

# AN ANALYSIS OF CODE-MIXING AND CODE-SWITCHING IN HITAM PUTIH TALK SHOW “PARA PEMAIN 99 CAHAYA DILANGIT EROPA”

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## ABSTRACT

Penelitian ini berjudul *An Analysis of Code-Mixing and Code-Switching In Hitam Putih Talk Show Episode of Para Pemain 99 Cahaya Dilangit Eropa*, sebuah analisis tentang campur kode dan alih kode oleh tuan rumah dan tamu dalam percakapan di *Hitam Putih Talk Show*. Tujuan penelitian adalah untuk mengetahui tipe dari alih kode apa saja yang digunakan pada percakapan ini demikian pula campur kode apa yang muncul. Disamping itu, penulis juga akan menjelaskan alasan melakukan hal tersebut dalam percakapan ini. Data-data yang ditemukan akan dianalisis menurut teori Ralph W Fasold, John J. Gumperz dan Dilkushi Senaratne (2009). Metode yang digunakan adalah metode deskriptif. Penulis pada penelitian ini menemukan 95 kasus campur kode, terdiri dari 30 kasus *insertions*, 45 kasus aliterasi, dan 20 kasus leksikalisasi kongruen. Kemudian ditemukan juga 30 kasus alih kode yang terdiri dari 12 kasus alih kode situasional dan 18 kasus alih kode metaforis. Adapun alasan penggunaannya adalah ketika membicarakan topik tertentu, mengutip orang lain, menunjukkan solidaritas, interjeksi, pengulangan untuk klarifikasi, mengklarifikasi ujaran interlocutor, mengekspresikan identitas, memperhalus atau mempertegas sebuah permintaan dan disebabkan kebutuhan bentuk leksikal tertentu.

Keywords : *Sociolinguistics, bilingualism, code mixing, code switching.*

## 1. INTRODUCTION

Language is the media used by every human being to interact. Every tribe in the world has its language. Indonesia is one country in the world with diverse ethnicities and languages. Each tribe has its own language. For example, Bataknese people are used among Bataknese, Sundanese is used among Sundanese, and Javanese is used among Javanese, etc. To communicate among the tribe's people use the national language, which is the Indonesian language. This case proves that Indonesia is a country that has a bilingual and even multilingual society because Indonesian people are required to be able to master more than one language to communicate and interact with other tribes among them. As the national language, the Indonesian language is used in a formal situations such as education, in an office, and meetings.

However, their own mother tongues are mostly used in informal situations, such as conversations among friends who are from the same region or the same tribes, and conversations between people who have a close relationship. Realizing the languages in this era, English is one of the

International languages used by lots of people around the world. Indonesian people are studying the language also. They try to speak English as fluently as they can even though English is a foreign language in Indonesia. English is used by people around the world with different national languages in international meetings, such as in international trade and business. In many situations, Indonesian people often mix one code with another code or switch from one code to another code when they speak with other people.

According to Wardhaugh (1986:103) code mixing occurs when conversants use both languages together to the extent that they change from one language to the other in the course of a single utterance. Then Bolinger says, Code mixing is a case, where a fluent bilingual talking to another bilingual changes languages without any change at all in the situation (Bolinger, 1975: 53). In other words Farrugia (2009), in Bose and Choudury (2010) says the definition of code-switching is a practice of switching between two or more languages in a conversation or an utterance. From the definitions above can be concluded code mixing happens when switching one language to another language is only for one or few words.

However, code-switching has an affective dimension to it: you change the code as you redefine the situation from formal to informal, official to personal, serious to humorous, and politeness to solidarity. (Wardhaugh 1986:103). According to Jacobson code-switching is generally employed as a cover term for language-mixing phenomena, this usage creates misgivings even with some who use it in this way. Beside that Hymes (1875:103) in Chair & Agustina said that "Code-switching has become a common term for alternate use of two or more languages, varieties of language, or even speech style" (Chaer & Agustina, 2004: 108). For instance: English is a foreign Language for Indonesian people but it has used by many people in Indonesia. People often use it for their purpose, or some people use English and Indonesian interchangeably or mix it. In other order words code, switching can happen in conversations if the speakers are mastering more than one language. From this phenomenon, the writer thinks that is interesting to make research because it often happens in daily life. Code-switching, using more than one language in a conversation, has become a phenomenon in a bilingual and multilingual society. The development of technology enables people from various countries to communicate with others. They use English as a tool to communicate with other people all over the world and use their national language or mother tongue with people of their origin's society.

