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AN INTRODUCTION TO
LINGUISTICS

Jurusan Pendidikan Bahasa dan Seni
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An Introduction to Linguistics

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Nanik Mariani, Fatchul Mu'in & Yusuf Al Arief

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PREFACE

The book entitled *An Introduction to Linguistics* is intended for providing materials to our students attending the subject of Introduction to Linguistics. Up to the present time, the subject has been lectured by using the handouts as a result of our compilation of some references on language and linguistics. This book is written based on the handouts that have been used since the writers handled the subject.

The materials discussed in this book cover What is a Language, Characteristics of Language, What is Linguistics, Phonetics, Phonology, Morphology, Syntax, Transformational Grammar, Semantics, Sociolinguistics, and Psycholinguistics. In *What is a language*, the writers elaborate on the definition and concept of Human Language and Animal Language. In *Characteristics of the human language*, they explain some concepts on “A language is systematic, A language is arbitrary, A language is social, A language is spoken, A language is used for communication, and A language is complete for its speakers.”

In *Linguistics and Language Teaching*, they present the definition of linguistics and its branches of linguistics, and linguistics in language teaching.

In *Phonetics*, they present the concept of phonetics and organs of speech are used for producing speech sounds, both vowels, and consonants, and will be explained how to differentiate voiced from voiceless sounds. While in classification of consonants, the kinds of consonants based on (a) Manner of Articulation, namely: Plosives/Stops, Fricatives, Affricates, Nasals, Lateral/Liquids, and Semi-vowels/Glides, and (b) Place of Articulation, namely: Bilabial, Labiodental, Interdental, Alveolar, Palatal, Velar, dan Glottal sounds will be explained in detail so that the students understand the mechanism of producing the consonants. In the classification of vowels, the kinds of vowels: (a) Front, Central, Back Vowels, (b) Open, Half-open, Close, Half-close vowels, and (c) Rounded and Unrounded Vowels and (d) Tenses and Lax Vowels will be elaborated.

In *Phonology*, the definition of phonology and the difference between phonetics and phonology will be presented. Also, in this chapter, phonemes, phones, and allophones will be discussed; these sub-topics include the ways to identify phonemes and phones, and also allophonic variation. The minimal pairs and minimal sets are also presented. The other sub-topic contains a brief description of Phonological Rules and its types such as Aspiration, Vowel Lengthening, Vowel Nasalization, Flapping, dan Nasal Deletion. The description is meant to help students to classify sounds in the processes of aspiration, vowel lengthening, vowel nasalization, flapping, and nasal deletion.

In *Morphology*, the definition of morphology, differences between phonemes and morphemes, differences between morphemes dan allomorph, and types of morphemes: Free morphemes and Bound morphemes are presented. This chapter also discusses the Word-formation process to show the students the process of word-formations (inflection and derivation).

In *Syntax*, the definition of syntax, content words and functional words, syntactical construction, and its types and sub-types, syntactic devices, and syntactical analysis are presented and elaborated. In *Transformational-Generative Grammar*, the definition of TG Grammar and its principles, and types of transformation are discussed briefly.

In Semantics, the definition of semantics and its aspects are discussed. While in Pragmatics, the definition of pragmatics and the difference between pragmatics and semantics are elaborated. While in Sociolinguistics, the definition of sociolinguistics, Language in socio-cultural aspects, Language variation, Language use, etc. are explained. And, in Psycholinguistics, the definition of psycholinguistics, the relation of linguistics and psychological aspects, language acquisition and language learning, mastery of two or more languages are presented.

Chapter XII

SOCIOLINGUISTICS

Fatchul Mu'in

INTRODUCTION

The study of language encompasses both internal and external perspectives. Internally, language is examined by analyzing its internal structures, such as phonetics, phonology, morphology, syntax, and semantics. A study of internal language structures (or, it is based on the sub-systems of a language) will result in the sub-discipline of linguistics such as phonetics, phonology, morphology, syntax, and semantics. It is conducted through theories and procedures belonging to the discipline of linguistics; it is not related to the problems beyond the language. These fields focus on language's internal components and systems, exploring how sounds, words, and sentences are organized and structured within a particular language.

Externally, language study considers linguistic factors with aspects beyond the language itself. This external perspective considers language use's sociocultural, psychological, and communicative aspects. It looks at how language functions in social contexts, how cultural norms and practices influence it, and how it is used for communication and interaction between individuals or groups. From an external viewpoint, language is examined with broader sociolinguistic factors, such as dialects, registers, speech communities, language variation, and language change. It also considers pragmatic aspects, including the use of language in different social situations, the speaker's intentions, the listener's interpretations, and the influence of context on meaning. By considering both the internal and external dimensions of language, linguists understand how language works, how it is used in various contexts, and how it shapes and is shaped by society and culture. This holistic approach allows for a more nuanced and complete analysis of language and its multifaceted nature.

Linguistics

Linguistics is defined as the scientific study of language. From different viewpoints, as a science, linguistics can be divided into several branches, among others, descriptive linguistics and historical/comparative linguistics (if it is based its methodology), synchronic and diachronic linguistics (it is based on its aspect of time), and phonetics, phonology, morphology, syntax and semantics (if it is based on a language as a system).

Sociolinguistics

Sociolinguistics is the study of how language and society intersect. It examines the relationship between language and social factors such as culture, identity, social class, gender, ethnicity, and power dynamics. Sociolinguistics aims to understand how language use and variation are influenced by social factors and how language, in turn, shapes social behavior and structures. Sociolinguistics is "the study that is concerned with the interaction of language and setting" (Eastman, 1975; 113). It is the study that is concerned with investigating the relationship between language and society with the goal of a better understanding of the structure of language and of how languages function in communication (Wardhaugh, 1986: 12).

Sociolinguistics employs a range of research methods, including surveys, interviews, ethnographic observations, and corpus analysis, to examine the relationship between language and

society. The field provides valuable insights into the social dimensions of language and contributes to our understanding of how language both reflects and shapes social structures, identities, and interactions.

Socio-cultural Aspects

Both community and society involve groups of people who communicate, interact, and share common characteristics or goals. While "community" and "society" are often used interchangeably, they can have slightly different connotations. A community typically refers to a group of individuals who live in a specific geographic area, share common cultural practices, traditions, and values, and have a sense of belonging and identity based on shared experiences. Communities can be small-scale, such as a neighborhood, village, or larger, encompassing entire towns or cities. They often exhibit strong social cohesion and may engage in collective efforts to achieve common goals or address shared challenges.

On the other hand, society refers to a broader concept encompassing various communities and social structures within a larger framework. A society is characterized by complex social organization, with different social institutions, norms, and systems in place. It extends beyond the boundaries of a particular community and encompasses diverse groups and interactions on a broader scale. Society can encompass multiple communities, each with its distinct characteristics and dynamics. In both community and society, there is a sense of order and patterned behavior. Social norms, customs, and rules guide interactions and shape the collective behavior of individuals within these groups. Membership consciousness and shared goals contribute to a sense of unity and purpose within the community or society, fostering cooperation and collaboration. It is important to note that the boundaries and definitions of communities and societies can vary depending on cultural, geographical, and contextual factors. As a result, different communities may have distinct identities and characteristics, and societies can encompass a range of communities with diverse backgrounds and interests in the group.

A society in which some groups of people are living may show what we call social stratification. A term *social stratification* used to refer to any hierarchical ordering of a group within a society (Trudgill, 1983). A system of social stratification is not always similar to one another; it may be represented in *castes* (such as in India); it may be represented in different social classes: high class, middle class, and lower class (such in United States); and it may be represented in some terms such as elite group vs. common people, "*kawula vs. gusti*" (such as in Indonesia). A society in which its members are stratified shows social *classes* followed by *social status and role*.

Social class may be defined primarily by wealth, or by circumstances of birth, or by occupation, or by criteria specific to the group under investigation. Social status is often largely determined by social class membership (Troike and Blackwell, 1982: 87). Both community and society involve groups of people who communicate, interact, and share common characteristics or goals. While "community" and "society" are often used interchangeably, they can have slightly different connotations. A community typically refers to a group of individuals who live in a specific geographic area, share common cultural practices, traditions, and values, and have a sense of belonging and identity based on shared experiences. Communities can be small-scale, such as a neighborhood, village, or larger, encompassing entire towns or cities. They often exhibit strong social cohesion and may engage in collective efforts to achieve common goals or address shared challenges.

Social class is a concept that categorizes individuals or groups based on various factors, including wealth, circumstances of birth, occupation, and other criteria relevant to the specific context being studied. It is a way of classifying individuals within a society based on their economic and social standing. Wealth-based social class refers to the division of individuals based on their financial resources, property ownership, and monetary assets. Those with greater wealth and access to resources are typically considered to be of a higher social class. In contrast, those with fewer financial resources are considered a lower social class. Circumstances of birth can also play a role in determining social class. Some societies have a social class structure inherited or ascribed at birth, meaning that individuals are placed in a specific social class based on their family background, lineage, or caste system. In such cases, social class is determined by birthright and is relatively fixed. The occupation-based social class considers the type of work or profession an individual engages in. Certain occupations may be associated with higher social status and prestige, while others may be viewed as lower in social class. This classification is often influenced by the social perception and valuation of different professions within a specific society. It is important to note that the criteria for defining social class can vary across cultural, historical, and geographical contexts. Additionally, social status, which refers to an individual's position or rank within a social hierarchy, is often influenced by their social class membership. Higher social class membership is often associated with higher social status and vice versa.

