

**CODE SWITCHING IN FAMILY COMMUNICATION
A STUDY ON TYPES, FUNCTIONS AND DOMINANT CATEGORY
USED IN SASAK FAMILIES**

Ahmadi Maya Imran¹

English Graduate Department, Post Graduate Progra, Mataram University,
imranahmadimaya@yahoo.com

Abstract

This research deals with the phenomena of code switching used in Sasak Ngeno-ngene dialect. It has influenced almost to the languages used of the world. This phenomenon also occurs in Base Sasak, the language used by the Sasak ethnic groups, an ethnic group that populates in Lombok island, Indonesia. Enthusiasm, this thesis is intended to analyze such phenomenon of the application of code switching that is focused on the “Ngeno-ngene” dialect that specifically relates to the types, function and dominant used of codeswitching in the daily communication. This research which is held in Darmasaba village is intended to find out the influence of code switching into Sasak ‘Ngeno-ngene’ dialect, and how it is applied in their daily communication. The next point is to find out the different used of code switching toward Sasak ‘*Ngeno-ngene*’ dialect in the location of the research to be compared to other places in Lombok island. This thesis also study of those three points of code switching in terms of linguistic, sociolinguistic, and psycholinguistic. The study is specifically based on the theory of Poplak: 2004 to define the data collected. The data that have been collected will be classified into the theory of those linguists. Further, it will be analyzed into, the effect of code switching toward the purposes of communication when it applied by the encoder. Finally, the phenomena of code switching will be analyzed toward the social factors to the Sasak family’s communication.

Key words: Code switching, Base Sasak, Sasak Family, Ngeno-ngene dialect.

ALIH KODE PADA KOMUNIKASI KELUARGA SEBUAH STUDI TENTANG TIPE, FUNGSI DAN KATEGORI PENGUNAAN DOMINAN PADA KELUARGA-KELUARGA SASAK

Ahmadi Maya Imran¹

Program Studi Magister Pendidikan Bahasa Inggris, Program Pascasarjana, Universitas
Mataram, imranahmadimaya@yahoo.com

Abstrak

Penelitian ini berhubungan dengan fenomena code switching atau alih code pada Base Sasak dengan dialek Ngeno-ngene. Sesuatu yang telah mempengaruhi hampir seluruh bahasa-bahasa dunia. Fenomena ini juga terjadi pada Base Sasak, bahasa yang digunakan oleh suku Sasak yang mendiami pulau Lombok, Indonesia. Dengan antusias, penelitian ini bertujuan untuk menganalisa fenomena tersebut pada komunikasi suku Sasak sehari-hari. Analisanya terfokus pada dialek Ngeno-ngene yang berkenaan dengan tipe, fungsi dan penggunaan yang dominan dari alih kode tersebut. Selanjutnya penelitian ini akan meneliti lebih dalam lagi tentang bagaimana fenomena bahasa itu digunakan pada percakapan sehari-hari pada keluarga-keluarga Sasak. Poin selanjutnya adalah untuk membandingkan penggunaan alih kode dari desa Darmasaba dengan tempat lainnya yang menggunakan dialek Ngeno-ngene di daerah Lombok lainnya. Selanjutnya ketiga poin tentang alih kode itu akan dijabarkan secara bahasa ,menggunakan teori Poplak:2004. Lebih jauh lagi, fenomena tersebut akan dianalisa tentang kaitannya dengan hubungan social masyarakat Desa Darmasaba sebagai tempat penelitian dengan cara mereka berkomunikasi dalam keluarga Sasak.

Kata Kunci: Alih kode, Base Sasak, Keluarga Sasak, dialek Ngeno-ngene.

INTRODUCTION

Indonesia consists of thousands islands and ethnic groups of people. This condition produced several differentiations among those ethnic groups. Difference in cultures, habitual, and languages used. They apply different languages to communicate one to another. Even in one island and in a single ethnic group, some of them use different languages, or at least different dialect or style. These phenomena lead the people to apply several languages in order to run the communication better.

One of the ethnic groups exists Indonesia is Sasak ethnic group. This group of people lives in Lombok Island, a small island in West Nusa Tenggara. The uniqueness of this people is in the application of the languages used. They apply more than one, even five dialects of Sasak language, *Kuto-Kute*, *Nggeto-Nggete*, *Meno-Mene*, *Ngeno-Ngene*, and *Meriq-Meriku*. These dialects are applied in their daily communication to their general purposes.

In this study the dialect examined is 'Ngeno-ngene' in the family communication in terms of code switching of types, functions, and dominant category used. These three terms will be related to the habitual of those people in using code switching as the part of the families daily conversation. Further, it became a phenomenon in Sasak families' communication. Deals with these facts, in this study the research is going to define such phenomenon of code switching used in *Sasak Ngeno-ngene* dialect families communication.

