

RESEARCH ON SOCIAL LANGUAGE AND CULTURE IN TOGEAN ISLAND

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LANGUAGE AND CULTURE
IN TOGEAN ISLAND**

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Part One

*THE ANALYSIS OF CODE-SWITCHING
USED AMONG TOURISTS AND NATIVE PEOPLE
IN TOGEAN ISLAND
(The Communicative Ethnography Research)*

Chapter 1

INTRODUCTION

This chapter presents basic consideration, focus of research, research questions, the scope and delimitation of research, the objective of research, the significances of research, and definition of the key terms.

Basic Consideration

Human uses language to communicate to each other. Every human uses different languages in communicating with others based on the place or country they originated from and live in. Language is a characteristic of a place or country. It can show identity of the user. Chaer (2010, P. 11) said, “Language is a symbol of sound which arbitrary that used by a group of society for interaction and identifies themselves”.

Many groups of society or country use different languages because the variations of language. Every group of people has their own way to communicate with their member. Hartman and Stork (in Chaer, 2010, P.63) distinguish the various of language based on (a) geography and social background of the language user, (b) medium that used, and (c) topic of conversation. When the kinds of language distinguished based on the language user, we can see who are using the language and in the place they are living in. It means that location and situation influence the kinds of language that used by particular people.

Talking about language cannot be separated with society. Wardhaugh (2006) stated that the study of language in relation to the society is called sociolinguistic. Sociolinguistic is linguistic study that concerns on the relationship between language and society. In other words, sociolinguistic is linguistic study that learns about how language used in the society.

In our society, it is common if people can speak more than one language. In communication; they usually use Indonesian as their national language; Javanese, Sundanese, Balinese, and etc, as the local language and English as their foreign language. It is called multilingualism. In the other word, people who master and use more than two languages in communicating are called multilingualism. According to Diamond (2010) multilingualism is the ability to understand and speaks several languages.

There are several phenomena that we find in communication of multilingual community, such as language variation, code-mixing, and code switching. Code-mixing is mixing process of language or a situation when two languages or more exist in one sentence. Talking about code-mixing is always followed by code-switching. Different from the meaning of code-mixing, code-switching is a social process when language is switched because the situation is changed. In other words, it is occurred if in one place there more than one language is being used by the people. Fasold gives illustration about code-mixing and code switching. Fasold (1977. P. 45) said that if someone uses one word or phrase from one language, it is a code-mixing. Then, if a clause has a grammatical structure of one language, and the next language also arranged based on grammatical structure of other language, so it is a code-switching.

In this era, it is common that the phenomenon of code switching that occurs in our country is not between national language and local language only, but also between national language and foreign language. One of foreign languages that very popular in this era is English (an international language). People use English for several purposes like in health, job (job-seeking), business, tourism, networking, and also in education system. In education, code-switching is needed for the teacher and students in reaching the objective of learning.

Sometimes, it is better for the teacher used communicative language by applied code-switching in teaching the students. It purposed the students can receive the learning material well. It usually occurred in International school and also in schools with multilingual students. Therefore, code-switching should be applied in the classroom activities.

Beside them, code-switching also always did in making good relationship in the society. In our country that almost the societies are multilingual societies, code-switching always happened toward our societies. Furthermore, it does not occur in our native people only, but also the foreign people. The foreigners have capability in using English, Indonesian, and local language because they communicate with the regional people at places they visit. They travel to several provinces - that provide beautiful tourist attractions - in our country for vacation, doing business and some of them remain in a particular place and get married with native people. These things can influence the occurrence of code-switching. A foreigner who got married with native people and lived in a new place will automatically combine his language with the native language. Koentjaraningrat (2009. P. 209) said that assimilation is a social process which happened if there are (a) human groups with different languages and cultural background, (b) intensive interaction in a long time, so (c) each of language and culture changes its features, and language and culture changes become mixture culture. Code-switching is one step of assimilation process that explained by Koentjaraningrat. It has been occurred in several provinces in Indonesia, for example the code-switching among foreign language, national language and local language, such as Balinese, Javanese, Papua language, Lombok language, Manadonese, and also Celebes.

In Celebes, especially in Central Celebes, there is a small island that visited by many tourists every month. It is called Togean Island. It is a well-known island that referred as the hidden paradise. Despite the fact that it is not as famous as Bali, there are many tourists from foreign countries visit it. The tourists come from some different countries, such as England, Slovakia, Irelandia, Australia, Germany, Dutch, Italy, et. They come to the island for vacation and stay there for several days or weeks. Some of them stay there for three days, a

week, a month, three months, seven months, and also not a few of them remain in the place whole their lives because they have got married with the native people.

When I did pre observation on May 23rd – 25th, 2014 in Togeian Island, I met several tourists that have stayed there for several years. The first day, I met with one of the tourists that has been living there for thirteen years. He is (Mr. I), an England-tourist. He came to Togeian Island in 2002. Firstly, he visited Togeian Island for vacation, but when he saw the condition there, he was interested in doing business there. So, he looked for some land to build a restaurant. During his time doing the business, he met a regional girl and finally married her and decided to spend the rest of his life there. When I paid a visit to his house, (Mr. I) and his wife were very friendly and their hospitality made me comfortable to gain my data. They mainly used Indonesian to communicate with me, and sometimes used language that is quite strange to my ears. I have never heard that language before. The conversation between (Mr.I) and his wife is in family circle;

- (a) Mrs. I : Ada body itu sama (A). Nanti itu saja yang di pake.
(*There is a boat from (A). We can use it*)
- (b) L : Ongkosnya berapa?
(*How much is the rental cost?*)
- (c) Mrs. I : Safei rabayar si'i (A). Ojo togowatu sangkani rapake
(Togeian language)
(*Ask (A) about the price. It's about three hundred thousand rupiahs*)
(Then, his husband comes)
- (d) Mrs. I : They look for a boat.
- (e) Mr. I : **Oh, yeah. When they'll go to the island?**
- (f) Mrs. I : Right now.
- (g) Mr. I : **Ane tau rifenggi, rapake pa, je la rede eo.**
(*I know his boat was used until afternoon*)
- (h) Mrs. I : **I' surong ku mampake bodi si (A)** (Togeian language).
Sa sudah telpon (A), sedikit dia datang.
(*I have told (A) to use his boat. I have called him (A). He will come in a few minutes*).
- (i) L : Ohh iya, trimakasih Bu. (*ohh yes, thank you Mrs.*) Thank you sir.

(*Conversation, 09.00 a.m, May, 23rd, 2014*)

boyfriend is there. Her boyfriend is a native person, the one who became her guide. Although she stayed there for three years only, she can speak Indonesian eventhough not fully Indonesian, she sometimes switched it into English.

The last day, I met a tourist that has also married to a native person. He is (Mr.Cp). He is a British. He has been staying in Togeian Island since 2000. He has three children. His family and he used Indonesian and English to communicate in the family circle and in their resort.

Based on my experience above, I found several unique things. The first is code switching occurs not only toward the native people, but also the foreign people. The second one is the code-switching occurs among English, Indonesian, and local language (Togeian Language). These unique things make me interested to undertake a research about code-switching of English-Indonesian-Togeian. It is different from a research that conducted by Casas which analyzes about code-switching among Puerto Rican Island bilinguals that focused on two languages type; English and Spanish, and also a research entitled “Code-switching as a strategy in an EFL classroom in Taiwan”, that conducted by Pei-shi analyzes about the use of code-switching in the classroom. Here I will research about code-switching not only in two languages, but in three languages (English-Indonesian-Togeian) among native people and Foreign people (Tourists). Beside that, in this case the setting of research that I chose is society of Togeian.

Furthermore, I formulate the title of this research as “The Analysis of Code-Switching Used Among Tourists and Native People in Togeian Island” (The Communicative Ethnography Research).

Focus of Research

The study of language focused on code-switching used among Togeian society and tourists in social interaction. This is a communicative ethnographic study, which studies about society as a field of work. In studying code switching, there are several things that we should understand. Wardaugh and Hudson (2006) said that there are two kinds of code-switching; they are metaphoric code-switching and situational code-switching. Suwito (2001. P. 67) also said the other kinds of code-switching. They are intern code-switching and extern code-switching.

Beside kinds, there are also factors that motivate the use of code-switching. According to Chaer (2010), Fishman (1972), Widjajakusumah (in Chaer, 2010), Hymes (in Wardaugh, 2006), and Jakobson (in Hebert, 2013), there are several factors that motivate the occurrence of code-switching. Then, I formulate in several points, such as (1) The Participants (The speaker and the listener), (2) The existence of 3rd person, (3) Formal to Informal (Informal-Formal), (4) Conversation topic, and (5) Excerpt of someone's statements. Then, the last - which we should understand in studying code-switching - is the purpose of code-switching used. Ohoiwatun (2007), Gumperz (1982), Muthusamy (2000), and Malik (1944) give several points about the purposes of code-switching used by participants. Then, I formulate in several points of the code-switching's purposes based on those three experts, such as (1) Emphasizing the point, (2) More Informative, (3) Making jokes, (4) Lack of Facility, (5) Showing emotion, and (6) Secret statements.

In summary, my focus of research is code-switching and my sub focuses of research are (1) the kinds of the code-switching, (2) the factors that motivate society used code-switching, and (3) the purposes of code-switching.

Research Question

The main research question is "How does the code-switching used in Togean society (native people and tourists) in Togean Island?" Besides, there are also several sub research questions that become basic of researcher in doing research. They are as follows;

1. What kinds of code-switching used in Togean society in Togean Island?
2. What are the factors that motivate code-switching used in Togean society in Togean Island?
3. What are the purposes of code-switching used in Togean society in Togean Island?

The Scope and Delimitation of Research

This research is a communicative ethnography research, which researches about language in a society. In language term, I delimitate my research on code-switching of the participant. The code-switching happened between three languages: English, Indonesian, and Togean language.

In this research, I took Togean Island as my setting of research since there are too many islands in Togean Island; I decided to choose Wakai and Kadidiri Island as my setting of research. There are some reasons why I choose them as my setting of research. The first, there are too many tourists that come and stay there in various time in every month. Besides, the interaction always occurs among the tourists and native people. Then the last, there are about several people that have married to the native people and have stayed there for a long time.

The Objective of Research

The main aim of this research is to investigate the code-switching towards the societies (native people and tourists) daily conversation in Togean Island as my research site. In achieving the aim of this research, the investigation was guided by several objectives of research. The first is to find out the kinds of code-switching used among the societies (between some native people, and also between native people and tourists). The second is to explore the causal factor of the code-switching used by the society. Lastly is to investigate the purpose of code-switching used by the society in their daily conversation.

The significance of Research

The result of this research contributes to three important points. They are as follows;

The most important one is this research gives good contribution for students and teacher in promoting their learning and teaching process related to language by applying code-switching in the classroom. It could be applied in international school, and also in school with multilingual students. Teaching and learning process in the classroom that consists of multilingual students, unaware of the code-switching which always occurred in their communication in the classroom. They did it to get the objective of learning. In teaching process, teacher should transfer the learning material by using communicative language that can be received by the students. Sometimes the teacher feels that it is better to use foreign language, national language, and also local language in transferring the material. That's why this research gives good contribution to the teacher in the learning and teaching process

The second, it also gives good contribution for linguistic, especially sociolinguistic area. By conducting this research, which is investigating the code-switching used of the society in interaction, it can be a source of information for the readers who want to get knowledge about the use of code-switching in multilingual society's interaction.

The third is this research can be a comparison study for the other researcher. This study can be a reference for the further researchers who want to investigate about the code-switching used in communication.

Definition of the Key Term

Code switching is one phenomenon that we found in bilingualism or multilingualism society. Multilingual society is society that can use more than two languages in communication. Then, code-switching is a social process when language is switched because of various factors. It is occurred if there is more than one language that people used in communicate to each other in one place.

There are several kinds of code-switching that always happened in society. According to Suwito (1987. P. 35), code-switching divided in to two kinds, they are intern code-switching and extern code-switching. Another two kinds come from Wardaugh and Hudson theory namely metaphorical code-switching and situational code-switching.

The causal factors that motivate the society use code-switching in their daily conversation based on the compilation theory by Fishman (1972), Chaer (2010), Widjajakusumah (1981), Hymes (in Wardaugh 2006), and Jacobson(cited in Hebert 2013), are (1) The Participants (The speaker and the listener), (2)The existence of 3rd person, (4) Formal to Informal (Informal-Formal), (5) Conversation topic, and (6) Excerpt of someone's statement.

Every code-switching that used by speaker in the communication has end or purpose. There are some explanations about the purposes of code-switching by some experts. By integrating all of the experts' opinions, there are five purposes namely emphasizing the point, more informative, making jokes, showing emotion, lack of facility, and stating secret statement.

Chapter 2

THE LITERATURE REVIEW

This chapter consists of literature review and previous Study. The literature review includes the main theories for this study and the supporting theories that are related to this research. The literature review consists of The Concept of Sociolinguistic, Multilingualism, Code-Switching, Kinds of Code-switching, The Causal Factor of Code-switching, The Purposes of Code-switching, Description of Togean Island, Discourse and Code-switching, and Previous Study. The previous study part includes the related studies written by other researchers. It is as follows:

LITERATURE REVIEW

Sociolinguistics

When people stay together in one place, the interaction automatically takes place. Although the people come from different language and culture background, the social interaction can be occurred. Hurst (2003. P.243) defines social interaction as an action with one another as a means of communication both verbally and non-verbally. This social interaction that takes place in the society learnt in sociolinguistic. It is because if we talk about interaction, it means that we talk and learn about language that used by people in interaction. Then, when we talk about social, it means we will learn about the society and sociology. Chaer

(2010. P.2) said that sociolinguistic is interdisciplinary study of sociology and linguistic, two empirical study that have close connection.

In community, language variety is occurred in interaction. There are many language varieties that we found in speech community, such as language variation that appears from the speaker, the function, the instrument, and etc. Fishman (1972. P.4) said that sociolinguistic is the study of the characteristics of language varieties, the characteristics of their functions, and characteristics of their speakers as these three constantly interact, change to one another within a speech community. In other words, there are five topics in sociolinguistic study; they are “Who speak? What language? To whom? When? and What end?”. (Fishman, 1972. P.4).

Wardaugh (2006. P. 89) said that sociolinguistic is concerned with investigating the relationship between language and society with the goal of a better understanding of language structure and how language functions in communication. Sociolinguistic is the field that studies about the relation between language and society, between the use of language and the social structure in which the users of language live.

From several opinions about the meaning of sociolinguistic, the researcher can conclude that basically language has relationship with society and all aspects in the society itself. The branch of linguistic which studies about relationship between the language and its user in society, we know with the term sociolinguistic.

Multilingualism

In thie era, it is often found the society that uses more than two languages in their interaction, such as local languages, national language, and also some foreign languages. That is called multilingualism. Chaer (2010) said that multilingualism is using more than two languages in interaction. It means that in speaking, the multilingual society can use three, four, and also five languages in daily conversation.

In line with this, there is an additional opinion about the concept of multilingual. Cenoz and Ganesee (1998) said that multilingualism is widespread phenomenon in modern societies, which people speak more than two languages in their everyday life. It is clear that almost all of the society, especially modern society is multilingual society. It is because almost all of them no longer monolingual. Multilingualism is the development of monolingualism and bilingualism. It is happened because of the globalization in all aspect of human life, from the economy, social, technology, education, and others. It causes the society become the multilingual society.

Multilingual society is society that has more than two languages in their life. It is happened because several ethnics formed the society. It makes them undertand not only one language but also several languages because they come from several ethnics which are formed in the society. Due to it, Diamond (2010) stated that multilingualism is the ability to undersatand and speak several languages.

In summary, it revealed that the globalization era makes the traditional society transformed to modern society. At the beginning, they use one language only for interaction, but right know they use two, three, and four languages in their life. The use of more than two languages is called multilingual. In other words, multilingualism is the use of several languages in speaking.

Code-switching

Code is a term for any variety of language, usually stressing on the linguistic rules that underpin the variety (Mesthrie, 2009. P.164). One kind of codes in language is code-switching. Code switching is a language problem that we often find in the society. Dulay, Burt, and Krashen (1982. P.114) pointed out that code switching, too, is an active, creative process of incorporating material from both of a bilingual's language into communicative acts. Ohoiwatun (2007. P. 71) also defined the code-switching as switching process of one code or language to the other language.

In this era, there are many people that have different social and culture background that stay together in one society. It can make them adapt the language that they use. The purpose is to make the interaction and communication running well, and prevent misunderstanding in communication. Therefore, code switching is needed in the interaction process. Code switching is switching process of language used because of the situation changed. (Appel in Chaer, 2010. P.107)

Different from Appel opinion, that code switching happens between two different languages, Hymes has different understanding. According to Hymes, Code switching has become a common term to alternate us of two or more language, varieties of language, or even speech styles. The presence of third person or other person who has different language in communication process by using their language can cause code switching.

Code switching can happen often in the interaction process if there are two or more people come from different language and culture background. Hudson said “Another thing which makes code-switching more interesting is that a speaker may switch codes (i.e. varieties) within a single sentence, and may even do so many times”. It is supported by Fasold, he stated if a clause has a grammatical structure of one language, and the text language also arranged based on grammatical structure of other language, so it is a code-switching.

Finally, code-switching is a process that occurs in speech event when the speaker is switching his/her code in communication process because of certain factor and purpose. Code-switching is a common thing that we find in the society in the interaction or communication. It is because almost society in our country is societies that has capability in using and understand two languages or more. Therefore, the code-switching is always and often happened.

The Kinds of Code-switching

In communication process occurs many kinds of code-switching. There are several experts who explain about kinds of code-switching. Wardaugh and Hudson (2006. P. 73) classified the code-switching in two kinds. They are metaphoric code-switching and situational code-switching. Below is the explanation.

Metaphoric code-switching.

Metaphoric code-switching is code-switching process that takes place because of topic change. It occurs in one conversation. For example; in a conversation process between A and B talking about job firstly. Then they are talking about their friends in job. So, the language that they use will switch from the formal language to informal language.

Situational code-switching.

Situational code-switching is switching process of language or code that takes place because of situation. In this case, the topic is not changed. For example; when we get mad at our friend, we speak by using rude language. All of sudden, our teacher comes and asks of what happened, we answer with different language intonation (politely). In this case the topic is not change.

Additional explanation about the kinds of code-switching comes from Suwito. Suwito (2001. P.67) said that there are two kinds of code switching. They are intern code-switching and extern code-switching. ***Intern code-switching*** is switching code process which occurs between a group-own language, for example, Indonesian (national language) and Javanese (local language of Indonesian). On the contrary, ***extern code-switching*** is code-switching that occurs between two different languages, such as Indonesian language switches to English or Japanese.

In summary, there are several kinds of code-switching that we find in society especially in communication process. From Wardaugh, Hudson, and Suwito explanation about the kinds of code-switching, I can summarize and formulate the kinds of code-switching are the code-switching that occurs because of context (topic/metaphoric and situation/situational) and code switching that occurs because of the use (intern language and extern language).

The Causal Factors of Code-switching

According to Fishman (1972. P. 4), there are several factors that cause code switching, they are who is speaking? What kinds of language he/she used? To whom? When? And what is the purpose? In addition, Chaer (2010. P.108)

stated that generally code switching caused of (1) the speaker, (2) the listener, (3) the change of situation because of the presence of the third person, (4) the change from formal to informal, (5) the change of conversation topic. The explanation are:

The speaker.

The speaker usually does code-switching in interacting or communicating with his/her listener. He/she does that to get some advantages. For example : Mr. Andi and Mr.Yanto come from Java. Mr. Andi is Manager of Mr. Yanto. Mr.Yanto talks about his salary. So, in order to make his business runs well, he uses code switching from national language to local language to communicate with Mr. Andi as his manager. If Mr.Andi gives response in local language, it means that the business will be running well, because intimacy is forme

The listener.

