

**CODE SWITCHING OF SASAKNESE CHILDREN AT SELONG  
IN THEIR DAILY CONVERSATION**

**ARI SAPUTRA**

**FKIP. Universitas Gunung Rinjani Selong, Lombok Timur**

*e-mail : arisaputra1985@gmail.com*

**ABSTRACT**

This study entitled “*code switching of sasaknese children at Selong*”. The code switching means the use of two languages available as communicative. The study was conducted to answer the questions: (1) what language is used by Sasaknese children and what language use is more dominant and (2) what factors determine the language choices. The study identified the languages used by Sasaknese children in Sasaknese community at Selong and factors determining the code switching namely topics, participants and settings. In terms of topics, they describe code switching of Sasaknese children when they talk about school’s subject, TV program and free topics. Furthermore, this also investigated the participants factor such as some interactions among children and adults; parents, teachers, and relatives. Finally, the last factor to be investigated is setting factors consisting of home, school, and play yard. The study focused on investigating Sasaknese children. The age ranges from 6 to 12 years who live in Sasaknese community at Selong. The study certainly used some methods and techniques. The observation consisting of participants were collected by applying random sampling in which the samples were taken randomly. The study found that there were two languages used by Sasaknese children, namely Sasaknese and Indonesian including two codes switching: code switching from Indonesian to Sasaknese and code switching from Sasaknese to Indonesian. Interestingly, the more dominant language use was code switching from Indonesian to Sasaknese.

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*Keywords : code switching, bilingual, language choice*

**INTRODUCTION**

Language is one of unique phenomena that is interesting to be observed and investigated. It is valuable instrument of thought to interact in human communication dealing with verbal and non-verbal communications patterns. When people interact with others in society at anytime and anywhere certainly they must use a language. Without a language, people will find some troubles when they do their activities and toward the others. There is no society without a language. It makes the role of a language among the people in this life is very crucial.

The language attitude also impact on the way one construct identity. The attitude may be intrinsic and extrinsic. Drawing on Hoffman’s in Ramsai (2004) ideas, intrinsic attitude refers to a person’s perceived sentimental value of a language and the manner in which one uses it to become a representative member of the community in which is used. Extrinsic attitude refers to the instrument or usefulness value that a language or language variety holds for a person. In this instance, a particular language or language variety is learnt as a means to an end.

Language is the most important thing for people as a means of communication. It helps people to show their perspective concerning something in a multitude of situation. How somebody distinguish concept broadly concern to his or her language proficiency. The proficiency on the native language turns how the speakers maintaining it from the shift. It is because a native language is as language acquired by someone for the first time has a great influence to how someone thinks and behaves. According to Holmes (1992), every language represents the temple in which the speaker’s soul is his/her devotee. It seems that everything related to human life in the society involves language because it is through the language that interaction among tribes, ethnic groups, and religions can happen. However, a language that cannot be shifted by another language if its users constantly use it to carry out their daily affairs. On the other side of the a language that can be shifted by another language or not able to maintain by the ethnic group especially in the multilingual societies if the speakers are not likely to use it anymore.

Language ideally is a valuable instrument of thought to interact and it can sometimes interfere with our ability to think critically. Interestingly, we often use language to talk to ourselves silently. A part of this, our daily interactions are actually dealing with something we call verbal and non-verbal communications patterns. The usage of verbal and non-verbal aspects of language vary from one to another, it depends on the culture people use. In other words, when people use language either verbally or non-verbally, all of their language activities are dealing with social behavior or culture which formed the existence of that language. Both verbal and non-verbal communications have got stimuli Tubbs (1980: 31). In our daily interactions with others, we are constantly changing the variety of language we use. There are many ways to express the need to do something we want in many cases. The statements clearly inform us that there are so many patterns of language can be used to reveal certain things. In a bilingual setting involving two or more languages, we are able to find a similar but more complex situation. Not only can bilinguals speak different varieties of a language but when speaking to other bilinguals they can also choose between two languages whereas a monolingual can only switch from one variety to another in one language (Grosjean, 1982). In a homogenous place, people usually speak more than one language. It is apparently dealt with the target language they want to get. The family will adapt and learn a new language of surrounding society where they live even this family is a new comer in that community. In different domains of life with different people the bilinguals usually acquire for different proposes. The use of two languages is reflected as the using two languages in being fluent in two languages and having both speaking and writing fluency in the two languages. The bilingualism dealt with the degree of proficiency in each language bilinguals speak depends on its function. In addition, the bilinguals will put the language and the condition under which they have used it. These may be external or internal. The external function is determined by the areas where the bilinguals are in contact with the language and the duration, frequency, and the pressure of the contact. Whereas the internal function has to do with counting, praying, cursing, dreaming as well as a person's aptitude for learning and using a language.

