

AN ANALYSIS OF CODE SWITCHING IN FACEBOOK: A DISCOURSE APPROACH

Andi Tenrisanna Syam & Dewi Furwana

State Islamic Institute of Palopo

Abstract

This study aimed at identifying the type of code switching used in the facebook and finding out the reasons why the people switched their language. The respondents of this study were Indonesianfacebook users. The data were taken from 10 facebookusers' profiles comment and status columns. The writer found that the facebookers used three types of code switching namely: tag switching, inter-sentential switching and intra-sentential switching. The facebookers switched their language for: (1) the activation of the speakers' speech repertoire, (2) style markers, (3) switch the code, (4) switch for emphasis, (5) switch to indicate topic, (6) switch to separate feelings from facts, (7) switch to frame discourse, and (8) switch to intent on clarifying the speech content for the interlocutor

Keywords: Code Switching, Discourse Approach, Facebook

INTRODUCTION

It is undeniable that in order to live and keep a lively life, every human being including an animal needs to communicate with others. Without effective communication, a healthy community life is inconceivable. It implies that the transmission from one person to another of necessary information, feelings or ideas with the view of eliciting a sensible reaction from the receiver or communicate becomes a must for every human being and to communicate we need language as the medium to shape and express our thought. Language may consist of a series of words, figures, or signs that are arranged by the sender and absorbed and processed by the receiver. One linguistic branch that also deals with human communication using languages as its medium is called 'sociolinguistics'

Sociolinguistics concentrate on analysing the diversity of language, concerns with the relationship between language and society. This definition implies that sociolinguistics is a very broad topic since it encompasses the research of social dialects, language attitudes, stylistic variation, conversational interaction, language change, language choice, and 'code switching'.

As a communication strategy, code switching is one of the various forms that is chosen and employed by speakers to deliver their intentional meanings. This preference of choice is actually the reflection of the speakers' strategy in achieving certain interactional effects during their interaction which is, of course, coloured with various different motivations.

Nowadays, there is an increasing multilingualism phenomenon in Indonesia. The need of communication growth for business, education and also relationship between Indonesia and other countries is one of the factors which force Indonesia to develop herself in learning other languages besides her mother tongue language. This phenomenon is aimed to prepare Indonesia entering a globalization era at 2010. Thus, this fact implies that there are several international schools or even semi-international schools that utilize foreign languages, especially the youth who have mastered their mother tongue (for example, Buginese – Indonesian language) sometimes (if not often) code switch their language to English alternately or in other words they do code switching, i.e., language changes occurring over sentences. For example: “*Kelihatannya susah untuk mengerjakan tugas itu, but I trust myself.*”

As code switching often occurs in people's life. The writer was interested in conducting further study on this phenomenon. As far as the writer has observed, there are many researchers who do investigations on real-life code switching. However, only few studies have been conducted on the analysis of written conversations in Facebook. Facebook was chosen as the writer's object of investigation because Facebook is more interesting than any other written genres. In Facebook, people can learn something about human's character and the Facebookers prefer using multilingual to monolingual, although they use Indonesian language as the dominant language. Therefore, the writer decided to choose a Facebook as their object of investigation.

In this present study, the writer only focused on the ability of identifying the main characteristics of a discourse. Besides, it will also give us the capability of identifying the similarities and dissimilarities between a discourse as a structured unit and a unit consisting of unpurified sentences in terms of those main characteristics.

McCarthy and Breen (2005:3) clearly explain that “discourse analysis is concerned with the study of the relationship between language and the contexts in which it is used.” In other words, this branch of linguistics deals with how people construct their ideas in a cohesive and coherent way in order to communicate their message by means of written and spoken texts. In connection with it, this study will also provide us with a chance to observe how a discourse plays its important roles in the real verbal communication.

Based on the background above, the writer was interested in conducting a study entitled “*An Analysis of Code Switching in Facebook: A Discourse Approach.*”

This study aimed at identifying the type of code switching used in the facebook and finding out the reasons why the people switched their language.