The listener can also cause code-switching in communication process. It is happened because the listener usually wants to make balance with the speaker ability in using language for communication. Beside that, the listener also aims to make the communication process running well, without misunderstanding. In this case, the ability of the listener about the speaker language is not very well, because it is not his first language. For example : Mr. Yadi is a driver. One time, his passenger is a tourist. The tourist makes conversation with him in Indonesian. After several minutes the tourist talks in Indonesian language, the tourist seemd to be confused of what she would say in Indonesian language. Then Mr. Yadi - who speaks English - usew code-switching from Indonesian to English. So, the conversation is running well.

The existence of third person.

The existence of third person that comes from different language background in communication process can cause code-switching. It is because the third person does not understand the language that used by the first person and second person. For illustration, Susi and Wati are students from java. When they are making conversation in Javanese, Butet - who is from Batak - comes to them. So, Wati switches her Javanese to Indonesian to communicate with Butet.

Formal to informal (informal-formal).

Situation change can also influence code-switching process. For example, in the classroom, in learning process Wati talks to her teacher by using formal language (Indonesian). Then, Wati talks with Susi about the task by using Javanese, but when wati answers the task in front of class, she uses Indonesian language. So, it is clear that the situation changed from formal to informal and vice versa can cause code-switching

Conversation topic.

The changed of conversation topic also can cause code-switching. Suwito in Chaer (2010. P.110) gives example of code-switching that occurs because of conversation topic changed.

(Conversation between secretary and Manager)

- S : Apakah bapak sudah jadi membuat lampiran surat ini?
M : o,ya, sudah!
S : Terima kasih
M : Surat ini berisi permintaan borongan untuk memperbaiki kantor sebelah.
Saya sudah kenal dia. Orangnya baik, banyak relasi, dan tidak mencari banyak untung. Lha saiki yen usahane pengin maju kudu wani ngono
S : Panci ngaten pak
M : Panci ngaten piye?
S : Tegesipun mbok modalipun kados menapa, menawi
M : Menawa ora akeh hubungane lan olehe mbathi kakehan, usahane ora bakal dadi. Ngono karepmu?
S : Lha nggih ngaten
M : Oh ya, apa surat untuk ke Jakarta kemarin sudah di kirim?
S : Sudah, Pak. Bersamaan dengan surat pak Ridwan dengan kilat khusus.

The conversation above, we can see that when the topic is about formal letter, the conversation is used Indonesia language. But when start talking about the people that they know, they switch their knowledge to the local language (Javanese). It is clear that conversation topic can cause the code-switching process.

Additional opinion about the factors that influence people in using code-switching comes from Hymes. Hymes said that a speech event should have eight components. They are setting and scene, participants, ends, act sequences, key, instrumentalities, norm, and genres. They abbreviated as SPEAKING. (Wardough. 2006. P. 142). The explanation of those components is below.

Setting and scene.

Setting and scene can cause different language variation. There are two settings, such as setting of time and setting of place. In this case, scene refers to place and situation. In interaction process between the speaker and the listener, the different of place, time and situation cause different language variation. For example; we will use different language variation if we are in DJ party and in library. In DJ party, we can speak loudly, but in library we cannot speak loudly.

Participants.

Participants includes the speaker and the listener. Status social of the participant cause language variation. For example; we use different language when we talk to our teacher, our parents, and our friends.

Ends: purpose and goal.

Every speech event has purpose and goal. Between the speaker and listener usually have different purpose and goal

Act sequences.

Act sequence refers to content of the speech. The speech is related to the kinds of language that used, how to use, and what is the topic. For example; Language that used in the learning process is different with language that used in the market.

Key: tone or spirit of act.

Key refers to tone, way, and spirit in speaking. For example; we can say something to others with pleasure, sad, short, arrogant, joke, and etc.

Instrumentalities.

Instrumentalities refer to form of language that used. It can be in written form, oral, telephone, message, and etc. It also refers to speech code, such as dialect, language, and etc.

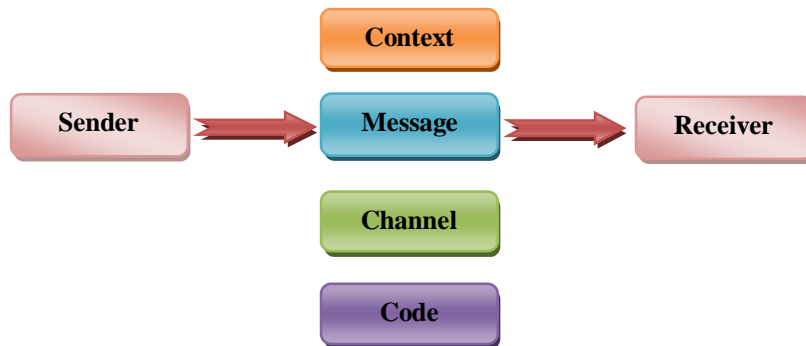
Norms of interaction and interpretation.

Norms refer to norms in interaction process. For instance; the way to give questions, interruption, and etc. It also explains about norm of the listeners' interpretation.

Genres.

Genres refer to kinds of delivering the speech, such as narration, poem, poetry, pray, and etc

Besides, there is an expert who gives more explanation about the concept of language and society. According to roman Jakobson, there are six factors in interaction or communication process (Hebert. 2013. P. 1). They are context, the addressee (sender), the addresser (receiver), contact, common code and message.



Picture 1
Communication factor by Roman Jakobson

Every factor above has their each language function. The first is context. Context has the referential function. It describes about the situation, subject or mental state. The second is addresser or sender. It has expressive function. Expressive function usually called as emotive or affective function. The third is addressee or receiver. It has conative function. There are two kinds of conative such as vocatives and imperatives. The fourth is message. Message has poetic function. The fifth is channel or contact. It has phatic function. We can see the phatic function in greetings and casual discussion. Then, the last is code. Code has metalingual function.

Based on the explanation from Chaer, Hymes, and Jakobson above, especially about the factors that motivate the use of code-switching, I will formulate the focus from those factors. The formulation composed by integrating theories from Chaer, Dell-Hymes, and Jakobson. Finally, the focus of my research especially in factor that motivates the code-switching use are (1) The Participants (The speaker and the listener), (2) The existence of 3rd person, (4) Formal to Informal (Informal-Formal), (5) Conversation topic, and (6) Excerpt someone's statement.

The Purposes of Code-switching

In communication process, people use code-switching aware or unaware based on their end. It means that people switch their code because they have their own purpose or goal. Ohoiwutun (2007. P. 57) pointed out that there is several purposes in code-switching process. They are; (1) Need feeling motive. It means that the speaker uses the code-switching when the speaker cannot find the words in the language that he/she uses first. So, the speaker switches in the other language. (2) Asserting status. It is one of the purposes in doing code-switching. (3) More informative. It means that by using code-switching the information is clearer. It is because if there is a person who comes from different language background involved in ongoing conversation does not understand the language that used by the speaker. (4) Making jokes. It is a purpose in doing code-switching in communication. (5) Expressing, and (6) Self emotion. By code-switching the speaker can show him/her self's emotion, such as happy, sad, angry, and others.

Beside that, Gumperz (1982. P. 144) said that in fulfilling the relational and referential function, code-switching is seen as the medium to convey both social and linguistic meanings. According to him, there are the functions or purposes in using code-switching. They are;

- ✓ To appeal to the literate
- ✓ To appeal to the illiterate
- ✓ To convey precise meaning

- ✓ To ease communication
- ✓ To negotiate with greater authority
- ✓ To capture attention, i.e. stylistic, emphatic, emotional
- ✓ To emphasize a point
- ✓ To communicate more effectively
- ✓ To identify a particular group
- ✓ To close the status gap
- ✓ To establish goodwill and support

Above is several purposes of the speaker in using code-switching based on Gumperz opinion. There is also other opinion about the ends of speaker in using code-switching in communication. Malik (1994. P 204) classified the purpose of code-switching in ten categories. They are:

Lack of facility.

It means that the code-switching occurred with the purpose there is no words that facilitate the first language used by the speaker. David (2003. P 47) noted that an alien concept often has a speaker switches to the language from which the concept is borrowed.

Lack of register.

It means that the code-switching occurs in purpose if the speaker has different capability in mastering two languages. Muthusamy (2000. P.4) gives example; college student often code-switching by moving from Hindi to English. In certain occupations such as the speech of doctors, lawyers, and etc, while they interact among themselves owing to the fact that proper term in Hindi or in language other than English may not be available to them. As a result, they utilize the English terminology that they are familiar with. (Muthusamy. 2000. P. 4)

Mood of the speaker.

Malik (1994. P. 87) claims that usually when bilingual gets tired or angry, code switching takes place with a new dimension. It means that code-switching is aimed to show the mood of speaker. So, we know the speaker is angry, happy, or disappointed.

To emphasize a point.

Code-switching used by speaker also aimed to emphasize a point. It is aimed to make the listener understands the important point of the speaker' goal in communication.

Habitual experience.

Habitual experience also the ends of speaker in using code-switching. Malik (1944. P. 88) stressed the fact that code-switching often occurred in fixed phrases of greeting and parting, commands and requests, invitation, expression of gratitude and discourse.

Semantic significance.

David (2003. P. 48) describes a range of speech act like directives, request, and warnings that are conveyed by using different intricate strategies to show the semantic significance in specific situation.

To show identity with a group.

One of the purposes of the speaker switches his or her code in communication process is to show identity with a group. It is like Dj Pierto research finding. In his research, he found out that the Italian immigrant told a joke in English and gave the punch line in Italian, not only because it is better said in Italian but also stress the fact that they all belong to the same minority group, with shared values and experiences (Malik. 1994. P. 90)

To address a different audience.

In the conversation, code-switching used if there is a person or listener that comes from different language and cultural backgrounds gathers in conversation. In other words, the code-switching used by speaker is aimed to address different audiences who have different language from the speaker.

To attract attention.

The last purpose of code-switching based on Malik's opinion is to attract the listener. Using code-switching in conversation can make the conversation more attractive. So, it can make the listener be attracted to the speaker's speech.

Finally, every code-switching that used by speaker in communication process have their purposes. Ohoiwatun , Wardaugh, and Malik gave several point about the purposes of code-switching used by participants. Almost all of the experts give similar understanding about the purpose of the code-switching used. So that, I formulate the purpose of code-switching in several points by integrating the explanation of those three experts above. The points are; (1) Emphasizing the point, (2) More Informative, (3) Making jokes, (4) Showing emotion, and (5) Lack of Facility

Discourse and Code-switching

In sociolinguistic study, discourse is the relation of social context of the language user (Eriyanto, 2000. P.3). Due to it, Cook (1989. P.60) said, “Discourse is reciprocal when there is at least a potential for interaction, when the sender can monitor reception and adjust to it--- or to put another way, where the receiver can influence the development of what is being said”. Actually, discourse can be in written form and oral form. Oral discourse can be called as interaction discourse, can be in dialogue discourse and monologue discourse. Nazar (2013. P.1) said that dialogue discourse is discourse that formed by conversation between two people such as in chatting, conversation, interview, and etc. Nazar added that there are ten aspects in understanding discourse. One of them is code-switching.

Clearly, code-switching related to discourse. Being aware of it or not, code-switching often occurred in discourse. There are too many kinds of discourse that we found in our society, such as about education, politic, health, entertainment, family, trade, tourism, and etc. In education side, the discourse will occur in specific domain (school) and talk about specific topic such as the learning process, teaching strategy, material, books, and everything that related to education.

In my research, I analyze about tourism discourse. The domain of the research is a place that always visited and placed by the tourist, like resort area, market, and family. If the domain is resort area, automatically the discourse topic is about tourism, for example, talking about beach, café, snorkeling, diving, sun-bathing, boat, kinds of fish, and etc. In these discourses, the code-switching will happen. It is because there are too many interactions that will be happened

between the tourist and the native people, which there are several tourists who can speak Indonesian and Togeian language. Beside that, there are also the native people who have capability in speaking English.

Description of Togeian Island

Togeian Island is an island located in Central Celebes. It becomes one of the tourist destinations in the world. It has multilingual society. Not only various kinds of language can be found but also many various cultures integrated in this Island. The detail of the Togeian description about territorial, society, tourism, and livelihood is as follows;

The territorial.

Togeian Island is a small Island in Celebes province, Central Celebes of Indonesia. It is located in the central of Tomini bay. Administratively, it includes in Tojo Una-Una regency area, which is located in Celebes province especially in Central Celebes, Ampana. Its length is about 90 kilometres. Togeian Island is a part of national park which is located at coordinat line $00^{\circ} 07' 43'' - 00^{\circ} 65' 06''$ LS and $121^{\circ} 51' 63'' - 122^{\circ} 44' 00''$ BT. In north, it borders on Tomini bay and Gorontalo province. Next, in the south, it borders on Deep Sea and mainland of Celebes Island. Then, in the west it borders between Tomini bay and Deep Sea. In the east, it borders on Moluccas Sea (*source: document of Dive Center Togian Island, Wakai*). Thus, its position is across from west to east. It can be showed in this map below.



(*source: Wonderful Togeian, Part of Wonderful Indonesia, Dinas Kebudayaan dan Pariwisata Kabupaten Tojo Una-Una*)

Picture 2

Map of Togeian Island, Ampana, Central Celebes, Indonesia.

According to the source of *Bps Kabupaten Tojo Una-Una*, it is found that the wide of Togean Island's mainland is about 755.4 km or about 75.000 ha, meanwhile its water is about 360.000 ha. It consists of 57 big and small Islands, such as Wakai, Kadidiri Island, Taupan Island, Katupat Island, Malenge Island, Papan Island, Kabalutan, and others. There are three largest islands namely Batukaa, Togian, Talatakoh. From all of Islands, there are 37 villages on the Islands. One of them is settled by sea gypsy that is Bajau people. If we go to Togean Island, we can use three alternative ways. The first, we can go there through Luwuk. Then, we take car transportation to Ampana regency. It spends 6 hours from Luwuk to Ampana. Next, to get to Togean Island, we can use sea transportation. It spends about 4 hours. The second alternative way is from Gorontalo. We use sea transportation to go to the Togean Island. It spends 8 hours. The last alternative way is from Marisa. It just spends 4 hours to arrive in Togean Island by using sea transportation.

The Society

The society of Togean island has various ethnic background, such as Bobongko, Bajo, Saluan, Togean, Kaili, Bare'e, Taa, Gorontalo, and Bugis. There are several ethnics that became controversy as the first ethnic in Togean Island among them. Based on Hasan (cited on Sundjaya, 2008. P. 43), Togean ethnic who stayed in Benteng village is the first ethnic in Togean Island. It means according to him, Togean is the native ethnic of the society. Different opinion comes from Darnaedi. He said Bobongko and Bajo are the first ethnics in Togean Island (Sundjaya, 2008. P. 42). Here, Darnaedi has opposite opinion about the first ethnic. He said Bobongko and Bajo are the first ethnic. The experts' statement above is again facing by the linguistic from Dutch, Nicolaus Adriani. Adriani from his research entitled "The Language of The Togian Island" explained that Bobongko, Saluan, and Togian ethnic have root from Limboto. Thus, according to her it is possible that they are generation from Limboto people who immigrated to Togean Island in 1880. (Sundjaya, 2008. P.43)

Nevertheless, Togean ethnic is reputed in societies as the native ethnic. Almost all of the societies said that they are Togean ethnic. They are spread in almost all of the Islands. Every Island placed by society from several families. In other words, every Island has population. One of the Island for instance, it has

5000 populations. So, the total number of the society in Togeian Island is about 30.000 populations that consist of several ethnic. Almost of them is Moslem. (source: Document of Dive Center of Togeian Island, Wakai).

Togeian society uses boat as their prime transportation tool beside bicycle, motorcycle, and cart. It is because almost all of the Togeian Island consists of water. Generally, they use traditional boat (They called "Bodi") that has speed about 5,5 PK for transportatation between Islands. For instance, they use bodi from wakai to Kadidiri Island, or Katupat to Malenge, and etc. Moreover, they use public ship when the destination is far, such as Ampana-Wakai, Wakai-Gorontalo.

Furthermore, their house style is also still traditional. Although there are several society's house that have been touched by modern style, but the dominant of their house style is still traditional, for example, Kabalutan Island, Malenge, and Papan Island. Papan Island is a small Island in the east part of Malenge. It is an icon of Togeian Island. Here, their houses are built above the water. All of their houses and building such as mosque, offices are made of wood. Moreover, there is also a very long bridge that made of wood. In other words, the building and houses in Togeian Island generally are made of wood and built above the water.

The society also holds on to the custom. There are too many traditions and beliefs that still occurred in their daily life in among the greatest number of the foreign visitor and the new comers. For instance, the belief and custom that we can find are *kampunanga*, *padungku*, *bakedang*, *sando*, *kantau* and others. *Kampunanga* is a belief of the society which we should eat or drink the food that served by the host if we visited her/his house. We can not ask permission to comeback if we do not drink the water until the last gulp. The other custom is *padungku*. *Padungku* is societies' ceremony. It is like the thanksgiving or harvest festival. It performed traditional dancing and singing which is preceded by a formal prayer or blessing. The next custom is *bakedang*. *Bakedang* is a traditional ceremony for the young girls that get their first period. This ceremony should perform *kantau*. *Kantau* is an obligated dancing that must be performed in every ceremony. The other custom also that still believed in this society is *sando*. *Sando* is an old grandmather that always helps the pregnant woman for giving a birth. Several of societies were giving a birth by the help of *sando*. There are also several societies that ask for help from *sando*, although there is nurse or midwife

who helped them. Those habitual always occurred in the society, although there are many foreign visitors in great number that come to that place every day.

Togean society is a multilingual society. It means that they speak more than one language. They are Bobongko, Bare'e, Ta', Saluan, Bajo and also Togean. Among them, Togean language is familiar and often used in the societies' daily conversation. In this era, the greatest number of the foreign tourist who visited Togean Island almost every day makes the society also understand about foreign language. Moreover, there are several tourists from other countries who married with the native people, and then become Togean society. Thus, these societies not only understand about their several local languages and national language, but also the foreign language.

The Tourism

Togean Island is one of tourism destinations in the world. This island is recognized by the sea. It is famous by its beautiful sea park. Due to its beautiful tourist attraction, Togean Island becomes famous. Every month, there are many visitors that come and stay in that place for several days, months, and year. The visitors are not only domestic but also foreign tourists. It is calculated that in December 2014, there are about 104 tourists who visited this island. In other words, there are about 719 tourists who visited Togean Island last year (*source: document of Dive Center*).

Full Name	Nationality	Age	Gender	Group Name	Group No	Contact No	Address + City	Signature
[Handwritten Name]	[Handwritten Nationality]	[Handwritten Age]	[Handwritten Gender]	[Handwritten Group Name]	[Handwritten Group No]	[Handwritten Contact No]	[Handwritten Address + City]	[Handwritten Signature]
[Handwritten Name]	[Handwritten Nationality]	[Handwritten Age]	[Handwritten Gender]	[Handwritten Group Name]	[Handwritten Group No]	[Handwritten Contact No]	[Handwritten Address + City]	[Handwritten Signature]
[Handwritten Name]	[Handwritten Nationality]	[Handwritten Age]	[Handwritten Gender]	[Handwritten Group Name]	[Handwritten Group No]	[Handwritten Contact No]	[Handwritten Address + City]	[Handwritten Signature]
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Picture 3
The book list of the visitor on January, 10th 2015

Then almost all of the visitors or tourists are from various countries. In the words, most of the tourists are foreign tourists. So, it becomes common view in Togeian Island if the societies (native people) interact or communicate with the foreign people (tourists).

There are several resort places that usually become the tourists' destination, such as Kadidiri Island, Katupat Island, Bajo Island, and etc. They have their own characteristic to attract the visitors. The details are below;

Kaidiri Island.

This Island is the most beautiful Island in Togeian Island. There are three resort areas built in this island namely Pondok Lestari, Black marlin, and Paradise. The steep big coral in this island becomes characteristic of this Island. Moreover, the beautiful reef and various kinds of fish complete the beautiful of this place. In addition, there is also wreck of American Airplane which is crashed at sea on 3rd May 1945. Until now, the plane is still in good condition under the sea. It becomes a home for the sea animal and plants, such as beautiful fish, reef, sponge, microrganisme, and the others. (*source: Dinas Kebudayaan Dan Pariwisata Kabupaten Tojo Una-Una*).