The relationship between social class and social status is complex, and other factors, such as education, cultural capital, and social networks, can also influence an individual's social standing within a given society (Soekanto, 1982: 236-237).

Social relationships among people in society are based on some rules, values, etiquette, etc. In communication, for instance, people are ordered by rules (of speaking); they are guided by values (of how to behave in a good manner) than can be conducted through etiquette (of using a language). Social relationships are governed by various rules, values, and etiquette, which play a crucial role in communication and behavior. For example, rules of speaking, also known as linguistic norms, govern how individuals communicate verbally in a given society. These rules include turn-taking, politeness strategies, appropriate language use in different contexts, and adherence to grammatical and syntactic conventions. Following these rules helps to ensure effective communication and mutual understanding between individuals. Conversely, values are the underlying beliefs, principles, and ideals that guide behavior and interactions within a society. They shape individuals' perceptions of right or wrong, acceptable or unacceptable, and influence their choices and actions. Values related to communication include respect, honesty, empathy, and cultural sensitivity. Upholding these values fosters positive and meaningful social relationships.

Etiquette, the customary code of behavior within a society, provides guidelines for appropriate conduct in various social situations. For example, language etiquette governs how language is used in different contexts, such as formal or informal settings, professional interactions, or interactions with elders or authority figures. It includes using appropriate greetings, and polite language forms, observing cultural norms of address, and showing respect for others' speech and opinions.

By following these rules, values, and etiquette, individuals navigate social interactions and communicate in a manner that is considered appropriate and respectful within their society. As a result, they maintain harmonious relationships, foster mutual understanding, and avoid misunderstandings or conflicts.

It is important to note that these rules, values, and etiquette may vary across different

cultures and communities. What is considered acceptable or polite in one culture may differ from another.

Social Units of Language Use

a. Speech Community

An important concept in the discussion of communication is the *speech community*. The concept of a speech community is essential in understanding communication and language use within a specific group of people.

A speech community is a group of individuals who share a common language or variety of a language and interact with one another in linguistic terms. It is characterized by using a particular set of linguistic features that distinguish it from other speech communities, including vocabulary, grammar, pronunciation, and discourse patterns.

Membership in a speech community is not solely determined by geographic proximity but also by sociolinguistic factors. People from the same speech community may share cultural, social, or regional ties that influence language use. For example, a speech community can include individuals from the same neighborhood, school, workplace, social group, or ethnic background.

Within a speech community, there is a mutual understanding and shared knowledge of the language and its specific features. Community members have a certain level of competence in using the language and can communicate effectively with one another. They also develop conventions, norms, and communicative practices specific to their community.

The concept of a speech community is crucial in sociolinguistics as it helps to explain how language varies and changes within different social contexts. It provides insight into how social factors shape language, including cultural norms, identities, social hierarchies, and power dynamics. Furthermore, studying speech communities allows researchers to investigate language variation, dialects, attitudes, and language maintenance or shift within specific social groups.

Understanding the dynamics of speech communities is important for effective communication, language teaching, and sociolinguistic research, as it recognizes the significance of social context in shaping language use and interpretation.

b. Speech Situation

According to Dell Hymes, A speech situation is a situation in which a speech occurs. (Gumperz and Dell Hymes, eds., 1972: 56) . It encompasses the various elements and factors that influence the nature and dynamics of the speech act. A speech situation can include aspects such as the participants involved, their roles and relationships, the purpose or goal of the communication, the physical setting or environment, the social and cultural context, and the medium or channel of communication (e.g., face-to-face, telephone, or written text). The participants in a speech situation may include a speaker or speakers who produce the speech and one or more listeners or audience who receive and interpret the speech. In addition, the roles and relationships among the participants, such as being a teacher-student, employer-employee, or friend, can shape the dynamics of the speech situation. The purpose or goal of communication in a speech situation can vary widely, ranging from conveying information, expressing emotions, persuading, entertaining, or engaging in social interaction. The purpose often influences the choice of language, tone, style, and strategies used in the speech. Finally, a speech situation's physical setting or environment can impact the communication process. For example, factors such as the location, presence of noise or distractions, seating arrangement, and technological tools or resources available can affect how the speech is

delivered and received.

A speech situation's social and cultural context includes the shared norms, values, beliefs, and expectations of the participants and the broader community. These cultural factors influence the choice of language, politeness conventions, nonverbal communication, and other aspects of speech. The medium or channel of communication in a speech situation can be oral, written, or a combination of both. Different mediums may have their conventions and considerations that shape the communication process.

d. Speech Act

A speech act is the minimal term of the speech event. A speech act focuses on the performative aspect of language, where the act of speaking itself has a function or purpose beyond the literal meaning of the words. It recognizes that language is used to convey information and perform actions, such as making requests, giving orders, expressing apologies, making promises, or asking questions. For example, when someone says, "Can you pass the salt?" the speech act is a request, even though the sentence is grammatically a question. Similarly, saying "I apologize for being late" constitutes a speech act of apologizing.

Speech acts are classified based on their illocutionary force, which refers to the intention or communicative function of the speaker. Some common types of speech acts include assertives (statements of fact), directives (commands or requests), expressives (expressing feelings or attitudes), commissives (promising or committing to future actions), and declarations (bringing about a new state of affairs, such as pronouncing someone married).

While a speech act is the minimal communication unit with an illocutionary force, a speech event encompasses a broader range of communicative activities that may involve multiple speech acts and interactions. A speech event may include conversations, speeches, discussions, debates, interviews, presentations, or any other form of communicative exchange.

Understanding speech acts is crucial for interpreting and responding to the intended meaning behind an utterance. It involves recognizing the speaker's intentions, implied meanings, and the social context in which the speech act occurs. When we ask someone to leave the building, we may say: "Go!" not "Go?" An interrogative sentence "Can you help me?" may be meant to ask someone to do something; "what time is it?" may be meant to remind that the listener comes very late.²

e. Speech Styles

The term *style* refers to a language variety that is divided based on the criterion of formality. The categorization of speech styles into frozen, formal, consultative, casual, and intimate styles is a framework proposed by linguist Martin Joos in his book "The Five Clocks" (1961). These styles describe variations in language use based on social situations and relationships. Here's a brief description of each style:

1. **Frozen Style:** This style refers to highly formal and ritualistic language that is fixed and unchanging over time. Examples include religious texts, legal documents, national anthems, and ceremonial speeches. The language used in frozen style is typically archaic and follows specific conventions and formulas.
2. **Formal Style:** The formal style is used in situations that require politeness, respect, and adherence to social norms. It is commonly used in official speeches, academic writing, business settings, and professional contexts. The language is more structured, proper, and avoids casual or colloquial expressions.

3. Consultative Style: The consultative style is characterized by a more interactive and professional tone. It is used in settings where there is a need for exchanging information, seeking advice, or discussing matters of mutual interest. Examples include interviews, professional meetings, and conferences. The language is more conversational but still maintains a level of formality and respect.
4. Casual Style: The casual style is used in informal, relaxed, and familiar social interactions among friends, peers, or family members. It involves everyday conversation and informal written communication. The language is more relaxed, colloquial, and may include slang, idioms, and informal expressions.
5. Intimate Style: The intimate style is reserved for close relationships, such as between romantic partners, family members, or very close friends. It involves highly personal and private communication that may include unique expressions, inside jokes, and shared knowledge. The language used in this style is highly informal, casual, and often specific to the individuals involved.

We may try to relate the level of formality chosen to a number of factors: (1) the kind of occasion, (2) the various social, age, and other differences that exist between the participants, (3) the particular task that is involved, e.g., writing or speaking, and (4) the emotional involvement of one or more of the participants (Wardhaugh, 1986: 48).

Ways of speaking

A way of speaking refers to how a language speaker uses in accordance with the behavior of communication regulated in his speech community. This means that he has to apply the “regulation” of using his language. Using a language, a speaker of language needs to consider *to whom he speaks*. In relation to the *ways of speaking* Dell Hymes states that the point of it is the regulative idea that the communicative behavior within a community is analyzable in terms of determinate ways of speaking, that the communicative competence of persons comprises in part a knowledge of determinate ways of speaking (in Gumperz and Hymes, eds., 1972: 57).

f. Components of Speech

A language-use occurring in a speech community must be in relation to speech situations, speech events, speech acts, and speech styles, as well as components of speech. Those form an integrated part in the communicative behavior. Dell Hymes (in Gumperz and Hymes, 1972: 59-65) states the speech is in some components, being grouped together under the letters of the word SPEAKING. SPEAKING here stands for S=Setting, P=Participants, E=Ends, A=Act sequence, K=Key, I=Instrumentalities, N=Norms, and G=Genres. A further explanation will be explained later.