In this research, the writer wants to get a deeper understanding of the phenomenon of code-switching in a talk show TV Program. There are some factors that make the writer interested to analyze "*Hitam Putih*" as the object of this research. Firstly, Trans 7 has been broadcasting "*Hitam Putih*" for three and a half years since December 10th, 2010. It proves this TV Program is a favorite talk show. Secondly, "*Hitam Putih*" has many episodes. In a week, Trans 7 broadcasts this talk show five times from Monday to Friday with a duration of an hour and fifteen minutes, from 6.00 PM to 7.30 PM.

Looking at the reasons above, the writer was interested to make researching code-mixing and code-switching on the "*Hitam Putih*" talk show. In this research, the writer is going to analyze the phenomenon used by the host and the guests on "*Hitam Putih*" in carrying out research entitled: **"An Analysis of Code-Mixing and Code-Switching in Hitam Putih Talk Show Episode of *Para Pemain 99 Cahaya Dilangit Eropa*.**

The problem of this research that the writer wants to know is two things. First, what are the types of code-switching that the guests use in their conversation on the Hitam Putih Talk Show. Next, what are the probable reasons for the host and the guests in the conversation to switch their Indonesian into English or mix Indonesian with English, or the other way around?

The purposes of this research are to find out the types of code-switching that guests use in their conversation in Hitam Putih Talk Show and to find out the possible reasons for the host and the guests in the conversation to switch their Indonesian into English or mix Indonesian with English or the other way around.

In this research, the writer focused study on the types of code-switching and code-mixing that were found in Hitam Putih Talk Show in the episode "Pemeran 99 Cahaya di Atas Langit Eropa" and on the possible reasons for the host and the guests to switch Indonesian into English or mix Indonesian with English when they uttered their utterances.

In this research, the writer collects the data by downloading the video of the episode in Para Pemain 99 Cahaya di Langit Eropa in the Hitam Putih Talk Show. Then, the writer made a transcript of the conversation between Deddy Corbuzier and the guests. Then the writer analyzes the reasons of Deddy Corbuzier and the guests use code-mixing and code-switching and which type of code-mixing and code-switching they use. Then the writer hopes that this research could contribute and give information to the field of Linguistics, especially Sociolinguistics. And this research will enrich the understanding of code-mixing and code-switching from the sociolinguistic insight for further studies.

## **2. Code-Mixing and Code-Switching**

### **2.1 Sociolinguistics**

Sociolinguistics studies the relationship between language and society. They are interested in explaining why we speak differently in the different social context, and they are concerned with identifying the social functions of languages and the ways it is used to convey social meaning. Examining the way people use language in different social contexts provides a wealth of information about the way language works, as well as about the social relationships in a community. (Holmes, 1992)

Example :

Ray : Good afternoon, sir.

Principal : What are you doing here at this time?

Ray : Mr Sutton kept us in, sir.

From that example, we can understand that language and context are interdependent. Ray is still in the school at the time he should go home and we can know the place that their conversation is at the school. On other hand, Sociolinguistics is the study of the interdependence of language and context. (Holmes, 1992:87)

## **2.2 Code**

People usually choose different codes in different situations. They may choose a particular code or variety because it makes them easier to discuss a particular topic, regardless of where they are speaking. When talking about work or school at home, for instance, they may use the language that is related to those fields rather than the language used in daily language communication at home. A code is a system that is used by people to communicate. When people want to talk to each other, they have to choose a particular code to express their feeling. The code is a particular language, dialect, style, register, or variety (Wardhaugh, 1986:87).

