

**ANALYSIS OF TYPES OF CODE SWITCHING AND CODE MIXING IN THE
BUMI MANUSIA FILM BY HANUNG BRAMANTYO**

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Abstract:

There are many kinds of literary work such as novel, poem, film, etc. Sometimes in the work there is a usage of many languages because of the idea and the creativity of the creators to make their project different from others'. For example, Bumi Manusia film which the characters have different ethnic or racial background so there is many different languages used. This makes code switching and code mixing happened. This study aims to find the use of code switching and code mixing in the film Bumi Manusia, then determine each type based on the selected reference, then determine the reasons for using code switching and code mixing in the film. This research was conducted by watching movies repeatedly, recording dialogues or conversations which are code switching and code mixing, determining the data for each type (whether including code switching or code mixing), after that determining the types and finally analyzing the causes of its use. The results show that the use of code-switching in the film Bumi Manusia is more than the use of code-mixing. And the reason for using code switching and code mixing the most widely used is because of solidarity and to soften or strengthen requests or command.

Keywords: Code Switching, Code Mixing

A. Introduction

Language is one of the most important aspects of life. Through language, we can interact or communicate with other people to convey the intent or purpose clearly. Budiharto (2018) asserts that language can be viewed both as the center for studies in linguistics and as a system of communications for people. Finegan (2004:27) says there are two basic understandings of language. First, language is a very complex system that can be mastered by children in a short time. Second, language is an arbitrary symbol system. From these two understandings, it can be concluded that language is an arbitrary symbol system that can be mastered by children in a short time, either naturally or through the learning process.

In this world, there are so many national, ethnic, and cultural backgrounds that make a lot of language variations. With this language variation, it is not impossible that someone can master more than one language or even more. This they do to be able to communicate with each other who has a different language from their own. No wonder if at one time, they use

language A, then a few moments later they use language B. This is of course motivated by who they talk to, what the conditions or situations are and what their needs are. For example, it could be possible for a person to speak language A with his/her friend at school, then suddenly he/she changes to language B. Or when someone is at the office he/she uses language A, while when he/she goes out with his friends he suddenly uses language B. Sometimes they can also replace or insert a language other than the original language when speaking. We can call this as code switching or code mixing.

Kathryn Woolard defines code-switching as 'the investigation of an individual's use of two or more language varieties in the same speech event or exchange' (Woolard, 2004). Another feature expressed by Suwito (1985: 69) is that, "The use of two or more languages in code switching is characterized by: a) each language still supports its own functions according to the context, and b) the functions of each language are adjusted to the context with situations relevant to the code change". This means that it can be said that code switching has a social function.

As for code mixing, Chair and Agustina (2004:114) state, "In code mixing there is a main code or basic code that is used and has its function and autonomy, while the other codes involved in the speech event are only in the form of pieces, without its functionality or autonomy as a code".

From the explanation above, it can be concluded that there are differences between code switching and code mixing. In code switching, the language change is carried out with a separate purpose or it can be said that the language has its own function. Meanwhile, in code mixing, there will be a dominant language used, and the mixed language is only a supporter or without any separate function.

After the definition of the difference between code switching and code mixing, each of them also has several types of its own. Hoffman (1991) shows three types of code switching based on the juncture or the scope of switching where language takes place, there are : (1) intra sentential switching, (2) inter sentential switching, (3) tag switching. As for code mixing, Indra (2008) classifies code mixing into three types: (1) inner code mixing, (2) outer code mixing, and (3) hybrid code mixing.

Someone who does code switching or code mixing is certainly not without reason. One example is that because he was talking to a close friend, he accidentally used code mixing several times, or it could be for other reasons. Saville-Troike (2003:68) suggests 12 functions or reasons for code switching and code mixing and language shift, namely: (1) group identification, (2) solidarity, (3) distancing, (4) redefinition of a situation have been mentioned, (5) soften or strengthen request or command, (6) saying something twice in different languages in order to intensify or eliminate ambiguity (7) humorous effect or to indicate that a referentially derogatory comment is not to be taken seriously, (8) direct quotation, (9) ideological statement, (10) lexical need, (11) to exclude other people within hearing if a comment is intended for only a limited audience, (12) repair strategy when the speakers realize they have been using an inappropriate codes.