People will choose language in their daily interaction depends on where they are. Edwards in Bhatia (2004) Speaking a particular language means belonging to a particular speech community and this implies that part of the *social* context in which one's *individual* personality is embedded, the context which supplies the raw materials for that personality, will be linguistic. According to Fishman (1971), he revealed that language choice is a subject to two categories of factors: preferences and constrains. Preference theory is the theory about the way of speaker to communicate with another based on participants and language attitude. This theory occurs because of some factors. They are interlocutor person (to whom the speaker talking to) and language attitude. This theory occurs if a speaker wants to communicate with another, she or he should be able to choose what language to use based on the interlocutor and language attitude. A speaker in any language community who enters diverse social situation normally has a repertoire of speech alternatives which shift with situation. She presented four main factors that account for change in code or variety: first, the setting (time and place) and the situation, such as a family breakfast, a party, a lecture or a date; second, the participants in the interaction: their age, sex, occupation, socioeconomic status, origin, ethnicity, and their roles in relation to one another, such as employer-employee, husband-wife; third, the topic (work, sports, national events); and fourth, the function of the interaction: request; offering information or interpretation; routines, such as greetings, thanks apologies, and so on. This information is also described in following table of classification;

| <b>Factors Influencing Language Choice</b>   |
|--|
| <b>Participants:</b> language proficiency, language preference, Socioeconomic status, Age, Sex, Occupation, Education, Ethnic background, History of speaker's linguistic. |
| <b>Interaction:</b> Kinship relation, Intimacy, Power relation, Attitude toward languages, Outside pressure.   |
| <b>Situation:</b> Location or Setting, Presence of monolinguals, Degree of formality, Degree of intimacy, topic.   |
| <b>Function of Interaction:</b> To raise status, to create social distance, to exclude someone, to request or command.   |

Code switching often occurs in bilingual community as an alternative way in using more than one language. Code switching is the most important thing in the bilingual community because code switching is a part of bilingual itself. The definition code switching might not vary from one to other researchers. The code switching is the alternation in the use of two languages (or even more) in the same discourse. The switch can happen within words, clauses, or sentences. However, there is only a switch in the language, not an

integration of the word, clause or sentence into the other language. Matras (2006) Switching is considered functional in the sense that speakers are motivated by various factors to switch at particular points in the discourse. At the same time it is clear that language mixing is multilayered and that it can serve various different purposes even in the same conversation. (Grosjean, 1982:147). The code switching is dealing with the use of two languages simultaneously or interchangeably. It focuses on some degree of competence in the two languages, even if bilingual fluency is not yet stable. Code switching may be used to achieve two things: (a) fill a linguistic or conceptual gap, or (b) for other multiple communicative purposes. While in some places and cases code switching is the exception, in many multilingual and bilingual communities it is and should be seen as the norm. It appears that where code-switching is the norm it is perceived as fluid, unmarked, and uneventful, and where it is the exception it will be perceived as marked, purposeful, emphasis-oriented, and strange.

Gumperz (1982) stated that speakers communicate fluently, maintaining an even flow of talk. No hesitation pauses, changes in sentence rhythm, pitch level or intonation contour mark the shift in code. There is nothing in the exchange as a whole to indicate that speakers don't understand each other. Apart from the alternation itself, the passages have all the earmarks of ordinary conversation in a single language. This bilingual state of affairs is described in terms of the heavily interactive nature of the two languages. Traditionally code-switching was seen and still is seen by many as a random process that could be explained by interference.

Grosjean and Soares (1986) studied language processing in the mixed language mode in French/English and Portuguese/English. They state that a bilingual has the choice of activating both, thus code-mixing, or of deactivating one and activating the other in a monolingual context; however, there is never total deactivation of one language when the other is more prominent in the situation. They propose a base or matrix language and then the bringing in of the other language by either code-switching through the word, phrase, clause, or sentence level or through borrowings. The interaction procedure is still unclear in terms of linguistic processing theory. A general language monitoring device that is flexible, rapid, and automatic and the bilingual has two language lexicons, each of which is connected to one conceptual store. If there is such a device it uses all the information it can to indicate as quickly as possible which language is being spoken: prosodic information (fundamental frequency, duration, rate, amplitude, and stress pattern); segmental information (phoneme and syllable characteristic); syntactic and semantic rules; knowledge of the speaker and of the topic; pragmatic factors, as well as the constraints imposed on code-switching and borrowing by the two languages in question. This means, of course that the device is constantly receiving feedback from the higher level processors. The device is always active, but especially so when the speaker is in a bilingual speech mode and the probability of language mixing is high.