Several researchers have conducted researches on code switching. The results are briefly cited: Bosire (2006) said that code switching has been discussed as a language practice that contributes to the identity of Kenyan Americans. Code switching as the target group’s performance of ‘being Kenyan’ is a discourse that revolves around forging and maintaining a unique immigrant identity through the use of Swahili (and other Kenyan languages).

Safitri (2008) found that Indonesian pop songs composers do code switching because they mostly talk about particular topics, namely love, unity, and party, and they intent to “show off” their group identity as Indonesian pop songs composers who are able to code switch into English in their composed songs.

Researches above have shown that code switching is systematic and rule-governed, and serves important sociolinguistic functions. Today, code switching is recognized to be a legitimate form of communication for people who live in multilingual communities and is investigated as an important urban contact phenomenon (Fotos, 1995: 2).

Code switching is the focus of this paper: code switching at the individual level or conversational code switching. Here, writers studies how people use switching as a personal communication strategy to organize and enrich their discourse.

Code switching happens when a speaker requires a particular code, in order to switch or mix one code to another and even create a new code in a process (Wardhaugh, 2006, p. 101). It can occur quite frequently in an informal conversation among people who are familiar and have a shared educational, ethnic, and socio-economic background. It is avoided in a formal situation among people especially to those who have little in common factors in terms of social status, language, loyalty, and formality (Hoffman, 1991, p. 113).

1. Types of Code Switching

Speakers activated the major codes (languages) or the minor codes (language varieties) at their command for the expression of both content, known as transactional function and/or that of social relations or personal attitudes—known as interpersonal function. In transactional function, code switching is used for the kind of language that functions solely for the expression of the content. In interpersonal function, code switching is

used for the kind of language that functions for the expression of social relations and social attitudes holding between speakers (Brown & Yule in Gunawan, 2005).

2. The Functions of Code Switching

In a conversation, code switching can perform a number of discourse-enhancing functions for the speaker. For example, a language switch can be used to indicate a particular topic. Bilinguals often tend to discuss certain topics only in one language and not in the other. They may also switch languages to signal that the topic has changed (Auer, 1988; McClure, 1981; Valdes, 1976 in Fotos, 1995, p. 4) and it can also be used to emphasize a statement by repeating important items in the other language. Bilinguals can use code switching for clarification by switching and elaborating on a confusing statement in the second language. While code switched discourse markers can be used to attract and hold attention during speech in the other language. It is even possible to emphasize the difference between personal feelings and objective issues within the same conversation or frame by discussing feelings in one language and factual or objective events in the other.

Facebook is a social networking website, which began as a way for students to get to know each other. It is now made up of many networks where a wide variety of individuals and groups connect.

Facebook is social networking website that was originally designed for college students, but is now open to anyone 13 years of age or older. Facebook users can create and customize their own profiles with photos, videos and information about themselves. Friends can browse the profiles of other friends and write messages on their pages. Facebook provides an easy way for friends to keep in touch and for individuals to have a presence on the Web without needing to build a website (<http://hallman.nccommunities.org>).

METHOD

The respondents of this study were Indonesianfacebook users. The data were taken from 10 facebookusers' profiles comment and status columns. The facebook users'profiles were chosen randomly from“friends list”.

The main data were collected by recordingcomments from 10 facebook users' profile commentcolumns and status. The data were to answer the first and secondstatements of problem. The data would reveal the typesof code switching, and the reasons why the facebookers used code switching. Thefacebookers` comments were chosen as the sources ofthis study because the writer has been interested inthe way facebook users communicate with other users,Facebook users are use to mixing or switching theirlanguage in exchanging the comments and status.