This code-switching and code-mixing doesn't just happen in real life. Even in some literary works such as films, books and other

literary works, this often happens. Not surprisingly, because the use of various languages is increasingly needed or in demand. One example is in the film Bumi Manusia. This film has a background of characters from various countries and different tribes. While watching the film, the researcher found a lot of variations in language usage. Based on this observation, the researcher sought to find out more and examine the meaning of the use of these various languages until finally the researcher decided to examine the types of code switching and code mixing in the film Bumi Manusia and the reasons for their use.

Research Method

This research involves a qualitative descriptive study, that produces descriptive data in the form of words written that was taken from a film. The object of this research is the speech of the characters in the film Bumi Manusia which will later become data in the study.

The data collection technique is done by watching a film, then recording a few words or sentences that contain a change of language, then watching the film again many times to match the data that has been collected until the number and text are appropriate. Then for data analysis techniques, the researchers previously collected several theories that became the basis for research, whether from observations, internet data, or journals related to code switching and code mixing. The data that has been collected is then classified or grouped into each type, whether the data includes code switching or code mixing. This is done by referring to the theoretical basis used. After successfully classifying the data into each type of code-switching and code-mixing, the next step is to classify the reasons for using code-switching and code-mixing in the film Bumi Manusia. This is done by researchers by watching snippets or fragments of conversations that become research data, then paying attention, observing and researching the background to the use of code switching or code mixing. Because in the film Bumi Manusia, the background of the lives of the characters is different, so the reasons can be different. At this stage the researcher matches the reasons with the theory that has become the basis so that all data are classified correctly.

Result and Discussion

Result

In the film Bumi Manusia, there are several uses of code switching and code mixing with various types of each. From the use of code switching and code mixing, the researcher also

analyzed the reasons for their use. The results of this study are summarized in the following data :
Code Switching Types

Table 1. Percentage of Code Switching Usage

Types of Code Switching	Quantity	Percentage (%)
Intra sentential switching	4	28.57%
Inter sentential switching	10	71.43%
Tag switching	-	-
Total	14	100%

1) **The table above shows the number of code switching in Bumi Manusia films and has been classified according to their respective types. The following is a transcription of the data above :** " Hei, *stop!* (*berhenti!*) Dasar perempuan goblok! "

2) " Perempuan goblok.. *Kijk wat je deed!* (*Lihat apa yang kamu perbuat!*) "

3) " Aku Robert Suurhof, *tamune ndoromu...* (*tamunya tuanmu*) "

4) " ...bukan anak patih, *tapi sekolahe nang HBS?* (*tapi sekolahnya di HBS?*) "

5) " Waarom moet je zo'n duur optreden huren, Suurhof?"(Suurhof spoke in Dutch)... " *Pedhet?(anak sapi jantan)* "

6) " Yu, non Annelies dimana ya? " asked Minke

"Saya kurang tahu, mungkin di kamarnya " said Annelies' housekeeper

" *Matusuwun* " (*Terima kasih*)

7) " Siapa kasih kau ijin datang kemari, monyet? *Je denkt door Europese...* (*Kau kira dengan memakai baju Eropa...*) "

8) "Eropa gila sama saja dengan pribumi gila.." said Nyai Ontosoroh

" Niet! " said Mr.Mellema

" *Ga de kamer!* (*Masuk kamar!*)"

9) " *Kowe iki yo, kowe iki separohe daraha pribumi.* Kamu tidak pantas menghina pribumi! "

10) " Lepas sandal! "

" *Doe je schoenen aan!* (*Pakai sepatumu!*)"

11) " Kau, duduk disitu "

" *Hier, dame!* (*Ayo, Nona!*)"

12) " Ik heb net ontmoet " said Nyai Ontosoroh

" Pakai bahasamu! " said the judge

" *Saya hanya bertemu.....* "

13) " biar kembaran kita " said Minke's mother

" Matusuwun nggeh, bu " said Nyai Ontosoroh

" *Wes, manggil mbak yu ae* " (*Sudah, panggil mbak saja*)

14) " Panji, jam piro saiki? *Mama dan Annelies sudah pulang?* "

From the data above, it can be seen that there are two types of code switching used in the film Bumi Manusia, namely intra sentential switching and inter sentential switching. For the type of intra sentential

switching, it can be seen in sentences (1), (2), (3) and (4). As stated in the theory of Hoffman (1991), that intra sentential switching is code switching within the clause or sentence. In this case, the speaker may switch parts of clauses, lexical items, or even morphemes. In intra sentential code switching, the shift is done in the middle of a sentence, with no interruptions, hesitations, or pauses indicating a shift. It often happens within one sentence or even a one phrase.

