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## Code-Switching Used in Indonesian-Japanese Interpersonal Communication: A Sociolinguistics Study

Ely Triasih Rahayu<sup>1\*</sup>, Hartati<sup>1</sup>, Safrina Arifiani Felayati<sup>1</sup>, Nur Indah Sholikhati<sup>2</sup>, Etin Pujihastuti<sup>2</sup>

<sup>1</sup> Japanese Literature Study Program, Universitas Jenderal Soedirman, Jawa Tengah, 53122, Indonesia

<sup>2</sup> Indonesian Language Education Study Program, Universitas Jenderal Soedirman, Jawa Tengah, 53122, Indonesia

### ABSTRACT

This research analyzed code-switching used during interpersonal communication events between Indonesian and Japanese native speakers who understand both languages. This sociolinguistic analysis examines the phenomenon of code-switching based on socio-cultural and socio-situational. In this study, the data were collected using questionnaires and interviews. Findings found that several factors underlie code-switching in interpersonal communication: the ability of language participants, speakers' shifting moods and wills, conversational topics, speakers' sense of solidarity, speakers' incapacity to use linguistic codes, and speakers' propensity to use the idea that a first-learned vocabulary (cognitive primacy). The purposes of code-switching in a conversation are to facilitate communication, strengthen the bond between the speaker and the speaking partner, respect one another's cultural backgrounds, facilitate discussion, enhance foreign language proficiency, and serve as a reminder to speakers to address specific topics or provide an answer to a question.

**Keywords:** Code-switching; Interpersonal communication; Indonesia native speakers; Japanese native speakers

## 1. Introduction

Humans can communicate their minds, emotions, and opinions to others through language. Language

use can reflect the self, culture, and identity of language users. Language also influences how we conceptualize who we are and where we originate from. Community members use language for social

#### \*CORRESPONDING AUTHOR:

Ely Triasih Rahayu, Japanese Literature Study Program, Universitas Jenderal Soedirman, Jawa Tengah, 53122, Indonesia; Email: [ely.rahayu@unsoed.ac.id](mailto:ely.rahayu@unsoed.ac.id)

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interactions. It is learned in sociolinguistics. A bilingual community uses certain phenomena to make communication more effective and significant. One of the phenomena is “code-switching” which we can observe mostly in a second or foreign language.

To speak two or more languages fluently, a person must be bilingual. Bilingualism is speaking two or more languages by a speaker or a group of speakers (Moody and Eslami, 2020; Yim and Clément, 2021). This sociolinguistic phenomenon results from social behaviors that affect a person’s way of speaking. A person is considered bilingual if they are at least minimally proficient in one of the four language skills in a language other than their mother tongue.

Recently, code-switching re-attracts relatively big attention. This has become an interesting phenomenon to learn, especially language use in the community. It is part of the development of various languages, namely bilingualism and multilingualism. Based on language skills, today’s society tends to be bilingual. Code-switching is common among bilingual people, including foreign language learners (Adriosh and Razi, 2019; Deuchar, 2020). Although many researchers have analyzed code-switching behavior to understand language processes better, few have examined how code-switching behavior affects foreign language learners’ linguistic competence. Code-switching does not indicate linguistic incompetence but rather a marker of linguistic competence (Deuchar, 2020).

Code-switching is used by bilingual or multilingual people (Wardhaugh, 2006). Code-switching in a bilingual individual’s speech can signify individual competence in both languages. It delineates their understanding of the grammatical structure of each language and their communicative effects (Gardner-Chloros, 2009). Code-switching is a common everyday language situation where speakers change from one language to another. It is the impact of bilingualism as a construct of both language usage and language proficiency on the effectiveness of cognitive control (Kheder and Kaan, 2021). Code-switching has become an integral part of the speakers’ speech style as they code-switch within a single

utterance, and it has appeared to be a new language variety (Lim, 1997; David, 2003; David, 2009; Morais, 1991; Jamaliah, 1995).

