is how to use a polite language when they have conversation or how the languages they have used indirectly give good impression of their homestay. As there are also foreigner guests staying in this homestay, it makes it possible for the staffs to use English as an international language when communicating with them. Sometimes code switching occurs during the conversation. They switch languages from English into Indonesian language or the contrary, from Indonesian language into English. Sometimes the local language also appears in their conversation.

In accordance with this, it encourages the researcher to study about code switching performed by the staffs of "Istana Griya" homestay and the foreigner guests in Surakarta. The researcher is interested to find the types of code switching, the functions of code switching they apply and the factors that motivate them to do code switching.

B. Problem Identification

Motivated by the above facts, the researcher is stimulated to study about the phenomenon of code switching performed in such conversation. Those code switching occurs between or even within sentences, involving phrases or words or even parts of words. The language which is switched may be English, Indonesian language or even the local language.

Based on the phenomenon above, the researcher identifies some problems dealing with the occurrence of code switching in such conversation. The problems relate with the phenomenon of code switching are: (1) who applies code switching?; (2) when they apply code switching?; (3) where code switching occurs?; (4) what types of code switching are used?; (5) what are the functions of code switching? and (6) what factors that motivate them to apply code switching.

C. Problem Limitation

The researcher is stimulated to study the code switching performed in conversation. Thus, the researcher chose the staffs of "Istana Griya" homestay in Surakarta as the object of the research. Actually, there are many conversations which occurred during the research, but the researcher limits on the conversation consisting code switching from Indonesian language into English or from English into Indonesian language, even English into the local language and the contrary, in this case is Javanese language.

D. Problem Statements

In this study, the researcher formulates three problem statements dealing with the occurrence of code switching performed by the staffs of "Istana Griya" Homestay and the foreigner guests in Surakarta:

1. What types of code switching are performed by the staffs and the foreigner guests of "Istana Griya" Homestay in Surakarta?

2. What are the functions of code switching performed by the staffs and the foreigner guests of "Istana Griya" Homestay in Surakarta?

3. What factors that motivate the staffs of "Istana Griya" Homestay in applying code switching when having conversation with their foreigner guests in Surakarta?

E. Research Objectives and Research Benefits

The research is intended to find the types, the functions and the factors that motivate the staffs of "Istana Griya" homestay to apply code switching. The explanation is based on the analysis of the data from the utterances and relevant non-verbal action during the conversation. By the accurate analysis, hopefully it will give brief explanation and clear description based on the facts in the field.

The study is expected to be useful for students of English department as a reference to improve their knowledge in understanding sociolinguistics, particularly dealing with the code switching performed in such conversation. They will get valuable information about code switching, especially performed by the staffs and the foreigner guests of "Istana Griya" homestay in Surakarta.

Hopefully, this study will help other researchers who are interested in the sociolinguistics study. They can use this thesis as a reference to do other research dealing with sociolinguistics interdisciplinary or to do further research about code switching from the other point of views.

CHAPTER II

REVIEW OF THE RELATED THEORIES

The researcher needs some theories as basic requirement to solve the problems of the research. Therefore, this chapter will discuss some theories related to the research's topic. It covers sociolinguistics, ethnography of communication, bilingualism, code switching and related studies.

A. Sociolinguistics

1. Definition of Sociolinguistics

Brown (1995: 155) states that Sociolinguistics is the sub discipline of linguistics which examines relationships between language and culture and language and society. While Fishman in Abdul Chaer (1972) states that sociolinguistics is the study of the characteristics of language varieties, the characteristics of their functions, and the characteristics of their speakers as these three constantly interact, change and change one another within a speech community.

Chaika (1994: 3) defines, "Sociolinguistics is the study of the ways people use language in social interactions of all kinds". It means that sociolinguistics is concerned with how people use language when interact in any kind of situation. She says that:

> Language and society are intertwined that it is impossible to understand one without the other. There is no human society that does not depend upon, is not shaped by, and does not itself shape language. Every social institution is maintained by language. Law, religion, government, education, and the family are all set in place and carried out with language. We use language to reveal or conceal our personal identities, our character and our background, often wholly unconscious that we are doing so. (1994: 3).

Meanwhile, Biber (1994: i) defines that sociolinguistics is the study of language in use. Its special focus is on the relationships between language and society, and its principle concerns address linguistics variations across the range of communicative situations in which women and men deploy their verbal repertoires.

Holmes (1997: 1) states that sociolinguists study the relationship between language and society. They are interested in explaining why we speak differently in different social contexts, and they are concerned with identifying the social functions of language and the ways it is used to convey social meaning. As a result, a speaker must choose the appropriate form of language when he wants to communicate with others in certain society so that a mutual intelligibility will be achieved.

Bernard Spolsky in his book entitled *Sociolinguistics* (1998: 3) gives other definition of sociolinguistics. It is the field that studies the relation between language and the society, between the uses of language and the social structures in

which the users of language live. It is a field of study that assumes that human society is made up of many related patterns and behaviors, some of which are linguistic. It means that one of the principal uses of language is to communicate meaning, but it is also used to establish and to maintain social relationships.

Furthermore, Trudgill gives explanation about sociolinguistics that it is intended to achieve a better understanding of the nature of the relationship between language and society:

> Sociolinguistics is a term used to describe all areas of the study of the relationship between language and society other than those, such as ethnomethodology, which are purely social scientific in their objectives. Sociolinguistics research is thus work which is intended to achieve a better understanding of the nature of human language by studying language in its social context and/or to achieve a better understanding of the nature of the relationship and interaction between language and society. Sociolinguistics includes anthropological linguistics, dialectology, discourse analysis, ethnography of speaking, geolinguistics, language contact studies, secular linguistics, the social psychology of language, and the sociology of language. (1992: 68).

Peter Trudgill does not consider sociolinguistics an independent subject, rather he takes it as a part of linguistic, a sub discipline within linguistics. To him, sociolinguistics is part of linguistics which is concerned with language as a social and cultural phenomenon.

Form the above definitions, it can be concluded that sociolinguistics is the sub discipline of linguistics which study the use of language in society. It concerns with the phenomenon of language use in all kind of social interactions, why people use language differently in different social context and how they can establish and maintain social relationships by language they choose.

This research studies the phenomenon of language variety (code switching) in a particular social context, so the researcher has to pay attention to the social and situational factors besides the linguistic factors.

2. Scope of Sociolinguistics

Marjohan in his book entitled *An Introduction to Sociolinguitics*, sees sociolinguistics from two point of views, from the individual point of view and from the social point of view, like his statement below:

> Sociolinguistics emphasizes the study of the use of language by social groups. As any group can be viewed from different angles, from the individual and from the social point of view sociolinguistics can be studied accordingly. The individual approach to the study follows the methods of a psychologist and is called micro sociolinguistics. It studies the individual in small informal intragroup interactions. The social approach is like sociology and is called macro sociolinguistics. It studies interactions between different large group, including interactions between states. (1988: 9).

Sociolinguistics has two scopes in its study and below is the explanation of those scopes, micro sociolinguistics and macro sociolinguistics:

a. Macro sociolinguistics

Trudgill (1992: 51) states that the term of macro sociolinguistics refers to sociolinguistics areas involving the study of relatively large groups of speakers. It covers secular linguistics, sociology of language in society, and other areas involving the study of relatively large groups of speaker.

Macro sociolinguistics concerns with the use of a language and language varieties involving a large group of speakers rather than individual. Generally, it discusses communal behavior.

b. Micro sociolinguistics

Trudgill (1992: 52) defines, "Micro sociolinguistics as a term used to cover the study of face-to-face interaction, discourse analysis, conversation analysis and other areas of sociolinguistics involving the study of relatively small groups of speakers".

Micro sociolinguistics focuses on the individual rather than society. It studies the role of each individual in intra group interaction, about the speaker and the hearer and about their relationship to each other.

