INDONESIAN/ENGLISH CODE-SWITCHING ON SOCIAL MEDIA

A paper exploring how to *mengekspresikan diri* through the switching of *bahasa.*

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A thesis submitted in partial fulfilment of the requirements of a Master of Language Studies.

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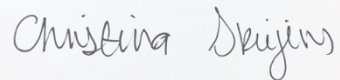
November 2017

Word count: 15,271

ABSTRACT:

This thesis explores the relationship between code-switching and linguistically demonstrating acts of identity. This study uses an ethnographic approach in order to investigate code-switching behavior on social media giant Facebook, as code-switching is a highly complex phenomenon that is not only linguistically but also socioculturally bound. Participants of this study were composed of two separate speech communities, one group of native English speakers and one group of native Indonesian speakers.

This study investigated the way in which code-switching was utilized by both speech communities through the means of language play, these examples of language play were used in order to build closer social relationships. The linguistic nature of code-switching was also explored, focusing on how intra-sentential switching was used the most by participants, and how participants used rich examples of linguistic and grammatical blending in regards to pronunciation, punctuation and syntax. These examples of code-switching by participants were encouraged by previous conversational turns, (i.e. person B code-switched because person A did before them).

Key words: code-switching, Indonesian, conversational analysis, Facebook.

'I certify that this thesis does not incorporate without acknowledgment any material previously submitted for a degree or diploma in any university; and that to the best of my knowledge and belief it does not contain any material previously published or written by another person except where due reference is made in the text.';

ACKNOWLEDGEMENTS

I would first like to express my deepest thanks and gratitude to Dr. Rosslyn von der Borch of Flinders University; Rossi's countless hours of reading, editing, and mentoring kept me on the straight and narrow. From first year Indonesian to the completion of my Masters thesis you have always been there to inspire and lead me, and for that I would like to say *terima kasih banyak, Bu.*

I would also like to express my very profound gratitude to my friends and family for providing me with unwavering support and continuous encouragement for the duration of this project. Thank you for all the ready-to-go meals which sustained my brain and body during this time, ευχαριστώ σε αγαπώ.

Finally, thank you Rai, Marie, Angie and Tyler for never letting me give up.
This accomplishment would not have been possible without you all. Thank you.

Christina Skujins

CONTENTS

Introduction

INTRODUCTION:

Code-switching has been a central issue in bilingualism research since the term was introduced to the linguistic field in the 1940s (Eppler, 2005). This language practice where individuals utilize two or more linguistic varieties to accomplish a conversational goal (Heller, 1995; Gardner-Chloros, 2009; Dabène and Moore, 1995) can occur in both bilingual and multilingual contexts[1] and involves "the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or sub-systems" (Gumperz, 1982 p. 59, cited in Hamers and Blanc 2000 p. 258). Through alternating between two or more languages in ways that demonstrate social group and ethnic identity (Hamers and Blanc, 2000) and the delineation and marking of 'in group' and 'out group' social borders (Gumperz, 1982, Giles; Coupland and Coupland, 1991; Heredia & Altarriba, 2001) code-switching is viewed by linguists as providing important insights into an individual's sense of social being and social belonging.

The question as to why bilingual speakers switch from one language to another in conversational interactions is a fascinating one. Early code-switching research suggested that it was evidence of bilingual speakers' lack of linguistic ability, as interlocutors were switching code to fill linguistic gaps. This research suggested a key aim when code-switching was communicative intelligibility (if an interlocutor is weaker in their L2 they will use their L1 to aid the communicative flow (Ludi, 2003 p. 176). Later research has revealed a more complex phenomenon. From a pragmatic viewpoint, code-switching is regarded as a discourse strategy and a speech style (Blom & Gumperz, 1972, Gumperz 1976, Grosjean, 1982). Speech style: "individuals vary their language from moment to moment in order to response to or to re-create the context at hand and this is known as stylistic variation or speech style, which includes shifts in usage for features associated with particular speakers (i.e. languages, dialects) or with particular situations (i.e. registers) (Schilling-Estes, 2004).

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[1] Monolinguals also use language to demonstrate acts of identity, although using different resources in order to demonstrate changing social identities and meet conversational demands. These resources may include register, which refers to the way a speaker uses language which is appropriate to a particular context. These contexts can be situational, occupational or topical. These contexts employ different vocabulary and are often clearly identifiable (Gardner-Chloros, Charles, & Cheshire, 2000).

Through a sociolinguistic lens, code-switching has been seen as a salient feature of marking personal and social identity (Gumperz, 1982). Reasons for code-switching have been found to include not just language proficiency but language dominance, untranslatable words, voicing the 'other' or creating a persona and projecting social identity (Heredia and Altarriba 2001, p 165). It will be further argued in this thesis that a primary goal of some code-switching is simply 'language play'. According to Kirshenblatt-Gimblett and Sherzer, (1976, p. 1) language or speech play is the conscious or unconscious manipulation of language for purposes other than or in addition to referential. While common monolingual examples include riddles, jokes, secret play languages, and other instances of language manipulation, in a code-switching context language play finds a different kind of scope.

The instances of code-switching in this paper utilise Indonesian and English, in a national context in which the Indonesian Government and Ministry of Education and Culture, as well as Indonesian parents, have prioritised English language learning across the archipelago, with the result that English language proficiency among Indonesian native speakers is steadily increasing. However, it is important to recognise that Indonesians have always been at least bilingual, before developing English skills. Early research by Kartomihardjo (1981, p. 159-187) and Wolff and Poedjosoedarmo (1982, p. 66-68) in East, Central and West Java respectively showed that regional languages are often used in Indonesian inter-ethnic interactions to signal familiarity or friendship. Additionally, research by Goebel (2005) discovered in his ethnographic study of two urban neighbourhoods in Central Java patterns of code-switching choice that reflected close social relationships and camaraderie. Non-Javanese who had developed close friendships with their Javanese neighbours used, and were expected to use, regional language (in this case, *ngoko* Javanese) in order to build closer social relationships (Goebel, 2005). Almost all Indonesians speak their Bahasa Daerah (local language) first, and only in formal or work situations or at school or university, speak the national language Bahasa Indonesia. In contemporary Indonesia, Indonesians frequently utilise code-switching between their Bahasa Daerah (local language) and the national Indonesian for the reasons listed above. Additionally, Indonesians also code-switch between English and Indonesian, often with a different goal: prestige.
English/Indonesian code-switching is prevalent among certain Indonesian speech communities, with English being used more or less liberally within Indonesian dialogues between Indonesian native speakers (Luciana, 2006).

The place of English and Dutch in Indonesia:

Linguistic prestige, (language prestige as it will be referred to henceforth) is a term used in sociolinguistics used to describe the degree of esteem and social value attached by members of a speech community to particular languages, dialects, or features of a language variety. Social and language prestige are interrelated as "the language of powerful social groups usually carries linguistic prestige; and social prestige is often granted to speakers of prestige languages and varieties" (Pearce, 2007 p. 146). During the Dutch colonial occupation of Indonesia (which spanned 350 years, ending in 1945) prestige was attached to the use of Dutch. This shifted towards English from when the first Indonesian republican government was established following the Revolution for Independence from 1945-1950. The new government turned its attention to social and cultural matters, including education. At this time, English was chosen to replace Dutch as the first foreign language of Indonesia, as Dutch was associated with colonization and did not have the international status that English did (Dardjowidojo, 2003 p. 67). Fifty years later Huda noted five factors that have encouraged the ongoing and extensive use of English in Indonesia and elsewhere:

> *1) Its internal linguistic factors. 2) The large number of English speakers. 3) The wide geographical spread of where it is used. 4)Its importance in fields such as politics, international diplomacy, economics and business, science, technology, and culture. 5) The use of English by countries which currently dominate world affairs economically, politically and culturally* (Huda, 2000 p. 68 as cited in Lauder, 2008 p.12).

The socio-political shift towards the use of English influenced the Indonesian linguistic landscape in a variety of ways. In the early years a large number of Dutch loan words were replaced wholly or partially by English equivalents. Sneddon (2003) discusses how Dutch borrowings like *moril* (Dutch *moreel)* and *universil* (Dutch *universeel)* were replaced by the English *moral* and *universal*. Similarly, the Dutch ending *-isch* seen in words such as *futuris* (Dutch *futuristisch)* and *diplomatis* (Dutch *diplomatisch)* was replaced with more English forms ending in *–ik* such as *diplomatik* (diplomatic) and *futuristik* (futuristic) (Sneddon, 2003 p.175).

This English language prestige in Indonesia can also be demonstrated in the great number of English inspired Indonesian loanwords.[2] The term "borrowing" refers to the incorporation of

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[2] Although the boundaries between code-switching and lexical borrowing appear to overlap, the two phenomenon are distinct and separate (MacSwan, 1999).

an item from one language into another. These items could be words, grammatical elements or sounds (Mesthrie & Leap, 2009). There are two types of borrowings: established borrowings, and non established borrowings. Established borrowings are words which have been fully integrated into the borrowing language and are no longer treated as English, these words can also be found in the Kamus Besar Bahasa Indonesia (the Indonesian dictionary). Non-established borrowings are words which are not part of the Indonesian vocabulary and are treated as English. When searching the Indonesian dictionary website, the *pencarian populer* page (popular searches) were English inspired, loan words of note include *konservatif* (conservative) and *komprehensif* (comprehensive), which both utilise changes to spelling in the changing of /k/. Other words include *prioritas* (priority), *perspektif* (perspective) and *sinonim* (synonym) to name a few. In contemporary Indonesia the number of English loan words is extensive and code-switching between Indonesian and English is commonplace in educated speech communities (Luciana, 2006).

The term "speech community" is contentious in sociolinguistics. As it is difficult to define terms such as language, dialect, and variety, it is also difficult to define speech community as people are members of various speech communities, not necessarily marked by occupation, sex, geography or mother tongue (Wardaugh, 1992).

This paper seeks to examine what code-switching reveals about the interlocutors' sense of their personal and social identities. Although code-switching serves a communicative function, this paper analyses Indonesian-English code-switching among native Indonesian speakers and native English speakers through a sociolinguistic lens, drawing on the work of Poplack (1980), Sneddon (2003) and Giles, Coupland and Coupland (1991). In particular, it explores how code-switching denotes social distinctiveness and reveals social formations such as groups, categories and personae. The data analysed is drawn from Facebook posts an online survey, and email interviews.

CHAPTER 1: LITERATURE REVIEW

The first wave of code-switching research was conducted by Gumperz, who argued that language mixing should not be seen as a deficit, and hence should no longer be stigmatized. Code-switching had been stigmatized due to a perception that it indicated language inability,

bad manners or lack of education (Gumperz, 1982). According to Wei it was regarded as "an illegitimate mode of communication" (Wei, 2000 p. 21). Sociolinguists who studied code-switching before the 1980s focused on code-switching factors such as topic, setting, relationship between participants, community norms and values, and societal, political and ideological developments, which were thought to influence interlocutors' choice of language in conversation. Blom and Gumperz (1972) introduced the distinction between 'situational switching' and 'metaphorical switching'. Situational switching, refers to a linguistic change triggered by a change in situation. It was originally thought was that one of the available co-language varieties was more suitable for a particular situation and that interlocutors must change their language choice in order to keep up with the changes in situational factors in order to uphold appropriateness. Metaphorical code-switching refers to changes in the interlocutor's language choice when the situation remains the same. Metaphorical code-switching was thought to convey special communicative intent. Interpretation of the interlocutor's communicative intent in the metaphorical code-switch depended on the association between a particular language or language variety and a particular situation which had been established in the case of situational switching. That is, one must first know which language choice would be deemed most appropriate for a situation before any alternative language variety could be interpreted (Wei, 1998 p. 160). The term "language variety" is used in this thesis as a neutral term when discussing points that apply equally well to distinct languages or more closely related varieties such as dialects or accents.