Research on code-switching has been usually associated with bilingualism in a sociolinguistic framework. Code-switching in communication usually occurs in bilingual and multilingual communities. Code-switching and code-mixing can be viewed from various perspectives, such as form, location, pattern, and function. In this case, the researchers describe and discuss code-switching based on factors and functions occurring in interpersonal communication between Indonesian and Japanese native speakers who understand each other’s language. Indonesia is a bilingual and even multilingual society. Apart from their mother tongue, Indonesians can speak foreign languages, such as Japanese. The number of Japanese language learners in Indonesia is ranked first in Southeast Asia, followed by Thailand, Vietnam, the Philippines and Malaysia (The Japan Foundation, 2021). With the ability to speak Japanese, Indonesians can establish interpersonal relationships while speaking Japanese. In this communication process, code-switching occurs. This research will examine the phenomenon of using code-switching to answer the research problem, namely, the factors behind the use of code-switching and the purpose of using code-switching. The switching function of code-switching in conversation was to make the relationship between the speaker and the speaking partner closer, mutually respect local cultures, ease communication, improve foreign language competence, remind speakers to discuss something and respond to a question.

## **2. Literature review**

### **2.1 Sociolinguistics**

Sociolinguistics is the study of language use in society. According to Nababan (1984), sociolinguistics is a language study focusing on a community dimension. Meanwhile, Kridalaksana (1982) defines sociolinguistics as a science of characteristics and variation of language, studying the variation of lan-

guage in a community.

The study of language associated with non-language factors, such as social factors, is very interesting. Sociolinguistic research development increased at the end of the 1960s. Sociolinguistics covers a broad field of study, not only grammatical forms of language and variation but also the use of language in the community (Holmes, 2013). Sociolinguistics is the study of language varieties, the characteristics of their functions, and the characteristics of their speakers as these three constantly interact and interrelate with one another within the speech community (Fishman, 1970; Aye et al., 2020; Umami and Ghasani, 2021). In line with the statement, sociolinguistics is a developing subfield of linguistics that focuses on speech variation in relation to the social context. The vernacular is learned early and becomes the social “default,” produced by linguistic processes. However, it is overseen by a conscious sociolinguistic monitor, which prods the speaker to more formal or standard speech in certain situations (Campbell-kibler, 2010). Sociolinguistics is concerned with the correlation between social factors and linguistics variation.

Language as the object of study in sociolinguistics is not approached similarly to general linguistics. Instead, language is approached as a means of interaction and communication in the community. It is in line with the standard definition of sociolinguistics. Sociolinguistics is the study of language in operation; its purpose is to investigate how language use relates to other aspects of social behaviour (Widdowson, 1983).

The use of language covers linguistic and non-linguistic factors. It includes, for instance, the relation between speaker and interlocutor, the description of language/dialect use patterns in certain cultures, the certain language/dialect choice that the speaker makes, and the topic and setting of conversation (Chaer and Agustina, 2010). “*Sociolinguistiek is de studie van taal en taalgebruik in de context van maatschappij en cultuur*” [“sociolinguistics is a study of language and its use in social and cultural contexts”] (Appel, Hubert and Meijer, 1976). Discussion on sociolinguistics

is related to social factors. Sociolinguistics, as a multidisciplinary science, discusses linguistic issues in relation to social, situational and cultural factors. Therefore, linguists argue that sociolinguistics starts from the language interrelation with community factors as the impact of non-homogenous community conditions (Paramita, 2017; Ghasani, 2021).

## 2.2 Bilingualism

A language community is a community that uses one language agreed on as their means of communication. In communication, however, some people use one language, and others use two or more languages. People speaking one language are called monolingual communities, while people speaking two languages are bilingual.

When an individual speaks two or more languages in interaction with others, that individual has performed a bilingual activity or ‘bilingualism’. Meanwhile, an individual’s ability to speak two or more languages is called ‘bilinguality’ (Nababan, 1993). The relation between bilingualism and bilinguality is that not all people with bilinguality skills practice bilingualism in their daily interaction since bilingualism activity depends on the language situation in the speaker’s environment. Besides the term bilingualism in language use in a community, there is also the term ‘multilingualism’. It is a condition where more than two languages are spoken by a speaker in the communication process in daily life (Chaer and Agustina, 2010).