Picture 4

Kadidiri Island; Pondok Lestari, Black Marlin, and paradise

Wakai.

Wakai is a big Island that becomes gate for the tourists to enter the Togeian Island. It also can be considered as central of Togeian Island. There is a Dive center that becomes place for the tourist to do registration. All of information about the tourist destination and the activity that served each resort is provided in the dive center.



Picture 5
Wakai Settlements

Kabalutan.

Kabalutan is also a part of Togeon Island. It is a sea gypsy. There are bajau people who lived in this Island. It is a small Island that has big population. Based on the Dive center's document, it is found that there are about 5000 population placed this Island in 2014. It has unique cultures.

One of them is the societies everyday livelihood depends on the sea. They work as fishermen. They fish traditionally, such as bapongka and bambai. Bapongka is catching fish by using plaited bamboo. Then, Bambai is catching fish by using net that is done by more than four people. The way is still traditional. Beside that, the marketing system which used is still barter system.

For example; the fisherman often barter his fishing result with the rice or sugar, salt and also vegetable with the seller from other Island.



Picture 6
Kabalutan Island

There are only three Islands from 57 Islands that explained above. There are about 50 more Islands in Togaen Island that has their own characteristic. It makes this Island becoming tourism destination for the tourist in the world. It becomes tourism destination that really confiscates tourists' attention in the world, because this Island is not only worth with its beautiful natural sea park, but also its unique culture.

The Livelihood

The wide of the water are wider than mainland make the societies' livelihood is focused on tourism and fishery. It doesn't mean that there is no society that works as a farmer. There are also several societies that have unirrigated agricultural field work as a farmer. They plant some vegetable plants, fruits, coconut, and also the superior plant namely clove. The clove needs one year until big harvest. They also plant rice field, but only for their daily needs.

Nonetheless, the livelihood of the Togeian society generally is fisherman and tourism worker/guide. It is because fishery and tourism sector give big result rather than plantation and agriculture result. In other words, the society livelihood depends on the sea. That is why every family has their own boat. Almost every day, there are many boats that operate to carry natural result and also fishing. They do fishing in the sea in certain area. It is because there are several resorts area that are not permitted for fishing purpose. Nevertheless, the fishing result that obtained is abundant. They sell them not only in their Island, but also in other Island, such as Ampana, Gorontalo, Poso, and also Palu.

Beside that, the societies also have livelihood as the guide, work in resort, and also boat rental as a side job of fisherman. Almost all of the guide and the workers like the diving instructor, the chef, the cleaning service, and also the waitress are from native people. They work in resorts, either in a resort owned by native people or foreign people. Almost all of of the fishermen has side job as boat rental. Because there are many visitors visit their Island, They get more addition fee.

Basically, the livelihood of the Togeian societies is in fishery and tourism sector. They work in those sectors because their territorial which is the water area is wider than mainland. It makes their life and livelihood depend on the sea. There are many values of the sea, such as fishery source; seaweeds and various fish, and also tourism destination namely sea park.

PREVIOUS STUDY

The followings are previous study about code-switching in language that related to this study. In the research that composed by Marisol Peres Casas on 2008 which entitled “Code-switching and Identity among Island Puerto Rican Bilinguals”. It discussed about code-switching that happened between English and Spanish in Puerto Rican Island. Different from my research, it not only discusses and analyzes about two languages, but three languages (English-Indonesian-local language/Togeian)

The second is research that composed by Weng Pei-shi on 2008, with the title of the research “Code-switching as a Strategy in An EFL Classroom in Taiwan”. It discussed about how code-switching used in the classroom. In my research, I will research about code-switching too, but classroom is not become my setting of research. I research about people code-switching in community or society.

The last is the research entitle, “Code-switching in Sepet; Unveiling Malaysians’ communicative styles”, which is composed by Lee Yi Ling on 2012. It discussed about the code-switching between one national language (Malay) and two foreign languages namely English and Chinese. Here, I also investigated three languages but in three different kinds of languages, such as; one foreign language (English), one national language (Indonesia), and one regional language (Togeian).

Chapter 3

METHODOLOGY OF RESEARCH

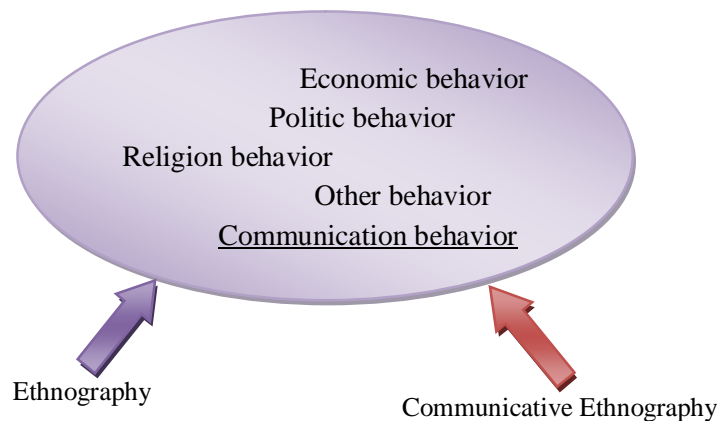
This chapter discusses about research methodology. It discusses about how the approach and research design, research setting, source of the data, procedure in determining the participants, description of the participants, research procedure, data collection, technique of analyzing the data, and the validity of the data. The explanations are as follows:

Approach and Research Design

In this research, I used qualitative method. It is aimed to explain, analyze, and interpret the data, and then describe the result of the research based on the focus and sub focus of the research. Creswell (2003. P. 181) stated that, “Qualitative research takes place in the natural setting. The qualitative researcher often goes to the site (home, offices) of the participant to conduct the research”. Then, the result is in words form, not in number form. It is supported by Strauss and Corbin (2003, p. 4), they said that qualitative research is kind of research that its result is found not from statistic procedure.

The approach which used in this research is communicative ethnography approach. According to Kuswarno (2008. P 35), communicative ethnography is the research which its research focus is the speech event in one certain culture, where the speech event is is the activity of people, group or society when they are

in communication process. Kuswano also explained the communicative ethnographic research in the picture below;



Picture 7
Research focus of Ethnography and Communicative Ethnography

It means that the researcher should stay together with the participant in a society or in certain cultural context in several months to get the primary data. Communicative ethnography is chosen because this research is aimed to research about one of communication behavior of participants in social interaction in society, that is code-switching that occurred in the participant.

Research Setting

This research conducted at Togean Island, especially in Wakai and Kadidiri Island. It is located in Celebes province especially in Central Celebes, Ampana. Wakai is an Island that becomes a gate for tourists to come to Togean Island. Then, Kadidiri Island is one of several Islands in Togean Island, which is visited by many tourists every month.

This research conducted in two months; from January to February. I did pre survey and pre observation to determine the Informant and subject/participant of research. The informant is different with the subject or participant of the research. Informant is partner or researcher friend that can help researcher to obtain information about things in the society that becomes research place. Spradley (2006. P.39) said “Informant is information source, or literally,

informant as a teacher for the researcher. In collecting the data, I observed the subject of the research in family circle, dive center office, port, market, and resort area.

Source of the Data

This research used four participants. The participants are one family that the husband is tourist who has been staying there for more than 13 years, one tourist that has been staying in Togean Island for one year, and two native people who always interact with tourist.

They were chosen to be participants in this research because they are suitable with this research. The reasons are; first, this research is communicative ethnography that explores about the language naturally in a society; second, the participants are suitable because in a society they lived together, two different groups of people; they are native people and the tourists that have different language.

Procedure in determining the participants

In determining the participant due to the communicative ethnography approach, the researcher determined the informant first. The informant is one of the society's members of place that will be a research setting who understand about his/her setting and societies' situation well. O'Relly (2005) explained that informant is primary gate for the researcher to come to the research setting. The informant helps the researcher in determining the participants. There are some steps that guided the researcher in determining the participants by informant's helps.

Firstly, the researcher explained to the informant about the research that will be conducted. Here, the researcher talked about her research problem. Characteristics of the participants that wanted to be investigated also proposed to informant. Then, the informant served all of information about some society members that related to the problem that has been stated by the researcher. Finally, the researcher determined some societies that are capable to be the participants.

Description of the Participants

In this section, I introduce the entire participants. There are four participants as member of society in my research setting. I chose them from different native language, culture, education and job background. Beside that, they also have capability in understanding and using more than one language. The description about them is summarized below;

Participant1 (L).

(L) is 35 years old. He is a native people. He was born and grown up in Togean Island. He is a guide, who is now working in dive center of Wakai, Togean Island. He works as a guide when he was 21 years old. His educational background is graduated from elementary school. He once has married to a girl from Norway in 2005, and then divorced six months later. He has capability in understanding and mastering many languages. He knows three types of local languages namely, Togean, Bajo, and Saluan. He also understands several foreign languages, such as English, Italian, German, and Spanish.

Participant 2 (Mr. I).

(Mr. I) is a tourist from England. He is 47 years old. He came to Togean Island in 2002. Firstly, he visited Togean Island just for spending his holiday, but when he saw the condition there, he thought and was interested in doing business there. So, he looked for some land to build a restaurant. Then, he met with a native girl. He finally married her, and stayed there forever. He has capability in understanding and using Indonesian language and also regional language (Togean language)

Participant 3 (Miss. N).

(Miss. N) is 19 years old. She is a photographer. She comes from France. She came to Togean Island in December 2014, and still there until now. She lived in an inn in Togean Island. The beauty of Togean Island and also the hospitality of the Togean society made her falling in love with Togean Island. It makes her stayed there. Because of that, she tried to learn Indonesian language. Finally, right

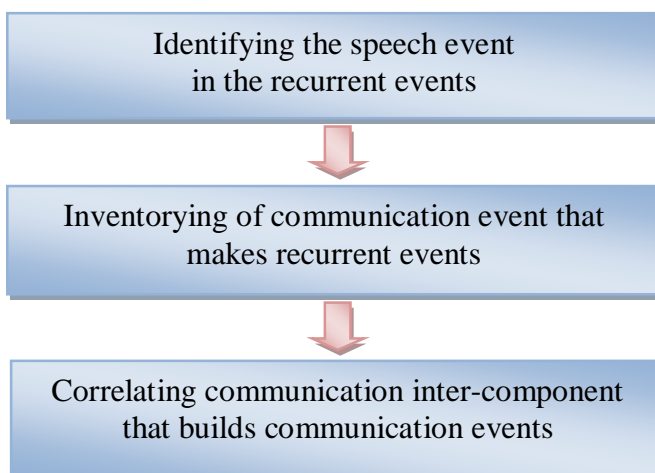
now, she can speak Indonesian well. But in this case, his Indonesian is in Torean dialect.

Participant 4(A).

(A) is a fisherman who sometimes has a side job as boat rental for the tourists. He is 31 years old. He is a native people. His educational background is graduated from junior high school. He can speak Indonesian language, Torean language, and also a little English. He can speak English but not very well like the other guide, but he understands and can speak the language.

Research Procedure

This research procedure has same meaning with the steps in doing research. There are several steps that I took in conducting my research based on Hymes' procedure of communicative ethnographic approach (Kuswarno. 2008.P. 37). It is drawn in the following scheme;



Picture 8
Communicative ethnographic research procedure scheme by Hymes

The explanations are as follows;

1. Identifying the speech event in the recurrent events.

The first step to describe and analyze communication system in a society is by identifying the speech event in the recurrent events. Kuswarno (2008. P. 37) said that recurrent events in communicative ethnography are the significant of the speech events, which becomes characteristic of speech event of a group of people.

2. Inventorying of communication event that makes recurrent events.

After identifying the speech event in the recurrent events, the next step is inventorying the communication events that occur in communication process. In this step, the researcher will inventory all of components that build the communication events. Kuswarno (2008. P37) said that communication event based on communication ethnography is the whole components, started by the main purpose of communication, the similar general topic, involved participant that used similar language variety, maintenance tone and norm in interaction, and in the same setting.

3. Correlating communication inter-component that builds communication event (Communication patterning).

The last step of communicative ethnography approach according to Hymes is Correlating communication inter-component that builds communication event, which is well-known by Communication patterning. The correlation inter-component means how communication component is doing cooperation to create communication event in participant. After all of data about the component is known, the correlation between components can be understood by the researcher, which called communication pattern (Kuswarno. 2008. P 38).

Technique in Collecting Data

The technique of collecting the data uses the collection procedure in qualitative research, that is;

Observation.

Observation is one of techniques that used by researcher in collecting the data. In communicative ethnography, the observation that used is participant observation. Participant observation is traditional method that used by the researcher and it becomes a tool or way of researcher to come to a place that she or he will research (Kuswarno, 2008. P. 49).

Interview.

Interview also needed in collecting the data in communicative ethnography research. The purpose is to make the data more valid and reliable. It occurred in observation ongoing process. Kuswarno (2008. P. 54) said, “Communicative ethnography interview can occur during the observation process”. In this research, the researcher did unstructured interview.

Field Notes.

In this research, I used field notes. It is aimed to make note about some data or information which uncovered in the observation and interview result. Basrowi (2002. P. 89) said that there are many experts stated that the main data source of ethnography research is field note. It shows about the interaction that occurs between tourist and native people in the family circle, port, market, dive center office and also resort area.

Record.

Beside observation, interview, and field note, the researcher also uses record as the technique in collecting the data. Record tool is also important in research. In the respect of Kuswarno statement that the completeness of the data is the important thing; however the memory is limited, so the use of record is suggested (Kuswarno, 2008. P. 52). Besides, the result of recording process became data that needed by researcher.

Data Card.

Data card is one of techniques that is really important for the ethnographer to collect and classify the data. It is used by researcher to help the researcher in classifying and analyzing the data. Marina (2013. P.4) said that data card used to make the researcher easy in processing the data by classifying the data. The data card consists of several things that become focus and sub focus of the research. It can consist of the date when the data is collected, the place, the focus/sub focus, and researcher’s interpretation about the data that have been obtained. Here is the table of data card in my research;

Observation Result/Field Note			
Name of Respondent :			
Age :			
Address :			
Education :			
Job :			
Date	Place	Focus	Interpretation
.....	
Data 1:			
Data 2:			
Dst.			

Table 1
Data Card

Technique in Analyzing the Data

Bogdan and Biklen cited in Moelong (2004, p. 248) said that data analysis is process of organizing the data, synthesizing the data, finding out the structure, and finding out the important thing and what have been learnt, and deciding what data can be revealed to others.

In analyzing process, the researcher analyzes the data continuously from the beginning until the end of the research. It is based on the real fact and the natural life in the field. This data is analyzed to gain information about; (1) what data that still needs to look for, (2) what theory which will be found out, (3) what questions which will be solved and answered, (4) what should the researcher do to find out the new information, and (5) what mistake which should be corrected. The researcher needs those processes to make her research become effective.

When all of the data that the researcher needed have been collected, the researcher will analyze them in qualitative way. The researcher use several steps in analyzing the data based on Creswell's theory. The steps are;

Description.

Description is the first step that researcher does in analyzing the data. In other words, description is the first step that is done in writing the ethnography paper. In this step, the researcher present her research result by describing the object of research in detail. Creswell in Kuswarno (2008. P. 68) explained that in the description step of communicative ethnography research, there are several conveying styles that commonly used, they are “day in the life”, chronology story of someone or society, tell story completely with the plot and character, to make the reader has big question mark when reading the description.

Analyzing.

In this step, the researcher explain several data about the object of research, usually in several forms, such as title, graphic, diagram, model, which describes the object of research (Kusuma, 2008. P. 68). In this analyzing step, the researcher analyze all of the data that is obtained from the field (from the observation, interview, record, and field note

Interpretation.

The last step in the technique of analyzing the data is interpretation. Kuswarno (2008. P.69) explained that in interpretation process, the researcher makes conclusion from all of research activity that she has done.

The Validity of the Data

Moleong (2004, p. 324) said that the validity of the data is done by following some criteria, such as;

Credibility.

In this case, credibility has function to know about the data which have been collected can be trusted or not. Here, I use triangulation. Triangulation is checking the truth of the data which have been collected to the other source or other respondent in the other way and time. Triangulation process is done continuously in collecting and analyzing the data, until the researcher believes that there is no difference, and there is nothing more that should be confirmed to the informant. (Bungin. 2012, p 204).

Dependability.

Tuloli (in Moelong, 2004) said that dependability is similar with the reliability in quantitative research. It can be done by interviewing continuously to the same respondent in different time. Then the result will be analyzed. When the result is similar with the previous result, it means that the dependability can be trusted.

Transferability.

Transferability is the same with generalization, external validity in quantitative research (Nasution cited on Moelong, 2004). It means that we will see whether the conclusion of the research can be applied in wide area or not. So, it should adjust based on the condition.

Confirmability.

Tuloli assumed that confirmability is similar with objectivities in quantitative research (Moelong, 2004). It means that it has to be consistent to examine the data. If the result of the last data is unsuitable, it means that the data is not objective.

Thick description.

Thick description means to study more accurately the description of every narrative report of the result of research from beginning until the last activity. So, it can be seen whether it is clear or can be understood by all readers. (Tuloli, in Moelong, P. 46)

Audit trail.

This is done to check the truth of all the process and the steps of research. In this case, the truth is all the interpretation of the data from the first until the last of the research. (Lincoln and Guba cited in Moelong. P. 46).

Chapter 4

RESEARCH FINDINGS AND DISCUSSION

In this chapter, I focused in explaining and discussing about research finding based on problem statement that have stated in the first chapter. The problems are related to the kinds of code-switching that used by the society (native people and tourist) in Togean Island, the factor that

influenced the native people and tourist used code-switching in communicate to each other, and the last is the purpose of the code-switching that used by people in communicate to each other in Togean island. The explanations are the following.

Research Finding

The data of this research was collected by using several techniques. They are observation, field note, interview, data card, and record. In observation, I observed all of activities that did by the participants especially when they communicated to the other people (native people and tourist) in society in various place and situation. Beside observation, I also used field note gained my data. It purposed to anticipate if the data that I got from observation was not completed. I also used unstructured interview in collecting the data. Then, in getting my research finding about code-switching in Togean Island, I also used data card. Then the last, I also used record to completely my data.

Based on data that I got from observation, field note, interview, data card, and record, found several kinds of code-switching used in communication that used by native people and tourist in Togean Island. Besides that, it also found the factor and the purpose of code-switching used in communicates to each other in Togean Island. Furthermore, the result of the data collected will be described in the following explanation below:

The Kinds of Code-switching

There are some kinds of code-switching that usually occurred in communicative society. In this research finding, I also found several kinds of code-switching that I found in my setting of research. They are two kinds of code-switching from Wardhaugh and Hudson theory. They are metaphoric code-switching and situational code-switching. Then, two kinds of code-switching based on Suwito. They are Intern code-switching and Extern code-switching.

Beside them, from my research finding, I found one kind of code-switching, which is combination of intern code-switching and extern code-switching. If intern code-switching is code-switching which occur between national language and regional language, then extern code-switching is code-switching that occur between national language/regional language and foreign language. So, here I found code-switching that occur between national language, regional language, and several foreign languages (English, German, and Dutch).

Metaphoric code-switching.

Metaphoric code-switching is code-switching that occurred because of the topic change. In this research, there is found metaphorical code-switching in communication process. The metaphorical code-switching occurred between native people and between native people and tourist. The first metaphoric code-switching found in the first conversation. Conversation occurred between the participant 1 (L), and (V) on 1st January 2015, in 01.00 WITA. The conversation that occurred in dive center talked about life and tourism. The first, the language that used by the (L) was English. When he talked about his life, he used English.

But when he started talked about tourism, he switched his language from English to Indonesia. The conversation as below;

- (a) L : They don't think like we think because they coming from other place. It is the reason.
- (b) V : Mmm,, how long you stay here?
- (c) L : ***More than fifteen years. Umm,, last time, saya di Gorontalo.***
Saya buat film documenter tentang pariwisata Gorontalo,
(*I was in Gorontalo. I made documenter film about tourism of Gorontalo*).

