

## CODE SWITCHING IN COMMUNICATION IN DONGGALA COMMUNITY

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### ABSTRACT

**Abstract:** The focus of the problems for this research are: (1) Determining the form of code-switching in communication in the community of Gunung Bale Village, Donggala, (2) The factors causing code-switching in communication among the community of Gunung Bale Village, Donggala. The aims of this study are (1) to describe the form of code-switching in communication among the community of Gunung Bale Village, Donggala, (2) to describe the factors that cause code-switching in communication in the community of Gunung Bale Village, Donggala. This study uses a qualitative method. The process of obtaining data and data sources is through oral data in the community of Gunung Bale Village, Donggala. Data collection techniques used are recording technique, observing technique, and note-taking techniques. Data analysis techniques through the process of (1) data collection, (2) data reduction, and (3) data verification. The results showed that the forms of code-switching from the results of this study are the internal form of code-switching in the form of code-switching from Bugis to Indonesian, the external code-switching in the form of (1) code-switching from Indonesian to Kaili, Undepu dialect, (2) code-switching from Kaili, Undepu dialect to Indonesian. The factors that caused code-switching to Kaili, Undepu dialect in the Gunung Bale Village community, Donggala, are (1) speaker factors, (2) speech partner factors, (3) third-person presence factors, and (4) topic change factors.

**Keywords:** Code Switching; Code Switching Forms; Causing Factors; Donggala Community

### Introduction

Language has an important role in society as well as an identity for its users, without language humans will not be able to communicate. The main function of language is to be a means of connecting one individual to another. In the social realm, language can also be a differentiator from one community group to another (Warschauer et al., 2002).

Communication between community groups in the Gunung Bale sub-district, Donggala Regency, usually uses Indonesian, Kaili, and Bugis languages for those who are familiar. This shows that the community's need to master Indonesian is unavoidable. The

people of Gunung Bale mostly master the Kaili language, the Undepu dialect, and the Bugis language (Ketmoen, 2022).

In the Gunung Bale sub-district, the people may have different ethnicities and speak more than one language. Therefore, it is very possible for the use of two or more languages alternately during the conversion process in society because of ethnic diversity which causes language and dialect diversity (Hoban & Se, 2022). For example, two or more people in the Gunung Bale sub-district who have Kaili and Bugis ethnicities speak the two languages interchangeably. In the beginning, they used the Kaili language, Undepu dialect, or Bugis interchangeably, then switched to using Indonesian due to the presence of other people whose ethnic's backgrounds are different from others so that the most appropriate language to use is Indonesian because all parties understand each other in the process of communication (Jubba et al., 2019).

What needs to be done when communication goes well and smoothly is that speakers must equally master the language used in their speech, as well as people who have different regional languages both occupy the same living environment so that the only language they speak is become a means to facilitate communication only in Indonesian.

Among the people of the Gunung Bale sub-district, there are still many ethnics and cultural variations, so code-switching often occurs as in the example of speech event conversations using the Kaili language of the Undepu dialect (Bickerton, 2017).

The reason the researchers choose Gunung Bale Village, Banawa District, Donggala Regency as the object of research is that it is a representation of data collection and it has local language varieties. Besides that, Gunung Bale Village is not far from the researcher's settlement so at any time, the writer could monitor and pay attention to the communication process that occurs among residents who live in this area.

Nababan in (Rahardi, 2010) states that code-switching includes events where we switch from one functional variety to another, or from one dialect to another, and so on. Kelvin (2010) states that code mixing and code switching can occur in a conversation when a speaker uses a language and the interlocutor answers in another language.

Based on the research that has been done, research that addresses the problem of code-switching has been carried out by several researchers before. One of the researchers, such as (Melati Sari Reni, 2020) with the title 'Code Switching in the Use of Indonesian for Traders and Buyers at the Pagaesangan Market, Mataram City'. The research found that the form of code-switching that occurs based on the direction of the transition was found In code-switching. The form of code-switching based on its nature is in the form of temporary code-switching and permanent code-switching. The form of code-switching is based on the variety found in a formal variety of Indonesian to informal Indonesian and an informal variety of Indonesian to a formal variety of Indonesian. The use of language studied is from Indonesian to Sasak. Factors that cause code-switching in the use of Indonesian among traders and buyers in the market are (a) speakers, (b) interlocutors, (c) the presence of a third person, and (d) changes from formal to informal and vice versa.

In addition, the research conducted by (Nurmiah, 2013) entitled "Code Switching in Buying and Selling Transactions at the Manonda Traditional Market, Palu City". This study found code-switching from Indonesian to Bugis or vice versa, code-switching from Indonesian to Kaili or vice versa, code-switching from Indonesian to Javanese or vice

versa, and code-switching from Indonesian to Manado Malay. While the factors that cause code-switching are bilingualism, speakers, interlocutors/partners, where and when the speech takes place, and the mode of conversation.

The similarities between this previous research and this current research are that they both examine the use of code-switching and the causes of code-switching in society. The difference is that it can be seen from the point of view of the object of research and the method of collecting data through listening, note-taking, and interviewing techniques.