FINDINGS AND DISCUSSION

1. Types of Code Switching

a. Tag Switching

Tag switching occurs when a tag from different language is inserted into an utterance in other languages. Tag switching involves an exclamation a tag, or a parenthetical in another language. A tag is a word or phrase that is added to a sentence for emphasis. The examples below have fulfilled the requirement of being tag switching:

Extract I:

Hi, Malam, guys

Sehubunganakan di adakanxreuniakbar SMU NEG 06 makassar, kami selakupengurusangkatan 04 akanmelakukanpendataan. Untukitusekirax teman2 bersediamengirimkannamalengkap, kelas 3 brp + no hpygbs di hubungi.

Atasperhatianx kami mengucapkanbanyakterimakasih.....

The type of code switching used in the sentence above is classified into tag switching. Hi, malam, guys, the expression of greeting or hello to all members of the facebook group. The members of facebook group used these words, because they sound more attractive and popular.

b. Intra-Sentential Switching

A switch called intra sentential switching when a switch occurs within a sentence or clause boundary. This type of code switching may appear in the beginning, in the middle, and at the end of a sentence. The example of this code switching can be seen as follows:

Extract II

Fruits dinner..mangga n nenas,..manisasemasin,..sepertinanonano

The type of code switching in the data above is considered as intra sentential switching. The members of the facebook have switched the language from Indonesian into English

c. Inter-Sentential Switching

In intra-sentential code switching, the shift is done in the middle of a sentence, with no interruptions, hesitations or pauses indicating a shift. The speaker is usually unaware of the shift. Different types of switch occur within the clause level including within the word level. The examples of this switching can be seen as follows:

Extract III

(1) Gemes gregetan liat mereka.Mau ikut gabung tp tiada daya.Baby msh sngat kecil 'n Asi.Otodidak adlh jalan kluarx,by om yutub,om gugel,om fb,tx2...yah,akn ada wktux n thtz must be wonderful...[#lovecookandbaking](#)((smiling))

(2) Alhamdulillah,,,PulangggggKampung !!! Have them ready for tomorrow. Bismillah.

2. The Reasons of Code Switching Occurrences

a. Code Switching for the Activation of the Speakers' Speech Repertoire

Extract I:

- (1) A: *Sizt, God doesn't gimme the strength* u/tidur. Aq mw tidur, ssorg *disturb me..* Tp, senangku ketemu sm dia.. He.. He...
- (2) A: Just take my heart, honey...tp, pake byr nah *if you* tak bs bayar lunas *just* utang sj...
- (3) U: Ahkh., *di-paid* dgn cara biasa aja yah!!!. He... he... *Just See,Eat&Pay.*
- (4) M:*Like* statusnya dehyyy,,hahahahaha malaz pake jempol,,wkwkwkwkkk.
- (5) N: Indonesia *is not* Islam hanya pendudukx yang mayoritas Islam.
- (6) A: *Yeah... that's right, sir. That's make our society* hidup dalam keseimbangan.
- (7) P: *Because of raining...smw rncn gagal total..but I'm tryg 2 keep smile...*
- (8) T: Uhm.. uhm.. *Why do almost people assume that hujan* adl hambatan untuk melakukan suatu kegiatan? Tetapi, *I like your status; it is good* untuk dianalyzed. Hehehe.
- (9) C: Negara Islam Indonesia? Apa ini? Fakta: Negara yang menyebut dirinya 'demokratik' ternyata anti-demokrasi yg bilang 'republik' ternyata sentralistik-komunis; yg bilang 'Islam' ternyata tidak Islami. *Please don't try this at home – our home that is Indonesia!*
- (10) A: *I do like the last statement...* semoga *ur research* berjalan lancar. *Ehm, send my regards to the handsome students andur classmate* yg manis itu. Ow.. ow.. Ni kah rasax jatuh cinta *at the first sight...?*
- (11) J: *Thanks* untuk perhatiannya.

In extract I, the writer found such transactional functions in facebookers' statement. The facebookers use code switching solely to express the content in (1-9).In (10-11) some facebookers apply interpersonal function to show that they have close relationship; set a high value on another facebooker's statement, opinion, or support and express respectability to each other.