Poplack (1980) refer to an "equivalence constraint" or rule which states that bilinguals in uttering sentences may use constituents of one language at one point and those of another at another point as long as the order of these constituents is shared by the two languages (at least in the study of Spanish/English mix modes). The code-switched sentences as resulting from a mixture of phrase structure rules extracted from the two languages. The phrase structure rules of the two languages can be freely mixed in the construction of the tree structures of code-switched sentences. And the basic language bilingual discourse and propose the terminology of guest and host languages to describe code-switched utterances. The intrasentential code-switching is a case where guest elements, which have their own internal structure, occur in the sentences of the host language, obeying the placement rules of the host language or the matrix language.

The code-switching provides evidence on two related planes: linguistic and psychological. The psychological includes the situational variables that permit a switch to occur, and the linguistic includes factors that facilitate the switch and the precise form that a switched utterance takes. Poplack (1980) discusses two grammatical constraints on code-switching: (a) a free-morpheme constraint which states that a switch cannot occur between a lexical form and a bound morpheme unless the former has been phonologically integrated into the language of the latter and (b) the equivalence constraint rule which states that the word order immediately before and immediately after a switching point should exist in the two languages to make it possible for a switch to take place. The two languages involved can then be interchanged freely.

The occurrence of code-switching is often seen as a natural and subconscious phenomenon in speech. The speakers may not be aware that code-switching has occurred in their communication and language they have used during a particular topic after the conversation. The code-switching is also as a tool or employed by speakers or discourse strategies used to effectively communicate their intents and express social and rhetorical meanings in their conversation.

As a formal language, Indonesian is spoken in academic purposes, journalism, official meetings, classrooms, seminars, national conferences, scientific reports and any other formal cases. Interestingly, it is also found that there is more than one language spoken on an island. It may have been caused by the multiethnic inhabitants who keep retaining the use of their own language. In this case, most of Indonesian people, they do not place Indonesian language as their first language (Sahidu, 1990: 5). On the island of Lombok as one example, it has got Sasaknese ethnic who speak Sasak language. This language is spoken by Sasaknese people living in their own society, such as either in rural or urban areas. They certainly speak Sasaknese language as their daily language to communicate among them. The Sasaknese people mostly use their mother tongue to speak instead of using Indonesian language in their daily interactions. However, Sasaknese who married with Sasaknese (inter-ethnic) in which recently, parents tend to teach Indonesian as their children's mother tongue and first language instead of Sasaknese. In this case, numerous children communications style even language are shaped by imitating and modeling their parents. This interesting language phenomenon lately leads Sasaknese children to create their own language by mixing these Indonesian and Sasaknese language. The study is purposed to investigate the general trend of language choice used by Selong people, focusing on the children and also to maintain the Sasaknese language among its speakers.

This research mainly concerned on code switching used by Sasaknese children living in Selong. Therefore, the research is basically conducted to answer these following questions:

1. What languages are used by Sasaknese children in a Sasaknese community at Selong.
2. Which language is dominantly used by Sasaknese Children?
3. What factors actually determine the code switching of Sasaknese children in the Sasaknese community at Selong.

## RESEACH METHOD

As the study investigates common linguistic matters occurring at the present time, this study uses descriptive methodology to describe code switching used by Sasaknese children at Selong.

The population of this study is children of Sasaknese group who live in Lombok Timur, especially for those living at Selong. The samples of this study were children who live in Selong consisting of 10 (ten) children aged 6 to 12 years old (elementary school students). This group was chosen as the samples since this group was considered as the largest group of children in Selong. The samples were taken randomly. Moreover, the study concerned on investigating Sasaknese children without considering other factors, such as family's background, parent's education level, and children's genders.

Data in this study are collected through the following methods and techniques;

1. Observation
  - Participant Observation
 

This is a method of collecting data in which the researcher takes part in the conversation by talking to the samples. Moreover, the researcher participating in the conversation just to initiate the samples to communicate and show his/her language use.
  - Non-participant Observation
 

This is a method of observing the activities/conversation without being active in the conversation. Moreover, the researcher investigated the conversation without involving the conversations.
2. Recording
 

This technique is used to record the conversation among the respondents. The researcher recorded one conversation from each respondent consisting of at least one sentence for each factor or aspect. This technique made use of one cassette-disc with the time duration 2-3 minutes for each conversation.
3. Note Taking
 

This technique is used for documenting the aspects which are not covered by recorder.