Meanwhile, for the type of inter sentential switching, it is found in sentences (5), (6), (7), (8), (9) and (10). And as Hoffman (1991) said

that inter sentential switching is code switching that happens between clause or sentence boundary. In this case, an entire clause or

sentence is in one language, but the speaker switches to another language for a subsequent clause or sentence. Indirectly this switching is concerned with the situation and the atmosphere of the conversation. Different from the previous type, this switching is not limited to the insertion of one or two words. In addition, this switching should take place between at least two clauses, which also can be mean two sentences.

Code Mixing Types

Table 2. Percentage of Code Mixing Usage

Types of Code Mixing	Quantity	Percentage (%)
Inner code mixing	4	50%
Outer code mixing	4	50%
Hybrid code mixing	-	-
Total	8	100%

The table above shows the number of code mixing in Bumi Manusia film and has been classified according to their respective types. The following is a transcription of the data above :

- 1) " Kenapa dengan pribumi? Ibuku pribumi. Jowo (Jawa) "
- 2) " Aku sing (yang) paling tua di rumah ini.. "
- 3) " Kowe pancen pinter, tapi jangan merendahkan orang.. "
- 4) " Sudah membaik? " asked Minke
" Mas, cerita " said Annelies
" Cerita opo? (apa?)"
- 5) " Ik heb tulpen nodig. Geen roos, laat staan Nyai "
- 6) " Efoot later, Bupati "
- 7) " ...kepada pemuda segar seperti kamu, voorzichtig (hati-hati) Minke, hati-hati.."
- 8) " Ga nu naar, Suroboyo! (Surabaya) "

From the data above, it can be seen that there are two types of code mixing used in the film Bumi Manusia, namely inner code mixing and outer code mixing. For the type of inner code mixing, it can be seen in sentences (1), (2), (3) and (4). While the outer code mixing is found in sentences (5), (6), (7) and (8). In accordance with Indra's (2008) theory, sentences (1) to (4) are categorized as inner code mixing because it occurs between regional languages in one national language. Meanwhile, sentences (5) to (8) are categorized as outer code mixing because it occurs between native languages and foreign languages.

The Reason of Code Switching and Code Mixing Usage

Reason	Quantity	Percentage
Group identification	3	13.64%
Solidarity	5	22.73%
Distancing	1	4.54%
Redefinition of a situation have been mentioned	1	4.54%
Soften or strengthen request or command	5	22.73%
Saying something twice in different languages in order to intensify or eliminate ambiguity	3	13.64%
Humorous effect or to indicate that a referentially-derogatory comment is not to be taken seriously	-	-
Direct quotation	-	-
Ideological statement	-	-
Lexical need	4	18.18%
To exclude other people within hearing if a comment is intended for only a limited audience	-	-
Repair strategy when the speakers realize they have been using an inappropriate code	-	-
TOTAL	22	100%

The table above shows several reasons for the use of code switching and code mixing in the film *Bumi Manusia* based on the theory of Saviile-Troike (2003:68). The following is a transcription of the data above :

1) " Aku Robert Suurhof, **tamune ndoromu... (tamunya tuanmu)** "

2) " Lepas sandal! "

" Doe je schoenen aan! (Pakai sepatumu!)"