Then, the writer concluded that a close scrutiny of the exchanges of the facebook codes between speakers under study indicate that they activated the major codes (languages) or the minor codes (language varieties) at their command for the expression of both content. It is self-evident from the extract above that the facebookers under study manipulate their

speech repertoire involving Indonesian and English skilfully for both functions, interpersonal as well as transactional.

b. Code Switching as Style Markers

Extract II:

- (1) A: *Sizt, God doesn't gimme the strength* u/tidur. Aq mw tidur, ssorg *disturb me..* Tp, senangku ketemu sm dia.. He.. He..
- (2) A: *I do like the last statement...* semoga *ur research* berjalan lancar. Ehm, *send my regards to the handsome students and ur classmate* yg manis itu. Ow.. ow.. Ni kah rasax jatuh cinta *at the first sight...?* wkwkwkwk
- (3) U: Berikan Aku Cinta Terakhirmu., Agar Ku Tenang Menghadapi Hidup Ini., Aku Tau Aku Bukanlah Cinta Pertamamu&Begitupun Diriku. We Ever Hurted by someone in our past,But It's not wrong if we try to make again.
- (4) A: *Just take my heart, honey...*tp, pake byr nah *if you* tak bs bayar lunas *just* utang sj...
- (5) U: Ahkh., di-*paid* dgn cara biasa aja yah!!!. He... he... *Just See,Eat&Pay.*
- (6) M: *Like* statusnya dehyyy,,hahahahaha malaz pake jempol,,wkwkwkwkk
- (7) C: Negara Islam Indonesia? Apa ini? Fakta: negara yg menyebut dirinya 'demokratik' ternyata anti-demokrasi; yg bilang 'republik' ternyata sentralistik-komunis; yg bilang 'Islam' ternyata tidak Islami. *Please don't try this at home -- our home that is Indonesia!*
- (8) N: Indonesia *is not* Islam hanya pendudukx yang mayoritas Islam.
- (9) A: *Yeah... that's right, sir. That's make our society* hidup dalam kebimbangan.
- (10) P: *Because of raining...*smw rncn gagal total..*but I'm tryg 2 keep smile...*
- (11) T: Uhm.. uhm.. *Why do almost people assume that* hujan adl hambatan untuk melakukan suatu kegiatan? Tetapi, *I like your status; it is good* untuk dianalyzed. Hehehe.
- (12) J: *Thanks* untuk perhatiannya...

In extract II above, the employment of code switching such as in the facebook language of the subjects may often be indicative of the designated type of style being used. Since the subjects are on friendly terms with each other, consequently the exchanges of the comments and status between them may also reflect the existing relationship holding between them. Such social constraints may undoubtedly gear up to the use of less formal styles as follows:

The reduction of diphthong to become monophthong in the word such as *pake* for *pakai* in (4 and 6), *smw* for *semua* in (10), the consonant deletion in word *aja* for *saja* in (5). Vowel deletion in words such as *ku* for *aku* in (3), *ni* for *ini* in (2), *sj* for *saja* in (4), *sm* for *sama* in (1), and *mcn* for *rencana* in (10). Then, consonant and vowel deletion *aq* stands for *aku*, *ssorg* that stands for *seseorang* in (1), *ur* that stands for *your* in (2), *yg* for *yang* in (2, and 7), *sizt* for *sister* in (1), *bs* for *bisa* in (4), *tp* for *tetapi* in (1 and 11), *dgn* for *dengan* in (5), *tryg* for *trying* in (10), and *adl* for *adalah* in (11).

The word *give me* is abbreviated into *gimme* in (1). The use of slash (/) and sign “x” to make the words short in length “u” stands for “untuk” in (1) “pendudukx” stands for “penduduknya” in (8). The words *malaz* in (6), *begitupun* in (3) are wrong. It should be *malas*, *begitu pun*.

