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Code Switching as Seen in Trading (A Sociolinguistic Studies Field Research)

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Abstract

This research aims to describe code-switching, as seen in trading activity in Kota Solok. The objectives of this writing are to identify the form of codes which are commonly used by bilingual and diglossic inhabitants in trading activity in Solok market, to classify the code-switching which happens when the sellers and the buyers are talking to each other and to find out the factors which caused code-switching and diglossia. This research applied descriptive

qualitative research in which the data came from a conversation in trading activities in Kota Solok. The data were also from the informants' statements about the things, which were related to the coding problem itself. The researcher collected the observational method supported by note-taking and recording techniques. The result found that there were several forms of code-switching in trading activity in the Kota Solok market: the switching among language codes among dialect codes and various codes. The diglossic situation also existed in society. The diglossic situation could emerge when society had two languages, while each showed different functions (high and low) in a different community. It could be seen in the Merantau tradition by Minang People.

Keywords: code-switching; diglossia; sociolinguistic
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Introduction

Any study concerning the influence of society towards its linguistic development is interesting to investigate. As part of the study of languages, sociolinguistics also has an important influence on the linguistic aspect. Sociolinguistics studies about language by considering its relationship with society. The country or some areas have one or two languages, but many countries have more than two languages.

In contrast, there are society members who use only one language and do not recognize other languages. This monolingualism might happen in a small or secluded society, for example, in the remote areas, as they consider their mother tongue to be higher than the new one. Besides monolingualism, Nababan (1984) also explained about unstable bilingualism, which is the situation when a language changes or transits from one form into another in a bilingual community.

The study of bilingualism is inseparable from the diglossia phenomenon. Ferguson in Sayahi (2014) stated that diglossia is a language variation that has different functions. This variation differs from the use of language based on certain speech communities. He stated that the possible interaction between diglossia and bilingualism has several types of inhabitants; First, the inhabitants which have bilingualism and diglossia. Second, the inhabitants who have bilingualism but do not have diglossia. Third, the inhabitants who have diglossia but do not have bilingualism. The last, the inhabitants who do not have both. Other linguistic experts use the word diglossia as the term to replace the word bilingualism (Ferguson, 1963; Fishman, 1972). The latter even mixes both.

Bilingualism is the capability of communicating in at least two languages. The first language is inherited from the mother tongue, whereas the second language receives an adaptation from the place around. This condition causes the languages to be dependent on one another. A person may call a bilingual person if he communicates with another language that he gets from formal education. This kind of interaction is closer to the context of tradition, culture, and the way people live in a certain district. Those contexts above may influence the way of thinking or stereotype of how bilingual people use language. This condition gets them into a kind of diglossia people while considering the first one is better (high variety) than the second language (low variety) in the context of culture and social reputation. As a result, a theoretically verbal repertoire is a communicating ability owned by the speaker, which is also limited by those contexts above.

The event when the language shift takes place may cause the move of alienated language by alienating language related to their function, position, and role in a certain social context. This phenomenon creates a higher language than another one. This kind of stereotype is seen subjectively according to the user of that language. Ferguson in Sayahi (2014) had distinguished language into two; high language (high) and low language (low). He said that H (high) language is related to religion, education, and higher cultural aspect, whereas L (low) is for at home, factory, or market. The H language is to be learned, where L language is for daily communication. Romaine (1988) stated that the separate location in which L and H provide a separate institutional support system. L is acquired at home as a mother tongue and continues to be used throughout life while H is learned later through socialization and never at home. Thus, the diglossic situation has to be for observation to know the possibility of language shift and code-switching in the trading activity of Kota Solok inhabitants. Concerning the sociolinguistic study, the condition above is code-switching. In the beginning, the speaker uses code A, then changes into code B. The changing of code occurs based on several aspects, which are social class or status and living style. The cultural aspect has an important role in determining the use of the language.

The speaker changes his language temporarily or known as temporary code-switching, and also permanently or

permanent code-switching. This condition happens because the speakers' and listeners' feelings changed in the act of communication. The varying of code may happen automatically while the speaker talks in several language components. The term code refers to speech varieties in languages. Surely, much variety of codes spread in this nation, especially to Minang Language.

The purpose of research was to find out and analyze aspect that appears in sociolinguistic, namely code-switching which happen among the bilingual inhabitants in Kota Solok such as identifying form of codes which are commonly used by bilingual and diglossic inhabitants in trading activity in Solok market, classifying the code-switching which happens when the sellers and the buyers are talking to each other, and finding out the factors which caused code-switching and diglossia. This research will provide information that is needed by other people in studying code-switching. The study focused on the society of Kota Solok. As bilingual people, Kota Solok inhabitants have a unique way of communicating because they have various kinds of code or usually called as

'languages' or 'varieties' of a language (Wardhaugh, 1988).