Based on the description above, the writer is interested in stating the title of this research which is the background for researching "Code Switching in Communication in Donggala Community". This research is very urgent to do to find factors that make people in this village code with their languages.

The purpose of this study is to describe the form of code-switching in the Donggala community when doing communication with each other and describe the factors that influence code-switching in the Donggala community.

### Research Method

The approach and type of this research is a qualitative descriptive approach because this study aims to find and describe the forms of code-switching and the causes of code-switching in the Donggala community. This study uses a descriptive research design, namely research that seeks to describe uncovering current problems based on data, presenting data, analyzing, and interpreting.

The data in this study are code-switching in the communication of the Donggala community, especially in the Gunung Bale sub-district area in the form of utterances, namely in the form of conversations that contain sentences and have elements of code-switching and factors in the occurrence of code-switching.

Data collection in this study was carried out in a field study. The implementation of field research is intended to obtain primary data with the following techniques

- a. The listening technique is a technique of listening to the speech conveyed by informants in speaking or listening is realized by tapping. In this case, the researcher conducted wiretapping when people were used as informants whose Kaili language was the Undepu dialect while being involved in speech events, both with fellow speakers of other languages.
- b. Note technique. Researchers use sheets of paper to record community conversations that have elements of code-switching. This technique is carried out by researchers to observe and collect data directly so that researchers can obtain facts in the field to present research samples
- c. The recording technique does not need to be reaffirmed because the implementation of recording must of course be carried out in such a way that it does not interfere with the naturalness of the ongoing speech activity process so that in practice, the recording activity or at least the specific purpose for which the actual act of recording tends to always be carried out without the knowledge of the speaker of the data source or the speaker or the person speaking ([Jan-Petter & Gumperz, 2020](#)). Recording techniques are used in this study so that the results of this study can be accounted for by the presence of these records.

- d. Documentation Techniques. This technique is used to obtain written data regarding the communication process. "Documentation as long as it is said to be a document which means written things". (Arikunto, 1998)

In this study, the researcher acted as a data collector as well as a research instrument. The writer in this research also uses several other instruments, such as:

1. Mobile phone, which functions to record all conversations.
2. Notebook or laptop to record the data obtained, and
3. Camera, serves to document the author who is having a conversation with informants or data sources

(Moleong, 2019) argues that data analysis is a process of sorting data, grouping data, and coding data to understand its meaning according to the problem in research. In other words, data analysis is the process of compiling data so that it can be interpreted.

1. Data Collection. The analysis was first carried out by collecting data in the form of language code-switching, regarding forms and factors of code-switching. Then the researcher listened to the conversation while recording the code-switching utterances in the community.
2. Data reduction. Data reduction is a form of analysis that sharpens, directs, classifies, and discards unnecessary data so that conclusions can be drawn and verified.
3. Data Presentation. The presentation of data is a series of information organizations that allow research conclusions to be carried out. The presentation of data is intended to find meaningful patterns and provide the possibility of conclusions.
4. Conclusion Drawing. Conclusion drawing is part of a complete configuration activity. Conclusions will also be verified during the research.

### Result And Discussion

After the researcher conducted the research, the researcher found the data by the existing problem formulation. The data collected by the researchers was in the form of data on language code-switching in the Donggala community, especially in the Gunung Bale sub-district. In this study, the data was taken without the speakers knowing it so that communication would run naturally by what was obtained at the research location (Royadi et al., 2019).

In presenting the data, the researcher includes an explanation of how code-switching occurs and utterances that explain code-switching as well as a description of the factors that cause code-switching in community interactions carried out by speakers whose first language is different at the time of the research location (Vihman, 2018).

Based on the description of the data that has been obtained, the discussion is carried out while still connecting with the objectives of this study (Dushkova & Haase, 2020). As stated in the previous chapter, this study aims to describe the forms of code-switching and the factors that occur in the Gunung Bale village community. Therefore, the discussion of data remains directed at the research problem.

Before describing the forms of language code-switching, the author first explains that in interacting the majority of the people of Gunung Bale Village use informal interactions. However, the use of the Kaili language, the Undepu, and Bugis dialects,

also influences the use of language in the Gunung Bale sub-district (Fanani & Ma'u, 2018). This is very reasonable because the Kaili language is a regional language as well as a second language which is very dominant in its speakers, considering that the majority of the population of the Kaili ethnic group are Undepu and Bugis dialects.

a. Code switching forms

Internal Code Transfer

1. Ilo : "*deppi jamma bolae*"

(Indonesian: *belum di kerja rumah?*, English: *Hasn't built a house yet?*)

Ali: "*Cedde pi*"

(Indonesian: *sedikit lagi*, English: *A little bit more.*)

Ilo : "*malamma*"

(Indonesian: *lambat gerakan*, English: *Slow motion*)

Alid : "*Sabar, jangan cepat-cepat.*" (English: *Be patient, don't rush*)

This conversation takes place on Sunday, June 26, 2022, at 08:16. The interaction took place near the researcher's family home. The speakers involved in this speech were, Ilo and Alid with the topic of discussion namely about homework. The cause of this code-switching is the partner factor. In the speech event above, the second speaker did code-switching from Bugis to Indonesian. At the beginning of the conversation, the first speaker and the second speaker use the Bugis language. Furthermore, the second speaker does code-switching when replying to the speech of the first speaker. The form of code-switching used by the second speaker appears in the utterance "Be patient, don't be hasty".