(Data card, Participant 1, January 1st, 2015)

At the conversation above, code-switching that used between English and Indonesia started by the participant1 (L). Firstly (L) spoke in English when his talked about his life. He said, ***“They don't think like we think because they coming from other place. It is the reason”***. Then he switched his language to Indonesia when he changed his conversation topic to be tourism in Gorontalo. We can see in his next speech in point (c), that is ***“Saya buat film documenter tentang pariwisata di Gorontalo”***.(*I was in Gorontalo. I made documenter film about tourism in Gorontalo*).It is clear that the change of conversation topic can make the code-switching occurred in conversation.

In addition, evidence of data is supported with the explanation of the participant which stated that;

Iya/ kalo kita asli orang Togeana/iya/kita biasa pake lebih dari satu bahasa kalo bicara//maksudnya tergantung siapa yang di ajak bicara/ terus bicara tentang apa//...//misalnya dengan teman lagi bahas tamu kita biasa pake bahasa Inggris atau Indonesia// tapi kalo kita mulai bahas hal pribadinya tamu biasa kita ganti bahasa ke bahasa daerah//

(*yes/I am Togeana society/yes/I usually used more than one language in speaking//it means depend on the listener/then about the topic//...//for example if we talked about the tourist destination we speak by using English or Indonesia//but when we started talk about someone personality we switched our language to regional language//*

(Interview, Participant1, January 4th, 2015)

From that interview transcription of the participant above, it showed that the background of the speaker is the native speaker that used Indonesia and Togean as his mother language, while his foreign language is English, and the other languages more. This case caused (L) usually switched his language. Beside the capability of (L) in mastering some languages, the conversation topic become one reason why (L) often switched his language in conversation. Like the transcription above, (L) often switched his language from one language to the other language, if (L) started to change his conversation topic. In the other word, metaphoric code-switching often occurred in the communication of Togean society.

In line with this, there is other finding that I got from other conversation. The first conversation is between the participant 3 (Miss. N), (Y), and (E). Then, the next conversation was occurred toward the participant 4 (A) and his friend (L). Here, there two topics in each conversation. We can see the conversation as the following:

Participant 3 (Miss. N): (*in the Losmen*)

(a) Miss. N : Ya, saya tau itu dari (L). Sama saya punya juga begitu dari dia.

(*Ya, I know if it from (L). mine from him too*)

Eh (Y), Pia called me yesterday. She asked you.

(b) Y : Oh, ya. She is in Bali, right?

(*Data card, Participant 3, February 7th, 2015*)

Then,

Participant 4 (A): (*in the port*)

(a) L : Oh yang ke Kadidiri e?

(*They will go to Kadidiri, right?*)

(b) A : Iyo, Lestari. Ini dorang ini?

(*Yes. Lestari? are they?*)

(c) L : I know them. Hi.

(d) Tourist : Hello

(e) A : ***Do you know them?***

(f) L : Yes. We met in Bolilanga. I guided them.

(*Data card, Participant 4, February 15th, 2015*)

Through those data above, it revealed that the topic changes from first topic to the second topic can cause code-switching in conversation. It can be seen in the first conversation that occurred toward the participant 3 (Miss. N) in the Losmen. The conversation that talked about the owner of thing and someone's new, occurred between (Miss. N) and (Y). In the early, (Miss. N) talked by using Indonesia language. They talked about the owner of the thing (Snorkeling tool). When their topic is not it anymore, but (Miss. N) change become someone's calling, (Miss. N) switched his language from Indonesia to English language. We can see in the second point, when (Miss. N) said, "*Eh (Y), Pia called me yesterday. She asked you*". It occurred because the topic was changed. (Miss. N) changed her language to English, because she aware that it can make the situation become close.

The second conversation above also explains about the code-switching that occurred in conversation because the change of conversation topic. It occurred toward participant 4 (A). The conversation that happened in the port talked about two topics. In the early, (A) talked to his friend (L) by using Indonesia language. They talked about the guest. Then, in ongoing conversation, (A) started switched his topic. Then, (A) also switched his language to English language automatically. We can see in the point (e) namely, "*Do you know them?*". (A) switched his language from Togean language to Indonesia language, because the topic was changed.

Beside the participant1, participant3, and participant4, the metaphoric code-switching also occurred toward the participant2 in his daily conversation. Here is the excerpt of conversation that occurred toward the participant2. Conversation occurred between (Mr. I), (U) and (F). The conversation as below;

- (a) Mr. I : Disini memang ramai terus. Mereka ini tau. Karena saya freekan kalau singgah disini.
(Yes, it is. They know about it, because I give free if they want to stop in and take a rest here)
- (b) U : Papa Sm, so bili ulang ini topi den dasi
(Dad, I have buy this hat and tie again)
.....
- (c) Mr. I : *Iyo, sekolah mopake kofia rinafu (Sm). (Laughing)*
(Yes, (Sm) go to shool by wearing farmer's hat)

(Data card, Participant 2, January, 15th, 2015)

This data also consist of code-switching, especially metaphoric code-switching that occurred in the home. This conversation consists of two topics. In the early of conversation, (Mr. I) spoke with the other about his house as rest place of tourist by using Indonesia. When his wife (U) talked about his Son's uniform, (Mr. I) response his wife speech by switched his language to regional language, which is Togeian language. We can see in point (e), "***Iyo, sekolah mo pake kofia rinafu (Sm)***". Which is it means "Yes, (Sm) go to school by wearing farmer's hat". The structure of that sentence is sentence in Togeian language.

In addition, the other finding was found through the interview result of the second participant. The excerpt of interview transcription of (Mr. I) as the research participant;

...//Iya sering diganti-ganti bahasa//kalo tidak mengerti yang dengar/atau saya yang tidak mengerti juga biasa saya ganti bahasa//Apa yang dibicarakan biasa juga berpengaruh//biasa kalo bicara sama turis lain pake bahasa Inggris/baru saya bicara yang lain sama (U)/biasa saya ganti bahasa ke Indonesia//tapi saya bilang ke tourist kalo saya tidak bicara tentang dia//

...//yes, I often switched my language/if the listeners did not understand what I said/or I didn't understand they said, I switched my language//the topic also can influence it//usually I talked by using English when talked to tourist/then I talked other topic to (U)/usually I switched to Indonesia language/but I said to the tourist if I didn't talk about him//

(Interview, Participant 2, January 15th, 2015)

The excerpt of transcript interview above is appropriate with the finding of observation in data card which showed that the participant as the society in Togeian Island aware or not always doing metaphoric code-switching in their daily conversation. It occurred because the change of conversation topic can make him switch his language from one language to other language. As his statement in the transcript above that he always switches his language from English to Indonesia or Togeian, and also Indonesia language to Togeian language if he changes the topic. It reasonable that metaphoric code-switching occurred in their daily communication.

Considering all evidence above, it can be assumed that metaphoric code-switching is one kind of code-switching that always occurred in the daily conversation in society, especially Torean society. In this case, the conversation occurred between the native people, native people and tourists, and then tourist and tourist. Shortly, the society always switched their language from one to another when their conversation topic is change.

Situational code-switching.

Situational code-switching is one kind of code-switching that I found in my setting of research. It is the code-switching that occurred in conversation because there is situational change. In this case, the topic is not change. For example; when we angry to our friend, we speak by used language crudely. Recently, our teacher comes and asks what happen, we answer with different language intonation (politely). In my research finding, I discussed about situational code-switching that I found in research. This code-switching occurred in communication between (L), (V) and (K) in Dive Center. They talked about responsibility for not spearing fish. The conversation as below;

- (a) L : Sudah itu yang merusak. Harusnya dia yang ba larang bukan dia yang ba ajar. ***Kalo Cuma kita dapat riki kemarin abis dia itu*** (high Intonation).
It's his responsibility as a guide, kan (EI)?

(low intonation).

It was damage the sea. Actually, he is as a guide prohibited the tourist for not did it. If I got him, I'll makehim finished)

- (b) EI : Mmm, but spearing is not like boom or dynamite that destroy everything, isn't it?

(Data card, Participant 1, January 1st, 2015)

Firstly, (L) talked to his friends with Indonesia in high intonation. It showed that he angry when he knew there was a guide that spearing the fish in the beach. Then he switched his code or language to English when he talked to his friend in low intonation. We can see it in the point (a), that is, "***Kalo Cuma kita dapat riki kemarin abis dia itu*** (If I got him, I make him finished). ***It's his responsibility as a guide, kan (EI)?***. In the first sentence, it showed that (L) was

in angry situation. Then he switched his language to English in low intonation when he talked with his woman friend. (L) look so polite because he talked with woman.

In addition, the code-switching in conversation above occurred between Indonesia and English started by (L). (L) switched his language from Indonesia to English when the situation is changed. When he was in emotion, he was angry, and then used Indonesia in high intonation when he spoke to his friends. Then when he reduced his emotion, he used English in low intonation when he spoke to his woman friend. It means that situation, can make people switch his code from one language or code to another language or code.

Here are additional finding in data card, which were gained from observation in conversation form. They are;

Participant2 : *(in the home)*

(a) Mr. I : ***Tidak sopan anak ini. (high intonation)***
(This child is impolite)

.....

(b) F : It's ok. He is child.

(c) Mr. I : ***No, from now we should give lesson to him. If not, it will be habitual for him. It's not polite. (low intonation)***

(Data card, Participant 2, January, 15th, 2015)

Then,

Participant3 : *(in the boat)*

(a) L : Yes. It was safe from damage.

(b) Miss. N : Yes, of course. ***It make me remember to (Zn) when he threwed the rubbish in the sea. Saya marah dia, "(Zn) kenapa ngana buang itu bungkus rokok di laut Bodoh sekali kau ini. Bodoh (Zn).***

(I scolded him, "(Z) why do you throwed the rubbish in the sea. You are stupid. (Zn) stupid)

(Data card, Participant 3, February, 9th, 2015)

Through the additional evidences above, it showed that the situation change in communication process can cause code-switching in the conversation. In the first conversation, there is code-switching of English and Indonesia language. The conversation happened in Ian's home. It occurred between (Mr. I),

(F), (El), (Sm) and U (Mr. I's wife). In the early, (Mr. I) spoke by using Indonesia language when he angry to his son. We can see in the point (a), "***Tidak sopan anak ini***". (*This child is impolite*). The code-switching happened when (F) try to make the situation be calm, by said that Sm still young. (F) proposed his statement by using English. Finally (Mr. I) also switched his language to English when response (F)'s statement in low intonation. He said, "***No, from now we should give lesson to him. If not, it will be habitual for him. It's not polite***". He responded (F) statement by switched his language and his intonation.

It can be identify that situation can make them switched his language. From the first conversation, we found when (Mr. I) in angry situation, he talked by using Indonesia language in high intonation. Then, when the situation change be calm, (Mr. I) spoke by using English in low intonation. Evidently, situational code-switching is one kinds of code-switching that occurred in my setting of research, Togeian Island.

The statement above is again supported by the second conversation. The second conversation was occurred between (Miss. N) and (L) in the boat. In the first time, (Miss. N) talked with (L) by using English. They talked in low intonation. They talked about the Jellyfish Lake that still in safe condition from damage. (Miss. N) said, "***It make me remember to (Zn) when he throwed the rubbish in the sea***". Then, in the middle conversation, (Miss. N) switched her language from English to Indonesia when she talked about her experience about her friend who throwed the rubbish in the sea. She seemed so emotion, and then spoked in emotional and in high intonation. She said ***Saya marah dia, "(Zn) kenapa ngana buang itu bungkus rokok di laut. Bodoh sekali kau ini. Bodoh (Zn)***. (*I scolded him, "(Z) why do you throwed the rubbish in the sea. You are stupid. (Zn) was stupid*). The code-switching was begun when (Miss. N) talked about (Zn). She disagreed and angry with the (Zn)'s behaviours that did not safe the sea condition. It makes (Miss. N) switched his language too. It is clearly, the code-switching occured because of situation change.

This kind of code-switching also occurred toward the participant4 (A). In his conversation that occurred in the port, there is situational code-switching. The conversation happened between (A), tourist, and (Zn). The conversation:

- (a) A : ***I will guide them to Kadidiri. I guide them.***
- (b) Zn : Dorang so ba tanya kita tadi
(*They have talked with me*)
- (c) A : ***Wey, apa nga ini? So baku jadi den kita dari tadi***
(*Wey, what do you mean? I have dealt with them*)
(*Data card, Participant 3, February 15th, 2015*)

The situational code-switching in conversation above is between English and Indonesia language. In the first time, (A) talked by using English to (Zn) when she talked about the guide that bring the tourist to Kadidiri. He talked in low intonation. (A) said, “***I will guide them to Kadidiri. I guide them***”. Then, (A) switched his language in Indonesia language in high intonation when (Zn) tried to carry away his guests. We can see in the point (c), (A) said, “***Wey, apa nga ini? So baku jadi den kita dari tadi***”. (*Wey, what do you mean? I have dealt with them*). (A) seemed dislike with the (Zn). So, it is the reason of (A) switched his language from English to Indonesia in different intonation.

In addition, the other finding that supported that statement above was found through the statement of the participant in interview. Here is the excerpt of transcription of participant;

Kalo lagi marah tidak pasti pake bahasa apa/yang jelas bicaranya pasti dengan nada tinggi dan agak kasar/...//Cuma kalo tiba-tiba ada tamu/kita rubah bahasa dan intonasi kita/supaya tamu tidak lari//maksudnya kita menghargai/ begitu juga dengan orang tua atau ada tamu dari dinas//nada bicara dan bahasa kita biasa kita rubah//

If I am angry it is not sure types of language that I used/of course the intonation is high and little rude/...//but when the guests come/we switched our language and intonation/because we appreciate them/similar case also uccred when we spoke to older or important guests from official duty//we switched our language and our intonation in speaking//

(*Interview, Participant1, January 4th, 2015*)

Through this additional finding from interview transcript, it showed the situational code-switching is one kind of code-switching that always happened in the communication process, especially in Togeian society. It found from the participant statement that the participant and also almost of the society in that island, always do code-switching if there is situational change in communication. For example; if they angry with their friend, or children, then they speak with the older people, tourist, or honorable people, they will switched their language and intonation.

The situation is not only in angry or emotional situation, but also in make joking, the change of situation from formal to informal, or otherwise, happy, and also sad. As the participant4 interview result, he said that the sad situation can make him did code-switching automatically in his conversation. Here are the excerpts of participant3 and participant4 interview:

Participant3 (Miss. N)

Saya sering bahasa Indonesia//Kalau cerita lucu atau ejek-ejek atau marah marah tidak suka biasa pake bahasa Indonesia/biasa juga pake bahasa Inggris//tergantung situation kalo cocoknya pake bahasa apa//

I often used Indonesia language//If I talked about something funny or mocking or angry or dislike, I usually used Indonesia/sometimes I used English too//it is depend on the situation/which one is appropriate//

(Interview, Participant 3, February 9th, 2015)

Then,

Participant4 (A)

Tidak tentu sebenarnya bahasa apa//tergantung saat itu mau ganti ke bahasa apa//Cuma kalo kasian sama orang/pas lagi cerita itu orang/sa biasa pake bahasa daerah//..//Cuma biasa dengar dan mengerti kalo dorang (A) ba maki pake bahasa Inggris//

It is not sure the kinds of language that I used//it depend on that time I will change to the other language//but when I feel pity to the others/I usually used regional language//..//I only heard my friends (A) if they angry by using English//

(Interview, Participant 4, February 15th, 2015)

From the interview excerpt above, it seemed that the code-switching that occurred in the society's daily conversation if there is the change of situation. When the participant feel happy, he or she will used language that different with the language that they used when they feel sad. The point is all kinds of situation can cause code-switching in communication process.

Finally, it can be assumed that situational code-switching is one kind of code-switching that always occurred toward society in their daily conversation, especially Togean society. In this case, the situational is various, such as formal to informal, sad to happy, angry to happy, and etc. In short, the society always switched their language from one to another when the changed of situation.

Intern code-switching.

Intern code switching is one of code-switching that occur between regional language and national language. In this case the regional language is Togean language, and then the national language is Indonesia language. In research finding, there is an intern code-switching in some conversations. The first conversation is occurred on January 3rd 2015 between (L) and guide in resort area. Their conversation topic is departure and lunch menu. The conversation:

- (a) Guide : Oww, berarti ini somo langsung ka Katupat dari sini?. Manginap saja dulu disini.
(Oww, so from here you will go to Katupat? Take a rest here)
- (b) L : Iyo nanti mo liat dulu ini cuaca kalo bagaimana.
Eh, puapu ka kami mi sole garo gura'u.
(yes, I'll see the weather. Eh, please make noodle and omlet for us)

(Data card, Participant 1, January 3rd, 2015)

From the data above, showed the conversation that talked about the departure time and lunch menu occurred between (L) and guide. In the first time, they talked by using Indonesia language. We can see in point (a) until (c) which is showed that firstly the respondent use Indonesia in Togean dialect when spoke to his friend. The code-switching occurred when (L) offered some food for lunch.

We can see in the point (d), “*Eh, puapu ka kami mi sole garo gura’u*”. (*Eh, please make noodle and omelet for us*). (L) switched his language from national language (Indonesia) to regional language (Togean). I can assume that the intern code-switching is often happen in their daily conversation communication.

In order to provide the obvious data, there is also other intern code-switching that found in the other conversation. The conversation was happened between the participant 4(A), (Y) and (Al). The conversation as below:

- (a) Al : Boros sira.
(*They are in group*)
- (b) A : ***Lima atu sampu ria si’i. Cuma mo antar pigi kan?***
(*It is five hundred thousand for all. It is just for go to Kadidiri?*)
- (c) Al : Bicara jo den dorang.
(*You talked to them*)

(Data card, Participant 4, February 23rd, 2015)

The data showed the intern code-switching that occurred in one conversation. The conversation occurred between (Y), (Al), and (A). In the early, they talked by using Togean language. They talked about the payment. In the middle of the conversation, (A) started switched his language to Indonesia language, such as, “***Lima atu sampu ria si’i . Cuma mo antar pigi kan?***”. (*It is five hundred thousand for all. It is just for go to Kadidiri*). From observation result, I analyze that the intern code-switching (the switching process from national language to regional language) often happen in their daily conversation, especially when they talk about something sensitive or something secret.

Likewise the other data was found toward the participant 2. There was intern code-switching in his conversation. The first conversation occurred in house between (Mr. I) and (Al). The first time, they were talking by using Indonesia language. Then in ongoing conversation, (Mr. I) switched his language to Togean language. Here the conversation;

- (a) Al : Iyo, papa (Sm) baru dari Ampana saya.
(*yes, (Sm)’s dad. I come from Ampana*)

(b) Mr. I : Baru bagaimana sudah yang di Oasis? ***Sudah tidak ada complain? (Ax) bagaimana? (Al), puapu teh semo?***

(how about the Oasis? Is there any complain? How about (Ax)? (Al), do you like tea?)

(Data card, Participant2, January, 17th, 2015)

The data is explained about code-switching that occurred between national language and regional language in conversation. The conversation that occurred in the living room between (Mr. I), (Al), and (F) were talked about (Al)'s arrival. We can see in the point (a), (b), and half of point (c). Firstly, they talk by using Indonesia language. But when (Mr. I) offered some tea to (Al), (Mr. I) switched his language from national language (Indonesia) to regional language (Togean). We can see in the bold letter. "***Sudah tidak ada complain? (Ax) bagaimana? (Al), puapu teh semo?***" (*Is there any complain? How about (Ax)? (Al), do you like tea?*). That sentence is regional language in Togean Island. It showed that (Mr. I) also usually do code-switching in communication process, especially intern code-switching.

In line with this, finding of the observation from the participant showed that intern code-switching is one kinds of code-switching that almost occurred in their daily conversation. As the observation toward (L) as a first participant, on January 3rd 2015, found (L) did intern code-switching although he was in resort area. Indeed language that used in resort area majority is English. Nevertheless, (L) still spoke by using Togean language with the other guide and the chef. So that's why intern code-switching often occurred in his daily conversation wherever he is. Similar thing also happen to the participant 2 (Mr. I). Although the intensity of used Togean language not often as the participant 1 (L), intern code-switching also happened in several their daily communication.

