

**CODE SWITCHING AMONG YOUNG ADULTS IN SOCIAL MEDIA  
INSTAGRAM (A SOCIOLINGUISTIC APPROACH)**



**A THESIS**

*Submitted to the English Department, Faculty of Cultural Sciences of  
Hasanuddin University in Partial Fulfillment of the Requirements to Obtain  
Sarjana Sastra Degree.*

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**HASANUDDIN UNIVERSITY**

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**THESIS**

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INSTAGRAM (A SOCIOLINGUISTIC APPROACH)**

**BY**

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and is declared to have fulfilled the requirements.

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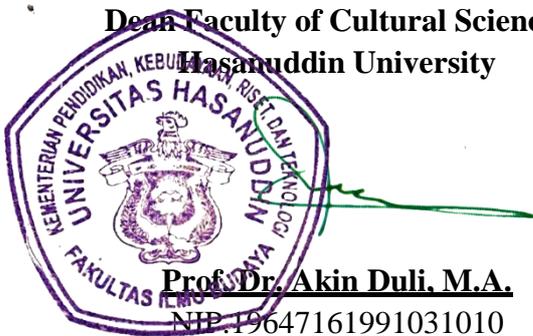
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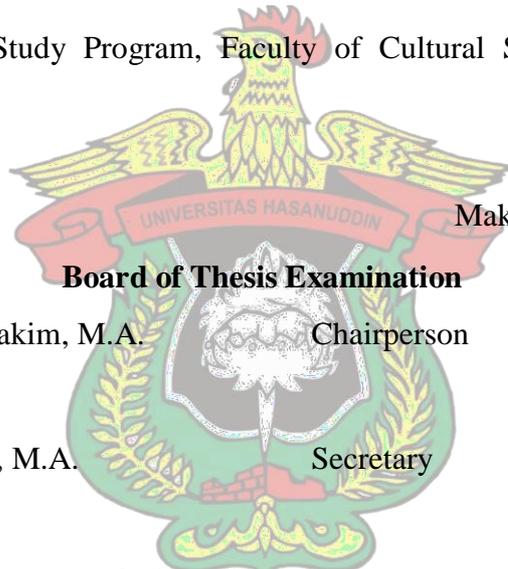
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**AGREEMENT**

On Wednesday, June 22<sup>nd</sup> 2022, the Bord of Thesis Examination has kindly approved a thesis by Melly Wijaya (F041181044) entitled, Code Switching Among Young Adults in Social Media Instagram (A Sociolinguistic Approach) submitted in fulfilment of one of the requirements to obtain Sarjana Sastra (S.S) Degree in English Literature Study Program, Faculty of Cultural Sciences, Hasanuddin University.



Makassar, 22<sup>nd</sup> June 2022

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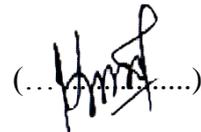
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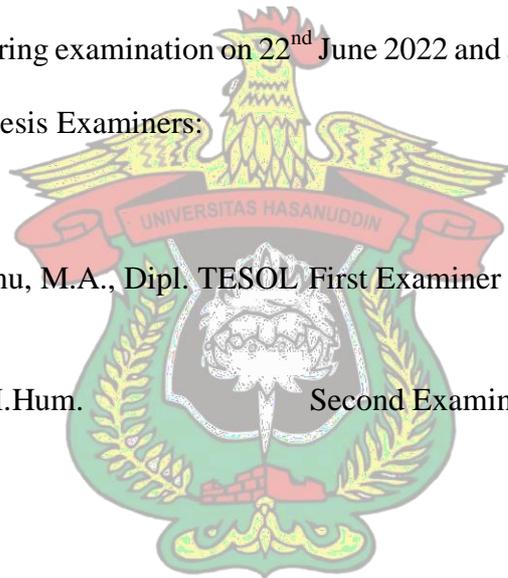


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Dengan ini menyatakan bahwa skripsi ini benar-benar karya saya sendiri. Sepanjang pengetahuan saya tidak terdapat karya yang ditulis atau diterbitkan orang lain kecuali sebagai acuan atau kutipan, dengan mengikuti tata penulisan karya ilmiah yang lazim.

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**APPROVAL FORM**

With reference to the letter of the Dean of Cultural Sciences Number 1646/UN4.9.1/KEP/2021 regarding supervision, we hereby confirm to approve the thesis draft by Melly Wijaya (F041181044) to be examined at the English Literature Study Program, Faculty of Cultural Sciences.

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## **MOTTO**

*<sup>11</sup> For I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future. <sup>12</sup> Then you will call on Me and come and pray to Me, and I will listen to you. <sup>13</sup> You will seek Me and find Me when you seek Me with all your heart. <sup>14</sup> will be found by you,” declares the LORD, “and will bring you back from captivity. I will gather you from all the nations and places where I have banished you,” declares the LORD, “and will bring you back to the place from which I carried you into exile.”*

***Jeremiah 29:11-14 (NIV)***

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The writer realizes that this thesis is still not perfect yet. Therefore, the writer expects the readers for giving the constructive criticism and suggestions towards this thesis.

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## ABSTRACT

**MELLY WIJAYA.** *Code Switching Among Young Adults in Social Media Instagram (A Sociolinguistic Approach)* (supervised by **Abdul Hakim Yassi** and **Simon Sitoto**).

This research aims to (1) find out types of code switching used by the users of Instagram in their postings, (2) explain the reasons of the occurrence of code switching, (3) and disclose the frequency of each code-switching types that occur in the instagram postings.