3) " Kau, duduk disitu "

" Hier, dame! (Ayo, Nona)"

4) " ...bukan anak patih, **tapi sekolahe nang HBS? (tapi sekolahnya di HBS?)** "

5) " Yu, non Annelies dimana ya? " asked Minke

"Saya kurang tahu, mungkin di kamarnya " said Annelies' housekeeper

" Matusuwun " (Terima kasih)

6) " Sudah membaik? " asked Minke

" Mas, cerita " said Annelies

" Cerita **opo? (apa?)**"

7) " biar kembaran kita " said Minke's mother

" Matusuwun nggeh, bu " said Nyai Ontosoroh

" Wes, manggil mbak yu ae " (Sudah, panggil mbak saja)

8) " Panji, jam piro saiki? **Mama dan Annelies sudah pulang?** "

- 9) " Siapa kasih kau ijin datang kemari, monyet? ***Je denkt door Europese... (Kau kira dengan memakai baju Eropa...)*** "
- 10) " Ik heb net ontmoet " said Nyai Ontosoroh
- " Pakai bahasamu! " said the judge
- " Saya hanya bertemu..... "**
- 11) " Hei, ***stop! (berhenti!)*** Dasar perempuan goblok! "
- 12) " Perempuan goblok.. ***Kijk wat je deed! (Lihat apa yang kamu perbuat!)*** "
- 13) "Eropa gila sama saja dengan pribumi gila.." said Nyai Ontosoroh
- " Niet! " said Mr.Mellema
- " Ga de kamer! (Masuk kamar!)"**
- 14) " ***Kowe iki yo, kowe iki separohe darohe pribumi.*** Kamu tidak pantas menghina pribumi! "
- 15) " ***Kowe pancen pinter,*** tapi jangan merendahkan orang.. "
- 16) " Warum moet je zo'n duur optreden huren, Suurhof?"(Suurhof spoke in Dutch)... " ***Pedhet?(anak sapi jantan)*** "
- 17) " Kenapa dengan pribumi? Ibuku pribumi. ***Jowo (Jawa)*** "
- 18) " ...kepada pemuda segar seperti kamu, ***voorzichtig (hati-hati)*** Minke, hati-hati.."
- 19) " Ik heb tulpen nodig. Geen roos, laat staan ***Nyai*** "
- 20) " Efoot later, ***Bupati*** "
- 21) " Aku ***sing (yang)*** paling tua di rumah ini.. "

22) " Ga nu naar, ***Suroboyo! (Surabaya)*** "

The data above are sentences containing code switching and code mixing. Each use of code-switching or code-mixing is of course caused by its own reasons. In sentences (1), (2) and (3), the reason used is for group identification. In sentences (4) to (8), the reason used is to uphold solidarity. Then in sentence (9), is an example of a code-switching sentence used for distancing. Furthermore, in sentence (10), the reason behind the code switching is the redefinition of a situation that has been mentioned. In sentences (11) to (15), the reason is to soften or strengthen a request or command. Then in sentences (16) to (18) the reason is to say something twice in different languages in order to intensify or eliminate ambiguity. And finally, in sentences (19) to (22), the reason behind the code mixing is only for lexical need.

Discussion

Based on the results of the study, the authors found that there were 14 uses of code switching and 8 uses of code mixing in the film Bumi Manusia.

The code switching found itself is divided into two types, 4 for intra sentential switching and 10 for inter sentential switching. As mentioned in the results of the research above, it can be seen in sentence (1) that it is a type of intra sentential switching because it occurs in the form of lexical items within the sentence and it is done in the middle of the sentence without any pauses or interruptions. This can be determined according to the theory of Hoffman (1991) which says that intra-sentential switching is code switching within the clause or sentence. In this case, the speaker may switch parts of clauses, lexical items, or even morphemes. In intra sentential code switching, the shift is done in the middle of a sentence, with no interruptions, hesitations, or pauses indicating a shift. It often happens within one sentence or even a one phrase. Then in sentences (2), (3) and (4) it can also be seen that it is a type of intra sentential switching because it occurs within the sentence. They are all forms of phrases that are part of a sentence. Where the requirement to be classified as intra sentential switching is code switching that occurs within the scope of a clause or sentence.