Social Functions of Language

Language serves various social functions that facilitate communication and interaction within a community. Here are some of the key social functions of language:

1. Expressive Function: Language allows individuals to express their thoughts, feelings, emotions, and personal experiences. It serves as a means of self-expression and enables individuals to convey their inner states to others.
2. Referential Function: Language helps in referring to objects, people, events, and abstract concepts in the external world. It allows individuals to share information, describe things, and make references to the world around them.
3. Social Interaction Function: Language plays a crucial role in social interactions by enabling

individuals to communicate with one another. It facilitates conversation, dialogue, and the exchange of ideas, opinions, and information among individuals.

4. **Directive Function:** Language is used to give commands, requests, instructions, and guidance to others. It allows individuals to influence the behavior and actions of others, making social coordination and cooperation possible.
5. **Persuasive Function:** Language is employed to persuade, influence, and convince others. It is used in argumentation, negotiation, advertising, and other persuasive contexts to shape opinions, attitudes, and behaviors.
6. **Ritualistic Function:** Language is integral to religious and ceremonial practices, where it is used to perform rituals, prayers, chants, and other symbolic acts. It helps in reinforcing cultural and social norms and promoting a sense of shared identity.
7. **Identity Function:** Language contributes to the formation and expression of individual and group identities. It allows individuals to communicate their cultural, social, and personal affiliations, helping to shape and maintain social bonds and a sense of belonging.
8. **Entertainment Function:** Language serves as a medium for entertainment and leisure activities, such as storytelling, jokes, poetry, songs, and literature. It enhances social bonding, enjoyment, and cultural enrichment.

These social functions of language demonstrate its vital role in human interaction, community cohesion, and the transmission of culture and knowledge. Language not only enables effective communication but also plays a significant role in shaping social relationships, establishing shared meanings, and fostering social integration.

Social Dimensions Influencing Language Use

Language use is influenced by various social dimensions that shape how individuals communicate and interact within a community. These social dimensions include:

1. **Social Status:** Social status refers to the position or rank of an individual in a social hierarchy. It can influence language use in terms of vocabulary choices, speech patterns, and levels of formality. For example, individuals with higher social status may use more refined or prestigious language, while those with lower social status may use language associated with their specific social group.
2. **Gender:** Gender plays a role in language use, as there are often differences in communication styles between males and females. These differences can include vocabulary choices, speech patterns, intonation, and nonverbal cues. Societal expectations and gender norms can shape language use and contribute to gendered language patterns.
3. **Age:** Age is a significant factor in language use, as different generations may have distinct linguistic patterns and preferences. Younger generations might adopt new slang terms or language trends, while older generations may maintain more traditional language forms. Additionally, age-related language variation can occur in terms of vocabulary, dialect, and cultural references.
4. **Ethnicity and Culture:** Ethnicity and cultural background influence language use, as individuals from different ethnic or cultural groups may have distinct language varieties, dialects, or accents. Cultural norms and values can also shape communication styles, politeness conventions, and the use of idioms or cultural references within a community.
5. **Education and Occupation:** Education level and occupation can impact language use. Individuals with higher levels of education may have more extensive vocabularies, use

more complex sentence structures, and employ specialized terminology related to their field of expertise. Language use in professional contexts can also be influenced by occupational jargon and communication norms specific to certain professions.

6. **Geographic and Regional Factors:** Language use can vary geographically, with different regions having their own dialects, accents, and linguistic features. Local culture, history, and regional identity can shape language use within a specific geographic area. Additionally, language variation can occur between urban and rural areas or across different neighborhoods within a city.
7. **Social Networks:** Social networks and interpersonal relationships can influence language use through shared communication norms, vocabulary, and speech patterns. Individuals tend to adapt their language to fit in with their social groups and may use specific language markers or expressions to indicate their group membership or social identity.

These social dimensions interact with one another and influence how individuals use language in different contexts and social situations. They contribute to the rich diversity of language variation and the formation of distinct speech communities within a larger society. use itself.

LANGUAGE USE

Language use in a Single Language

The idea of language use with a *single language* seems only to be illustrated theoretically. This is because, in a sociolinguistic perspective related to multilingualism in society, single language use is very difficult to do. This may only be done in an official speech by a government leader based on a written text. The facts in the community show that we often encounter, or even we do, the phenomenon of code-switching. The single language use can only happen when all members of the speech community are monolingual speakers.

Language use in two or more languages

This subtopic under language use is closely related to linguistic phenomena. These are bilingualism or multilingualism, code-switching or code-mixing, interference, and borrowing.

Language is an essential part of human lives. It is used as a means of communication and interaction. There are several languages used in a given society. Human beings may speak only in one language (his native language); they may speak two languages (native and national language), and they may have mastery of more than two languages (native, national, and foreign languages).

A new-born child, initially, does not have an ability to speak or to talk using a language; therefore, crying is used for the sake of communication. His ability to speak his native language/first language/mother-tongue is achieved through a process of language acquisition. This is to say that he wants to acquire a language that is used in his immediate socio-cultural environment, e.g., mother, father, family, and people around him. When he is in the age of pre-school, he can speak in his native language, or local language, or first language. This means that he comes to be a monolingual speaker. In this age, being able to speak using his mother tongue is enough for him. For the next time, being a master of one language is not enough; he needs another language to be able to attend his lessons at school (elementary school). The new socio-cultural environment makes him learn to have the ability of another language (e.g., Indonesian

language, for children). This is said when Indonesian children have a mastery of the Indonesian language their second language, they are called as bilinguals (Fatchul Mu'in, 2008).

BILINGUAL AND BILINGUALISM

A language is used by its speakers for the sake of communication and interaction. Initially, a newborn child tries to master one language used in his immediate social environment, such as family (father and mother) and surrounding people. In the age of pre-elementary school, he may have a mastery of one language; or, he may have a mastery of his mother tongue or native language. At the age level, he can be said as being a monolingual speaker. For him, to be able to use one language is sufficient.

In the next development, when he wants to go to elementary school, the new social environment 'forces' him to learn another language until he has a mastery of the language (Indonesian language, for example). When he can be stated as having a mastery of the Indonesian language, he is called a bilingual speaker.

According to Weinreich, bilingual is a person who is involved in alternately using two languages. In this case, it can be said that before someone can be stated as a bilingual speaker, of course, he has to master two languages. Mastering two languages enable him to use two languages alternately. That is to say that in one situation he uses one language, and in the other situation he uses the language. Therefore, he, then, can be stated as a person involved in what is called as *bilingualism, the practice of alternately using two languages* (Weinreich, 1968: 1).

Bilingual

A bilingual is a person involving himself in using two or more languages alternately. In this relation, before being bilingual, someone has to master more than one language, at least, two languages. Mastery of two languages makes him enable to use of two languages in an alternate way. This means that he may use a given language in a given situation, and he uses another language in another situation (Weinreich, 1953: 1).

A bilingual as suggested by Haugen is a person who is unnecessary to alternately use two languages, but he only *understands* one language besides his own first language or mother-tongue. According to Haugen, an *ideal* bilingual is a person who understands two or more languages and is able to internalize the whole productive linguistic patterns or grammar and lexical elements of the languages in at least two *speech communities* (Fishman, ed., 1972:20).

A bilingual also refers to a person who has a passive knowledge of the other language. He is called a passive bilingual. This means that he has the ability to use linguistic knowledge in the speech community of native speakers of the language" (Mackey, in Fishman, ed., 1972: 555).

The extent of bilingual competence differs from one person to another. Different categories of individual bilinguals are distinguished in relation to the mastery of the languages. These are:

- Active bilinguals: who are able to understand both languages, speak, read, and write them.
- Passive bilinguals: who can understand both languages but cannot easily speak them, and can not read or write them (Khadidja, 2013: 31)

Mastering two or more languages is frequently not in the same degrees between one and another. Therefore, there are some characteristics of their bilingualism. There are three types of bilinguals: compound, coordinate, and subordinate bilinguals.

First is a bilingual whose bilingualism is in the same degree between one and another. He is a compound bilingual. His mastery of the native language and another language are in the same fluency and accuracy. He fulfills “native-like control of two languages” as suggested by Leonard Bloomfield. He states: “In this case where this perfect foreign [second]-language learning is not accompanied by loss of the native language, it results in bilingualism, native-like control of two languages” (Bloomfield, 1935:56).

Thus, compound bilingual is an individual who learns two languages in the same environment so that he/she acquires one notion with two verbal expressions (D'Acerno, Maria Rosaria. 1990). A *Compound* bilingual is a bilingual who does not have the independent grammatical patterns for their second language. In this relation, people may learn their second language in such ways that these will be free from (or compounded to) the first language. In the learning process, they are taught the English equivalent for each Indonesian word. At last, they may become *balanced bilinguals* and their daily conversation might be indistinguishable from those of native speakers of the second language they have learned (Karl C. Diller,1970).