Poplack (1980) classified code-switching into tag-switching, inter-sentential, and intra-sentential switching. Inter-sentential code-switching refers to switches between sentences and occurs at sentence boundaries, i.e. when a complete sentence is either in one language or the other. Intra-sentential code-switching is the term for switches within a sentence, which some linguists called code-mixing. Tag-switching "involves the insertion of a tag from one language into an utterance in the other language" (Romaine, 1995 p. 122). Tag switching can be "an exclamation, a tag, or a parenthetical in another language than the rest of the sentence" (Appel & Muysken, 1987 p. 118). Schmidt points out that tag-switching can occur at a number of points in an utterance without violating syntactic rules, in contrast with intra-sentential code-switching which involves the greatest syntactic risk (Schmidt, 2014 p. 25).

According to Wei (1998) a major breakthrough in the field of code-switching research was the publication of Auer's Bilingual Conversation (1984). Auer questioned the way a situation

was defined and the way in which said situation was used as an analytic concept in the existing work. Auer determined that a situation was an interactively achieved phenomenon which was constantly changing and being established. Features of the situation could be changed, maintained or re-established with every utterance and every turn. Turn, or turn taking refers to the way in which speakers take turns in conversation, which is categorised into three key features: one party talks at a time, transitions between turns are finely coordinated for speaker change and finally, utterances are constructed in such a way as to show coordination of turn transfer and speakership. (Sacks, Schegloff and Jefferson, 1974). In bilingual conversation, 'whatever language a participant chooses for the organization of his/her turn, or for an utterance which is part of the turn, the choice exerts an influence on subsequent language choices by the same or other interlocutors' (Auer, 1984 as cited in Wei, 1998 p. 157). The participants themselves would then make meaning of the code-switching in reference to the language choice in the following turns.

Communication Accommodation Theory (Giles, Coupland and Coupland, 1991) examines the interplay between identity and power, analysing code-switching through a psychological perspective. The key idea behind this theory is that interlocutors alter their speech during interactions to either reduce or accentuate differences between them and their conversational partners. Convergence is used when the interlocutor wishes to come closer to the group, adopting their addressee's speech patterns thus creating a more harmonious relationship. On the other hand, when interlocutors wish to express a different group membership divergence is used; they will alter their speech from that of their addressee, stressing their distinctiveness and the fact they belong to a different social group.

Wei's Conversational Analysis approach to bilingual code-switching addresses three fundamental points: "(i) relevance, (ii) procedural consequentiality and (iii) the balance between social structure and conversational structure." (Wei, 1988 p. 162). Wei highlights that code-switching has the tendency to be interpreted in a myriad of different ways by analysts and points out that there is a tendency in code-switching research to attribute societal value to individual instances of code-switching and to make the assumption that such meanings are to be understood by their co-interactants. A key feature of the Conversational Analysis approach to code-switching highlights the necessity for context-based analysis in order to explain why code-switching is indeed a socially significant behaviour.

In 1993 Myers-Scotton proffered the Markedness Theory, which sought to explain the social motivation of code-switching and claimed universal, predictive validity for all bilingual and multilingual communities. According to this theory, participants utilize particular rights-and-obligation sets (RO sets) in any given interaction type. According to Myers-Scotton, a rights-and-obligation set is 'an abstract construct, derived from situational factors' (1993 p. 85). She argues that there is a relatively fixed schema about the role between relationships and the norms for social and linguistic behaviour which are presented in most interaction types. This schema is innate to interlocutors and correlates to specific interaction types within a particular community. Knowledge of this rights-and-obligation set for interactions unites speech communities as a whole, and also gives an insight into communities' linguistic repertoire indexicality, which is 'a property of linguistic varieties [which] derives from the fact that the different linguistic varieties in a community's repertoire are linked with particular types of relationships, because they are regularly used in conversations involving such types' (Myers-Scotton, 1993 p. 85). Interlocutors know that a certain linguistic choice will be favoured in a specific conversational exchange as the expected, normal, unmarked rights-and-obligation set requires it to be so. Other conversational choices are less or more marked because they are also indexical of something different to the expected rights-and-obligation set.

Wei (2005a) critiques the universal 'indexicality' in Myers-Scotton's Markedness Theory. Although it may be a convenient tool used by analysts to predict and assign social value to occurrences of code-switching, it is not necessarily viable for conversation participants to utilize in order to interpret linguistic choices and make meaning. This is because conversation participants are often confronted with a situation which is undefined. Because of this, participants are constantly creating meaning from each and every interactional turn and using complicated verbal and non-verbal cues to indicate whether or not they have understood previous conversational moves, which influences what their next move will be.

Code-switching in this paper is often analysed through the lens of face and politeness. In order to understand the impact language may or may not have on the audience, it is important to consider the ways in which speech acts and linguistic forms can be utilized by the interlocutor to position themselves in a particular light – thus influencing the impact of face and politeness in a conversation. The term 'speech act' refers to the performance of a certain

act through words (e.g. requesting something, refusing, thanking, greeting someone, complaining) (Gass & Neu, 2006).

The concept of 'face' as used by Brown and Levinson (1987, p. 24) and Goffman (1955) pertains to the common desire to maintain and defend one's own self-image. In a situation in which a person is either embarrassed or humiliated leads to 'losing face'. Face may be enhanced, maintained, or lost, and any threat to face should be constantly observed during an interaction. Some speech acts are considered to be intrinsically threatening to face, and thus language users will develop linguistic politeness strategies in order to soften speech acts which may be face-threatening. Brown and Levinson place a high value on face, and suggest that 'it is in everyone's best interest that face is maintained' (Brown and Levinson, 1987, p. 24). 'Face work' refers to ways people cooperatively attempt to promote each other's sense of self-esteem, autonomy, and solidarity in conversation (Spiers, 1998).

Face work is linked to politeness. While politeness is a universal concept, markers are socially and culturally defined. What is considered polite in one cultural context can be perceived as being impolite or eccentric in another. Politeness as a model for interaction includes, and is more than, the ways in which we treat others with courtesy, etiquette and good manners (Brown & Levinson, 1987). Politeness as used in sociolinguistics differs from context to context, as languages have specific means to demonstrate politeness, deference, respect, or recognition of the hearer or interlocutors' specific social status. Lakoff defines politeness as 'a device used in order to reduce friction in a personal interaction' (Lakoff, 1979 p. 64). The notion of 'face' is undoubtedly linked with 'politeness'.

Some of the most heavily cited research with regard to politeness was conducted by Leech (1983) and Brown and Levinson (1987) and occurred during what is known as the first wave of politeness research. Conversation analysts still rely heavily on this particular research when analysing face and politeness through a linguistic lens. Leech developed a set of maxims which characterise what he called the 'politeness principle':

> *Tact maxim:* Minimize hearer costs: maximize hearer benefit.
> *Generosity maxim:* Minimize your own benefit: maximize your hearer's benefit.
> *Approbation maxim:* Minimize hearer dispraise: maximize hearer praise.

Modesty maxim: Minimize self praise; maximize self-dispraise.

Minimize disagreement between yourself and others; maximize agreement between yourself and others

Agreement maxim: Minimize disagreement between yourself and others; maximize agreement between yourself and others.

Sympathy maxim: Minimize antipathy between yourself and others; maximize sympathy between yourself and others. (Leech 1983, p. 132)

Brown and Levinson's politeness model draws attention to face threatening acts (FTAs)[3] and the notion of 'positive face': *"The positive, consistent self-image or "personality" (crucially including the desire that this self image be appreciated and approved of) claimed by interactants"* and 'negative face': *"the basic claim to territories, personal preserves, rights to non-distraction – that is, to freedom of action and freedom from imposition"* (Brown & Levinson, 1987 p 2).[4]

To summarise, this chapter explored the pre-existing literature on code-switching in the field of socio-linguistics. Code-switching can be shown to demonstrate linguistic acts of identity for portraying social 'in group' and 'out group' (Hamers and Blanc, 2000, Gumperz 1982, Giles; Coupland and Coupland 1991; Heredia & Altarriba, 2001). Linguistic act of identity: According to Le Page and Tabouret-Keller (1985), linguistic behavior is based on a series of Acts of Identity in which speakers reveal their personal identities in pursuit of social identities. A researcher's most important task is to demonstrate how their analysis is directly relevant to the data, and to support it with contextual evidence. As mentioned by Auer,

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[3] The term face threatening act, refers to Brown and Levinson's notion that some acts are intrinsically threatening to face, and require softening.

[4] There are four types of FTAs as described by Brown and Levinson (1987, pp. 65-66): acts threatening to the hearer's negative face (freedom of action); e.g. ordering, advising, threatening, warning; acts threatening to the hearer's positive face (self-image): e.g. complaining, criticizing, disagreeing, raising taboo topics; acts threatening the interlocutor's negative face (freedom of action): e.g. accepting an offer, accepting thanks; and acts threatening to the interlocutor's positive face (self-image): e.g. apologizing, accepting a compliment, confessing.

'context is not something given a priori and influencing or determining linguistic details; rather it is shaped, maintained and changed by participants usually in the course of interaction' (Auer, 1990 p.80). This thesis explores ways in which code-switching demonstrates linguistic acts of identity through the lenses of face and politeness (Brown & Levinson 1987, Leech 1983), language play (Kirshenblatt-Gimblett and Sherzer, 1976), Communication Accommodation Theory (Giles; Coupland and Coupland 1991) and Poplack's categorisation of code-switching (1980). The contexts of the utterances examined will be directly connected with the analysis, in order to ensure validity.

The next chapter will explore the methodology utilised for this project.

CHAPTER 2: METHODOLOGY:

Researcher's background, beliefs, and biases:

Allow me to introduce myself, my name is Christina Skujins and I am the researcher for this project investigating code-switching research on social media. In 2016 I received a Bachelor of International Studies from Flinders University with a major in Indonesian and Asian studies. I spent more than 12 years growing up in Singapore, and additionally I have spent more than two years living, studying and interning in different regions around Indonesia - mainly Java, Kalimantan and Banda Aceh. I have been studying Indonesian since I was seven years old in primary school and chose to pursue Indonesian through high school, my Bachelor of International Studies and now, my Master of Language Studies.

As a bilingual speaker of English and Indonesian, I chose to study code-switching as I was aware of it around me in a variety of contexts. I grew up hearing my mother code-switch between Greek and English with my grandparents, I heard the Singaporean lunch-lady code-switch between Cantonese and English with her co-workers, and in Adelaide I hear my local

baristas code-switch between English and Arabic. Code-switching is practiced regardless of age, religion, gender or ethnic group and I wanted to investigate it.

I seek to be as conscious as possible in this research paper of the potential for confirmation bias and cultural bias. Confirmation bias can occur in the in-the-moment analysis of information from participants and can extend into analysis, with a researcher tending to remember points that support their hypothesis and points that disprove opposing hypotheses. Confirmation bias is often deep seated, and is integral to how we perceive and filter information. Confirmation bias could occur in this paper as I already believe code-switching is used to project a particular self-identity, however I have made an effort to be aware of it. I am also aware of the potential for cultural biases in my research. These would relate to assumptions about motivations and influences related to my cultural lens, and might include ethnocentrism (evaluating another culture in relation to the standards of one's own culture) and cultural relativism (the idea that an individual's beliefs and activities should be understood by others in terms of that individual's own culture). Again, I have made efforts to be aware of these possibilities.

Purpose & research objectives:

As stated in the introduction, the purpose of this study is to explore how Indonesian / English code-switching reflects the interlocutors' sense of personal and social identities, using data obtained in an authentic, unhindered manner.

The following questions are asked:

- What code-switches are used: inter or intra sentential switching or tag switching? Does the code-switch violate or conform to linguistic/grammatical rules?
- What kind of code-switching is utilized most? (tag-switching, intra-sentential switching or inter-sentential switching).
- Is the code-switching encouraged by previous turns of code-switching? i.e. did person B code-switch because person A did? Does it follow conversational patterns?
- Are there areas of discussion where more instances of code-switching are evident- e.g. politics, lifestyle, popular culture or scholarly conversation?

