

Fatchul Mu'in (Editor)

Bilingualism and Its Accompanying Linguistic Phenomena:

A Critical Review of Research Reports in English Language Teaching



**Jurusan Pendidikan Bahasa dan Seni,
Fakultas Keguruan dan Ilmu Pendidikan,
Universitas Lambung Mangkurat**

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PART 1

BILINGUALISM AND ITS ACCOMPANYING LINGUISTIC PHENOMENA

Fatchul Mu'in

INTRODUCTION

We will discuss bilingualism and the accompanying linguistic phenomena. The starting point of bilingualism is a language speaker who has a mastery of two languages. The first language that is mastered, of course, is a mother tongue or native language. The second language is usually the national language used as a medium of instruction.

In this condition, language speakers enter the initial stages of the process of becoming bilingual. In learning his second language, he will face linguistic and cultural problems. Linguistic problems can include all linguistic elements in the second language. In this condition, he will use the language features of his mother tongue when speaking or writing in a second language.

If we see or hear someone speaking in two or more languages in his interaction with the others, we can say that he is a bilingual or multi-lingual speaker. Some linguists argue that the use of more than one language is referred to as bilingualism. The word bilingualism lexically means the use of two languages. We follow the concepts given by experts.

Bloomfield defines bilingualism as "the native-like control of two languages." The concept of bilingualism indicates that the mastery of **two** languages is equal between that of the mother tongue (native language) and that of the second language. As such, the notion of bilingualism implies the same fluency and accuracy as the use of language by the native speakers of each language.

In the extreme case of foreign-language learning, the speaker becomes so professional as to be indistinguishable from the native speaker around him. This occasionally happens in adult shifts of language and frequently in the childhood shift ... In these cases where this perfect foreign-language learning is not accompanied by loss of native language, it results in bilingualism, native-like control of two languages (Bloomfield, 1935: 56).

In the past, the concept of bilingualism was seen as the equal mastery of two languages (same mastery of two languages); this definition is still found in specific linguistic dictionaries. Bloomfield gave the concept of bilingualism as "the native-like control of two languages (mastery of the same two languages between the original language and another language)." Haugen extended this concept to the ability to produce "complete meaningful Utterance in the other language" (meaningful and perfect expressions in other languages). However, it is now recommended that the concept of bilingualism be expanded again by including "passive knowledge" (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"

(contact with models in second language models and the ability to use those models in the native language environment). The expansion of the concept of bilingualism, according to Mackey, is since the starting point of a speaker of a second language being bilingual is arbitrary and impossible to determine from that, we must involve not only two languages, but some languages. Therefore, we will view bilingualism as "the alternate use of two or more languages by the same individual" (Fishman, ed., 1972: 555).

Thus, according to Bloomfield, learning the perfect foreign language without being followed by the loss of the native language will occur 'native-like control of two languages.' However, the use of two or more languages will involve a social and cultural context. In essence, language contact is one aspect of social communication, while the confusion of rules, code-switching, and code-mixing is an aspect of cultural diffusion and acculturation. Furthermore, in this connection, Weinreich explained as follows.

In a vast majority of contacts between groups speaking different mother tongues, the groups constitute, at the same time, distinct ethnic or cultural communities. Such communication 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 the concepts of the two linguists above, it can be said that no matter how perfect the mastery of two or more languages by someone, if two or more languages are in contact, namely: the languages are alternately used by the same person, then the elements of other languages or the stranger may appear in the person's speech. The use of language that involves elements or rules of other languages can be responded to through two perspectives: linguistics and sociolinguistics/sociology of language.

Based on the concepts of the two linguists above, it can be said that no matter how perfect the mastery of two or more languages by someone, if two or more languages are in contact, namely: the languages are used by the same person in turn, then the elements of other languages or the stranger may appear in the person's speech. The use of language that involves elements or rules of other languages can be responded to through two perspectives: linguistics and sociolinguistics/sociology of language.

