

AN ANALYSIS OF OUTER CODE SWITCHING AND CODE MIXING IN INDONESIA LAWYERS CLUB

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ABSTRACT

Outer code switching and code mixing commonly exist in conversation especially in bilingual or multilingual community. The higher speakers' ability in bilingual or multilingual, the more code switching and code mixing occur. Indonesia Lawyers Club (ILC) is one example academic people and professionals within community frequently use code switching and code mixing as speakers in that dialog program on television. The relation between speakers in ILC and outer code switching and code mixing attracted the writer's attention to do this study as in the objective study stated: (1) To find out what are the types of Outer Code Switching and Code Mixing in ILC. (2) To explain in what context the people in Indonesia Lawyers Club do their Code Switching and Code Mixing. The design of this study is content analysis. It describes the analysis based on what the writer found in the study object ILC. The result of this study are: (1) The types of outer code switching and code mixing used in ILC are: seventeen Inter-sentential switching, five emblematic switching, three hundred and thirty nine Intra-sentential switching, fifty three Intra lexical, and seven Involving change pronunciation. So, there is no doubt that Intra-sentential becomes the most dominant and Emblematic Switching is not dominant. (2) The contextual reason found in Indonesia Lawyers Club are: Expressing Identity with three hundred occurrences, continue with eighty four Lexical Need, nineteen Repetition, twelve Quoting, five Interjection, and two Clarifying. So, the theory from Hoffman about code switching and code mixing and also his theory about Reason supported by Saville-Troike are stick with the result of the study that people in ILC dominantly use code mixing that the mixing occurrences are within sentence and the reason why people in ILC do outer code switching and code mixing is to express group identity.

Keywords: *Outer code switching and code mixing, Indonesia Lawyers Club.*

Introduction

When a study of language in which the linguistic factors are related to the factors beyond the language, such as language use that is done by its speakers in a certain speech community it refers to sociolinguistics. Sociolinguistics is the study that is concerned with the relationship between language and the context in which it is used. In other words, it studies the relationship between language and society. "It explains when people speak differently in different social contexts" Janet Holmes (2007). According to Fishman, for instance, socially, the language use involves who speaks, what language, to whom, when and where, Fishman (1972:224). A way of speaking refers to how language speaker uses in accordance with behavior of

communication regulated in his speech community. This means that he has to apply “regulation” of using his language. When in a community people apply more than one language, then this phenomenon is called bilingualism or multilingualism. Wardaugh (1986:101) explains, the phenomenon of people having more than one code (language) is called bilingualism or multilingualism.

Bilingual, as Spolsky (1998:45) defines, is “*a person who has some functional ability in the second language.*” Bilingual or multilingual has close relationship with code/language as explained by the experts above. When a speaker switches or inserts a language to other languages for any reasons, in linguistics it is called Code Switching or Code Mixing. Code in Linguistics means language. According to Stockwell (2002:8-9), a code is a symbol of nationalism that is used by people to speak or communicate in a particular language, or dialect, or register, or accent, or style on different occasions and for different purposes. Similarly, Ronald Wardaugh (1986:101) also maintains that code can be defined as a system used for communication between two or more parties used on any occasions. When a speaker mixes one code to the others, it is called Code Mixing. Hoffman (1991:104) then, maintains that code mixing is the switches occurring within sentence. Holmes (1992) also explains that people who live in a bilingual community or even multilingual communities have a tendency to use two codes or more when they communicate with each other.

