

CHAPTER I

INTRODUCTION

This chapter deals with the background of the study, statement of problem, research objective, research significance, and the definition of key terms.

1.1 Background of the Study

Language is a very important communication tool. Every human being certainly needs communication tools in the form of language use as an interaction and speaking tool in social life. The presence of language in the midst of society is very useful as a tool liaison between community members. This is in line with an opinion Badudu (in Nurbiana, 2005: 8) explains that a language is a tool liaison or communication between community members consisting of individuals who express their thoughts, feelings, and desires.

Language as an arbitrary symbol system of sound (manasuka) used in society in order to work together, interact, and identify yourself. To speak means to use language based on knowledge of customs or manners. Language is an arbitrary verbal symbol system used by members of a language, community to communicate and interact between each other, based on the culture they have in common (Dardjowidjojo, 2005: 16).

Language has always been taught well in the family environment and in a formal environment. With human language can give the name of everything that is visible to the eye and through language the nation's culture is formed, fostered, developed and passed on to future generations. With the existence of language on this earth, humans can think of a problem regularly, continuously and continuously. Conversely, without speaking human civilization would not be possible developing even his identity as a human being who is always communication between community members will not take place properly.

Along with the times, let us as a society that uses language as a communication tool always proud of the language that we already have and are

the hallmark of our nation. The existence of the era of globalization is not an obstacle to love their own language because the Indonesian language has become part of our lives such as the Indonesian language is a unifying tool of the nation or the National language, Indonesian is our identity or characteristic as the Indonesian nation. That is why there is a saying that says Language Shows the Nation.

The presence of language in an increasingly advanced society serves as a means of communication between community members because it will never be possible for us to be able to communicate without language. Language as a communication tool can be used by the speech community to convey messages, information, intentions or mandates to others, whether using oral or written channels, directly or indirectly. Communication activities occur because of the desire of the speaker to deliver the message to the listener.

The rapid development of culture, science, and technology in the western world has an influence on language change, especially on the use of foreign terms. One of the causes of language changes is the use of terms from the use of other languages. Chaer (2004: 134) describes language changes regarding the language as a code, which, according to its dynamic nature, and as a result of contact with other codes, the language can change. The use of foreign terms, for example, the terms English and Dutch into Indonesian is evidence of the influence and linkages between Indonesian and these languages (Saadie. 1997: 6). This influence is inevitable, especially the effect of using foreign terms in Indonesian. The term Indonesian is generally absorbed from the term regional languages and foreign language terms.

The development of terms in various fields, especially in the fields of science and technology is more dominated by foreign language sources due to the development of increasingly advanced times. Therefore, the diversity of foreign languages is a wealth that needs to be explored as a source of enrichment in the Indonesian language even though the source of the development of the term needs to be balanced with the use of Indonesian (Ratnawati, 2011: 1)

Indonesian in the sense that it is the official language used by the Indonesian state, functions as a unifying language that is used throughout the archipelago. Indonesia as a country that has thousands of islands spread from Sabang to Merauke, has a variety of tribes and cultures, and also languages. It is noted that Indonesia has 748 languages that are used by Indonesian citizens in their respective regions of origin. Therefore, a unifying language is needed, namely Indonesian which is the national language that connects Indonesians wherever they are.

Indonesian was born as a national language since the enactment of the *Sumpah Pemuda*, on October 28, 1928. Indonesian was born by adapting the Malay language which was commonly used. At present, Indonesian remains the national language of Indonesia, continues to live and produce new words, both through the creation and adaptation of foreign languages. Unfortunately, along with the times and foreign cultural interference, Indonesian as a national language, ironically has a slack in the spirit of nationalism. Indonesian, which has become a unifying language, has now experienced a decline in the level of becoming a secondary language that is inferior to foreign languages and slang.

Slackness is like eroding the identity of the Indonesian people who have Indonesian as a daily communication tool. Not a few people say that Indonesian language is rigid, or out of date. Unlike foreign languages such as English which is considered a language for intellectuals, so people are competing to speak English to improve their social status. But what is happening now is, Indonesian citizens are confusing Indonesian with a foreign language. Indonesian people's understanding of Indonesian language is arguably lacking, it can be seen from the many incorrect uses of Indonesian in everyday life.