The writer assumes that this town has a unique situation related to languages besides its mother tongue (Minang) and Indonesian language as its national language. It is necessary to investigate since the form of code itself will define the correlation between social and linguistic terms. Surely the research will inform the unique classification happen in West Sumatra, who originally talks in Minang language that will not appear in another place. Surely the research gives the differences of using language in original talks in Minang Language than other regional. After doing the research, people regard another social status from the way they communicate. It depends on the choice of language that they use, whether it is a high status or a low one. Sometimes they use a certain code for different causes. It can be a social background, the conversation theme, situational, goal of the meeting, pace when the conversation occurs, and others. Those conversations occur in following the person to whom they are talking. For example, when they meet a teacher in a traditional market, they will use the Indonesian language since it is a formal speaker, although the place is not

in the formal situation (school) as well. Thus, it is necessary to consider when they are talking to formal people from their outlooks. The use of formal language is that Indonesian as high code will be switched to low in Minang language when the speaker outlooks from traditional such as *Baju Kurung or Kodek.*

It is common when people in a trading situation use different codes as high and low depending on their audiences. The bilingual between two languages may switch trough the motive and factors in the social and performance of the speaker. Some aspects, such as context, or participants will elaborate on the social factor. It is an important factor in explaining the phenomena of sociolinguistic such as diglossia, code-switching, and style. The context refers to the background where the interaction happened between buyer and seller, especially in trading activity in Kota Solok. The topic refers to a subject discussed between the trader and buyer. The topic determines the selection of language codes.

Literature Review

Holmes (2000) stated that "Sociolinguistic is the study of the relationship between language and society." It studies why people speak differently in a different social context, and it identifies the social function of language and the ways used to convey their social meaning, as stated by Holmes (1992). Trudgill (1974) stated that in sociolinguistic deals with language within the scope of society and culture, and investigates the connection within the three. Society here is seen, as Dewi and Ekalaya (2015) stated, as the space where people interact by utilizing languages; and when these people use more than two languages, the phenomenon is called bilingualism.

In other words, Mackey defined bilingualism as the alternate use of two or more languages by the same individual (as cited in Hamers & Blanc, 2004). The term bilingualism can also include multilingualism, which is the phenomenon in which people speak multiple languages (Myers-Scotton, 2006). Many experts also defined bilingualism as the ability to use two languages or to have the control of two languages as natives would (Bloomfield, 1935). Moreover, bilingualism can also include the use of multiple languages alternately (Milroy & Gordon, 2003).

When a bilingual speaks, he may use code switching. It is the use of two language varieties in the same conversation (Myers-Scotton, 2006). Yuliana, Luziana, and Sarwendah (2015) stated that bilinguals often use code-switching and code-mixing in a conversation, but they are usually used in different contexts. Hornberger and McKay (2010) stated that code-switching happens when a community use two or more languages since this circumstance will make them switch from one language to another.

Mesthrie, Swann, Deumert, and Leap (2000) said that code-switching studies focus on the language use of individual speakers and this is associated with certain aspects of the context in which conversation takes place. Holmes (2000) stated that social situations are the place where people code-switch. Holmes added that if say, for example, a new person arrives, then the code-switch is easily explained because the reason is obvious. Switches motivated by the identity and relationship between participants often express a move along the solidarity/ social distance dimension. In a sense, 'code-switching' research seems to be at a crossroad. In this line, speech varieties have a mechanistic association with 'codes.' On the other hand, some research has shown the impossibility or inappropriateness of assigning specific meanings to some types of variety alternation. Auer (2000) stated that this implicitly started to raise a question whether 'meaningless code-switching' can be called code-switching at all.

Methodology

The researcher applied a qualitative method in conducting the research, using descriptive analysis. The data collection was obtained directly from some conversations in trading activities in Kota Solok. The researcher used Non-Participant Observational Methods by recording and note-taking. In using the non-participant observational method, the researchers listened to the respondent and talked actively to get the responses from a group of individual respondents who represent the domains observed. When the conversation ran well, the researchers recorded it without informing the respondents to maintain the originality of the conversation and wrote down the dialogues. Afterward, all the recordings were transcribed into the phonetic script and classified. The researchers also made library research for supporting analysis.

Findings and Discussions

The conversations in Kota Solok's traditional market was analyzed and classified based on the form of code, which was commonly used by bilingual and diglossic inhabitants in the area. The researchers distributed the form of code into language code, dialect code, and variety code.