According to Crystal (1980:66), code is a set of conventions for converting one signaling system into another. However, it is mainly used as a neutral term for any system of communication, which involves language, dialect, or variety. In other words, a code is a system of rules that allow us to give information in symbolic form. Human language is also a code; consists of words that represent ideas, events, and objects. When put together in certain circumstances, it will help us to communicate.

## **2.3 Code-Mixing**

In social groups, people use language to interact. For people that know more than one language often mix the codes between their mother tongue and even the second language. According to Wardhaugh (1986:103) code mixing occurs when conversants use both languages together to the extent that they change from one language to the other in the course of a single utterance. Meanwhile, Jacobson (1998:17) defined "Code-Mixing in this definition seems to be exactly the kind of linguistic behavior that Uriel Weinreich's "ideal bilingual" is not supposed to practice. Fasold (1984) in Chaer and Agustina also emphasizes grammatical difference code-mixing from code-switching by saying if someone uses one word or phrase from one language, he has used code mixing, but if one clause obviously has a grammatical structure of one language, and the next clause is arranged based on the grammatical structure of the other language, so the occasion is code-switching (Chaer and Agustina, 2004: 115).

From the definition of code-mixing, we know that code-mixing is a change of language from one language to another language at the same time both oral and written text. It usually happens in a society that has a bilingual or even multilingual community. For example, a speaker who inserts a piece of his regional dialect into Indonesian can be called that he has done code-

mixing. To make it more obvious, here are some examples of code-mixing between Spanish (S) & English

(E) bilinguals are given by Pfaff (Wardaugh, 1986:107):

Table 1

NO	SPANISH	ENGLISH
1	No van a	bring it up in the meeting
<b><i>They are not going to /</i></b>		<b><i>bring it up in the meeting</i></b>
2	Todos los Mexicanos	were riled up
<b><i>All the Mexicans</i></b>		<b><i>were riled up</i></b>

### A. Type of Code-Mixing

Muysken (2000) in Dilkushi Senaratne (2009) defines three types of code-mixing, they are:

#### a) Insertion

Structural characteristics of insertions proposed are that they are usually single, content words such as nouns and adjectives which are morphologically integrated. The word order of the sentence displays a nested a b a structure. This means that the elements preceding and following the insertion are grammatically related.

Example of insertion:

Ni-ka-wash *all the clothes.* 'I washed all the clothes'

#### b) Alternation

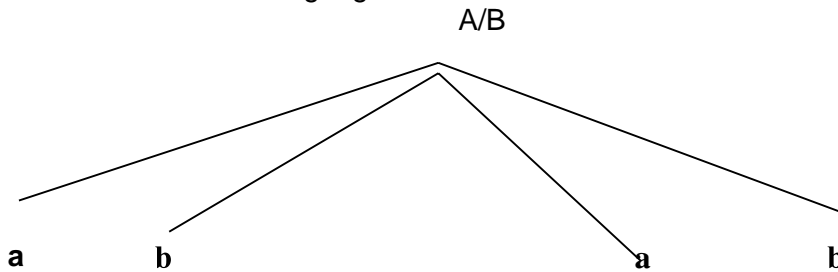
This type of code-mixing is a strategy of mixing where the two languages remain separate in the bilingual utterance as A...B unlike in insertion. Defining structural features of alternation, Muysken observes that alternation occurs when several constituents are mixed in a sequence. Discourse particles and adverbs are analyzed as alternations.

Example of alternation (English/Spanish)

I just have it in my room like a niña bonita como debe ser. (I just have it in my room like a girl pretty as it should be.)

### c) Congruent Lexicalization

This type of code-mixing refers to the situation where two languages share grammatical structures which can be filled lexically with elements from either language.



Example Congruent lexicalization (Indonesian/English) Software gua buat convert file wav jadi mp3 gua uda expired. (My software for converting wav files to mp3s has expired).

## 2.4 Code-Switching

Not only code-mixing that people often use in their conversation but also using code-switching. According to Jacobson code-switching is generally employed as a cover term for language-mixing phenomena, this usage creates misgivings even with some who use it in this way.