In this research the writer used theory by Poplack (1980) to analyze the types of code switching and Gumperz (1982), Hoffman (1991), Scotton (1993) to analyze the reasons of the occurrence of code switching. Furthermore, this research also used qualitative and quantitative methods. The qualitative method was used to describe the types and reasons on the occurrence of code-switching, whereas quantitative method was used to identify the types that are frequently used by the users. The writer chose some postings from Instagram whose captions or comments contained Indonesian-English code switching and vice versa.

The findings of this research shows that (1) there are three types of code-switching (Poplack, 2001) used by the Instagram users, particularly to the young adults including : *Inter-sentential, Intra-sentential, Tag-switching*. (2) There are 14 different functions supported by Gumperz (1982), Hoffman (1991), Scotton (1993). They are *Deference, solidarity, eloquence, affirm or emphasized, repetition or reiteration, avoid, talking about a particular topic, quoting somebody else, interjencion, intention of clarifying, expressing group identity, addressee involved in the functions, namely deference, quoting somebody else or quotation, expressing group identity, addressee specification, message qualification and personification vers objectification*. The reason that mostly occurs of code switching in Instragram is to give emphasis. (3) Out of 30 data, there are 17 data (57%) of inter-sentential switching, 10 data (33%) of intra-sentential switching and there are 3 data (10%) of tag switching.

Keyword : Code switching, Instagram, Social media.

## ABSTRAK

**MELLY WIJAYA.** *Code Switching Among Young Adults in Social Media Instagram (A Sociolinguistic Approach)* (dibimbing oleh **Abdul Hakim Yassi** and **Simon Sitoto**).

Tujuan penelitian ini untuk ; (1) mencari tahu jenis alih kode yang digunakan pengguna Instagram dalam postingannya, (2) menjelaskan alasan terjadinya alih kode, (3) dan memperlihatkan frekuensi setiap jenis alih kode yang terjadi pada postingan instagram.

Dalam penelitian ini penulis menggunakan teori Poplack (1980) untuk menganalisis jenis-jenis alih kode dan Gumperz (1982), Hoffman (1991), Scotton (1993) untuk menganalisis alasan terjadinya alih kode. Selain itu, penelitian ini juga menggunakan metode kualitatif dan kuantitatif. Metode kualitatif digunakan untuk menggambarkan jenis dan alasan terjadinya alih kode, sedangkan metode kuantitatif digunakan untuk mengidentifikasi frekuensi tipe yang paling banyak digunakan. Penulis memilih beberapa postingan dari Instagram yang caption atau komentarnya mengandung alih kode bahasa Indonesia-Inggris dan sebaliknya.

Hasil penelitian ini menunjukkan bahwa (1) terdapat 3 jenis alih kode (Poplack, 1980) yang digunakan oleh pengguna Instagram, khususnya dewasa muda antara lain: Inter-sentential, Intra-sentential, Tag-switching; dan (2) Terdapat 14 fungsi berbeda yang didukung oleh Gumperz (1982), Hoffman (1991), Scotton (1993). Fungsi-fungsi tersebut adalah : *Deference, solidarity, eloquence, affirm or emphasized, repetition or reiteration, avoid, talking about a particular topic, quoting somebody else, interjection, intention of clarifying, expressing group identity, addressee involved in the functions, namely deference, quoting somebody else or quotation, expressing group identity, addressee specification, message qualification and personification vers objectification*. Alasan yang paling banyak terjadi ahli kode di Instagram adalah memberi penekanan. (3) Dari 30 data, jumlah inter-sentential switching sebanyak 17 data (57%), intra-sentential switching sebanyak 10 data (33%), dan tag switching sebanyak 3 data (10%).

Keyword : Code switching, Instagram, Social media.

# CHAPTER I

## INTRODUCTION

### A. Background

As a part of modern society, there are so many people who have the ability to speak and master more than one language, including Indonesian citizen. Most of Indonesian young adults are bilingualism even multilingualism (it means they communicate or speak in two or more languages). It happens because when they speak in two or more languages in common it is based on their own communication needs or when their mother tongue is not understood by group of people. Hence, for people who always change or switch their first language to foreign language due to situation is called code switching. The major purpose of code switching is to present information or explanation in order to make the communication runs well between the speaker and speaker. According to Wardaugh (2006), the phenomenon of code switching is basically discovered in society who have the ability to be bilingual.

As well as, in this digital era, due to the presence of the internet people tend to speak and always perform through social media in daily lives because It has become one of the most influential things nowadays. Hence, code switching always happens and occurs in a conversation of social media not just face to face. It means that code switching occurs not only in the spoken occasion, but also in the written one. According to Haenlein (2010), social media is a group of internet-based applications that establish web on the ideological and technological foundations and which permit the invention and reciprocity the messages

between users. The uniqueness of social media is not only as an application to share messages in writing, but also makes it easy to share photos or videos through various social networks and each user can give each other a response or feedback. Social media invites anyone who is interested to participate by publicly contributing, commenting and share information in a fast and unlimited time.

One of the most rapidly growing social media now is Instagram. Accordingly, young Indonesian adults are mostly bilingualism and multilingualism because they always switch from one language to the other such from Bahasa Indonesia to English and vice versa or from a local language to Indonesia or vice versa in their caption of story, comment, or even in a conversation between interlocutors. This phenomenon happens because they want to show off and follow the trend, even they want to be accepted in a community to look impressive. Therefore, this is decent to observe people who use code switching in social media Instagram. According to the CNN (2017), Indonesia was nominated as the highest number in using Instagram with dominated by productive age group.