Indonesia Lawyers Club (ILC) is a television program on *TV One*, a kind of formal dialogue hosted by Karni Ilyas providing discussion of lawyers and some professions from different types of social class and community related to hot news broadcasted every Tuesday at 7.30 pm. The speakers should only use Bahasa Indonesia as their main language on this formal situation considering the use of Bahasa Indonesia has been ruled by Indonesian Government through Regulation No. 24 of 2009 on the use of Bahasa Indonesia in public places and media, however Code Mixing and Code Switching were found many times and it was dominated by Outer Code Mixing and Code Switching, word insertions, and phrases from Indonesian to English. “*Outer Code Mixing occurs if the speaker inserts the element of their own language into foreign language*” Chaer and Agustina (2004:114). Most of the occurrences of Code Mixing in the dialogue were meant to stylize the speakers’ speech and to make themselves clear to the public. The speaker used Bahasa Indonesia in a sentence of their speech and continued the next sentence in English or they inserted words or phrases or both in the same sentence of their speech. In addition, the speakers switch or mix their language in one utterance to make the listeners understand the statement. It is conclusively they switch from a code to another code in building up sentences, Bahasa Indonesia to English or English to Bahasa Indonesia. That kind of switching and mixing phenomenon gets the writer’s attention. Besides, the writer is interested in understanding why the speakers in a TV Program, *ILC* mix and switch their language in the discussion. Hence, the writer entitled this study “*An Analysis of Outer Code Switching and Code Mixing in Indonesia Lawyers Club*”.

Conceptual Theory

A. Bilingualism

Bilingualism is the ability of an individual speaker or a community of speakers to use two different languages. Contrast with Monolingualism, the ability to use only one language. To clarify the term bilingual or multilingualism, Wardaugh, (1986:101) "*The phenomenon of people having more than one code (language) is called bilingualism or multilingualism*". Spolsky (1998:45) defines abilingual as "*a person who has some functional ability in the second language*". According to Bloomfield (in Rahardi, 2001:13), "*bilingualism is a situation where a speaker can use two languages as well*".

Related to speech community, Hamers and Blanc (1987 : 45) define bilingualism as "*the state of a linguistic community in which two languages are in contact with the result that two codes can be used in the same interaction and that a number of individual share bilingual*". In this case, the bilinguals have are pertoire of domain-related rules of language choice (Spolsky, 1998:46) meaning that bilinguals are able to choose which language that he is going to use.

There are three reasons why someone becomes bilingual, namely membership, education, and administration (Hoffman, 1991:3). The example of membership reason is the use of French by all European aristocracy to signal the membership of the elite. The example of education and administration reason is the use of English by Indonesians, Scandinavians, Germans, and Dutches in discussing their technologies, academics, orbusiness. In many countries and communities, bilingualism is a normal requirement for daily communication and not a sign of any particular reason (Hoffman, 1991:3).

In other words, since the members of a bilingual community vary in the capacity of mastering the languages used in the community, they have to be able to set a condition where they can communicate effectively. This condition leads them to do code switchingand code mixing.

B. Code

In everyday interaction, people usually choose different codes in different situation. They may choose a particular code or variety because it makes them easier to discuss a particular topic, regardless where they are speaking. When talking about work or school at home, for instance, they may use the language that is related to those fields rather than the language used in daily language communication at home.

A code is a system that is used by people to communicate with each other. When people want to talk each other, they have to choose a particular code to express their feeling. According to Stockwell (2002:8-9), a code is "*a symbol of nationalism that is used bypeople to speak or communicate in a particular language, or dialect, or register, or accent, or style on different occasions and for different purposes.*" Similarly, Ronald Wardaugh (1986:101) also maintains that a code can be defined as "*a system used for communication between two or more parties used on any occasions.*" When two or more people communicate with each other in speech, we can call the system of communication that they employ a code. Therefore, people are usually required to select a particular code

whenever they choose to speak, and they may also decide to switch from one code to another or to mix codes, sometimes in very short utterances and it means to create a code.

Meanwhile, Poedjosoedarmo in Rahardi (2001:21-22) states that code can be defined as a speech system and the application of the language element which has specific characteristics in line with the speaker's background, the relationship between the speaker and interlocutor and the situation. He also adds that code can be said not only as a language, but also as the varieties of a language including dialect, *undha usuk*, and style.

From those opinions of the code given by many linguists above, the writer can make conclusion that a code can be said as a language. The code is a form of the language variation that is used by a society to make communication with other people.