The phenomenon of code switching occurs both as societal and individual field. First, as a social phenomenon, code switching takes place where people in a society use more than one language in their daily communication. We know that language is a media of communication that has an important role in people's daily life. Many factors may influence the use of language, and one of them is social factor. Holmes (1992), asserts that certain factor such as whom you are talking to,

the social context of the talk, the function and the topic of discussion turn out to be important for language choice in many kinds of language community. These factors lead to the choice of the use of language varieties, and one of such varieties is code-switching. Holmes (1992) also states that there are three important social factors in code choice: participants, settings, and topic, known by "domain". The domains in this study are the native Sasak families that live in Darmasaba village. It is a small village in West Lombok of West Nusa Tenggara – Indonesia. The topic is their daily communication language which relates to their habitual life, such as job, news, etc. And setting is taken from the non formal daily communication.

Based on Romaine (1994), a domain is an abstraction which refers to a sphere of activity representing a combination of specific times, settings, and role relationship. It is an interesting case to know how the families code the language while they are speaking. They switch the language for many purposes, such as functions, and dominant category used. As they apply more than one language in a single discourse and also followed by other speakers and then switched too, they look like a new community of a new language used. This condition is in line to the Maschler's argument. He (1998) defines that code mixing or a mixed code as "using two languages such that a third, new code emerges, in which elements from the two languages are incorporated into a structurally definable pattern" (p.125). In the other words, the code mixing hypothesis states that when two code switched languages constitute the appearance of a third code it has structural characteristics special to that new code. It is the uniqueness of code switching, when it is applied in a communication it looks like a new language with new structure and vocabulary. An example like when a speaker said "Lasangan, anda tidak boleh dong melakukan hal yang seperti *nike*" (Lasangan is Base Sasak expression) "You can not do such the things. In this example we cannot ore determine what is the basic language used in this sentence,

because there are too many Bahasa Indonesia inserted in a single sentence.

Second, code switching as individual phenomenon occurs to an individual who masters more than two languages. In this study, it is emphasized to define such phenomenon of code-switching on Sasak-ethnic group families communication in constructing their status. Mahyuni states, Language is embedded in culture and is one of the most powerful ways in which identity is shaped. It should be pointed that language and culture are fundamental building blocks of identity (2006: 18). Based on this statement, one of the functions of language is to shape the identity. In shaping an identity, or in this case is code switching, speakers need to switch their language. For example, when an utterance said by a *jajar karang* (non-noble) speaker “Sangkak dendek juluk bukak bungkusuan *nike*, laun sede ne isine”. (Please, do not open that package first, or you will break its contents). The application of word “*nike*” (that) commonly occurs in the noble speakers, but in this example it is applied by the non-noble speaker means that the speaker wanted to state his position and to show a respect to the addressee.

Code switching in this study is positioned as instead of language, dialect, or speech variety. People often use the code for many purpose, one of them is to stress the target of the communication. Richard, Platt, & Weber, (1985) state that people can use “code” when they want to stress the use of language or language variety in a particular community. Many people fond to communicate with each other by code of language which is switched to another language. Code switching is probably occurs in conversation directly in daily communication.

An interesting case emerges in investigating about code switching’ phenomenon, because it is necessary to know how people nowadays communicate effectively and efficiently, they apply code switching seems as a common thing that usually occurs in daily conversation among people. People in Sasak communities tend to

use different code when they are talking, such as *Base Sasak Utame, Tengaq, Jamaq, and Kasar* into Bahasa Indonesia.

Specifically, in this study, the analysis is emphasized on the phenomenon of switching language from *Base Jamaq to Base Alus, and Base Jamaq* into Bahasa Indonesia. It is also intended to define the types, functions, and dominant category used of code switching such those direction. It obvious that if we study the phenomenon of bilingualism, we are pressed to decide it as something entirely relative. The relativity of code switching happens when a certain ethnic group switches their language into other language and they switched more than their mother tongue. Sometimes it sound like the second language used more fluently than the first language. Here is the example of such the case uttered by a Sasak people. “Kalau begitu saja jak, kita saja maeh bisa membuat yang lebih dari itu”. (If just this only, we can do it better). This sentence that is said by a Sasak people consists of Base Sasak and Bahasa Indonesia but however, Bahasa Indonesia is more dominant than Base Sasak. “Kalau begitu saja” (If just this only) is bahasa Indonesia, “jak” is Base Sasak , “kita saja” (we) is bahasa Indonesia, “maeh” is base Sasak and “ bisa membuat yang lebih dari itu” (we can do it better) is Bahasa Indonesia sentence. Based on this example we can see that the dominant language used in this sentence is Bahasa Indonesia. Even the Sasak language in this sentence is functioned like an affixation to emphasize the meaning of the sentence. It is also meant to show that the speaker is Sasak people by inserting some Sasak language components. There are many sentences constructed such this example. Therefore, factually, it is important to clarify the finding of this study through some research questions.