- What is the purpose of code-switching in these contexts?

Research design:

This research utilises an ethnographic approach to data collection. The data has been drawn from three sources; an online observation of 14 native Indonesian speakers' Facebook accounts, an online survey of native Indonesian speakers through SurveyMonkey and email interviews with native English speakers. The participants chosen to be a part of this study all fit the criteria (set widely to allow a broad sample of individuals to participate) of being above 18 years of age, having a comfortable level of proficiency in both English and Indonesian and having an active Facebook account. The majority of the Indonesian participants who took part in this survey are university-educated English teachers, or students of either English or linguistics. As such, they are not representative of the broader Indonesian population. Their use of English and Indonesian does, however, illustrate a prominent linguistic feature of conversation among university-educated individuals, although their particular levels of English proficiency may be higher than some of their peers.[5]

As a young person with an awareness of social media and the rise of social media platforms uniting individuals from across the globe, I thought it would be interesting to utilize the social media giant, Facebook, in this study. The online observation through Facebook entailed participants allowing me to observe their Facebook postings for instances of code-switching. The participants were able to use language in a completely free and liberal way without the presence of a researcher, which may have hindered responses. The intention was to obtain examples of code-switching that were completely authentic. Participants were sourced through an advertisement in the weekly newsletter sent out by the Australian Indonesian Youth Association. The advertisement contained a brief introduction to my study and prompted interested individuals to contact me directly for more information. Following this, they were sent an information sheet and consent forms.

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[5] Project no: 7599: full ethics approval was granted for this project. All participants' names are pseudonyms to protect their privacy.

I observed 14 participants' online activity over a period of 4 months. The participants included nine females and five males, all native speakers of Indonesian who were born in Indonesia.[6] Participants' ages ranged from 21 to 49 years old, with more than half aged between 21 and 29 years. All of the participants live in Indonesia, either on the main island of Java (in the cities of Surabaya, Yogyakarta, Bandung and Jakarta), or on the outer islands of Sulawesi, Sumatra, Bali, Kalimantan and Riau.

Some problems arose due to some participants not code-switching and some not posting on Facebook at all during the research period, with the result that although I followed 14 participants, I only collected data from 4. Utterances were analysed under the following subheadings.

    a. Type of switch – intra-sentential, inter-sentential, tag switching. Does the code-switch violate linguistic or grammatical rules?

    b. Language variety used – formal/informal Indonesian or formal/informal English.

    c. Code-switching encouraged by previous turns of code-switching. Does it follow conversational patterns?

    d. Area of discussion.

    e. Purpose of code-switching in this context.

Online survey:

The second aspect of my research was an online survey through SurveyMonkey where 29 individuals responded. The survey allowed me to ask the respondents why they think they code-switch, if there are contexts where they code-switch more frequently or if they feel there

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[6] Although Bahasa Indonesia may not be their mother tongue if they were raised to speak a local language first (i.e. Sundanese, Balinese, Javanese, Acehnese etc.)

are any values associated with code-switching and the English language. Many participants in the online SurveyMonkey component were the same participants from the online observation.

There is a copy of the survey questions and possible answers in appendix 1.0. This survey used a mix of multiple choice questions and open-ended responses. Some of the multiple choice questions also allowed a final option, 'Other', to provide the possibility for participants to comment and give examples. The data from the online survey was compiled by SurveyMonkey and exported directly to me for interpretation.

Interviews:

The third aspect of my research explored the place of code-switching among native English speakers in their day to day communication in Indonesia. Through email interviews with these participants, I explored how native English speakers with a high level of Indonesian language proficiency use and understand code-switching. I examine if it violates linguistic or grammatical rules and if there is a relationship between code-switching and the speakers' context. Participants for the interviews included 2 males and 2 females aged between 22 and 28 years old. They were all born in Australia, and through different pathways ended up doing either a semester or more of student exchange in Indonesia.

The interviews were conducted over a series of emails and instant message conversations between me and each of the participants. They were asked the following:

1. Where they currently reside
2. If they are aware of particular contexts in which they codes-switch more frequently than others
3. If they were able to provide any examples of code-switching
4. Why they think they code-switch
5. How they perceive others code-switching around them.

These interviews were compiled into separate documents and noted for answers. As this data is largely conversational it is presented as such and not analysed numerically.

In this chapter I have discussed my background, beliefs and potential biases. I then outlined my research objectives and research design, and the methodology for data collection. Chapter 3 will explore the results of the SurveyMonkey survey, mainly participant's perceptions on code-switching, why participants think they code-switch, consequences of code-switching and contexts in which participants use either Indonesian or English.

CHAPTER 3: INDONESIAN SURVEY RESPONSES:

This chapter explores the responses of native Indonesian speakers to a SurveyMonkey survey of their code-switching habits and awareness. It discusses participants' views as to why they code-switch, where they use either Indonesian or English, their opinions and perceptions of code-switching and any consequences of code-switching. In response to the question about awareness of code-switching, the majority (93.10%) of participants commented that they have been aware of code-switching around them. A smaller majority (51.85%) viewed themselves as moderate code-switchers, while 37.04% of participants stated they code-switch very frequently, 11.11% answered that they rarely code-switch and 6.9% stated they had not been aware of code-switching around them and did not code-switch.

Why do participants think they code-switch?:

When analysing participants' perceptions as to why they think they code-switch the results were as follows. Participants stated that they use code-switching to aid communicative flow (38.46%) and to accommodate untranslatable words (26.92%). These linguistic benefits of code-switching have been widely documented in an array of contexts. The role played by code-switching in fulfilling the requirements of smooth conversation was the original finding of code-switching research. Participants also commented that they code-switch to add emphasis to their utterances (19.23%) and to voice opinions (7.69%). Interestingly, code-switching is also utilized to tell secrets (3.85%) which relates to demonstrating 'in-group' and 'out-group' as recipients of the code-switch that can understand the covert message are members of the 'in group', while others are clearly members of the 'out-group'.

Participants commented that in terms of their overall use of both English and Indonesian (see table 1.1), participants used pure Indonesian with their friends (24.14%) and family (44.83%). This compared to contexts in which participants used English in addition to Indonesian, where both languages are utilized with friends (55.17%) and at university (48.28%). The survey revealed that participants will code-switch more frequently in a classroom, especially to voice passions and opinions. Table 1.1 demonstrates in what contexts participants use both English and Indonesian, which is far more regularly than just Indonesian.

Table 1.1. In what context do you use both languages?		
CONTEXT	**PURE INDONESIAN**	**ENGLISH AND INDONESIAN**
At work	17.24% (5)	51.72% (15)
At university	6.9% (2)	48.28% (14)
With my friends	24.14% (7)	55.17% (16)
With my family	44.83% (13)	24.14% (7)
At the supermarket/market	6.9% (2)	17.24% (5)
Other (text responses)	0.00%	13.79% (4)
Total:	100%	210.34% [7]

Opinions and perceptions on code-switching:

When participants in this study were asked their opinions on code-switching, responses varied from negative to neutral to positive. The majority of participants perceive code-switching positively (75.01%), with comments regarding the comedic, eloquent and pragmatic effects code-switching has in an interaction. On the other hand, 20.74% of participants commented that they had negative views towards code-switching, as code-switching can be used to 'show off' and they felt as though the increase in English code-switching is detrimental to the use of their national language, Indonesian. These responses show a certain ambivalence towards code-switching as a linguistic feature.

When discussing participants' perceptions of others who code-switch, the survey revealed that 33.25% of participants responded that they perceive people in a particular way when they code-switch, while 33.28% said they did not. Although these responses are general, upon closer analysis 20.8% of those who said they perceived others in a positive manner when they code-switch mentioned that code-switching has the potential to make someone appear cosmopolitan, well-educated and possessing bilingual abilities. On the other hand, 24.96% of

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[7] These percentages do not add up to 100% as this was a multiple choice answer wherein participants could click as many responses as required. In brackets are the number of responses.

participants mentioned they perceive others negatively when they code-switch, and commented that code-switching makes them appear to have a lower language level in their second language, and are trying to "look cool".

As English is associated with cosmopolitanism and prestige in Indonesia, and respondents to the survey generally associated qualities such as intelligence, open-mindedness, approachability and modernity (to name a few) with the use of English, it is interesting that code-switchers can also be perceived negatively as just "trying to look cool". The notion of qualities associated with a particular language has been addressed in research conducted by Gunarwan (1998), who examined the qualities an Indonesian interlocutor using English phrases or loan words is perceived to have. The studies revealed that for nearly all personal traits surveyed the Indonesian university students evaluated interlocutors who used English more favourably than interlocutors who used Indonesian. This included all straits linked to "status/competence"; i.e. "confidence", "cleverness", "leadership", "discipline", "education" and "social position". Interestingly, results of the same studies revealed that interlocutors of English scored low on "group solidarity". This suggests that Indonesians have mixed feelings towards English, they might admire people who use English and hold them in high esteem but not feel particularly close to them (Gunarwan 1998, as cited in Hassall et al 2008 p. 57). This negative perception towards English use can be linked to the notion of face and Face Threatening Acts (also known as FTA) (Brown & Levinson 1987). Sneddon asserts that:

> *Not only is ability in English necessary for status; in many situations, it is also necessary to avoid loss of face. Speaking English or spicing one's speech with English words, phrases and even whole sentences, is so frequent among educated people that the need to keep up puts enormous pressure on many to acquire such skills. Living in a city, one cannot escape being constantly exposed to English. Advertisements, in the press, radio and television and in the streets, frequently contain English and may be wholly in English. Frequent contact with foreigners, who rarely have any proficiency in Indonesian, further increases the demand to perform.* (Sneddon 2003, p. 176).

As previously noted, code-switching, can be used to denote 'in group' and 'out group'. By using language spiced with English utterances, language users may be subconsciously or consciously signifying that they are members of a particular club (a club that is cosmopolitan, well-travelled, successful and prestigious) either by speaking the same language as other interlocutors, or speaking a language which may exclude their audience. By demonstrating that you are a member of this club, you may be threatening the face of others around you –

who may be new members (i.e. just understanding a few English words or phrases), or individuals who simply are not members. By switching code in these scenarios, interlocutors position themselves socially – which in turn forces other individuals to reassess their membership to this elite group. This will be discussed further below.

Consequences of code-switching:

For the purpose of this section, 'consequences of code-switching' includes potential benefits or ramifications due to participants' language use - for example losing marks at university for using the incorrect language, accidentally offending someone or making new friends due to language use.

Half of the participant pool (50%) mentioned that they had never encountered any negative consequences as a result of their code-switching, however the remaining half mentioned they had incurred unfavourable ramifications as a result of their language use. The most popular of these was participants saying they have been perceived as "showing off" (29.17%), with the words *"Sok Inggris!"* included in the comments. (*Sok Inggris* translating to something along the lines of "English know-it-all"). The second most common response was that participants felt that some conversations in which they have code-switched have suffered in terms of intelligibility and resulted in a loss of understanding (20.83%). More interestingly again, some participants felt they had been perceived as "lacking nationalism [for Indonesia]" and "betraying their Javanese roots", these participants also commented that they feel more pressure to use more Javanese, particularly high Javanese in the household with their Elders, as using English may be perceived as a sign of arrogance.

Some interesting observations can be made based on the data described here. Firstly, discussing the role of code-switching and perceived nationalism and secondly, regarding the challenged relationship between code-switching and communicative intelligibility.