Indonesian as if ruled out and only used as a communication tool, and even then it has been mixed with foreign languages or slang. The role of Indonesian as the national language which is our identity as the Indonesian nation seems to have faded, and not many care about that. The Indonesian identity crisis is a quite ironic topic, bearing in mind that lately there have been many campaigns

promoted to increase the sense of nationalism and love for Indonesia. The ironic location is when we are invited to love Indonesia, but the form of invitation through English., in the advertising industry, to get people to buy a product, use their language everyday, with the language they use to think. Thus they will feel connected to what is offered to them. Many people who still have a high level of nationalism, many who want to be seen to have high nationalism. There are many ways to show a sense of nationalism, one of which is easy is to use the Indonesian national language.

The development of communication science is currently very rapid, also supported by a variety of technologies that are increasingly growing. Communication is a very basic thing in human life (Rohim, 2009: 27). Communication also cannot be separated from the types of communication as explained by Joseph A. Devito in Cangara (2012: 33) which states that the type of communication is divided into four types namely interpersonal communication, small group communication, public communication and mass communication. According to Nurudin (2007: 33) Society is currently moving forward and not moving backward. This means, society will shift from traditional society to modern society. One fact that is undeniable and greatly influences the communication process in modern society today is the existence of mass media (print and electronic).

According to McQuail in Nurudin (2007: 35), mass communication is communication through mass media. It could even be said that mass media became the main tool in the process of mass communication. One characteristic that stands out is the use of mass media as the main tool in the implementation of communication. Progress in the field of mass communication requires all people to progress faster than they should, including in the case of mass media. As explained earlier by McQuail, communication through print media uses media such as newspapers and magazines. Electronic, television and internet mass media which in Indonesia recently is experiencing very rapid progress. The mass media

has the functions of entertaining, conveying information, sociology to promote culture. Then, any media the masses have their advantages and disadvantages.

Learning Indonesian might not be a thing attractive to people who daily use Indonesia. But studying and being interested in using Indonesian as a form of nationalism of a citizen can be an attraction to love Indonesian more. Indonesia will become better if its citizens have more awareness and love for their national language, which is Indonesian. Therefore as humans who use language as a tool to interact we must also understand the language used by the community and understand the meaning of each language in society or better known as sociolinguistic terms.

Sociolinguistics as a branch of linguistics views or places the position of language in society, because it is deep human social life is no longer as an individual, but as a social society. Therefore, everything that is done by humans in speaking will always be influenced by the situation and conditions around them. Community members and groups can live together because there is a set of laws and customs that govern their activities and actions, including language behavior. According to Nababan (1991: 2) sociolinguistics is a science that studies and discusses the social aspects of language, especially the differences (variations) contained in language related to social factors (social).

Various types of language variations that come from social context and the relationship of social structure with the form of language can be explained by sociolinguistics, but the various intentions contained in a person's speech are still often missed or beyond sociolinguistic ability to explain them (Wijana and Rohmadi, 2010: 6). Indonesia has a variety of languages including languages Indonesian, Sundanese, and English. Another state of language is when people mix two or more languages or languages in a language act without something in the language situation to demand mixing of the language. This depends on the circumstances and language requirements. In addition, language behavior is influenced by speaker factors, talking partners, goals, place, time, topic, and also

often causes code mixing. In society there is often a slowness of the speaker or a habit that is followed. The act of language is called code switching.

Sociolinguistics is the development of a sub-field of linguistics that focuses research on the social aspects of language. In other words, sociolinguistics examines the correlation between social factors with variations in language. (Hickerson 1980: 81). Fishman (1972: 4) states that sociolinguistics is the study of the characteristics of language variation, function characteristics and speaker characteristics. In the development of the use of language, there are many people who can speak several languages for communication, sharing ideas, thoughts, feelings, emotions, and others. Linguistics experts refer to the perpetrators of this event as a bilingual or multilingual society.