METHOD

This study is qualitative descriptive research. Qualitative means to exploratory research to gain an understanding of

underlying reason, opinion, and motivation. Descriptive means is all about describing people who take part in the study. Further, qualitative descriptive research means the exploration of the data that are taken from the people as the sampling of the study, and it was also designed to collect, description, and analyses language data as the societal phenomenon. The language data collected, described, and analyzed in this research is data related to kinds and functions of code switching as sociolinguistic phenomenon.

This study mainly conducted to find the application of code-switching among the “*Ngeno-ngene Sasak*” dialect families in Narmada district. It consists of 12 villages which use different Base Sasak dialects in their communication. Some of them apply “*Ngeno-ngene*” Sasak dialect. One of those villages is Darmasaba village. It is a significance site to be observed, as the study is concerned to analyze the code switching on the “*Ngeno-ngene*” Sasak dialect.

Indeed, this site is chosen because it society consists of all classes of Sasak ethnic groups. Those are, *bulu ketujur/jajar karang families, educated families, non-educated families, and religious families*. The study is led to examine the habitual of those families groups on using the type of code switching, function and dominant category used to construct their status. Finally, the study attempts to clarify and define the phenomena of communication cases among these society groups.

The identified data will be classified into types, functions, and dominant category used of code switching. The types and classification of Code Switching will be conducted according to: Poplak, 1980, and the functions of code switching will be classified into the theory of Gumperz. Finally, the Dominant category used will be analyzed after the data have been collected.

The recorded data will be transcript and identified by using different font types; Bahasa Indonesia words will be typed in *Arial* font, while Base Sasak Alus will be typed in *Lucida Calligraphy* style, and Base Sasak

Jamaq will be typed in *Times New Roman* style.

FINDING

The types of code switching are on the theory of Poplak that sees code switching is a linguistics phenomenon, she argues that code-switching is but one of a number of the linguistic manifestations of language contact and mixing, which variously include borrowing on the lexical and syntactic levels, language transfer, linguistic convergence, interference, language attrition, language death, pidginization and creolization, among others. (Poplak: 2004). She then classified the type of code switching into three types, *intra-sentential code switching, inter-sentential code switching, and Tag-Switching*, Poplak (1980).

TYPES OF CODE SWITCHING

Intra-sentential code switching

Intra-sentential code switching is the switching of language in a single sentence. It means that the switching occurs within sentences or clause boundaries. The below examples will show how this type of code switching applied by the Sasak families in their daily communication.

1. Ust. Udin : Salamne pak Hanan, kenal *side*
dengan pak Hanan,
(Greet Mr. Hanan, do you know Mr. Hanan?)
2. Edot : Aee... Hanan Syahbal
(OhHanan Syahbal)
3. Ust. Udin : Iya...
(Yes. You are alright)
4. Edot : Sahabat tulen
(He is my real friend)
5. H. Poan : Ndek ape dia rambok?
(He has grey hair, hasn't he?)
6. Ust. Udin : Gih
(Yes, he has)
7. Edot : Iye digol
(Bald head ?)
8. H. Poan : Baik ya?

- (*He has beard too?*)
9. Ust. Udin : Iya
(*Yes, you are allright*)
10. Edot : Baok sekecek laguk
(*But he has a little beard*)
11. H. Poan : Girang kadu sepede motor
(*He often rides a motorcycle*)
12. Edot : Mbe taokne begawean?
(*Where does he work now?*)
13. Ust. Udin : Ngobat...obat...obat
(*Cure...cure...cure...*)
14. Edot : Iya...ye bedoe toko mebel mule.
15. Atau sang senine jagak.
Ye jak biase bekam.
(*Ok you are alright, he has a meuble shop, but his wife may keep it. He sometime does bruise*)
16. Ust. Udin : Iya sudah.
(*Yes, he is*)
17. Edot : Eee teman akrab *nike*. Salam *side*
(*Ow.. he is my good friend, say my meet him*)
18. Ust. Udin : Oh..*enggih* ..In Shaa Allah.
(*Oh...ok, In Shaa Allah*)

The Intra-Sentential code switching in the data occur in the sentence no : 1, 3, 5, 8, 11, 14, 16). Almost of the code swithing applied in order to balance the position among the speakers. In this data too, there are code switching into Bahasa Indonesia and into Base Sasak Alus. The code switching into Bahasa Indonesia can be found in the sentence no: 1,

3, 5, 8, 11, 14, while switching into Base Sasak Alus occurs in the sentence no 16. The switching into Base Sasak Alus is used to show a respectable to the partner. It is shown in the sentence no. 16. "Edot : Eee teman akrab *nike*.. Salam deh kalau ketemu *side*
(*Ow.. he is my good friend, say my greet to him when you meet him*), On the data above Edot intended to show his respect to Ust. Udin as he was a honour people in the family. Therefore he switched his language into Bahasa Indonesia and Base Sasak Alus at once.

The second type of code switching is inter-sentential code switching.

This type of code switching is the switching of language between sentences, mean that one sentence is uttered in one language, and the other sentence is in another language. The previous data will be examined to find such occurrences. In order to ease the study, this type of code switching will be typed in Calibri style. It is needed in order to ease the research study. The purpose of the study is to find out the type of code switching used by the same family in the same situation and conversation to have deeper understanding of code switching used.