However, code-switching has an affective dimension to it: you change the code as you redefine the situation from formal to informal, official to personal, serious to humorous, and politeness to solidarity. (Wardhaugh 1986:103). From these definitions, we know that code-mixing and code-switching will have happened only in bilinguals community and multilingual communities. Usually, people often use mix-code or switch-code are people can speak more than one language. From the definition above, code-switching can be seen in the example below:

Example in Holmes (1992: 41):

Sarah: I think everyone's here expects Mere.

John : She said she might be a bit late but actually I think that's her arriving now.

Sarah: You're right. *Kia ora Mere. Haere mai. Kei te pehea koe?* (Hi MERE. COME IN. HOW ARE YOU?)

Mere : *Kia ora e hoa. Kei te pai.* Have you started yet? (HELLO MY FRIEND. I'M FINE) (Holmes, 1992: 41)

From the example above Sarah changes her code when Mere comes. Then Mere replies with the same code and then changes their formal code. A code may be related to a particular participant or addressee. Like the situation shown by Sarah who addresses Mere by their informal

language i.e. Maori. Then, the utterance above occurs in English by its grammatical system to Maori by its grammatical system.

From the definitions above, the writer concludes that code-switching is an alternation of using two or more languages, varieties, and dialects of language in conversation in which the switching occurs from one language within its grammatical structure to another language within its grammatical structure too.

### **A. Types of Code-Switching**

Blom and Gumperz (1972:409) in Dilkushi Senaratne describe two types of code-switching, situational code-switching, and metaphorical code-switching.

#### **a) Situational code-switching**

Situational code-switching occurs when the languages used to change according to the situation in which the speakers find themselves; they speak one language in one situation and another in a different one. One variety is used in a certain set of situations and another in an entirely different set. The switches between languages always coincide with changes from one external situation (for example, talking to members of the family) to another (for example, talking to a neighbor). It is indicated by the changing of the topic, the participant, or the situation of communication. The change over from one to another may be instantaneous.

#### **b) Metaphorical Code-Switching**

Metaphorical code-switching happens when the same situation the shift gives additional meaning to the components like the relation of the act. According to Blom and Gumperz (1972) in Dilkushi Senaratne (2009), rather than an internal structural interpretation, an external interpretation of how and why words, phrases, and sentences from another language are used to convey meaning, would yield realistic information.

Accordingly, situational code-switching occurs when the language change accompanies a change of topic or participant or any time the communicative situation is redefined. Style may also shift in situational code-switching depending on the participants. In metaphorical code-switching, switching adds meaning to the conversation as it is defined by the relationship with the participant.

## **2.5 Reasons for Mixing or Switching Code**

According to Hoffman (1991: 116) there are a number of reasons for bilingual or multilingual to switch or mix their languages, they are:

### **1. Talking about a particular topic**

People sometimes prefer to talk about a particular topic in one language rather than in another. Sometimes, a speaker feels free and more comfortable expressing their emotional feelings in a language that is not their everyday language. The case can be found in Singapore, in which English is used to discuss trade or a business matter, Mandarin for international Chinese language, Malay as the language of the region, and Tamil as the language of one of the important ethnic groups in the republic.

### **2. Quoting somebody else**

A speaker switches code to quote a famous expression, proverb, or saying of some well-known figures. The switch involves just the words that the speaker is claiming the quoted person said. The switch is like a set of quotation marks. In Indonesian, those well-known figures are mostly from some English-speaking countries. Then, because many Indonesian people nowadays are good at English, those famous expressions or sayings can be quoted intact in their original language.

For example:

A: Bolehkah saya tahu nama anda, Pak? (May I know your name, Sir?)

B: What is your name.

### **3. Being emphatic about something or Express solidarity.**

When someone who is talking using a language that is not his native language suddenly wants to be emphatic about something, he either intentionally or unintentionally will switch from his second language to his first language. Or, on the other hand, he switches from his second language to his first language because he feels more convenient to be emphatic in his second language rather than in his first language.