Bloomfield (1933) defines bilingualism as a speaker’s ability to speak two languages equally well. In other words, an individual is bilingual when he/she can speak two or more languages equally well. In line with Bloomfield’s opinion, Trudgil (2003) also states that bilingualism is an individual’s ability to communicate using two or more languages. In general, bilingualism is defined as the use of two or more languages by a speaker who interacts with others alternately. Today, many people can speak in more than one language, especially those living in bilingual and multilingual communities.

The condition of bilingual, and even multilingual,

community requires speakers to choose which language to use in interaction with interlocutors. Language choice is greatly related to the speakers' language behavior. This aligns with Chaer and Agustina (2010) that language behavior may influence an individual to use one of the other languages that he/she masters in a bilingual or multilingual community. Such language behavior can certainly be positive (good or liked) and negative (not good or disliked). Meanwhile, Garvin and Mathiot (1968) divide the characteristics of language behavior into three: language loyalty, language pride, and awareness of the norm.

The relationship of language use with its speaking community is apparent in bilingual or multilingual communities. In this case, Indonesians live in bilingual communities since they speak at least two languages, the indigenous language (the L1) and Indonesian as the national language. Using two or more languages in communication may cause code-switching or code-mixing. This is in line with Wardhaugh and Fuller (2015) who explain that discourse regarding multilingual community is closely related to the use of other codes.

### **2.3 Code-switching**

When an individual communicates with others, he/she delivers code to receivers. Speakers and listeners must understand the code. Code is something that he/she wants to deliver as language accessed by the speaker. It is explained by Wardhaugh (2006), "When two or more people communicate with each other in speech, we can call the system of communication that they employ a code. In most cases, that code will be something we may also want to call a language". According to Wardhaugh's statement, code used in communication between one and another is called language. Bilingual speakers have access to two codes that can be switched in conversation through code-switching or code-mixing (Andriyani et al., 2019).

Rahayu and Hartati (2020) also say that in a conversation, a speaker is usually faced with a situation to choose a certain code. They can decide to switch

between codes when facing an interlocutor. For example, a speaker initially uses English code and then shifts to Japanese language code. Such a switch of code used is called code-switching. Code-switching can also occur when an individual uses his/her second language in a conversation using the first language, and the second language's phrase or clause supports each other's language function (Hudson, 1996; Myers-scotton, 1993).

Poplack (2000) classifies code-switching into three: (1) extrasentential or tag switching, (2) intersentential, and (3) intrasentential. Extrasentential switching or tag switching means inserting tag element from a language into monolingual discourse of another language. A tag element means a word or phrase of another language inserted at the end of a sentence or border of speech. Switching occurs out of sentence or phrase, as explained before. In most cases, they are not in the same basic language as the whole sentence. Intersentential switching refers to inter-sentence or speech switching, while intrasentential switching is marked as switching from one language into another in a speech.

Such use of code-switching arises, according to Fishman (1970), because of some factors, such as (1) speaker, (2) interlocutor, (3) situational change due to a third person, (4) change from informal circumstance or vice versa, (5) subject change, and (6) for prestige. Meanwhile, Azuma (2001) reveals four factors that cause code-switching: (1) code-switching occurring related to place, situation, and topic of discussion; (2) code-switching used to form group image; (3) code-switching as a way to negotiate rights and obligations between listeners and speaker; and (4) code-switching to determine which language to use in case of necessity to choose two languages used.