DATA

- Codeng : Ya.. makanya tergantung kemampuan kita
(Ok, ... so that it depends on our competence)
- Cnun : Angkak tulis-tulis doang juluk
(Just write it first)
- Codeng : Lamun te mampu, kita kasi, lamun te ndek mampu jak ...
(*If we can give them, we will but if we cannot then...*)
- Edot : Ini masih rencana. Sang ndek ne bau sekarang, besok ledul Adha masih ada

- (*It is still just a planning. We may not able to execute it now, but at the future time we still have Iedul Adha*)
6. H. Poan : Kalau mampu.. jak mampu kita,
tapi jangan besar.
Sekedar kalau selae ribu
(*We have a competence... we can do it, but not big, if it is just 25 Thousand Rupiahs we can do it*)

This data of Inter Sentential code switching show some phenomena of code switching. In this part the code switching recorded are taken from an extended family. The topic is about the Iedul Adha day. The members of the discussion consists of various backround of life, but in this data all of the members wanted to have an equal position to their partners. Indeed they swithed their language for this purpose. There are three sentential code swithing in this data no ; (1, 4, 1nd 5). All of the switching are the respons to the partners utterances. Only the first sentence where Codeng started his sentenced by Bahasa Indonesia

It is based on the sentence of Codeng
(1) : Ya.. makanya tergantung kemampuan kita ((*Ok, ... so that it depends on our competence*))

1. L. Man : Hei cobak rupa sangkoknya niki
(*Hei.. just look at his chin*)
2. L. Sadat : Ndek iye sesangkok itu leleah
(*That is not a chin but a yard*)
3. B. Ayu : Apa sangkok itu?
(*What is a chin*)
4. L. Man : Eee... dagu
(*Eee... chin*)
5. B. Ayu : Oooohh..
(*Oooohh...*)

6. B. Aan : Ye ngeraek Afa, garuk-garuk. Itu ada olah-olah, kandokan saja, itu ada juga bebalung.
(*He itches Afa, iches. There are some olah- olah there, take them as Your side dish, and there is also some bebalong*).

Those sentences of inter-sentential code switching was taken from a noble family (Lalu) showed some code switching. But only one type of inter sentential code switching, in the sentence no 4. The sentence is uttered by L. Man : Eee...dagu (*Eee... chin*) to respon the question about “sangkok” in bahasa Indonesia. The word sangkok is originally Sasak language. However, since the language advanced every time, therefore some language that is not used more will be left by its user. For example, B. Ayu did not understand the meaning of sangkok. Responed to the sentence of B. Ayu, then L. Man explained it in Bahasa Indonesia (dagu) as the more familiar language used by this family.

Tag-Switching.

This codeswitching occurs in the elements of language, such as the insertion of a language into other to ensure the the respond of the partners. The use of Tag switchingin Sasak families also placed as an insertion to the sentence in order to make sure about the topic is being talked. Here are some examples that used by the Sasak families in Darmasaba village.

DATA

1. Adot : Sai-sai jak dateng mule ne,
Eka
ndarak?
(*Who actually will comenow, Eka, won't he*)
2. Aen : Onek lek peken ngonek te ngeraos
dait lok Eka, jakn dateng ongkatne,
darak dateng?

- (Sometimes ago at the market I talked long with Mr. Eka, he said that he would come, wouldn't he?)
3. Adot : Yaok... kan rubin tengeraos lek ...
(Allright... we talked yesterday at...)
4. Aen : Asar no ne ketok jakne jual seng plat,
seng bekas lek Sudar, aruan aok!
(On Asar he came to me, he told me that he would sell some irons sheeting to Mr. Sudar, and I said to him to be quickly)
5. Adot : Nang arak nomer ne ape terus, nomer
6. ganti-ganti.
(He has no phone number, he changed the number times)
7. Cul : Balene uwah selese?
(Did his house has been finished)
8. Aen : Selese
(Finished)
9. Adot : Tapi kalau bangun-bangun itu tidak pernah selesai kayaknya.
Selesai secara umum.
(But a building is never been completely finished. It only be Finished in general).
10. Uji : Ya.. selane dines kadune
(Waw ... he wears a formal trousers)
11. Adot : Marak ruwen selane Kadus no
(He looks like the chief of village's trousers)
12. Aci : Assalamu'alaikum
- (Assalamu'alaikum)
Wa'alaikum salam
(Wa'alaikum salam)
13. Ato : Untung saya tidak pakai baju itu,
dong seragem
(It is lucky that I don't wear such cloth or we will be same, will we?)
14. Adot : Dikira mau demo nanti
(We are suspected be going to demonstrate)
15. Aen : Ya.. ramai dia besok itu
(Allright..tomorrow will be crowded)
16. Adot : Jejah.... Mulai enteg-enteg
(nervous ... they begin to be nervous)
17. Aen : Tapi ada pasukan anu saya lihat
sekarang, pakai...
pakai apa namanya itu...
(But there are troops emm...I saw wearing...what is it...)
18. Adot : Oh iya..., Brimob bersorban dan Polwan berjilbab, laguk ngumbe-
ngumbe te entan lupak lamun te uwah... untuk apa itu,
kalau sudah kelahi bersorban malah memalukan
(Oh o I know, Brimobs wear serban and police woman in veils, but what ever we do, we will forget what we have done... what is that for, it is ashamed if we wear serban

others.) *but we fight to each*

In this conversation among the family's members of Aen when talking about the family's meeting, there are tag-switching found. They are in the sentence no. 1 and 12