INTERFERENCE FROM LINGUISTIC PERSPECTIVES

As mentioned above, that bilingualism has a relative meaning. It involves degrees, functions, alternations, and interference problems. The first three things (degrees, functions, and alternation) determine whether or not certain language interference events occur in bilingual speeches in other languages. Thus, according to Mackey, the notion of interference is the use of features belonging to one language while speaking or writing another (Fishman, ed., 1972: 569). The practice of using two languages by someone causes deviations from the norms of each language. Such deviations are called interference. In this regard, Weinreich said:

The practice of alternately using two languages will be called bilingualism and the persons involved, bilingual. Those instances of deviation from the norms of either language, which occurs in the speech of bilinguals as a result of their familiarity with more than one language, i.e., as a result of language contact, will be referred to as interference phenomena (1953:1).

Interference is also called 'application of the structure of one language (for example, language X) in another language (for example, Y language). Alternatively, it can be said that interference is the application of two language structures while speaking a language (Haugen in Fishman, ed., 1978: 33).

From the concepts of interference above, we can conclude that it includes the use of elements belonging to one language when speaking or writing another language, and the application of two language rules simultaneously, which consequently results in deviations from the norms of each language that occurs in bilingual speeches.

In linguistics, *borrowing* (also known as *lexical borrowing*) is the process by which a word from one language is adapted for use in another. The word that is borrowed is called a *borrowing*, a *borrowed word*, or a *loanword*.¹ The term "loanword" differs from "codeswitching" and "borrowing." "Codeswitching" means alternating between different languages by bilinguals (at any level of competence in the FL), so that the switches, termed 'nonce borrowings' are integrated only momentarily and infrequently, and often extending beyond the individual lexical item to longer stretches of talk. In contrast, "established loan words are accepted, recurrent, widespread, and collective. They are used regularly and are permanently present and established in the recipient language's monolingual environment. They have often been integrated into the language and are "used by monolinguals who may or may not be aware of their foreign origin... probably not even perceived as foreign by the majority of speakers".²

Two factors hamper a bilingual speaker who conveys messages using a language to others. The first factor is some familiar language rules, which of course, differ from one another: can he differentiate and sort out each of these rules so that when he uses one language that is known, other language rules do not interfere? If he is unable, then while he uses one of the languages he is familiar with, the rules of another language may appear in his speech. Interference will occur in the speeches of bilingual speakers (Soetomo, 1985 & Fatchul Mu'in, 2007).

The use of language as described above can be responded to from the standpoint of what language is dominantly used in the act of communication, is it Indonesian or English? If the dominant language is Indonesian, Indonesian is subject to interference from the English language rules. Moreover, if the dominant language is English, English will be subject to interference from the Indonesian language rules. Interference refers to the use of elements or regulations of particular languages in the speech of other languages.

The interference phenomenon has been talked about by people. Yus Rusyana, for example, has prepared a dissertation by raising the issue of morphological interference in 1975. Some lecturers and students of the Faculty of Literature at Diponegoro University in Semarang have also conducted research or written papers by raising issues of interference, both phonemic, morphological, and syntactic interference. Yus Rusyana (1975) wrote a

¹ <https://www.thoughtco.com/what-is-borrowing-language-1689176>

² <https://journals.openedition.org/ema/1958>

dissertation entitled *Morphological Interference in the Use of Indonesian Language by Elementary School Students whose mother tongue was Sundanese*.

This interference studied by Yus Rusyana was carried out from a linguistic perspective because morphology is a branch of linguistics based on the language system.

Why does the use of the Indonesian language of the elementary school children "interfered" by the elements or rules of the Sundanese language? The answer is that at the level of learning Indonesian, the children have mastered the first language (mother tongue), namely: Sundanese. Habits of using Sundanese language have been firmly embedded in them so that when they speak in the Indonesian language, elements (both phonetic/phonemic, morphological, syntactic, and semantic elements) can be incorporated into their Indonesian speech.

Thus, interference can be responded from the perspective of language competence. This language competence suggests the ability of a speaker to sort out and choose specific language rules from the rules of other languages. Interference can be said as a language phenomenon that arises due to the influence of particular languages. Because someone, for example, is not able to choose and sort out the rules of one language from another language, then his speech with a language will be affected by interference from one of the rules of the language that he mastered. That is, some elements of different languages enter into speech in a particular language. For example, when children whose first language is Sundanese speak Indonesian, features of Sundanese are included in their Indonesian speech. Alternatively, when someone speaks English, elements or Indonesian norms enter into his English speech.