Facebookers use the signs “wkwkwwkwk,” “haha”, and “hehe” in (1, 2, 6 and 11) to show that they are laughed. Moreover, they use numbers to represent some words e.g., 2 for *to* as we see in (10). They also break the rules of standard writing i.e., First, putting full stop after question and exclamation marks as we see in (5). Second, U uses the capital letter on each earlier word in (3). Third, A does not use the capital letter after full stop as we see in (2). And finally, most facebookers use full stops and commas in the middle or in the last sentences in (1, 4, 5, 6, 10 and 12). Since the facebookers’ writing are mostly in informal variety of Indonesia, it therefore comes as no surprise that good extracts of hybridization. Hybridization refers to the use of linguistic elements from another language within a unit (e.g. a noun phrase, a verb phrase, or a compound verb) of the base language such as *di-paid* in (5) and *dianalyzed* in (11). All of them are indicative of the use of informal variety of Indonesia.

c. Discourse Functions of Conversational Code switching

a) Switching to indicate topic

Extract III:

(1) J: Really tiring day ten, but do satisfycz all we’ve made, worked well to them.they’reantstc. Wish me luck hon and thanks deeply for the friendship...

(It was really tiring day Ten, but I do satisfy because all we’ve made worked well to them. They are enthusiastic. Wish me luck honey and thanks deeply for the friendship).

(2) A: *I do like the last statement... semoga ur research berjalan lancar. Ehm, send my regards to the handsome students and ur classmate yg manis itu. Ow.. ow.. Ni kah rasax jatuh cinta at the first sight...? Wkwkwkwk*

(I do like the last statement. Hopefully your research runs well. Ehm, send my regards to the handsome students and your sweet classmate. Ow..ow.. Is this a sensation of falling in love at the first sight?).

In extract III above, the facebookers also had language choices for different topics and these often appeared to be culturally-linked. Because A and J are students of graduated program of English, lecture-related terms discussed in English and when they were talking about love, it was given in Indonesian

b) Switching for emphasis

Extract IV:

C: Negara Islam Indonesia? Apa ini? Fakta: negara yg menyebut dirinya 'demokratik' ternyata anti-demokrasi; yg bilang 'republik' ternyata sentralistik-komunis; yg bilang 'Islam' ternyata tidak Islami. *Please don't try this at home -- our home that is Indonesia!*

(Does Indonesia is truly an Islamic state? What is this? Facts: Indonesia is known as a “democratic state” but actually it is anti-democracy; it is known as a “republic” but actually it is a centralistic-communist; it is known as an “Islamic” but actually it is not an Islamic. *Please don't try this at home -- our home that is Indonesia!*).

In extract IV above, C used code switching for emphasis. This usually took the form of a switched repetition of the important utterance. C repeated some words like democracy and Islamic.

c) Switching to frame discourse

Extract V:

(1) A: *Just take my heart, honey...tp, pake byr nah if you tak bs bayar lunas just utang sj...*

(You just take my heart, honey. But, you should pay it if you cannot pay just issue new debt).

(2) T: Uhm.. uhm.. *Why do almost people assume that hujan adl hambatan untuk melakukan suatu kegiatan? Tetapi, I like your status, it is good untuk dianalyzed.* Hehehe.

(Uhm.. uhm.. Why do almost people assume rains are obstacle to do an activity? But, I like your status; it is good to be analyzed. Hehehe).

The next function is switching to attract and hold the listener's attention as we see in extract V. In narratives, this type of switch frames the discourse, occurring at boundaries as an intensifying strategy to emphasize the utterance, hold the listener's attention and move the action forward (Koike in Fotos, 1995). In data sets, the body of the discourse tended to be in

English, framed by short Indonesia switches. Usually the switch was the Indonesia coordinating conjunction "*tetapi*" as a sentence-middle particle is used more frequently than any other particle and tends to be a request for disagreement or contradiction.

d) Switching to separate feelings from facts

Extract VI:

(1) U: BerikanAkuCintaTerakhirmu., Agar Ku TenangMenghadapiHidupIni., Aku Tau AkuBukanlahCintaPertamamu&BegitupunDiriku. *We Ever Hurted by someone in our past,But It's not wrong if we try to make again.*

(Give me your last love in order to I face this life steadily. I know that I am not your first love and so do I. We have ever been broken-hearted by someone in our past. But it is not wrong if we try to make again).