1. Aen : Onek lek peken ngonek te ngeraos dait lok

Eka, jakn dateng onkatne,
ndarak dateng?)
(Sometimes ago at the market I
talked long
with Mr. Eka, he said that he
would come,
wouldn't he?)

Aen in this conversation wanted to inform about Eka. Eka is one of the family's member. He has promised to come to the meeting, but however till the meeting begins, Eka still not comes yet. Other members needed to know the real information of Eka. So that Aen told the true story about his meeting with Eka in the afternoon. In this discourse it is said that the communication between Eka and Aen was in the afternoon after Asar Prayer. In order to emphasize the information been conveyed, Aen use tag-switching to be more reliable.

13. Ato : Untung saya tidak pakai baju itu, dong seragem te (*It is a lucky that I didn't wear such cloth or we will be same, will we?*)

Ato in his utterance wanted to emphasize his opinion about the same colour T- Shirt that also wore by Aci. He, in his sentence said "dong seragem te" is a tag switching to press the meaning of his previous sentence. In this case Ato as the first man who wore the T-Shirt feel lucky that he canceled wearing such T-Shirt.

CODIFICATIONS OF CODE SWITCHING

In order to ease the classification of the types of code switching used by the participant, in this study there are some codifications are used. It is necessary to apply to help readerto read the table easier. The codifications are devided into five codes:

- a. 1 = Intra-sentential Code Switching
- b. 2 = Inter-sentential Code Switching
- c. 3 = Tag Switching
- d. * = Bahasa Indonesia
- e. **= Base Sasak Alus

Example:

1. Amat : Makat te jak pade ulek kalau memang bisa selesai sekarang.
(1*)

(We should not come back home if we can finishe the problem now

2. Imot : Nggih, lamun marak nike jak, silak
(1**) (1**) (1**) kita lanjutkan saja rapat niki
(2**)

(All right, if just do so, let's
continue this discussion)

The first sentence "Makat te jak pade ulek kalau memang bisa selesai sekarang*" is an inter - sentential code switching. The switching is from Base Sasak Jamaq into Bahasa Indonesia (*). While the second sentence " : Nggih**, lamun marak nike** jak, silak**kita lanjutkan saja rapat*niki**" is the combination of code switching from Base Sasak Jamaq into Base Sasak Alus, and the other (**) switching into Bahasa Indonesia.

The other codification in this part is *Times New Roman italic typed* for original word translation and **Bold Arial Narrow** for the English Grammatically translation.

FUNCTIONS OF CODE SWITCHING

Code switching as the phenomena of communication has influenced the use and the application of languages. Speakers switched their language when having communication to apply some functions. In this study, the function of code switching sre based on thr theory of Gumperz (1982: 75-84). He, then classify some functions of Code switching in

communication are: *quotation, addressee specification, interjection, reiteration, message qualification, and personalization versus objectivization.*

Poplak in (Gardnerr-Chloros, 2009:30) asserts that code switching is an explanation of language change. So that the data that have been collected in this study almost change or switch their language to explain or to make the materials be clearer. Further, code switching can be understood a the comprehension of an utterance. However, an encoder and decoder also necessary to apply an interpretation as we know that an utterance cannot convey all the messenger need.

In term of social function role of language, Yusra believes that participant perception and analyst's interpretation of meanings are equally essential to our understanding of what happen during a communication interaction, what messages are being conveyed and what aspects are hidden beyond the messages" (Yusra : 39 2012).

Here are the functions of code switching with some examples in *Base Sasak Ngeno-Ngene* dialect.

Quotation

The quotation function of code switching is like direct and reported speech. In this function, speaker A wants to repeat the speech of speaker B in other language. In this study, are among Bahasa Indonesia, Base Sasak Jamaq, and Base Sasak Alus. Here are some example of quotation function of code switching.

Data 1

1. Codeng : Ya.. makanya tergantung kemampuan kita
(Ok, ... so that it depends on our competence)
2. Cnun : Angkak tulis-tulis doang juluk
(Just write it first)
3. Codeng : Lamun te mampu, kita kasi, lamun te ndek mampu jak ...