3. Subdivision of Sociolinguistics

Fishman in Chaklader (1990: 5) divides sociolinguistics into three subdivisions, namely descriptive sociolinguistics, dynamics sociolinguistics and applied sociolinguistics. Below are the explanations of them:

a. Descriptive sociolinguistics

Descriptive sociolinguistics seeks to answer the question "who speaks, what language, to whom, when and to what end?" It tries to disclose the norm of language use and behavior and attitude toward language, for particular social networks and communities.

b. Dynamics sociolinguistics

Dynamics sociolinguistics seeks to answer the question "what account for different rates of change in the social organization of language use and behavior toward language?" It tries to explain why and how the social organization of language use and behavior toward language can be selectively different in the same social networks or communities on two

different occasions. In accordance with that, Chaklader (1990: 6) states that the French immigrants in USA and Canada, for example, have shown different degrees of language persistence or shift, this is what the dynamic sociolinguistics tries to explain.

c. Applied sociolinguistics

Applied linguistics concerns with the significance of the language application in social setting. It studies the significance of native language, for instance language acquisition, language maintenance, language shift, language teaching and others.

B. Ethnography of Communication

The term of ethnography of communication came from ethnography of speaking, which firstly proposed by Dell Hymes. He used ethnography of communication because he realized that communication focuses not only on language, but the approach to the sociolinguistics of language. The existence of the ethnography of speaking or ethnography of communication gives a great contribution to sociolinguistics, as stated by Spolsky:

> The major value of the ethnography of speaking to sociolinguistics was setting up an approach to language that went far beyond the attempt to account for single written or spoken sentences. It widened the scope to include all aspects of speech event. This proves invaluable in considering the structure of one of the commonest of speech events, the conversation, when two or more people speak to each other. (1998: 15).

Ethnography of communication as a branch of sociolinguistics studies the rules and the norms for using language in social situations in different cultures and clearly important for cross-cultural communication (Trudgill, 1992: 53). It

means that people is necessary to understand how to use certain language properly with its norms and rules which is different from one another, especially with the people who are from different cultural background. It carries out of the concepts of speech community, speech situation, speech events and speech acts.

1. <u>Speech community</u>

Bloomfield (1961: 42) states that speech community is a group of people who interact by means of speech. This offers the possibility that some people interact by using a language and others by means of another.

According to Spolsky (1998: 24), "a speech community is all the people who speak a single language and so share notions of what is same or different in phonology or grammar". Hymes (1974: 51) adds that speech community as a community sharing knowledge and rules for the conduct and interpretation of speech, such sharing comprises knowledge at least one language variety.

Similarly, McKay and Hornberger (1996: 49) states that a speech community as a community sharing a knowledge of the rules for the conduct and interpretation of speech. Such sharing consists of knowledge of at least one form of speech and knowledge also of its patterns of use.

In his book entitled *Introducing Language and Society*, Trudgill (1992: 69) states that speech community is a community of speakers who share the same verbal repertoire, and who also share the same norms for linguistic behavior. Verbal repertoire is a term which refers to the totally of language varieties available to a speech community.

From the above definitions, it can be summarized that a speech community is a group of people who shares at least a single language variety and shares the same rules and the same norms of language, as Spolsky's statement:

> The idea that the members of a speech community share norms about the selection of varieties is important. Though they might not all know and use each of the varieties, they recognize the conditions under which other members of the community believe that it is appropriate to use each of them. In each case, the goal of sociolinguistic study of such a community is to relate the significant language varieties to the significant social groups and situations. (1998: 25).

2. Speech situation

Hymes (1974: 51) defines speech situation as situations associated with or marked by absence of speech, e.g. ceremonies, trade, lecture. It is a non verbal context which may compose of both communicative and other kinds of events.

According to Marjohan (1988: 7), a more recent area of investigation in sociolinguistics is the study of utterances in relation to the context in which they occur since speech is viewed as an indicator of certain social and psychological factors, as stated below:

> For sometime sociolinguists, anthropologists and social psychologists have been interested in speech as an indicator of certain social and or psychological factors. In the last decade however, more and more linguists have realized that viewing utterances entirely in isolations is inadequate and that utterances need to be seen and discussed in relation to the context in which they occur. (Platt *et al*, 1975: 1).

3. Speech events

Based on Trudgill (1992: 70), a speech event consist of one or more speech acts, which includes greetings, jokes, commands, apologies and introductions. Examples of speech events include conversations, lectures and

prayer. Several speech events can occur successfully or even simultaneously in the same situation.

Ralp Fasold gives an example of the correlation between speech act, speech event and speech situation, that they are one unity in setting up communication, as follow:

> Speech events are both communicative and governed by rules for the use of speech. A speech event takes place within a speech situation and is composed of one or more speech acts. For example, a joke might be a speech act that is part of a conversation (a speech event) which takes place at a party (a speech situation). It is also possible for a speech act to be, in itself, the entire speech event which might be the only event in a speech situation. (1996: 42).

There are several components of speech events proposed by Hymes in Fasold (1996: 44), abbreviated in SPEAKING, namely setting, participants, ends, act sequences, key, instrumentalities, norms and genre. The more detail discussion on SPEAKING can be seen as follows:

(S) Setting or Scene

Setting refers to time and place which the conversation occurs, while scene refers to psychological setting or cultural definition. In daily life, the same person in the same setting may redefine their interaction as a changed type of scene from formal to informal, serious to festive, or the like.

(P) Participant

Participants include not only the speaker and addressee, but also the addressor and the audiences who are involved in a

conversation. Participants in a conversation have a very important role in choosing certain language.

(E) Ends

Ends can be divided into outcomes and goals. Outcome is the purpose of the event from a cultural point of view. Goal is the purpose of individual participants. For example is in bargaining events, the overall outcome is to exchange the value from the one person to the other. The goal of the seller is to maximize the price and the goal of the buyer is to minimize it.

(A) Act sequences

It refers to message form (how something is said) and message content (what is said) of a conversation. Both involve communicative skills that vary from one culture to another. Speakers have to know how to formulate speech events and speech acts in ways that their culture values and also how to recognize what is being talking about.

(K) Key

Key refers to the manner or spirit in which an action is done. It also refers to the feeling, atmosphere and attitude in which a conversation occurs.

(I)   Instrumentalities

Instrumentalities include channel (the choice of oral, written, telegraphic or other medium) and code (English, Indonesian, etc) or its variants such as dialect, slang, colloquial, etc.

(N)   Norms (of interaction and of interpretation)

Norms of interaction include specific behavior and properties accompany the speech acts. It refers to norm or rule in the interaction of a community that one must obey. Norms of interaction obviously implies analysis of social structure and social relationships that are general in a community. There is a different norm of interaction in different societies.

Norms of interpretation involve trying to understand what is being conveyed beyond what is in actual words used.

(G)   Genre

Genre means speech categories such as daily language, prayer, teaching, lecture, play, commercial, form letter, etc.

4. Speech acts

Hymes (1974: 56) defines that speech act is the simplest set since it was the smallest term in the speech. He explained that speech act is to be distinguished from the sentence and is not to be identified with any unit at any level of grammar. It gets its status from the social acts, e.g. greetings, promising, giving advices, asking something, commands, jokes, apologies, and introductions.

C. Bilingualism

A bilingual society generally recognizes two languages which are used for different purposes and different social situation. As Chaika (1994: 34) states that many people speak more than one language. They may have different level of proficiency in each of their languages, and use them for different social purposes and different social situations. Bilingualism is both a societal and an individual concern.

Trudgill (1992: 13) gives further explanation about bilingualism in his book entitled *Introducing Language and Society*, bilingualism is the ability of an individual to speak two or more languages. Other writers use the term to refer to any speaker who has a reasonable degree of competence in some language other than their mother tongue. Sociolinguists agreed that bilingualism is so widespread in the world that there are probably more people in the world who are bilingual.

Some countries are officially bilingual in the sense that they have two or more official languages, national or regional. Other countries, though not officially bilingual, have two or more different languages spoken within their borders. Most countries in the world which have a lot of communities with a great member commonly use two or more languages in their daily lives. The use of more than two languages called multilingual. Many sociolinguists use the term 'bilingualism' to cover multilingualism (Lyon, 1997: 281). He adds that perfect bilingualism is rare, as his statement:

> Perfect bilingualism, if it exists at all, is extremely rare, because it is rare for individual to be in a position to use each language in a full range of situation and thus to acquire the requisite competence. However, it is not uncommon for people to be in a position to use each language over a fairly wide range of situations. (1997: 282).