Research on code-switching and code-mixing concludes there are many functions and reasons why people switch code or mix code (Umami and Ghasani, 2021; Bosma and Blom; 2019; Sameen et al., 2021). Some of these are (1) to mediate gaps or lack of correct terminology; (2) to allow communication between different cultures and language groups;

(3) to communicate effectively and accommodate the use of other languages in conversation with different people at different levels; (4) to explain something or yourself in another language since certain word or phrase is more suitable in certain language; (5) to confirm individual's identity and sometimes social status; and (6) to emphasize or confirm something. Some factors causing code-switching include speakers, interlocutors, the presence of a third person and changes in the topic of discussion (Umami and Ghasani, 2021). Based on these points, we may say that the daily use of code-switching by many people, consciously or unconsciously, still raises the inquiry of what code-switching is since some people say it is a code mixture, while others say it is a language change.

Social constructivist approaches to style have shifted from the cognitive asymmetry of Labov's initial attention-to-speech model, suggesting that people can the notion that a first-learned vernacular typically has cognitive primacy. Using their knowledge of wider indexical fields and common norms, people may naturally perform and stylize vernaculars (Sharma, 2018). Research with participants who are Chinese-English bilinguals has shown that they use less intra-clausal code-switching and have the highest cognitive load. However, no factors could predict variation (Liu et al., 2023). The type of everyday code-switching affects monitoring and inhibitory process recruitment, affecting cognitive control effectiveness (Kheder and Kaan, 2021).

Based on the theoretical study above, the theory framework for this research is a sociolinguistic study that associates social conditions of society that cause society to become bilingual, even multilingual. The phenomenon that has always existed in bilingual or multilingual societies is the process of code-switching. The code-switching process indicates that the local or mother tongue first learned will show cognitive superiority.

### **3. Methodology**

In a sociolinguistic study, interpersonal data can be collected through an interpersonal approach.

This qualitative research reviewed communication participants' natural (instead of controlled or laboratory), social and cultural phenomena (Crowther and Lauesen, 2017). The main characteristic of qualitative research is that it looks at how individuals interpret their own tangible, in-person experiences in their own words and then analyzes these interpretations using behavioural science theories like sociolinguistics (Cropley, 2022). An epistemological approach was also conducted involving a mobile deductive method that was generally extensive and oriented to specific observation. This aimed to examine how good the understanding of code-switching is along with the community context based on Indonesian and Japanese language use norms.

The data were collected through interviews with the respondents for information on interpersonal communication and the level of understanding of the Japanese or Indonesian language, followed by distributing a questionnaire for conversation data. In this case, the respondents attached written data from the conversation. Finally, the participatory observation method was conducted to gather information on factors influencing the use of code-switching and information on the objective of code-switching use. This method presented data. Thus, the data's naturalness supported the contextual analysis of the participants' speech during the conversation. The data were collected in natural settings.

#### **3.1 Participants**

Before determining the participants, the researchers made an inventory of the friendships of Japanese and Indonesian language learners who had relationships and communicated with Indonesians and Japanese. So, the respondents were people the researcher knew. They were known to communicate with foreigners (both Indonesian and Japanese). After obtaining approval to become a respondent, the researchers determined the data collection technique (explained in the following sub-chapter). There were 115 friends, but 112 people agreed to be respondents.

The research population was native speakers of Indonesian and Japanese languages who understood

both of them. There were 115 respondents, composed of 74.8% Indonesian native speakers, 26.7% male, and 73.3% female, ranging from 15 to 53 years old, and the learning period was from 1 to 4 years. Meanwhile, there were 25.2% of Japanese native

speakers, dominated by males of 62.1% and females 37.9%, ranging from 15 to 53 years old. 65.5% of Japanese respondents learned Indonesian in less than a year. The respondent data are presented in **Table 1** below:

**Table 1.** Percentage of various demographics of participants.

	Indonesia native speakers 74.8		Japanese native speakers 25.2				
	Male	Female	Male	Female			
Sex	26.7	73.3	62.1	37.9			
Age	15–20	20–25	25–30	30–35	35–40	40–45	45–53
Indonesia native speakers	38.4	30.2	8.1	12.8	3.5	5.8	2.3
Japanese native speakers	31	41.4	17.2	6.9	-	-	3.5
	0–1 Year	1–2 Years	2–3 Years	3–4 Years	≥ 4 Years		
Japanese language learning period	14	28	40.7	10.5	6.9		
Indonesia language learning period	65.5	13.8	10.3	10.3			

### 3.2 Data collection

After the researcher determined 112 participants and received approval to become research participants, the researcher sent a questionnaire and conducted interviews to obtain data in the form of communication, both direct and written. Data collection was carried out through the following stages.