- (If we can give them, we will but if we cannot then...)
4. Edot : Ini masih rencana. Sang ndek ne bau sekarang, besok ledul Adha masih ada
(It is still just a planning. We may not able to execute it now, but at the future time we still have Iedul Adha)
 5. H. Poan : Kalau mampu.. jak mampu kita, tapi jangan besar. Sekedar kalau selae ribu
(We have a competence... we can do it, but not big, if it is just 25 Thousand Rupiahs we can do it)
 6. Edot : Anuk ne juluk.. Tuak Genur.
(Ehm.. this first,..uncle Genur)
 7. Codeng : Lamun te mampu, iya. Lamun endek, ape te onkat.
(If we can do it, ok, but if we cannot execute it, so what to say)
 8. Edot : Dendek man informasian jak. Jemak lamun uwah arak terus langsung beng
(Do not inform them first, wait it till tomorrow then when we have the goods,we can give them immediately)

The quotation function of code switching occurs in sentence no. 5 and 7. In the data H. Poan said "Kalau mampu.. jak mampu kita, tapi jangan besar. Sekedar kalau selae ribu (If can, we can, about 25 thousands). The same

meaning of this sentence is repeated by Codeng in sentence no. 7 "Lamun te mampu, iya. Lamun endek, ape te ongkat (If we can, yes, but if we cannot, what to say?). Codeng repeated the same sentence in order to make sure to other speakers about what H. Poan in his sentence (no. 5) meaning. This repeatation is intended to be a pressure to the first (5) sentence to be more reliable.

Addressee Spesification.

Addressee Spesification means that by applying code switching speakers can convey their message directly. Addressee Spesification also can be used to exclude someone by code switching to a language that no body understands that language except the addressee. This switching occurs when the speaker wanted to hide some information to the other members of the communication.

1. Kirun : Arun mauk jual nyambuk lek leleah no
(You will be able to sell *your rose-apple after moment*)
2. Ulak : Aok uwah ku badak lok Edi no beruk.
Eeeh... ke demen ku engat e
(*You are right, I have told Mr. Edi just now, that I like to see them very much*))
3. Ius : Nyambuk ape Ulak?
(*What kind of rose- apple, Ulak?*)
4. Ulak : Nyambuk Aer
(*Nyambuk Aer*)
5. Ius : Lek embe?
(*Where is it?*)
6. Ulak : Ito lek bale
(*Over there in front of my house*)
7. Ius : Yaok... mbe sekretaris no.
Eee...jelap ne
akur kance kadus laek, akurne
hah?
(*Well ... where is Mr. secretary. He is so*

quick to go along with the former chief of village hah?)

8. Ulak : Ndek demen-demen, becat ne akur.

(*He said that he did not like him, but he goes along with him soon.*)

Base on the data, we can see that Ius in sentence no 7 "Yaok... mbe sekretaris no. (Well... where is the secretaty) he addressed his word "sekretaris" to a certain person that has not coming yet to the meeting. Factually, the members of the family meeting have already known where was the word "sekretaris" addressed to, so that no body asked Ius more to explain this word any longer.

In this family communication they were talking about someone named Mr. Hanan. Ust. Udin informed to everybody about his meeting someday with Mr. Hanan. The conversation continued to talk about the new information. The respon of Ust. Udin in his sentence no.3, Iya (*allright*) was addressed to Mr. Hanan. Also the next responses by Edot in sentence no. 4, Sahabat tulen (*The real friend*) and H. Poan in sentence no 5, Ndek ape dia rambok (*Doesn't he have grey hair?*) All of the response said by the speakers to their partners were addressed to Mr. Hanan as the topic of the conversation.

In this data, the knowledge of the speakers about Mr.Hanan directly led the conversation into the same people. No one of the conversation still in doubt about their knowledge of the topic was being talked.

Interjection

Interjection used to mark an interjection or serve as sentence. It is similar used like Tag-Switching by Poplak. In line with the argument of Poplak, that its function also used in order to stress the message that being conveyed by the first speaker as the respond to him/her.

Data 1

1. L. Y : Puk Atar ulek ne uwah?
(Grand father Atar, has he come back?)
2. L. W : Iye alergi buak puntik nike
(He has an allergic of banana)
3. L. Uge : Ndek ne bau kaken puntik, pokok ne
puntik napi- napi
(He cannot eat any kinds of bananas,
what ever kind of bananas!)
4. L. Y : Gih, iye tetu olek laek, gih?
(Yes, it is true, isn't it?)
5. L. G : Drop darahnya ...60...
(His blood pressure drop to sixty)
6. L. W : Langsong maraq tiwang terus sugul,
ndek ne tao berembok
(It immediately rises like an irritation,
and could not breath)

This data is recorded from the noble family "Lalu". Next, the word (Gih) said by L. Y (3) is an interjection function of code switching. He, in his word "Gih" wanted to make sure and gave respond to L. U sentence. The above data of Interjection function of code switching, proves that the people of Darmasaba village, use such code switching in their daily communication. Although the data recorded are not many.