Second is a coordinate bilingual. He acquires the two languages in different contexts (e.g., home and school), so the words of the two languages belong to separate and independent systems. Each word belongs to one specific concept and has its own meaning. Thirdly, a subordinate bilingual is a person who has a mastery of two languages in which one of them is dominant (Karl C. Diller,1970). This is to say that for the subordinate bilingual, one of the languages dominates over the other.

Without distinguishing the degree of bilingualism, Weinreich suggests a concept of bilingual as a “*person who is involved in alternately using two languages*”. This is to say that before a language speaker is stated as a bilingual speaker, he must have a mastery of two languages. Through the mastery two languages, he may use alternately two languages. The alternate use of language depends on where (place) and when (time) he uses a given language, and he uses another language (Weinreich, 1968).

A person may have the ability or mastery of two languages; he may **be able to** speak in two languages, but he tends only to speak by using one language in practice. The individual person may speak by using two languages, but the competence of his two languages is on different levels from one to another. He may be very good at the oral production of the first language; therefore, when speaking (conversation) he uses the first language. Then, he will use his second language for writing and reading. The essential distinction is therefore between **language ability** and **language use**. This is sometimes referred to as the difference between **degree** and **function** (Baker, 2001). At an individual level, there is a distinction between a person’s ability in two languages and the use of those languages.

Bilingualism

A discussion on *bilingualism* must be related to a person who has mastery of two or languages, known as a *bilingual*. Bilingualism is initially based on the existence of a person who has a mastery of two languages. This bilingual language user functions his mastery of two languages for his personal needs. A group of language users creates a speech community in which more than one language is used. The same case occurs in the bilingualism phenomenon. We should also distinguish between bilingualism as an individual or personal characteristic and bilingualism in a social group of language users (speakers), speech community, region and/or country.

Some experts have different views on bilingualism. Let us look at William F. Mackey's review on the term bilingualism, as follows. The concept of bilingualism has become broader and broader since the beginning of the century. Bilingualism was regarded as "the native-like control of two languages" (Bloomfield). It is broadened to the ability to produce "complete meaningful utterances in the other language." Then it includes "passive-knowledge" of the written language or any "contact with possible models in a second language and the ability to use these in the environment of the native language (Haugen). We must moreover include the use not only of two languages but also of any number of languages. We should consider bilingualism as the alternate use of two or more languages by the same individual (Mackey, in Fishman, ed., 1972: 555).

In the past, bilingualism was often defined as "the native-like control of two languages." This definition emphasized the idea that bilingual individuals should exhibit fluency and proficiency in both languages comparable to that of monolingual native speakers. In addition, it suggested that bilingualism meant achieving a high level of competence in both languages, including mastery of vocabulary, grammar, pronunciation, and cultural nuances.

However, contemporary understandings of bilingualism have evolved to recognize a broader range of language abilities and experiences. Bilingualism is now seen as a complex and dynamic phenomenon encompassing various degrees of language proficiency and different levels of bilingual competence. Current definitions of bilingualism consider factors such as language dominance (the relative strength and proficiency in each language), language use patterns in different contexts, and individual experiences of language acquisition and language maintenance. Bilingualism is now understood as a spectrum where individuals can have different levels of proficiency and control in their two languages, and they may use their languages in varying degrees and contexts depending on their needs and circumstances. The emphasis has shifted from a narrow focus on achieving "native-like control" to recognizing and valuing bilingual individuals' diverse language abilities and language repertoires. The concept of bilingualism now encompasses a range of bilingual experiences, from early simultaneous bilingualism (acquiring two languages from infancy) to sequential bilingualism (acquiring a second language after the first language) and from balanced bilingualism (similar proficiency in both languages) to asymmetrical bilingualism (unequal proficiency in the two languages).

This broader understanding of bilingualism reflects the recognition that language abilities and bilingual experiences can vary widely among individuals, and it acknowledges the richness and complexity of bilingual language development and language use.

Thus, based on Bloomfield's idea, '*native-like control of two languages*' comes into being when the learner does not lose his native language. However, the use of two languages by the bilingual speaker is always influenced by socio-cultural factors underlying the two languages. If two languages are alternately used, it means that they are said to be in contact. Essentially, language contact is one of the aspects of cultural contact. Weinreich, then, states: "In a great majority of contact between groups speaking different mother tongues, the groups constitute, at the same time, distinct ethnic or cultural communities. Such contact entails biculturalism (participation in two cultures) as well as bilingualism, diffusion of cultural traits as well as of linguistic elements" (1968:5 and 89).

Based on Weinreich's ideas above, it can be said that the alternate use of two languages, the culture and/or linguistic elements underlying the language used by the bilingual speaker may be involved in one of two languages. Istiati Soetomo (1985:2) states: "If a bilingual speaker will send a message to his listener, he will meet two factors. First, it is the factor in the speaker's competence in the language system. In this relation, can he distinguish and select each of the language systems, so that when he uses one of the languages, the other language system does not influence his speech act? If he is incompetent, while he uses one of two languages, the other one may be involved in his speech. This results in interference and/or code-switching/code-mixing.

On the other side, if he is competent to separate one system from another when he uses one of two languages, it means that his speech act is in a single language; he does not make interference, code-switching or code-mixing. Second, it is the consideration of communication. A man as a means of communication uses a language in his effort to interact one with another. In reality, he is not free from rules of using language agreed by speech communities in which he lives and interacts with the other members of the community in accordance with the values (way of life). This consideration will determine whether he will use a single-language, make interference, switch code or mix code".

A speech act conducted by a bilingual speaker whose mastery of languages can be categorized as "*the native-like control of two languages*," will occur when he only considers his speech from the side of language use without considering non-linguistic factors, such as participants, topics, setting, and socio-cultural factors. However, non-linguistic factors often involve in his speech act. These factors may result in a deviation in language use.

We, then, regard to '*the native-like control of two languages*' as a type of bilingualism. This type of bilingualism can be said as the ideal one. Another definition of bilingualism, as it is stated above refers to '*the practice of alternately using two languages*'. This kind of bilingualism does need a criterion of "equal mastery of two languages". If someone has the ability to use another language (either actively or passively), he can be called as a bilingual speaker. If he uses the two languages alternately, it means that he is involved in bilingualism.

Thus, bilingual speaker may or not have an equal mastery of two languages. If his mastery of two languages is said to be equal between one and another, he will be categorized as a *compound bilingual*; and if is not, *coordinate or subordinate bilingual speaker*. Based on the degree of languages mastery, we can say that there are compounds, coordinate and subordinate bilingualism.

As having stated above, the concept of bilingualism has become broader and broader. That is to say that it does not only refer to the mastery or use of two languages but of more than two languages. Therefore, the concept of bilingualism may imply to multilingualism. In this relation, William F. Mackey, as stated above, defines it as the alternate use of two or more languages by the same individual (Mackey, in Fishman, ed., 1972: 555).

Degree, Function, Alternation, and Interference

William F. Mackey states that bilingualism is a relative concept. Being a relative concept, (a) it involves the question of *degree*. How well does the individual know the languages he uses? In other words, how bilingual is he?. The discussion on the question of degree will determine whether he is a compound, coordinate, or subordinate bilingual speaker, (b) it involves the question of *function*. What does he use his languages for?. What role have his languages played in his total pattern of behavior?. The discussion on the question of function is related to the uses of his languages in the speech community. For instance, a speaker will use one of his languages in

his family environment; and he will use the other in the other social environments such as school, market, etc., (c) it includes the question of *alternation*. To what extent does he alternate between his languages? How does he change from one language to the other, and what conditions?. This discussion on the question of alternation is concerned with code-switching/code-mixing and its influencing factors such as participants, topics, etc., and (d) it includes the question of *interference*. How well the bilingual keep his languages apart? To what extent does he fuse them together?. This discussion on the question of alternation will cover all kinds of linguistic deviations made a bilingual speaker as a result of his familiarity of more than one language.

Bilingualism is also seen from the viewpoint of a social group of language users (speakers), speech community, region and/or country. A region, for instance, in which two or more languages are used, will establish what is known as *diglossia*.

Diglossia may be broadly defined as a linguistic situation in which different language varieties, being genetically related or unrelated, hold different statuses and fulfil different functions which are determined by official language policy and social agreements in the community.

A *diglossic* situation exists in a society when it has two distinct codes which show clear functional separation; that is, one code is employed in one set of circumstances and the other in an entirely different set. According to Ferguson (Wardhaugh, 1986: 87), diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by an sector of the community for ordinary conversation.

Diglossia refers to language situation in which two distinct codes show clear functional separation; that is, one is employed in one set of circumstances and the other in an entirely different set (Wardhaugh, 1986 : 87). Troike and Blackwell suggest that a diglossic situation refers to a situation in which two or more languages (or varieties of the same language) in a speech community are allocated to different social functions and contexts. When Latin is the language of education and religious services in England, for example, English and Latin are in a diglossic relationship (1986 : 56).