There are many different kinds of bilingual communities, different in respect of whether one language is clearly dominant or not for most members, whether one language is dominant for some, but not for others, whether some members approximate to perfect bilingualism or not, whether both languages are acquired simultaneously or not. However, there is one thing that most bilingual communities have in common, that is a fairly clear functional differentiation of the two languages in respect of what many sociolinguists refer to as domains (Lyon: 1997: 282).

Domains are named for a place, location and activities in it. There are a set of relationships and a set of topics (Spolsky, 1998: 46). Some examples of domain are home, neighborhood, school, church, etc. For each of the domains, a bilingual is considered to prefer which the language is used. According to Peter Trudgill:

> Domain is a concept employed particularly in studies code switching in multilingual contexts and in the study of other situations where different languages, dialects or styles are used in different social contexts. A domain is a combination of factors which are believed to influence choice of code (language, dialect or style) by speakers. Such factors might include participants (in a conversation), topic and location. For example, the domestic domain, which would probably produce an informal style of speech, might involve the home location, family participants and a day-to-day topic. (1992: 29).

Fishman in Marjohan (1988: 51) defines domain as:

> A sociocultural construct abstracted from topics of communication, relationship between communicators, and locales of communication, in accord with the institution, of a society and the spheres of activity of speech community in such way that individual behavior and social patterns can be distinguished from each other and yet related to each other. (Fishman, 1972: 20)

From the above definitions it can be concluded that the factors contributing to the concept of domain are topic, role relation and locale. Role relation means that the audience or the person we speak with determines what language we are using. Within a family domain we have pairs such as father to mother, mother to father, child to father, father to child. Locale refers to the place where the conversation takes place.

D. Code Switching

1. Definition of Code Switching

There are some definitions explaining the term "code". Marjohan (1988: 48) states that code is a term which refers to a variety. Thus, a code maybe an idiolect, a dialect, a sociolect, a register or a language. Suwito in *Sosiolinguistik* (1996: 78) states, "A means of communication as a variety of language is called code".

Regarding to those definitions, it can be conclude that when people open their mouth, they must choose a particular code. In choosing a code, people may switch code or mix code. When a speaker talks in one code then he changes or switch to another code, it is commonly known as 'code switching'. Likewise, McKay and Hornberger states that when two or more languages exist in a community, speakers usually switch from one language to another, this phenomenon known as code switching.

Bilinguals often switch between their two languages in the middle of a conversation. These code switches can take place between or even within

sentences, involving phrases or words or even parts of words (Spolsky, 1998: 49).

He adds that each of a bilingual's languages is likely to be associated not just with

topics and places, but also with identities and roles associated with them.

> The selection of a language by a bilingual, especially when speaking to another bilingual, carries a wealth of social meaning. Each language becomes a virtual guise for the bilingual speaker, who can change identity as easily as changing a hat, and can use language choice as a way of negotiating social relations with an interlocutors. (1998: 50).

Trudgill (1992: 16) defines, "Code switching is the process whereby

bilingual or bidialectical speakers switch back and forth between one language or

dialect and another within the same conversation". This linguistic behavior is very

common in multilingual situations. He adds his definition that:

> Sociolinguistic research in this area (code switching) has concentrated on trying to establish what factors in the social and linguistic context influence switching, it may be that one language is typically associated with one set of domains, and other language with another. Research has also focused on what grammatical rules for where switching can and can not take place, and the extent to which it is possible to distinguish between code switching and borrowing. (1992: 17).

The completely definition proposed by Myers and Scotton (1995: 1),

"Code switching involves the use of two or more languages in the same

conversation, usually within the same conversational turn, or even within the same

sentence of that turn". Furthermore, they explain that code switching is the term

used to identify alternations of linguistic varieties within the same conversation.

Utterances containing code switching show the same 'discourse unity' as

utterances in one linguistic variety alone. The linguistic varieties participating in

code switching may be different languages, different dialects or different styles of

the same language.

2. Types of Code Switching

Gumperz in Hudson (1972), has distinguished three types of code switching, that is situational code switching, metaphorical code switching and conversational code switching.

a. Situational code switching

In situational code switching, the switch is in response to a change in situation. It occurs when the language used changes according to the situation and motivated by changes in factors external to the participant's own motivations (e.g. make up of participants, setting). For example, interlocutors speak one language in one situation and another in different one. No topic change is involved.

b. Metaphorical code switching

In metaphorical code switching, the switching adds meaning to such component as the role relationships which are being expressed. It involves only a change in topical emphasis and occurs within a single situation, thus the switching is created to support certain purpose of speaking so that the speaker will finally be able to accomplish his purpose.

c. Conversational code switching

There is no change of situation or topic which may happen in the Situational and Metaphorical code switching. On the contrary, the change is simply aimed to produce instances of the language varieties in some given equal proportion, and this maybe achieved by expressing one sentence in one variety and the next in other.

In the conversational code switching, a speaker may switch codes within a single sentence and may even do so many times (Hudson, 1996: 57). Likewise, Myers and Scotton (1995: 63) said that conversation code switching emphasizes the creative performance of code switching that offers tentative structural constraints on code switching. It means that conversational code switching rather focuses on the creative process of different language in words, phrases, even sentences when the occurrence of code switching does not accompany a change in topic or participant.

R. A Hudson in his book entitled *Sociolinguistics* uses the term code mixing to cover conversational code switching, the switching without any change in situation:

> In code switching the point at which the languages change corresponds to a point where the situation changes, either on its own or precisely because the language changes. There are other cases, however, where a fluent bilingual talking to another fluent bilingual changes language without any change at all in the situation. This kind of alternation is called CODE MIXING (or CONVERSATIONAL CODE SWITCHING, a rather unhelpful name). (1998: 53).

Poplack in Romaine (1994: 178) divides three types of conversational code switching; tag-switching, inter-sentential switching and intra-sentential switching.

1). Tag-switching

Tag-switching involves the insertion of a tag in one languages into an utterance that is basically spoken in other language.

2). Inter-sentential switching

Inter-sentential switching involves a switch at clause or sentence boundary, where each clause or sentence is in one language or the other. It involves switch from one language to the other between sentences.

3). Intra-sentential switching

Intra-sentential switching occurs in the most fluent bilinguals that the mode of code switching is to show the characterization of the ideal bilingual. It occurs within the same sentence, from single morpheme to clause level. A statement in Myers and Scotton (1995: 1) points out that some sociolinguists use the term intra sentential code switching is refers to the term code mixing.

A number of researchers associated with Braj Kachru (cf. Kachru, 1978; 1983), but also some others, prefer to label as 'code mixing' alternations which are intrasentential, although it is not entirely clear whether this applies to all intrasentential code switching. While I grant that intrasentential code switching puts different psycholinguistics 'stresses' on the language production system from intersentential code switching (a valid reason to differentiate the two), the two types of code switching may have similar socio psychological motivations. For this reason, I prefer 'code switching' as a cover term; the two types can be differentiated by the labels 'intersentential' and 'intrasentential' when structural constraints are considered. (1995: 1).

3. <u>The Function of Conversational Code Switching</u>

Gumperz in Gardner-Chloros (1991: 60) gives possible functions of code switching, such as the reinforcement of an important message or the introduction of specific connotations linked to the other language. Furthermore, in Romaine (1994: 162), he gives the other functions of code switching in conversation, namely quotations, addressee specification, interjections, reiteration, message qualification, and personalization or objectification.

a. Quotations. The function of code switching as quotation means that switching is used to draw a stretch of direct speech in other language which is different from the main narrative. The function is as quotation mark when bilinguals report and present a direct speech by using its original language.

b. Addressee specification. The function of code switching is to draw attention to the fact that the addressee is being invited to participate to the conversation.

c. Interjections. Code switching serves to mark interjection or sentence filler. Here, a piece of sentence from one language is inserted or injected to the other.

d. Reiterations. Frequently a message in one code is repeated in the other code either literary or in somewhat modified form. It means to clarify what is said or to emphasize a message.

e. Message qualification. In this function, the speaker simply tries to demarcate a distinction between two parts of the discourse, a topic is introduce in one language and ten commented or further qualified in the other.

f. Personalization or objectification. The function of code switching can be used to mark personalization or objectification. By switching to the other codes, a speaker tries to express his knowledge or expertise about the discussed topic.