Those statements above are again supported by the participants' statement in the interview. The transcription of the participants' interview as follow:

Participant 1 (L);

Kalo bahasa asli disini bahasa Togean//...//Kalo ketemu turis ya bahasa asing//Kalo sesame guide biasanya bahasa inggris den bahasa Indonesia logat sini/ bahasa togean juga//Kalo ketemu orang tua/atau kepala desa atau pokonya orang yang orang tualah/saya biasa bahasa togean//ya jadi biasa untuk yang namanya

ganti-ganti bahasa kalo bercerita//ya termasuk bahasa Indonesia dengan bahasa Togeana//

The native language here is Togeana language//.../if I met tourist, I used English in speaking//if I talked with guide I used English and Indonesia language//I also usually used Togeana language//if I met old people or the head village I used Togeana language//So I usually did code-switching in speaking/Include Indonesia and Togeana language//

(Interview, Participant1, January 4th, 2015)

Then,

Participant 2 (Mr. I);

Cuma beberapa dan sedikit//tapi saya mengerti kalau mereka bicara bahasa Togeana/Bahasa Inggris/Indonesia/bahasa disini juga sedikit-sedikit/tidak semua saya tau/tapi kalo tidak tau ada yang saya kurang tahu/saya tanya (U)/jadi saya tau lagi//iya biasa bicara pake bahasa Togeana baru ganti lagi bahasa Indonesia//

A little//but I understand if they talked by using Togeana language/English/Indonesia/and native language/not all of them I know//but if there is word that I did not know/I asked to (U)/so I know it//I usually talk by using Togeana language then I switched to Indonesia//

(Interview, Participant 2, January 15th, 2015)

Through those interview transcripts above, it showed the intern code switching is usual thing that occurred in their daily conversation. We can see the first participant's statement that switched his language to regional language, in this case is Togeana language is usual thing for him, even he talk with his friends that come from similar language background, and also the older people. Similar case also occurred toward the second participant. Based on interview result, found sometimes he also used Togeana language. Although not often as like the first participant, because it was not his native language, but (Mr. I) as a second participant usually used Togeana language and Indonesia language. In the transcription above, (Mr. I) said that he sometimes switch his language from Indonesia to Togeana language or otherwise.

It supported by the interview result of participant4 (A). The intern code-switching also happened in his daily conversation. Here is the interview excerpt;

Biasa//karena saya orang Togeana/saya biasa bahasa Togeana sama bahasa Indonesia kalo berbicara//bahasa Inggris juga//Biasa diganti-ganti//biasa sama teman sama tamu sama orang-orang juga//

I usually do it//It is because I am native people of Togeana/I usually speak by using Togeana language and Indonesia language in communication//English language too/I usually switch them//I did it when talked with friends tourists and other people//

(Interview, Participant 4, February 23th, 2015)

The interview above showed that the intern code-switching usually occurred in his daily conversation as the member of Togeana society. As a native people, (A) usually used regional language and national language in his daily conversation. He also always switched both of those languages when he spoke with his friends. It is clear that the intern code-switching also occurred in the Togeana society's daily conversation.

Considering all the finding above, it can be assumed that in Togeana society, intern code-switching is one kinds of code switching that often occurred in the society daily conversation. Moreover, it is not only occurred between native people who come from similar culture and language background, but also between the native people with the tourist who have stayed a long in that place. Thus, it is common thing if we found the society switching his language from national language to regional language in their every conversation. In this case, the code-switching is Indonesia language and Togeana language.

Extern code-switching.

Extern code-switching is switching process of language that occurs between national/regional language and foreign language. In this research, I found some extern code-switching in some conversation that happen in Togeana society. The first conversation occurred between (L), (G), and (K) in dive center. The conversation occurred on January 1st 2015. They were talking about photograph. The conversation:

- (a) G : Oh yang ini Ka punya e. gagah depe warna.
(*Oh, this is yours. Great colour, right.*)

(b) L : Ada temanku orang Irlandia dia suka hasil saya yang itu, makanya dia suruh kita tunjukan spot yang bagus. Dia sampe bilang, ***please show me the spot with the unique things, I'll pay for that.***

(It is micro photo. I got it in wreck airplane spot. there was my friend from Irlandia. She loves my photo. Then he asked me for show the great spot. He said to me, “

(Data card, Participant1, January 1st, 2015)

Extern code-switching that occurred in the data above is between Indonesia language and English as a foreign language. The conversation was happen in dive center, when they looked the photograph in the wall. Firstly, (L) explained to (G) and (K) about the photograph by using Indonesia language. Then, when (L) talked about his friend who comes from Irlandia, he switched his language to English. It is because in this case (L) limited his friend's statement when talked with him one year ago. We can see in the bold letter, "***please show me the spot with the unique things, I'll pay for that***". It showed the participant and his friends usually switched his language from Indonesia to English language or otherwise.

From observation and analysis, found that (L) switched his language from Indonesia to English, because he quoted his friend statement, then (L) switched his language to Indonesia again, because he want to emphasize the statement of his friend. Beside that, he also avoid if (G) didn't understand in English. He didn't know the capability of (G) in understanding English language. So that's why the extern code-switching happened in this conversation.

Furthermore, there is other finding from data card about the extern code-switching. The extern code-switching are occurred in several conversation in their daily life. The first conversation is occurred in the boat. Then the second conversation that explained in this section is occurred in market. The conversations are follow;

Participant 1 (L) : *(in the boat)*

(a) L : ***Nah, di bagian sana itu jatuhnya Pesawat Amerika. Sekarang itu so jadi salah satu pusat divingnya turis-turis.***

(the America airplane was fall overthere. Now, it become dive center of the tourists)

Over there, the wreck dive site. The America airplane that got bom on 3rd May 1945.

(b) Tourist: How deep to find it?

(Data card, Participant 1, January 4th, 2015)

Then,

Participant 2 (Mr. I): *(in the home)*

Mr. I : ***Yes, because almost channels have similar program. Student has boyfriend in school, stepmother, it made me bored for watching more.***

Padahal dulu saya sering menonton belajar bahasa Indonesia dengan menonton program di TV, tapi karena banyak yang pakai bahasa jawa jadi saya bingung.

(Last month, I learning Indonesia language by watching TV program. Then, right now there are too many TV program that used Java language, I become confuse)

(Data card, Participant 2, January 15th, 2015)

From both conversations above, it revealed that in multilingual society like Togeian society, the code-switching not only occurred between the national language and their regional language, but also between the national language/regional language and foreign language. It seems in the first conversation. The first conversation was occurred between (L), and Tourist. In the early (L) explain about the history of America Airplane that crash in Togeian sea, by using Indonesia language. He explained, “***Nah, di bagian sana itu jatuhnya Pesawat Amerika. Sekarang itu so jadi salah satu pusat divingnya turis-turis.*** *(The America airplane was fall overthere. Now, it become dive center of the tourists)*. He did it because he know that the tourit understand about Indonesia language. Then (L) switched his language to English. It purpose the (L) want the tourist more understand about what did he said. We can see in the point (a) he said, “***Over there, the wreck dive site. The America airplane that got Bom on 3rd May 1945*””. In this case, he switched his language to English, because there were some tourists in the boat. (L) switched his language from national language (Indonesia) to foreign language (English). It is extern code-switching that occurred in the first conversation.**

Likewise the second conversation, it also occurred extern code-switching in the conversation. Firstly, (Mr. I) talked with (El) by using English. He talked about his way to learn Indonesia language. He talked by using English. He said, **“Yes, because almost channels have similar program. Student has boyfriend in school, stepmother, it made me bored for watching more”**. Then, in on goin conversation, he switched his language to Indonesia for make the conversation more close. He said, **“Padahal dulu saya sering menonton belajar bahasa Indonesia dengan menonton program di TV”**. (*Last month, I learning Indonesia language by watching TV program*). It is one of evidence that the extern code-switching is one kinds of code-switching that often occurred in Togeian society.

In support statement before that extern code-switching often occurred in Togeian society, there is another data from data card that showed the evidence. It indicated the extern code-switching not only occurred between guides, but also in the other society, such as fisherman, native children, and also seller. It makes this kind is kind of code-switching that often occurred in the societies’ daily conversation. We can see their conversations below;

Participant3 (Miss. N) : (*in the market*)

(a) Seller : Hi (Miss. N) how are you? Long time not see.

(b) Miss. N : **Hi. I’m fine. Give me aqua please. Baru sampe kita (TS). Lama di Katupat kita, mau ka Gorontalo besok.**

(I have arrived. I stay a long in Katupat. Tomorrow I want to go to Gorontalo)

(Data card, Participant3, February 3rd, 2015)

Then,

Participant4 (A) : (*in the port*)

(a) Children : Hello Mister (A). How are you?

(b) A : **Good. I really good.**

(c) Child1 : Wuihh. Where you from mister?

(d) Child2 : Bule dari Kambutu itu. Haha (laughing)
(He is tourist from Kambutu)

(e) A : **Hehh baribut kamu orang ini.**

(Heh, you are so noisy)

(Data card, Participant4, February 17th, 2015)

In the first conversation above, the point (a) showed that the seller accosted (miss.N) by using English language. (Miss. N) also responded by using English. She said, “*Hi. I’m fine. Give me aqua please*”. Then, in the middle, she switched her language to Indonesia, such as “*Baru sampe kita (TS). Lama di Katupat kita, mau ka Gorontalo besok. (I have arrived. I stay a long in Katupat. Tomorrow I want to go to Gorontalo)*”. Finally, the seller also switched her language to Indonesia. Furthermore, in the next conversation there were children that try to make joke by asked (A). Here, the children used English firstly. (A) answered by using English too. (A) said, “*Good. I really good*”. Then, the child1 asked to (A) more, the child2 gave comment by switched his language to Indonesia. Finally, (A) also switched his language to Indonesia too, such as, “*Hehh baribut kamu orang ini. (Heh, you are so noisy)*”. It proved that extern code-switching almost occurred in Togeian society, not only occurred between tourist and guide but also almost of the society. Besides that, extern code-switching also is the greatest number of code-switching kinds which is often occurred in their daily communication.

Moreover, there is additional finding that found in interview which is espousing all of the finding above. Here is the transcription of participant 1 and participant 2;

Participant 1 (L);

Saya pake bahasa turis/Inggris//yah tergantung darimana mereka//Tergantung sama siapa saya bicara//cuma kebanyakan bahasa asing//kaya Inggris/Italia/atau Prancis//...//biasa diganti-ganti//karena sudah terbiasa//

I used tourists’ language/English//it depends on where they come from//it also depends who are my listeners//almost foreign language//such as English/Italy/or French//...//I switched all of them/because it is habitual for me//

(Interview, Participant1, January 4th, 2015)

Then,

Participant 2 (Mr. I);

Ya kalau di England bahasa inggris//biasa bahasa Inggris/biasa bahasa Indonesia juga//kalo istri biasa dia ajak bahasa inggris/saya

bahasa inggris//cuma kalo dia pake bahasa inggris tidak jelas/ tidak paham saya/tidak tau dia bicara apa/saya suruh dia bahasa Indonesia saja//ya biasa ganti-ganti bahasa kalo bicara//

In England used English in speaking//I usually used English/and also Indonesia language//if my wife talked to me by using English/I used English//but if she spoke English, and it was not clear for me/I did not know what she said/I asked her for using Indonesia language//I always switched my language in speaking//

(Interview, Participant2, January 15th, 2015)

From the description of interview result that expressed by the participants, most of them often do extern code-switching in their daily communication. It showed from both of statement that clarify if they always do extern code-switching in the communication, namely switched their language from Indonesia to English language or otherwise. Similar to the first participant who has livelihood as a guide, it was habit for him in doing extern code-switching in his daily communication. He said that he always switched his language from Indonesia to English, and just the opposite. It is because he has become accustomed. Similar case also occurs toward the second participant. He is also often doing extern code-switching in his daily conversation. He said that switching Indonesia language to English language or the otherwise is usual thing that he did in every conversation.

It supported by the interview excerpt of the next participant. The excerpts are the following;

Participant3 (Miss. N);

Karena bahasa saya sering pake bahasa Inggris/baru saya tau juga bahasa Indonesia//Jadi saya biasa ganti-ganti bahasa itu//Baru teman saya juga kan banyak/...//Jadi tetap saya akan ganti bahasa Indonesia atau bahasa Inggris kalo bicara//

I often used English in speaking/then I also understand Indonesia language//So I usually switched my language//I also have a lot of friends//...//So I usually switched Indonesia nad English when I speaking//.

(Interview, Participant3, February 3rd, 2015)

Then,

Participant4 (A);

Kalo bicara sama tamu turis pake bahasa Inggris//kalau sama teman-teman sini pake bahasa Indonesia/tapi biasa juga pake bahasa Inggris kalo mereka ajak bahasa Inggris//iya biasa saya ganti-ganti//.

When I talked to tourists I used English//If I talked with the native people I used Indonesia/but sometimes I also used English to them if they used English when speak to me//I usually switched them//

(Interview, Participant4, February 19th, 2015)

The interviews excerpt above described that basically the extern code-switching is kind of code-switching that often did by both of the participants above. The participant3 (Miss. N) who come from France, has ability in understanding Indonesia language beside English. Beside it, she also has a lot of friends that come from different countries. It make her often switched his language from Indonesia to English or otherwise in speaking. Similar case also occurred toward the participant4. His ability in understanding foreign language make him often did extern code-switching in his daily conversation.

In Summary, from all data above found the extern code-switching is one kinds of code-switching that often occurred in the Togean society daily conversation. There are many people that did it in the communication. It almost occurred everywhere toward the society. Not only guide, but also the tourists who have stay more time there, the native children, the seller, fisherman, laborer, and the others. Thus, extern code-switching is the greatest number of code-switching kinds which is often occurred in their daily communication.

Combining of intern and extern code-switching.

In Togean Island as my setting of research, it found there is not only intern code-switching or extern code switching which is occurred in one conversation, but combining of them in one conversation. If intern code-switching is switching process of code or language from national language to regional language (just the opposite), and then extern code-switching is code-switching process of national language and foreign language, thus, in this section I introduced the code

switching that occurred between national, regional, and foreign language in one conversation. In the other word, the kinds of code-switching which is combining form from intern code-switching and extern code-switching.

Here are several finding of this code-switching that got from field note and observation which is put on data card. The conversation occurred between (L), and (V). It was happened in dive center. It talked about mangrove conservation. Here, there are three languages in their conversation. They are Togeana as a regional language, Indonesia as a national language, then English as a foreign language. Here the conversation.

(a) L : *Nanti re'e rirataanu kita dua rata ungka e'tu, ungka kita dua maya'mo*

(Then, we will get the result. The result for both of us)

(b) V : Tau etu mo?

(Does it give much money?)

(c) L : *Iyo, lumayan. Dua bulan lalu saja kita ada bawa siswa dari Palu sekitar 70 orang dengan gurunya. Dorang meneliti tentang biota laut yang hidup di akar bakau.*

(Yes, it is not bad. Two monts ago, there were 70 students and their teacher come from Palu did research about the animals that lived in mangroove roots)

So, what do you think? Come on. It gives money.

(Data card, Participant1, January 1st, 2015)

Through the data above, it can be seen code-switching that happen in the conversation is combining from intern and extern code-switching. The conversation was occurred between (L) and (V). Firstly, (L) spoke by using regional language. They talked about the advantage in doing mangrove conservation. He said, "*Nanti re'e rirataanu kita dua rata ungka e'tu, ungka kita dua maya'mo. (Then, we will get the result. The result for both of us)*". In the middle of conversation, (L) switched his language to Indonesia, such as, "*Iyo, lumayan. Dua bulan lalu sajakita ada bawa siswa dari Palu sekitar 70 orang dengan gurunya*". *(Two monts ago, there were 70 students and their teacher come from Palu)*. Furthermore, (L) switched his language again. But in this time, he switched his language to foreign language, English. He said, "*So, what do you think? Come on. It gives money*". It is clear that in one conversation it's not only

occurred intern code-switching, namely the code-switching between regional language and national language, but also the extern code-switching. Thus, the code-switching that occurred in the conversation above is kinds of code-switching which is combining of intern and extern code-switching.

The evidence of the data above is supported with interview excerpt of that participant. Here is the excerpt;

Saat bicara/tergantung aktifitas saya sih//Kalo macam saya beraktivitas di tempat yang ada dua bahasa disitu//saya akan berbahasa dalam satu kali bicara sampe empat bahasa yang berbeda dalam waktu yang sama//karena dengan cara penjelasannya saya//kalo mereka tidak paham dengan bahasa Indonesia misalnya//saya akan menjelaskan dengan bahasa yang mereka paham//ya ada bahasa daerahnya bahasa Indonesia sama bahasa asingnya//

When I spoke/it spoke, it depended on my activities//if I did activities in one place that used two language/I will used four languages in speaking/because I used for explain/ if the listener did not understand with my explanation in one language for example Indonesia language/I will explain by using language that they understand//I sed regional language, Indonesia language, and also foreign language//

(Interview, Participant1, January 4th, 2015)

Through those interview transcripts above, it showed the participant did intern code-switching and extern code-switching in one conversation. In the other word, in one conversation he often switched his language from national language, to regional language, and then to foreign language. We can see from his statement above that he switched his language from Indonesia language to English, and then to regional language, in this case, this is usual thing or habitual for him. It means that the participant as the member of Togeian society usually used combining of intern and extern code-switching in his daily conversation.

In line with this, here is additional data, which was gained from observation result in conversation form toward the participant2 and participant3. The conversation is below;

Participant2 (Mr.I) : *(in the home)*

(a) Mr. I : ***Iyo, sekolah mopake kofia rinafu (Sm).***

Kamu tau Kofia?

(Yes, (Sm) go to school by wearing farmer's hat)

(b) El : Umm, tidak.

(Umm, No)

(c) Mr. I : ***Kofia itu Topi. (Kofia is hat)***

Farmer usually used when they are in the rice field.

Mereka, Petani pakai kalau mau tanam padi di sawah.

(The farmers wear it when they plant rice in the rice field)

(Data card, Participant2, January 15th, 2015)

Then,

Participant4 (A) : *(in the market)*

(a) A : ***Si'i. da baru sampuria si'i. Da baru pa depa mam'pone ungka tasi.***

(Yes. I have many fish. They are new. I arrive recently)

(b) F : How much the Gorapu?

(c) A : ***They are thirty per kilogram.***

.....

(d) A : ***Ambe dua puluh lima jo. Mo ambe brpa kilo? Mo ba party lagi kamu iyo?***

(It is twenty five for you. How kilogram you want to take? Do you want to make party again?)

(Data card, Participant4, February 19th, 2015)

From the data above, it can be realized that code-switching which is happen in the conversation is combining from intern and extern code-switching. The first conversation was occurred between (Mr. I), (F), and (El). Firstly, (Mr. I) made joke with the listener by using Togeian language. He said, "***Iyo, mopake kofia rinafu (Sm)***". *(Yes, you go to school by wearing farmer's hat, Sm)*. Then, because he aware there was one listener who didn't understand Togeian language, he switched his language to Indonesia, and then asked the listener if she know or not about the word "Kofia". Because he was difficult to explain in Indonesia language, finally he switched his language to English, such as, "***Farmer usually used when they are in the rice field. Mereka, Petani pakai kalau mau tanam padi di sawah***". *(The farmers wear it when they plant rice in the rice field)*. It is

clear that in one conversation it's not only occurred intern code-switching, namely the code-switching between regional language and national language, but also the extern code-switching.

It also occurred in the next conversation. The conversation that occurred between (A), (F) and tourist above is consists of three languages in one conversation namely regional language (Togean), national language (Indonesia), and foreign language (English). In the first time, (A) spoke with (F) by using Togean language. He said, "***Da baru pa depa mam'pone ungka tasi***". (*Yes. I have many fish. They are new. I arrive recently*). Then, (F) asked (A) about the price by using English. It is because there were some tourists with them. They purpose the tourists also know how the price is. Here, (A) also responded the (F) question by using English too, such as, "***They are thirty per kilogram***". (A) switched his language from Togean language to English. The last, (A) switched his language to Indonesia when (F) bargain his fish's price. He said, "***Ambe dua puluh lima jo. Mo ambe brpa kilo? Mo ba party lagi kamu iyo?***" (*It is twenty five for you. How kilogram you want to take? Do you want to make party again?*). The conversation that occurred between them include intern and extern code-switching. Thus, the code-switching that occurred in the conversation above is kinds of code-switching which is combining of intern and extern code-switching.