Furthermore, Janet Holmes discusses diglossia using two terms, namely: in narrow and broad senses. In the narrow sense, diglossia has three crucial features:

1. Two distinct varieties of the same language are used in the community, with one regarded as a high (H) variety and the other a low (L) variety.
2. Each variety is used for quite distinct functions; H and L complement each other.
3. No one uses the H variety in everyday conversation (Holmes, 2013 : 27).

The relationship between H and L varieties are as follows:

1. There is a specialization of function for H and L.

H as a higher level of prestige than L, and is considered superior.

2. There is a literary heritage in H, but not in L.

There are different circumstances of acquisition; children learn L at home, and H in school.

3. The H variety is standardized, with a tradition of grammatical study and established norms and orthography (Troike and Blackwell, 1986 : 57).
4. The grammar of H variety is more complex, more highly inflected.
5. H and L varieties share the bulk of their vocabularies, but there is some complementary distribution of terms.
6. The phonology of H and L is a single complex system (Wardough, 1983)

The following table is an illustration of some functions of the H and L varieties:

Sermon in church or mosque	H	
Instructions to servants, waiters, workmen, clerks		L
Personal letters	H	
Speech in parliament, political speech	H	
University lecture	H	
Conversation with family, friends, colleagues		L
News broadcast	H	
Radio „soap opera“		L
Newspaper editorial, news story, caption on picture	H	
Caption on political cartoon		L
Poetry	H	
Folk literature		L

(Khadidja, 2013 : 28)

A key defining characteristic of diglossia is that the two varieties are kept apart functionally. One is used in one set of circumstances and the other in an entirely different set. For instance, the H varieties are used for delivering sermons and formal lectures, especially in a parliament or legislative body, for giving political speeches, for broadcasting the news on radio and television, and for writing poetry, fine literature, and editorials in newspapers. In contrast, the L varieties are used instructions to workers in low-prestige occupations or to household servants, in conversation with familiars, in 'soap operas' and popular program on the radio, in captions on political cartoons in newspapers, and in 'folk literature'. On occasion, one may lecture

in an H variety but answer questions about its contents or explain parts of it in an L variety so as to ensure understanding (Wardhaugh, 1986 : 88).

The concept of using two or more languages is referred to as *bilingualism*. According to Leonard Bloomfield in his book *Language* (1973), bilingualism is defined as “*the native-like control of two languages*”, and according to Weinreich in *Languages in Contact*, bilingualism is described as “In a great majority of contact between groups speaking different mother tongues, the groups constitute, at the same time, distinct ethnic or cultural communities. Such contact entails biculturalism (participation in two cultures) as well as *bilingualism*, diffusion of cultural traits as well as of linguistic elements”(Weinreich, 1967).

According to William F. Mackey (1972), bilingualism is defined as “*the alternate use of two or more languages by the same individual*. Based on the third concept, bilingualism also implies multilingualism. Based on Mackey’s concept on bilingualism ” the alternate use of two or more languages by the same individual (Mackey, in Fishman, ed., 1972: 555), we can that there are, at least, two languages mastered and used by individual speaker. This speaker is said to be a bilingual. In other words, bilingual speakers are required in bilingualism.

Diglossia is a characteristic of speech communities rather than individuals. In a diglossic situation, there must be two varieties or codes of a language. In broad sense, if languages are said to be varieties of all the human languages, diglossic situation can be extended to be one where two languages are used for different functions in a speech community, especially one language is used for H functions and the other for L functions. According to Troike and Blackwell (1986), the most important thing is that in speech community, there may be (1) both bilingualism and diglossia, (2) diglossia without bilingualism, (3) bilingualism without diglossia, and (4) neither bilingualism nor diglossia.

Code-Switching

We may refer to a language or a variety of a language as *code*. This is useful because it is neutral. This is to say that such terms as *language, standard language, dialect, style, speech level, register, pidgin, Creole, and the other variety of the language* can be called as *codes*. In other words, the term *code* is meant to refer to one of the varieties in language hierarchy. If a language is a variety of human languages, we, for example, will know that English, Javanese, Banjarese, Arabic, and Indonesia languages respectively, are *codes*. In reality a language has a number of varieties, and its varieties (*dialect, style, pidgin, Creole, speech level, register, etc*) are also referred to as *codes*. In this relation, Fishman states that each language variety can be identified its sound systems, vocabularies, grammatical features, and meaning (Fishman, 1972 : 5).

According to William F. Mackey, bilingualism is a relative concept. Being a relative concept, it involves the questions of *degree, function, alternation, and interference*. If a code switching is conducted by a bilingual speaker, it involves the question of *function*: “What does he use his languages for?. What role have his languages played in his total pattern of behavior?”. The discussion on the question of function is related to the uses of his languages in the speech community. For instance, a speaker will use one of his languages in his family environment; and he will use the other in the other social environments such as school, market, etc.

This aspect of bilingualism is closely related to the question of *alternation*: “To what extent does he alternate between his languages? How does he change from one language to the other,

and what conditions?”. This discussion on the question of alternation is concerned with code-switching/code-mixing and its influencing factors such as participants, topics, etc.

The use of language in a situation of bilingualism and/or multilingualism often involves the problems of who speaks, what language, to whom and when (Fishman, 1972:244). In such situation, we often look at a speaker changes his language or a variety of the same language for one to another. This language change depends on a situation or a necessity of using a language or its varieties.

When a language is regarded as a system of code, the language change from one to another is known as a *code switching*. For instance, a speaker uses Indonesian language, and then he changes it to the other one. This language phenomenon is known as a *code switching*.

However, as illustrated above, there may be some possibilities of language varieties of the same language either in the forms of dialects, speech levels, styles or registers. Also, as stated above, all languages and/or varieties are known as *codes*. In this relation, the concept of *code switching* covers a switching of one language to another, that of one dialect to another, that of one speech level to another, that of one style to another, and that of one register to another.

Nababan argues that the concept of code switching involves a speech event in which one changes a functional style (for instance, an informal one) to another (for instance, a formal one), or changes a dialect to another one (1984:31).

Furthermore, as it is known, Javanese language has what we call the complex speech levels. Therefore, the concept of code switching can be extended to be the change of one speech level to another. This kind of code switching occurs, for instance, at the time someone speaks in the language using a formal and honorific speech level (*krama*), and suddenly he changes it to Indonesian language in a formal style, and he returns again to *krama*, then to *ngoko*, and at last he uses Indonesia language, etc.

The concept of code switching is distinguished from that of the code mixing. The former occurs because of various factors: participants (who speaks and to whom he speaks), topics he talks (discusses), channels of communication he uses, and purposes he intends. In this relation, Fishman argues that uses of two or more languages and/or varieties of the same language is influenced by "Who speaks, What language, to Whom, and When (1972). In the other side, Istiati Soetomo states that the code switching is determined by speaker's communicative consideration. The communicative consideration is taken based on the fact that in speech event he is always influenced by the cultural, social, personality, and behavioral subsystems of the human action system (1985:26).

The code mixing refers to a speech situation in which a speaker mixes two or more language or varieties of the same language in a speech act without determined factors; he behaves in such a way for his sake of easiness; or it is as his habit to use mixing languages (1985:88).

Different types of code switching have been recognized in relation to the kind of switch:

- Extra-sentential code switching: The insertion of a tag, such as phrase markers, Exclamations from one language into an utterance that is entirely in another language.
- Inter-sentential code switching: Switching at clause or sentence boundary. One clause in a language, the other being in another language.

- Intra-sentential code switching: It is switching within clause boundary. Some specialists call it code mixing. It is the most important kind of alternation as it is the most difficult in terms of interpretation.⁹

Dell Hymes (in Gumperz and Hymes, 1972 : 59-65) states the speech are in the sixteen components, being grouped together under the letters of the word SPEAKING. SPEAKING here stands for (S)etting, (P)articipants, (E)nds, (A)ct sequence, (K)ey, (I)nstrumentalities, (N)orms, and (G)enres. The further explanation is as follows:

The first letter is *S* covering setting and scene; *setting* refers to the time and place of a speech act and, in general, to the physical environment, and refers to the psychological setting or the cultural definition of an occasion as a certain type of scene. The second one is *P* referring to speaker or sender of message, addressor, hearer/receiver/audience, and addressee. The third one is *E* referring to *ends* as goal and as outcomes. The fourth one is *A* referring to *act sequence* consisting of message form and message content. The fifth one is *K* referring to key that is introduced for the tone, manner, or spirit in which an act is done. The sixth one is *I* referring to instrumentalities; it covers channels and forms of speech. A channel is a choice of oral, written, telegraphic, semaphore, or other medium of transmission of speech; while, a form of speech refers to a variety of language. The seventh one is *N* referring to norms; they cover the norm of interaction and that of interpretation. The last one is *G* referring to genres. By genres are meant categories such as poem, myth, tale, proverb, riddle, curse, prayer, oration, lecture, commercial, editorial, etc.