4. Factors of code switching

There are many factors of code switching based on the situation and context occurred. According to Abdul Chaer and Leony Agustina (1995: 143) there are five factors that motivate a speaker to switch code:

a. Speaker (first person). In conversation, a speaker usually changes his language to fulfill the demand of the situation and to create a suitable situation. The important thing is to get advantages or benefit from the hearer.

b. Hearer (second person). The person, whom the first person is talking with, needs to change language because he needs equal the speaker's language ability.

c. The presence of third person or the change of situation. The interlocutors change the language because another persons come and join with their conversation.

d. The change formal language into informal language or other side. The interlocutors change the language when they realize that by another language it make them easier to express their ideas and feelings.

e. The change of topic. The interlocutors change the language when there are another topics which they are discussed.

Clyne in *Community Language: The Australian Experience* (1991: 191), promotes the factors in code selection. They are interlocutor, role relationship, domain, topic, venue (particular place), channel of communication (written and spoken), type of interaction (formal and informal), phatic function (change in tone).

E. Code Mixing

A multilingual setting people usually talk in mixed languages. They are proficient in applying code switching as well as code mixing when communicating with others. We can find the phenomenon of code mixing in Indonesia, which Indonesian is usually mixed with English of which the meaning has been known commonly. For example, they feel that the existing terms in their own language are either inadequate or incapable of distinguishing things or concepts represented by the terms that the meaning of English words is so distinctive and it is difficult to find the equivalent in their native language. For instance the words *mutasi*, *reformasi*, *organisasi*, *komisi*, *asosiasi*, etc. are adopted by adjusting their phonology and mixed into Bahasa Indonesia. (http://www.thejakartapost.com/yesterdaydetail.asp).

There is not so clearly differentiated between code switching and code mixing, because they appear at the same moment. Some sociolinguists consider that code mixing and code switching are not difference. R. A Hudson use the term code mixing to cover conversational code switching:

> In code switching the point at which the languages change corresponds to a point where the situation changes, either on its own or precisely because the language changes. There are other cases, however, where a fluent bilingual talking to another fluent bilingual changes language without any change at all in the situation. This kind of alternation is called CODE MIXING (or CONVERSATIONAL CODE SWITCHING, a rather unhelpful name). (1998: 53).

Likewise, a statement in Myers and Scotton (1995: 1) points out that some sociolinguists use the term intra sentential code switching is refers to the term code mixing.

A number of researchers associated with Braj Kachru (cf. Kachru, 1978; 1983), but also some others, prefer to label as 'code mixing' alternations which are intrasentential, although it is not entirely clear whether this applies to all intrasentential code switching. While I grant that intrasentential code switching puts different psycholinguistics 'stresses' on the language production system from intersentential code switching (a valid reason to differentiate the two), the two types of code switching may have similar socio psychological motivations. For this reason, I prefer 'code switching' as a cover term; the two types can be differentiated by the labels 'intersentential' and 'intrasentential' when structural constraints are considered. (1995: 1).

Actually, if there is difference, the difference is not so distinct. Code switching is switches two or more languages between sentences because the changing of situation, topic and participant. Code mixing is mixes two or more languages within sentence, it can be words or phrases, without the changing of topic and participant. According to Holmes (1997: 50), code mixing suggests the speaker is mixing up codes indiscriminately or perhaps because of incompetence, whereas the switches are very well motivated in relation to the symbolic or social meanings of the two codes.

In conclusion, code mixing appears because of the bilingual phenomenon whereby the speakers switch more than two languages rapidity and density in their conversation behavior in form of words or phrases for particular reasons and purposes, as stated by Trudgill:

Code mixing is the process whereby speakers indulge in code switching between languages of such rapidity and density, even within sentences and phrases, that is not really possible to say at any given time which language they are speaking. There are many reports from countries such as Malta, Nigeria and Hongkong of educated elites indulging in code mixing, using a mixture of English and the local language. Sociolinguistic explanations for this behavior normally concentrate on the possibility, through using code mixing as a strategy, of projecting two identities at once, e.g., that of a modern, sophisticated, educated person and that of loyal, local patriot. (1992: 16).

F. Related Studies

One of the researches related to code switching study conducted by Nindwihapsari (2003), entitled "The Study on Code Switching Done by Lecturers at The English Department Faculty of Letters and Fine Arts Sebelas Maret University". This research used a descriptive method. She tried to describe the types and the functions of code switching by lecturers in lecturing conversation.

Another research dealing with code switching conducted by Suratno (2002), entitled "A Study of Code Switching by Singaporean English-Malay Bilinguals". This research focuses on the analysis of Code Switching types and functions based on domains of conversation to represent the finding of study that code switching is a typical way of communication from a group of society.

The previous research was conducted by Marjani Soediro (1995), entitled "Analisis Deskriptif Peristiwa Alih Kode/Code Switching Karyawan di Front Office Saat Berkomunikasi dengan Turis Asing Hotel Solo Inn di Surakarta dan Natour Kuta Beach di Bali". He uses sociolingistic study to explain types, functions and factors that motivate code switching used by the staffs front office of Solo Inn hotel and Natour Kuta Beach when communicate with tourists.

CHAPTER III

RESEARCH METHODOLOGY

Research methodology is needed in all researches in achieving these results accurately and systematically. In accordance with that, the researcher needs data to be analyzed. Some procedures are needed to obtain these data more easily. Further explanation dealing with the methodology of the research, how to get the data and how it will be analyzed, will be explained below:

A. Research Procedure

The research was conducted in the following steps:

1. Determining the code switching performed by the staffs and the foreigner guests of "Istana Griya" homestay in Surakarta as the object of the research.

2. Observing the staffs of "Istana Griya" homestay's in Surakarta activities.

3. Asking permissions to the manager and the staffs of "Istana Griya" homestay's in Surakarta.

4. Recording the conversation conducted by the staffs and the foreigner guests of "Istana Griya" homestay in Surakarta naturally. During those conversation, the research will make some notes concerning with the relevant setting such as situation and body movements.

5. Replying the recorder data to make sure that the data are ready to be analyzed

6. Transcribing the recorded data to written data.

7. In supporting data analysis, the data are treatment as follows: classifying the data, reducing the data and coding the data.

8. Analyzing and interpreting the data to answer the research problems.

9. Drawing the conclusion.

B. Data and Data Sources

The source of the data in this study was the conversation conducted by the staffs of "Istana Griya" homestay and the foreigner guest in Surakarta. The data were utterances and non-verbal action which are relevant to their communication process. In collecting the data, the researcher was supported by tape recorder, cassettes and notebooks. Because the data are in spoken form, which consist of words, phrases, clauses and sentences, they are necessarily transferred to written data (orthography) that was done by transcribing process to make the analysis easier. To support those data, she interviewed the staffs dealing with the language they used when communicating with the foreigner guests.

C. Data Collecting

The researcher applied some methods to collect the data which was conducted from June up to August 2006. They are participant observation, recording and interview.

1. Participant observation

This method was conducted by observing the activities in "Istana Griya" homestay in Surakarta. She observed all communicative elements during the conversation between the staffs and their guests, what language they used and how they make conversation more attractively. It was not so difficult to do an observation in that place, because the researcher had made good relationship with the staffs, so they were welcome and helpful during the research.

2. Recording

Technique of recording can be conducted by open recording and closed recording. There are two types of recording, opened recording and closed recording. An opened recording is a technique of recording in which the targets are aware that they are being recorded. On the contrary, a closed recording is a technique in which the targets are unconscious being recorded. In this research, the researcher applied the second type of recording. She recorded the conversation using a hidden tape recorded, where the interlocutors did not know that they are being recorded. As a result, original data through natural event are obtained.

3. Interview

The researcher also conducted interview to accomplish the data. It is aimed to do a cross check between the data obtained from recording and the information she acquired. For instance, the researcher asked to the staffs why

they used Indonesian language while the conversation occurred in English and why they inserted particular terms during the conversation.

Interview was carried out informally. The researcher had to make sure that they were willing to be interviewed so that it did not disturb their activities. She created casual condition to make an interview more intimately. It was more likely a common conversation rather than interview. Then, important things got from the interviews are written on some notes.