Language Code

Language code was the dominant finding of all data collected. Kota Solok consisted of citizens who originated from different places and backgrounds that result in language contacts. It also urged people to deal with various language codes in trading activity. It was because those languages were the ones that Kota Solok citizens had a relative proficiency.

Minang Language Code. The use of the Minang language code was found dominantly in the research findings. Such a condition was because Kota Solok is a town where almost all the speakers come from Minang ethnicity. As a result, people spoke in Minang language. However, as natives, they also mingled with outsiders or foreigners from the surrounding places. Moreover, other ethnicities from different regions also lived in this place. Although

that condition constructed them into complex inhabitants, most of them used Minang language to communicate with each other.

In the trading activity, the use of this language was visible. It was when the buyer made a bargain for the material he wanted.

Buyer 1	:	*mo yang gadang tau yang ketek?* (Do you want the big or small one?)
Buyer 2	:	*yang ketek?* (Small one?)
Buyer 1	:	*bara ko?* (How much?)
Seller	:	*limo baleh sakabek* (Fifteen thousand)
Buyer 2	:	*klo iko ko?* (How about that one?)
Seller	:	*limo* (Five thousand)
Buyer 1	:	*dak kurang?* (Can you make it cheaper?)
Seller	:	*indak do* (No, I cannot.)
Buyer 2	:	*iko selah duo yo ni?* (I want this two, aunty?)
Seller	:	*itu limo ribu sakabek, tambah she dek diak lai...*(that is five thousand)
Buyer 2	:	*duo lah ni...*(two, please Sist..)
Seller	:	*itu balinyo tigo ribu dak ado kurangnya lai ciek duo?*

Buyer 2   ciek. (one)

The way the seller designated the buyer by *da, ni, diak, pak, buk, mak* and some others were to respect the buyer who would buy his stuff. By doing this, hopefully, the buyer would buy many stuffs. Another example is the following:

1 Seller : *aa ni...... nan tangah tigo sangah...*(What sister....the middle one is three and a half)

   Buyer : *nan iko ko bara ko?* (How much is that one?)

2 Seller : *cigok lah dulu ni..yo bagai bagai gadangno..tahan... Sabulan gai dak baa doh?...*(You can take a look it first...it can stay for a month)

   Buyer : *oo ditimbang loh dulu?* (Please weigh it first?)

   Seller : *iyo... Satangah tu barekno...* (Yes....it is a half kilo)

   Buyer : *ooo bara tu* (How much is that?)

   Seller : *limo ribu...* (Five thousand)

   Buyer : *dak kurang lai ni?* (Can you make it cheaper?)

   Seller : *indak...* (No)

   Buyer : *caliak lu yo ni...*(I will take a look for the other)

3 Buyer : *iko lah agiah saparampek* (So this, I give you for a quarter)

   Seller : *sapek buk? Nan ma...sapek nan gadang tu? Nan itu nan gadang baha sampuluah sarampek buk...* (Sepat fish madam? Which one? That big fish? The big one is ten thousand for a quarter.)

   Buyer : *sapuluah sarampek...* (Ten thousand for a quarter?)

   Seller : *iyo...*(Yes)

   Buyer : *lai kurang bergaram tu?* (Is the fish salty?)

   Seller : *nan ma?* (Which one?)

   Buyer : *tu yang gadang tu ha...*(The big one)

   Seller : *bargaram salayang lai tapi nan tawa dak, nan tawa tu...sapeknan gadang tu bargaram tu salayang...*(It is little bit salty, but the plain one is not, that is the plain one...the big one is a little bit salty)

   Buyer : *tabah yo...*

   Seller : *lamak no tu, di samba lado no tu...sabuh nyeh?* (It is very

tasty when it is made *sambalado*)

Buyer : *Iyo* (yes)

Seller : *mokasih yo?* (thank you)

Buyer : *iyo...* (yes...)

Also, the designation was to begin their dialogue, and it was to please and to ask the buyers about what material they needed or to see the seller's stuff. The examples were: *caliaklah da, a bali? masuklah ni, apo cari ni? atu da? cari a diak? a cari mak? apo tu buk? mode a tu pak?*. When the buyer made the beginning of the dialogue, the use of designation was not needed. The seller did not have to attract the buyer to see the stuff because it was the buyer who asked the seller first. Though when they asked about it, the buyer used these language codes: *caliak ciek...bara ko? bara diak? Bara ciek ni? Iko bara dak? bara haragonyo buk?*. The dialogues about the bargaining activity below showed the dominant use of the Minang language code.

Buyer : *caliak ciek...* (let see this one)

Seller : *yang iko pak?* (that one, sir?)