#### Questionnaire

Researchers used questionnaire techniques to find out participant data. The questionnaire was filled in by adding (V) to the appropriate answer. At the beginning of the questionnaire, questions were asked about participants’ personal data, namely nationality data, age determined by the researchers, ranging from 15 to 53, and length of time studying Japanese or Indonesian. Nationality data is a basis for determining participants in the Indonesian/Japanese language learners category. Age is relevant for data on participants’ relationships with their partners and the length of time they have studied a foreign language as data to support language skills. Next are questions regarding relations and communication in Indonesian/Japanese, as well as the following: a) Do you

practice foreign languages with native speakers? For respondents who answer “Yes”) the question moves on to the following question: a) Do you translate your speech when communicating with natives? b) What media do you use when communicating with natives? (written or direct/oral media).

#### Interviews

At this stage, researchers conducted in-person and telephone interviews to obtain conversation data. In written data, researchers got screenshots of conversations, while in oral data, researchers obtained the data by confirming the reasons and objectives for carrying out code-switching.

## 4. Results and discussion

Interpersonal relationship communication is an irreplaceable, unique commitment between individuals influenced by the context of interpersonal relationship commitment. In an interpersonal relationship, the connection is assessed by what they think, feel, and do. A woman who commits to a man has unique ways that only the two understand. There is nothing to change it. When an individual

in an interpersonal relationship leaves or separates, the relationship ends. It is interesting to research the context of interpersonal relationship communication based on code-switching. This may show the quality of an interpersonal relationship until the estimated harmony and continuity. Of the 115 respondents, 112 respondents responded regarding the status of interpersonal communication relationships (Figure 1).

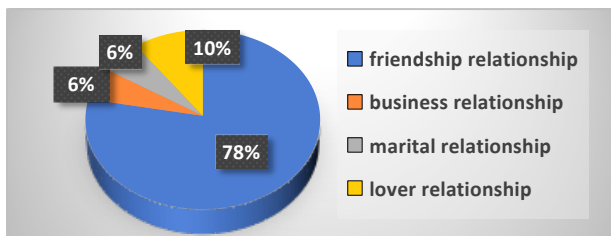


Figure 1. Status of respondents' relationship.

Based on the questionnaire, the relationships established by the respondents were 78% friendship relationships, 6% business relationships, 6% marital relationships and 10% lover relationships.

Lover's relationship with different nationalities, Indonesia and Japanese, caused inter-language (external) code-switching. According to the conversation, concerning how the participants attempted to understand each other's mother language, there were changes in languages from the mother language to the second language. There was also an international language, English. (In the conversation data, Indonesian native speakers are written as **Ina**, and Japanese native speakers are written as **Jpn**).

- 1) Jpn : *Pagi*  
'morning'
- Ina : *Ohayou gozaimasu*  
'morning'
- Jpn : *Samui, ni do yo.*  
'cold, 2 derajat lho.'
- Ina : *Totemo samui desune.*  
'sangat dingin ya.'