### **4. Interjection Inserting sentence fillers or sentence connectors**

Interjections are words or expressions, which are inserted into a sentence to convey surprise, strong emotion, or to gain attention. An interjection is a short exclamation like Damn!, Hey!, Well!, Look! etc. They have no grammatical value, but a speaker uses them quite often, usually more in speaking than in writing. Language switching and language mixing among bilingual or multilingual people can sometimes mark an interjection or sentence connector. It may happen unintentionally or intentionally.



## **5. Repetition used for clarification**

When a bilingual or multilingual wants to clarify his speech so that it will be understood better by the listener, he can sometimes use both of the languages (codes) that he masters to say the same message. Frequently, a message in one code is repeated in the other code literally. Repetition is not only served to clarify what is said but also to amplify or emphasize a message. For example, English Hindi (Gumperz, 1982:78) A Father calls his small son while walking through a train compartment, Keep straight. Sidha jao 'keep straight'.

## **6. Intention of clarifying the speech content for interlocutor**

When bilingual or multilingual talks to other bilingual or multilingual people, there will be lots of code-switching and code-mixing occur. It means making the content of his speech runs smoothly and be understood by the listener. A message in one code is repeated in the other code in a somewhat modified form.

## **7. Expressing group identity**

Code-switching and code-mixing can also be used to express group identity. The way of communication of academic people in their disciplinary groupings is obviously different from other groups. In other words, the way of communication in one community is different from the people who are out of the community.

## **3. AN ANALYSIS OF CODE MIXING AND CODE SWITCHING IN HITAM PUTIH TALK SHOW EPISODE OF *PARA PEMAIN 99 CAHAYA DILANGIT EROPA***

This part will analyze the data in two parts. In the first part, the writer will explain the types of code mixing used by the host and guests in their conversations. However, the writer will also explain possible reasons why the host and guests use code-mixing in their conversations.

In the second part, the writer will answer the question about what are the types of code-switching used by the host and guests in their conversations. Besides, the writer will also explain possible reasons why the host and guests use code-mixing in their conversations in the Hitam Putih Talk Show episode of Para Pemain 99 Cahaya di Langit Eropa..

### **3.1 Code-Mixing**

According to the Muysken in Sinhala, there are three types of code-mixing e.g. insertion, alternation, and congruent lexicalization. The writer has collected thirty insertions, forty-five alternations, and twenty congruent lexicalizations. From the data above, the writer will be taken three data in every type because it has already represented the data overall.

## 1. Insertion

### Data 1

**Deddy** : lh, baik lagi, ini karena saya penasaran. Kalo lagi disela-sela **shooting**, sebenarnya kamu sering kabur kemana dan ngapain aja?

This statement is classified as insertion because the host inserts English between her utterances. Deddy changed his utterance from Indonesian to English and back to Indonesian again. The possible reason why the host used code mixing in his utterance is insertion. The host is inserting words filler "*shooting*" in his utterance.

### Data 2

Raline: Aku selalu menghilang dan biarpun udah **break** karena aku Yoga, ya.

In this dialogue Raline changed her language from Indonesian to English and back to Indonesian again. The reason why Raline move from Indonesian to English and back to Indonesian is that Raline wants to make the contents of her speech can be understood by the listener.

### Data 3

Raline: Oh, ada menikahnya? Kalo menikah sih siap tapi kalo jadi Ibu, **I think** masih 1 tahun lagi deh.

From the dialogue above, Raline's utterance is classified into insertion because the guest inserts English between her utterances. Raline changed her language from Indonesian to English and back to Indonesian again. The reason is that she wants to gain attention from the listener.

## 2. Alternation

### Data 1

Deddy: **Happy** diluar, depresi dalam hati

Deddy's word is classified into alternation because the host starts his utterance in English and then continues it in Indonesian. Deddy changed his language from English to Indonesian at the beginning of his utterance. The possible reason why Deddy used code-mixing is that he wants to express his feeling.

### Data 2

Raline: **Oh, thank you.** Kalo mas Deddy?

Based on this the data above, Raline's dialogue is classified into alternation because the guest starts her utterance in English and then continues it in Indonesian. Raline changed her language from English to Indonesian at the end of his utterance. The possible reason why Raline inserts another language in her utterance is that she wants to make the word more understand what she meant.