Buyer : *a indak...yang ketek matonyo nan yang ujuangnyo ketek iko yang gadang kabawahnyo koa ah...*

Seller : *iko yang keteh tuah...ketek tuah!*

Buyer : *indak yang modelnyo biaso...a yang model biaso dak mantuak iko dak salahwak do ah...yang mantuak biaso, dak serupo iko mantuak nyo doah...mode-mode iko juo nyo, tapi dak...dak Gadang e...seketek she matonyo kalua nyo*

Seller : *o dak ado itu tu doh!dak do doh...* (oh we do not have it)

Buyer : *dak ado do yoh?* (You do not have it?)

Seller : *ndak...* (No)

Buyer : *dak do doh yoh...wak itu loh lah biaso nyo...*

Seller : *iyo dak ado do pak haji...* (No, we do not have it, sir)

Buyer : *lah permisi lu ni...*(excuse me)

Seller : *io... pak aji...* (yes, sir)

Indonesian Language Code. As the national language, Indonesian people use the Indonesian language also in the trading activity. Holmes (2000) stated that people occasionally switch their code within a domain or social situation. The situation happened when the speakers were not native or came from different ethnicities. As a result, they tended to use the Indonesian language rather than the

Minang language to make their conversation flow smoothly.

Buyer 1 : ho'oh...warna lain ada gak? (Yes, how about another color?)

Seller : warna lainnya gak ada..(We do not have other colors)

Buyer 1 : ni berpa aya? (How much is this?)

Seller : ni harganya 55... (This is fifty-five)

Buyer 1 : ni 55 (This is fifty-five)

talks to Buyer 2

Buyer 2 : oh. (oh)

Seller : dompet cewek ato cowok? (Wallet for woman or man?)

Buyer 2 : klo yang ni? (How about this one?)

Seller : yang quicksilver... (The quicksilver one?)

Buyer 2 : ni cowok yah? (This is for man?)

Seller : iya... (Yes)

Buyer 1 : ni juga bagus... berapa? Sama semua harganya..? (This is good too...How much? the same price for all?)

Seller : harganya beda-beda, kalo yang ni yang 85, ni 55 klo yang black id ni 65 (the price is different, this one is eighty-five, this one is fifty-five, the black one is sixty-five)

Buyer 1 : ni murah yang ini dong..huahaha..laennya ga ada ya? ga ada ya?.. (this is cheap hahaha how about the other?)

Buyer 3 : itu aja iik, bagus... (that one is good)

Buyer 2 : ni juga TTM? (She is your close friend?) (talk to her friend)

talks to buyer 3

Seller : sapa ya? (Who is he?)

Buyer 2 : kenapa? (Why?)

Seller : kenaalan dulu... (Let's get to know each other first)

Buyer 2 : oh mela.. (oh Mela..)

Seller : Revan

Buyer 1 : ih jelek ya namanya? (duh the name is ugly)

Seller : dari mana? (Where does he come from?)

Buyer 1 : bukit tinggi... (Bukit tinggi)

Seller : ni anak berkawat ya? (is he using braces?)

Buyer 3 : bukan ni kawat jemuran. Hehehe... pake sini ..ambil dari belakang.. (no, that's a clothesline. Haha, he took it

from the back of the house and wore it).

Seller : *cape dee..jadi mo beli yang mana?* (so, which one do you want to buy?)

Buyer 2 : *ga jadi de...*(I am not buying)

Seller : *ya dah pulang sana !* (Then just go).

Buyer 3 : *oya makasih ya..* (Thank you)

Seller : *iyaa....* (Yes)

In the conversation above, the use of the Indonesian language in trading dialogue occurred in an informal situation. The informal dialogue was when there were many restricted codes or brief communicating variety. Thus, the language of a certain district influenced this informal situation. Sometimes, a word was comprised of a mixture of Indonesian language and Minang language, for example, *tidak basido*. The Indonesian expression could be an addition to the particle- *do* from the Minang language. As a result, the people in Kota Solok tended to add particle-like *–do* and *–ha* when they speak the Indonesian language, for example, *ada ha, jangan lah ha, pergilah ha, buatlah ha.*

Buyer : *kalungnya ada yng gambar playboy ga?* (Is there any Playboy picture in the necklace?)

Seller : *kelinci? Kaluang ado...ciek lai ado..* (Rabbit? Yes. That's the one)

Buyer : *cubo caliak lu ni.* (Let me see it, Sist.)

Seller : *panjang, pendek?* (long, short?)

Buyer : *ada nya yang kayak gini ya?* (You only have this kind of necklace?)

Seller : *yang rantainya...abu-abu mpe sini. Besar-besar rantainya ada* (I have the grey one with big chains)

Buyer : *kalo yang kecil?* (How about the small one?)