1. Code Switching and Code Mixing

At least, the phenomenon of bilingualism results in the occurrence of codeswitching and code mixing (Wardough, 1986:101). It happens when a speaker requires a particular code, in order to switch or mix one code to another and even create a new code in process (Wardough, 1986:101). Hoffman (1991:104) then, maintains 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.)
Stockwell (2002 : 137)

On the other hand, code switching is the changes over sentences (Hoffman, 1991:104). Code switching can occur during the same conversation. For example:

“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.”
(If you have married a dog, you follow a dog, if you've married a chicken, you follow a chicken.) Holmes (2001:38)

As can be observed from the example above, first, the speaker said English sentences, then he/she switched to Mandarin.

Hoffman (1991:113) explains that code switching can occur quite frequently in an informal conversation among people who are familiar and have a shared educational, ethnic, and socio-economic background. It is avoided in a formal speech situation among people especially to those who have little in common factors in terms of social status, language loyalty, and formality.

2. Types of Code Switching and Code Mixing

Saville-Troike (1986:64) classify code switching into two dimensions. There are two types of code switching based on the distinction which applies

to the style shifting. The first type is situational code switching. Wardhaugh (1986:103) states that situational code switching occurs when the languages used change according to the situation in which the conversant find themselves: “they speak one language in one situation and another in a different one”. No topic change is involved. When a change topic requires a change in language used, we have metaphorical codeswitching. Saville-Troike (1986:62) define metaphorical code switching as a code switching occurring within a single situation but adding some meaning to such components. The example of situational code switching is that in some universities a ritual shift occurs at the end of a successful dissertation defense, when professors address the (former) student as Doctor and invite first names in return. While, the example of metaphorical code switching is when a German girl shifts from *Du* to *Sie* with a boy to indicate the relationship has cooled, or when a wife calls her husband Mr (Smith) to indicate her displeasure.

The second classification is based on the scope of switching or the nature of the juncture which language takes place (Saville-Troike, 1986:65). The basic distinction in this scope is usually between inter-sentential switching, or change which occurs between sentences or speech acts, and intrasentential switching, or change which occurs within a single sentence.

Code mixing is a mixing of two codes or languages, usually without a change of topic. Code mixing often occurs within one sentence, one element is spoken in language A and the rest in language B. In addition, Nababan (1993:32) said that code mixing is found mainly in informal interactions. In formal situation, the speaker tends to mix it because there is no exact idiom in that language, so it is necessary to use words or idioms from other language.

Hoffman (1991:112) shows many types of code switching and code mixing based on the juncture or the scope of switching where languages take place. Those are intra-sentential switching, inter-sentential switching, emblematic switching, intra-lexical code mixing, establishing continuity with the previous speaker, and involving a change of pronunciation. Each type will be describe bellow:

a) Types of Code Switching

1) Inter-sentential Switching

This kind of code switching occurs between clause or sentence boundary, where each clause or sentence is in one language or other, as when an adult Spanish-English bilingual says:

“*Tenia zapatos blancos, un poco, they were off-white, you know.*”
(Hoffman, 1991:112).

2) Emblematic Switching

In this kind of code switching, tags, exclamation and certain setphrases in one language are inserted into an utterance otherwise in another, as when a Panjabi/English says:

“*It’s a nice day, hana?*” (hai n? isn’t it). Another example is when an adult Spanish-American English says: “*...Oh! Ay! It was embarrassing! It was very nice, though, but I was embarrassed!*” (Hoffman, 1991:112).

3) 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 also. Yet, that speaker can also switch again to *bahasa Indonesia*.

For instance:

Speaker1: *I can't get leave him 'coz I love him somuch...*

Speaker2: *Correct! You got the point! Kata 'banget' itulah letak permasalahanmu sekarang ini.*

b) Types of Code Mixing

1. Intra-sentential Switching/mixing

This kind of code mixing occurs within a phrase, a clause or a sentence boundary, as when a French-English bilingual says: "I started going like this. *Y luego decla* (and then he said), look at the smoke coming out my fingers." Another example is from Wardaugh (1986:108) "*Estaba training para pelar*" : "He was training to fight."