As for the type of inter sentential switching, the first one can be considered in sentences (5), (6), (8), (10),

(11), (12) and (13). These sentences can be categorized as inter sentential switching because the language switching consists of more than one sentence. The researcher refers to the theory of Hoffman (1991) which says that inter sentential switching is code switching that happens between clause or sentence boundary. In this case, an entire clause or sentence is in one language, but the speaker switches to another language for a subsequent clause or sentence. Indirectly this switching is concerned with the situation and the atmosphere of the conversation. Different from the previous type, this switching is not limited to the insertion of one or two words. In addition, this switching should take place between at least two clauses, which also can be mean two sentences. In the sentence mentioned above, code switching occurs in a long conversation in which the character previously spoke using language A, then changed his language to language B. One example can be taken in sentence (6) :

" Yu, non Annelies dimana ya? " asked Minke

"Saya kurang tahu, mungkin di kamarnya " said Annelies' housekeeper

" Matusuwun " (Terima kasih)

During the conversation, Minke previously asked Annelies' housekeeper in Indonesian, but after receiving an answer, Minke suddenly changed his language to Javanese. This kind of language switching occurs in a conversation at the same time, counting two sentences spoken by the same character, so it is categorized as inter sentential switching.

Furthermore, it can be seen in sentences (7), (9) and (14). Here there is a slightly different reason from the previous seven sentences even though they are both classified as inter sentential switching. For example, in sentence (7) :

" Siapa kasih kau ijin datang kemari, monyet? Je denkt door Europese... (Kau kira dengan memakai baju Eropa...) "

The code switching that occurs in the sentence occurs in one complete sentence, so it is categorized as inter sentential switching. As the theory of Hoffman (1991) says, that this code

switching that happens between clause or sentence boundary.

Then after discussing code switching, we move on to discussing code mixing. In the film *Bumi Manusia*, there are 8 uses of code mixing. However, after research, these 8 code mixing are divided into two types, namely 4 inner code mixing and 4 outer code mixing, as referring to Indra's (2008) theory which divides code mixing into three types, namely (1) inner code mixing which is code mixing that occurs between regional languages in one national language, (2) outer code mixing which is code mixing that occurs between native languages and foreign languages, and the last (3) hybrid code mixing which is a combination of code mixing between inner code mixing and outer code mixing. Where in it, there is a mix of codes using regional and foreign languages.

It can be seen in sentences (1), (2), (3) and (4) in the results of the research on the code mixing section, that the four sentences are types of inner code mixing. Categorized as such because the words are italicized and bold; (1) Jowo, (2) sing, (3) kowe pancen pinter, (4) opo is Javanese while the other words in each sentence are Indonesian. So that there is a language mixing between the regional language and the national language of a country and we call it inner code mixing.

The next type is outer code mixing which we can see in sentences (5), (6), (7) and (8). In sentence (5), Suurhof's character in the film *Bumi Manusia* speaks in Dutch, then suddenly he uses the word 'Nyai' in the middle of his speech, where Nyai is the Javanese language or the term of reference and address for concubine of European or Chinese in the colonial period used in Indonesia. So, this sentence is a category of outer code mixing. Then sentence (6) is the same as sentence (5), where Suurhof's character in the film *Bumi Manusia* speaks Dutch and then suddenly mentions the word 'Bupati' which is Indonesian. Furthermore, in sentence (7), it can be seen that Minke's assistant in the film *Bumi Manusia* speaks Indonesian and then uses a word in Dutch in his speech. And finally in sentence (8), where Nyai ontosoroh shouts at her son, Robert, using Dutch, but spontaneously mentions the word 'Suroboyo' which is the Javanese word for 'Surabaya'. All of these sentences from sentences (5) to (8) are categorized as outer code mixing because they are mixed with foreign languages other than the local language or country of origin.

The use of code switching and code mixing (regardless of the type) is certainly motivated or caused by several things. The researcher refers to the theory of Saville-Troike (2003:68), he says that there are twelve reasons for code switching and code mixing; (1) group identification, (2) solidarity, (3) distancing, (4) redefinition of a situation have been mentioned, (5) soften or strengthen request or command, (6) saying something twice in different languages in order to intensify or eliminate ambiguity (7) humorous effect or to indicate that a referentially derogatory comment is not to be taken seriously, (8) direct quotation, (9) ideological statement, (10) lexical need, (11) to exclude other people within hearing if a comment is intended for only a limited audience, (12) repair strategy when the speakers realize they have been using an inappropriate codes.