Seller : *yang kecil..ada..* (Yes, we have the small one.

Buyer : *udahlah ga papa lah. Ini aja.* (That's okay. I'll take this one)

The influence of the language from other regions or surrounding local languages toward the Indonesian language was also found, such as *bae, ajo, beh.* These examples showed the influence of the Jambi dialect. The influence of the Jambi dialect normally happened in Kota Solok

since both towns are close to each other. Then the expression *aja, deh, dong, sih, loh*, were also influenced by the Jakartan dialect. Jakarta is the capital city where almost all mass media, the electronic and non-electronic ones, might take part in introducing its dialect to all parts of Indonesia, which includes the trading activity in Kota Solok.

Foreign Language Code. Even though Kota Solok is not a tourism site, there were findings related to the use of foreign languages. The use of foreign languages by the natives was to refrain from getting into an argument with the seller. It meant that when a buyer was talking to another buyer, he or she did not want the seller to listen and understand what he or she was saying. So the use of this code was only performed by some buyers who befriended each other, and they understood the foreign language. The following dialogue depicts it:

Seller : *iko ampek ribu...haragonyo samo..kadang urang suko ketek. Kadang suko gadang..* (This one is four thousand...the price is the same..sometimes people like small or big..)

Buyer 1 : *nte yang iko bar ate?* (Sist, how much is that?)

Seller : *ma ni..?* (Which one?)

Buyer 1 : *iko...?* (That one)

Seller : *ampek ribu se lahh...* (Four thousand...)

Buyer 1 : *nte yang iko ciek..iko ciek..* (I want that one and that one)

Buyer 2 : *itu luncang lo ta ha ...lutuna..* (It is cute...)

Buyer 1 : it is so cute ...

Buyer 2 : oo...so cute.

There was an example of foreign language code, which was "*it is so cute.*" This language was used by the buyer who knew each other and had certain intentions in using it. The sentence usually used was an incomplete sentence form and switched from Indonesian or Minang language.

Dialect Code

The code used in the Kota Solok trading activity was standard Minang dialect and non-standard Minang dialect. The dialect in standard Minang was found in this town since it was the place where people dominantly use the standard Minang. Since this place was the central town where many citizens from different

places carried out their activities here, the non-standard Minang dialect was also developing.

The writers had recorded 44 conversations in trading activity, but only 22 conversations showed the code in non-standard Minang dialect, and 13 conversations were in standard Minang dialect. The rest of the conversations were in code-switched conversations and standard Minang dialect.

From the data above, in almost all conversations, the speakers used the code in the form of non-standard Minang dialect. It is because the sellers and buyers, who were the respondents of this research, mostly originate from Kota Solok. They used standard dialects when they communicated with others. However, the dialects from other places such as Jambi and Jakarta also influenced their language into non-standard dialects. The tendency to immigrate makes it easier for them to adapt to the language from other regions. As a result, they also use other dialects in their daily conversation.

Standard Minang Dialect Code. The researchers recorded some conversations in the form of the standard Minang dialects, indicated by the use of some expressions such as *ijan, iko, nio, yo..?*

indak. Below is an excerpt to show the phenomenon:

Buyer 1 : *ijan nan laweh digiah...* (Do not give me the big size...)

Seller : *iko bara mintak pak aji?* (How many do you want it, Mr. Aji?)

Buyer 1 : *duo limo...* (Twenty-five)

Seller : *duo limo? Yang merah ko nio..?* (Twenty-five? do you want red color, sir?)

Buyer 2 : *nio?* (Do you want it?)

Buyer 3 : *indak do ma...* (I do not want it, madam)

Buyer 2 : *yo..?* (yes?)

Buyer 1 : *limo baleh lah* (how about fifteen?)

Buyer 2 : *yang baling-balang tu ancak ha...yang baling-balang di belakang tu ha.* (The striped one behind is good)

Non-Standard Minang Dialect Code. Numerous words or phrases used to show non-standard Minang dialect also existed in trading activity, which did not originate from standard Minang dialect, such as: *sih, loh, kan, deh, lah, dong, tuh, no, geh, no, nyeh, kagek, dak.*

Buyer 1 : *mmh, coba liat yang putih...ni bagus... ni ada warna apa aja?* (Let me see the white one...it is good...what colors do you have?)

Seller : *satu aja yang itu...* (Just one)

Buyer 2 : *ni kaya warna kakak yang di bungoya bes?*

Buyer 2 : *dak ado warna yang lain ni?* (Is there any other color?)