In line with the statement before, there were additional evidences that supported it. The evidences are interview excerpts of participant2 (Mr. I) and the participant4 (A). Here they are;

Participant2 (Mr. I):

Bahasa inggris/Indonesia/bahasa disini juga sedikit-sedikit/tidak semua saya tau//Kalo tidak tau ada yang saya kurang tahu/saya tanya (U)/jadi saya tau lagi//...//Iya biasa bicara pake bahasa Togean baru ganti lagi bahasa Indonesia baru bahasa Inggris//

English/Indonesia language/a little of regional language/not all of regional language I know//If I did not know/I asked (U)/so I know it again//...//Yes, I usually used Togean language and then I switched to Indonesia and English too//

(Interview, Participant2, January 15th, 2015)

Then

Participant4 (A):

Biasa//karena saya orang Togeana/saya biasa bahasa Togeana sama bahasa Indonesia kalo berbicara//bahasa Inggris juga//Biasa diganti-ganti//biasa sama teman sama tamu sama orang-orang juga//jadi kalo bicara pake bahasa Togeana baru diganti bahasa Indonesia baru abis itu bahasa Inggris itu sudah biasa//

I usually do it//It is because I am native people of Togeana/I usually speak by using Togeana language and Indonesia language in communication//English language too/I usually switch them//I did it when talked with friends tourists and other people//So I used Togeana language and then I switched to Indonesia and then I switched to English is usual thing for me//

(Interview, Participant 4, February 19th, 2015)

From the interview excerpt above, it seemed that in the daily conversation, the participants as the member of Togeana society usually used regional language, national language, and foreign language in their daily conversation. The participant2 (Mr. I) said that beside he know English as his native language, he also has ability in using Indonesia language, and understanding Togeana language make him usually used three of those language in his conversation. His wife, family, and friends also are a cause of him in speaking by using those three languages in speaking. It is because they spoke to (Mr. I) by using those three languages. It also occurred toward the participant4 (A). (A) has capability in using English, beside his native language namely Togeana language and regional language. Although his job is a fisherman, he also often did interaction with bule. Beside that, he also has many friends, such as seller, guide, and also tourist. It made him usually used Togeana language, Indonesia, and English in one conversation in his daily conversation. From that explanation, it is clear that the combining of intern and extern code-switching also occurred in the participants' daily conversation.

Considering all the finding above, it can be assumed that in Togeana society, combining of intern code-switching and extern code-switching is the last kind of code switching that often occurred in the society daily conversation. In conversation or communication, they often switch his language from national language, regional language, and several foreign languages.

The Causal Factor of Code-switching

Code-switching that occurred in the communication process in the society is because of several factors. In this section, I explain several factors that I found in my research finding. They are the participant (the speaker/the listener), the existence of third person, setting and scene, and conversation topic. The explanations are the following:

The participant (The speaker and the listener).

The participant is one factor that influenced the code-switching process. It consists of two important positions. The first position is as the speaker. Then the second one is the participant as the listener. First of all, I started clarify from the speaker as the participant. The speaker as a factor of code-switching means the code-switching occurred in a communication or conversation because the speaker who start to change his/her language first.

In my research, it was found code-switching in communication process because of the speaker. The communication occurred in dive center between (L) and (K). Their talking topic is about spearing fish. Firstly, (L) talked to (K) in Indonesia language, then he switch to English to make the situation become intimate or close. The conversation is below:

- (a) L : Iyo, so bagitu rumah tangga. Saat torang so berusaha mencari kecocokan, tapi tidak bisa tidak dapat. Jadi yah jalan terbaik noh bagemana?
(Yes. That is house life. When we tried to get agreement, but we did not get it. so, how is the good way?)
What do you think? Am I wrong? The point is responsibility.
- (b) Al : Ya, I don't blame you.

(Data card, Participant 1, January 2nd, 2015)

Through the conversation above, it showed the code-switching which is occurred is started by the speaker as the participant. The speaker started switches his language, and then finally the listener follows to switch his language. The conversation occurred between (L) and (Al). Firstly, they talked by using Indonesia. They talked about marriage. In the middle of conversation, (L) started to switch his language to English. He said "***What do you think? Am I wrong?***

The point is responsibility". (L) started switch his language to English because he want to say to his friend if he is not wrong, so don't blame at him. Beside that, he knew if his friends in this conversation know about English. Then, the listener (A1) also switched her language from Indonesia to English, such as, "***ya, I don't blame you***". In the other word, because (L) as a speaker started to switch his language to English, so his friend that in early spoke with Indonesia language, finally switched their language to English too. So, code-switching occurred because (L) as a speaker who started to switch his language to English..

Supporting data about the code-switching that caused by the speaker also found in several conversations. One of them is conversation that occurred between (Mr. I), and (E1). In the early, they talked each other by using Indonesia. Then in ongoing conversation, (Mr. I) as a speaker switched his language to English when asked (E1). The conversation is the following.

(a) Mr. I : Karena saya paham bahasa Indonesia mereka daripada bahasa Inggrisnya.

(I understand if they used Indonesia rather than English)

Mmm, Are you in Gorontalo now?

(b) E1 : Yes.

(Data card, Participant2, January, 15th, 2015)

That conversation pointed that the speaker as a participant can cause the code-switching process in one conversation. In the early, they talked by using Indonesia language. The code-switching was begun when (Mr. I) switched his language to English. He said, "***Are you in Gorontalo now?***. In this case, (Mr. I) is a participant, especially the speaker as a participant. After (Mr. I) switched his language to English, finally the other listener also switched his language to English too. It's clear that the speaker as the participant can cause code-switching in their communication.

As the findings in observation and document analysis, code-switching not only occurred toward the participant1 and participant2, but also happened in the other participants' daily conversation. There are two additional data in conversation form that consist of code-switching which is caused of the speaker as the participant. The conversations are:

Participant3 (Miss. N) : (*In the Dive Center*)

(a) Miss. N : ***Iyo, kalo Juni full dengan tamu ini kantor. Hehe (laughing). Eh rambutan. Makan rambutan ngana.***

(Yes, of course. It was full with the guests on June. Rambutan, please. Do you eat rambutan?)

.....

(b) Miss. N : ***Do you know, (Ikh) buy them for me (L).*** (smiling)

(c) L : Oh yah, he is a good guy, right. Umm, or he had something something. Haha (laughing)

(Data card, Participant3, February 3rd, 2015)

Then,

Participant4 (A) : (*in the market*)

(a) Mr. I : Banyak Ikan (A) e?

(Do you have manu fish (A)?)

(b) A : ***Kurang, ba ombak soalnya.***

(I they are just a little, it was a wave)

When you go to Sunset Papa (Sm)?

(c) Mr. I : Not yet. I'm waiting for barati stopped.

(Data card, Participant4, February 19th, 2015)

From both conversations above, it revealed that the participant position as the speaker can cause code-switching in the conversation. In the first conversation that occurred toward the participant3 (Miss. N), (El), (V) and (L) talked by using Indonesia language firstly. Then in the middle of conversation, (Miss. N) started switched her language to English. She said, “***Do you know, (Ikh) buy them for me (L)***”. Finally, her friend (L) also switched his language to English too. Similar case also occurred in the next conversation above. The conversation was happened in the market. It was happened between participant4 (A) and (Mr. I). In the early, (Mr. I) asked (A) by using Indonesia language. (A) answered the question by using Indonesia too. Then (A) switched his language to English when he asked (Mr. I). He said, “***When you go to Sunset Papa (Sm)?***”. Here, (A) as a speaker started to switched his language first. At least, (Mr. I) also switched his language to English too. It can be assumed that the speaker is one of factors of code-switching occurring in conversation.

Additionally, beside the speaker as the participant, the listener also becomes a part of the participant. Different with the speaker, if the participant is

listener means that the code-switching occurred because of the listener. The listener also can cause code-switching in communication process. It is happen because the listener usually wants to make balance with the speaker ability in using language for communicate. Besides that, the listener also purposes to make the communication process running well, without misunderstanding. In this case, the ability of the listener about the speaker language is not very well, because it is not his first language.

Hence, here are several finding that found in my research site. The first data is found in conversation that happened between (L), the seller, and (Vn). They talking about the other man who fighting with his brother. The conversation occurred in the market, in front of cafeteria. It happen on January 2nd, 2015. The conversation as below:

- (a) L : ***Main peda dorang?***
(Do they play chopping knife?)
- (b) Vn : ***is he in the green?***
- (c) Seller : Iyo.
(yes)
- (d) L : ***hama iyo le. Yes, he is. Why?***
(yes, he is that drunken man)
- (Data card, Participant 1, January 2nd, 2015)***

Conversation above showed that the code-switching that occurred started by the listener. The listener as the respondent's friend tried to invite the respondent (L) spoke in English, because there were the man that they talking about in front of them. We can see in the point (c) ***Is he in the green?***, (Vn) started speaking English to (L). Firstly, (L) spoke in Indonesia to the seller, and then after (L) asked him in English, he switched his code from Indonesia to English. This data can clarify that the listener as a participant can cause the code-switching in communication.

In line with this, findings of the code switching because of the listener also found in other conversation in data card transcript. Here are several conversations, which were gained from observation and field note;

Participant 4 (A): (*in the port*)

(a) A : Tiada. Mo pake?

(*No. Do you want it?*)

(b) Y : Iyo, somo pake jo e. dorang ini mo ka Lestari. So,
How much Ka?

(*Yes, I will rent it for bring them to Lestari?*)

(c) A : Macam biasa. **They pay one hundred per person.**

(*Data card, Participant 4, February 15th, 2015*)

Then,

Participant 3 (Miss. N): (*in the dive center*)

(a) Miss. N : Yes. There is Bolilanga.

(b) L : Kalo sama kamu situ di Katupat ada banyak tamu
juga?

(*Is there many tourists in your place?*)

(c) Miss. N : **Apa? Di losmen Togeana. Dua hari lalu ada tapi
sudah pulang dorang.**

(*what? In Losmen Togeana, two days ago there are
many tourist but they have back*)

(*Data card, Participant 3, February 10th, 2015*)

Based on two data above, it was realized that the listener as a participant is one factor that cause code-switching in conversation. Let see in the first data in conversation 1. That conversation that occurred between tourist, (Y), and (A) was happened in port. Here, (A) is my research participant who has livelihood as a fisherman. In the first time, (A) was talked with (Y) by using Indonesia language. They talked about the boat rental. We can see in the point (a) until (b). The code switching was begun when (Y) as the listener asked (A) by using English (point b). Consequently, (A) responded the question by switched his language from Indonesia to English, such as, "**They pay one hundred per person**". In this case, (A) is listener as the participant. It is the evidence that in Togeana society, the code-switching that occurred in their daily conversation also caused by the listener as the participant.

Similarly with the code-switching which is occurred in the second conversation above. Conversation that occurred in dive center between (L) and (Miss. N) discussed about tourist destination. Here, (Miss. N) is my research participant. She is tourist from France who has stayed one year in Togeana. In the beginning, they talked each other by using English. It is visible in the point (a) in

the second conversation. Then, in the ongoing conversation, (L) asked (Miss. N) by using Indonesia language. As the result, (Miss. N) switched his language to Indonesia too. It is clear that the position the participant as the listener can cause the code-switching in the conversation.

The statement before is again supported by the participant interview. Here are the excerpts of the participants' interview;

Participant 1 (L);

Tergantung orang yang saya ajak bicara//Kalo ketemu turis ya saya ajak bahasa asing//Kalo sesama guide biasanya saya ajak bahasa Inggris den bahasa Indonesia juga/ bahasa togean //biasa diganti-ganti/karena sudah terbiasa//kadang sementara bicara bahasa Indonesia/teman ajak bahasa Inggris/ya saya juga pake bahasa Inggris atau bahasa Togeana atau bahasa yang lain//

Depend on the listeners/if I met tourist I used foreign language//if talked with guide I used English and Indonesia language/Togean language//I often switched them//because it is habitual for me//sometimes when I talked with my friends/then my friend start to speak English/I also speak English too/or Togean language or other languages//

(Interview, Participant 1, January 4th, 2015)

Then,

Participant 2 (Mr. I);

Biasa bahasa Inggris/biasa bahasa Indonesia juga//kalo istri biasa dia ajak bahasa Inggris/saya bahasa Inggris//....//ya biasa ganti-ganti bahasa kalo bicara//bahasa Inggris bahasa Indonesia/bahasa Indonesia bahasa Inggris//sama teman-teman juga begitu//dia ajak bahasa Inggris saya bahasa Inggris//

In England used English in speaking//I usually used English/and also Indonesia language//if my wife talked to me by using English/I used

English//....//I always switched my language in speaking/Indonesia and English//it also occurred when I spoke with my friends//if they talked to me by using English, I used English//

(Interview, Participant 2, January 15th, 2015)

From both transcriptions above, both of them said that in their daily conversation, they often do code-switching as a speaker and also as a listener. Participant 1 said that he switched his language from one language to other

language in conversation usually because his friend that makes him did it. It means that his friend who started switch the language. In this case, the participant position is as a listener. Besides that, code-switching also happen in conversation because he start to switch his language first. Here, the position of the participant is as a speaker. Similar finding also found in interview transcription of participant 2. From analyzing result, it found that in conversation, the participant can become the speaker and also the listener position in doing code-switching.

The statement above is again supported by the interview transcription of the other participant who revealed that code-switching usually occurred in their daily conversation caused by themselves as participant in speaker and listener position. Here is the excerpt of transcription of participant3 (Miss. N) and participant4 (A);

Participant 3 (Miss. N);

Ya kita yang duluan ajak pake bahasa Inggris atau bahasa Indonesia//biasa juga teman-teman yang ajak pake bahasa Inggris den bahasa Indonesia//ya kalau dorang ajak bahasa Inggris biasa kita jawab bahasa Inggris//tapi biasa juga kalo dorang bacerita pake bahasa Inggris kita biasa duluan pake bahasa Indonesia//

I started used English or Indonesia in speaking//my friends also usually started used English or Indonesia language to me//if they talked to me by using English/I answered in English too//but when they speak English to me I usually started used Indonesia//

(Interview, Participant 3, February 3rd 2015)

Then,

Participant4 (A);

Biasa diganti-ganti//Biasa sama teman sama tamu sama orang-orang juga//kalo kaya teman (A) (L) den dorang yang saya kenal biasa saya ajak bahasa Inggris bahasa daerah atau bahasa Indonesia//dorang juga sering baganti bahasa tiba-tiba misalnya bahasa indonesia baru jadi bahasa Inggris/saya jawab pake bahasa Inggris juga//sering itu begitu//

I usually switched them//I did it when I talked with friends tourists and other people//I start to switched my language to English or regional or Indonesia language if talked with my close firend (A) (L)//They also usually switched their language recently for example from Indonesia to English//So I answered by using English too//it oftren occurred//

(Interview, Participant 4, February 19th, 2015)

Participant3 and participant4 from their interview excerpt stated that in their daily conversation, they do code-switching. Here, their position is depended on the situation when they did code-switching as the speaker and listener. They usually started to switched their language when spoke with their friends. It is called the participant as the speaker. They also switched their language when responded the other speaker that swithed the language. That is called the participant as the listener. The main point is one factor that make them switched their language in conversation is the participant as the speaker and as the listener.

Considering all evidence above, it revealed that the participant is one factor that can cause code-switching in society conversation, especially in Torean society. Here, the participants are in two positions. The first is the position as the speaker. Then the second one is the position as the listener. Shortly, both of the position often occurred in the society daily conversation in my site of research.

The existence of third person.

The existence of the third person is the next factor that caused the code-switching process. It usually the third person that comes in ongoing conversation has different language background. In the other word, the code-switching which is occurred because of the existence of the third person happen is because the third person not understand with the language that used by the first person and second person.

In this research finding, I describe and explain several conversations that consist of code-switching which is occurred because of the existence of the third person. The first is conversation that occurred in dive center between (L), tourist and (A1). They were talking about the schedule of public boat arrival. The conversation:

- (a) L : *(A1), jam satu ini kapal maso e?*
(A1), that public boat will arrive at one o'clock, right?)
- (b) A1 : Iyo jam satu atau jam dua so maso dia..
(Yes it arriveat one or two o'clock)
- (c) L : Ke Ampana e dia. ***You can wait for public boat here. It will arrive on 02.00 pm.***
- (d) Tourist : Ok. We will back to Ampana.

(Data card, Participant1, January 4th, 2015)

This data showed the code-switching that occurred in the conversation because of the existence of the third person. The code-switching occurred when (L) talked with his friend by using Indonesia language, then the tourist came to join. In the early, (L) spoke by using Indonesia language, and then he switched his language to Togeian language when greet and spoke with the tourist. We can see in the sentence in the bold letter, “***You can wait for public boat here. It will arrive on 02.00 pm.***” From my observation and my interview result, assumed that it is a common things or habitual for using English in dive center when speaking with the tourists and also with the guide or other people from native people. Beside that, the existence of the tourists in ongoing conversation who came from different language background also cause code-switching in the conversation above. So, that’s why (L) switched his language from Indonesia to English language, because in his ongoing conversation, there was the third person came in that conversation.

Supporting the evidence above, there are the other data about code-switching that caused by the existence of the third person that I found in my research site. The data is from data card in conversation form that I collected by observation and field note. It is in conversation form. The conversation is occurred in (Mr. I)’s home. The conversation as follow;

- (a) L : Soalnya satu jam baru sampe di Tanimpu.
(..... *Because it need one hour for reach it*)
- (b) Mr. I : Boleh, mereka mau itu. ***There is also waterfall, Tanimpu. it’s spent one hour to reach it.***
- (c) Tourist : Umm, how about snorkeling?
(Data card, Participant 2, January 17th, 2015)

According to the data above, it referred that the existence of the third person is the important factor in causing code-switching in conversation. It can be seen in the conversation between (Mr. I), (L), and the tourist. They talked about the tourist destination while waiting the boat In the first time, (Mr. I) talked with (L) by using Indonesia language. In the middle of the conversation, there was a tourist. Automatically, (Mr. I) switched his language to English when talked with the tourist. (Mr. I) said, “***There is also waterfall, Tanimpu. it’s spent one hour to***

reach it.” (Mr. I) switched his language from Indonesia to English language; because he knows that there was a tourist that join with them. Besides that, (Mr. I) also knows if that tourist didn’t understand about Indonesia language. So, that’s why he switched his language to English. It is clear that the existence of the third person can cause code-switching in conversation.

Moreover, there is additional finding was found through data card of the participant 3 (Miss. N) and participant4 (A). The first conversation was occurred toward the participant3 (Miss. N) in the port. It happened between some tourist, (U) and also (Miss. N). They talked about the rest place. The next conversation that occurred toward the participant4 (A), tourists, and (F) occurred in the port. Here are the conversations;

Participant3 (Miss. N); (*In the port*)

(a) Tourist : Waoww, umm, so?

(b) Miss. N : ***But you can join with me. Ta (U), dorang semua mau ikut saya***

(Sister (U), all of them will join with me)

(Data card, Participant3, February 10th, 2

Then,

Participant4 (A); (*In the port*)

(a) A : Enam orang dorang, lima ratus itu so kurang.

Actually one hundred thousand perperson, but you can pay five hundred thousand for a boat.

(b) Tourist : We are six.

(Data card, Participant4, February 23rd, 2015)

In the first conversation, it seen in the early (Miss. N) talked with the tourist by using English language. We can see in the point (a) until point (b). When (Miss. N) talked with the tourist, there was uni come to them. Then (Miss. N) switched her language from English to Indonesia for spoke with uni, such as, ***“But you can join with me. Ta (U), dorang semua mau ikut saya”***. (*Sister U, all of them will join with me*). The first sentence is in English, and then the second sentence is Indonesia language. (Miss. N) intent switched her language from Indonesia language to English language because there was uni as the third person that join in their conversation. In the next conversation, the code-switching from English to Indonesia language occurred caused by the existence of the third person in conversation. The topic is about the rent boat. In the beginning, it

seemed the participant4 (A) talked with (A1) using Indonesia language. Then, tourists come to them. Automatically, (A) switched his language to English when talked to tourist. It is clear that the existence of the third person can cause code-switching in the conversation.