Bilingual is a skill of people who use or can use two languages, with the same or almost the same level of fluency, while multilingualism is the skill of people who use or have the ability to use multiple languages (Wardough 1986: 101). In bilingual or multilingual situations, people change the language they use when speaking. This phenomenon is known as Code switching. Code switching is a popular phenomenon in our lives. Many people change words, phrases, clauses, or English and Indonesian sentences in their words. Wardough (2006 : 84) states the code is language or variety of languages. Modupeola (2013: 92) defines code switching as a communication tool involving speakers who alternate between one language and another in communicative events.

Code switching runs various functions in a naturally occurring context. Many different languages are used by various nations and ethnicities in this world. For example, Indonesia has hundreds of different languages. Therefore, Indonesians can change the code to fulfill the situation request or to create an appropriate situation. While mixing code is caused by everyone in a society who has a certain character in every situation where each character has a certain norm. Code mixing usually occurs because of specific goals such as identity and solidarity. In conversation, code is a rule of changing a piece of information (for example, letters, words or phrases) to another form. On the other hand,

Ohoiwutun (1997: 71) distinguishes the reasons why people use code mixing in two motives. The first is because people need to fill in motives, it is a kind of motive when speakers cannot find words that have the same meaning in their language. The second is the motive to fill prestige, it is the type of motive chosen by the speaker to appear prestigious. When the speaker talks with other people, they want to show that something, someone, or an event is in a higher class. From this definition it can be concluded that mixing code and code switching is not only a matter of mixing two specific languages, speakers are also needed and obtaining sophisticated knowledge from both cross-cultural communication norms.

As we know, in the era of globalization, where interactions around the world occur, it is quite common for people to use two or more languages as a medium of communication. Realizing the importance of English in the international world, Indonesians also learn more than one language. In everyday interactions, people usually choose different codes in different situations. They can choose certain codes or variations because it makes it easier to discuss certain topics, regardless of where they speak. When talking about work or school at home, for example, they might use language related to those fields rather than the language used in everyday language communication at home. Languages used in families are usually different from those used outside the home.

Besides Indonesian is our first language, Indonesian also makes every person who comes from various tribes with different languages easier to understand each other According to Forsdale (1981: 45), 4 education experts, especially in communication science, say that communication is a process in which the system is formed, maintained and changed using shared signals that operate according to the rules. So that good communication can be achieved by understanding inter-communicators even though they use many ways. In this case, using different English codes is an international language that is very useful in today's work, because the expansion of using English so that bilingualism cannot be avoided.

The reality is that so many people mix Indonesian into English for their communication or vice versa. In fact, English is used when they know Indonesian vocabulary. They have several reasons why they switch to other languages. For example, to make other people understand the topic they are talking about. Given the right circumstances, many bilinguals will utilize this ability and switch between languages in an unchanging environment, often in the same utterance; this is a phenomenon that is understood as code switching. Meisel (1994: 415) states that the word code switching is the ability to choose the language according to the interlocutor, situational context, topic of conversation, etc., and to change the language in a sequence of interactions according to sociolinguistic rules and without violating certain grammatical boundaries.

Code switching is one way to achieve good communication by understanding the topic. Code switching, the use of two or more languages in turns, has become a common phenomenon in bilingual and multilingual languages. The case of Indonesian code switching is usually used in offices and schools or in public places. Therefore, English is one of the important languages to learn. Now not only people in the office or lectures learning English, now even some television programs, especially in the *Talkshow* program also use code switching from Indonesian to English.

Some television program presenters must master English because he must be able to answer a number of code switching questions that are asked by opponents of the discussion so that the event can take place well, and a presenter must be able to explain the meaning explained by the interlocutor. every guest star who attended each talk show was different, sometimes some came from abroad to provide information about problems in their country, and sometimes there were also some political terms that used English. In each code that is activated it has its own meaning, in code switching it can explain in certain situations such as diverting situations, explaining previous sentences, covering a problem or can be used to hear cooler using foreign languages.

Lately we are horrified by the language of East Jakarta people who use a mixture of Indonesian and English in communication, this is making a trend among people as a new language style, things will make them feel cooler, from where they originally use this code switching. but if we pay attention, it turns out that code switching has been used by public figures on television shows such as the example of Cinta Laura saying *how are you all today? ok yo everything is fine are you happy* and what was said by Sule when he became a tv presenter *I want to talk to both of you talk to two*. The use of code switching made by Cinta Laura and Sule has attracted the writer's mind to analyze it. Therefore, the authors are interested in analyzing the differences in code switching used by men and women in TV programs especially the *Ini Talkshow* program.