If the use of elements from other languages to speech in a particular language can be responded to from a linguistic perspective, then it is categorized in the form of language errors. The emphasis or focus of attention on language errors in the view of linguistics is on the recipient's language that gets 'disturbed' from other languages. A study with this perspective refers to the components of language (sound, morpheme, words, phrases, sentences, and meanings).

CULTURAL PROBLEMS IN LANGUAGE USE

The second factor is a factor derived from communication considerations. Human language is used as a means of communication in its humans' efforts to interact with each other. In reality, he is not free at all. There is a set of language rules agreed upon by the community in which he lives and mingles with other members following the values that guide them in their efforts to interact with each other. In reality, he is not free at all. There is a set of language rules agreed upon by the community in which he lives and associates with other members under the values that guide them.

This communication consideration determines whether he will speak with a single language, conduct interference, or code-switching / mixed code (Soetomo, 1985). Interference and code-switching and even code-mixing can be seen from the following two example sentences:

(1) Nuwun sewu, saya bisa mengganggu sebentar?

(2) *Ullun* mencari *piyan* di Kampus kemarin, *piyan* sudah *bulikan*.

If only sentences (1) and (2) were expressed in Indonesian speech acts, then the Indonesian language would have 'interruptions' from *Javanese* for sentence (1) and *Banjare* for sentence (2). This means that the Indonesian two speakers have interference from Javanese or Banjar. So, we see symptoms of interference from the recipient's language (in this case: Indonesian). If Javanese, Indonesian, and Banjar languages are used alternately, it means we find linguistic phenomena, namely: code-switching or code-mixing.

Suppose that both speakers have become bilingual, that is, their bilingualism meets the "native-like control of two languages" criteria. The first speaker, for example, has the same ability and mastery of both Javanese and Indonesian languages, as well as fluency and accuracy, and so does the second speaker. In short, these two speakers do not have linguistic problems. Thus, the 'deviation' in Indonesian is not due to their inability to use Indonesian, but it is a result of socio-cultural factors that influence these speakers in their speech acts. The socio-cultural factors influence bilingual speakers' speech acts, as suggested by Fishman, "who speaks what language to whom and when." The participants of speech acts will either use a single language or conduct code-switching or code-mixing.

The cultural problem in speech acts faced by speakers of Sundanese and Banjarese is about the use of the word *bujur*. Sundanese speakers are influenced by Sundanese culture. He is bilingual in Sundanese-Indonesian languages. Meanwhile, speakers of the Banjarese language are influenced by Banjarese culture. He is a bilingual speaker of Banjarese-Indonesian languages. Both the local languages have the word *bujur* (see Elvina Arapah & Fatchul Mu'in, 2017; Fatchul Mu'in & Sirajuddin, 2007; and Nanik Mariani & Fatchul Mu'in, 2006).

The word *bujur* in Sundanese means *butt*, in English, must be tabooed, in the sense that it cannot be said in any place (for example, in front of many people) while the word *bujur* in the Banjarese language has a good connotation. It means *right* in English. Sundanese will feel guilty when he says the word *bujur* in front of the Banjarese speech community because it is against the values of his own culture.

SPEECH ACTS IN MULTILINGUALISM SITUATIONS

The use of language in multilingualism situations is a concern of linguists. Fishman links the use of such language with Who speaks What language to Whom and When (1972: 244) while Pride and Holmes said that speech acts that occur in multilingual communities would be influenced by some non-linguistic factors such as participants, topics of conversation, settings, paths, atmosphere, and intentions (1972: 35).

In the situation of bilingualism, we often see people switching from one language to another. Certain factors influence the alternation of language. In a sociolinguistic context, the term language is also called 'code.' If language is seen as a code system, then the alternation of one language to another is called code-switching. For example, a speaker uses Indonesian and then switches to another language. Alternation from Indonesian to another language is

called code-switching. Code-Switching also refers to the alternation of dialects, speech levels, styles, or registers.