The data in this study were analyzed on the basis of the following procedures:

  1. Identification of the language used by Sasaknese children at Selong.
  2. Identification of factors that determine the code switching within Sasaknese children at Selong.
  3. Discuss the Code switching of Sasaknese children at Selong and the factors determining the Code switching.

**DISCUSSION**

It was clearly informed in the previous chapter that this study aims at identifying the code switching used by Sasaknese children in Sasaknese community and finding out the factors determine the code switching of Sasaknese children. This study made use of observation, recording and note taking. This chapter Identify the language used by Sasaknese children in Sasaknese community at Selong, the identification factors that determine the code switching within Sasaknese children at Selong, and the code switching of Sasaknese children at Selong and the factors determining it.

The following table shows the Code Switching by Sasaknese children at Selong. The data were taken by observing the mother tongue of the respondents.

Table 1: The language is used by Sasaknese children at Selong.

| No | Language                        | Respondent |
|----|---------------------------------|------------|
| 1  | Sasaknese                       | 4          |
| 2  | Bahasa Indonesia ( Indonesian ) | 6          |
|    | Total                           | 10         |

The table above has showed that there were two languages chosen as the mother tongue within Sasaknese and Indonesian. Four respondents speak Sasaknese as their mother tongue and the rest six respondents, they speak Indonesian. Based on the information, it was clear enough that more Sasaknese parents tend to chose Indonesian as their children’s first language. Moreover, there were also two kind of code switching used by Sasaknese children, namely code switching from Sasaknese to Indonesian and code switching from Indonesian to Sasaknese (table 2). It was found that 43 cases have shown switching from Indonesian to Sasaknese, and there were only cases of code switching from Sasaknese to Indonesian.

In the previous section, it has been revealed that Sasaknese children at Selong speak two languages, they are Sasaknese and Indonesian. In certain cases they frequently switched their language from Indonesian to Sasaknese, whereas in other cases, they also switched from Sasaknese to Indonesian. Parts of this there were a number of factors determine the code switching of Sasaknese children: topic, participant, and factor of setting. This section will discuss the above factors briefly.

Table 2: Code switching of Sasaknese Children at Selong based on the factors determines the language choice.

| Respondents | Topics         |            |            | Participants |                     | Settings |           |              |
|-------------|----------------|------------|------------|--------------|---------------------|----------|-----------|--------------|
|             | School Subject | TV Program | Free Topic | Children     | Children and Adults | At Home  | At School | At Play-Yard |
| 1           | I to S         | I to S     | I          | I            | I to S              | I to S   | I         | I to S       |
| 2           | I to S         | I to S     | I to S     | I            | I                   | I to S   | I to S    | I to S       |
| 3           | S              | S to I     | S          | S            | S                   | S        | I, I to S | S            |
| 4           | I              | I to S     | I to S     | I to S       | I to S              | I to S   | I         | I to S       |
| 5           | I              | I          | I          | I to S       | I                   | I to S   | I         | I to S       |
| 6           | I to S         | I          | I to S     | I            | I to S              | I to S   | I, I to S | I to S       |
| 7           | S              | S          | S to I     | S            | S to I              | S        | I, I to S | S            |
| 8           | I to S         | I to S     | I          | I to S       | I                   | I        | I         | I to S       |
| 9           | S              | S          | S          | S, I to S    | S                   | S        | I, I to S | S            |
| 10          | I to S         | I to S     | I to S     | I to S       | I to S              | I to S   | I         | I to S       |

Note:

I : Indonesian, S : Sasaknese, I to S : Indonesian to Sasaknese, S to I : Sasaknese to Indonesian

The table has showed three factors determine the code switching by Sasaknese children at Selong, namely topics, participants and settings.

1. Topics

Topic consists of three aspects, they are: school subjects, TV program, and free topic.