As previously discussed, code-switching has been widely stigmatized and was regarded by linguists as "an illegitimate mode of communication" (Wei, 2000 p.21), particularly within bilingual communities with a minority language that lacks prestige (Schmidt, 2014 p. 54). This stigmatization, and also perceived "lack of nationalism" by participants could be analyzed through the lens of demonstrating acts of identity. As the interlocutor may be using

highly prestigious and cosmopolitan English code-switching as demonstrating group delineation and acts of identity, as the speaker is using an introduced foreign language in comparison to Indonesian or their local language. This alongside participant's perceptions on the importance of learning English, the overwhelming majority (95.59%) answered that it was very important, while the remaining minority (7.41%) answering that it was somewhat important while there was not a single answer suggesting that it was not important. One participant also commented how speaking English makes the speakers "life easier" and makes them "more respectable". This importance of learning and speaking English may be perceived as leaving their local languages behind.

In regards to communicative intelligibility and linguistic flow, code-switching had been reported by participants in this study as hindering understanding, which in turn challenges the assumption that the primary purpose of code-switching is to ensure that communication runs smoothly and is accessible by both the interlocutor and recipient. This suggests that in this social context English-Indonesian code-switching has a different purpose, and is instead used to delineate borders of a particular speech community and demonstrate identity. This challenges the preconceived notion that code-switching is used for communicative purposes, but encourages us to ask what the real purpose of code-switching is in these contexts. This will be explored further in chapter 4.

This chapter explored the results of the survey of native Indonesian speakers in regard to code-switching. It discussed perceptions of code-switching, qualities attached to those who code-switch and have bilingual abilities, and also consequences of code-switching. The next chapter will discuss code-switching examples drawn from native Indonesian speakers' Facebook accounts.

CHAPTER 4: CODE-SWITCHING EXAMPLES TAKEN FROM NATIVE SPEAKERS OF INDONESIAN.

This chapter analyses natural, uninhibited instances of code-switching collected from participants' private Facebooks accounts. These instances are examined in terms of the type of code-switch, if the switch is encouraged by previous turns of code-switching and if it follows conversational patterns, if there is an area of discussion where more instances of code-switching are evident, and the purpose of code-switching in these contexts. The examples incorporate language variety and language play and demonstrate the close relationship interlocutors have with both English and Indonesian.

In this chapter I discuss 7 examples from my data. They are from Ayu, Dara, Iqbal, Rara, Rangga, with comments featuring Sandi, Astrid and Inna. Examples 2, 3 and 6 from Ayu and Dara show the relationship between language variety (i.e. English slang or bahasa gaul) and language play. Example 4 from Iqbal shows the use of code-switching to accommodate untranslatable words, while examples 5 and 6 from Dara explore the function of code-switching for quoting. Examples 1a-1e (comments between Sandi, Astrid and Rangga) and 3a-3f (comments between Ayu and Inna) will be drawn on for examples of code-switching encouraged by previous turn and setting linguistic norms. Example 1c from Astrid, examples 2 and 3 from Dara and example 7 from Rara demonstrate grammatical and syntactical features. The purpose of code-switching in these instances will also be explored through the prevalence of English-Indonesian code-switching used to delineate borders of a particular speech community.[8] The chapter concludes with analysis regarding which type of code-switching is utilized most often, and if there is a topic of discussion which exhibits a higher frequency of code-switching in conversation (e.g. lifestyle, politics, religion, academic discussion).

> **Example 1 Rangga:** Teman-teman yang punya kemampuan bahasa Inggris lumayan silakan *klik link* [9] di atas untuk melihat, membagikan dan melamar lowongan *tour*

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[8] For the purpose of this chapter, the term "speech community" refers to this group of university educated Indonesian speakers.

[9] Italics in this thesis is used to highlight instances of code-switching in an utterance. Depending on the language base of the utterance sometimes these italicized words may be English or Indonesian. E.g. "The language base for this sentence is English, so the Italicised

guide di Yogyakarta. Lamaran diajukan lewat *email* yg ada di bagian *job vacancy* di atas.[10]

1a[11] **Astrid:** *Thanks Mr. Rangga ? do you remember me sir ?*

1b Rangga: *Yea, I still remember you and often see you in front of our school. Do you live close to SMP 1 Karangmojo?*

1c Astrid : *yeah ... coz my hobby" gaming" I always in your Front of Your School .. .. How are you mr.Rangga ?*[12]

1d Sandi: Nyambi guide critane dab?[13]

1e Astrid: sopo ki ?[14]

Example 2 Ayu: *ASRI* AS FUK AT THIS *DESA'S SUNGAI*[15]

Example 3 Ayu: Holy shieeeeeeet. Moving to a foreign country in exactly 13 days! Not gonna apologize for being *norak* as hell about all this because as an *anak daerah* I've never been anywhere outside Indonesia and this is terrifyingly exciting.

My Instagram and Facebook feeds are gonna be WAY LESS BORING OMAGOSH YAS. I'm gonna turn into a social media whore (more like a bigger whore, tbh) and y'all gonna tolerate me because like all Indonesian scholars who study abroad on scholarship, I'm gonna seemingly *buang-buang duit negara* 24/7, but unlike most of them Indonesian scholars who study abroad on a scholarship, it ain't gonna be your *negara's uang*, but a *negara kafir's uang*, so it's okay. 😉[16]

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code-switches will be *dalam Bahasa Indonesia.*" However, "kalimat ini dalam Bahasa Indonesia, jadi code-switches yang *Italics will be in English.*"

[10] "Friends who have reasonable English skills please click the link above to view, share and apply for a tour guide position in Yogyakarta. Applications can be submitted via the email address in the job vacancy section above."

[11] Both examples 1a-1e and 3a-3f are comments on their respective status update. (i.e. example 1 is the status update, and example 1a is the first comment on said status update etc.)

[12] Please note that any emoticons, spelling, grammatical or syntactical errors are direct quotes from participants and have been included for authenticity.

[13] "So, are you doing cashies as a guide, mate?"

[14] "Who's this?"

[15] "BEAUTIFUL AS FUK AT THIS VILLAGE'S RIVER"

[16] "Holy shieeeeeet. Moving to a foreign country in exactly 13 days! Not gonna apologize for being tacky as all hell about this because as a country kid I've never been anywhere outside Indonesia and this is terrifyingly exciting. My Instagram and Facebook feeds are gonna be WAY LESS BORING OMAGOSH YAS. I'm gonna turn into a social media whore (more like a bigger whore, tbh) and y'all gonna tolerate me because like all Indonesian scholars who study abroad on scholarship, I'm gonna seemingly throw scholarship money around 24/7, but unlike most of them Indonesian scholars who study abroad on a scholarship, it ain't gonna be your country's money, but a heathen country's money, so it's okay."

3a Inna: *Whoooaaa....so excited Ayu*!! *Congratulations*! Sampai kapan kamu di Jogja?[17]

3b Ayu: *Thank you, teh Inna! Excited for you to go to Columbia! NEW YORK! When are you leaving?* Aku di Jogja sekarang. Kalau pada di kantor,[18] *the next two weeks I'd love to come say goodbye*

3c Inna: Aku sudah di NY dari minggu lalu. Kalau kamu masih di Jogja aku mau minta tolong boleh? minta kamu sharing soal *proses aplikasi scholarship* supaya temen-temen di kantor bisa belajar dari kamu.[19]

3d Ayu: Boleh banget! Kapan pada bisa ngumpul?[20]

3e Inna: *great*, aku email aja ke semua ya. *thanks*!![21]

3f Ayu: *Yes! My pleasure*!

Example 4 Iqbal: This couple made a very big decision in their life to migrate to Sumatera from Java in 1987 for seeking better life. As they stepped their feet for the first time in the land of Andalas, their mission was simple but absolutely not easy: taking all of their children to higher education so that the children won't have to feel the hardness of life as they did. The man on the left side has been working tirelessly on a range of different jobs from planting paddy to struggling as a blue-collar worker, but spent the last decade mowing and collecting grass for feeding his cows. The woman on his left side has been working relentlessly since the year they migrated by frying "*gorengan*"[22], a thing that has led her, her husband (and even all of their children) to an undeniably better life. 3 decades have passed so fast, and their last child is about to take Bachelor Degree, giving an end to their noble mission. Having never completed even elementary school education, what they have attained to this day is surely the most unequaled achievement that none of their children won't ever exceed. They have practically taught and showed the true meaning and results of dream, hardwork, persistence, and ceaseless pray. Today, they decide to start their new mission: going to holy city Mecca for doing Hajj pilgrimage. *Sehat-sehat ya Bapak Ibu, semoga Allah membukakan jalan untuk menjalankan ibadah penyempurna agama ini. Semoga Allah memberikan kesempatan untuk berdoa di Tanah Suci.*[23] I can never state how proud I am to be your son 😊 ☺
#father #mother #proudparents #proudchild"

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[17] "Whoooaaaa… so excited Ayu! Congratulations! When are you in Jogja until?

[18] "…I'm in Jogja now. If you are in the office in the next two weeks…"

[19] "I have been in New York since last week. If you are still in Jogja, can I please ask for your help? Could you please share your scholarship application process with my work friends so they can learn from you?"

[20] "Absolutely! When can we meet?"

[21] "Great, I will send them an email. Thanks!!"

[22] "fried food"

[23] "Be safe mother and father, may Allah guide the way for your worship and may you have the opportunity to pray in the holy land"

Example 5 Dara: *"Learn patience"* Ditampar parah.[24]

Example 6 Dara: *2 FREAKING YEARS for someone who did nothing but telling the truth?!!* Gue Muslim dan tidak merasa terhina sama sekali, jadi muslim yang mana ini yang dibicarakan? *Can we do something to help this poor governor? I am deeply sad and pissed.*[25]

Example 7: Rara: Dibalik layar kaca liputan6 yang *actual* tajam terpercaya, ada teman teman ruang *make-up* yang selalu bikin hari hari berwarna. Ada juga senior2 iseng yang hobi nge<u>*bully*</u>. *But that's the fun of it, right?*? #backstage.[26]

Language variety: Slang and swear words

The discussion of these examples will first focus on language variety as evidenced in the use of slang and swear words in examples 2, 3 and 6 by Ayu and Dara. In examples 2 and 3 Ayu code-switches between Indonesian and English with slang from both languages as a prevalent feature. Bahasa gaul ('socialising language', the slang that she uses here) is a variety of Indonesian slang that borrows heavily from Jakartan Indonesian to convey an attitude of casual ease and cool cosmopolitanism (Smith-Hefner, 2007). Jakarta is the capital city of Indonesia and is the centre of Indonesian wealth and modernity.

> *To speak like a Jakartan is to be like a Jakartan: up-to-date, prosperous and sophisticated, whatever the reality might be. The speech of Jakarta is particularly popular with youth as a symbol of generational solidarity; using it sets them apart from the backward countryside and allows them to identify with the mystique of the modern metropolis. (Sneddon, 2003 p.155)*

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[24] " 'Learn patience' what a slap in the face."

[25] "2 FREAKING YEARS for someone who did nothing but telling the truth?!! I'm Muslim and I don't feel humiliated, so which Muslims are being talked about? Can we do something to help this poor governor? I am deeply sad and pissed."

[26] "Behind the real life glass screen of Liputan6 there are friends in the make-up room that always make the days colourful. There are also seniors who like to bully them. But that's the fun of it right?? #Backstage"

Bahasa gaul emphasizes a shared social identity, and sense of social belonging by its speakers, it emphasizes solidarity rather than status differentials (Smith-Hefner, 2007). Examples 3 and 6 by Ayu and Dara include instances of both English slang and bahasa gaul. Utterances such as "Holy shieeeeeet", "gonna", "OMAGOSH YAS", "tbh" [to be honest], "y'all" and "ain't" make frequent appearances in Ayu's status updates and comments. The high frequency of slang in these examples demonstrates that Ayu is comfortable using both slang and English swear words. Swearing is taboo in Indonesia, and Ayu's posts do not contain Indonesian swear words, so it is interesting to speculate on her awareness of the nuances of acceptability (among native English speakers) of the use of the word "f**k" (Dewaele, 2006). Swear words in a second language often don't feel like taboo words to a non-native speaker as they haven't grown up in a context where they have been frowned upon (Dewaele, 2006). Examples 2 and 3 also demonstrate Ayu's familiarity with American popular culture and the widely accepted American meme culture slang "AS FUK", "tbh" and "OMAGOSH YAS" which appears on Instagram and Facebook. This use of American slang demonstrates the interlocutor's knowledge not only of English, but of what's current in the world of the internet. These instances of code-switching also bear the characteristics of youth language (Montgomery, p.105). Both of these features of her post demonstrate a particular sense of self identity, as the use of slang is demonstrative that the interlocutor is up to date in the world of the internet and aligning herself with popular internet culture, this alongside the use of casually swearing is demonstrative that the interlocutor is comfortable and confident committing a potential FTA (Brown & Levinson, 1987).