BORROWING LANGUAGE

A language is arbitrarily created based on the users' needs. It has been continually developed according to their needs for communicating and interacting with one and another. When the condition is changing, the language is acquired. New technology must result in new words, and in its turn, those develop the language. This is to say, at the time a particular means of air transportation named "helicopter" was not created yet, of course, we do not have the word in our mental dictionary. After having been introduced the means of transportation named helicopter, the word is provided both in the printed and mental dictionaries.

Basically, a given language is sufficiently provided to express the culture of its users. However, the facts show that the particular language users are lack of vocabularies for expressing their culture. As a consequence, they adopt the vocabularies belonging to the other language. Take an example, our societies, our country, and our people seem to be influenced much by the English language. For a long time, we have used the borrowing words or terms such as information, definition, clarification, investigation, observation, biology, botany, psychology, technology, structure, construction, etc. through the process of adopting and adapting to be informasi, definisi, klarifikasi, investigasi, observasi, biologi, botani, psikologi, teknologi, struktur, konstruksi respectively. At present, the people in the world, including the Indonesian people, do not separate one from another. The Indonesian people, for instance, are involved in the global world. Therefore, many new technological products of the other nations' cultures could not be expressed by using their language. Many words have been borrowed from the language. This is to say that it seems our people could not live based on our own language and culture. Those adopted and adapted words have become part of Bahasa Indonesia.

In linguistics, borrowing (also known as lexical borrowing) is the process by which a word from one language is adapted for use in another. The word that is borrowed is called a borrowing, a borrowed word, or a loanword. The term "loanword" differs from "codeswitching" and "borrowing." "Codeswitching" means alternating between different languages by bilinguals (at any level of competence in the FL), so that the switches, termed "nonce borrowings" are integrated only momentarily and infrequently, and often extending beyond the individual lexical item to longer stretches of talk. In contrast, "established loan words are accepted, recurrent, widespread, and collective. They are used regularly and are permanently present and established in the recipient language's monolingual environment. They have often been integrated into the language and are "used by monolinguals who may or may not be aware of their foreign origin... probably not even perceived as foreign by the majority of speakers".

In a general term, borrowing refers to all kinds of transfer or copying processes, whether they are due to native speakers adopting elements from other languages into the recipient language, or whether they result from non-native speakers imposing properties of

their native language onto a recipient language. In a restricted sense, borrowing is meant “to refer to the incorporation of foreign elements into the speakers’ native language.”

The simultaneous application of the two language rules is limited to speech phenomena. The borrowed language patterns and their uses are not limited to bilingualism, and these are no longer called interference or code-switching. In this connection, Weinreich explains as follows: In the speech, interference is like sand carried by a stream; in language, it is sedimented sand deposited on the bottom of a lake. Two phases of interference should be distinguished. In the speech, it occurs anew in the Utterance of the bilingual speaker as a result of his personal knowledge of the other tongue. In language, 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-Utterance, this borrowing element can be considered, from the descriptive viewpoint, to have a part of language X (1968:11).

How languages borrow words

How languages borrow words is a rather complicated and complex process. The general tendency of the Indonesian language, in the course of its history, has been to use a native word whenever possible. Firstly, foreign words were used only when there was a need to find the name for a new object taken from a foreign culture. A language is arbitrarily created based on the users’ needs. It has been continually developed according to their needs for communicating and interacting with one and another. When the condition is changing, the language is acquired. New technology results in the creation of new words, and its turn, those develop the language. People never have in mind and use the word “computer,” for instance, if a technological product has not been made, and after the product named “computer” has been introduced, the new word namely: a computer and all new words related to the product also have been provided to call the elements and features of the product. Up to the present time, we have many words or phrases such as “CPU (central processing unit), motherboard, mouse, cursor, save, file, folder, upload, download, etc. The users of Bahasa Indonesia use those words for the sake of understanding and operating the technological product called “computer.” They have adopted, adapted, and then regarded those new words as the parts of the descriptive grammar of their language.

Secondly, despite this tendency to use a native word whenever possible, quite many foreign words have accumulated in the Indonesian language over the last few centuries. Indonesian language, for instance, has been possessing words for which there are no equivalents in the other language. There may be words for objects, social, political, and cultural institutions and events or abstract concepts that are not found in the culture of the other language. It has borrowed words for cultural institutions. It has adopted words for political ideas. It often happens that one culture borrows from the language of another culture words or phrases to express technological, social, or cultural innovations." We can take some examples from the Indonesian language throughout the ages. The Indonesian

language has borrowed and adapted words from the English language (e.g., economics to be “ekonomi,” information to be “informasi,” culture to be “kultur,” etc.). This has been especially prominent in the last decades when the influence of TV has been so great that our children have been able to learn basic English quickly by watching cartoons or listening to English music.