Ini Talkshow is one program that can not be separated from the use of various languages. the program was delivered by a comedian named Entis Sutisna or better known by Sule and some of his colleagues, namely Andre Taulani, Nunung, Maya Septa, Saswi, and Yurike. Judging from his background, Sule is Sundanese, so in presenting events he often uses his local language, namely Sundanese. Some of his other colleagues are Sundanese and those who are not. However, most of them live in Jakarta. *Ini Talkshow* always presents guest stars from different backgrounds so the language that appears in the interaction varies greatly.

This program airs Monday to Friday, from 19:00 to 21:00 WIB on Net TV. the program has a unique, unique, and funny behavior that is performed by the host, they are able to package this talkshow in a unique style. Through his comedy Sule and his friends were able to make the audience and viewers laugh at the joke that was inserted when talking to their interlocutors. Sule (host) as the host and becomes the center or the center of attention of the audience. They are required to be able to communicate with the guest stars well. An emcee becomes the spearhead in the process of delivering information and entertainment to the audience.

An host must use communicative language and be easily understood by guest stars so that communication will go smoothly. Sule and his colleagues also mastered their respective regional languages. Their regional languages are used interchangeably to allow the use of two languages or known as bilingualism which causes the appearance of code switching and code mixing. In addition, Sule and his colleagues often do the translation. Like the transition from Indonesian to English at certain times.

In addition, the author has also studied previous material about code switching that is activated from 15 sources :

The first research under the title *Code switching used by Tukul Arwana in program bukan empat mata on Trans 7*. that was conducted by Yayuk Setiawati (2011). She focused on the study of type code “bukan empat mata” She found Tukul Arwana as the presenter is able to present the function of language on “Bukan Empat Mata” program especially related to the codes. He always switched his speech by using tag switching, intersentential code switching, and intrasentential code switching.

The second research under the title *code switching used by sacha stevenson in tonight show and sarah sechan on NET TV* that was conducted by Ahmad Faiz (2016). She focused on the study of function code switching. he found that for the function of code switching covering the difficulty in speaking indonesia and reducing or avoiding face and increasing prestiged to be viewed as an educated person "in tonight show" and sarah sechan.

The third research under title *code switching in talkshow show imah trans tv* that was conducted by Dewi Lagawati Putri (2013) she focused on the study of type of code switched. she found the type of code switching that occurs in the *Show Imah* Talk Show on Trans TV includes internal code switching and external code switching. Interchange of internal code consists of code switching between varieties and code switching between languages. Code switching between variants includes: code switching from the formal variety of Indonesian to an informal

variety of Indonesian and from an informal variety of Indonesian to a formal variety of Indonesian.

The fourth research under the title *A Speech act analysis on code switching practiced by english Teacher of Mts Negeri 1 Yogyakarta* that was conducted by Yoddi Satriyo Nugroho (2013). he focused on the study of A Speech act analysis on code switching

The fifth research who have already conducted the study on Shierly (2004) who examines *Code Switching Used by the Presenter on RCTI Quiz Program "Who Wants to Be a Million She focused on Tantowi Yahya's Utterances*. She analyzed between Indonesian- English, Indonesian Javanese, and Indonesian Arabic code switehing The writer recorded three episodes and transcribed the recording She used Holmes theory. She found that the use of English language is quite dominant in the whole result which is 60.6 % from the whole switch, and non standard language also has big number of percentage, 35.3 % from the whole switch, while Javanese lanouage only appeared 2.7% and Arabic language 1.4%

The sixth research created by Irwansyah (2007) investigates *Code Switching Used by AFI 3 commentators in the concerts of AFI 2 on Indosiar* The writer analyzed three commentators of AFI 3 Indosiar The writer uses theory of Bloom and Gumperz Dell Hymes in Rahardi (2001) md Poplack (1980) The writer analyzed the type and characteristics of code switching used by AFI 3 commentators im the concerts of AFI 3 on Indosiar The result of lus study shows that there are five kinds of code switching used by the commentators of AFI 3 on Indosiar situational code switching, intenal code iwitclung, metaphorical code switching. extemal code switching.