D. Data Coding

In this study, the data were given some codes to make the classification and the analysis of each datum easier. Firstly, the researcher numbered the data. For example, 01 for the datum of number one, 02 for the datum of number two, etc. Then, the data were coded based on the types of code switching.

tag   : Tag code switching

ite   : Inter-sentential code switching

ita   : Intra-sentential code switching

Other codes were given based on the function of code switching.

quo   : Quotation

add   : Addressee Specification

inj   : Injection

rei   : Reiteration

mq   : Message Qualification

obj   : Personalization or Objectification

Below is an example of data coding and the way of read it:

02/tag/inj

It means that the datum number 02 is the tag code switching and the function is as injection.

E. Data analysis

The data analysis was conducted in several stages. The stages are arranged to make easier in analyzing the data. They are: transcribing the recorded data into written data, classifying the data based on the types of code switching, reducing the data, giving codes for each datum, analyzing the data and interpreting the data to answer the research problems, finally, drawing the conclusion and giving suggestion.

CHAPTER IV

THE RESULT OF THE STUDY

Based on the analysis of the data, the researcher can answer the problem statements as stated in Chapter I as the result of this study. The result is the data analysis of short conversations performed by the staffs and their foreigner guests of"Istana Griya" homestay in Surakarta. "Istana Griya" homestay is a place for staying in Surakarta, Jl. K.H. Dahlan No. 22 Surakarta. This homestay is smaller than available hotel in Surakarta. There are 18 guest rooms consisting of standard, deluxe and suite arranged in high Solonese architectures combined with modern comfort facilities. "Istana Griya" homestay is intended for tourists both domestics and foreigners. They can stay for one day or more depending on their business in Surakarta.

"Istana Griya" homestay has 8 staffs who work in turn. They work according to the situation occurred and are demanded to give a good and a friendly service. This homestay is not a formal hotel, so they allowed making their own atmosphere as long as it is intended to make their guests stay for a long time or at least they will stay in the future. Because of the informal situation, the languages used in conversation are not just English and Indonesian language, but local language is also occurred. It is possible that code switching involves switching in English, Indonesian language and local language, because it occurred in Surakarta, so the local language used is Javanese language.

The data were taken to know the occurrence of code switching conducted in English conversation between the staffs and their foreigner guests. They do code switching to achieve a particular purpose, basically to make a communicative conversation. The interference of mother tongue causes the participants switch their languages. There are also other functions and factors that motivate the participants do code switching as stated in Problem Statements in Chapter I and will be further discussed in this chapter.

The following discussion will explain about the types, the functions and the factors of code switching performed by the staffs and the foreigner guests of "Istana Griya" homestay in Surakarta. There are 6 dialogues and only pieces of conversation are taken, because it is impossible to take all the utterances within the conversation. From the 6 dialogues, then 28 data are analyzed to answer the questions in Problem Statement. Those data are given code as explained before in Data Coding in Chapter III.

A. The types of code switching

The classification of code switching in the conversation between the staffs and the foreigner guests of "Istana Griya" homestay in Surakarta is based on the classification of conversational code switching, namely tag switching, intra-sentential switching and inter-sentential switching. It is so because the code switching occurred within one speech event (conversation) at one place, and in one context, tourism service. Therefore, there is no analysis about situational and metaphorical code switching.

1. <u>Tag Switching Type</u>

   This type involves the insertion of a tag in one language into an utterance that is basically spoken in other language. Since tags are subject to minimal syntactic restrictions, they may be inserted at a number of points in a monolingual utterance without violating syntactic rules. There are 10 data that can be categorized into this type of switching, as follows:

   S1 : Where'd you go before?

   FG : Bali. You may come with me (point out the woman staff).

   S2 : *Ya...ya...* but you pay for it.

It is a piece of conversation taken from Dialogue I which is belong to tag switching type. Have a look appendix-1 on Dialogue I. There is only one data can be categorized as tag switching, that is:

   - (02/tag/inj)   *Ya... ya...* but you pay for it.

   It can be seen that the tag in this data, '*ya...ya...*' is Indonesian tag. This Indonesian tag is inserted to the utterances that are entirely in English. The same analysis can be seen in (05/tag/inj), is a piece of conversation taken from Dialogue II:

   FG : It's far Malang from here?

   S1 : *Iya,* depend on how we get there, by train?

   FG : Yes.

   S1 : The only one is executive class.. .about *5* hours, *ya...*

Here, the staff involves the Indonesian tags '*iya*' and '*ya*' into his utterance that is entirely in English. From the above, the data can be categorized as tag switching are:

- (05/tag/inj)   *Iya*, depend on how we get there.

- (06/tag/inj)   ... about *5* hours, *ya*...

The other data which can be categorized into this type of switching are: (07/tag/inj), (11 /tag/inj), (14/taglinj), (18/tag/inj), (24/tag/inj), (26/tag/inj), and (27/tag/inj).

2. Intra-sentential Switching Type

Intra-sentential switching occurs within the clauses or sentences by the insertion of words or phrases from language into another. Intra-sentential switching involves the greatest syntactic risk and may be avoided by all, but the most fluent bilinguals do it repeatedly. Most of data belong to this type of switching and in several data there can also be found a tag, an injection, or sentence filler. The occurrence of intra-sentential switching can be seen in this piece of conversation:

FG2 : Mangkunegaran, where it is? Far from here?

S   : Not far.. . you just walk about *5* minutes. Mangkunegaran is a palace, *keraton,* like in Jogja.

FG2 : Oh...I see, Keraton Jogja.

(A child was coming to the staff)

S   : *Sek*, *sek...papa masih ada tamu*. It's my daughter. (Hold his daughter and introduce to the guests).

FG1 : Hello, *ya*, so beautiful.

From the above fragment of Dialogue IV, the data that contain intra-sentential switching is:

- (12/ita/rei)   Not far...you just walk about 5 minutes. Mangkunegaran is

a palace, *keraton,* like in Jogja.

In this data, the staff inserts the word form Indonesian language '*keraton*' within the sentence in his English utterance. Below is a fragment of Dialogue V which involves intra-sentential switching:

FG : You used to drink?

S1 : Yes, when *SMU,* Senior High School, just for style.

This is one data from the above pieces of conversation:

- (20/ita/quo)   Yes, when *SMU*, Senior High School, just for style.

The other data that can be classified into intra-sentential switching type are: (09/ita/mq), (15/ita/rei), (16/ita/rei), (17/ita/quo), (21/ita/quo), (22/ita/quo), (23/ita/quo), (25/ita/quo).

3. Inter-sentential Switching Type

This type of switching involves a switch at a clause or sentence boundary, where each clause or sentence is in one language and other clause or sentence in another one. It may also occur between speaker turns. This switching requires greater fluency in both languages than tag switching andlor intra-sentential switching since major portion of the utterance must conform to the rules of both languages. For example taken from Dialogue I. Have a look appendix-1, there can be found 3 data of inter-sentential switching:

- (01/ite/add)   *Saya mau berangkat ke sana bawa tamu*, *ke Candi Cetho dan Sukuh*, *sekitar jam 2*. Where'd you go before?

- (03/ite/add)   *Ya, ya,* but you pay for it. *Ngerti nek aku meh melu ki.*

- (04/ite/add)   By travel. *Aduh, sakit mbak.*

In these three data, the switches occur at a clause or sentence boundary, where each clause or sentence is in one language and other clause or sentence in another one. We can see in data (01/inter/add) that Indonesian language sentence is switched by English sentence and in data (04/inter/add) a clause in English is switched by Indonesian language. Inter-sentential switching also occurs between speaker turns as can be seen in the fragment of Dialogue II, as follows:

FG : How much?

S1 : To Malang...about...*Ke Malang berapa?* (face the other staff)

 S2 : Bus or train? Train, *sekitar seratus ribu.*

S1 : One hundred thousand. (face the guest)

From the above fragment, it can be seen that the first staff switch his Indonesian language into English in his turn of conversation between those three participants. These following data can be included into inter-sentential switching: (08/ite/add), (10/ite/add), (13/ite/add), (19/ite/add) and (28/ite/add).