A speaker will select one of the multiple languages and/or varieties of the same language available within the linguistic repertoire (referring to a totality of a language and its varieties) of a speech community and interaction strategies in any specific context. Knowing the alternatives and the rules for appropriate choice from among them are part of speaker's communicative competence. This one will determined that he will use one of the languages or the varieties of the same language in accordance with the *domain* in which a speech act occurs (Troike and Blackwell. 1986: 52). As a consequence, when he speaks in one domain using English language, he may changes his *code* to another in another domain.

Institutional support can be sought in domains such as education, religion, law and administration, and the media. Examples of this kind of support are: (a) the use of the minority language in education, e.g. bilingual education programmes, using or teaching the minority language in school, in pre-school, and in after-school programmes, (b) support by the law and administration, e.g. the right to use the language in court, the House of Assembly, in dealing with government officials, etc.,(c) the use of the language in places of worship, e.g. for services, sermons, hymns, chants, and (d) use of and support for the language in the media, e.g. TV programmes, radio programmes, newspapers, magazines. (Janet Holmes, 73).

A language is used for everyday interaction, without implying that it is appropriate only in informal domains. Also, a language is used in official institutional domains such as the law courts, official government ceremonies and transactions, and in education (Janet Holmes, 105). It is now used in many entirely new domains, e.g., government, religion, agriculture, and aviation;

it is employed in a variety of media; and it is supplanting the vernaculars and even English in many areas (Wardhaugh, 2006 : 79).

Factors determining domains may include the general subject under discussion (in religion, education, family, etc), the role-relationship between the participants (e.g. mother-daughter, boss-secretary), and the setting of the interaction (e.g. mosque, home, office) (Troike and Blackwell, 1986 : 56).

To understand more about Dell Hymes' components of speech covered in an abbreviation of SPEAKING above, we may need a further explanation. In this relation, we can start from a certain speaker (from non-English speaking countries) who were trained in English (and have a mastery of English) uses English when discussing, lecturing, and publishing about linguistics in English. The speech act is conducted in front of his own students, although they are not fluent in that language. In the illustration, we can note two components of speech: participants (speaker and his audience), and a form of speech (a kind of language he is using).

The language choice (at the same the code switching occurs) is primarily in line with the topic he discusses. Discussing the topic, he uses English and does not use his own language. This speech act can be interpreted that (1) the topic is linguistics, (2) the participants involved have communicative competence in English, and (3) the topic and participants determine the speaker to use English because of the audience. This may be because the participants (especially, the speaker) do not know the necessary terminology in their national language, or because they have come to believe it is more appropriate to use English to talk such subjects as grammatical analysis, and even to use English examples rather than their own Indonesian Language. In this case, it can be said that *topic* is often a primary determinant of language choice (code switching of one language to another) in bilingual or multilingual contexts; bilingual speaker have often learned about some topics through the medium of one language and other topics through the medium of the second, and thus may only know the vocabulary to discuss a topic in one of their languages, or feel it is more "natural" to use one language for the particular topic.

In almost different view, Istiati Soetomo (1985:2) states: "If a bilingual speaker will send a message to his listener, he will meet two factors.

First, it is the factor on the speaker's competence of language system. In this relation, can he distinguish and select each of the language system, so that when he uses one of the languages, the other language system does not influence his speech act? If he is incompetent, while he uses one of two languages, the other one may be involved in his speech. This results in interference and/or code-switching/code-mixing. On the other side, if he is competent to separate one system from another when he uses one of two languages, it means that his speech act is in a single language; he does not make interference, code switching or code mixing.

Second, it is the consideration on communication. A man as a means of communication uses a language in his effort to interact one with another. In reality, he is not free from rules of using language agreed by speech communities in which he lives and interact with the other members of the community in accordance with the values (way of life). This consideration will determine whether he will use a single-language, make interference, switch code or mix code".

Based on the discussion above, we can conclude that: A monolingual speaker of a language may conduct code switching in the forms of the changes of (a) a dialect to another, (b) a speech level to another, (c) a style to another, and (d) a register to another of the same language. Other than those conducted by a monolingual speaker, a bilingual speaker may conduct code switching in the form of the change of a language to another.

Factors determining code switching are : (a) participants (who speaks and to whom he speaks), (b) topics he talks (discusses), (c) channels of communication he uses, (d) purposes he intends, (e) cultural system covering the aspects of constitutive symbol, of cognitive symbol, of expressive symbol, and of evaluative symbol, (f) social system covering status-role relationship, (g) personality system covering psychological aspects of a speaker such attitude, identity, etc.

Furthermore, this part discusses: (1) concept of code-switching, (2) types of code-switching, (3) code-switching as sociolinguistic phenomenon.

Code and Code-Switching

Code-switching is a term used to refer to code alternation from one to another. A word *code* here is frequently understood in different ways. One student understands it as *a sign*; another student mentions it as *a password*; and another else regards it as *a symbol*. In sociolinguistic study, in fact, a code does not mean *sign*, *password*, or *symbol* but it refers to a language or a variety of language. A language itself may refer to Javanese language, Indonesian language, or English language; and a variety of language may refer to a dialect, a register, a speech level, or a language style. Therefore, code-switching may refer to *language-switching*, *dialect-switching*, or *speech level-switching*.

According to its terminology, code-switching is defined as the use of more than one language, variety or styles of language by a speaker within discourse or utterance, or between different speakers/interlocutors or situations (Romaine, 1992:110). Mostly, code-switching occurs in bilingual speech communities. Speakers who have mastery of two or more languages are known as bilingual speakers. This means that they are known for their ability to code switch (conduct code-switching) or code mix (conduct code-mixing) from one code (e.g. language) to another code (e.g. another language) during their communication.

(b) Types of Code-Switching

Code-switching refers to a phenomenon in language use. This phenomenon can occur in speech communities in which two or more languages, or (in Javanese speech community, for instance) language varieties are used within a communication and interaction.

Some scholars give names with different types and degrees of code-switching. For instance, Blom and Gumperz (1972) identify code-switching in two types: situational and metaphorical code-switching. *First is a situational code-switching*; this type of code-switching refers to one that may be influenced by situation change in speech events such as the change of participants, topic of discussion, and setting. *Second is a metaphorical code-switching*; this type of code-switching refers to the conversational in which code-switching within a conversation for assisting such conversational acts as request, complaint, refusal, etc. Also, based on the metaphorical type, code-switching may vary in accordance with functions of discourse, e.g. to include or exclude someone from a given conversation, to emphasize a certain idea, or to show intimate relationship (Blom and Gumperz, 1972). Metaphorical code-switching occurs to show how speakers use certain codes to convey information that goes beyond their real vocabulary, especially to define the social situation. Besides, it is used when a change of topic requires a change in the language used. On the other hand, if the speaker switches within a single sentence, one sentence is expressed in one variety and the next sentence in another variety (Kesraoui, 2017).

Code-switching as Sociolinguistic Phenomenon

Sociolinguistically, code-switching conducted by an adult bilingual is influenced by characteristics of interlocutors (listeners or audiences), the situation (settings of place and time), and the purpose (goal) of communication and interaction. Adult bilingual speakers may conduct code-switching for various meta-communicative purposes: for instance, to mark their ethnic identities and/or affiliations, to negotiate social status and roles, and to establish intimate interpersonal relationship, and to keep social distance between speaker and interlocutor(s). As has been known, the social functions of code-switching conducted by adult speakers are conditioned by community factors (Gamal, 2018).

Hymes suggests the factors influencing code-switching through his model of SPEAKING as follows:

- a. **S** stands for **SETTING/SCENE**. This refers to a place where the speech act is delivered; also it refers to the all mood and context (serious or funny conversation)
- b. **P** stands for **PARTICIPANTS**. The participants here are persons involved in the speech events, followed by their socio-cultural and/or sociolinguistic backgrounds.
- c. **E** stands for **ENDS** (goals). These are the goals and/or the real outcomes to be achieved from the speech acts.
- d. **A** stands for **ACT SEQUENCE**. This is indicated by chronological order of speech events. What happens at first, second, third, and so on; these are meant to exactly make the speech events unfold.
- e. **K** stands for **KEY**. This refers to the formality of situation whether it is formal or not; in which the participants involved in the speech events are fine or sad.
- f. **I** stands for **INSTRUMENTALITIES**. These refer to what linguistic and/or non-linguistic instruments are used for making the speech acts possible to do (such as by a phone call, or a given language (English is used by an Indonesian and an American who meet in Jakarta).
- g. **N** stands for **NORMS**. Norms here refer to the rules or conventions (*linguistic etiquettes, honorific device*) that should be implemented in the speech events to present speaker's respect and politeness to his interlocutors.
- h. **G** stands for **GENRE**. This refers to the type of kind of speech act used in speech events (a story, a small talk in an informal discussion, a reseach paper, a gossip, jokes, and a conversation on daily activities).