Data 2

1. Adot : Sai-sai jak dateng mule ne,
Eka
ndarak?
(Who actually will come now, Eka,
won't he)
2. Aen : Onek lek peken ngonek te
ngeraos
dait lok Eka, jakn dateng
ongkatne,
darak dateng?

(Sometimes ago at the market I talked long with Mr. Eka, he said that he would come, wouldn't he?)

In this data at the sentence no. 1 in Adot sentence "Sai-sai jak dateng mule ne, Eka ndarak?" (Who actually will come now, Eka, won't he)

Adot wanted to make sure about the present of Eka to the meeting. So that he applied an interjection function of code switching in order to get more information about the conversation topic. In this term is the existence of Eka. The word "Eka ndarak" is a question to be addressed to Codeng as the message conveyor.

Reiteration

Reiteration is used as a repetition sentence to clarify the meaning of the unclear sentences. This situation occurs when a part of the speaker in a conversation may do not understand well about an utterance that uttered by certain speakers. Therefore, it is needed some more explanation by a more familiar language by the partners. This condition almost occurs to the new community as they did not be intimated yet. In this study such function of code switching is very rare because of the community almost consists of the same ability of language.

Message Qualification

Message qualification means to qualify something that has been spoken previously. This function of code switching is attended to have clearer meaning of the message that conveyed by speaker. Speaker used code switching in this term in order to explain the utterance spoken. Some of the hearers may do not understand the message clearly. Therefore, the decoder clarify his/her meaning of message before, but in other language.

Data 1

1. L. Man : Hei cobak rupa sangkoknya *niki*
(*Hei.. just look at his chin*)
2. L. Sadat : Ndek iye sesangkok itu leleah
(*That is not a chin but a yard*)
3. B. Ayu : Apa sangkok itu?
(*What is a chin*)
4. L. Man : Eee... dagu
(*Eee... chin*)
5. B. Ayu : Oooohh..
(*Oooohh...*)
6. B. Aan : Ye ngeraek Afa, garuk-garuk.
Itu ada olah olah, kandokan saja,
itu ada juga bebalung.
(*He itches Afa, itches. There are
some
olah- olah there, take them as
Your side dish, and there is also
some bebalong*).

According to the data, in this study the reiteration function of code switching emerged in the conversation of L. Man's family. It was a conversation about their baby. In the conversation, L. Man in sentence no. 1. said " Hei cobak rupa sangkoknya niki". (Hai look to the chin this) The sentence of L. Man was responded by B. Ayu by saying Apa sangkok itu (What is the "sangkok"). B. Ayu asked the meaning of sangkok. Actually this is the Base Sasak word but as it was (word sangkok) is used very rare, so the younger members of the family might not understand the meaning of this word. So that L. Man explained the meaning of this word to B. Ayu in Bahasa Indonesia "dagu". The word dagu is more familiar to B. Ayu than the word "sangkok".

In this data a member of the conversation needed to have more information about the certain information. Therefore, other member repeated it in the more easy understood language.

Marking Personalization Vs Objectivization

This function of code switching is to contrast the distinction between talk about action than talk as action. Talk about action means that code switching used to explain what action will be done. Action in a talking

is not the real action, but still a hope. While talk as an action is known as the real code switching applied when having a communication to other people.

The Dominant Code Switching Use by Sasak Families

The dominant code switching use by the Sasak families in their daily communication as shown on the table are divided into five classes. It is based on the Table 4.3.1 Type of Code Switching and how many times the type of certain code switching applied by participants.

- a. 1* = Intra-sentential Code Switching to Bahasa Indonesia = 53
1**= Intra-Sentential Code Switching to Base Sasak Alus = 8
- b. 2* = Inter-sentential Code Switching to Bahasa Indonesia = 36
2**= Inter-sentential Code Switching to Base Sasak Alus = 2
- c. 3* = Tag Switching in Bahasa Indonesia = 2
3**= Tag Switching in Base Sasak = 5

Based on the above data, the most dominant code switching used by the participants is Intra Sentential code switching 53 times. The switching into Bahasa Indonesia. It happen because of the most of the participants are consisted of hard workers in Pasar Keru or Keru Public Market.

It is well known that a market is a place of the multy background people doing interaction. They may come from other ethnic groups of people. So that multy languages are needed to run the communicatipon. And the easiest language to communicate with any other people is Bahasa Indonesia because Bahasa Indonesia is a formal language of the Indonesian people. Almost of the participants apply Bahasa Indonesia in their daily communication, although they mix it with their vernacular language, Base Sasak. Especially to the educated families, they hardly speak in

Base Sasak, as their children communicate mostly in Bahasa Indonesia in their schools.

The next mostly code switching used is Inter-Sentential code switching into Bahasa Indonesia. As the statement before, that almost all of the participants are the public-market workers are like sellers, labours, and public transportation drivers, so they need an easier understood language to communicate with. And the choice is Bahasa Indonesia, as this language is a National language and most of Indonesian people able to communicate with it.