In example 3 Ayu inserts the Indonesian slang word *"norak"* (tacky) into her utterance. While example 6 by Dara also uses English slang or 'soft swearing' in the forms of "freaking" and "pissed". In between the English sentences of example 6, Dara adds "*Gue* Muslim dan tidak merasa terhina sama sekali, jadi muslim yang mana ini yang dibicarakan?" [27], the Indonesian slang used here is "*gue*", Jakartan slang for "saya" or "I". This aspect of the utterance is crucial, as the code-switch into Indonesian suggests how Dara is using Indonesian to discuss the content matter which is closest to her heart, and also to underline that she, like most other Indonesians, is Muslim. Gumperz mentions how speech varieties employed within a speech community form a system as they are related to a shared set of social norms (Gumperz, 1971). The Indonesian code-switch of this utterance by Dara

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[27] "I am Muslim and do not feel humiliated at all, so which Muslims are being referred to?"

suggests that through using this particular language variety she is portraying a sense of social identity and positioning herself alongside other Muslims. The use of Indonesian here symbolizes community solidarity.

The examples from Ayu and Dara demonstrate linguistic and social comfort in switching between both formal and informal Indonesian, and formal and informal English. These speakers are demonstrating how language is used as more than a purely pragmatic tool for instruction and communication, but language (and in particular code-switching) is used to demonstrate social identity. The cosmopolitan Jakartan slang peppered with English slang demonstrates a sense of shared social identity, the identities explored by both Ayu and Dara include alignments to communities such as: religious groups, popular culture and Indonesian and English youth culture.

Quotation

This section will focus on examples 5 and 6 by Dara which demonstrate the way code-switching is used by interlocutors to report speech by different individuals in a conversation. As noted by Sebba and Wootton:

> *It is common for speakers to switch codes when they quote (directly or indirectly) something said by someone else. The code used for the quotation does not necessarily correspond to the code actually used by the original speaker – rather, the change of codes seems to be a narrative device used to offset the quotation from the matrix in which it is embedded* (Sebba & Wootton in Auer, 2013 p. 479).

Dara's example of code-switching in example 5 was posted alongside a link to a YouTube video of Simon Sinek, a macroeconomics expert and motivational speaker. The video is discussing millennials in the workplace. This instance of code-switching utilizes inter-sentential switching, " '*Learn patience'* Ditampar parah", The comment "learn patience" refers to the millennial inability to wait for anything. From movies, online shopping, Tinder to things like love, job opportunities or self-fulfilment. Code-switching in this context is used as a tool to convey exactly what another person has said. In a verbal communication context code-switching acts almost as a verbal quotation mark (Sebba 1993). In this utterance, which was written, Dara utilized both code-switching and the use of inverted commas. The use of Indonesian the second half of the utterance conveys the interlocutor's offence at the statements made in the video attached to this statement. The use of Indonesian here

demonstrates the personal nature of the utterance, and how Dara took the offence seriously and is speaking from her heart. The switch into Indonesian may also be perceived as an attempt to reach out to other millennials taking offence to the video, as Dara could be perceived as drawing others in and creating a sense of affinity with the wider millennial community.

Example 6 exhibits instances of code-switches utilising youth language and indirect quoting. This post by Dara sat alongside a link regarding the imprisonment of former Governor of Jakarta Basuki Tjahaja Purnama, also known by his Hakka Chinese name Ahok. Ahok, who is Christian and ethnic Chinese, is a double minority in Indonesia. The former governor was sentenced to two years' imprisonment on a blasphemy charge in September 2016.[28] Through the inter-sentential code-switching that occurs in this example, Dara identifies herself as Muslim, and questions who these other "terhina" (humiliated) Muslims are. Through the use of the word "terhina" she indirectly quotes the foundational charge brought against Ahok – that he has humiliated Muslims. This tone of this example of code-switching is frustrated and passionate as the content of the code-switch itself is loaded and political.

This instance of code-switching is fascinating as to why Dara chose to code-switch to Indonesian and not continue her utterance in English, the language she had been using previously. The inter-sentential code-switch occurs when Dara states "Gue Muslim dan tidak merasa terhina sama sekali, jadi muslim yang mana ini yang dibicarakan?"[29]. The significance of this utterance lies in the speaker demonstrating a sense of political and religious alignment. By switching into Indonesian, Dara is aligning herself not only with the greater Muslim community, but is also addressing the need for a dialogue amongst her following in regard to the imprisonment itself and it what it means for Indonesian expression and religious and ethnic harmony. The code-switch in this utterance was also delivered in Indonesian to ensure that it was accessible by a wider spectrum of audience, as the end of the

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[28] The imprisonment of Ahok was regarded as a huge setback for Indonesia's record of tolerance for minorities. The imprisonment of Indonesians due to blasphemy charges is not new, with a mix of cases occurring during Indonesia's history. Ahoks' story however, is arguably the most famous and has given a resurgence to discussion of religious tolerance in Indonesia.

[29] "I'm Muslim and I don't feel humiliated, so which Muslims are being talked about?"

utterance ends in a question- it is almost as if Dara is attempting to reach out to the Muslim community and begin this dialogue herself.

Linguistic and grammatical rules:

Examples 1c by Astrid, examples 2 & 3 by Ayu, and example 7 by Rara demonstrate ways in which code-switching conforms to linguistic and grammatical rules. In the analysis below, attention is given to syntax and grammar.

Examples 2 and 3 by Dara utilise an English language base as the utterances with intra-sentential instances of code-switching, and both instances of code-switching use a fascinating mix of English and Indonesian grammatical rules. Example 2, "ASRI AS FUK AT THIS DESA'S SUNGAI"[30] is curious as it uses Indonesian words but English syntax. The translation in correct Indonesian would be "ASRI SEKALI DI *SUNGAI DESA INI*". Note the difference in word order here, the Indonesian adjectival phrase "sungai desa ini" begins with the noun, where the noun comes at the end of the English equivalent. Example 3 however is slightly different, in this example Ayu says "…because as an *anak daerah* I've never…"[31]. This utterance adheres to Indonesian syntactic norms with the noun first and adjective second.

In examples 2 and 3, Ayu combines an English grammatical feature (the English suffix –'s) with Indonesian words. "*Negara's* uang" and "Negara *kafir's* uang" do not make sense in Indonesian. These utterances translate into English as "country's money" and "heathen country's money", however if these were to be syntactically and grammatically correct in Indonesian they would read "uang Negara" or "uang Negara kafir", with the adjective following the noun. These examples instead follow the English base in regards to both grammar and syntax. These instances of grammatical mixing are rich examples of linguistic and grammatical blending of both Indonesian and English grammatical and syntactical rules. The use of this English grammatical feature in her post demonstrates how Ayu is subconsciously processing language in a highly complex manner so that she is able to exercise linguistic control over both language systems.

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[30] "BEAUTIFUL AS FUK AT THIS VILLAGE'S RIVER"
[31] "….because as a country kid I've never…"

In example 7, the interlocutor Rara is discussing the behind the scenes life at Liputan 6 (the Indonesian television news program where she works). In an intra-sentential code-switch she coins the word "ng<u>e</u><u>bully</u>" by combining the English word "bully" with the Indonesian colloquial prefix *nge*- in order to create a transitive verb. The utilisation of grammar blending in this code-switch demonstrates once again the interlocutor's comfort in using both languages. It's also important to note, that the use of *nge*- in this context adds to the grammatical fluency of the utterance. As Indonesian is the syntactic and grammatical base, the inclusion of an English-influenced verb must follow Indonesian grammatical rules.

In example 1c Astrid tells Rangga that her hobby is gaming, using the Indonesian practice of redoubling a noun to indicate pluralisation or other functions. This redoubling is indicated with the use of ("my *hobby" gaming"*) which is a relatively new shorthand for "hobby-hobby" and "gaming-gaming".

These examples of grammatical and linguistic mixing are interesting when considering the approach taken to linguistic and grammatical mixing. Example 1c by Astrid and example 7 by Rara, are demonstrative of both interlocutors utilizing English vocabulary with Indonesian grammatical markers. This is the complete opposite, however, to Ayu in examples 2 and 3 when she utilises Indonesian vocabulary with English grammatical markers. These instances of linguistic and grammatical mixing, although done with different language competency and levels of finesse, are demonstrative of the interlocutor's awareness of both language systems for communicative purposes. In particular, Ayu and Rara, who have demonstrated a seamless and intricate linguistic control over both languages respective language systems and grammatical rules.

Effects of code-switching

This section draws on example 3 by Ayu and 4 by Iqbal as these code-switching examples strongly focus on how language can be used to mark 'in group' and 'out group' (Gumperz 1982, Giles; Coupland and Coupland 1991; Heredia & Altarriba 2001) and demonstrate belonging to a social group (Hamers and Blanc, 2000).

In example 3 Ayu utilises English as the base language, demonstrating that she is not only highly competent in formal English, but also has a high command of English slang and is cool and up to date with contemporary pop culture. Ayu uses contemporary English slang while code-switching to Indonesian to align herself with other Indonesians who are reading her post. Ayu commits a Face Saving Act by pre-apologising to her audience that she is going to be "*norak*" (tacky) when she goes overseas. Her code-switching demonstrates her ability to position herself as both highly-educated, by using English, but also humble, by using Indonesian to comment on the fact that she is a country kid who has never left Indonesia. The interlocutor is utilizing Leech's Generosity maxim, Sympathy maxim and the Modesty maxim (Leech, 1983). The generosity maxim would appear to be at play when she states that she won't be spending Indonesian government money, but rather foreign "heathen country's" money during her time abroad. She wants to show that she is not benefitting from her scholarship at the expense of her fellow Indonesians.

In code-switching with the words "*norak*" and "*anak daerah*" Ayu draws her listeners closer to her by minimising self praise while also creating affinity with her community. This is done by using the modesty maxim and sympathy maxim. The modesty maxim is demonstrated in the use of the word "*norak*" as she is minimising the expression of praise of self. This alongside the use of the sympathy maxim in the context of the word "*anak*", which is used as almost a term of endearment and familiarity (in similar phrases university students refer to themselves and each other as *"anak hukum"* which translates as "law kid", *"anak hubungan international"* which translates to "international relations kid" or *"anak gaul"* which translates to "cool kid"). The key to these idioms is how the word *"anak"* encourages a feeling of close affinity with others.

By the use of these three maxims, the interlocutor is demonstrating that she is not benefitting from her scholarship at the expense of her fellow Indonesians while minimising self praise and creating a sense of affinity with her wider community all the while, demonstrating group identity.

In example 4 written by Iqbal, the near entirety of the status update was written in English, with instances of intra-sentential switching and inter-sentential code-switching. This paragraph tells the story of Iqbal's parents' migration from Java to Sumatra in 1987 in order to build a better life for their children. Both mother and father worked tirelessly in a variety

of jobs in order to achieve this. Thirty years later the last of their children is undertaking university studies and the parents are leaving to make the Hajj pilgrimage to Mecca. Iqbal proudly expresses gratitude towards his parents, while wishing them good luck on their adventure.

