

CHAPTER II

LITERATURE REVIEW

II.1. Language and Society

People need to do communication among them to build successful relationship and this interaction could not be running well without using language.

In communicating directly with others in society, there are many varieties of language that exist in it, for example, formal-nonformal language, slang, etc (Collinge, 1990).

In this direct communication, they also have to think about where the conversation takes place, the sex of interlocutors, their social orientation to teach other and the topic of conversation. All of those varieties are used in different times, places, and situation because people cannot speak in the same way all the time.

Chaika states that language and society are so intertwined that it is impossible to understand one without the other. There is no human society that does not depend upon. It is so shaped by, and does not itself shape language (Chaika, 1980 : 1). Those statements show that there is a close relationship between language and society; their relationship deals with sociolinguistic terms.

According to Smith, language is something to be learned, shared and it is spoken through an arbitrary system of vocal symbol through which human being in the same speech community or in the sub culture interact and hence communicate in terms of their common culture experience and expectations. It is seen as a means

through which interaction between human being takes place. Moreover language itself is a system of human culture, and it is the most important system for communication (Smith, 1968 : 350).

Beside that, Poerwadarminta stated that language is very important means for human beings to communicate with one another. People use language to express their feelings, experiences, ideas, opinions, and so into the other (Poerwadarminta, 1979: 5). Language itself however, is made by and for people. Therefore, a language is closely related to an individual and the society that create and use it in daily communication. So there are many kinds of languages each of which has different meaning. It is because they are differentiated by the style, words meaning, and also the sentence instruction.

Language variation is the fact of society, tied with tradition of people and social factors that distinguish cultural, social, and ethnic group from each other. Language differences simply reflect social differences of one type or another. The language variation is closely related to the real nature of language and how it is used in society (Wolfram and Christian, 1984: 426).

It is difficult to keep on one variety only. In most linguistic communities, the differences in a social context lead to the use of different style (Trudgill, 1974: 114). In this case, the speaker moves a long scale of formality, style, or mix from one language to another according to the situation.

Nababan (1986) classifies the language variety into two categories. Those are external variety and internal variety. Internal variety is related to the language system, which covers such as phonology, syntax, and vocabulary. The external variety or free variation is dealing with the social factors in the society.

Nababan also lists language varieties based on:

1. Regional variety or dialect, a variety that is caused by the geographical factor.
2. Social variety or sociolect, a variety, which is caused by the socioeconomic factor, the socioeconomic group that uses the variety.
3. Functional variety or functiolect, a variety that is caused by situational factors such as the participants (the speaker and listener), setting (at home, at the market, in the classroom, in the office, in the hotel, etc), topics, media (orally, in writing, by telephone, etc).
4. Chronological variety or chronolect, a variety that is spoken in a particular time (period).

II.2. Language and Culture

The relationship between language and culture are including in etnolinguistics. Language is part of culture, it is part of human behavior (Nasr, 1980;1). Language is acquired habit of systematic vocal activities representing meaning coming from human experiences.

Chaika states that “almost contact with family, friend, or a stranger involves speaking. Comforting with this idea Breg said, “language is used for communicating and it is made up sound”. In this case, we can conclude that language is important for us in communication with others. Even it is in the form of verbal or non verbal language. Through this communication, we can share give or express our experiences, ideas, thought, or information. In other way, we can say that we cannot be apart of language in our daily activities.

Language is used by member of society that has culture itself. It means the use of language is influenced by culture. Language is included as one of the elements of culture. There are seven universal elements of culture. They are language, technology, economy, science, religious, tradition, and art. The order of elements above has certain objective that language is the first element that appears in a culture (Haviland, 1975:361).

II.3. Bilingualism

A discussion of bilingualism is important since it is widely assumed that bilingual condition gives rise of code mixing. Bilingualism is defined as the practice of alternatively using two languages (Weinrich 1853:5). One of the causes of bilingualism is a contact between one language with other language. The first purpose has limited characteristics (for trade, infiltration or sympathy, etc) then increases to

become a habit with a higher frequency of using it. So at last they have mastered more than one language.

There are two kinds of bilingualism: coordinate and compound bilingualism (Ervin and Osgood, 1983). Coordinate bilingualism is typical of the “true” bilingual who has learnt to speak one language with his parents for example, and other languages in school and at works. In other case the two languages are linked and the meaning of one language is interpreted through the medium of meanings in the others (compound bilingualism). The compound command is cultivated by learning two languages in the same social environment or by translation methods in foreign language classroom. For example, learning vocabulary lists by associating a word in the second language with its translation equivalent in the first language, what is important to note is that different speaker of two languages does not fall absolutely into one or the other category, but they are likely to vary in degree of coordinateness.