In this research, the writer analyzes code switching used in social media Instagram. The data will be collected from posts, story, comments and even conversation which conducted by the users and interlocutors. The major reason why the writer chooses this title because in terms of the digital era, Instagram is quite well known and the highest user is nominated in Indonesia. This is so interesting, therefore the reason why the writer chooses this title and topic is because Instagram has become a daily necessity for people especially for young adults, meanwhile based on stereotype, speaking English for Instagram users in Indonesia has become a lifestyle and arguably as a prestigious thing. Besides, speaking English for Instagram users can conveyes the messages in order to received well. The users

often make posts or comments using code switching to make it look impressive. In addition, the writer observes how important the use of code switching in social media Instagram. Thus, the writer titles this study “Code switching among young adults in social media Instagram (Sociolinguistic Approach).”

## **B. Identification of Problems**

According to the background above, the writer identifies the problems as follow :

1. The highest users of Instagram platform is Indonesia, particularly to the young adults, where code switching occurs.
2. There are several types of code switching which are performed by the users.
3. There are some difficulties to understand code switching in Instagram.
4. There are some reasons why people use code switching in Instagram platform.

## **C. Scope of Problem**

The writer will focus on :

1. Types of code switching with the object in Instagram captions or postings, comment and conversations within.
2. The reason of occurrence of code switching
3. The frequency occurrence of code switching found in Instagram captions or postings, comment and conversations within.

## **D. Research Question**

1. What are the types of code switching used in Instagram ?
2. Why does code switching occur in social media Instagram?
3. How frequent does each type of code-switching occur in Instagram posting written by the users?

### **E. Theoretical Benefit Objective of the study**

1. To find out types of code switching used by the users of Instagram in their postings.
2. To explain the reason of the occurrence of code switching
3. To disclose the frequency of each code-switching types that occur in the instagram postings.

### **F. Significance of the study**

From this research, the writer hopes that this study has the benefits which are divided Theoretical benefit and Practical benefit. They are as follow :

#### **1. Theoretical Benefit**

The writer hopes that this study become a reference for the users in the future and they can be more careful in using code switching in social media.

#### **2. Practical Benefit**

The writer expects that this study will be usefull and increase the reader's knowledge about code switching.

## CHAPTER II

### LITERATURE REVIEW

#### A. PREVIOUS STUDIES

There have been several studies conducted by writer that related to this topic namely code switching. Therefore, the writer found some references that might be helping this study. The writer would like to present some theses that are helpful to this analysis. The previous studies are as follow :

A study by Yansen P. (2012), *Code-Switching in Facebook Conversation Among Indonesian Users*. The data will be classified into four types of code switching based on the data that the writer collected from seven users on Facebook, namely inter-sentential code-switching, intra-sentential code-switching, tag switching, and intra-lexical switching. Subsequently, the writer specified the frequency percentage of code usage.

The next study is conducted by Mukhlisa (2018) titled *An Analysis Code-Switching Used by Radio Broadcasters in Sunset Trip program of Prambors Radio 105,1 FM Makassar*. She identifies the types and frequency of code switching which occurred in Sunset Trip program of Prambors Radio 105,1 FM Makassar, also the reasons why the act of code switching happened within. Therefore, the research's samples were three broadcaster of the program.

Rusdi A. (2019) wrote a thesis entitled *Code Switching used by host and guest in "HITAM PUTIH" Selected Episode: a Sociolinguistic Analysis*. The writer collected the data from all utterances made by the host and guest of HITAM PUTIH in the episode "Cinta Laura, Eksis Di Kancah Internasional". The writer then classified the data into 5 types of code-

switching, including; Tag switching, Intra-sentential switching, Inter-sentential switching, Intra-lexical switching, and Intra-phrasal switching, and also 4 reasons why the host and guest of HITAM PUTIH used code-switching that were collected from a questionnaire filled by online respondents, including; habit, topic, express idea freely, and lack of vocabulary.

Marvillo Junelton N. Jacob (2012) who wrote about *The use of Mandarin – Indonesia code-switching in mandarin classroom*. In his research, he wrote about the purpose and reasons code switching using of the students and teacher in Mandarin classroom.

Furthermore, a study is conducted by Iryanti (2009), *code-switching in MTV Ampuh*. In her research, she wrote about the types and the function of code-switching which is uttered by VJ (Video Jokey) in MTV Ampuh (TV Program).

Last study is from Rasmi (2006), *Code-switching Used in Indonesian TV Shows*. In her research, she found various functional approaches of the code-switching used in TV Shows, which are reach out strategy, reiteration, frame marking, situational function, quotation, interjections, and emphasis.

From the previous studies that the writer mentioned above, the writer discussion is different from several previous studies above, particularly in the aspect of collecting data, acquiring data, as well the way of analysing data. In this thesis, the writer analyze types of code switching and the frequency of code switching which take place on social media Instagram with the samples are taken by Instagram users that the writer followed.

## **B. THEORETICAL BACKGROUND**

### **1. Sociolinguistics**

To begin with the definition of Sociolinguistics, as follows :

“Sociolinguistics is the study of language and society. It affects people in choosing the appropriate language to make communication with other people in the current context differently (Holmes, 2013:1).”