### Data 3

Deddy: iya, kalo HITAM PUTIH lagi *break* tapi....

This statement above is grouped into alternation because the host starts his utterance in Indonesian and then continues it in English. Deddy changed his language from Indonesian to English at the end of his utterance. From the word "*break*", Deddy will repeat that to make the listener understand what he meant. That is the reason why Deddy is using code-mixing in his words.

## 3. Congruent Lexicalization

### Data 1

Raline: ehh, karena aku memang ada *plan* lah.. ada *life plan* nya gitu kayak *business plan*, tahun segini nikah, tahun segini gitu.

This statement is belonging to congruent lexicalization because the guest starts her utterance in Indonesian then switches to English move to Indonesian then change to English and back to Indonesian again. Raline changed her language from English to Indonesian randomly. The reason why Raline is using code-mixing randomly in her utterances is for making attention to what she is talking about.

### Data 2

Raline: Hahaha, *I mean* kamu tuh gak ber-*style* gitu, gue bawa ke ulang tahun sepupu gue yang berumur 17 gitu, ih kok pacar Raline ngeri banget gitu, gue bawa ke kawinan gak enak diliat, pake kebaya jadi *no way!*

This statement is included in congruent lexicalization because the guest starts her utterance in English and then switches to Indonesian moves to English and back to Indonesian anymore. Raline changed her language from English to Indonesian randomly. The probable reason why Raline uses code-mixing in her sentences is to show the listener her expression in her dialogue.

### Data 3

Abimana : Iya dan kita harus datang paling pagi, kita naik **lift** barang, jadi mereka menunggu sampai jam 10, **finished**, keluar.

This utterance is grouped into congruent lexicalization because the guest starts his utterance in English then switches to Indonesian moves to English and back to Indonesian again. Abimana changed his language from Indonesian to English randomly. The probable reason why Abimana inserts English words in his utterance is that he wants to gain the attention of the listener.

### 4. Code-Switching

Bloom and Gumperz (1972: 409) describe two types of code-switching, situational code-switching, and metaphorical code-switching. The writer has collected twelve situational code-switching and eighteen metaphorical code-switching. The writer will take three of the dominant datum in every type of code-switching because it has already represented the data overall.

#### a) Situational Code-Switching

##### Data 1

Deddy: Tapi anda boleh coba, silahkan. Siapa tau ada, silahkan anda coba, ya! Saya akan mengundang dua sahabat saya dan saya akan bertanya-tanya pada mereka, nah biasanya saya kalau berbicara pada orang yang dikenal itu agak susah tapi bisakah mereka menjawab pertanyaan saya dengan jujur? **That is the questions of live.** Raline Shah dan Dewi Sandra.

Raline: **Hi. How are you?**

Deddy: **Fine.**

This data is classified into situational code-switching because the participants were changed. Deddy changed his language from Indonesian to English spontaneously because of the coming of participants in the conversation.

The possible reason why Deddy used code-switching in his sentences is as an interjection.

##### Data 2

Dewi. : Kalau kangen sama suami mungkin, hmm. Telepati. Emang Deddy doang yang bisa telepati?

Deddy: Telepati, telepati.

Raline: Katanya mentalis

Dewi : Iya, katanya mentalis.  
Deddy: Nyamuk kali telepati.  
Raline: Butuh berapa lama buat **cleaning make up** tiap hari?  
Dewi : **5 minutes**.  
Raline: **No way, seriously?**  
Dewi : **Yes**.  
Raline: **Ok. Your best friend?**  
Dewi : **My best friend is Agus**.

This data is classified into situational code-switching because the topic changed in the conversation. Raline and Dewi are changing from Indonesian to English during the conversation when Raline changed the topic of their conversation. The reason why both Raline and Dewi are using code-switching in their conversation is that they want to quote some words that make each other more comfortable and more understanding each other.