B. The functions of code switching

To find out the function of code switching employed in the conversation, the analysis is mostly based on Gumperz's theory that classifies the discourse function into six classifications, namely code switching as quotation, injection,

reiteration, message qualification, addressee specification and personalization or objectification. The researcher finds that there are five functions of code switching involved by the staffs and their foreigner guests of "Istana Griya' homestay, those are quotation, injection, reiteration, message qualification, and addressee specification. During the study, the researcher didn't find personalization or objectification function as Gumperz's classification. Further explanations are bellows:

1. Quotation

The function of code switching as quotation means that switching is used to quote terms, proverb or a well known saying in another language. This kind of switching appears when a speaker puts a stretch of speech that is uttered in other language into his speech. Deeply, it can be seen in a piece of Dialogue VI:

S1   : .. . You know *gong?* The Javanese instrument.

FG1 : (knocking the table).

S1   : Yes and there's *arak,* is the drinking spirit.

The researcher finds two data from the above fragment, they are:

- (22/ita/quo)   . . .You know *gong?* The Javanese instrument.

- (23/ita/quo)   Yes and there's *arak,* is the drinking spirit.

It can be seen that the staff mentions the words '*gong*' as a Javanese instrument and '*arak*' as a kind of beverages in Indonesia within his English utterances. Those words are quoted to give an exact term in staffs culture background.

The other example is in datum (17/ita/quo). Here, the guest quotes a term in Indonesian language within his sentence. May be he heard this term used by the staff or a guide and feel that this more appropriate than English term. See below:

FG : It's interesting *candi* and the waterfall...?

S : Tawangmangu

The researcher finds that this kind of function can be found in intra-sentential code switching, but not all intra-sentential switching belong to this function. These following data also contain code switching as quotation: (23/ita/quo) and (25/ita/quo).

2. Injection

Code switching may function to mark injection or to serve as sentence filler. Here, tag switching forms merely have this function. In some sense, the switches in form of tag, injection or sentence filler in the other language can be used to show ethnic identity, educational background, the social class of the speaker, etc., but generally, tag switching form simply function as sentence filler. It means that they may be inserted at a number of points in a monolingual utterance without violating syntactic rules. It can be seen in these data:

- (02/tag/inj)   *Ya...ya...*but you pay for it.

- (05/tag/inj)   *Iya*, depend on how we get there.

- (06/tag/inj)   ...about 5 hours, *ya*...

According to the study, all data in tag switching type have the same function, namely to mark injection or to serve as sentence filler.

(07/tag/inj), (11/tag/inj), (14/tag/inj), (18/tag/inj), (24/tag/inj), (26/tag/inj), and (27/tag/inj).

3. Reiteration

Frequently, a message in one code is repeated in the other code either literary or in somewhat modified form. It means to clarify what is said or to emphasize a message. Look at this fragment of Dialogue IV:

FG2 : Mangkunegaran, where is it? Far from here?

S : Not far, you just walk about 5 minutes. Mangkunegaran is a palace, *keraton,* like in Jogja.

In the example, in data (12/ita/rei), the staff reiterates what he has just been said in English the word '*palace*' by uses the word from Indonesia '*keraton*'. The other data is also taken from Dialogue IV:

S1 : She play with her friends and *tarik-tarik*, pull and push (move his hands forward and back).

FG : Pull.

From the above fragment, it can be seen that the staff said '*tarik-tarik*' and repeats it by English word '*pull*'. The researcher only finds three data which the function as reiteration and all of them belong to intra-sentential switching type, they are: (12/ita/rei), (15/ita/rei) and (16/ita/rei).

4. Message qualification

FG : How much?

S1 : To Malang, about...*Ke Malang berapa?* (Face the other staff).

S2 : Bus or train? Train, *sekitar seratus ribu*.

S1   : One hundred thousand rupiah.

The above fragment of conversation is taken from Dialogue II. In this fragment, intra-sentential switching found in data (09/ita/mq) is used to qualify the message or to show the distinction between two parts of the discourse. Here, the topic is introduced in English and then commented or further qualified in Indonesian language. It can be seen from the second staff's utterance, he asked what kind of transportation to Malang and as she know that by train, then she changed her utterance using Indonesian language. This is the only data which the function as message qualification.

5. Addressee Specification

In this case, the function of switching is to draw attention to the fact that the addressee is being invited to participate in the conversation. Thus, if a speaker wants to associate with a particular addressee, he will modify his speech to make it more like the addressee. Data (01/ite/add) is one of the examples of this function:

(Staff's phone rang)

S   : (Hold on the phone) ...*Saya mau berangkat ke sana bawa tamu ke candi Cetho dan Sukuh sekitar jam dua*....(put off the phone).

Where'd you go before? (face the guest)

FG : Bali.

In the above data, the staff switches his Indonesian utterence by using English to invite the guest to participate in the conversation. It's impossible for the guest to say '*Bali*' if the staff did not ask him by the English sentence

'*Where'd you go before?*' after he made conversation with someone in the phone using Indonesian language.

The function of switching as addressee specification also occurs when the speaker wants to associate with a particular addressee, then he will modify his speech to make it more like the addressee. It can be seen in a piece of conversation taken from Dialogue III:

FG : ...There's any room for me?

S1 : Ok.Wait. (open the note book, then asks to the other staff). *Kamar no. 6 kae jadi diperpanjang ra?*

S2 : *Belum tahu lagi jalan-jalan.*

Obviously, in this data (10/ite/rei), the first staff asked to the second staff using Indonesian language as his own language is to associate the second staff into the conversation. The researcher finds that this function of switching can be found from all the data belong to the inter-sentential switching. Frequently, the staffs do inter-sentential switching because at that time he or she wants to invite the others to participate in the conversation. The other data which the function as addressee specification are belong to inter-sentential switching, they are:

(03/ite/add), (04/ite/add), (08/ite/add), (13/ite/add), (19/ite/add) and (28/ite/add).

So far, the analysis of function is based on Gumperz's theory that classifies the function of code switching into six types, but there is a function of code switching that doesn't exist in the data, namely code switching as mark personalization or objectification. From the above analysis, there can be found a phenomenon that code switching can also function as a speaking habit. By

considering it from the data, it is assumed that this function is more or less similar to the function of code switching as injection or sentence filler. It refers to the Indonesian switching such as: '*ya*' and '*iya*' found in several data that in some senses are spontaneously spoken or inserted because it is more likely a speaking habit.

C. The factors of code switching

Code switching as one of the various phenomenons which usually occurs in the conversation is also closely related to the situation of conversation. The researcher finds many factors that motivate the staffs of "Istana Griya" homestay do code switching when communicate with their foreigner guests. Actually, the factors found are not always similar with any factors in difference place, but there are also factors which are not so far different. Those factors found in the staff's conversation are the participant, the presence of the third person, lack of the vocabulary knowledge in a particular language, to emphasize particular terms. Below are the explanation of these factors:

1. The participant

The first factor motivating the occurrence of code switching is the participant. It means that he does code switching consciously. His own motivation causes the occurrence of code switching. For example is datum (01/ite/add):

(Staff's phone rang).

S1 : *Saya mau berangkat ice sana bawa tamu, ice candi Cetho dan Sukuh, sekitar jam 2* (put off the phone). Where'd you go before? (face the guest).

FG : Bali.

At that time, the staff made a conversation on the phone using Indonesian language, after put off the phone, him aware to switch his Indonesian language into English because actually the hearer is a foreigner and he intends to continue the previous conversation. Then, have looks appendix-1 Dialogue I:

FG : ...You may come with me. (Point out the woman staff).

S2 : *Ya... ya...* but you pay for it (laughing). *Ngerti nek aku meh melu ki.* (face the first staff).

From the above fragment, when the staff changes his code by saying '*Ngerti aku meh melu ki*', she wants to conceal what have she said with her friend. Those code switching occurs because of the staff itself motivation. This indicates gap between addresser and addressee. The same example is:

FG : How we get there?

S1 : By travel. *Aduh, sakit mbak*. (touch his injured head).

S2 : *Nek tok tutup ra garing-garing*.

It is clear that by saying '*Aduh, sakit mbak*', the first staff wants to make a gap between them, the second staff and the foreigner guest.

2. The presence of the third person

The presence of the third person is one kind of factors that motivate the staff changes his code. It can be seen in the following conversation:

S1 : How you get here?

FG : Jakarta by Adam Air.