(2) A: *Sizt, God doesn't gimme the strength u/tidur. Aq mw tidur, ssorgdisturb me..Tp, senangkuketemusmdia.. He.. He..*

(Sister, God did not give me the strength for sleeping. I wanted to sleep, someone has disturbed me. But, I was happy to see him).

(3) P: *Because of raining...smwrncngagaltotal..but I'm tryg 2 keep smile...*

(Because of raining, all of my planning fails to be done totally. But I'm trying to keep smiling).

From the extract above, the writer asserted that a very interesting discourse function for code switching is contrasting personalization and objectification. This refers to the tendency to talk about personal feelings in one language and factual, objective events in the other. However, where the some facebookers nearly always talked about their feelings in Indonesian and used English for factual, task-related utterances; some others showed the opposite tendency, using English to express their feelings and Indonesian for factual information.

U told the other that she needed someone's love. Her feelings were given in Indonesian, whereas the objective fact of her life was switched to English in (1).A stated the objective factual information in English that God did not allow her to sleep and then A stated her feeling in Indonesian that she was happy to meet her friend in (2).P showed the tendency to express his feeling in Indonesian that he tried to keep smiling although his planning failed to be done and for factual information that day rained was stated in English in (3).

e) Switching to intent on clarifying the speech content for the interlocutor

Extract VII:

N: Indonesia *is not* Islam hanya pendudukx yang mayoritas Islam.

(Indonesia is not an Islamic state; Islam is simply majority religion of citizen).

In the statement above, N deliberately used the English word "is not" to emphasize to the interlocutor about the fact that Indonesia is not an Islamic state. N switch code to clarify or emphasize that he agrees, disagrees, or makes it clear of his interlocutor's statement.

d. Linguistic Aspects: Discourse Approach

Extract VIII:

(1) U: BerikanAkuCintaTerakhirmu., Agar Ku TenangMenghadapiHidupIni., Aku Tau AkuBukanlahCintaPertamamu&BegitupunDiriku. *We Ever Hurted by someone in our past,But It's not wrong if we try to make again.*

(2) P: *Because of raining...smwrncngagal total..buti 'mtryg 2 keep smile.*

(3) A: *Just take my heart, honey...tp, pake byr nah if you tak bs bayar lunas just utang sj...*

(4) A: *Sizt, God doesn't gimme the strengthen u/tidur. Aq mw tidur, ssorg disturb me.. Tp, senangku ketemu sm dia.. He.. He..*

(5) Really...Really...Really....Hard Job, But Thanks Prof for the challenge...! Hopefully Can run it well on time....Ciayyoo.....

(6) A: *I do like the last statement... semoga ur research berjalan lancar. Ehm, send my regards to the handsome students and ur classmate yg manis itu. Ow.. ow.. Ni kah rasax jatuh cinta at the first sight...?*

(7) A: *Yeah... that's right, sir. That's make our societyhidupdalamkeimbangan.*

In linguistic aspects, the writer have viewed that facebookers' conversation don't follow the grammatical rules. They sometimes used incorrect tense; U changed the adjective (hurt) to verb (hurted) and used past tense form. It should be in present perfect tense because the event has gone but the impact of the event is still felt by U in (1). In (7), A used unknown tense form i.e., using present verb after the subject and to be. It should be in simple present form. The correct one is *that makes our society live in doubt*

In (2), P put present form after the verbs that should be followed by a gerund. After the verb *keep*, a gerund should follow it. So, the correct one is *because of raining smwrncngagal total, but I'm trying to keep smiling.*

In (4), there is no subject before the verb *take*. The correct one is *you just take my heart, honey.*

In (5), A made a mistake, used the verb *strengthen* after the article *the*. After an article, a noun should follow it and also used the present tense. A's statement should in past

tense form because the statement is not her habit. So, the correct one is *God, did not give me the strength for sleeping.*