The question is, why not Base Sasak Alus become the next choice of code switching? The answer is that because of the most participants are the market workers and non-noble families or Jajar Karang. This class of people "Jajar Karang" is the lowest class of Sasak stratification of Sasak Ethnic group. Most of them apply Base Sasak Jamaq in their daily interaction. Only a few number families are noble ones "Lalu or Baiq" in Darmasaba village where the study is held. Even their language "Base Alus" sometimes influenced by the Base Jamaq more because of their interaction are more toward the Jajar Karang people.

CONCLUSION

Mahyuni, (2006) argues that the relation between language and culture has been expressed by the twin notions of linguistic determinism and linguistic relativism. Linguistic determinism relates to the influence of language on thought and culture. Language relativism is the notion that each language has its own way of looking at the world. According to these statements, it is clear that a language and culture have strong relation. They really influenced to the way of thinking. The way of thinking of the nowadays people extremely different to the previous one, and also to their way of interaction. In this situation, a language has a big role toward the people interaction ability. Some speakers may show their thick dialect of a certain language but as long as the messages are well conveyed, it does not matter. It also can be influenced by the own character and grammar of a language. In Base Sasak, for

example cannot be translated 100% to any other language, because of the feeling of every languages are different. The word "tiang" in Base Sasak that means "saya" or "I" in English has different sense when we say it. Therefore, the used of code switching in Base Sasak also has its own significance purposes.

It can be seen from the data below after conducting the research and analyze the data that being recorded towards the application of code switching in the daily communication of the society members in Darmasaba Village, there are some points found.

1. The people of Darmasaba village commonly apply code switching in their daily communication. Among those types of code switching, they used intra-sentential code switching and inter-sentential code switching more than any other types of code switching. It occurs because of the development of the language that influenced by the development of communication. Almost in every generation of this community apply code switching, especially Bahasa Indonesia into their sentences.
2. Among the six functions of code switching that argues by Gumperz, only four functions are used by the people of Darmasaba village. It occurs because the society members consist of close family relation. It is impolite to hide some words from other partners.
3. Sasak communities, especially Ngeno-ngene dialect that stay in Darmasaba village almost switch their language into Bahasa Indonesia in their daily communication. They have been influenced by the situation and the advance of communication tools. The effect of situation to the speakers is almost caused by the public market, where they earn money and do much interaction with the various backgrounds of people. This led them to apply the more acceptable communication tool, such as Bahasa Indonesia. This condition

will gradually influence their speaking ability. While the communication tools pull them to master the program language, therefore the doer must understand the language used.

Code switching in Sasak Ngeno-ngene dialect occurs almost in every single family. They apply code switching for many purposes. Some of them may switch their language for different ones from the theory of Gumperz. , Quotation, Addressee Specification, Interjection, Reiteration , Message Qualification and Marking Personalization Vs Objectivization

According to the definition of code switching

above it means that code switching has many purposes and also many definitions. So that the speakers and hearers must do interpretation in order to understand to the utterances are being talked. We know that an utterance cannot carry all of the speaker's entire message, so we are as the partner should have any interpretations.

Finally, the people of Darmasaba village where the research done do code switching in terms of linguistic, sociolinguistic and psycholinguistic can be concluded:

- a. Linguistically, they concerned with what code switching can reveal about language structural at all levels (lexicon, phonology, morphology, syntax, and semantic).
- b. Sociolinguistically they attends to the social factors that promote or inhibit code switching and views code switching as affording insight into social constructs such as power and prestige.
- c. On the field of psycholinguistic they do code switching as an investigation to the better understanding of the cognitive mechanisms that underlie bilingual production, perception, and acquisition. And this field of code switching occurs most in the

study. It is happened to the most of the participants did code switching in order to have better understanding.

REFERENCES

- Gumperz. J.J. 1982. *Discourse Strategies*. Cambridge University Press.
- Holmes, J.1992. *Language Choice in Multilingual Communities: Introtion to Sociolinguistic*. Hongkong: Group. UK. Limited.
- Mahyuni, *Speech Styles and Cultural Consciuousness in Sasak Community*, Cerdas Press, 2006
- Maschler, Yael, 1998. *On the Transition from Code Switching to a Mixed Code*, Routledge, London.
- Poplack S. *Sometimes I'll start a sentence in Spanish y Termino en Espanol: toward a typology of code-switching*. *Linguistics* 1980; 18: 581-616.
- Poplack, Shana. 2004. Code-switching. *Soziolinguistik. An international handbook of the science of language*, 2nd edition, ed. by U. Ammon, N. Dittmar, K.J, Mattheier & P. Trudgill. Berlin: Walter de Gruyter.
- Richard, J. Platt, J. & Weber. 1985. *Longman Dictionary of Applied Linguistics*. Hongkong: Longman Group Limited
- Romaine, S. 1994. *Language in Society: An Introduction to Sociolinguistics*. US: Oxford University Press.
- Yusra, Kamaludin, *Language and Social Solidarity, A New Horizon in the Study of Language and Social Realities*, Cerdas Press, 2012

.