### **Data 3**

Deddy: Pilih anda jadi gendut atau keriput?  
Raline: Gendut lah  
Deddy: Kalo Dewi, gendut atau keriput?  
Dewi : Ah, apa?  
Deddy: Kalo kamu mau dua-duanya boleh  
Dewi : Oh, boleh-boleh. Apa aja. Gendut dan keriput boleh, gak masalah yang penting **happy**.  
Deddy: Kalo wanita sudah **married** udah gak peduli biasanya memang kaya gitu. Ok Raline, ceritain tentang pada saat kamu dilamar sama pria Turki katanya, benar ya? Itu pria kenapa? Khilaf atau apa?  
Raline: **I don't know. May be** gatel aja kali.

This data is classified into situational code-switching because the topic changed in the conversation. Raline is changing her language from Indonesian to English during the conversation when the topic changed. The case of code mixing also occurs in the conversation when Dewi inserts words of English such as **happy** and Deddy insert words of English such as **married**. The reason why both of them insert code-switching in their conversation is because they want to express their emotion.

### **b) Metaphorical Code Switching Data 1**

Raline: Pertanyaan aku itu gak menarik sama sekali loh, tapi kalo lagi kangen sama suami dan dia gak bisa dihubungi, mbak ngapain?  
Dewi : Ngapain? Hmm...  
Deddy: Kayak dia pernah kangen aja sama suaminya. Hahah Raline: Tiap detik, serius.  
Deddy: Masa sih?

Dewi : **I am a good wife, man!**

This data can be categorized as metaphorical code-switching because the type of code-switching above did not contain the changing situation, topic, or participants. The reason why the guest s using code-switching in her conversation is because she wants to express her strong emotion to make the listener understand.

## Data 2

Raline : Apa yang menjadi inspirasi **fashion**, mbak? **Because I think, you are very fashionable.** So, ya..

Deddy : Peres banget, ayo wi, silahkan jawab.

Dewi : Hmm. **Fashion is expressing yourself**, ya. Kita mengekspresikan diri dengan pakaian, **so wear something make you comfortable, that's it.** Raline juga cantik, ya?

Penonton: Cantik.

Raline. : **Oh, thank you.** Kalo mas Deddy?

This data can be included as metaphorical code-switching because the type of code-switching above did not contain the changing situation, topic, or participants. Their conversation is showing that they are in the same group that usually uses code-switching in their conversation as a habit.

## Data 3

Dewi. : Sepertinya Raline cewek yang baik dan manis dan saya memang tau Raline cewe yang manis dan baik, hal yang paling sangar yang pernah kamu alami atau lakukan?

Raline: Sangar?

Deddy: Ya, pernah marah kapan misalnya?

Dewi. : **The most craziest** thing.

Deddy: Iya tiba-tiba loncat-loncat, jedog-jedogin pintu. Gak dibukain.

Dewi : Banting-banting apa gitu?

Raline: Aku sih kayak gitu kalo gak di depan, mbak. Hampir tiap hari kayaknya, **you know like crazy I am always like sweet but I am not.**

This data can be classified as metaphorical code-switching because the type of code mixing above did not contain the changing situation, topic, or participants. Their conversation of them shows that they are repeating something to make what they mean clear.

## 5. Conclusions

Data were collected from the scripts of the conversation between the host and the guests in HITAM PUTIH TALK SHOW in the episode PARA

PEMAIN 99 CAHAYA DI LANGIT EROPA. According to the types of the host and the guests' dialogues, the data were classified into three parts. The first part explained code-mixing and the types of code-mixing used by guests and hosts in the Hitam Putih Talk Show. The second part explained code-switching and the types of code-switching used by guests and hosts on the Hitam Putih Talk Show. However, the third part explained the possible reasons that guests and hosts are using code-mixing and code-switching. The cases above happened because the level of mastery of the host and guests was good. They were shown when the host and the guests made a conversation.

### **Suggestions**

The code-mixing and code-switching which happens in Indonesian speakers, especially in Indonesian televisions program are varied and show many aspects, including the social class of the speakers. The access to that will be larger if we master two or more languages. Since then, this interesting phenomenon was analyzed. But the results of this research is still not enough to represent all the code-mixing and code-switching phenomenon that happens in Indonesian televisions program. Because of that, the problem of sociolinguistics must be given more attention.

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