As previously explained, we can see in the results of the research section c (the reason of code switching and code mixing usage), where sentences (1), (2) and (3) belong to the first reason, namely group identification. The use of code switching or code mixing for the purpose of group identification is useful to introduce our identity or to show the audience that some people are a group. It can also show our self-identity that we are people who belong to the same group as the intended person, so that we can be well received. In sentence (1), the character Suurhof tries to introduce himself using Javanese so that he can be accepted as a guest by the guard Nyai Ontosoroh. In sentences (2) and (3), the utterance is spoken by one of the characters of the Dutch court person in the film, she speaks Indonesian to Nyai Ontosoroh and Minke, but when she speaks to Annelies who is of Dutch descent, she changes her language to Dutch. This is intended to show everyone that Annelies is not in the same class or equal with Nyai Ontosoroh and Minke who are of indigenous descent.

Then the second reason for using code switching and code mixing in this Bumi Manusia film is because of solidarity. Sentences (4), (5), (6), (7) and (8) are code switching and code mixing for that reason. The reason for this solidarity occurs because someone wants to show their intimacy as a group with the person being addressed, so that sometimes they both use

their native language or their regional language to talk to each other. In the five sentences, there was code switching and code mixing from Indonesian to Javanese.

Then the next reason for using code-switching and code-mixing in the film Bumi Manusia is for distancing. Distancing here means to put distance between us and someone. Usually this is done to explain or notify social status indirectly. For example, as we find in sentence (9), where previously there Mr. Mellema spoke with Minke in Indonesian and then suddenly changed his language to Dutch, this he did to show that his status as a Dutch person was much different from Minke who was of indigenous descent.

Then in sentence (10) we can find code switching carried out by Nyai Ontosoroh for the reason of redefinition of a situation have been mentioned. Which is when Nyai Ontosoroh said the sentence "Ik heb net ontmoet", the Dutch court officer asked him to repeat his words in Indonesian so Nyai Ontosoroh repeated his words. Then the next reason is to soften or strengthen requests or commands. This can be found in sentences (11), (12), (13), (14) and (15). In sentences (11), (12) and (13), code switching and code mixing are used to strengthen the command. While in sentences (14) and (15), code switching and code mixing are carried out to soften the request. The essence of its use is actually the same, it just depends on the situation, whether to emphasize orders or refine our requests to others.

Then another reason for using code switching and code mixing is to say something twice in different languages in order to intensify or eliminate ambiguity. The point here is, sometimes someone says something in an unclear manner, so that the listener needs to repeat the utterance so that there is no misunderstanding or ambiguous interpretation and it can sometimes be explained using another language. In the film Bumi Manusia, data are found in sentences (16), (17) and (18). In sentence (16), Minke previously spoke Dutch to Suurhof, then Suurhof also responded using Dutch. However, there was one word that was spoken by Suurhof that Minke didn't understand clearly, so Minke asked again using Javanese to make sure what he heard from Suurhof was true. In sentence (17), Annelies has explained to Minke that her mother is 'native', but she reiterates the meaning of 'native' here, namely Java (Annelies calls it using another language, namely Javanese, so she pronounces 'Jowo'). As for

sentence (18), Minke's maid calls out the word 'caution' in two languages. At first he used Dutch, so as not to sound ambiguous, then he still repeated it again using Indonesian.

The last one is the use of code switching and code mixing for reasons of lexical need. This is done because often, at a certain time, a person does not find the right words or words that can express what he wants to say using his initial language, so that eventually he replaces his language with another language to convey the meaning or terms that are commonplace. used for these words. This can be seen in sentences (19), (20), (21) and (22), where the words are reflexively thrown out because there is no other term that can replace the word in the language in question.

Conclusion

From the results of the research and discussion, it can be concluded that in the film *Bumi Manusia*, there are many uses of code switching and code mixing. The factors that cause code-switching and code-mixing are none other than the different backgrounds of the characters in the film, starting from the country, ethnicity, and social background of the characters themselves. In this film, the use of code switching is more dominant than code mixing.

Then there are many reasons that underlie the use of code switching and code mixing performed by characters in the film *Bumi Manusia*. Among others, for the introduction of self or group identity, solidarity between ethnic or racial groups, distance from other people which aims to show caste differences, redefinition of a situation have been mentioned, soften or strengthen request or command, saying something twice in different languages to eliminate ambiguity and only for lexical need.

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