The statement above is again supported by interview result of participant1 and participant2. From the interview that expressed by both of them, found the third person that exist in on-going conversation can cause code-switching. It happened because the third person that comes in the speaker on going conversation have different capability in understanding kinds of language. It can be seen in the interview excerpt below;

Participant 1 (L);

Kalo sesama guide biasanya bahasa Inggris den bahasa Indonesia/ bahasa togean //biasa diganti-ganti//karena sudah terbiasa//kalo sementara bicara den dorang (A) (An) (D) den doarang-dorang pake bahasa Indonesia atau bahasa daerah baru ada turis/kita akan ganti bahasa Inggris tetap//karena otomatis mereka te mengerti bahasa Indonesia//jadi harus ganti pake bahasa Inggris//ini sering sekali//

I used English and Indonesia when spoke with the guide//I also used Toge language/ I switched all of them/because it is habitual for me//when I talked with (A) (An) (D) and the others/then the tourists come/Iswitched my language to English//it is because the did not understand Indonesia language//it often happened//

(Interview, Participant1, January 4th, 2015)

Then,

Participant2 (Mr. I)

Kalo bicara sama turis lain pake bahasa Inggris/baru saya bicara yang lain sama (U)/biasa saya ganti bahasa ke Indonesia//tapi saya bilang ke tourist kalo saya tidak bicara tentang dia//

I talked by using English when talked to tourist/then I talked to (U)/usually I switched to Indonesia language/but I said to the tourist if I didn't talk about them//

(Interview, Participant 2, January 15th, 2015)

Based on data above, it was realized the existence of the third person is the big factor that can cause code-switching in society's daily conversation. It is because the society status as multilingual society has various kinds of language from their regional language and foreign language. It can show in the first

interview excerpt of participant1 above. He did code-switching in his daily conversation if there is the third person who has different capability in understanding language come in his on going conversation. It also occurred toward the participant2. He often did code-switching if there was the third person in his conversation. It often happened because he always interacts with many tourists and native people. It make this factor is the greatest number of factor that cause code-switching in society's daily conversation.

Here are the excerpt of interview transcripts of participant 3 and participant 4, which is supporting the statement above. The excerpts are below;

Participant 3 (Miss. N);

Kalo dengan teman sama-sama turist saya bicara bahasa Inggris//
Karena saya tau dorang tidak tau bahasa Indonesia//kalo sama
teman yang dari sini saya lebih suka pake bahasa Indoneisa//...//ya
saya ganti bahasa//

*I used English when talked with tourists/because I know they did
not understand Indonesia language//if I talked with friends from
native people I used Indonesia language//...I switched my
language//*

(Interview, Participant 3, February 3rd 2015)

Then,

Participant 4 (A);

Ya kalo sama teman biasa bahasa Indonesia sini/biasa juga bahasa
Togean//kalo datang tourist baru ganti bahasa Inggris sedikit-
sedikit/di pelabuhan dengan dipasar biasa sering//

*I used Indonesia language when spoke with my friends/I also used
Togean language//if there is tourist come, I switched my language
to English/I often did code-switching in the port and market//*

(Interview, Participant 4, February 19th, 2015)

Through those two interview transcript above, found the existence of the third person in someone's conversation can cause code-switching in his conversation. It appropriate with the participant3 statement that he always switched his code or language if there is his friends from native people when she was in conversation with the tourist or friends from similar country. Similar understanding also comes from participant4. In interview section, he said that the existence of the third person in his conversation can causes him doing code-

switching in communicating. As his statement above that if he communicated with his friend from similar language background, he used Indonesia language in Togeian dialect, and then there is the tourist join to his conversation. Thus, he switched his language from Indonesia to English.

In summary, one factor that cause the code-switching occurred in communication in Togeian society is the existence of the third person. It is the greatest number from several factors that can cause code-switching. It because Togeian society is multilingual society which is still applied their tradition for spoke regional language to the older people. Moreover, the uniqueness of Togeian Island attracts the tourists that have different language for come to the Togeian Island. So, that's why the existence of the third person is the greatest factor that cause code-switching in daily conversation of Togeian society.

Formal to informal (informal-formal).

One factor that caused code-switching in communication is the change from formal situation to informal situation or the opposite. In my research site, found code-switching in conversation because the change from informal situation to formal situation. The first finding is from data card which is analyzed from field note result in conversation form. The conversation was occurred toward participant2 (Mr.I) with his friend in the public boat.

- (a) An : (laughing) apa e?
(*What is it?*)
- (b) Mr. I : Berarti kamu ini muslim karena lahir muslim.
(*It means you are moslem because your born in moslem*)
.....
- (c) Mr. I : ***Yeah. You get the point (Al). Only one. (laughing).***
(*Data card, Participant 2, January 20th, 2015*)

Through those data above, it revealed that the situation changes from formal to informal situation (otherwise) can cause code-switching in conversation. It can be seen in the first conversation that occurred toward the participant 2. The conversation that talked about belief/ religion occurred between (Mr. I), (Ikh), (An), and (Al). In the early, (Mr. I) talked to them by using Indonesia language. They talked about formal topic that is religion, so the situation is formal. When

their topic not religion anymore, but rather to someone's personality (informal topic), (Mr. I) switched his language from Indonesia to English language. We can see in the last point, when Ian said, "**Yeah. You get the point (A). Only one**". It occurred because the situation and the topic was change from formal to Informal situation. (Mr. I) changed his language to English in informal situation, because he aware that his istener in the conversation understand about English.

In addition, there is other finding that support the evidence above that occurred in the other participants. Similar case also occurred toward participant4.

The conversation;

- (a) Fd : Taba'njou anu matao, baru taba monsinsani?
(*there is no good fish in the market. Do you go fishing tonight?*)
- (b) A : **Tafa. Eh ada Undangan nanti jam 3 di kantor desa. Ada rombongan dinas pertanian, ada penyuluhan den pembagian benih**
(*No, I don't. eh there is invitation on 03.00 o'clock in the office. There is a group of agriculture official. They will give some information and seed*)
(**Data card, Participant 4, February19th, 2015**)

The conversation above also explains about the code-switching that occurred in conversation because the change of formal to informal situation or otherwise. It occurred toward participant 4. The conversation that happened in the market talked about the invitation. In the early, there was (Fd) who asked fish to participant 4 (A). She talked to (A) by using Togeian language. They talked each other in informal situation, because their topic is about asking fish. Then, in ongoing conversation, (A) started talk about something formal, which is talk about the invitation for attending the meeting in the office. (A) switched his language to Indonesia language automatically. We can see in the point (d) namely, "**Eh ada Undangan nanti jam 3 di kantor desa. Ada rombongan dinas pertanian, ada penyuluhan den pembagian benih**". (*Eh there is invitation on 03.00 o'clock in the office. There are groups of agriculture official. They will give some information and seed*). (A) switched his language from Togeian language to Indonesia language, because the situation changes from informal situation to formal situation.

In line with this, finding of the code-switching because of the change of formal to informal or otherwise also found from interview result of the participants. they approved that the change from formal to informal situation can make the change their code in speaking. Here are the interviews excerpt of them;

Participant 1 (L);

Sebenarnya tidak pasti mo pake bahasa apa//hanya tergantung saat itu bicara sama siapa dan lagi ba bahas apa//.....//kalo lagi bercanda atau ada yang mo gara baru biasa ganti bahasa Inggris//ya seringnya ganti ke bahasa Inggris//

Actually it is not sure what kind of language I used//it was depend of the listener and the topics//.....//If we make joke/I usually switche the language to English. I often switched it to English//

(Interview, Participant1, January 4th, 2015)

Then,

Participant4 (A)

Yang resmi-resmi tetap bahasa Indonesia//kalo cuma bicara yang tentang hari-hari biasa biasa bahasa Togeana, bahasa Indonesia yang logat sini biasa juga bahasa Inggris kalo teman-teman gara-gara//kecuali kalo sama tamu tetap resminya bahasa Inggris//

The formal is by using Indonesia language//if talked in everyday life I usually used regional language/Indonesia with Togeana dialect/and also English if friends making joke//except to Tourists I used English in formal speaking//

(Interview, Participant 4, February 19th, 2015)

Through those additional data, it showed that the participants as the member of Togeana society usually did code-switching in their daily conversation if there is the change situation from formal to informal or otherwise. It did by the participants based on the politeness and also the capability of their listener. In the first interview excerpt, the participant1 stated that sometimes he did code switching in his conversation if there was a change from formal to informal situation or otherwise, for example if he talked about the formal topic he used Indonesia language, but when he recently change the topic be informal, he switched his language to English. Similar consideration also comes from the participant4. From his interview excerpt above, it found that did code-switching in his conversation also caused by the change of situation from formal to informal (informal to formal).

Finally, from all data above it can be summarize that basically the changed of situation from formal situation to Informal situation (informal-formal) can cause code-switching in society conversation, especially in Torean society. In Formal situation, the society there almost used Indonesia language. Then when the situation was changed to Informal, they usually used foreign language and regional language in speaking to others. In this case, their foreign language is English, and then their regional language is Torean.

Conversation topic.

The next factor of code-switching in this research finding is the change of conversation topic. Conversation that has more than one topic can cause code-switching. It is often occurred in my research. The first conversation that I found is conversation that happened between the participant1 (L), (Al), and tourist. The code-switching process was happened from English to Indonesia language. In this conversation, they talked about two topics. Firstly, they talking about micro organism photograph, then they change the topic become plants. Here is the conversation:

(a) Al : It has similar model with that one. It is only different color.

(b) L : *Ya, but the name also Hippocampus walea. It's in orange and that one in purple. (Al), mintol tutup akan pagar e. Dorang somo maso lagi abis sa pe rica yang ada tanam.*

(Al), help me please.please close the fence. They will come in, and spend my plants)

(Data card, Participant 1, January 4th, 2015)

This data showed the code-switching that occurred in one conversation because there are two different topics in one conversation. Conversation occurred toward tourist, (Al) and (L) as the participant. Firstly, they talked by using English when their topic is about photograph. It can be swowed in the point (a) until (d). Then when the topic change becomes plants, (L) also started switch his language to Indonesia language. We can see in the sentence, "*Ya, but the name also Hippocampus walea. It's in orange and that one in purple. (Al), mintol tutup akan pagar e. Dorang somo maso lagi abis sa pe rica yang ada tanam*". ((Al),

help me please. Please close the fence. They will come in, and spend my plants).
From that sentence we can see that the conversation in early using English switched to Indonesia language because of conversation topic change.

Here is similar finding, which were gained from the participant2. The finding is from data card in conversation form. The conversation happened in home. The conversation has two topics. The first topic is about sea situation, and then the second topic is about the price of camera. Here is the conversation;

- (a) Mr. I : Iyo, (U) juga tahun lalu ada tenggelam dengan tourist
15 menit di laut.tapi semua selamat. Tapi semua hp,
laptop, camera rusak.
*(yes. One year ago (U) and some tourists fall into sea
about 15 minutes. All of them save, but their
handphones, laptops, cameras were broke)*
- (b) V : Baru camera bagus itu. Babarapa depe harga dorang
pe camera itu e?
(those are good cameras, right. How much they are?)
- (c) Mr. I : ***The price of camera, umm may be about 100 Euro.***
(Data card, Participant 2, January 15th, 2015)

The evidence of the data above, showed the conversation started by using Indonesia language. The participant (Mr. I) used Indonesia language when they talked about their first topic. The code-switching was began when the conversation topic changed. When (Mr. I) talked about the price of camera, he switched his language to English for said the price, such as ***“The price of camera, umm may be about 100 Euro”***. It is clear that the change of conversation topic is can cause code-switching in conversation.

Those evidences of data above are supported with several interviews of participants which stated as below;

Participant1 (L):

Kita juga biasa ganti bahasa kalo yang kita bahas berubah//misalnya dengan teman lagi bahas tamu kita biasa pake bahasa Inggris atau Indonesia// tapi kalo kita mulai bahas hal pribadinya tamu biasa kita ganti bahasa ke bahasa daerah// iya bahasa Togeang// supaya mereka tidak tau apa yang kita bicarakan//

I usually switched my language when our topic is change//for example if we talked about the tourist destination we speak by using English or Indonesia//but when we started talk about someone personality we switched our language to regional language//yeah Togeang language//it purposes they didn't know what we talked about//

(Interview, Participant1, January 4th, 2015)

Then,

Participant2 (Mr. I):

Apa yang dibicarakan biasa juga berpengaruh//biasa kalo bicara sama turis lain pake bahasa Inggris/baru saya bicara yang lain sama (U)/biasa saya ganti bahasa ke Indonesia//tapi saya bilang ke tourist kalo saya tidak bicara tentang dia//

the topic also can influence it//usually I talked by using English when talked to tourist/then I talked other topic to (U)/usually I switched to Indonesia language//but I said to the tourist if I didn't talk about them//

(Interview, Participant 2, January 15th, 2015)

Participant1 and participant2 through their interview explained that they usually switched their language in conversation process when in the conversation there are two topics that they talking about. Participant1 stated that he usually switched his language if there is topic change in his conversation. He did it because he had purpose for did it. Similar thinking also occurred toward the participant2. What topics that he talking about in conversation can make him did code-switching in his conversation. From those data before, it is clear that basically in one conversation that has more than one topics can caused code-switching.

That statement above supported with the observation result that I got from the entire participant when they interacted with the other. I found code-switching that occurred because of conversation topic changed is often happened in their daily conversation. About the kinds of language that they switched is not consistent. It based on where they spoke, and who is their listener. Due to it, there is the conversation that occurred between the participants3 with her friends. The conversation as follow;

- (a) Miss. N : Di rumah. Di Prancis.
(*In her house, in France*)
.....
- (b) L : Dia pertama kali kemari kan di antar mamanya.
(*She came here for the first time accompanied by her mother*)
Eh btw how about (Is) (Miss. N)?
- (c) Miss. N : Hmm, bodo. ***I don't care anymore about him.***
(*Data card, Participant 3, February 9th, 2015*)

Through that data, it can be seen and discovered that in one conversation can occurred code-switching if there are two topics in one conversation, and then both of that topic changed in the middle of conversation. The conversation was occurred between (Miss. N) and her friends. In the early, they talked each other about (Miss. N)'s family by using Indonesia. Then the code-switching happened when his friend change the topic become (Miss. N)'s personality. Aotomatically, (Miss. N) also switched his language to respond her friend statement. She said, ***I don't care anymore about him***". It is absolutly right that the changed of conversation topic cause code-switching in conversation.

In accordance with the finding result before, there is excerpt of interview transcription of the particpant that supported the finding above. The excerpt is;

Participant3 (Miss. N);
Kalo sekarang ini saya lebih suka pake bahasa Indonesia//kalau bicara sama teman tentang apa-apa lebih sering bahasa Indonesia/biasanya tentang pariwisata atau fotografer//tapi pernah juga pake bahasa Inggris//kalo bahas yang lain-lain//karena biasa kalo mereka ejek-ejek saya/pakai bahasa Inggris/ saya juga ejek mereka ganti pake bahasa Inggris//

Now, I like used Indonesia language in speaking//if I talked with my friends I always used ndonesia language when talked about tourism of photographer//but I also used English//if we talk about something//usually my friends mocked me by using English/I also mocked them by using English//

(*Interview, Participant 3, February 3rd 2015*)

From those statement, it revealed that code-switching often occurred in their conversation because the changed of their conversation topic. As (Miss. N)'s

statement above that she usually switched his language if in the conversation, in the first time talked about something, then in the middle of the conversation there were her friends that mocked her by using English. Thus, in this case the topic is change, and then make (Miss. N) switched his language.

Finally, it can be concluded the changed of conversation topic is one factor that cause code switching in the Togeian society. It is often occurred in my research site. Multilingual society which is have more than one language make them often switched his language when there is conversation topic changed in their daily conversation.

Excerpt someone's statement.

The last factor that can cause code-switching is excerpting someone's statement. Although this factor not many as the other factor before, but in this research finding I also found several data about it. The first data is taken from the excerpt of the participants' interview. The participants said that they usually do code-switching when excerpt someone's statement in his speech. It make the the conversation be nice if they excerpt someone's statement appropriate with its original style. Here is the excerption;

Participant 1 (L);

Seperti yang saya sering bikin kalo lagi cerita sama teman atau sama kamu/trus saya cerita tentang teman saya trus dengan apa yang dia bilang//saya biasa ikut apa yang dia bilang//misalkan ada temanku dulu orang Irlandia dia cerita sama saya//jadi pas saya cerita sama yang lain tentang dia den apa yang dia bilang saya ikut bahasanya// walaupun habis itu saya ganti bahasa Indonesia lagi supaya jelas//

It is like my habitual that when I talked with my friends or with you/

/then I talk about what my friends talked to me//so I used the language that they used//for example, there is my friend from Irlandia/

he talked to me //thus when I talked to the others about what he said/I spoked by using his language and his way/although after that I switched my language to Indonesia again for make it clear//

(Interview, Participant 1, January 4th, 2015)

Then,

Participant 2 (Mr. I);

Maksudnya mengkutip ya//ya seperti tadi waktu saya cerita tentang teman saya di German waktu kita sama-sama di Aceh//Apa yang saya bilang tadi/itu yang dia bilang//dia waktu itu pake bahasa Inggris bercerita//So saya juga bercerita yang dia bilang pake bahasa Inggris//iya pertama cerita tadi pake bahasa Indonesia/supay lebih enak saja//iya biasa//

It means quoted someoneone statement/yes like I have told to you about my friend from German when we are together in Aceh//what I said before is what he said at that time//at the moment he talked by using English//so I also spoke by using English language//just now I talked by using Indonesia in the first time when I spoke with you//it is mor enjoyable//yes it is usual thing//

(Interview, Participant 2, January 15th, 2015)

Through those excerpt above, it showed that one factor that cause them did code-switching in conversation is excerpting someone's statement. They said that it make them feel their speech more attractive if they do it. However, after they excerpt someone statement by using the original language of the somenone, the participants usually switched his language to their native language more for make the information be clear for the listener.

In accordance with the finding result above, here are several finding which were gained from the data card session toward the participants. The first data from data card is the conversation that occurred between the participant 1 and his friends. The conversation occurred in home, and talked about the speakers' life. The second one is the conversation that occurred toward the participant2. It occurred in the house which talied about the life experience. The conversations as below;

Participant1 (L) : (In the home)

(a) L : Kalo butuh uang saya tinggal minta sama dia. Dia yang bilang ke saya,"*how much money do you want, just say to me. I'll give you, for your parent, daughter, I'll give you. But don't leave me. I'm alone.*

(b) Md : Oww, jadi dia yang kerja?
(*Oww, So she is work, right?*)

(Data card, Participant 1, January 1st, 2015)

Then,

Participant2 (Mr. I) : (In the home)

(a) El : Oww, tidak bisa bahasa German Papa (Sm)?
(*Oww, Do you can not speak German Papa (Sm)?*)

(b) Mr. I : Iya, Cuma bahasa Inggris. Jadi besoknya teman saya yang orang German tanya saya,
(*Yes, only English. Then, in the tomorrow, my friend asked me,)*

“Do you want to join with us? We will hang out.

(Data card, Participant 2, January 15th, 2015)

This data explain about code-switching that occurred in one conversation because the speaker excerpted someones' statement. Conversation that occurs in home between the participant1 (L) and his friend (Md) discussed about life way of (L) when he married and divorce with his wife. In first time, (L) spoke about his life in Indonesia in Togeana dialect. Then, (L) switched his language to English. But the meaning of his speech or sentences in English is similar with the meaning that he talked in Indonesia language before. The sentences are, ***“how much money do you want, just say to me. I'll give you, for your parent, daughter, I'll give you. But don't leave me. I'm alone”***. From my analysis, I assumed that (L) switched his language from Indonesia to English because he excerpted his exwife statement that used English when spoke with him.