As stated by Holmes, the writer concluded that in sociolinguistics we study about language and society which are interrelated. How we speak in different languages based on different contexts of social. In addition, they focused on recognizing language social functions and how the social meaning is delivered to society.

The second definition of sociolinguistics, as follow :

“Sociolinguistics is a the study of language in relation to society, implying (intentionally) that sociolinguistics is a part of study language. Thus, the value of sociolinguistics is the light which is throw on the nature of language in general, or on the characteristics of some particular language (Hudson, 1980:4).”

Similar definition is mentioned by Hudson (1980:4) described that in sociolinguistics, we study language and society in order to find out the kind of language is.

The third definition comes from Trudgil (1974 : 32) indicated “Sociolinguistics is a part of linguistics which is concerned with language as a social and cultural phenomenon. It investigates the field of language and society and has a close connections with the social sciences, especially social psychology, anthropology, human geography, and sociology.”

As described by Trudgil, language is so important as a social and cultural phenomena in sociolinguistics study.

The last definition of Sociolinguistics comes from Chamber (1995 : 11) claimed that

“Sociolinguistics is the study of the relationship between language and society with the goal of understanding the structure of language.” He defines the important of sociolinguistic as the study that focused on the relationship between language and society.”

From the several arguments above, the writer can sum up that sociolinguistics study is extremely related closely to language and society, it studies about words or language to reveal how the society is. How we speak diversely in different social context to convey the social meaning.

## **2. Bilingualism**

Wardhaugh (1986 : 94-95) described bilingualism as follows :

“In many parts of the world using bilingual on their life such as people speak several languages: perhaps one or more at home, another in village, still another for purpose of trade, and yet another for contact with the outside world of wider social or political organization.”

He points out that people who use bilingualism has spread out in many parts. Each one has purpose in using bilingualism whether it is just for working or styling.

Besides, Spolky (1998:49) indicated that a person who has an ability to communicate in two language will be called as a bilingual.

In addition, Gumperz (1982:59) mentioned that usually the bilingual people use their own informal words such as idiom or slang in a particular community, while the common language is using for their necessary interaction with outsiders.

On the other hand, Myers-Scotton (2006:44) explained that a person who is a bilingual is someone who has the ability to speak more than one language to make a simple conversation and use the language in short conversation. For example when a child

just because studied Spanish in secondary school or university and he can write and read some Spanish words. Based on Myers' opinion, he is not considered as bilingual except that he can speak Spanish in a short conversation.

“Bilinguals are those who use two (or dialects) in their everyday lives. Bilingualism is ability using two languages as well. In sociolinguistics, bilingualism is using two languages in society one by one.” Mackey (1962:12) and Fishman( 1975:73).

The next study is conducted by Hoffman (1991:3) stated that there are three reasons why someone becomes bilingual, namely membership, education, and administration. In addition, Hoffman (1991:3) defined that “The example of membership reason is the use of French by all European nobility to transmit the the elite society. The example of education and administration reason is the use of English by Indonesians, Scandinavians, Germans, and Dutches in discussing their technologies, academics, or business.”

In short, the writer can conclude that bilingualism is the ability which have by somebody to use two languages everyday. The first language (L1) is their mother tongue, while the second language (L2) is the foreign language that they can speak. So it will be called as bilingual people.

### **3. Multilingualism**

First definition of multilingualism as follows :

“At the individual level, multilingualism serves as an interactional for the multilingual speaker. Typically, multilingual societies tend to assign different task to different languages or language varieties. One language, for example, might normally be used as the home language and with close friends, whereas another is doing business with government agencies (Fasold, 1984 : 8).”

Referring to Fasold's idea about multilingualism, the writer can sum up that multilingualism focuses on the behavioral of language as well and not only the prominent language types.

The second definition comes from Gumperz (1968 : 52) stated In many multilingual communities the choice of one language over another has the same signification among lexical alternates in linguistically homogeneous society. Based on the above idea, the writer concludes that using of multilingualism can give the varieties of language which is conducted between the speakers multilingualism in a society.

#### **4. Code**

Before we talking about code switching, this is better if we comprehend what code is.

First of all, Poedjosoedarmo in Rahardi (2001:21) stated that "Code can be defined as a speech system and the application of the language element which has specific characteristic in line with the speaker's background, the relationship between the speaker and interlocutor and the situation. Code can be said not only as a language, but also as the varieties of a language including dialect, undha usuk, and style."

Second of all, Wardhaugh (1998:100) proposed that code is rely on system agreed by the group of people to speak one to another. It can be viewed that code is determined as language variety. for example: the used speech level in Javanese language. There are three kinds of speech level. They are krama, ngoko, and madya. There used depends on some social and cultural dimensions, such as age, sex, social class, and relationship between speakers.

In short, code is language varieties that including dialect or speech style and has a system agreed by the speaker and the interlocutors, so that refers to the bilingual or multilingual people in a group community.

## 5. Code Switching

In this modern society, people tend to learn and communicate in different languages with others. They are able to speak and master more than two language varieties.

Hudson (1996:53) found out that people need to have ability in bilingual or either multilingual in order to do code switching. Similarly, Romaine (1992:110) claimed that in using more than one language with different style or variety which uttered by the speaker or different interlocutors because of situations will be called Code Switching.

So to summarize, code switching occurs mostly in bilingual communities. Speakers of more than one language is known for their ability to code switch or mix their language during their communication.

According to Kasperczyk (2005:1), people who use code switching is certainly swinging among two codes, whether they are languages or even just dialects. Further definition is supported by Wardhaugh (1986:102) described that Code switching occurs when people must switch their first code to another code because of a particular situation.