(Staff's phone rang)

S1 : (hold on the phone) *Saya mau berangkat ke sana bawa tamu, ke candi Cetho dan Sukuh, sekitar jam 2*. (put off the phone).

Code switching occurs when the staff changed his previous English conversation with his foreigner guest as soon as he got a phone. He used Indonesian language because the person on the phone speaks Indonesian language. The third person also motivates the speaker does code switching as can be seen in below:

S   : ...Mangkunegaran is a palace, *keraton,* like in Jogja.

FG2 : Oh, I see, Keraton Jogja.

(a child was coming to the staff)

S   : *Sek, sek. Papa masih ada tamu.*

It was a piece of Dialogue IV where the staff made conversation with the foreigner guest. The occurrence of code switching is motivated by the third person that is the staffs daughter. At that time, the staff had to change his utterance in English into Javanese language which can be understood by his daughter. It was impossible if he used English too.

3. Lack of vocabulary.

Form the data analyzed, the researcher finds that lack of vocabulary is also one kind of factors cause code switching. See the following pieces of conversation, taken from Dialogue IV:

FG1 : ...Why your arm. (touch the staffs daughter's injured arm).

S : She play with her friend and *tarik-tarik* (move forward and back his hands).

FGI : Pull.

S : Yes, *tarik-menarik,* pull and push. (laughing).

Actually, when the staff said '*tarik-tarik*', he forgets such word in English which can represent '*tarik-tarik*'. It is indicated by his hands movement like pull and push. Lack of vocabulary is very common in an informal conversation like those in "Istana Griya" homestay.

4. <u>To emphasize particular terms</u>

This factor occurs when there is indication that the speaker wants to emphasize particular terms in its original language. This often occurs when the staffs inform a particular term in Indonesia to their foreigner guest. They do that motivated by the institution's motivation that is to introduce Indonesian culture.

FG : You used to drink?

S1 : Yes, when *SMU,* Senior High School. Just for style.

FG : I've drunk a nice beer in somewhere West Java.

S1 : In Solo familiar with *arak Bekonang,* beer, alcohol.

The researcher finds that in this data code switching occurs motivated by the speaker wants to introduce some terms in Indonesian language. When the staff said '*SMU*', he wants to emphasize a term which has same meaning with senior High School. Similarly, the Indonesian term '*arak Bekonang*' is emphasized as one kind of familiar beverage in Solo.

The staffs of "Istana Griya" homestay usually use a particular term in Indonesian language to introduce it to their foreigner guests. It can be seen in the result of interview in appendix-2. Actually, the guest is very impressed of it. They are interesting to know some terms in Indonesian language.

CHAPTER V

CONCLUSION, IMPLICATION AND SUGGESTION

A. Conclusion

Based on the data analysis, the writer draws several conclusions, as follows:

1. The types of code switching performed by the staffs and the foreigner guests of "Istana Griya" homestay in Surakarta.

   There are three types of code switching. Firstly, tag switching type. Here, the staffs insert Indonesian words into English conversation. The tags being inserted are the words '*ya*' and '*iya*'. Secondly, intra-sentential switching type. It occurs when the staffs switch the words or phrases of Indonesian language within their English conversation. Thirdly, inter-sentential switching type. The staffs switch a clause or a sentence in Indonesian language when communicate with their foreigner guests. It occurs between speaker turns.

2. The functions of code switching performed by the staffs and the foreigner guests of "Istana Griya" homestay in Surakarta.

Based on the data analysis, there are five functions of code switching performed by the staffs. They are quotation, injection, reiteration, message qualification and addressee specification. There is a phenomenon that code switching can also function as a speaking habit, but it is more or less similar to the function of code switching as injection or sentence filler.

3. The factors that motivate the staffs to apply code switching when having conversation with their foreigner guests in Surakarta.

There are four factors that motivate the staffs to do code switching. The factors found in the staff's conversation are the participant, the presence of the third person, lack of the vocabulary knowledge in a particular language, and to emphasize particular terms.

B. Implication

The research is an application of what have been studied in sociolinguistics especially about code switching. The phenomenon of code switching occurs in many parts of life, such as in education, literatures and tourism, for example, the occurrence of code switching in "Istana Griya" homestay. Those phenomenon shows that communicative conversation can be achieved by switch codes and it also causes language varieties which makes conversation more interesting. Benefit of the study is another point of implication that the writer can give, it deals with the speaking ability of the beginners who study English and for the common people who interested in English that they can speak English by code switching at the beginning.

C. Suggestion

The writer realizes the result is not the only fact found during the research, there are other phenomenon can be studied by the other researchers who interested in sociolinguistics work, for example, the phenomenon of English borrowing used by the staffs. Especially for those who will do such research dealing with code switching, it is suggested that good comprehension toward the work should be achieved through close and intensive reading so they can do further research from the other point of view. Besides, there must be an effort to find other references that have relation to the study. They should understand that the phenomenon of code switching can occur in many forms, not only in daily conversation, but also in literatures. Thus, this research is not the only field they can study.

The writer's suggestion is also for the beginners or common people who interested in English that they can do code switching at the beginning of their exercises. They do not be afraid of speaking English, because by switch codes encourage them to speak actively.

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http://www.thejakartapost.com/yesterdaydetail.asp

(Taken on May 11, 2006, at 18.40 WIB)

APPENDICES

Appendix-1

DATA OF THE RESEARCH

Location   : at "Istana Griya" homestay, Jl. KH. Dahlan No. 22 Surakarta.

Time   : July to August 2006.

Method   : participant observation and recording.

DIALOGUE I

Setting   : at dining room on Friday, June 30, 2006, 10.50 a.m.

Participant   : Staff 1 (S1), male, 35's.

                  Staff 2 (S2), female, early 30's.

                  Foreigner guest (FG), male, about 26's.

Topic   : planning to Sukuh and Cetho.

S 1   : How you get here?

FG   : Jakarta by Adam Air.

Staff's phone rang.

S1   : (hold on the phone) *Saya mau berangkat ke sana bawa tamu, ke candi Cetho dan Sukuh, …ya, sekitar jam 2.* (put off the phone) Where'd you go before?   ⟶ **01/ite/add**

FG   : Bali. You may come with me (point out the woman staff).

S2   : *ya…, ya…,* but you pay for it. ⟶ **02/tag/inj**

            Ngerti nek aku meh melu ki (face the first staff). ⟶ **03/ite/add**

FG   : How we get there?

S1   : By travel. *Aduh, sakit mbak* (hold his injured head).

          ⟶ **04/ite/add**

S2   : *Nek tok tutup ra garing garing*.

DIALOGUE II

Setting   : at dining room on Saturday, July 8, 2006, 10.00 a.m.

Participant   : Staff 1 (S 1), male, 37 years old.

                Staff 2 (S 2), male, early 30's.

                Foreigner guest (FG), male, middle 30's.

Topic   : planning to Malang.

FG   : It's far Malang from here?

S1   : *Iya*, depend on how we get there. By train?   ⟶ **05/tag/inj**

FG   : Yes.

S1   : The only one is executive class, about 5 hours, *ya*. ⟶ **06/tag/inj**

FG   : More than 4 hours?

S1   : *Ya*, about 5 hours. ⟶ **07/tag/inj**

FG   : How much?

S1   : to Malang about… *Ke Malang berapa*? (face the other staff)

          ⟶ **08/ite/add**

S2   : Bus or train? Train, *sekitar seratus ribu*. ⟶ **09/ita/mq**

S2   : One hundred thousand.

DIALOGUE III

Setting : in front of the front office's desk on Wednesday, July 19, 2006, 11.20 a.m.

Participant : Staff 1 (S1), female, early 30's.

Staff 2 (S2), male, middle 20's

Foreigner guest (FG), male, middle 30's.

Topic : order room.

S1 : Good morning, can I help you?

FG : Yes, there's any room for me?

S1 : Ok. Wait (open the note book, then ask to the other staff) *Kamar no. 6*

kae jadi diperpanjang ra? ⟶ **10/ite/add**

S2 : *Belum, lagi jalan-jalan.*

DIALOGUE IV

Setting : at dining room on Saturday, July 29, 2006, 09. 25 a.m.

Participant : Staff 1 (S1), male, 37 years old.