From these data, there is code-switching from Buginese to Indonesian due to the change in speech participants.

2. Ila : "*Siaga ellina jilbab iye he?*"

(Indonesian: *berapa harga jilbab yang kau jual*, English: *How much do you sell the hijab for?*)

Pn2 : "*Tellu pulo siddi*"

(Indonesian: *30 ribu perlembar*, English: *30 thousands per sheet*)

Ila : "*Kau tidak beli jilbab*" (*bertanya kepada temanya*)

"you don't buy a hijab?"

Peneliti : "*Tidak*" (*No*)

Ila : "*Aleka dua lampa*"

Pn2 : "*De'na ni gaga?*"

(Indonesian: *yang lain tidak?*, English: *Others, no?*)

Ila : "*yang ini saja dulu*" (English: *Just this one, first*)

This conversation takes place on Wednesday, June 6, 2022, at 16:00. The interaction took place at a clothing store located in Gunung Bale Village, Donggala. The speakers involved in this speech are Ila, Pn2, and researchers with the topic of discussion, namely the headscarf. The cause of code-switching is due to the speaker factor.

In the speech event above, the first speaker did code-switching from Bugis to Indonesian. At the beginning of the conversation, the first speaker and the second speaker use the Bugis language. Furthermore, the first speaker did code-switching when asking the researcher because the researcher did not understand the Bugis language (Simpuruh et al., 2020).

The form of code-switching used by the first speaker appears in the utterance "You didn't buy a headscarf." From these data, code-switching occurs from Bugis to Indonesian due to the change in the speech participants.

### External Code Switching

#### Code Switching from the Indonesian Language to Kaili Language, Undepu Dialect.

Wahid : *"Tim apa tadi bermain?"*

Kiking : *"Kelurahan ante jono".*

Wahid : *"Jadi siapa yang menang?"*

Kiking : *"Nidagi kelurahan". (dikalah kelurahan, English:Lost the village)*

This conversation takes place on Tuesday, July 5, 2022, at 19:30 WIT. The interaction takes place on the soccer field. The conversation involved two people, namely Kiking and Wahid. The cause of the occurrence of code-switching is that Kiking speakers switch the code from the Undepu dialect of Kaili to Indonesian.

Wahid and Kiking are speakers of Kaili, the spoken Undepu dialect. When speaking, Wahid asked to use the Kaili language, the Undepu dialect and Kiking replied to the speech using the Kaili language, the Undepu dialect. uses Kaili language, Undepu's dialect so that code-switching occurs in the speech.

#### Code Switching from Kaili Language, Undepu Dialect to the Indonesian Language.

Ace tawi : *"Nagaya pomohhe ngana boa".*

*(bagus mainannya anak itu, English:the kid played well).*

Papa Fajrin : *"Iyo nagasi mami ngana boa".*

*(iya, laju memang anak itu, English: Yes, the kid is running fast).*

Ace tawi : *"Boa veme samba nomor pitu nagaya veme boa".*

*(itu juga satu, nomor 7, bagus juga mainannya, English:That's also one, number7, good player)*

Papa robi : *"Anaknya siapa itu, seperti baru saya lihat"*(English: Whose son is he?, as just I have seen!)

Papa Fajrin : *"Anaknya Arif".(English: Arif, his father's name)*

This conversation takes place on Tuesday, July 5, 2022, at 16:15. The interaction takes place on the soccer field. The speakers involved in the story are Ace, Tawi, Papa Fajrin, and Papa Robi. The cause of this code-switching is the presence of a third person.

Ace, Tawi, and Papa Fajrin are speakers of Kaili, the Undepu dialect, who were speaking in Kaili, the Undepu dialect, discussing soccer. During the conversation, Ace, Tawi, and Papa Fajrin used Kaili, the Undepu dialect, and during the conversation, Papa Robi asked questions using Indonesian so Papa Fajrin switched the code to use Indonesian. This code-switching occurs because of a third-person factor.



## Conclusion

Based on the results of the research, the writer can conclude that the form of code-switching in the Gunung Bale village community, Donegal, is code-switching from Kaili to Indonesian. This form of code-switching is one of the actions to facilitate communication in an interaction in a society where the first language is different. Code-switching is used in speech as a tool to connect one speaker to another so that when there is a message in interaction it can reach the interlocutor. It can also be seen that the underlying factors or factors that led to the occurrence of code-switching in the community of Gunung Bale Village, Donggala are the speaker factor, the partner factor, the presence of a third person, and the topic change factor.

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