2. Intra-lexical code mixing

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

3. Involving a change of pronunciation

This kind of code mixing occurs at the phonological level, as when Indonesian people say an English word, but modify it to Indonesian phonological structure. For instance, the word 'strawberry' is said to be 'stroberi' by Indonesian people.

Chaer and Agustina (2004:114) divides code mixing and code switching in two types, they are:

1. Inner Code Mixing

Inner code mixing is mixing language from the original language with all its variation. Inner code mixing shown, if the speaker inserts the elements of his own language into national language, the elements of dialect into his own language, or elements of varieties and style into his dialect. Code mixing and the elements of a regional language show that the speaker has a regional language in tuff, or want to show his regional language characteristic.

Example : "*Nah ini dia yang saya demen*"

This example uses Indonesian language, but the conversant insert a word, *demen*. *Demen* in this example means *like*. Based on Suwito in Chaer and Agustina (2004:114), this example is included into inner code mixing, because the elements of their own language into national language, three lements of dialect into their own language, or elements of varieties and style into their dialect.

2. Outer Code Mixing

Outer code mixing is mixing code from foreign language. For example, the elements of Holland code switching inserted in Indonesian language. It shows that the speaker belonging to the old century, students and special man/woman. In doing code mixing with the English language can give the impression that the speaker is a modern, educated and has good relationship in society. Code mixing with the elements of Arabic impresses that the speaker is Islamic, obedient, or a devout person.

Example: *"Gaji dia orang di Factory yang lama lebih banyak dari disini!"*

This example uses Bahasa Indonesia, but the conversant insert words, factory, which constitute as the vocabulary of English. Based on Suwito in Chaer and Agustina (2004:114), this example is included into outer code mixing because the conversant insert the elements of their own language into pieces of foreign language.

3. Reason of Code Switching and Code Mixing

When code switching or code mixing occurs, the motivation or reasons of the speaker is an important consideration in the process. Jendra (1991: 134-135), explains that every speech event probably happened because by some speech act will involve elements such as: speaker and another speaker, the language media used, and speech the purpose. According to Hoffman (1991:116), there are a number of reasons for bilingual or multilingual person to switch or mix their languages. Those are:

a. 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.

The case can be found in Singapore, in which English language is used to discuss trade or a business matter, Mandarin for international "Chinese" language, Malay as the language of the region, and Tamil as the language of one of the important ethnic groups in the republic.

b. 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 Bahasa Indonesia, those well-known figures are mostly from some English-speaking countries. Then, because many of the Indonesian people nowadays are good in English, those famous expressions or sayings can be quoted intact in their original language. For example:

A: *Bolehkah saya tahu nama anda, Pak?* (May I know your name, Sir?)

B: *What is a name.*

In this conversation, B answers the question from A with the famous proverb “what is a name”.

c. 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.

d. 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.

Language switching and language mixing among bilingual or multilingual people can sometimes mark an interjection or sentence connector. It may happen unintentionally. The following are examples of the usage of interjection in sentences:

1. Indonesian_English

Dompetku ketinggalan di taksi! *Shitt!*
(My wallet was left in the taxi!)

2. Spanish_English (Gumperz, 1982:77)

Chicano professionals saying goodbye, and after having been introduced by a third speaker, talking briefly:

A : Well, I'm glad to meet you.

B : *Andale pues* (O.K.Swell). And do come again. Mm?

e. 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 (Gumperz, 1982:78)

Father calling his small son while walking through a train compartment, “*Keep straight. Sidha jao*” (keep straight).

f. 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.

g. 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.

Saville-Troike (1986:69) also gives some additional reasons for bilingual and multilingual person to switch or mix their languages, these are:

1. To soften or strengthen request or command

For Indonesian people, mixing and switching Indonesian into English can also function as a request because English is not their native tongue, so it does not sound as direct as Indonesian. However, code mixing and codeswitching can also strengthen a command since the speaker can feel more powerful than the listener because he can use a language that everybody can not.