Another researcher was Christina (2004). She studied code switching in *Ni I Hao Ma Program of Suzana Fm Surabaya*. She analyzed between English - Japanese code switching. She only studied conversational code switching in Ni Hao Ma program of Suzana Fm in Surabaya. She used the theory of Gumperz (1982) to analyzed the data. She found that there are six functional types of conversational code switching.

Another research was under the title *Code Switching Among Non-English Speakers at PT.INCO Soroako* that was conducted by Nurfaidah (1993). She focused on the study on codeswitching at PT. INCO Soroako employees that were non English speakers. She found that the higher level of employees used English were often and the lower employees used dialect and Indonesian language.

Another research was under the title *The Study of Code Switching among Indonesian Speakers* that was conducted by Rasmi Rizal (2005). She focused on the study of codeswitching in PT. Angkasa Pura 1 Hasanuddin Airport of Makassar. She found that intersentential dominated than adrese specifications, interjections, reiterations, and message qualifications. She also found there are four motivations for the use of code switching, they are: to show respect, to felt closer, to become modern, and habit.

Another research was under the title *A Sociolinguistics Approach on Code Switching among Indians* that was conducted by Sapangallo (2007). He found that the use of code switching because there was an influence from their second language (English). He also found that habit, spontaneity, non-formal situation, language community, and there was an own satisfactory when they use code switching. The writer research focused on the use of code switching in electronic media, in this case on a private television program.

Another research was by Sugianto (2014) with a thesis entitled "*A Study of Code Mixing and Code Switching Used in Novel Love Make You Stupid*". He observed the form of codemixing and code is switching used in "*Love Make You Stupid*" novel and described the factors that affect the use of code-mixing and code switching in "*Love Make You Stupid*" novel. This study used qualitative research methods were used to describe clearly about the fact code-mixing and code switching both the shape and the factors based on data obtained through reading the entire contents of the novel is the object of this study. But he did not describe the function of the use of code mixing and code switching.

1.2 Statement of Problem

The attention of this study emphasizes the problems related to the use of Code Switching and the things that surround it. Judging from the closeness of the existing problems, there is a connection between the Types of Code Switching and the factors underlying the occurrence of Code Switching, and the function of Code Switching. This is in line with what has been expressed based on the focus of problem selection in the background of the problem. Problems related to code switching cannot be separated from the things that underlie the use of the code switching. That the reason writer focusing on research questions :

1. What are types and functions of code switching are used both male and female in *Ini Talkshow* tv program?
2. What are differences of types and functions of code switching are used both male and female in *Ini Talkshow* program?

1.3 Research Objective

1. To find out types and function code switching used both male and female in *Ini Talkshow* program.
2. To find out differences types and functions of code switching used both male and female in *Ini Talkshow* program.

1.4 Research Significance

Theoretical benefit this research can provide research for the study of code switching, specifically code switching that often appears in conversations in television programs. In addition, this research can provide insight and knowledge about the structure or rules determined over the code.

The practical benefits of this research can be used to formulate appropriate plans and strategies in the formation and development of language attitudes. Also, this research can provide input and reviews in language planning.

1.5 Definition of Key Terms

1. Code switching

Code switching is a conversational strategy used to establish, cross or destroy group boundaries; to create, evoke or change interpersonal relations with their rights and obligations. Besides that, Hymes in Chaer (2004:108) gives definition *Code switching has become a common term for alternate use of two or more language, varieties of language, or even speech style*. Such varied combinations of two or more linguistic varieties occur in countless bilingual societies and communities, and are known as code-switching. It refers to the use of several languages or dialects in the same conversation or sentence by bilingual people.

2. Language and gender

Language and gender is the relationship between language, vocabulary and gender of the speaker can be reviewed sociolinguistic. Gender is the difference and function of social roles constructed by society, as well as the responsibilities of men and women. Gender is related to the belief process of how men and women should act and act in accordance with structured values, social and cultural conditions in which they are located.