The frequent use of single adjectives plays an important role in spoken language. In (6), the speaker described what her job looked like. In (7) A used a series of single adjectives *handsome and manis (sweet)* in order to let the interlocutor know what the external appearance of the men which she likes. Lastly, Brown in Benez (2005, p, 8) has pointed out that in written language an extensive set of metalingual markers exists to mark relationships between clauses (*that* complementary, *when/while* temporal markers, so-called 'logical connectors' like *besides, moreover, however, in spite of,* etc.), in spoken language the largely paratactically organized chunks are related by *and, but, then* and more rarely, *if*.

In (1-6) the facebookers commonly link the chunks of language by using the connectors; *if, but, and*. They do not use other connectors such as *while* for instance.

e. Sociological Aspects: Discourse Approach

Extract IX:

(1) J: Really tiring day ten, but do satisfy all we've made, worked well to them. they're antstc. Wish me luck hon and thanks deeply for the friendship.

(It was really tiring day Ten, but I do satisfy because all we've made worked well to them. They are enthusiastic. Wish me luck honey and thanks deeply for the friendship).

(2) A: Yeah.. *That's right, sir. That's make our society hidup dalam keseimbangan.*

(Yeah, that is right, sir. That makes our society live in doubt).

There is power and solidarity in facebookers' speech that may also reflect the social relations between the speaker and addressee.

In (1), J calls the personal name (Ten) because there is high solidarity between J and Ten, and Ten has equal power with J. On the other hand, Ms/Mrs. Ten is used if there is low solidarity and Ten has more power than J. In (2), A says "sir" to C because A sees C as a distant superior.

f. Psychological Aspects: Discourse Approach

The facebookers express their problem and feeling through code switching in order to the others give them solution and/or suggestion. They also share their idea, opinion, suggestion, etc. Sometimes, they make a joke.

g. Philosophy Aspects: Discourse Approach

Extract X:

(1) J: Really...Really...Really....Hard Job, But Thanks Prof for the challenge...!
Hopefully Can run it well on time....Ciayyoo.....

(It is really hard job, but thanks Prof for the challenge. Hopefully, I can run it well on time.Ciayooo).

(2) J: Really tiring day ten, but do satisfy cz all we've made, worked well to them.they're antstc. Wish me luck hon and thanks deeply for the friendship.

(It was really tiring day Ten but I do satisfy because all we've made, worked well to them. They are enthusiastic. Wish me luck honey and thanks deeply for the friendship).

A: *I do like the last statement... semoga ur research berjalan lancar. Ehm, send my regards to the handsome students and ur classmate yg manis itu. Ow.. ow.. Ni kah rasax jatuh cinta at the first sight...? Wkwkwkwk*

(I do like the last statement. Hopefully your research runs well. Ehm, send my regards to the handsome students and your sweet classmate. Ow.. ow.. Is this sensation of falling in love?).

(3) U: Berikan Aku Cinta Terakhirmu., Agar Ku Tenang Menghadapi Hidup Ini., Aku Tau Aku Bukanlah Cinta Pertamamu&Begitupun Diriku. *We Ever Hurted by someone in our past,But It's not wrong if we try to make again.*

(Give me your last love in order to I face this life steadily. I know that I am not your first love and so do I. We have ever been broken-hearted by someone in our past. But it is not wrong if we try to make again).

In (1) above what J says is surely true but for the persons who read her statement will ask in their mind "to whom she is referring?" the persons then admit that they do not know who she is talking about; which one the professor has given her the challenge and what kind of the challenge is. So far, according to Cooper (1975 p. 84) we have two necessary conditions for successful reference; first that the existence of something be correctly presupposed, and second that the referring expression condition can be replaced by an identifying expression. These conditions are not sufficient, however. Suppose she adds the professor's name and his/her characteristics then she will make successful reference.