Seller : *itam putih adonyo..* (Just black and white)

Buyer 1 : *item putih yo? Coklat ga ado yo? Gimana yo?* (Black and white? How about brown?)

Buyer 2 : *nah putih itu tu... coba liat dulu dong... ni manis ko ma dak? Mela mela putih.. nah.. cantik dak?* (The white one.. let me see it. Isn't it sweet? The white one is pretty, isn't it?

Buyer 1 : *bagus ini simple* (Good. This one is simple)

Seller : *nah yang itu pake sekrup.* (It used a screw)

Seller : *warnonyo sewarno iko samo krem...iko pasanganyo..haa..* (The color is same with cream... this is one set)

Buyer 1 : *tahan ga sih?* (It is good?)

Seller : *tu bagus tuh. Model baru tuh. Talinya tali kulit.* (That one is good. It's a new model. The belt is leather.)

The dialogue below would give a picture of the use of non-standard Minang dialect, as seen in the dialect from Bukit Tinggi (another town in West Sumatra besides Kota Solok). People in this place usually use a dialect signed by the particle *no, go*.

Seller : *iko no rancak ma...*(This one is good...)

Buyer : *indak do...baju aa apo tu bara da?* (No bro. How much is that?)

Seller : *tujuah leh sangah ha...* (seven)

Buyer : *la limo baleh la da ...a duo tu?* (can I have it for five uncle...that's two?)

Seller : *tujuah leh sangah lah dik...*(seven)

Buyer : *lah limo leh tu la* (five please)

Seller : *eey...tuka lei...ambiek e lah dalam ley buah he tangga ciek ko ah*

(the boss talks to the servant)

Seller : *ambik lah dek uney limo baleah...limo baleah sempee*

There are also changes of the vocal *a* into *ey*, *i* into *ey*, for example, the particle *lai* and *ni* in standard Minang. However, in non-standard one, they were changed into *ley*, *uney*. Moreover, there was also a change in the vocal *o* and *a* of some words such as *basobok* and *bakabek*. In non-standard Minang dialect, those words are *basubok* and *bakobek*.

Seller : *bara mak bali...A tambah leh mak..nyo bara alai mak? Bara lai? Pas selimo ribu ley dih? yang lain A lai tuh see?* (How many do you want to buy? How many? Anything else, Maam? How many? It's five thousand. Do you want other things?)

Buyer : *yo...* (yes)

Seller : *itu ancak nah...ko merah ko ijau lumuik...banyak guno no...dk ambi ka lah duo mak?* (That's good that red and green. Lots of use. Do you want to take two?)

Buyer : *dak do piti lai...* (I have no money)

Variety Code

In the trading activity, a variety of code is also clearly seen. The code variety here means a variety of communication. As written above, the various communication has restricted codes, or brief communicating variety and elaborated code or complete communicating variety. Based on the research, both varieties of codes exist in the Minang language and Indonesian language. Even though many expressions were shortened to make it easier to pronounce them or are usually called restricted code, they are understood in some ways by the listeners and the speakers.

Restricted code is the code dominantly used by the people in Kota Solok. In communication, the elaborated codes are rare because it is harder to say than restricted codes that are shorter to pronounce. Actually, a restricted code is recognized when an utterance is briefer than it is supposed to be. In the trading activity, this condition happens frequently. The following is an example:

1 *Buyer 1* : *stangah ha..iko tuak uwan she tis bali ko nyo...tis dak nio tu do* (Half... this is

for my father. I do not want it)

Buyer 2 : *iko iko lamak loh iko yo...* (Is this tasty?)

Buyer 1 : *lamak dek wan yang gadang tu yo? Iko bara balinyo satangah on?* (Father loves the big one? How much is this? Half ounce)

Seller : *nan ma? sibu mo tuih...maco kase...* (Which one? A thousand and five hundred. Maco kase (salted fish)

2 Seller : *cigok lah dulu ni... yo bagai bagai gadangno...tahan ..sabulan gai dak baa doh...* (Please, you can take a look first, the size also. It stays for a month)

Buyer : *oo ditimbang loh dulu?* (Please weigh it first)

Seller : *iyo..satangah tu barekno...* (Yes... that is a half)

Buyer : *ooo bara tu* (How much is that?)

Seller : *limo ribu* (Five thousand)

Buyer : *dak kurang lai ni?* (Can you make it cheaper?)