2. Because of real lexical need

The most common reason for bilingual/multilingual person to switch or mix their languages is due to the lack of equivalent lexicon in the languages. When an English-Indonesian bilingual has a word that is lacking in English, he will find it easier to say it in Bahasa Indonesia. And vice versa, when he has a word that is lacking in Bahasa Indonesia, he will use the English term. If it put into Bahasa Indonesia, the meaning will be hazy/ vague, and sometime it would not be used. For example, in Indonesia, the technical topics are firmly associated with English and the topic itself can trigger a switch or mix to/with English.

3. To exclude other people when a comment is intended for only a limited audience

Sometimes people want to communicate only to certain people or community they belong to. To avoid the other community or interference objected to their communication by people, they may try to exclude those people by using the language that no everybody knows.

C. Indonesia Lawyers Club

Indonesia Lawyers Club (ILC) is a television program on *TV One*, a kind of formal dialogue providing discussion of lawyers and some professions from different types of social class related to hot news broadcasted every Tuesday at 7.30 p.m for about 2-3 hours This program is hosted by Karni Ilyas who was born in September 25th 1952 at Bukit Tinggi, Sumatera Barat. 60-year-old Karni Ilyas is a journalist and a patriot of law in Indonesia. He is graduated from law faculty of Universitas Indonesia. He was active in several journalistic organizations. This President of Jakarta Lawyer Club is also a General Head of ATVSI (Indonesian Private Television Association) and a member of National Police Commission. *Indonesia Lawyers Club* is a free-of-charged base of

education beholders should watch. Many cases discussed such as corruption, head election, the members of House of Representatives' case, Century Bank and much more. In addition, this talk show also serves open debates among the speakers. Along the discussion we may find many utterances or phrases used by speakers which are switched from Indonesian to English like in a discussion on January 7th 2014, "...pada waktu **press release**, kami tunjukkan foto-foto utuh mereka yang masih hidup itu. Itu adalah bukti bahwa ini sudah di-**surveillance** oleh anggota kita". A phrase, "press release" used by the speaker in the first sentence means "jumpa pers" and word "Surveillance" means "dijaga/diawasi" in Indonesian. The speaker must have reason why he switched and mixed the codes as we know that it could use Bahasa Indonesia to build up the sentence. Considering the speaker speaks among a high-class community, outer code switching and code mixing tends to be used by the speaker for an acquirement although in another side, this sometimes makes difficulties for listeners not easily catch the meaning especially for those who are from lower level of education.

Methodology

The research design of this study is descriptive qualitative method since it provides asystematic, factual, and accurate description of a situation of area (Issac and Michael, 1987:42). This research is also a qualitative one since all the data collection is in the form of words. The use of this method is appropriated with the purpose of the study that is explaining the types and reasons in Indonesia Lawyers Club. The research is conducted by using qualitative approach because the result of the data analyzed is in the descriptive phenomenon such as words, sentences and utterances. There is only one kind of data source in this research, the utterances that are spoken by the people in *Indonesia Lawyers Club* on *TV One*. The comprehensive explanation about the methodology can be seen in Chapter III.

Finding

Base on the findings, there are many outer Code Switching and Code Mixing occurred in *Indonesia Lawyers Club (ILC)* in edition of January 2014. Generally, the occurrence is more to Code Mixing rather than Code Switching. Specifically, the occurrence of outer code is dominantly in the same sentence rather than two different sentences as it is called as Intra-Sentential Mixing. We may conclude that in *ILC*, the speakers tend to insert outer code in sentence boundary or clause boundary and the element inserted is in word or phrase. The words/phrases inserted are in form of conjunction, verb, noun, adjective, noun phrase, verb phrase. Intra-sentential switching/mixing temporary occur is caused by the Lexical Need of, Quoting, Interjection, and Repetition. But the most dominant is caused by Expressing Identity. The occurrence of Intra-sentential switching in *Indonesia Lawyers Club* is also caused by terminologies from outer code which are impossibility to be translated or to be found the equal words in Bahasa Indonesia. Though if they are able to be translated, the meaning will be vague and sometime it would not be used. Then the speakers use the outer terminologies without giving some changing to the structure.

