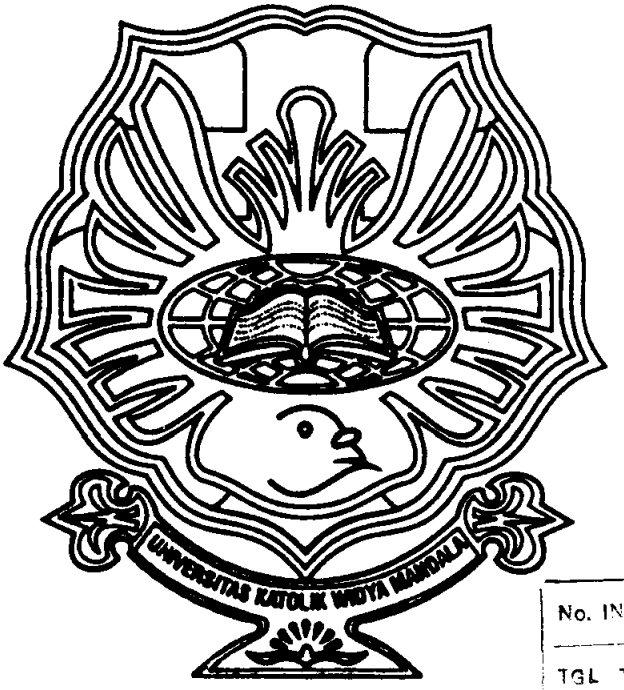
A STUDY ON THE CODE SWITCHING OF ANG'S FAMILY IN SURABAYA

A THESIS

In Partial Fulfillment of the Requirements for
the Sarjana Pendidikan Degree in
English Language Teaching



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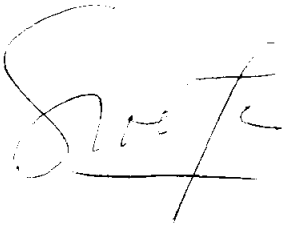

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ABSTRACT

Linda Ang. 1997. A Study on the Code Switching of the Ang's Family in Surabaya .Thesis, Program Studi Pendidikan Bahasa Inggris,FKIP Universitas Katolik Widya Mandala Surabaya. Advisor : Dra. Susana Teopilus, M.Pd.

Key words: *etnicity, intimacy, fluency*

This study examines the existence of code switching done by the Ang's family in Surabaya occured in informal situation. The Ang's is a Lombok-Chinese family who speaks more than one languages, especially their vernacular (the Sasakese) in communicating one another. This condition leads to the questions of how the members of the Ang's family switch those languages and in what situation *they do their vernacular switching (the Sasakese switching).*

The answers to the questions are explored by collecting and analyzing the data needed.The writer makes use of a tape recorder to record the conversations and a note book to collect the data manually. The writer then transcribes and analyzes the data on the basis of the parameters: the subjects/ participants, including their ages, educational background, and background of the family, languages that are used, topic, and setting.

Based on the writer's analysis, she finds out that the languages spoken by the Ang's family are Indonesian, Sasakese, Mandarin, Javanese, and some of English words (as the borrowing words). The ways of the members switch code the languages during their conversation are from Sasakese to Indonesian, Indonesian to Sasakese, Mandarin to Indonesian, Indonesian to Mandarin, Sasakese to Mandarin, Indonesian to Javanese, Javanese to Indonesian, Mandarin to Sasakese. There are 8 switchings all together. But, from what has been discribed above, it *does not mean that the Sasakese switching always occurs at any situation,* but the writer analyzed that the Sasakese switching happens in the conversation spoken among the Ang's themselves, or with relatives and friends who belong to the same group, in informal situation. The writer then concludes that they do not use the Sasakese whenever they talk to other people.