Seller : *Indak* (No)

Buyer : *caliak lu yo ni...* (Let me see the other)

The expressions in Minang language code that the speaker and listener use are dominantly is the restricted code shown by the dialogues containing several briefer utterances. Those are; *aa, tu, da, a bali..?, caliak ni... yang ma dek uni..?, dak, nte ini bara ciek?, sibu, duo mobaleh duo mobaleh lah yo? yang maaa tu ni? stangah iko tuak uwan she tis bali ko nyo...,sibu mo tuih...lai baru ko yo? ...dih...", sabulan gai bak dh, caliak lu yo ni.* The speaker of the Minang language shortens the pronunciation of an utterance to ease the pronunciation. Hence, this helped people speak faster, and consequently people outside this ethnic find difficulty in understanding what a Minang speaker is saying.

Forms of Code-Switching

Code-switching exists dominantly in the form of language shift. Hornberger and McKay (2010) explained that the phenomenon could happen when more languages exist in a community or social situation, and the speaker frequently switches from one language to another language. The code-switch was in the form

of language codes, which was from Indonesian to Minang language and vice versa. Then, code-switching found was dialect code and variety code. Respondents used the dialect in standard Minang, but only when there were a lot of foreigners and visitors from many places. The switch in variety code happened from restricted code to elaborated code and vice versa.

Language Shift. The switching of codes commonly found in this place was in the form of a language shift. There were languags shift from Minang to Indonesian language, Indonesian to Minang language, and Minang to foreign language.

Code-Switching in the Form of Dialect. The dialect in standard Minang is dominant since many people use it, but when there are a lot of foreigners and visitors from many places, there would be code-switching from standard Minang to non-standard Minang dialect such as in the conversation below, a switch from standard Minang dialect to Bukit Tinggi dialect.

Buyer 1 : *pendek ko mak nak...* (This is short, son)

Buyer 2 : *bara main nyo ko da?* (How much is this?)

Seller : *duo limo pak aji* (Twenty five, Sir)

Buyer 1 talks to buyer 2 : *ketek dek inyo ko ma dak.* (It is too small)

Seller : *tu dak takaja mangantuangnyo do... iko nan agak gadang pinggangno* (The button is not hooked. This one has bigger waist)

Buyer 1 : *beko dak tamuek beko mambuang buang piti seee...* (It doesn't fit in wasting money)

Seller : *ko ce we ancak ko mah...* (It is good too)

Buyer 2 : *nan gadang pinggang tu..lai muek..?* (The big size waist. Does it fit?)

Buyer 1 : *lai muek...* (It does)

Buyer 3 : *lai...* (It does)

Buyer 1 : *lai pas..?pinggangno?* (Does the waist fit?)

Buyer 2 : *lai muek pinggangno?* (Does the waist fit?)

Seller : *iko mode mah...* (It is a trend)

Buyer 2 : *bara iko?* (How much is this?)

Seller : *duo lapan...* (Twenty-eight)

Buyer 1 : *"bagaroboh toboh" ha...* (that is impossible)

Buyer 2 : *dak duo puluah se ko..?* (Twenty please?)

Buyer 1 : *duo puluah lah...?* (Twenty?)

Seller : *jadih...* (Okay)

Seller : *iko no rancak ma..* (It is good)

Buyer : *indak do...baju aa apo tu bara da?* (No, thanks. How much is that clothes, bro?)

Seller : *tujuah leh sangah ha..* (Seventeen and a half)

Buyer : *la limo baleh la da...a duo tu?* (How about fifteen)

Seller : *tujuah leh sangah lah dih...* (Seventeen and a half, please)

Buyer : *lah limo lah tu lah...* (fifteen, please)

Seller : *eey...tuka lei...ambiek e lah dalm ley buah he tangga ciek ko ah (the boss talks to his staff)* (Okay, take the stuff inside)

Seller : *ambik lah dek uney limo baleah... limo baleah sempeeea* (Take it for fifteen...fifteen)

Code-Switching in the Form of Variety. Code-switching also existed in the form of a variety of codes. Myers-Scotton (2006) stated that code-switching is the use of two language varieties in the same conversation. The switching happened from restricted code to elaborated code and vice versa. Those two variety codes emerged in non-standard Minang (Jambi dialect, which is signed by the use of particle *bee* or *bae*, ending vocal o, example: *berapa into berapo, gimana into gimano*) into standard one, *do* from the dialogue below.

1. *Buyer 1* : *nte ini bara ciek?* (Sist, how much is this one?)

   Seller : *sibu...* (a thousand)

   Buyer : *seribu yo... bali ciek... yang putiah lah.* (a thousand. The white one)

   Seller : *makasih...* (Thank you)

2. *Buyer 1* : *te,..te ni berapo sikok?* (aunty, how much is this?)

   Seller : *seribuu...* (a thousand)

   Buyer 1 : *sibu...mmm gimano yo?* (a thousand...let me think)

   Buyer 2 : *coba liat sampingnyo..* (Let me see the side)

   Buyer 1 : *gimano yo yang putih apo yang itam yo?* (The

white one or the black one?)