At this point, the writer sum up that the situation and some reasons force the speaker to switch from one language into another, so the speaker must know to select a particular code when they want to speak.

On the other hand, Gumperz (1982:59) pointed out that in a speech or conversation, people who use two or more languages simultaneously and alternately is called code switching. Another definition from Valdes-fallis in Duran (1994 : 72) said that “Code-switching is the use of two languages simultaneously or interchangeably.”

As stated by Valdes-Fallis, the writer concludes that when somebody wants to execute code-switching, it certainly means they perform and change it freely into two different languages.

Last definition of Code switching comes from Hymes (1974:103) stated that code switching is changing two or more languages, varieties of language or even speech styles and has become an alternate use. From the theory above, it can be concluded that code switching happens when someone changes their language and switch their first language into another language.

From there are so many statements about the definition of Code Switching that issued by Sociolinguistics experts. The writer concluded that Code switching is the alteration of two or more languages among two or more people who mastered the languages in a conversation or it can be said that language variety itself. In other words, the phenomenon of Code switching is when people tend to switch the language into another language based on the context.

## **6. Types of Code-Switching**

Actually, if we talking about Code switching, it will sound easy because code switching is just switching between two languages. But, by the switching. The linguistics experts argue that there are several rules of switch in how we switch from first language to another language.

### **6.1. Code Switching classified by Poplack (1980:230)**

There are three types of code-switching. The types are as follows : tag-switching, inter-sentential and intra-sentential code-switching

### **Tag Switching**

This term refers to the insertion of an exclamation or tag of one language. We can call this term also as an extra sentential switching. It can be inserted quite freely into the sentences without having to obey syntactic constraints. For instance, the use of English words such as *sorry*, *ok*, *you mean* etc. the example as follow :

Teacher : Present tense is tenses which explain about habit event. Understand!

Teacher : Yes, it is right,kan? Please check the picture we have.

### **Intra-sentential switching**

Intra-sentential switching refers to the switching that occurs inside the same clause or sentence which then contains elements of both languages. This type of switching appears to involve special principles governing how the syntax and morphology of both languages may interact and is consequently adopted only by bilinguals with high level of fluency. For example :

Teacher : Translate the first paragraph. the first sentence and the second sentence  
Mai, The Third Paragraph.

### **Inter-sentential switching**

Intersentential switching described as the switch between sentence boundaries, where one sentence is in one language and the other in another. Inter-sentential switching involves a significant amount of syntactic complexity and conformity to the rules of both languages; therefore speakers performing this kind of switching are usually fairly proficient in the participating language,

For instance :

“I don’t really like Indian food, kin leaw kha?”

[“I don’t really like Indian food, but if you want to try, let’s try it”]

The example of this in teaching and learning process:

Teacher : Now, I have a question. Do your parents encourage you to study hard? Students :Yes... No.

Teacher : Yes or no? How? khrop krua (thai) chak mai?

Students : Kha (Thai Language)...

## **6.2 Code Switching classified by Hoffman (1991:112)**

Hoffman (1991:112) indentified the types of code switching based on the scope of switching where the language takes place as follows:

### **Emblematic switching.**

It is tags or exclamation. In this kind of code switching, tags, certain, exclamations, fillers, and interjencion set phrases in one language are inserted into an utterance otherwise in another. Someone is usually used this kind of code swithching because it is easier to use and people do not need to have a better competence of language-grammatical. Hence, here some examples of emblematic switching :

#### 1. An adult Spanish-American English

“...Oh! Ay! It was embarrassing! It was very nice, though, but I was embarrassed!”

Silva-Corvalan (1982:181)

#### 2. A Spanish-Catalan bilingual

‘Hay cuatro sillars rotas y’ (‘There are four broken chais and’) prou’!

Ibid (15)

Another example is

### 3. A Bahasa Indonesian-English bilingual

‘Well, *kamu tahu kenapa aku disini?*’

Emblematic switching shows when a word such as tags, interjencions or exclamations, and fillers are embedded in each utterance. From the examples above, we can observe that people are likely to use emblematic switching because it is easier than others, such as ‘ay!, yeah..., well..’ which serve as saying something but it is hard to find a native language.

### **Intersentential switching.**

This kind of code switching occurs at a clause or sentence boundary, where each clause or sentence is in one language or the other. Here some examples about inter-sentential switching :

#### 1. Bahasa Indonesia-English bilingual

‘*Bagaimana cara meminta maaf?* I do not know how to do that kind of stuff’

#### 2. An adult Spanish-English bilingual

‘*Tenia zapatos blancos, un poco,* they were off-white, you know.’

Silva-Corvalan(1982:181)

#### 3. An English-German-Spanish trilingual

Mother : ‘*Na, wie war’s beim fußball?*’ (‘how was the football?’)

Pascual(9:3) : ‘*Wir haben gewonmen. Unsere Seite ganz toll. Ich war der*’ (‘We won. Our team was brilliant. Iwas..’) goalie. I stopped eight goals.

They were real hard ones. (And turning towards the pan on the cooker he continued) ‘*Was gibt’s zu essen?*’ (What are we eating today)

We can conclude from the examples that given above, it shows that intersentential switching is not only occurred in a sentence boundary, but also in a clause form.

### **Intra-lexical code mixing.**

This kind of code mixing which occurs within a word boundary, such as in ‘shoppa’ (English shop with the Panjabi plural ending) or ‘kuenjoy’ (English with the Swahili prefix ‘ku’, meaning ‘to’).