Foreigner guest (FG1), female, middle 20's.

Foreigner guest (FG2), female middle 20's.

Topic : dance in Mangkunegaran

S : Do you like watch dancing?

FG1 : Yes. When in Jogja I watched dancing. It was beautiful.

S   : *Ya*, here every Wednesday in Mangkunegaran, dancing at 10 o'clock to 12 o'clock. ⟶ **11/tag/inj**

FG2   : Mangkunegaran, where is it? Far from here?

S   : Not far, you just walk about 5 minutes. Mangkunegaran is a palace, *keraton*, like in Jogja. ⟶ **12/ita/rei**

FG2   : Oh.. I see. Keraton Jogja.

(a child was coming to the staff)

S   : *Sek-sek...papa masih ada tamu*. It's my daughter (hold his daughter and introduce to the guests). ⟶ **13/ite/add**

FG1   : Hello, *ya*, so beautiful. Why your arms (touch the staff' daughter's injured hand). ⟶ **14/tag/inj**

S   : She play with her friends and *tarik-tarik* (move his hands forward and back).

FG1   : Pull.

S   : Yes, *tarik-menarik*, pull and push (laughing). ⟶ **15/ita/rei**

FG1   : Ok, we'll go out now. Thank you very much.

S   : You're welcome. Have a nice plessure.

FG1   : Yes, thank you, *terima kasih*. ⟶ **16/ita/rei**

DIALOGUE V

Setting   : at terrace on Wednesday, August 2, 2006, 4.30 p.m.

Participant   : Staff 1 (S1), male, 37 years old.

                 Staff 2 (S2), male, middle 30's.

Foreigner guest (FG), male, early 40's.

Topic　　　　: the last traveling.

FG　　　: It's interesting I think, *candi* and the waterfall..?⟶ **17/ita/quo**

S　　　: Tawangmangu.

FG　　　: *Ya*, Tawangmangu cold! (hold and shake his body). ⟶ **18/tag/inj**

S　　　: But I think not so cold, usual. *Ha…ha..kemarin kedinginan ga bawa*

　　　　jaket. (face with the other staff). ⟶ **19/ite/add**

S2　　　: *Ha…ha…sakke banget.*

FG　　　: You used to drink?

S1　　　: Yes, when *SMU*, Senior High School, just for style. ⟶ **20/ita/rei**

FG　　　: I've drunk a nice beer in somewhere West Java.

S1　　　: In Solo familiar with *Arak Bekonang*, beer, alcohol. ⟶ **21/ita/quo**

DIALOGUE VI

Setting　　　: at terrace on Saturday, August 5, 2006, 09.40 a.m.

Participant　: Staff 1 (S1), male, 37 years old.

　　　　　　Staff 2 (S2), female, early 30's.

　　　　　　Foreigner guest (FG1), male, middle 20

Topic　　　　: service.

S1　　　: By sixty thousand each, including bike and donation to home industry.

　　　　You know *gong*, the Javanese instrument. ⟶ **22/ita/quo**

FG1   : (knocking the table).

S1   : Yes, and there's *arak*, is the drinking spirit.   ⟶ **23/ita/quo**

FG   : Beverage.

S1   : *Ya*, you can buy some only three thousand every bottle and you can drink

        it. Like drinking cola. It's very nice.   ⟶ **24/tag/inj**

        M..m…You know Marijan?

FG   : Who?

S1   : He is *juru kunci*, spiritual power.   ⟶ **25/ita/quo**

FG   : Volcano eruption.

S1   : *Ya*, eruption of Merapi mountain. He is a guard and believe that

        mountain will not eruption.   ⟶ **26/tag/inj**

FG   : He has six senses.

S1   : *Ya*, do you believe that?   ⟶ **27/tag/inj**

FG   : Six senses…No.

S1   : I believe that. Indonesian people usually believe that.

S2   : *Wong londo ki ra percoyo ngono-ngono kuw*i. That's right, Sir?

        ⟶ **28/ite/add**

FG   : (laughing)

Appendix-2

DATA INTERVIEW

Setting   : at "Istana Griya" homestay Surakarta, June 26, 2006, 9.40 a.m

Participant   : R = Researcher (interviewer)

                     I = Interviewee

R   : Di sini karyawannya berapa mbak?

I   : Ya tidak pasti. Kadang ada 5 atau 4 orang.

R   :Karyawan semuanya?

I   : Semuanya ada 8 orang, tapi ya kerjanya ganatian.

R   : Oh, jadi ga' semuanya setiap hari kerja.

I   : Yang mesti tiap hari di sini ya saya sama pak Petrik.

R   : Untuk pembagian tugasnya gimana mbak?

I   : ….nggak ada pembagian tugas. Siapapun yang di sini kalau ada tamu ya

       dilayani.

R   : Emang banyak ya mbak tamu manca yang nginep di sini?

I   :….ya …tergantung. kalau musim liburan kamar di sini penuh semua.

R   : Ada berapa kamar mbak?

I   : Delapan belas.

R   : Lho banyak ya. Dari depan ga' kelihatan. Semuanya penuh mbak?

I   : Bulan Juni sampek Agustus itu lo kan di sana libur panjang. Biasanya

       keliling-keliling luar negeri….

R   : Kalau hari-hari biasa dalam seminggunya, sekitar berapa orang?

I : Sekitar satu sampek tiga tamu. Biasane mereka ga' datang sendirian, gowo konco.

R : …tapi pasti to mbak ada tamu?

I : Iya.

R : Kebanyakan mereka datang dari mana?

I : Dari Belanda, Jerman, Swiss, Jepang yo enek, dari Malaysia ma Singapura yo akeh. Ini nanti ada tamu dari Jogja, turis Belanda dua orang.

R : Oh..ya to mbak, jam berapa?

I : Jam dua nanti, kamu di sini aja, kan sekalian direkam.

R : ….masalahnya jam duane itu lo, sek lama…besok masih di sini to.

I :….ya belum tahu mereka nginep berapa hari.

R : Kalau ngomong gitu mereka pake bahasa Inggris pa lainnya juga ada?

I : Iya, tapi ada juga yang ga' bisa bahasa Inggris, biasanya bawa temen. Biasane orang Belanda, pakainya ya bahasa Londo. Tapi kebanyakan mereka pakai bahasa Inggris meskipun hanya sedikit-sedikit.

R : Mbak berarti pinter nih pakai bahasa Inggris….

I : …..ya mergo kulino wae…kadang ya campur-campur.

R : Sering terjadi ga' mbak waku berbicara bahasa Inggris gitu trus lupa make bahasa Indonesia?

I : Iya..kadang kita juga sengaja. Soalnya mereka juga seneng kalau kita pakai bahasa Indonesia.

R : Apa iya mbak?

I : Iya…mereka kan senang tahu bahasa baru….kita juga bertujuan mengenalkan istilah-istilah bahasa Indonesia.

R : Ngomong-ngomong mereka bisa tahu homestay sini dari mana?

I : Dari teman-temannya yang sudah pernah nginep di sini atau mendapatkan brosur kami dari tour-tour mereka. Mungkin temannya ngomong do sini enak…tuh ada lo buku kesan-kesan yang mereka tulisi sendiri……

R : Ini..

I : Eh..ini bahasa apa mbak? Londo to…

I : Mana…iya aku ga' ngerti itu, biasanya ada yang nerjemahin.

R : Ada yang bisa bahasa Belanda to

I : Pak Petrik tuh sedikit-sedikit bisa.

R : Ada berapa guide sih mbak di sini?

I : Yang pasti ada dua, karena biasanya turis-turis bawa guide sendiri. Kalau mereka minta dari sini ya kita usahakan.

R : Kalau mbak Darmi, tiap hari pasti di sini?

I : Ya..dari jam delapan sampai jam lima sore.

R : Malemnya?

I : Ada pak Rudi sama temennya.

R : Pak Rudi yang tadi tuh, yang tinggi?

I : Iya, yang tak kenalin tadi.

R : Kalau Minggu mbak Darmi juga kerja?

I : …ga'..libur, mosok ga' leren…yo kesel…

R : Tak kirain tiap hari…terima kasih lo mbak sebelumnya.

Appendix-3

The staffs and their foreigner guests of "Istana Griya" homestay in Surakarta