In (2), A does not succeed to make good reference because it has no context which enables us to determine which particular is being referred to. For J, the statement "...send my regards to the handsome students and ur classmate yg manis itu (your sweet classmate)" J

may know who the person is. But, how about others who do know A and J? They just may estimate that *your sweet classmate* refers to J's classmate. Then, how do we know such truths in A's statement? Since there are many sentences whose truth cannot be explained in the empirical and analytic way. Because A's statement "*Ni kah rasax jatuh cinta at the first sight?*" (Is this sensation of falling in love at the first sight?) Perhaps we may conclude that she sends her regards to J's sweet classmate because she falls in love with him. But, there is no possibility due to she only states, someone must observe from which it is reasonable to infer that A surely falls in love with J's sweet classmate.

In (3), U's statement is confusing, to whom she is referring it. It is easy to guess that the statement is referred to her special friend. But, today we must be aware that people can be a homosexual or a lesbian. Then, the question is emerged in our mind "*does the person whom she hopes to be her last love is a man or woman?*"

It is interesting that the writer can predict U's last statement "*We Ever Hurted by someone in our past, But It's not wrong if we try to make again*" is meaningful because it holds an expression and it is associated, in some manner, with a certain mental item – an image, say, or a thought, or an idea. The thought in our mental item that U has purpose i.e. she tries to share her mental pressure and asserts her willingness that she wants to feel affection for another person again.

The writer has observed that some facebookers do not make successful reference in order to keep their secret and the addressee's feeling. For example, A did not mention the person's name in every statement in facebook because she is afraid if all of her friends in facebook may know who the person is and may have negative impression towards the person.

CONCLUSION AND SUGGESTIONS

The results of the study of very different Indonesian-English bilinguals showed similar trends. In data sets, switches were mostly grammatical regardless of the direction in which the switches were made. Single items were most frequently switched, but some facebookers showed skill in switching dependent and independent clauses. Conversational code switching took place for the functions of emphasis, clarification, identifying particular topics, switching to separate feelings from facts, switching to intent on clarifying the speech content for the interlocutor, and switching to frame discourse.

In linguistic aspects, the writer has viewed that facebookers' conversation don't follow the grammatical rules. Some of them were commonly seen using the connectors *if*,

and, but. In sociological aspects, there is power and solidarity in facebookers' speech that may also reflect the social relations between the speaker and addressee. In psychological aspect, the facebookers express their problem and feeling through code switching, they are very enjoyable to speak with her/his friend. Lastly, the writer concluded that some facebookers do not make successful reference in order to keep their secret and the addressee's feeling.

REFERENCES

- Bosire, Mokaya. 2006. *Immigrant Identity: Code Switching among Kenyans in Upstate New York*. Available online at: <http://www.lingref.com>. Retrieved on 29th March 2010.
- Cooper, David E. 1975. *Philosophy and the Nature of Language*. London: A Longman Paperback.
- Fotos, Sandra S. 1995. Japanese-English Conversational Codeswitching in Balanced and Limited Proficiency Bilinguals. *Japan Journal of Multilingualism and Multiculturalism*, Volume 1.
- Gunawan, Samuel. 2005. *Code-mixing on the Language of the SMS Code*. Surabaya: Petra Christian University.
- Gunaryadi. 2004. *Pendidikan Nasional, Globalisasi, dan Peranan Keluarga*. Retrieved on 10th March 2010 from <http://www.sekolahindonesia.nl/globalisasi-pendidikan.pdf>.
- Hoffmann, C. 1991. *An Introduction to Bilingualism*. New York: Longman.
- <http://www.facebook.com>.
- <http://www.hallman.nccommunities.org>.
- Hudson, R. A. 1988. *Sociolinguistics*. New York: Cambridge University Press.
- Safitri, IfaDewi. 2008. *Code Switching in Indonesian Pop Songs*. Available online at: <http://www.infoskripsi.com>. Retrieved on 29th March 2010.
- Wardhaugh, R. 2006. *An Introduction to Sociolinguistics*. Fifth Edition. Oxford: Blackwell Publishing.