This kind of switching occurs within a clause or sentence boundary. It means that the speakers change one language to another in a sentence. Hoffman (1991:111) described the examples as below :

#### 1. A Spanish-English Bilingual

‘I started going like this, Y huego decia (*and then he said*), look at the smoke coming out of my fingers’

Valdes(1982:220)

#### 2. A French-English bilingual

‘*Va chercher Marc* (go and fetch Marc) and bribe him *avec un chocolat chaud* (with a hot chocolate) wit cream top’

Grosjean (1982)

In addition, there is another example given

#### 3. A Bahasa Indonesia-English bilingual

*‘aku orang yang determine banget, ketika aku pengen sesuatu ya aku akan berusaha semampuku untuk mendapatkannya’*

The first two example above shows that the speaker change his language from English to French and Spanish in phrases form. While the third example the speake change his language from Bahasa Indonesia to English a word form. So, we can sum up that the types of intra-sentential switching is usually using in a word form or phrases form within clause or sentence boundary. Before doing this kind of code switching, we need to have a great competence of the language used.

Poplack (1980:689) also supported that the speaker who have the ability to be bilingual can notice where intra-sentential switching occurs that shows the speaker has a better understanding in language-grammatical.

### **Establishing continuity with the previous speaker.**

This kind of code switching occurs to continue the utterance of the previous speaker as when one Indonesian speaker speaks in English and then the other speaker tries to respond in English. The example of dialogue is as below :

1<sup>st</sup> speaker : I feel so thirsty, let’s get something to drink

2<sup>nd</sup> speaker : That’s sounds great! *Ayo cari minum sekarang.*

The example shows us that the interlocutor can alter or switch code from mother tounge to another language in order to answer the 1<sup>st</sup> speaker who asked him.

### **Involving a change of pronunciation.**

This kind of switching or code mixing occurs at the phonological level, as when Indonesian speaker says an English word, but modifies it to Indonesian phonological structure. For example the word in the following is pronounced Hoffman (1991: 112),

1. Strawberry' is said '*stroberi*' by Indonesian speaker.

Another example from A Bahasa Indonesia-English bilingual is

2. 'Aku melihat *group* mereka tampil baik disbanding penampilan sebelumnya'

From this, the speaker used the word of 'group' to refers a number of people or things that are located close together or are considered or classed together.

The pronounce of group in Bahasa Indonesia as /grup/. To summarize, this kind code switching shows that in a utterance, one might be use another pronunciation patterns.

### **6.3 Code Switching classified by Bloom and Gumperz (1982:59)**

Bloom and Gumperz (1972:425) described two types of code switching, for example : situational switching and metaphorical switching.

#### **Situational Switching**

In terms of situational switching, each point of switching corresponds to a change in the situation. In other words, one speaker may speak a different language depending on the situation, but the language spoken in that particular situation does not vary. In this situation, many features relating to social factors are involved in determining which language is to be used.

### **Metaphorical switching**

In metaphorical switching, speakers use two languages at the same time to signal identities and a change of role. The particular topics or subject matter of the conversation mark metaphorical switching. Bloom and Gumperz (1972:425) stated that there is more freedom of language choice allowed to the participants and the situation does not have much influence on metaphorical switching. Bloom and Gumperz noticed that the subjects of their study, clerks, used both standard and change of relations in the roles of the participants in the dialect phrases, depending on whether they were talking about official matters or not.

In brief, the writer concluded that in terms of situational switching, code switching takes place due to the situation change such as topic, people, or many things in a conversation. Situational as well deals with the time or setting that indicated to when, where and what topic. Meanwhile in terms of metaphorical switching, code switching took place as a conversational strategy which is not influenced by the situation of social, such as asking, requesting, yelps, etc. it deals with how code switching takes place.

### **7. Code Switching and Code Mixing**

There are many scholars have tried to clarify code switching and code mixing. They are as follow :

Bokamba (1989:278) defines code switching and code mixing as follows: "Code switching is the mixing of words, phrases and sentences from distinct grammatical systems across sentence boundaries within the same speech event, while code mixing

is the embedding of various linguistic units such as affixes (bound morphemes), words (unbound morphemes), phrases and clauses from cooperative activity where the participants, in order to infer what is intended, must reconcile what they hear with what they understand.”

Wardough (2000:100) defined that “people are usually required to select a particular set of codes whenever they choose to speak. They also decide to switch from one code to another or mix codes even within sometimes every utterance and thereby create a new code.” From the idea above, the writer sum up that the occurrence of code switching and code mixing are caused by the phenomenon of bilingualism.

Hoffman (1991 : 104) added that code mixing is the switches occurring within a sentence.

The example is the mixing between Malay – English :

“This morning I hanter my baby tu dekat babysitter tu lah.”

(This morning I took my baby to the babysitter.)

Hereinafter, code switching occurs over sentences in the same conversation

Hoffman(1991:104). For instance : “People here get divorced too easily. Like exchanging faulty goods. In China it’s not the same. Jia gou sui gou, jia ji sui ji.”

As a described from the example above, the speaker in the beginning starting the sentence with English, then he/she switched to Mandarin.

Others differentiate code-mixing, i.e., language switching within one sentence (intra-sentential) and code-switching, i.e., language switching between either phrases or sentences (inter-sentential), including the tags and exclamations at either end of the sentence (McLaughlin, 1985:111).