Table 3: Table of Language based on topic factors

| Language                                    | Number of Cases | Percentage (%) |
|---|-----------------|----------------|
| Indonesian                                  | 7               | 23.3           |
| Sasaknese                                   | 8               | 26.6           |
| Code switching from Sasaknese to Indonesian | 2               | 6.7            |
| Code switching from Indonesian to Sasaknese | 15              | 50             |
| Total                                       | 30              | 100 %          |

Table 3 shown 50 % of Sasaknese children switched from Indonesian to Sasaknese when they talked about school subject, TV program and free topic. Whereas, there were only two cases found that Sasaknese children switched from Sasaknese to Indonesian. In daily interaction, Sasaknese children mostly discussed about TV program, school subject and free topic, such as about their experience with their playmates. It has been talked that more of them speak Indonesian as their first language or mother tongue. Nevertheless, Sasaknese as the native language of people at Selong is frequently used by adults, like parents, relatives, and neighbors. After all, it seems that Sasaknese children got input from both Sasaknese and Indonesian. In related cases, there were some Sasaknese vocabularies or expressions could not be replaced by Indonesian. Therefore, Sasaknese children switched from Indonesian to Sasaknese when they get involved in certain conversations. These following data showed how Sasaknese children switched from Indonesian to Sasaknese when they discuss about school subject, TV program and free topic.

- Eva : *eh yun, ndeqku tame rubin, araq ke PR te?*  
*"Yun, I was absent yesterday, is there any homework?"*  
 Yuni : *ada, PR Bahasa Indonesia, halaman 20. Jemaq mungkin kita kumpulin dia.*  
*"Yes, Indonesian page 20. May be tomorrow will be submitted"*

Conversation 1 occurred at both Eva’s and Yuni’s school at SDN 3 Selong, it was at the midday before going home. The italic sentences above indicate Sasaknese. Eva has got Sasaknes as his mother tongue, whereas Yuni has got Indonesian. Therefore, Eva asked Yuni in Sasaknese version and Yuni answered it by using Indonesian first then she switched from Indonesian to Sasaknese. It was purposed to make Eva easier to undersatand what Yuni was saying to him. In addition, the terms of ‘*Jemaq mungkin kita kumpulin dia*’ were often heard by Eva or it was familiar expression for him to say Sasaknese instead of saying “*besok mungkin kita kumpulin dia*” or the right Indonesian structure is “*mungkin besok dikumpulkan*”.

- Yanti : *mau kemana jeq itu? Te nonton Sketsa be sekarang ayooq*  
*"Where will you go? Let’s watch Sketsa now*  
 Eni : *nteh be, jam pire jeq wah ne?*  
*"Come on, what time is it?"*

(Conversation 2)

Conversation 2 took place at Yanti’s house in the evening. Yanti is Eni’s play-mate. They were planning to watch a program named Sketsa. From the conversation above, it is indicated that Yanti switched her Indonesian to Sasaknese when she tried a Sasaknese expression of *jeq* instead of *kah* and *te* instead of saying *kita* and *be* instead of *saja*. This case happened because the speaker has not got many vocabularies input of Indonesian and the words of *jeq* and *te* are commonly heard by Yanti in his surrounding place.

- Nena : *lagi di embe jeq itu? Payu ke te pergi sekarang?*  
*"Where are you now? Is it ok we go now?"*  
 Aya : *Jadi so. Laguq ntar dulu makanya, belum kita mandiq pepa pe ine*  
*"Yes it is, but wait for a while I have not take a bathe yet"*

(Conversation 3)

Conversation 3 happened at Aya’s house on Sunday morning. They were planning to go to somewhere. It was indeed an informal conversation. From this third conversation, it has showed the same phenomena as in the previous conversations. Both Nena and Aya speak Indonesian as their first language or mother tongue. They switched to Sasaknese to utter some Sasaknese expressions they usually heard. Based on those three

conversations above, it was found that switching from Indonesian to Sasaknese is the more dominant language use. Sasaknese children switched from Indonesian to Sasaknese to express Sasaknese expressions they frequently heard. In addition, they felt switching Indonesian to Sasaknese is more comfortable for them in certain expressions and situations.

**2. Participants**

Participants are dealing with the speakers getting involved in the interaction among children as well as among children and adults.

Table 5: Table of Language Choice based on participants factor

| Language                                    | Number of Cases | Percentage (%) |
|---|-----------------|----------------|
| Indonesian                                  | 6               | 28.5           |
| Sasaknese                                   | 5               | 23.8           |
| Code switching from Sasaknese to Indonesian | 1               | 4.7            |
| Code switching from Indonesian to Sasaknese | 9               | 42.8           |
| Total                                       | 21              | 100%           |

Table 5 showed that, it is 28.5 % of Sasaknese children spoke Indonesian and switched from Indonesian to Sasaknese. A part of this, it is 4.7 % of them switched from Sasaknese to Indonesian. The following conversations showed how Sasaknese children chose their language when they speak to other children and when they spoke to adults.