The following is an example of a verbal interaction between two people conducted in English. The factor of "*participants*" (Gumperz & Hymes, 1972) or "*Who speaks What language to Whom*" (Fishman, 1972) involved in a speech event may influence a code-switching phenomenon. A speaker with the mastery of more than one language suddenly inserts some terms in the forms of word, phrase, or sentences of his other language(s) to express the content of his own cultural values in his speech. This language phenomenon can be judged based on the source of the cause

of those terms from other languages. The inclusion of indigenous cultural values into his speech can be due to custom or ease of pronunciation. The behavioral system (as part of cultural system) guiding the speaker's behavior of speaking is said to be the cause of using the terms with his own cultural values. The use of utterances : "Good morning, *ibu* and *bapak*" instead of "Good morning, ladies and gentlemen", "Mr. Thom, this is *Pak Wahyu*, our dean" instead of "Mr. Thom, this is Mr. Wahyu, our dean" , etc. The speaker maintained Indonesian cultural values by using Indonesian addressing terms in English speaking context.

The personality system (part of the cultural system) also influences someone's language use. In the context of using Indonesian language, an Indonesian speaker may intentionally insert some elements of foreign languages (English, Arabic, or other languages) as his efforts to show his identity, attitude, motivation, experience, etc. in front of his listeners or audiences.

For instance, the use of name boards in English language terms such as "barber shop" instead of "*tukang potong rambut*", "sports center" instead of "*gelanggang olah raga*", "Ratu Plaza" instead of "*Toko Ratu*", "laundry" instead of "*binatu*", "Benyamin Residence" instead of "*Perumahan Benyamin*", etc. can represent the language user's identity, attitude, motivation, and experience (that are formed by his personality system).

Social system (part of the cultural system) may influence a speaker's act of speaking. Social system, among other things, refers to someone's social status and roles. *Social status* is the social position of someone in his socio-cultural environments.

From the viewpoint of sociology, everyone has *status*, event a set of **statuses referring to established social position(s)**. The term *status* is not like popular use of the term; because it is not in relation to a prestige. Someone's social status may have to do with a higher status than the other as it is judged by a given community. Each *social status* is followed by social role or even a set of social roles. Social statuses can be obtained in some different ways. They can be both achieved and ascribed ones. **An achieved status is a social position acquired through personal effort.** Being an English Department student, a teacher, an architect, a dancer, a parent, or a lawyer are all called *achieved statuses*. Those individuals had to do something(s) to be each of those things. **An ascribed social status is a social position acquired involuntarily through birth.** Being a female, a male, a son, toddler, a brother, or a sister are all called *ascribed statuses*. Some achieved statuses may depend at least to some extent on ascribed statuses (Stolley, 2005: 44).

The same as social statuses, social roles are also central to social interaction and social structure. The two concepts of social status and social role go in hand in hand way. A social **role** is a *behavior expected of someone in a particular status*. Using the social status of a doctor, for instance, we can identify a set of role expectations. A doctor should come to the office or workplace on in time. He should examine competently his patients, and should be ready to discuss his patients' concerns. He must prescribe medicine based on the law. He must be responsible to his profession as a doctor. These examples can illustrate how the patients expect a doctor to act or to behave. At the same time, these roles give an illustration on what is called a set of social roles, namely: *all of the roles that go with a single social status* (Stolley, 2005: 45).

He may have a number of social statuses. Starting from his family, he becomes a head of his household, a husband of his wife, a father of his children; in the larger social environment, he may become a head of *Rukun Tetangga* (Neighborhood Association) and -at the same time becomes- *Koordinator Urusan Kematian* (Coordinator of Death Affairs); in his working environment, he may become a lecturer having an additional task as a head of Study Program

and a member of faculty and university senate, etc. Each social status belongs to him is followed by the various social roles. A social role refers to an implementation of his right and obligation in accordance with his social status. Social status and social role are two sides of the same currency. This means that a social status cannot be separated from a social role. There is no a given social role to be conducted without a given social status; or otherwise, no social status can stand without a social role.

Someone named B shows his social statuses and roles in a verbal interaction. For instance, he is a lecturer -and at the same- a member of university senate may show his identity by using registers on democratic systems in universities (senate meeting, rector election, etc.) in his utterances, such as "*Mohon maaf, saya harus meninggalkan ruang ini untuk menghadiri rapat senat, membahas tata tertib pemilihan rektor*" (I'm sorry, I must leave this room to attend the senate meeting discussing conduct codes of rector election) in front of his audience. These utterances will remind his audience in order to be always aware of either his academic-social status (as a respected senate member) or the audience's social status (as an ordinary lecturer) in the social status relationship.

Summary on Code-switching

In language studies, a *code* is defined as a language or a variety of language. In this relation, the language may refer to Javanese language, Banjarese language, Indonesian language, English language, or any other language; whereas, a variety of language may refer to a dialect, a style, a speech level, a register, or any other variety of language. Switching may be understood as a changing or alternating. Thus code-switching can be defined as a change or alternation from one language or one code to another (language or variety of language).

Code-switching refers to the practice of alternating between two or more languages or varieties of language in conversation. The factors influencing code-switching phenomenon can be traced back through Fishman' theory "Who speaks What language to Whom and When" or Hymes' model "SPEAKING" standing for S =Setting/Scene, P=Participants, E=Ends=goals, A=Act sequence, K=Key, I=Instrumentalities, N=Norms, and G=Genre.

Interference

As has been discussed before, a language user must have linguistic competence and linguistic performance for the sake of his oral and written communication. Linguistic competence refers to a mastery of grammatical patterns and other language components in a given language; this is also known as "human's underlying and unobservable language ability". Linguistic competence is the knowledge of language and its all components available in a person's mind, namely: it is knowledge providing ways to construct the right and acceptable grammatical utterances or provides a system for pairing sound and meaning.

Whereas linguistic performance refers to the actual manifestation of linguistic competence, or the real use of the language based on the linguistic competence a speaker has. Linguistic performance is the use of such knowledge of language in the real processing of sentences for the sake of their production and comprehension.

Interference is a language phenomenon as a result of bilingualism. Not all bilinguals have the same mastery of two or more languages. The fact shows that there are three types of bilinguals: compound, coordinate, and subordinate bilinguals. Diebold suggests the term

*subordinate bilingual as incipient bilingual, a person who is in the initial stages between two languages or in the process of learning his second language.*¹⁰ This is to say that the use of those languages (or the languages are in contact) may result in *interference phenomenon*. So, bilingualism and bilingual have a close relationship to the language phenomenon.

If a language user is a bilingual, of course his mastery of two languages should be supported by linguistic competence towards the two languages. If his linguistic competence in L-2 is insufficient, his linguistic knowledge in L-1 is implemented when using L-2.

Concept of Interference

Interference refers to a linguistic phenomenon resulted from bilingualism. This linguistic deviation as referred to as interference is made by a person in process of learning L-2. He is often called as an incipient bilingual. Being in the process of learning L-2, he does not have the equal mastery of L-1 and L-2 yet. His mastery of two languages cannot be categorized as “native-like control of two languages” as suggested by Bloomfield (1935). When a speaker has the mastery of two languages whose linguistic competence is in the equal degrees between both languages, he will be spared from making linguistic deviation known as interference. Therefore, in general, interference is made by an *incipient bilingual*.

Interference can be defined as the use of formal elements of one language in the context of another. This is to say that interference may be in the linguistic levels of phonology, morphology, and syntax as well as semantics. The use of those linguistic levels in a given language can be explained by the effect of contact with another language (Troike and Blackwell, 1986).

A similar concept of interference is suggested by Mackey; he defines it as “*the use of features belonging to one language while speaking or writing another*”. The alternate use of two languages can bring about the use of linguistic features of one language in another.

In the effort of learning English, for instance, learners frequently face difficulties. According to Ramelan (1976:6), the difficulties faced by the learners are connected to learning new sound systems, new vocabulary, and various ways to arrange words into sentences.

The difficulties faced by learners can cause a number of errors in using the language being learned, both in speaking and writing. Dulay and Burt, for instance, posit that foreign language or second language learners always make errors. In this case, they state that “You cannot learn without goofing” (Richards, 1985:95). The term ‘goof’ as what they propose means a deviation from phonetic and grammatical patterns from the original language (namely English)

The error made by learners as the result of the application or the use of the elements of first language while speaking or writing in second or foreign language is called as interference. There are some points which affect the errors in using languages. *First*, before learning foreign or second language, learners have mastered their first language and use it based on the system of the language. Each language has their own system which is different from other languages. The system of first language which is different from the language system being learned can cause the occurrence of language errors on the language being learned. *Second*, in the process of learning second or foreign language, the language of instruction used is first language, so in learning the language learners still think by using their first language.

Interference may occur on the linguistic system including phonology, morphology, and syntax, as well as semantics. Moreover, interference may occur either both in spoken or written languages.

Types of Interference

Linguistic features may be in the forms of phonemes, morphemes, words, and meanings. If a language user applies phonological features of L-1 when speaking L-2, he will make a phonological interference. If he applies morphological features of L-1 when speaking or writing L-2, he will make a morphological interference. Types of interference depend on what features of L-1 are used in L-2. Thus, other than the phonological and morphological interferences, there will be the syntactical and semantic interferences.