There are some various definitions for the term “codeswitching code mixing”, the writer can sum up that according to Hoffman (1991:104) and McLaughlin (1985:111), code switching take place over sentence that indicate inter-sentential switching and code mixing on the other hand, it occurs within a sentence that indicated intra-sentential switching. But for the purpose of this thesis, aside from the ones referred to in Hoffman’s (1991):104 and McLaughlin’s (1985:111) ideas, the writer will be using Poplack’s (1980:584) definition. Poplack divided code switching into three types. The first one is between sentence boundary which is called inter-sentential switching, the second one is within the clause boundary, including within the word boundary that is Intra-sentential switching, and the last one is tag switching involved the insertion.

Therefore, another experts divided code switching and code mixing as an inter-sentential switching and intra-sentential switching, while Poplack (1980:584) equated inter-sentential switching and intra-sentential switching into the types of code switching.

## **8. Social Function of Code Switching**

Myers-Scotton (1993:1) proposed the analysis of various kinds of Code Switching behavior. The analytical is about markedness theory. The theory divided into unmarked and marked code. In multilingual societies, switching to the local ethnic language to talk one’s family would be ‘unmarked’ (i.e., there is nothing remarkable about this language choice), whereas switching to the local ethnic language in a public speech would be ‘marked’ (i.e., listeners would wonder why the speaker chose this unexpected variety and try to figure out the speaker’s intentions). In social

function of code switching, Scotton (1933:1) pointed out about why does code switching occur?

Thus for this social function, Scotton (1933:1) found out the speaker might choose to use marked and unmarked code for a variety of social reasons or in brief, 'why' does code switching take place :

1. **Showing deference**
2. **Showing solidarity**
3. **To eloquence**
4. **To affirm/ emphasize**
5. **To redefine the interaction**
6. **To avoid misunderstanding**

Another reason for the code switching from one language to another comes from Hoffman (1991:116). There are seven reasons why people do code switching. The seven reasons are below :

### **1. Talking about a particular topic**

People sometimes prefer to talk about a particular topic in one language rather than in another. Sometimes, a speaker feels free and more comfortable to express his/her emotional feelings in a language that is not his/her everyday language.

### **2. Quoting somebody else**

A speaker switches code to quote a famous expression, proverb, or saying of some well-known figures. The switch involves just the words that the speaker is claiming the quoted person said. The switch like a set of quotation marks. In Indonesian, those well-known figures are mostly from some English-speaking countries. Then, Myers–Scotton give example mixing between English and Swahili. “Lakini ni-ko SURE u-ki-end-a.” (But I’m sure if you go). They explain that the matrix language is Swahili. SURE is an embedded English language on it. Otherwise if one clause in which

obviously has grammatical structure of one language and in the following clause is arranged based on its grammatical structure of other language, so s/he has switched the code. In short, the code which involves in code mixing is on the form of pieces (word or phrases).

### **3. Being Emphatic About Something (Express Solidarity)**

As usual, when someone who is talking using a language that is not his native language suddenly wants to be emphatic about something, he either intentionally or unintentionally, will switch from his second language to his first language. Or, on the other hand, he switches from his second language to his first language because he feels more convenient to be emphatic in his second language rather than in his first language.

### **4. Interjection (inserting sentence fillers or sentence connectors)**

Interjection is words or expressions, which are inserted into a sentence to convey surprise, strong emotion, or to gain attention. Interjection is a short exclamation like: Darn!, Hey!, Well!, Look!, etc. They have no grammatical value, but speaker uses them quite often, usually more in speaking than in writing. The following example of the usage of interjection in sentences:

Indonesian\_English

Dompetku ketinggalan di taksi! Shitt!

*(My wallet was left in the taxi!)*

### **5. Repetition Used for Clarification**

When a bilingual or multilingual person wants to clarify his speech so that it will be understood better by listener, he can sometimes use both of the languages (codes) that he masters to say the same message. Frequently, a message in one code is repeated in

the other code literally. A repetition is not only served to clarify what is said, but also to amplify or emphasize a message. For example :

English\_Hindi

Father calling his small son while walking through a train compartment,

“Keep straight. Sidha jao” (keep straight).

## **6. Intention of Clarifying the Speech Content for Interlocutor**

When bilingual or multilingual person talks to another bilingual/multilingual, there will be lots of code switching and code mixing occurs. It means to make the content of his speech runs smoothly and can be understood by the listener. A message in one code is repeated in the other code in somewhat modified form.

## **7. Expressing group identity**

Code switching and code mixing can also be used to express group identity. The way of communication of academic people in their disciplinary groupings, are obviously different from the other groups. In other words, the way of communication of one community is different from the people who are out of the community.

Gumperz (1982:75) mentioned the six majors for conversational between situational code switching and metaphorical code switching, namely:

### **1. Quotation**

It occurs when in a different language, people quote someone’s discourse such as proverbs. The example of this kind is as follow :

A Bahasa Indonesia-English bilingual

“I will tell you the famous Javanese saying ‘*witing tresno jalaran soko kulino*’

you know that right?”

From that, we assumed this person quotes in Javanese proverb by uttering the original form one. It means that, he did not alter it to another code because the use of quotation this is to emphasize to give a strong meaning.