Jpn starts the morning conversation by greeting his Indonesian wife with 'morning'. *Pagi* is an Indonesian greeting that means morning with a lower formality and politeness than 'good morning'. Jpn chose the expression of morning greeting because his partner was his wife from Indonesia. In this case,

Japanese culture influences the choice of the word morning because husband to wife does not need to use polite/formal language. On the other hand, his Indonesian wife responded with a greeting that had a polite expression, namely *ohayou gozaimasu* 'good morning'. Later, Jpn continued the communication with code-switching in the Japanese language, stating that the condition in Japan is still cold at 2 degrees. The Indonesian wife keeps speaking in Japanese to respond to her husband's situation by code-switching, namely, with the expression *totemo samui desune*. This shows solidarity with the very cold conditions in Japan. This communication shows that Jpn uses the term *am* as a greeting at the beginning of a conversation. During the conversation, he switches code into Japanese to show the speaker's condition/mood. Based on the interview with Jpn as a Japanese native speaker, he always greets her in her mother's language as a form of attention and to maintain a husband-wife relationship despite the long-distance relationship. The greeting form is plain and is responded to by the wife in Japanese with an honorific form. Despite the long distance and communication using social media (Line), the wife continues to greet him in an honorific form. The following sentence was said by an Indonesian (Jpn) learner to his friend from Indonesia. Japanese speakers are just learning Indonesian, so as seen in the following sentence, the use of their mother tongue (Japanese) dominates their speech. There is also English because, in the following terms, it is more common to use English.

- 2) *Ini manis, being seperti candy* (while pointing at a round, candy-like cake). *Yang hitam itu gula. Coklat itu kinako powder. Kore wa issho ni tabetai.*  
'It's sweet, clear like candy (while pointing at a round, candy-like cake). The black one is sugar. Chocolate is kinako powder. Want to eat this together.'

There is a similarity between greetings in Indonesia and Japan regarding the time when the greeting is made. The conversation data below use the symbol *Ina* to show Indonesian native speakers and the

symbol Jpn to show Japanese native speakers. The communication of interpersonal relationships occurs two-way.

In this conversation, the native Japanese speaker speaks Indonesian to demonstrate his ability to speak Indonesian to his speech partners. In his speech, the words candy, sugar and chocolate are used in English. This use of English is due to not understanding Indonesian terms and speakers feeling that English vocabulary is general. At the end of the speaker's sentence. These three English vocabulary words are general terms. At the end of his speech, the speaker returned to using his mother tongue, Japanese. In the code-switching process, speakers prioritize their mother tongue, namely Japanese, because of the influence of cognitive factors. *Kore wa issho ni tabetai* bears the contextual meaning that a piece of delicious cake will be more delicious if enjoyed together.

Interpersonal communication by Japanese and Indonesian language learners shows that each of the participants attempts to practice the language they are learning.

- 3) Ina : *Udayana daigaku no tomodachi to Shashin torimashitayo.*  
 'Take a photo with friends from Udayana University.'  
 Jpn : Photo in the park?  
 Ina : *Iie, chigaimasu. Museum desu.*  
 'No, that in a museum'  
 Jpn : *Waahh Busar ya.*  
 'Wow big.'

The participants attempted to practice their language skills in conversations between foreign language learners. The Japanese language learner (the Indonesian native speaker) starts speaking the Japanese language. Conversely, the Indonesian language learner (the Japanese native speaker) responds in Indonesian. Amidst the conversation, Ina switches to the Indonesian language code using the term *museum*. This is because the speaker does not understand the term in Japanese. At the end of the conversation, Jpn keeps speaking in Indonesian to conclude the conversation with *waah busar ya* in English, 'wow

big?.'

The Japanese native speaker's lack of understanding of the Indonesian language is the speaker's code-switching factor. Below is an example of a Japanese native speaker's code-switching from the Indonesian language to English.

- 4) **Now capsule in Miyazaki. Cape ya.**  
*Saya baru finish.*  
*Kurang kuat nga?. Tidak gerak ya. Fit?*  
 'Now capsules in Miyazaki. Tired.  
 I just finished.  
 Not strong enough? Don't move. fit?'

In the conversation above, the words now, finish, and fit are code-switching in English by a Japanese native speaker speaking Indonesian. This shows that the participants also speak English. The use of language switching to English shows the speaker's condition, tired condition, completed task, and fit condition. Code-switching is also shown in the form of a sentence. Below is code-switching in the form of a sentence.

- 5) *Hari ini paling dingin. Bottom of the winter season this year.*  
 'Today is the coldest.'