Inter-sentential switching is utilized in the utterance "*Sehat-sehat ya Bapak Ibu, semoga Allah membukakan jalan untuk menjalankan ibadah penyempurna agama ini. Semoga Allah memberikan kesempatan untuk berdoa di Tanah Suci*"[32]. Up until this point nearly the entire paragraph was written in English. This example of code-switching illustrates how an interlocutor can use language to demonstrate identity and draw cultural borders, as also seen in example 3 by Ayu. In this example, Iqbal uses English to discuss academic pursuits, hard work and success, aligning himself with modernity, work ethic and achievement. The inter-sentential code-switch occurs when the interlocutor is talking almost directly to his parents in a sentence that uses Indonesian to demonstrate his close bond with his parents and his religion.

Intra-sentential switching was used in the utterance "the woman on his left side has been working relentlessly since the year they migrated by frying *"gorengan",* something that has led her, her husband (and even all of their children) to an undeniably better life". *"Gorengan"* means "fried snacks", and although Iqbal could have used the English words, the insertion of "*gorengan*" paints a cultural picture. Putting "*gorengan*" in inverted commas also suggests an element of stigma around the way his parents earned a living. If the inverted commas were not used, the word would not have had as much attention drawn to it.

Examples 3 and 4 by Ayu and Iqbal are interesting when considering the effects of code-switching and how language can be used to delineate social borders and demonstrate acts of identity. From positioning the speaker in an indicative way (as highly educated, cosmopolitan yet modest) to using language to demonstrate familial bonds and a sense of affinity to one's home country.

Code-switching encouraged by previous turn / linguistic norms

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[32] "Be safe mother and father, may Allah guide the way for your worship and may you have the opportunity to pray in the holy land".

This section will draw on examples 1a – 1e: a conversation between Sandi, Astrid and Rangga, and examples 3a – 3f: a conversation between Ayu and Inna, in order to demonstrate how code-switching can be encouraged by a previous turn and therefore set linguistic norms.

According to Auer 'whatever language a participant chooses for the organization of his/her turn, or for an utterance which is part of the turn, the choice exerts an influence on subsequent language choices by the same or other interlocutors' (Auer, 1984). Auer comments on how a conversational situation is an interactively achieved phenomenon which is constantly changing and being established. Features of the situation can be changed, maintained or re-established with every utterance and every turn.

Example 1a opens after a status is posted by Rangga, who is an English teacher living and working in Yogyakarta. As many of his posts exhibit English/Indonesian code-switching and he frequently posts regarding the importance of English proficiency and English learning, English is the perceived language of interaction for communication. In this example, Rangga utilises code-switching in his status post about a job vacancy for a tour guide in the city of Yogyakarta. The comments (line 1a) begin with Astrid asking Rangga a question. The first 3 lines (line 1a,1b and 1c) are composed entirely in English, the proposed language of interaction. The conversational situation is further developed in line 1d where Sandy asks "Nyambi guide critane dab?"[33] a question in Javanese which triggers Astrid's reply of "sopo ki?"[34] also in Javanese.

This example demonstrates how code-switching is encouraged by previous turns of conversation, and how these turns and said linguistic norms are not static, but are instead fluid and ever changing. Interestingly, this conversation began with English/Indonesian code-switching, moved to comments in English, and ended in Javanese. If I were to hypothesize, if there were a further comment it would be in Javanese. These conversational norms were established by the speakers and can be seen as setting the linguistic norms in each instance of language use and code-switching. This rich example of code-switching demonstrated how code-switching and language use can trigger a ripple in conversation, setting the norms for sequential turns.

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[33] Translation unavailable
[34] "Who are you?"

Example 3a – 3f is a conversation between Ayu and her friend Inna. Ayu sets the language of interaction by using English in her status update. The first half of Inna's comment in example 3a follows this set linguistic norm when she says "so excited Ayu! Congratulations!" She uses an inter-sentential code-switch in the next sentence, when she asks *"sampai kapan kamu di Jogja?"*[35]. Ayu's reply in example 3b follows Inna's language pattern, replying to the congratulatory message in English, and commenting she is excited for Inna to go to New York. The second half of Ayu's utterance switches between English and Indonesian as she says "*Kalau pada di kantor*[36]*,* the next two weeks I'd love to come say goodbye". In her reply in example 3c Inna states in Indonesian that she has already been in New York for a week. She asks Ayu if she would be willing to share her scholarship application process with her work friends so they can learn from her. This utterance, almost entirely in Indonesian breaks the pre-existing pattern of code-switching. The use of Indonesian in making a request can be perceived as a method of softening the request, making it a Face Saving Act in order to preserve Ayu's negative face to ensure that she is free from imposition (see Brown & Levinson 1987, p 2). The utterance itself "*kalau kamu masih di Jogja aku mau minta tolong boleh?"*[37], although drawing on informal honorifics (i.e. informal 'you' and 'I' in *'kamu'* and *'aku')* the sentence itself is structured as politely as possible utilising *'minta', 'tolong'* and *'boleh'* which are all Indonesian politeness markers used when making a request (Hassall, 2011). Example 3a utilises Indonesian with the presence of "*scholarship"* alongside loanwords "*proses aplikasi".* The utilisation of mostly Indonesian in this utterance is important as it sets the linguistic norm of using Indonesian which triggers Ayu in example 3d to use entirely Indonesian. Example 3e then once again re-establishes the linguistic norm, as Inna replies in Indonesian but utilises code-switching with the insertion of *"great"* and "*thanks"* which in turn triggers the use of English only in the reply of example 3f by Ayu when she says *"yes! My pleasure".*

These examples of code-switching in conversation thoroughly illustrate how linguistic norms and conversational patterns are constantly negotiated during the span of an interaction and how conversational demands are fluid and ever changing.

High frequency of code-switching in particular conversation:

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[35] "When are you in Jogja until?
[36] "If you are in the office"
[37] "If you are still in Jogja, may I please ask for your help?"

This section seeks to explore if certain topics of conversation engender more instances of code-switching than others, and if a particular type of code-switching in these cases is more prominent. In order to explore these areas of discussion, all 7 code-switching examples were analysed for topic of conversation and the type of code-switching employed.

In the 7 examples of code-switching drawn on in this research 11 topics of discussion were conveyed. Although the scope of these examples is small, it's easy to see that the topic of conversations generally fit a theme of workplace and education matters. In terms of the type of code-switching most employed by interlocutors, all three varieties were used, however intra-sentential switching was the most frequent. Which is interesting when considering the nature of code-switching, and how grammatical and linguistic rules must be obeyed, inter-sentential switching would be the easiest as they are whole sentences and thus easier to use.

	Topic of conversation	Type of code-switch
Example 1	Work	Intra-sentential
Example 2	Travel	Intra-sentential
Example 3	Travel / Education	Intra-sentential
Example 4	Education / Work ethic / Religion	Intra-sentential / Inter – sentential
Example 5	Workplace	Inter-sentential
Example 6	Politics / Religion	Inter-sentential
Example 7	Work / Workplace friendship	Intra-sentential / tag switching
TOTALS:	N/A	Intra sentential – 5 Inter sentential –3 Tag switching – 1

Some interesting observations can be made based on the data described here, namely how code-switching was utilized by participants to express themselves – either purely for communicative purposes or for social delineation. These markers of social identity were expressed by means of linguistic and grammatical blending, language play, and utilising different language varieties.

Some interesting observations can be based on the data described here, namely how participants used rich examples of language play, linguistic and grammatical blending and code-switching between language varieties (Bahasa gaul, formal Indonesian and informal and formal English) in order to accomplish conversational goals. They also demonstrated the nature of linguistic norms, and how these delicate norms are established during a conversation however are in a constant state of flux. We saw that these linguistic norms encouraged code-switching to subsequent interlocutors (i.e. person B switched because person A did before them). Participants in this chapter used code-switching for a variety of different reasons ranging from purely communicative to speakers demonstrating how they use differing linguistic features to express group delineation and identity in a variety of areas such as in their respective: religious, political and social spheres. It is also to be noted that intra-sentential switching was utilized by speakers the most.

This chapter has analysed code-switching examples collected from participants' Facebook posts, with a focus on language variety, type of code-switching used, code-switching encouraged by previous turn and establishing linguistic norms, grammatical and syntactical patterns. The next chapter will explore code-switching utilized by native English speakers, and investigate code-switching similarities and differences in the two speech communities.

CHAPTER 5: INTERVIEWS WITH NATIVE ENGLISH SPEAKERS:

This chapter explores code-switching among native English speakers with high levels of fluency in Indonesian. I decided to explore this out of a curiosity that arose while conducting my research into code-switching among native speakers of Indonesian. I conducted small interviews via email with 4 English speakers, asking them where they currently resided, if they could provide any examples of English-Indonesian code-switching, if they were aware of particular contexts in which they code-switch more frequently and why they perceived themselves as doing so. I also asked how they perceive others code-switching around them. The examples that my interviewees provided to me demonstrate the close relationship they have with both English and Indonesian and how specific social markers and speech community boundaries are expressed through language use**.** For the purpose of this discussion, the term

"speech community" refers to this particular group of individuals who were born in Australia but have lived and studied in Indonesia.

This chapter will begin by exploring the reflections of this speech community on code-switching; including perceived intentions behind utilizing this communicative feature namely in regard to linguistic intelligibility, telling secrets and the presence of untranslatable words. Secondly, analysis will be given as to how participants incorporated code-switching into their linguistic repertoire. Finally, examples of code-switching provided by these participants will be explored in regard to how code-switching in the form of language play is used as a method of projecting self and group identity and delineate social boundaries. This section will also have a strong focus on the way in which language variety and syntactic and grammatical rules are employed during the utterance.[38]

When asking participants on their perceived intentions as to why they code-switch, they commented how code-switching was frequently used in order to facilitate linguistic intelligibility. This is the case when either the interlocutor or the audience may not know a word hence the code-switch into English or Indonesian (i.e. when the interlocutor is speaking English with an English speaking audience of varying fluency, they may switch into Indonesian to aid their audience's understanding. The same may be said if the speaker is speaking Indonesian to an Indonesian speaking audience of varying fluency and doesn't know a word they will code-switch into English to fill the gap in their own linguistic knowledge). Participants also commented that they code-switch in the expression of untranslatable words in either language, and mentioned that this was a major source of inspiration to code-switch, as the same word in either language may have different connotations, or express something better than the other language. The notion of communicative intelligibility also comes into consideration where one interlocutor commented that they often code-switch when they are feeling unconfident or lazy in structuring a sentence in Indonesian, so they use English syntactical and grammatical patterns with insertions of Indonesian code-switching in order to communicate.

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[38] A list of examples can be found in appendix 3.0, with the Indonesian code-switch indicated in *italics*.

In terms of their reactions towards code-switching, the English interlocutors, like their Indonesian counterparts, have both positive and negative views, with participants commenting that they felt code-switching can come across as arrogant, and that they think that people are boasting their Indonesian skills by using them publicly in front of others. It was also commented that code-switching can be perceived as displaying under-developed language skills. On the other hand, it was noted that code-switching allows interlocutors to express themselves with more lexical efficiency and that by code-switching frequently in Indonesian, they were able to incorporate more Indonesian language into their day to day life, which normalized the language and encouraged further use.