## **2. Addressee specification**

It is used to give a direct messages to the one and several receivers. The example is as follow :

A Bahasa Indonesia-English Bilingual

“*Jay!* Come here! Santai-santai ngobrol sama kita”

*The speaker switches from English to Bahasa Indonesian in order to give a direct message to the receiver that might be Indonesian people. So, the speaker one intentionally switches to Bahasa Indonesia to show solidarity that they are close each other to addressee.*

## **3. Interjection**

As the topic is interjencion, the code switch of this serves as a sentence filler which the function of this code is to give attention to the interlocutor, to show strong emotion or expressing surprise. The common used of interjencions are : Hey!, Look!, Damn!, Wath out!. So here are some examples :

1. A Bahasa Indonesia-English bilingual

“Oh dear, kamu baik-baik saja kan? Gak ada yang cedera kan?”

2. A Spanish –English bilingual

A : Well, I’m glad I met you

B :Andale puesI (OK. Swell) and do come again. Mm?

Gumpers (1982:77)

The first example started from English interjection then followed by Bahasa Indonesia at the end of the sentence. Whilst, the second example shows the Spanish interjection which works for responding the speaking one. Both of them use interjection to draw the addressee's attention and also to show good emotion to the interlocutors.

#### **4. Reiteration**

Reiteration is the same as repetition. This kind function is to give repeat or emphasize or amplify the message from one language to another. The utility of repetition is to make to emphasize a point and make a speech easier to follow or make sure that the listener comprehend about the topic that talking about. Here some examples of reiteration:

1. An English-Bahasa Indonesia bilingual

“in America we called it as undergraduate but in Indonesia we call it as *sarjana*”

2. A Spanish-English bilingual

The three old ones spoke nothing but Spanish. Nothing but Spanish.

No hablaban ingles (They did not speak English)

Gumpers (1982:77)

From the examples above, we can see that people tend to switch from one code to another in order to amplify the message.

## 5. Message qualification

The function of this switching is to give qualify or adequate the main to the main message conveyed in another code. The examples are as follow :

1. An English –Bahasa Indonesia bilingual

“we have to be confidence, *biarpun kita misalnya gak punya dukungan dari orang lain.*”

2. An English- Spanish bilingual

The oldest one, *la grande la de once anos* (the big one who is eleven years)

Gumpers (1982:79)

Both of these examples show that the main message is delivered in English but then the speaker do the switching to another code qualify the message.

## 6. Personification / objectification

This speech function refers to the difference among the talk about action and talks as the action. It shows the speaker involvement such as what she/ he do, showing distance between the speaker and the addressee and conveying the message in an utterance whether it reflects speaker’s personal opinion or understanding. According of this, here is the example given :

An English-Bahasa Indonesia bilingual

“well.. what’s next is really tough question, *sejak aku dapat tawaran untuk jadi engineer, aku sedikit tipe-tipe shaky.*”

The speaker switched code from English to Bahasa Indonesia in order to ask what to do next. The first one, the speaker used English to give his personal thought, then she

altered to Bahasa Indonesia to convey his personal message to the addressee that she is a little bit shaky of what she will do next

In order to answer the second research questions, the writer used a theory from Scotton (1933:1), Hoffman (1991:116) and Gumperz (1982:75) about the reason why the speakers used code switching.

#### **9. The Matrix Language and Embedded by Myers Scotton**

Myers-Scotton (1993:1) in her hypothesis mentioned that one language is in fact the “giving language” that provides the syntactic frame is called the “Matrix Language” (ML). The other one is “contributing” language which language is attached so as called “Embedded Language” (EL). Hence, the role of the EL is only to provide constituents that can be embedded into the ML. It has to be more developed and speakers must have more ability in the ML than in the EL in order to produce ML+EL elements for the ML must provide the morphosyntactic frame, (Myers-Scotton 1993).

#### **10. Instagram**

Instagram is a social photo sharing app, it is unlike other social media such as Facebook, instagram can not upload status in our wall because it just photo or video sharing app. The things we can do in instagram is we can upload the photos, video, even we can edit with filter directly, and another one is Instagram Stories. It has quickly become one of the platform’s most popular features. Instagram users immediately took to post images that expired after 24 hours. For getting more likes, the users usually use some hashtags, location and make them searchable by users

within the app. Each photo which we uploaded will appear to our followers even public if we use hashtag on our caption. In this app, we actually can private our account if we do not want the public see our profile. Thus, it is only seen by our followers. Instagram is not only a tool for individuals, but also for businesses. The photo-sharing app also offers companies the opportunity to start a free business account to promote their brand and products.

Tanskovska (2021) claimed that Instagram had reached one billion monthly active users In June 2018. The app is one of the most popular social platforms worldwide. The average age of Instagram users were particularly aged 34 years and the young adults.

### **Features of Instagram :**

#### ***1). Upload Photo***

The main use in this Instagram application is as a place to upload and share photos. The photos can be obtained from camera or our own cell phone.

#### ***2). Follower and Following***

The social system in Instagram is to give follower and following other user accounts. Thus, communication between Instagram users fellow themselves can be better intertwined by giving likes and also commenting on the photos that have been uploaded by other users.

### **3) *Social Networking***

When uploading photos, the users also can not only just share it on instagram, but the photo can also be shared through other social networks such as WhatsApp,twitter,tumblr, facebook, etc that available on the Instagram page.

### **4) *Like symbol***

Instagram has a like feature that works as markes to like the photo that has been uploaded. Based on the number of likes on a photo on instagram, that's the special factor which affects the photo is famous or not.

### **5) *Explore***

If a photo can get into the popular page, which is a collection of popular photos in the world, it means the photo will be become something that is known by society and can increase followers.