Dirga : *gitaq, terik paoqno no!*  
 “Look, there is mango has fallen there.”  
 Hamdiyati: *Mana?? Dia masih mataq itu.*  
 “Where is it? Ups it is still rare.”  
 Dirga : *ye, paranku jeq ne masaq*  
 “Yes, I think it is mature”

(Conversation 4)

Conversation 4 took place on the way they went home from school. Dirga saw a mango has fallen and he told his other friends. This conversation happened among children. It informed us that Dirga and Hamdiyati are the two children who kept on speaking Sasaknese because their mother tongue is Sasaknese. Whereas Hamdiyati switched certain words into Sasaknese even her first language is Indonesian.

In short, Sasaknese children prefer to switch from Indonesian to Sasaknese instead of speaking Indonesian all the time. In additions, Sasaknese children in Selong speak Sasaknese if they understand the words but if not they certainly will use Indonesian and then switched to Sasaknese to reveal certain expressions. As a result, most of Sasaknese children in Selong prefer to switch from Indonesian to Sasaknese instead of speaking Sasaknese or Indonesian.

**3. Settings**

Settings include the setting and the respondents doing their daily interactions, such as at home, at school, and at play yard. This following data showed conversation of Sasaknese children at home, at school and play yard.

Winda : *Maq, beliang winda bakso bareh nggeh!*  
 “Mom, buy meatball for me?”  
 Mother : *Nggeh, bareh wah.*  
 Ok, later on.

(Conversation 5)

- Lina : *Wah paman aning mbe?*  
 “Where have you been my uncle?”  
 Uncle Juhri : Paman baru pulang Sekolah  
 “I’ve just left from school”  
 Lina : *Kan jeq minggu sekarang, kenapa te paman masuk?*  
 “It is Sunday, why did you go to school?”  
 Uncle Juhri : ada les tadi.  
 “There is additional lesson”

(Conversation 6)

Conversation 6 took place at Winda’s house, while conversation 7 occurred at Lina’s house. One of them has got Indonesian as her mother tongue. These conversations were between children and parents or adults at home. It was obviously informed that Winda speak Sasaknese, because his first language is Sasaknese. On contrary, Lina switched her sentence from Indonesian to Sasaknese since her first language is Indonesian. In additions, she also got Indonesia input from her uncle when they talked each other. Therefore, Lina then mixed the languages. Sometimes at school the students speak Indonesian term to their teacher since Indonesian is the formal or official language spoken. Nevertheless, they preferred to switch to Sasaknese when they speak to their classmate since they thought that the situation was in informal. For example;

- Malikah : Pak, dia belum ngerjain PR nya si Rahmat tu.  
 “Rahmat has not done her homework, sir”  
 Rahmat : Eee...dia dirumah pak, lupa saya bawa.  
 “It is at home, sir. I forgot to bring”  
 Malikah : *ajaq ne pak, ye maen PS doang rubin.*  
 “She is lie sir. She’s just played PS yesterday”

(Conversation 7)

In the conversation below showed that all of them switched to Sasaknese to reveal Sasaknese expressions which seem to be difficult found in Indonesian terms for them. In other words the Sasaknese expressions are commonly used by the children in informal setting.

- Jamil : *te maen bola nteh?*  
 “Let’s play football”  
 Fahri : Nengke juluq, dia belum uleq kantor bapak saya  
 “wait for my father, he is still not return from his office yet.”  
 Dhea : ya ntar sore dah, saya *masi ngantaoq endah ne.*  
 “in this afternoon, I’m still sleepy now”

(Conversation 8)

In summary, Sasaknese children often and mostly switched from Indonesian to Sasaknese in informal settings. They also switched to Sasaknese to express Sasaknese expressions they commonly hear in surrounding place where they live it is also aimed at making them easier to communicate each other. In additions, they also preferred to speak Indonesian in formal setting, for example, when they spoke to the teacher at school. It also means they speak Indonesian because Indonesian is the only formal language spoken in any education institutions.

## CONCLUSION

After I analyzed and discussed the data, this research found that:

1. Most of Sasaknese children speak Indonesian as their first language.
2. The more dominant language used by Sasaknese children is Code switching from Indonesian to Sasaknese.
3. The factors determined the language choices were topics, participants, and settings.
4. This research supported preferences and constraints theories.



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