In regard as to how code-switching was incorporated into the the linguistic repertoire of this speech community, code-switching is generally an unconscious process, however participants commented how code-switching may have started as conscious utterances and which as a result have been embedded into linguistic repertoire and happen habitually. Participants commented that these examples of code-switching were incorporated to their repertoire by utilizing simple English syntactic patterns with the usage of Indonesian slotting into specific aspects of this formula. Simple statements such as "that is so *panas/ jauh/ mahal/ kotor/ basah*"[39] and "did you [already] *cuci/ bersiap/ kunci* your *rambut/ sarapan/ pintu?*"[40] were widely commented on by participants as being frequently used utterances in their repertoire with commonly occurring adjectives, nouns and verbs. It's interesting to note, these switches were described as initially being consciously employed by participants in order to slowly incorporate more Indonesian into their repertoire and build confidence. By incorporating small pieces of Indonesian into simple, correct sentences, they were able to change the ratio of English to Indonesian to use more Indonesian words and phrases. Following the simple English syntax with code-switching additions, an additional example is; "I have never seen *ibu tua* wear *celana ketat*"[41] which follows English syntax and does not violate grammatical rules. The switches themselves "*ibu tua*" and "*celana ketat*" are also grammatically correct by Indonesian standards, where the adjective follows the noun ("woman old" and "pants tight"). This particular switch preserves the grammatical and syntactical norms of both languages, and is an example of non-violation code-switching.

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[39] "That is so hot / far / expensive / dirty / wet."

[40] "Did you [already] wash / prepare / lock / your hair / breakfast / door?"

[41] "I have never seen old women wear tight pants"

This speech community also utilizes code-switching to facilitate telling secrets. Participants commented they often use either English or Indonesian code-switches to discuss people around them without them knowing. This not only allows them to convey secret messages, but also symbolizes 'in group' and 'out group' – by switching code the interlocutor positions themselves with other interlocutors of that language, or those who are able to understand the mixture of codes; this aligns them with the selected audience (Heredia, & Altarriba 2001, p. 165). 'In group' and 'out group' can also be analysed through the lens of creating linguistic boundaries to demonstrate solidarity or distance from other interlocutors, this is illustrated in the evidence of language play in the English/Indonesian code-switching practiced by these individuals, which is heavily influenced by Australian culture. The Australian cultural acceptance of the use of swearing, especially among friends, is demonstrated in the following examples of language use within this speech community that shares a mutual cultural understanding (Wierzbicka, 2002). "*Selamat* f***ing *pagi"*[42], "it's pretty bloody *panas* outside"[43] and "bro I feel f***in' *mual* as"[44] are non-aggressive, playful communications between friends in this speech community. These examples would often be delivered in a broad Australian accent for additional effect.

The prevalence of Australian English influenced words and culture embedded in Indonesian symbolize the close relationship these interlocutors have with both languages. The creation and implementation of these utterances also marks the boundaries between a particular speech community, and the larger community. The participants who use these markers are individuals who share these languages, common ways of using language, common reactions and attitudes towards language and common social bonds. As Montgomery states, 'speaking the same language is a crucial badge of group membership and subcultural identity' (Montgomery, 2005, p. 205). This is particularly relevant as these individuals are native English speakers, born in Australia, studying in Indonesia and discovering how to explore and express their cultural identity.

Although not code-switching exactly, many of the English interlocutors commented that they sometimes take Indonesian words and give them Australian colloquial sounds and

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[42] "Good f**king morning"
[43] "It's pretty bloody hot outside"
[44] "Bro I feel f**kin' nauseous as"

abbreviations. These often follow the pattern of shortening the word and changing the pronunciation slightly. Words and phrases such as *"kunci"* (key), *"tunggu sebentar"* (wait a moment) and *"hujan"* (rain) have been famously shortened into *"kunc"*, *"tunggu sebents"* and *"huj"* and have found a permanent place in the language of this speech community. They are incorporated by means of code-switching in sentences such as "I think it's going to *huj* today", "where is my *kunc*?" or even using more Indonesian with things like *"di mana kunc saya*?"[45]. These examples of language play are also demonstrative of youth language, in which playfulness is a primary function, with the violations of linguistic norms and expectations, often with a comic effect (Montgomery 2008, p.105).

There are numerous other examples of this kind of language play. Some draw on elements of American popular culture and widely-used American slang: "I saw the cutest little *kucing* today, it was *lucu* AF [as f**k]"[46]. Another example is the utterance *"selamat* test". The word *"selamat"* on its own translates to 'safe'. In Indonesian, *"selamat"* will be followed by activities such as *"makan"* (bon appetite), *"tidur"* (sleep well), *"datang"* (welcome), *'liburan'* (happy holidays) or *pagi/siang/sore/malam* (good morning/ afternoon/ late afternoon/ evening). In this scenario, the word is being playfully combined with an English word to say: 'have a good test'. When questioned on this, the participant mentioned that the use of *selamat* was not limited to tests but was used liberally in a variety of contexts. Phrases such as *"selamat* bus" (enjoy your bus ride), *"selamat* rest" (rest well) or *"selamat* buying vegetables" (enjoy your veggie shopping) were all used in order to tell a friend to "enjoy" their activity at hand. These utterances are nonsensical to those who do not understand the language play. They are colourful examples of how these interlocutors are making Indonesian their own and highlighting community (Cook, 1997). This language play exhibits the fluid, ever changing nature of language, and how the use of different cultures has given rise to very specific language examples. The speech varieties employed within a speech community form a system because they are related to a shared set of social norms (Gumperz 1971). Australian crude humour and profanities using Bahasa Indonesia with elements of American popular culture make for unique speech varieties governed by specific linguistic borders.

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[45] "Where's my key?"
[46] "I saw the cutest little cat today, it was cute AF"

Another fascinating phenomenon that emerged from these interviews was 'insertional' switching. This is a kind of intra-sentential switching, where Indonesian acts as the base of an utterance, with an English word embedded within Indonesian circumfixes (Luciana, 2006 p. 12). This is seen in the utterance "*baby* Kingston sudah mulai hilang ke*baby*annya". Which translates to, "baby Kingston [their kitten], has started to lose his baby-ness". The English word "baby" is given the Indonesian circumfix *ke-an*, to form a noun that abstractly identifies a character, state or condition in connection to the root word. The attachment of *ke-an* to "baby", along with the Indonesian possessive 3rd person pronoun suffix *–nya*, produces "his baby-ness". Another example of this insertional switching is seen in the use of "ke*carefree*an", which once again uses the circumfix *ke-an*, this time with the English "carefree" to create "carefreeness". The use of these distinctive instances of language play and lexical borrowing can be interpreted as portraying a sense of social identity and positioning the interlocutor in an indicative way. These utterances suggest solidarity with those who understand the idea behind them as this type of insertional switch is delineating community. Also the insertion of English words could aid communicative intelligibility as the base words may aid comprehension for those with less developed Indonesian skills.

Finally, and highlighting the close (emotional) relationship that participants have with the region of Java in particular, is the phrase "kidding *wae*" (just kidding). The participant who gave me this example of code-switching highlighted how "kidding" must be pronounced with a Javanese accent (the 'd' pronounced like the 'd' in *"wedang"*). *"Wae"* is Javanese for the famous Indonesian *"saja"/ "aja"*, which translates to "only"/ "just". This example highlights how, once again, these interlocutors are incorporating local language into their daily life. The use of Javanese in this context also demonstrates linguistic variational competence.

To conclude, code-switching for the purpose of language play was often utilized by this speech community of English speakers with Indonesian ties to demonstrate the close relationship they have with Australia's closest neighbour Indonesia. The instances of code-switching between themselves and others also expresses social alignment and the delineation of social borders. The speech community of native Indonesian speakers, however, also utilized code-switching in a similar way: in which to demonstrate 'in group' and 'out group', as the native Indonesian community utilized English to demonstrate the relationship that Indonesia has with the greater global community. While some individuals in the native English speech community perceived code-switching negatively, the majority of participants

praised code-switching for its ability to aid them in communicative intelligibility and help them feel closer to their target language.

CONCLUSION:

Code-switching is a widespread linguistic phenomenon found in a variety of language contexts. (Eppler, 2005). This thesis began by exploring the beginnings of code-switching research, namely early stigmatization of code-switching by linguistics scholars, moving to acceptance of code-switching as a speech style and discourse strategy, to the view that code-switching is a way in which linguistic acts of identity are performed. It then explored the role of English in Indonesia, and the way the spread of English as an international language has encouraged the cosmopolitan, well-educated feel that it has among its users. The sophisticated feel of English has lead to its language prestige; language prestige is paramount in understanding the way in which a community either accept or reject a foreign language. As English is highly regarded in Indonesia, the spread of English has been welcomed by the Indonesian government and population.

Code-switching was then analyzed in chapters 4 and 5 using data drawn from two speech communities: native Indonesian speakers who speak English, and native English speakers who speak Indonesian. These speech communities provided data that was the basis for discussion of how they perceive and use code-switching in their linguistic repertoire. Chapters 4 and 5 explored the following research questions: What code-switches are used (inter or intra sentential switching or tag switching)?; Does the code-switch violate or conform to linguistic/grammatical rules?; What kind of code-switching is utilized most? (tag-switching, intra-sentential switching or inter-sentential switching); Is the code-switching encouraged by previous turns of code-switching? i.e. did person B code-switch because person A did? Does it follow conversational patterns?; Are there areas of discussion where more instances of code-switching are evident- e.g. politics, lifestyle, popular culture or scholarly conversation?; What is the purpose of code-switching in these contexts? Although the scope of this data is limited, some interesting observations were made. Based on the data analyzed, participants' perceptions and attitudes towards code-switching were explored, and their views on code-switching. Although analyzed separately, both groups revealed similar perceptions of their code-switching behavior. Although code-switching was occasionally perceived negatively by both speech communities due to the perception of either lower

language competency or "showing off", the majority of each group praised code-switching for the ability to aid communicative intelligibility, accommodate untranslatable words, and provide comedic value and eloquence in an utterance.

The question as to whether there is a kind of code-switch most utilized by individuals and if there was a topic of conversation in which code-switching is more often observed drew the following answers. In terms of the type of code-switching most utilized by interlocutors, although all three varieties were used, intra-sentential switching was the most frequent. In regard to if there is a topic of conversation which attracts more code-switching, the majority of conversations analyzed generally fit a theme of workplace and education matters.

Participants' linguistic behavior was examined to answer the following questions, if the code-switch violates or conforms to linguistic and grammatical rules and how linguistic norms are established during a conversation (i.e. how sequential utterances are triggered by previous conversational turns). In terms of the grammatical and syntactical features of the utterances, data gathered from both speech communities provided rich examples of linguistic and grammatical blending of both Indonesian and English grammatical and syntactical rules. These examples of non-violation code-switching exhibited the blending of Indonesian and English grammatical features such as suffixes, circumfixes, punctuation markers and reduplication processes. In regard to code-switching encouraged by a previous turn and code-switching setting linguistic norms, a great deal of evidence was found that code-switching is encouraged by previous turns in conversation. These conversational and linguistic norms are established by the speakers and are in a constant state of movement and are constantly set throughout the interaction. Participants either subconsciously choose to obey or disobey these linguistic norms, which in turn shapes the following conversational turns.

In regard to the perceived purpose of code-switching in a particular context, chapter 4 and 5 explored how code-switching and language play were utilized through the mixing of different language varieties (bahasa gaul, formal Indonesian, Javanese and formal and informal English) to demonstrate a sense of alignment and social identity. Both groups demonstrated a knowledge of these language varieties, and often utilized language in the same way. The Australian group used language play with one another to demonstrate a feeling of solidarity with other Australians, with their utterances often targeted towards one another to invoke a feeling of affinity among them. This group also utilized language play with Indonesian,

English and Javanese to demonstrate a feeling of cultural and social camaraderie with the speakers' wider Javanese community. The Indonesian group used language variety, particularly bahasa gaul, Indonesian, and formal and informal English to express feelings of solidarity with their larger community in conversation involving religion, education, and familial matters. Chapter 5 demonstrated how native English speakers use code-switching to linguistically demonstrate the close relationship they have with their closest neighbor and chapter 4 demonstrated how code-switching is used by the native Indonesian speakers linguistically demonstrate their relationship to a wider global population. Both groups used a mixture of all these language varieties, and swearing, alongside language 'trending' in current popular culture to demonstrate that they are current in the world of the internet and social media and close to their target language.