Thirdly, a language is used for communication and interaction. Concerning the daily communication and interaction, for instance, some of us use English words that have their equivalences in Bahasa Indonesia. It has been found such as “on the way” and “OMG”-abbreviated as OTW and Oh My God- to be used to state “dalam perjalanan” and “Ya Tuhanku.” The other words such as Chat, WhatsApp, read, delete, ill-feel, Facebook, Twitter, BBM, and Line are adopted and frequently used for communication and interaction as they are, without any changes in both spelling and pronunciation.

Fourthly, many English words are arranged without the correct rules for conveying messages in Indonesian such as “*New fear the me is three*,” sounding “*Nyupir demi istri*.” Regarded from both English and Indonesian languages, language use is unacceptable. The language user borrowed a sound system similar to the Indonesian sound system. New is represented as [nyu]; fear as [pir]; the as [de]; me as [mi]; is as [is]; and three as [tri]. If those are combined, we will have [nyupir demi istri]. This kind of borrowing language is only meant for kidding; it is integrated only momentarily and infrequently.

Reasons to borrow English or other Foreign Languages

There are some reasons for adopting **English or other Foreign Languages**. The first is that the foreign language presents a positive image for the audience (readers or listeners). This is in line with the respondents’ response that “The foreign language is intentionally used to get a positive image for our business. The use of foreign words (especially English) can give a better impression, and show better quality and higher prestige than those of Bahasa Indonesia. The words *tour* and *travel*, for example, has a more exciting meaning rather than the words *wisata* and *perjalanan*.”

Secondly, there is an impression or image that the English as a foreign language has a more positive meaning and a higher value than Bahasa Indonesia in the cases of vocabularies and of the structure. The users of Bahasa Indonesia may adopt the foreign (English) vocabularies and structures. *Serdang Jaya Furniture*, *Indoputra Mobil*, *Bintang Utama Motor*, *Mandiri Foto*, and *Gita Salon* are foreign (English) language structures because they are arranged based on the rules of Modifier and Head (M-H). In the Indonesian language, the usual structure is to follow the H-M (Head-Modifier) so that the above phrases must be changed to *Perabot Serdang Jaya*, *Mobil Indoputra*, *Motor Bintang Utama*, *Foto Mandiri*, and *Salon Gita*. The problem is that the change in structure from M-H to H-M is considered to reduce or eliminate the positive impression or image, as mentioned above.

Thirdly, some of the language users only go along with, or others influence them in using foreign languages. This group actually never thought that the foreign language they used was intended to get a certain impression or image, such as being more qualified, more prestigious, more interesting, more classy, and so on. They use foreign languages because they see other similar language users also use the language. Results of the careless use of

English are, among others, “*the me a nack is three*” and “*new fear the me is three*” to deliver the message in Bahasa Indonesia “Demi Anak Istri” and “Nyopir Demi Istri” by using the sound system of English Language, “language Indonesia vehicle knowledge,” “*tempat ini di awasi SISI TV plus Securyty*,” “*low office*” intended to state Law Office, etc.

SUMMARY

Indonesia can be said as a bilingual or multilingual society. The facts show that Indonesian children have been in the process of becoming bilingual speakers since elementary school age. They have mastered the mother tongue and have been in the process of learning Indonesian. They had become bilingual speakers when they graduated from elementary school. Their bilingualism is getting better and better, and at some point, they are regarded as the compound bilingual speakers.

In bilingual or multilingual communities, we often find phenomena in language use. These linguistic phenomena often refer to interference, code-switching, or code-mixing. Ideally, the use of that language relates to the use of a 'single language.' However, we often find interference events, code-switching, or code-mixing. This is because to interact and communicate; humans are not free; it is strongly influenced or controlled by its culture. Culture (in which there are norms, rules) often "forces" the language users to conduct interference, and code-switching or code-mixing.

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