But in some cases, the speakers use Repetition repeating the outer terminologies in Bahasa Indonesia in the same language structure, or clarifying what they have said to make the audience understand and make the dialogue run smoothly. Hoffman (1991:16).

The second dominant of outer Code Switching and Code Mixing occurs in Indonesia Lawyers Club is Intra-lexical Mixing. The speakers use outer code (English) in his speech but modifying the word or phrase by combining with prefixes or suffixes taken from Bahasa Indonesia structure. This because the speakers feel they need to change the form of the outer word or phrase so it is match with their language structure.

Inter-sentential Switching is the third dominant type used by speakers in *ILC*. There is no occurring of this kind of switching in the first video. This type occurs four times in the second video, nine times in the third, and four times in the fourth video. The occurrence of Inter-sentential switching in the videos is when the speakers use quoting, proverb, or saying of some well-known figures from outer code. Sometimes the speakers also clarify the quotes, proverb, or saying in Bahasa Indonesia then Repetition also occurred. Inter-sentential Switching needs speakers to speak at least single clause in outer code in a sentence or a full sentence of outer code then continue with Bahasa Indonesia as following or on the contrary. Inter-sentential Switching needs good bilingual speakers. In the video, some speakers who used this type of switching are Anwar Fuadi (politician), Prof. JE. Sahetapy (Civil Law Expert), Sutan Bhatoegana (a member of representative), Yusri Usman (analyst), and Prof. Yusril Ihza Mahendra (Law Expert/politician) as they are known by people that they are from high-level education background. Considering to these people's profession, outer code with Inter-sentential type or other types tend to be used by them. The calculation result in table frequency for the contextual reason shows that the speakers in *Indonesia Lawyers Club* used Code Switching and Code Mixing is to express the speakers' identity.

Hoffman (1991 p.3) explains that in many countries and communities, bilingualism is a normal requirement for daily communication and not a sign of any particular reason. In other words, since the members of bilingual community vary in the capacity of mastering the languages used in the community, they have to be able to set a condition where they can communicate effectively. This condition leads them to use Code Switching and Code Mixing. Expressing Group Identity as the first dominant finding as the reason appeared seems like usual thing for the speakers in *ILC* as Hoffman says "a normal requirement for daily communication". From the outer Code Switching and Code Mixing used by the speakers, the tendency does not come from the need of lexical or any other reasons. The speakers seem to switch or mix code to outer without any reason. Though, the number of occurrence of Expressing Group Identity is much higher than Lexical Need. *ILC* consisted on lawyers and other professions seems to have an agreement to stylize the speech using bilingual or multilingual, others are to follow. This case is also in line with Fishman (1972:224) states that "for instance, socially, the language use involves who speaks, what language, to whom, when and where". Fishman also adds that the way of speaking refers to how language speaker uses in accordance with behavior of communication regulated in his speech community, this means that he has to apply

“regulation” of using his language. Fishman’s theory here strengthen the reason why people in *ILC* switch or mix codes as to Express Group Identity. The speakers in *ILC* who use outer Code Switching and Code Mixing try to express their identity showing to the audience that they are also the member of that community(*ILC*) as they have the same ability in bilingual or multilingual.

Lexical Need is also the reason why speakers in *ILC* switch and mix their main language with outer code. Though, Lexical Need is the second dominant. There are terminologies in certain topic of discussions caused the speaker could not use Bahasa Indonesia persistently. For example word *recovery*, as an English terminology, when this word is translated to Bahasa Indonesia, it becomes in long sentence. These terminologies have no equivalent lexicon. If this word is constantly translated to Bahasa Indonesia, *Pengembalian*, then the meaning will be vague. When the speakers feel Bahasa Indonesia is lacking in providing these terminologies, the speaker used outer code. In order to fit the terminologies in structure of Bahasa Indonesia, speakers use prefixes or suffixes from Bahasa Indonesia and mixed it to the term as a word boundary or phrase boundary. This is in line with Saville-Troike (1986:69) who explains that the most common reason for bilingual/multilingual person to switch or mix their languages is due to the lack of equivalent lexicon in the languages.