As has been stated, interference may occur in phonology, morphology, syntax or grammar, and semantics.

(1) Phonological interference

Phonological interference can be defined as the use of phonological element of one language when pronouncing another. In phonological level, the problem of interference concerns the manner in which a speaker perceives and reproduces the sounds of one language in terms of another. This interference occurs in the speech of bilingual as a result of the fact that there are different elements in sound system between one language and another, or between native and foreign language. In some cases, the native and foreign languages have the similarity in sound system and in grammatical system. However, in most cases, both languages have different either in sound system or in grammatical system. Different elements in phonological system between both languages may be of several kinds.

(2) Grammatical Interference

Every language has its own grammar. Grammar refers to a set of rules. These language rules enable a given user to arrange or combine words in the language (e.g. English or Indonesian) into larger utterances or units. Another term used to refer a given language grammar is syntax.

Some combinations of words are grammatical in English or another language (e.g. Indonesian), while others are ungrammatical. Every native speaker of English can easily determine that *Home computers are now much cheaper* is a possibly grammatical English sentence, whereas *Home computers now much are cheaper* is not grammatical. This is because the native speaker of English knows that a word *much* is wrongly placed in the second example. The native speaker's ability to recognize the rules of grammar of his own language has been established since his language acquisition and language learning. The ability to recognize such distinctions shows that the native speakers have already known the grammatical rules of English, even though they have never studied grammar formally. Similarly, native speakers of Indonesian will easily recognize *Ali pergi ke sekolah setiap hari* is a grammatical sentence; and *Ali pergi sekolah ke setiap hari* is an ungrammatical one. The native speakers of every language have ability to apply the grammatical rules every time they speak or write; that is, they can put or arrange words in the right order. Also, every time the native speakers of English interpret what others

say. They know that *Susan likes Tom* means something quite different from *Tom likes Susan*. Similarly, the native Indonesian speakers know that *Ali cinta Aminah* is in different meaning from *Aminah cinta Ali* (Greenbaum and Nelson, 2013 : 1).

(3) In semantic level

Interference occurs when a speaker introduces new semantic structures. Even though the semantic units may be the same in both languages, a foreign way of combining them may introduced as a new semantic structure. Both Indonesian and English, for instance, have comparable units for *mengandung* – *consist of*; but when an Indonesian speaker uses a sentence *Paragraf itu mengandung beberapa kalimat* he introduces into his speech a foreign semantic structure based on the English model *The paragraph is pregnant of several sentences* instead of *The paragraph consists of several sentences*.

(4) In lexical level

Interference may involve the introduction of morphemes of language A into B. For instance, an Indonesian commentator using the words such as *hand ball, kick off, off side, goal, keeper, etc* in an Indonesian-language foot ball broadcast; the other speaker may say *Banyak handicap dalam perjuangan ini or Dalam pembuktian kita perlu melakukan cross check, etc*.

Summary on Interference

A bilingual speaker may have the equal mastery of two languages. He may have the unequal mastery of two languages. He may make some deviations in using one language he is using for communication if he is not able to separate the systems existing in one language from the other. For example, when he speaks or writes in English language, in one case, he uses Indonesian language phonology, or morphology, or syntax, or the other language system. This is to say that his speech in English is interfered by the Indonesian language system. Thus, interference of Indonesian language system occurs in the speaker's speech or writing.

Integration

According to Mackey, interference is "*the use of features belonging to one language while speaking or writing another*". while integration is "*the use of features of one language as if they were part of the other*" (Fishman, ed., 1972:555).

If interference occurs in the speech of bilingual, language borrowing (often related to integration) does not only occur in the speech of bilingual, but also in that of monolingual. In integration phenomenon, the elements of one language are used as if those are part of the other. In this relation, those elements are used by monolingual speakers who may not have knowledge about the source language or used by bilingual speakers who regard those elements as part of their habits (Fishman, ed., 1972:569 and Weinreich, 1968:11).

In this relation, Weinreich says: "we find interference phenomena which, having frequently occurred in the speech of bilinguals, have become habitualized and established. Their use is no longer dependent on bilingualism. When a speaker of language X uses a form of foreign origin not as an on-the-spot borrowing from the language Y, but because he has heard it used by others in X-utterances, this borrowing element can be considered, from the descriptive viewpoint, to have a part of language X (1968:11). When words, grammatical elements or sounds from one

language are incorporated in another language, we call this **borrowing**. The borrowing of a word does not presuppose knowledge of the language from which it is taken. Once borrowed, the borrowed element becomes part of the borrowing language. Therefore, speakers might not even be aware of the borrowed status of a word, especially when it is assimilated into the pronunciation system of their language.¹¹

The English model undergoes various stages of adaptation. When the model is integrated in the receiving language it is called a replica. This complex process of adaptation is regulated by two linguistic operations: substitution and importation. These two linguistic operations are completely opposite: the first one denotes the difference between the lending and the borrowing language, the second one denotes the similarity between them. If the phonological systems are different, substitution is a common feature, because the speaker borrowing a foreign word has to replace the phoneme of the foreign language with its own.¹²

Language maintenance, Language shift, and language death

Language maintenance denotes the continuing use of a language in the face of competition from a regionally and socially more powerful language.¹³ It is simply when a speech community preserves its native language from generation to generation in environments where conditions, consequently to a variety of factors, are hostile to the maintenance of the mother tongue. This implies that the language changes only by small degrees as a result of the limited contact with other languages. Consequently the features of the language (phonology, morphology, syntax, semantics and core lexicon) remain relatively intact.¹⁴ *Language shift* is the opposite of this: it denotes the replacement of one language by another as the primary means of communication within a community. The term *language death* is used when that community is the last one in the world to use that language.¹⁵

Languages can die gradually, which is probably the most natural way for it to happen, but many times there are outside influences involving the struggles of a minority community against the majority society in which they live. The death of a language can start in the home, or it can start in some area as high up as the government or aristocracy. Probably the most common cause of language death is when a community that previously only spoke one language starts to speak another one. This is called “language shift”. The community first becomes bilingual, not discarding their native tongue, but soon they start to use the new language more and more, until their native language is no longer used.¹⁶ It is simply when a speech community preserves its native language from generation to generation in environments where conditions, consequently to a variety of factors, are hostile to the maintenance of the mother tongue. This implies that the language changes only by small degrees as a result of the limited contact with other languages. Consequently the features of the language (phonology, morphology, syntax, semantics and core lexicon) remain relatively intact.

Summary

Sociolinguistics is the language study in sociocultural perspectives. The use of language in the social context is mostly influenced by the sociocultural aspects. There are some phenomena of the language uses, among other things, (a) monolingualism, (b) bilingualism, and also (c) multilingualism. This condition may result in code-switching, code-mixing, interference, borrowing, language maintenance and language death. Sociolinguistics aims to understand the complex interplay between language and society, and how sociocultural factors shape language use and development. By studying these phenomena, sociolinguists gain insights into the sociocultural dynamics of language, language contact situations, and the impact of language on social interactions and identities. Within the field of sociolinguistics, there are various phenomena and topics of study that highlight the social and cultural aspects of language use:

1. **Monolingualism:** This refers to the use of a single language by individuals or within a particular community. Monolingualism can vary across different regions and social groups, and it reflects the dominance of a specific language within a given context.
2. **Bilingualism:** Bilingualism involves the use of two languages by individuals or communities. Bilingualism can take various forms, such as simultaneous bilingualism (acquiring two languages from infancy) or sequential bilingualism (acquiring a second language after the first language). Bilingual individuals navigate between their two languages based on sociocultural factors and language use contexts.
3. **Multilingualism:** Multilingualism refers to the use of multiple languages within a community or society. Multilingual communities may have several languages in common use, and individuals in such communities often have varying degrees of proficiency in different languages. Multilingualism reflects the linguistic diversity and cultural complexity within a given sociocultural context.
4. **Code-switching and Code-mixing:** Code-switching occurs when speakers alternate between two or more languages within a single conversation or interaction. Code-mixing refers to the mixing of linguistic elements from different languages within a sentence or utterance. These phenomena are influenced by sociolinguistic factors such as language proficiency, social identity, and communicative goals.
5. **Interference:** Interference, also known as language transfer, refers to the influence of one language on another when bilingual or multilingual individuals use their languages. Interference can manifest in various ways, such as the adoption of grammar or vocabulary from one language into another.
6. **Borrowing:** Borrowing involves the adoption of words or linguistic features from one language into another. Borrowing occurs when languages come into contact, and it reflects sociocultural interactions and influences between language communities.
7. **Language Maintenance and Language Death:** Language maintenance refers to the continued use and preservation of a language within a community or across generations. Language death, on the other hand, occurs when a language ceases to be spoken and is no

longer passed down to new generations. These phenomena are influenced by sociocultural factors such as language policies, globalization, migration, and cultural assimilation.

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