In this speech, sentence switching is caused by confirmation of the expression's meaning, in which the speaker wants to confirm that this year is the coldest winter. Code-switching aims to confirm the meaning. Differently, in the speech below, a native Japanese speaker does code-switching by returning to his/her mother's language (Japanese) to show panic.

- 6) *Di depan ada demo ya. Macet banget. Hayaku modore.*  
 'There is a demo in front. It's really bad. Just turn back immediately.'

The speech above is made when the traffic is jammed due to a demonstration. The speaker expresses his/her panic by code-switching in the mother language (Japanese) with *hayaku modore* (Just turn back immediately).

On the other hand, a pair of lovers' conversation shows that a romantic conversation may switch to an emotional one. Those participants use their mother language again, showing a change in mood. The par-



ticipants show their power through code-switching.

- 7) Ina : *Onaka ga itaiiii*  
 ‘stomach ache.’
- Jpn : *Makan kotor apa ya.*  
 ‘What dirty eats?’
- Ina : *Kinou nani o tabeta kana* (while remembering)  
 ‘What did you eat yesterday?’
- Jpn : *Makan apa ya. Minum norit ya beli di apotik.*  
 ‘What have you eaten? Please drink *norit*.  
 Please buy at the drugstore.’
- Ina : *Sakana tabeta kana..chiri mo su koshi tabeta*  
 ‘Have eaten fish, I guess...then a bit chili sauce.’
- Jpn : *Kangaeteyo. Tooi tokoro e iku mae ni karaimono o tabetara baka wa ne.*  
 ‘Why do you want to go to a far-away place to eat spicy..stupid.’
- Ina : *Apa sih...Gitu saja bicara bodoh. Kasar banget tau?*  
 ‘Why talks stupid. That’s the rough language you know?’

At the beginning of the conversation, the wife (the Indonesian native speaker) complains of stomach ache. This complaint is responded to with the husband’s care, asking what the wife has eaten and suggesting consuming *norit*, which can be found in the drugstore. The mood changes when the wife says that she has eaten *sambal* (chilli sauce) a bit, and the husband changes to his mother’s language (Japanese), complaining about his wife’s stupidity before departing for travel duty. The husband’s complaint is spoken in Japanese, and he chooses the rude term *baka* (stupid). This is responded to by the wife, who also switches to her mother’s language (Indonesian), saying that she feels uncomfortable with the term *baka* (stupid) and takes it as rude.

The research results also show the uniqueness of code-switching in written data. It is considered unique due to the influence of the Japanese language

writing system that has no letter. The Indonesian language has [ê] as in the term; *besar* ‘big’, *kecil* ‘small’, and *senang* ‘happy’. The sound [ê] will change to [u] in written data. Thus, the words change to *busar*, *kucil*, and *sunang*, as shown in the written conversation below. The sentence below exemplifies a Japanese native speaker switching to Indonesian using the word *besar* ‘big’, which is written as *busar*. And this can be understood by Indonesian natives even though the writing is wrong.

- 8) *Busar* (should be written *besar*) *ya makan memory. Jangan live foto ya?*  
 ‘*Busar* (should be written *besar* ‘large’) because the memory runs out quickly. Don’t use live photos, ok?.’

The term *kencing* ‘pee’ switches to *kucing* ‘cat’, which is ambiguous between “want to go toilet” or “want to keep a cat”. This will be meant according to the speakers’ condition when they mutually understand the context of speech. Similarly, the term *boros* ‘wasteful’ in Indonesian is written *bolos* and will switch the meaning wasteful to skip. Word choice in using code-switching should consider the context of the sentence so that the message to be delivered by the speaker will be received well by the listener.

Code-switching occurs mostly in bilingual communities. When an individual uses two or more languages in interaction with others, he/she has performed bilingual activities ‘bilingualism’. In interpersonal communication events where participants understand each of the languages, participants can switch languages in daily practice, commonly called bilingualism (Nababan, 1993), and be able to choose a language code.