The relationship between code-switching and linguistically demonstrating acts of identity is a highly complex phenomenon that is not only linguistically but also socioculturally bound.

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APPENDICES:

Appendix 1.0

1. What is your age?

    a. 19-29

    b. 30-39

    c. 40-49

    d. 50-59

    e. 60 or older.

2. What is your gender

    a. Female

    b. Male

    c. Other

3. In what country do you currently reside?

    a. Indonesia

    b. Australia

    c. United States

    d. Other (please specify)

4. What is your current occupation?

5. Have you been aware of code-switching around you?

    a. Yes

    b. No

6. If you answered 'yes', where have you noticed code-switching?

    a. My friends

    b. My family

    c. Advertising

    d. Movies or Television

    e. Politicians

    f. Other (please specify)

7. In what context do you most often use English?

    a. At work

    b. At university

    c. With my friends

    d. With my family

    e. At the supermarket / market

    f. Other (please specify)

8. In what context do you most often use Indonesian?

    a. At work

    b. At university

    c. With my friends

    d. With my family

    e. At the supermarket / market

    f. Other (please specify)

9. Have you ever been aware of yourself code-switching?

    a. Yes

    b. No

10. If yes, how often would you say you code-switch in one day?

    a. Very frequently

    b. Sometimes

    c. Rarely

11. Are there any particular scenarios in which you code-switch more frequently?

    a. (Blank text box for written responses)

12. Why do you think you code-switch?

    a. (Blank text box for written responses)

13. What are your opinions on code-switching (if any)?

    a. (Blank text box for written responses)

14. Do you perceive people in a particular way when they code-switch?

    a. Yes - (Blank text box for written responses)

    b. No - (Blank text box for written responses)

15. Have you encountered any negative consequences because of your code-switching?

    a. (Blank text box for written responses)

16. When you think of the English language, or speakers of English, what qualities come to mind (if any)?

    a. Confidence

    b. Arrogance

    c. Affluence

    d. Success

    e. Modernism

    f. Traditionalism

    g. Friendly

    h. Shy

    i. New possibilities

       j.   Intelligent

       k.   Trustworthy

       l.   Untrustworthy

       m. None of the above

       n.   Other (please specify)

17. How important do you think it is for you to be able to speak English?

       a.   Very important

       b.   Somewhat important

       c.   A little bit important

       d.   Not important

18. Do you feel any pressure from your surroundings (e.g. family, friends, education etc.) to speak a particular language? If so, please provide details.

       a.   Yes - (Blank text box for written responses)

       b.   No - (Blank text box for written responses)

Appendix 2.0

Some text responses contain responses which apply to two separate sub groups of information and as such are tagged twice. This explains why the number of responses is not equal to the total number of categories tagged. E.g. Q6 had 5 text responses, however one response had text relevant to two tags- hence the 6 categories mentioned.

Some questions also have the category 'uncategorised', this is due to responses being irrelevant to the question.

Q4: Which of the following best describes your current occupation?

Other: 7.

        Student:

        Government:

Category:	Number of Responses:	%
Student	6	85.71%
Government	1	14.29%
Total	7	100%

Q6: If you answered 'yes', where have you noticed code-switching?

Other: 5.

        Social media

        Classroom

        Work

Category	Number of Responses	%
Social media	2	40%
Classroom	3	60%
Work	1	20%
Total	6	100%

Q7: In what context do you most often use English?

Other: 4.

        Social media

        All the time

        For leisure

Category:	Number of Responses:	%
Social media	1	25%
All the time	1	25%

For leisure	1	25%
Uncategorised	1	25%
Total	4	100%

Q11: Are there any particular scenarios in which you code-switch more frequently?

Other: 23.

Social

Communicative flow

Untranslatable word

Classroom

Voicing passion

No

Category:	Number of Responses:	%
Social	9	39.13%
Communicative flow	9	39.13%
Untranslatable word	2	8.70%
Classroom	4	17.39%
Voicing passion	1	4.35%
No	1	4.35%
Total	26	113.05%

Q12: Why do you think you code-switch?

Text responses: 26.

Added colloquialism

Classroom expectations

Communicative flow

To add emphasis

Feeling connected

Fun

Habit

Language improvement

Spontaneous/ unconscious

Telling secrets

Untranslatable word

Voicing opinions

Category:	Number of Responses:	%
Added colloquialism	1	3.85%
Classroom expectations	1	3.85%
Communicative flow	10	38.46%
To add emphasis	5	19.23%
Feeling connected	1	3.85%
Fun	3	11.54%
Habit	2	7.69%
Language improvement	1	3.85%
Spontaneous/ unconscious	1	3.85%
Telling secrets	1	3.85%
Untranslatable word	7	26.92%
Voicing opinions	2	7.69%
Total		134.63%

Q13: What are your opinions on code-switching? (if any)

Text responses: 24.

Negative – preserving language

Negative – showing off

Neutral

Positive

Positive – added eloquence

Positive – funny

Positive - pragmatic

Category:	Number of Responses:	%
Negative – preserving language	1	4.17%

Negative – showing off	4	16.57%
Neutral	1	4.17%
Positive	3	12.50%
Positive – added eloquence	1	4.17%
Positive – funny	1	4.17%
Positive – pragmatic	13	54.17%

Q14. Do you perceive people in a particular way when they code-switch?

Responses: 24

> No – unspecific
>
> Yes- unspecific
>
> Negatively- trying to look 'cool'
>
> Negatively- lower language level
>
> Positively- bilingual
>
> Positively- cosmopolitan
>
> Positively- well educated

Category:	Number of Responses:	%
No – unspecific	5	20.8%
Yes – unspecific	8	33.28%
Negatively – trying to look 'cool'	3	12.48%
Negatively- perceived lower language level	3	12.48%
Positively- bilingual abilities	2	8.32%
Positively- cosmopolitan	1	4.16%
Positively – well educated	2	8.32%

Q15. Have you ever encountered any negative consequences because of your code-switching?

Responses: 25.

Category:	Number of Responses:	%

Perceived loss of culture	2	8.33%
Loss of understanding	5	20.83%
Low marks in class	1	4.17%
Perceived showing off	7	29.17%
No	12	50%

Q16. When you think of the English language, or speakers of English, what qualities come to mind (if any)?
Other: 6.

Category:	Number of Responses:	%
Approachable	1	16.67%
Expressive	1	16.67%
Open-mindedness	3	50%

Q18. Do you feel any pressure from your surroundings (friends, family, education etc.) to speak a particular language? If so, please provide details.
Yes: 8

Category:	Number of Responses:	%
Yes- pressure to learn Chinese	1	12.50%
Yes – pressure to learn English	2	25%
Yes- pressure to use less English code-switching with family	3	37.50%
Yes- pressure to use Javanese	3	37.50%
No pressure	2	25%

Appendix 3.0

Aww I saw the cutest *kucing* today, it was *lucu* AF.

Selamat f***in' *pagi*

It's pretty bloody *panas* outside

If your *hp sudah* full can I *pinjam* your *alat cas*

I have never seen *ibu tua* wear *celana ketat*

Did you *cuci* your *rambut*?

That is so *jauh/mahal/lucu*

I'm going to *menggosok gigi*

Why did you *tidak kunci pintu*

Why don't you *pake* my jaket? yours *sudah kotor*

Baby Kingston sudah mulai hilang *kebabyannya*

#fbf exploring vic square *malam2 sama* @zeanzirrormarley

Bro I feel f***in' *mual* as

Selamat ____ (bus, test, movie)

Kidding *wae*

Appendix 4.0

Example 1 Rangga: Teman-teman yang punya kemampuan bahasa Inggris lumayan silakan *klik link* di atas untuk melihat, membagikan dan melamar lowongan *tour guide* di Yogyakarta. Lamaran diajukan lewat *email* yg ada di bagian *job vacancy* di atas.

> **1aAstrid:** *Thanks Mr. Rangga ? do you remember me sir ?*

> **1b Rangga:** *Yea, I still remember you and often see you in front of our school. Do you live close to SMP 1 Karangmojo?*

> **1c Astrid :** *yeah ... coz my hobby" gaming" I always in your Front of Your School .. .. How are you mr.Rangga ?*

> **1d Sandi:** Nyambi guide critane dab?

> **1e Astrid:** sopo ki ?

Example 2 Ayu: *ASRI* AS FUK AT THIS *DESA'S SUNGAI*

Example 3 Ayu: Holy shieeeeeeet. Moving to a foreign country in exactly 13 days! Not gonna apologize for being *norak* as hell about all this because as an *anak daerah* I've never been anywhere outside Indonesia and this is terrifyingly exciting.

My Instagram and Facebook feeds are gonna be WAY LESS BORING OMAGOSH YAS. I'm gonna turn into a social media whore (more like a bigger whore, tbh) and y'all gonna tolerate me because like all Indonesian scholars who study abroad on scholarship, I'm gonna seemingly *buang-buang duit negara* 24/7, but unlike most of them Indonesian scholars who study abroad on a scholarship, it ain't gonna be your *negara's uang*, but a *negara kafir's uang*, so it's okay. 😉

> **3a Inna**: *Whoooaaa....so excited Ayu*!! *Congratulations*! Sampai kapan kamu di Jogja?

> **3b Ayu**: *Thank you, teh Inna! Excited for you to go to Columbia! NEW YORK! When are you leaving?* Aku di Jogja sekarang. Kalau pada di kantor, *the next two weeks I'd love to come say goodbye*

> **3c Inna**: Aku sudah di NY dari minggu lalu. Kalau kamu masih di Jogja aku mau minta tolong boleh? minta kamu sharing soal *proses aplikasi scholarship* supaya temen-temen di kantor bisa belajar dari kamu.

> **3d Ayu**: Boleh banget! Kapan pada bisa ngumpul?

> **3e Inna**: *great*, aku email aja ke semua ya. *thanks*!!

> **3f Ayu**: *Yes! My pleasure*!

Example 4 Iqbal: This couple made a very big decision in their life to migrate to Sumatera from Java in 1987 for seeking better life. As they stepped their feet for the first time in the land of Andalas, their mission was simple but absolutely not easy: taking all of their children to higher education so that the children won't have to feel the hardness of life as they did. The man on the left side has been working tirelessly on a range of different jobs from planting paddy to struggling as a blue-collar worker, but spent the last decade mowing and collecting grass for feeding his cows. The woman on his left side has been working relentlessly since the year they migrated by frying "*gorengan*", a thing that has led her, her husband (and even all of their children) to an undeniably better life. 3 decades have passed so fast, and their last child is about to take Bachelor Degree, giving an end to their noble mission. Having never completed even elementary school education, what they have attained to this day is surely the most unequaled achievement that none of their children won't ever exceed. They have practically taught and showed the true meaning and results of dream, hardwork, persistence, and ceaseless pray. Today, they decide to start their new mission: going to holy city Mecca for doing Hajj pilgrimage. *Sehat-sehat ya Bapak Ibu, semoga Allah membukakan jalan untuk menjalankan ibadah penyempurna agama ini. Semoga Allah memberikan kesempatan untuk berdoa di Tanah Suci.* I can never state how proud I am to be your son 😊☺
#father #mother #proudparents #proudchild"

Example 5 Dara: *"Learn patience"* Ditampar parah.

Example 6 Dara: *2 FREAKING YEARS for someone who did nothing but telling the truth?!!* Gue Muslim dan tidak merasa terhina sama sekali, jadi muslim yang mana ini yang dibicarakan? *Can we do something to help this poor governor? I am deeply sad and pissed.*

Example 7 Rara: Dibalik layar kaca liputan6 yang *actual* tajam terpercaya, ada teman teman ruang *make-up* yang selalu bikin hari hari berwarna. Ada juga senior2 iseng yang hobi nge*bully*. *But that's the fun of it, right?*? #backstage.