Another reason which becomes the third dominant is Repetition. Speakers in *ILC* sometimes repeat the outer code they have said in Bahasa Indonesia. The repetition commonly used by the speakers after they use quotes, proverb, or saying. The speakers use outer code when they need to amplify or emphasize their message then repeat the message in Bahasa Indonesia as Hoffman explains that 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. His theory is also supported by example given by Gumperz (1982:78) like it has been stated in the first chapter.

ILC is a talk show that is the most prestigious compared with other programs on television considering the speakers in *ILC* are from different professions and social classes. The speakers are mostly lawyers, politicians, member of representatives, experts, observer, high officials and government functionaries, lecturer, spokesmen, and any other profession with high education background. The number of tendency of outer Code Switching and mixing to occur is surely higher. This is because they need to show up their prestige as Nababan (1994:32) explains that Prestige shows the proficiency in using more than one language. People use Code Mixing as a prestige language. Prof. JE. Sahetapy for example, he showed his ability in multilingual, the outer code he used in the recorded videos were English and Dutch. His ability in multilingual was gained from the education background he took. He is able to speak Dutch because he went to local school in the era of Dutch invasion in Indonesia. He is also fluent in English as he used to go to Utah University in The US. He began his career from lecturer of law, joined in politic and achieved the commission of representative position. In *ILC* discussion, he quoted from famous people or used proverbs then Inter-Sentential Switching occurred. Another speaker is Ridwan Saidi, a cultural observer who also tends to use outer Code Switching and mixing. He took law in a local university. He began his career in

some organizations, continued to politic, and worked as member of representative. There are many other professions join in *ILC* who come from other social class and education background. Though, majority of the speakers who are from high social community makes all speakers speak bilingual or multilingual using outer Code Switching and mixing in order to keep their prestigious.

Above all, *Indonesia Lawyers Club* can't be categorized as a formal dialogue rather than informal dialogue as Code Switching and Code Mixing is frequently used by the speakers. Hoffman (1991:113) explains that Code Switching can occur quite frequently in an informal conversation among people who are familiar and have a shared educational, ethnic, and socio-economic background.

Conclusion

Based on the study, we may conclude that speakers in *Indonesia Lawyers Club* tend to switch and mix their main language with outer language (English). The speakers mix code intra sentence where the element of outer code (English) is inserted to the sentence in the form of word or phrase in sentence boundary of their main language and this is called as Intra-sentential switching/mixing. Words or phrases taken from outer code are vary, it could be in the form of verb, noun, adjective, interjection, verb phrase, noun phrase, and interjection. Beside in the form of Intra-sentential switching/mixing, the outer codes used by the speakers also many to find is in the form of Lexical Code Mixing. As generally, this kind of occurrence is still in the form of Intra-sentential switching/mixing, but specifically, the occurrence is deeper than just in sentence. Some outer words or phrases speakers use in *ILC* are attached by prefixes or suffixes from Bahasa Indonesia. By paying attention to the form of prefixes and suffixes, speakers need to fit the outer code so it can get into the correct sentence structure of Bahasa Indonesia.

In other cases, there are terminologies in English that have not got similar meaning in Bahasa Indonesia. This situation demands the speakers to keep using the terms/outer codes in sentence of Bahasa Indonesia. When the speakers think that the audience are not familiar with the outer code, the speakers sometime repeat the words/phrases again in Bahasa Indonesia constantly as it is called Repetition. Or, the speakers may describe the terms more specifically with different structural language as it is called Clarifying.

In *Indonesia Lawyers Club*, the most dominant for Reason speakers use Code Switching and Code Mixing is to express group identity. Considering the people in *ILC* consist of people from different professions and education background, the speakers have to be able to set condition where they can communicate effectively and there is a tendency for the speakers use outer Code Switching and Code Mixing. This is to show to other speakers and audience that bilingual or multilingual speakers are really into the community and their ability to speak bilingual or multilingual indicating they are from academic people and have prestigious to keep.

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