In interpersonal communication events, factors of the use of code-switching from the Indonesian language to Japanese or vice versa are found, as well as in English. Based on the data summarized, the factors and functions of code-switching use are as follows (**Figure 2**):

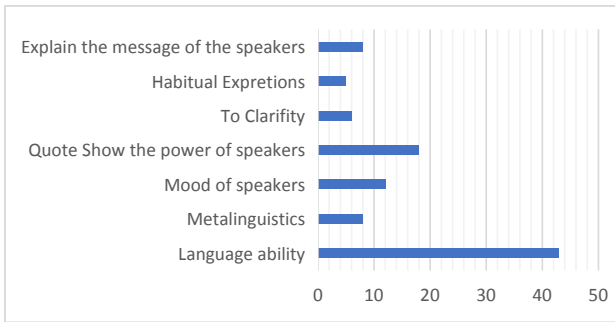


Figure 2. The factors of code-switching use.

The first reason is that the speaker cannot express himself/herself in the interlocutor’s language (language that the speaker learns). Thus the speaker will switch to another language as compensation for his/her lack of language skills.

Furthermore, in the condition of mood change (annoyed), the speaker will return to his/her mother language, aiming to express his/her feelings. Besides, the speaker will feel it more effectively/deliver it better when the annoyance expression is delivered in his/her mother language. Besides annoyance expression, the code-switching phenomena in this condition are also due to tiredness. Thus, the point is mood greatly influences the use of code-switching.

Clarifying a message delivered is also a reason for the speaker to do code-switching. The speaker attempts to make sure the information is received well by an interlocutor. Code-switching is also performed when the speaker wants to express solidarity for the interlocutor, such as giving recommendations when the interlocutor feels sick. Thus, code-switching aims to pay the interlocutor attention.

The relationship is established between the speaker and the interlocutor during communication. The topic of discussion changes; thus, a language switch is used to ensure the speaker’s message is delivered well. The presence of other people will also influence the use of code-switching. The speaker automatically switches languages to prevent other people from understanding a conversation.

## 5. Conclusions

Code-switching is not a symptom of language interference. Code-switching is how humans com-

municate to express themselves, to communicate solidarity, or affiliate with the interlocutor, and to express one’s attitude and other emotional feelings. Moreover, code presents linguistic advantages compared to communication obstacles. Using a second language allows speakers to increase the impact of their expression and use it effectively. The findings of the study indicated that the main factors behind code-switching in interpersonal communication include: 1) the ability of language participants; 2) speakers’ shifting moods and wills; 3) conversational topics; 4) speakers’ sense of solidarity; 5) speakers’ incapacity to use linguistic codes; and 6) speakers’ propensity to use the idea that a first-learned vocabulary (cognitive primacy). The purposes of code-switching in a conversation were to facilitate communication, strengthen the bond between the speaker and the speaking partner, respect one another’s cultural backgrounds, facilitate discussion, enhance foreign language proficiency, and serve as a reminder to speakers to address certain topics or provide an answer to a question. Performing code-switching or bilingualism is not an attempt to translate weaker to stronger languages and is not a show-off of language power, but is a switch between languages for mutually understandable communication in various statuses of relationships, settings, and places of communication. Code-switching is a language attitude relevant to the purpose of humans performing social interaction.

## Author Contributions

Conceptualization, ETR; methodology, ETR and NIS; software, SAF and EP; validation, ETR and H; investigation, NIS and EP; resources, ETR and H; data curation, NIS; writing—original draft preparation, ETR; writing—review and editing, ETR, H, SAF, NIS and EP; visualization, NIS and SAF; supervision, ETR; project administration, ETR, H, and SAF; funding acquisition, ETR, H, SAF, NIS and EP. All authors have read and agreed to the published version of the manuscript.

## Conflict of Interest

The authors declare that there is no conflict of interest.

## Data Availability Statement

All data generated or analyzed during this study are included in this article. Further enquiries can be directed to the corresponding author.

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