II.4. Jargon

Jargon refers to “varieties of languages created for specific function by the people who are engaged in term regularly” (Chaika, 1982:120). Another definition of jargon is “a set of terms and expressions used by a social or occupational group, but not used and often not understood by the speech community as a whole” (Harman and Sork, (1972; 121). It means that certain people use jargons and usually it is

secretly. Sometimes common people know or recognize the words but they do not know what exactly the meaning is.

Nirmalasari (1988) states “Practically conceivable science, profession, trade and occupation have its own set of words, some of them are considered to be slang and others technical depending on the status of the people using these words in conversation”. Such words are called jargon. Many jargons terms pass into the standard language. Jargon spread from a narrow group until it is used and understood by a large segment of the population.

Jargon is used for excluding or identifying people as those who belong. It means that by sing jargon, they can distinguish whether the person is belonging to their community or not.

By using the jargon, people fell that their communication become effective and efficient. People use jargon to show their secret language between the same professions. It means that the words that they use must not be understood by other people.

II.5. Code Mixing

Talking about code mixing, Kahru (1978) explains code mixing is the use of two or more languages, where the elements of each language included in it. A speaker who masters many languages will have more tendency to mix his code than those

who only master one or two languages. It does not mean that those who master many languages will always mix their code. Code mixing will be influenced by special characteristics of the speaker.

Wardhaugh (1986) distinguishes code mixing that occur when the conversant use two languages together to the extent that they change from one language to the other one in the course of a single utterance. As example, Wardhaugh gives Pfass's example of conversational code mixing among Spanish-English:

No van a bring it up in the meeting

“They are not going to bring it up in the meeting”

Todos les Mexicanos were riled up

“All the Mexicans were riled up”

From those examples, we can see that the speakers use the languages in their utterances and this is often used by bilinguals, primarily as solidarity markers. Wardhaugh also says that mix from variety X to variety Y or the mix from language A to language B is because they have motivation that influences the two codes such as solidarity with listeners, choice of topic, perceived social and cultural distance.

Suwito (1983) points out two kinds of code mixing, namely inner code mixing and outer code mixing. Code mixing which uses a vernacular and variant is called inner code mixing. For example, when he inserts some elements of vernacular such as

using some words of Bahasa Indonesia in Javanese language. Outer code mixing shows that the speaker has strong feeling about his region. On the other hand, outer code mixing shows that person or the speaker who uses foreign language is somewhat educated because they can understand a foreign language.

Lee page has pointed out that one function of code mixing is to enable a speaker to signal to identities at once. For example: Chinese students of the University of Hong Kong often speak a mixture of English and Cantonese. If they speak only English, they might be regarded as being disloyal to their community. If they speak only Cantonese, they might be regarded within the context of an English language university as uneducated and unsophisticated. Speaking both languages together overcomes these problems (1979 : 123).

Kridalaksana (1993:35) gives the definition of code mixing as the use of a language unit of one language to another one to broaden the language style or language variety. In this case, it includes the application of word, clause, idiom, greeting, and so on. Code mixing happens in informal situation, as Hoffman and Llamton emphasizes in their studies. Hoffman who analyzed code mixing styles of Puerto Ricans in New York suggest a different set of 'tone' or 'key': "English words or phrases creep in informal conversation whether they are relaxed or heated but they served to signal informality itself or humour or contrast or emphasis" (1968:102)

Nababan also gives a definition of code mixing, "A linguistic phenomenon that could be considered 'performance interference' and very often seen among bilingual speakers in multilingual society, is the use of elements of one language within a sentence in another language". (1978:125).

There are several factors that cause the occurrence of code mixing:

1. To show solidarity of familiarity.

Pfaff in his studies of Puerto Rican speaker, found solidarity marker (1979:104). Wardhaugh also said that conversational code mixing is not just haphazard mixing of the languages brought about by laziness or ignorance or some combination of these. Rather, it requires conversants to have a sophisticated knowledge of both languages and to be absolutely aware of community norms. These norms require that both languages be used in this way so that conversants can show their familiarity or solidarity (1986).

2. To show prestige or high status.

The speaker uses code mixing to show their prestige of their education (Nababan, 1991:32). Llamton also found mix-mix in metro Manila to gain prestige because of its use by educated and the elite (1979:9).

3. No exact idiom.

Code mixing is found mainly in informal interaction. In informal situation, speaker tends to mix it because there is no exact idioms in that language (Nababan, 1991:32).

4. Incompetence.

Code mixing suggests the speaker is mixing up codes indiscriminately or perhaps because of incompetence (Holmes, 1992).

5. Change of residence.

Closely related to code mixing is the change that may be found in the speech habit of a person especially in the context of migration to urban centres or to other language areas of the country. Change of the residence very often results in change in the language behaviour of a person. Their change in language behaviour may involve different languages or only different dialect of some language (Nababan, 1979:2728).

CHAPTER III

PRESENTATION AND

ANALYSIS OF THE DATA