Buyer 2 : *itam bae lah...* (The black one please)

Buyer 1 : *ga bisa di kurang?* (Can you make it cheaper?)

Seller : *ga..* (No)

Buyer 1 : *iyo lah... yang ini bee sikok.. trus ini jugo.. ni sikok lagi...* (Okay.. this one and this one too... and this one...)

Buyer 2 : *ni bagus jugo...* (It is good too)

Buyer 1 : *ga ah norak..* (no it is tacky)

Code-switching happened in the form of a variety of restricted code in Jambi dialect: *sibu,* into elaborated code that was *seribu.* The restricted code as seen in particle *bee* switches into restricted code that is *ini jugo.*

Causal Factors of Code-Switching.

Concerning the period of which code-switching occurred, almost all code-switching actions in this research were temporary or situational since the sellers and buyers met only when the activity

occurred. However, they switched their language due to certain reasons:

a. The seller's annoyance at the Buyer
b. The Buyer's annoyance at the Seller
c. The Buyer's hidden intention
d. The Buyer's language adaptation to the Seller's
e. The Buyer's expression of surprise
f. The arrival of another Buyer while a conversation occurs
g. The Seller's pretense
h. The Seller's joke

Diglossia

Bilingual people face the phenomena where a language pushes another for some reason. It means that there will be a language shift in which a language is switched to another "stronger" language according to its position, function, and role in a social context. This cause the variety of language is greater than another one based on the users. This term gives a subjective perspective about a person's prestige, what happens when someone regards the prestige from the way somebody else communicates by using a certain language. Unconsciously, Minang people should speak in Indonesian fluently since it is the national language. They have to communicate with people in different

regions and from different backgrounds. Besides, they tend to use Minang as their mother tongue. The use of two languages, Indonesian and Minang, is common in some domains such as offices, schools, political speech, entertainment, newspaper (Indonesian), market, family, traditional ceremony and conversation with friends (Minang). L is typically used in the domicile as a mother tongue and continues throughout life. The usage also extends to other familial and familiar interactions. High code is used in socialization, but by no means at home.

Kota Solok Inhabitants also know the importance of using the right variety of language in the right situation, whether to use H or L. The table summarizes the diglossic situation in Kota Solok.

Table 1. Language Variety Use in Kota Solok

Domains	High	Low
Mosque	+	
Trading activity		+
Political speech	+	
Office	+	
School	+	
Government	+	
Conversation with family colleagues		+
Conversation with friends		+
Traditional ceremony		+
Wedding ceremony	+	
Funeral		+

The current study found differences in using language variety in certain domains. Such a domain as a formal situation like Mosque, Political Speech, Official, School, Government, and wedding Ceremony used high language code. The diglossic situation appeared in the social life of this town. The culture also influenced the way these people regarded their language. Minang people have a tradition of *Merantau* (immigrating). The stereotype of *Merantau* also influences language code when immigrants come back to their hometown. As figured, most of them are traders. They adapted the Indonesian language through communication in many activities, including trading.

Conclusion

In conclusion, there are three forms of code used by bilingual and diglossia inhabitants in Kota Solok. The forms are language code, dialect code, and variety code. The research result also shows several forms of code-switching in trading activity in Kota Solok market: the switching among language codes, among dialect codes, and various codes. There are also some codes in a foreign language

found among natives of this town. The causing factors of code-switching are the buyer's annoyance of the seller, the buyer's language adaptation to the seller's and buyer's expression of surprise, the arrival of another buyer while a conversation occurs, the seller's annoyance of the buyer's hidden intention.

The diglossic situation happens in Kota Solok, especially in the trading activity. There is a stereotype of Minang people in general that a man who migrates is an honored man. The way those people live, the way of thinking, and language become trendsetters.

Based on the recorded conversations and the phonetic script, the language code of Minang Language was dominant since the majority of the speakers were of Minang ethnicity. The use of Indonesian language is dominant if the speakers, in this context, the buyers, come from different ethnics or if they are not natives to ease the conversation. In addition, the use of the Indonesian language in trading dialogue occurs in a formal situation. It indicates that the Indonesian Language is positioned as higher than the Minang Language.

People who use Indonesian considered an honored man. It showed a certain social state, prestige, and financial prosperity. This was shown from people's respectful responses toward those 'honored men'. The gesture, language intonation, responses, services are different from the ones given to other people from different social status.

This research hopefully provides information related to code-switching and sociolinguistic. It could be a reference to other researchers and people who are interested in studying about code-switching, although its limitations still need to be considered.

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