In the second data above, it can be showed that there is also code-switching in the conversation that occurred between participant2 (Mr. I) and (El). The conversation that happened in the home talked about (Mr.I)'s experience when he went to Aceh. In the early, (Mr. I) spoke with (El) by using Indonesia. Then, in the point (b), (Mr. I) switched his language to English. I analyze that (Mr. I) switched his language from Indonesia to English because he excerpt his friend statement that talked to him at that time by using English. Finally he also excerpts it in English. He said, ***“Jadi besoknya teman saya yang orang German tanya saya, (Then, in the tomorrow, my friend asked me). “Do you want to join with us? We will hang out.*** He switched his language from Indonesia to English when he excerpted his friend statement that asked him by using English. It is clear that the code-switching can occurred in conversation caused by the excerpt of someone statement.

It can be summarized and interpreted that one factor that can cause the society in Togean Island did code-switching in their daily conversation is because they excerpted someone's statement. Although it is a little reason for them in doing code-switching, but it also occurred in their daily conversation toward the participant as the member of Togean society.

The Purpose of Code-switching

Every person used code-switching in their daily communication because they have certain purpose. The purposes such as need feeling motive, asserting status, more informative, making jokes, expressing, and self emotion. In communication process, people use code-switching aware or unaware based on their end. It means that people switch their code because they have their own purpose or goal.

In my research, I found several purpose of code-switching that occurred in conversation in Togean society. Several of code-switching purposes are based on the some theorist. Here is the explanation.

Emphasize the point.

One purpose of code-switching in communication is for emphasize the point. People used code-switching because they want to emphasize the point of their language. It is one purpose of people doing code-switching in communicate with the others. In this research finding, I also analyze about code-switching that happened in the Togean society because of emphasizing the point. For example the conversation that happened on January 3rd, 2015. The conversation happened between the participant1 (L), (A1), and tourist. They talked about guest list. The conversation as below:

- (a) L : You should apply it. *Don't be shy, don't be lazy. Jangan malu, jangan malas.* Itu prinsip hidup saya.
(*Don't be shy, don't be lazy. It was my principal*)
(*Data card, Participant 1, January 1st, 2015*)

Based on the data above, it explain about code-switching that occurred in one conversation in purpose for emphasize the point. Conversation that occurs in dive center between (L) and (K) discussed about the life principle by using

English. He said, “*You should apply it. Don’t be shy, don’t be lazy*”. Then (L) emphasize what he said by switching his language to Indonesia, such as, “*Jangan malu, jangan malas. Itu prinsip hidup saya*”. (*Don’t be shy, don’t be lazy. It was my principal*). From my analysis, I assumed that (L) switched his language from English to Indonesia because he wants to emphasize his point. It showed that when he switched his language from English to Indonesia, the main point in his English speech is similar with before.

The data above is supported by interview transcription from the participant1. Here is the excerpt of transcription;

Kita ganti bahasa supaya memperjelas kalo itu yang kita maksud//Karena kalo bahasa Inggris walaupun dorang tau tapi tidak macam dorang pe bahasa Indonesia//Jadi kita biasa ganti kalo misalkan dorang kurang paham pake bahasa Inggris/jadi kita jelaskan den tekankan ulang pake bahasa Indonesia ulang//begitu juga kalo bicara den (Miss. N)/kalo dia te paham kita punya bahasa Indonesia//saya coba ganti bahasa Inggris//

I switched my language for make it clear that it that I mean//because although they understand in using English but their capability is note very well as they understand their native language//So I usually switched my language if they did not get the point in English//I explain and emphasize by using Indonesia//When I talked to (Miss. N)then she did not get the point that I said in Indonesia/I tried switched my language to English//

(Interview, Participant 1, January 3rd, 2015)

Based on transcription of participant1 above, it can be assumed that the code-switching also can occur in conversation because the speaker wants to emphasize the point. Sometimes the capability of someone in getting the point of information that they receive from the speaker is depend on the kinds of language that the speaker used. Like the participant1 explained through his interview above, the listener usually get the point of the speaker said if the speaker said by using his native language although he knows about the foreign language. So, that is the reason that the code-switching that used by the participant as the member of the society is purpose to emphasize the point.

The similar things were found in observation and field note result toward the other participants. The participant2 and 3 also usually used code-switching in their daily communication in purpose for emphasize the point in their statement. Here are the data that I found from them.

Participant 2 (Mr. I): (*in the house*)

(a) El : Umm, tidak.

(*Umm, No*)

(b) Mr. I : ***Kofia itu Topi.*** (*Kofia is hat*)

Farmer usually used when they are in the rice field.

Mereka, Petani pakai kalau mau tanam padi di sawah.

(*The farmers wear it if they plant rice in the rice field*)

(*Data card, Participant 2, January 15th, 2015*)

Then,

Participant 3 (Miss. N): (*in the dive center*)

(a) Tourist : Mmm, yeah.

(b) Miss. N : ***Yes. Big, tall, and black. Of course He's (Y).***

Sudah, (Y) itu. Besar tinggi baru hitam juga.

Sudah dia itu.

(*of course. He is (Y). He is Big, tall and black.*)

(*Yes he is*)

(*Data card, Participant3, February 10th, 2015*)

Through both of data above, code-switching in one conversation in purposing for emphasize the point is usually occurred in their daily communication. It can be seen in the first conversation. It showed that the participant switched his language from Indonesia to English, and then switched again to Indonesia for emphasize about the hat that the farmer wear. He switched his language, such as, "***Kofia itu Topi.*** (*Kofia is hat*). ***Farmer usually used when they are in the rice field. Mereka, Petani pakai kalau mau tanam padi di sawah***". (*The farmers wear it if they plant rice in the rice field*). It showed that in the first sentence, (Mr. I) has explain the things by using English language. Then in the next sentence, (Mr. I) switched his language to Indonesia when he explained again the similar thing in the first sentence before. It is clear that (Mr. I) switched his language for emphasize the point in his conversation.

Similar understanding also found in the second conversation. Conversation that occurred toward participant3 discussed about (Y). In that conversation, seen that (Miss. N) as the participant switched her language from English to Indonesia language. (Miss. N) said, “*Yes. Big, tall, and black. Of course He’s (Y). Sudah, (Y) itu. Besar tinggi baru hitamjuga. Sudah dia itu*”. (*of course. He is (Y). He is Big, tall and black. Yes he is*). In the second sentence (Miss. N) is emphasize the first sentence that she said in English language. In the second sentence, she switched his language to Indonesia when make clear about the person that they talking about. It is right that emphasize the point is one purpose of people in doing code-switching in conversation.

In accordance with the data above, there is additional data that got from interview result of participant3 (Miss. N). The transcription as follow;

Karena (Ar) orang sini/tau bahasa sini//Baru dia tadi macam tidak yakin/jadi kita meyakinkan saja/ jadi kita pake bahasa sini//Supaya lebih jelas kalau yang kita maksud itu memang (Y) bukan yang lain//

Because my listener (An) is native people/he know Indonesia language//then he also look not believe//So I just emphasize that what I said//So I switched Indonesia language//for emphasize that who I mean is (Y) not the others//

(Interview, Participant3, February 10th, 2015)

It showed that the purpose of the participant did code-switching in her conversation is for emphasize the point. Participant3 said that she usually switched her language from one language to other language, in this case from English to Indonesia is for emphasize the point of what she said. It is because usually the listener did not believe and not get the point about what she said. So the way is by switched her language to the listener’s native language for emphasize the point that she said.

Considering all of the finding above, it can be concluded that in my setting of research, this thing is also occurred in their daily conversation. In the other word, they usually do code-switching in their conversation or communication for emphasize the point in order to make the listener understand and get the point of the speaker.

More informative.

One purpose of people switch their language in speaking process is makes information more informative. More informative means the speaker and the listener understand with the meaning of the conversation. In my finding, there are several data about code-switching in the conversation which is purpose to make information more informative. The first data is conversation that occurred toward the participant1. The conversation that occurred on January, 4th, 2015 talked about the airplane wreck in Togeian Island. The conversation as follow;

(a) L : ***Nah, di bagian sana itu jatuhnya Pesawat Amerika. Sekarang itu so jadi salah satu pusat divingnya turis-turis.***

(the America airplane was fall overthere. Now, it become dive center of the tourists)

Over there, the wreck dive site. The America airplane that got bom on 3rd May 1945.

(Data card, Participant 1, January 4th, 2015)

This data explained about code-switching that occurred in conversation because for make the information more informative. The conversation that happened between (L) and tourist was talked about airplane wreck. Firstly, they talked by using Indonesia language. He did it, because he know that the tourist can understand Indonesia. In the middle of conversation, (L) switched his language to English such as, ***“Over there, the wreck dive site. The America airplane that got bom on 3rd May 1945..*** (L) switched his language to English when explained about the history of the wreck of airplane in Togeian Island. (L) switched his language to English because he aware that although the tourist can understand Indonesia but it will informative if he explain by using the tourist’s native language. So, that’s why (L) switch his language to English when talked about the history, in purpose to make the information more informative.

The statement above is supported by participant1 (L)’s interview result. Here is the interview transcription;

Biar (E1) mengerti bahasa Inggris tapi lebih bagus lagi kalo pake bahasa aslinya torang//supaya lebih paham lebih jelas//jadinya kita ganti bahasa Indonesia ba jelaskan sama (E1)//biasa juga kalo ada turis ada orang sini yang tidak tau bahasa inggris/kita ba jelaskan dengan ganti-ganti bahasa//

Although (E1) understand in English but it is better if I talked by swithed my language to our native language//it purpose for make us become more undertand and the information is clearer//so I switched my language to Indonesia when explained to (E1)//it also occurred if

there are some tourists and native people who did not understand English//I explain by switched my languages//

(Interview, Participant 1, January 3rd, 2015)

As the findings in interview form above, code-switching did by the participant1 (L) for make the information become more informative. Here, (L) switched his language to the native language of his listener, although he knew that his listener also understand about English. He did it because according to him, the information that he said will be informative if he expalain by using the listener's native language. It also occurred if there are some people that have different capability in understanding certain language. He will explain by used and switched his language to each listener that have different language background.

Additional finding also happened toward the other participant. There is code-switching that occurred toward participant3 (Miss. N) in the conversation in purposing for make information be more informative. It is as follow:

- (a) Miss. N : ***We just friend. Friendship.*** (laughing)
(b) L : Really? I know he was in Losmen Togeana yesterday

-
(c) Miss. N : ***Haha. Tidah. Kemarin memang dia ada singgah di losmen Togeana. Tapi bukan cari saya. Soalnya dia ada di panggil Aji ada suruh ke Ampana ke Oasis.***

(No. yesterday he came to Losmen Togeana, but not for me. He was called by Aji. Aji ask him for go to Ampana, Oasis)

(Data card, Participant 3, February 10th, 2015)

Considering data above, it can be assumed that code-switching usually occurred in the conversation because the speaker wants to make his/her conversation be more informative. Conversation was occurred toward participant 3 (Miss. N). In the first time, (Miss. N) talked with her friends by using English. She said, "***We just friend. Friendship***". Then, it can be seen that (Miss. N)

switched her language to Indonesia. She said, “*Haha. Tidah. Kemarin memang dia ada singgah di losmen Togeana. (No. Yesterday he came to Losmen Togeana, but not for me)*. She switched his language from English to Indonesia because she realize that both of her friends ae native people. Thus, it will be more informative if she explained by using Indonesia language.

Here is additional data that supported the explanation above. The data from interview result of the participant4:

Karena teman bicara tidak semua tau bahasa sini//Apalagi tamu//jadi otomatis saya ganti bahasa Inggris supaya semuanya tau apa yang saya sudah bilang//supaya lebih jelas//

Because not all of my friends understand this language//the tourists for example//so automatically I switched my language to English in order all of my friends as my listener understand what I said//It is clearer//

(Interview, Participant4, February15th, 2015)

As stated by participant4, through his interview that he did code-switching in conversation because sometimes he want to make the information that he have said be understand and more informative for the listener. It is because not all of the listeners have similar capability in understanding some languages. Because of that code-switching in conversation is needed to make the information be more informative.

Based on all of evidences above, it can summarized that in this Island, the society usually do code-switching in their daily conversation in purpose for making the information in their conversation more informative. Code-switching always happened because they are multilingual society. Beside that a lot of tourists from various countries that vivited this island in every day make the society automatically do code-switching in their conversation for make their information more informative.

Making jokes.

There are several purposes in code-switching process, include making jokes. People or the speaker usually used code-switching in their conversation with the other for making jokes. It can make the conversation or communication become closer. I found this case in my research finding. There are several

conversations that happen between the Togeian societies that consist of code-switching which is purposing to make jokes. The first conversation is conversation that occurred in the market. It happened between (L) and (A1). When they were sit in the café, there are two drunk man that fighting in front of the café. Here is the conversation:

- (a) L : Memang hampir semua dive site yang ada disana kan arusnya cuman top saja, di atas.
(Almost dive site there the flow only in top)
 I think you can kill him easily.
- (b) Ac : It's not my time. I am watching.
- (a) L : ***I think you will, if you never try, you never know. So, just try.*** Hahaha. (laughing)
(Data card, Participant 1, January 2nd, 2015)

From data above, we can see the code-switching from Indonesia language to English language occurred in that conversation. In the point (a), firstly (L) spoke by using Indonesia. He talked about the dive site in the Una-una area. Then when two drunken man fighting in front of them, (L) switch his language to English. He started to make joke with (Ac). We also can see in the point (c) ***I think you will, if you never try, you never know. So, just try*** (laughing). It shows that the participant 1(L) switched his language from English to Indonesia to English with the purpose to make joking in the conversation.

In addition, the additional finding was found through the interview result from the participant1 (L). Here is the transcription of the interview;

Kalau bercanda lucu-lucu sebenarnya tidak tentu pake bahasa apa//tergantung saja dia bagusnya lucunya kalo diganti bahasa apa//Cuma biasa dengan teman-teman guide biasanya pake bahasa inggris kalo lucu-lucu atau ba gara-gara//Tapi sebenarnya tidak tentu pake bahasa apa//tergantungnya cocoknya pake bahasa apa//

Actually It is not sure the kinds of language that I used If I joked or did something funny with my friends//it depended on which one better//but usually I switched to English when making joke or mocking the others//but actually it is not sure about the kinds of language that I used//It depend on the appropriate language

(Interview, Participant 1, January 2nd, 2015)

Through that transcription above, it showed that the participant usually did code-switching in his conversation when he make joke with the listener. Although the kinds of language that he switched are not definite, he usually did it. The kinds of language that he switched when he making joke with his friends is depend on the situation. What kinds of language that appropriate for telling something funny.

Moreover, there are additional data that found toward the other participants. The data form is in conversation form. The first conversation occurred toward the participant2 (Mr. I). He talked about his son's uniform. Then, the next conversation is occurred toward the participant3 (Miss. N). The conversation are;

Participant2 (Mr. I) : *(in the home)*

(a) F : Kalo ilang lagi somo suruh pake capil saja ke sekolah
(If, they loose aagain, ask Sam for used farmer's hat for go to school)

(b) Mr. I : ***Iyo, sekolah mopake kofia rinafu. (Laughing)***
(Yes, you go to shool by wearing farmer's hat, Sm)

(Data card, Participant 2, January, 15th, 2015)

Then,

Participant3 (Miss. N) : *(in the boat)*

(a) Miss. N : Danau ubur-ubur.
(Jellyfish Lake)

.....
 (b) L : Banyak orang Wakai tidak tau itu.
(Many societies of Togeian did not know it)

(c) Miss. N : ***It's good. There are not people go there. It's good.*** (laughing)

(d) L : (laughing) ya. It save from damage.

(Data card, Participant 3, February, 9th, 2015)

In the first conversation, the code-switching process occurred because the participant2 wants to make joking with the other. The conversation happened between the participant2 (Mr. I), (U), and (F). In the early, they talked by using Indonesia language. But in ongoing conversation, (Mr. I) switched his language to Togeian language such as, ***“Iyo, sekolah mopake kofia rinafu (Sm). (Laughing)”***.

(Yes, (Sm) you go to school by wearing farmer's hat). Then finally, they are laughing together. From my observation, I analyze that (Mr. I) switched his language Indonesia then Togeian language, for make joking in that situation.

In the second conversation, the code-switching also occurred toward the participant3 (Miss. N). The code-switching occurred because she tried making joke with his friends. In the early, (Miss N) and her friend talked by using Indonesia language. Then in the middle conversation, (Miss. N) switched her language by said, "*It's good. There are not people go there. It's good*". She talked and laughed. At least, the others also laughing after listened what (Miss. N) have said. From my analyzing, it showed that (Miss. N) did code-switching for make joking with her listeners.

Considering all of data above, it can be summarized and interpreted that one purpose of people do code-switching is making joking. In my research site, there are some their daily conversations that consist of code-switching, where is the code-switching in their conversations having purpose for making joke with the other.

Lack of the facility.

This section discussed about the lack of facility as the purpose of the speakers used code-switching in their communication. It means that the code-switching occurs with the purpose there is no words that facilitate in the language that the speaker used firstly. In the other word, the speaker doesn't know about the things that she/he will call in his language in conversation. In my research site, it was found several data about it. The first data is conversation that occurred in January 4th, 2015. The conversation is;

- (a) L : *Yah, it is umm apa dulu ini kuda laut?*
(Yes. What is the name of Hippocampus in English?)
- (b) Al : It is Hippocampus, Hippocampus walea.
- (c) L : Oh ya. It is micro photo result, right? It has similar model with that one. Only different in color.

(Data card, Participant 1, January 4th, 2015)

The data above explain about code-switching that happened in one conversation in purpose for lack of facility. It means that the code-switching occurred when the speaker have no idea for tell one thing in one language, so he/she switched to other language. In this case, the conversation occurred between (L), and (A1). In the first time, they talked each other by using English language. Then (L) switched his language to Indonesia, such as, “**yah, it is umm apa dulu ini kuda laut?**”. (*Yes. What is the name of Hippocampus in English?*). It showed that (L) lack his idea for call the sea animal in English. This data explain to us that, the lack of facility is one purpose of people do the code-switching in their daily communication.

The similar things were found in other conversation. It supported the evidence above. The conversation was occurred between the participant1 and the tourist. It occurred in the resort area when (L) as the participant tried to explained about species in Malenge Island to the tourist. The conversation is below;

- (a) Tourist : Umm, this one, right?
- (b) L : **Yes. If you are lucky. You may see some special animals there. Such as tarssius, coconut crab, babirus, and also burung hantu. Burung hantu apa e?** (*What is owl in English?*)
(Data card, Participant 1, January 3rd, 2015)

Through this additional data in conversation form above, it showed the lack of facility is one of code-switching purpose that often found toward my participant as Togeian society. It can be seen in the point (c), (L) as the participant switched his language from Indonesia to English, when he did not know how to call owl in English. He said, “**Yes. If you are lucky, you may see some special animals there. Such as tarssius, coconut crab, babirus, and alsoburung hantu. Burung hantu apa e?**”. (*what is owl in English ?*). (L) switched his language to Indonesia because he get lack of facility.

Similar case also occurred toward the next participant. (Mr. I), as the participant2 also sometimes did code switching when he lack of facility. The conversation that occurred in the port between (Mr. I), (Ikh), (V), and (A1) talked about traditional food. The conversation as below;

- (a) Mr. I : *It's made from potatoe or banana.
It's like crispy. Kurang tau namanya ap kalau disini.*
(*I don't know its name here*)
- (b) Al : Apa itu?
(*what is that?*)
- (Data card, Participant 2, January 20th, 2015)

Then,

Participant3 (Miss. N) : (*In the dive center*)

- (a) Miss. N : *Ada lagi yang kita pernah dapat, dia mikro juga.
Dia macam ini juga cuma dia,*
(*I get one more. It is micro too.it is like this one. It is like,,*)
It is like a coral but it has thorn in almost its body, it has two hands like branch but full with thorn. It names ghost pipefish
(Data card, Participant 3, February 17th, 2015)

The first data above showed the participant did code-switching in the conversation because he lack of the language in his speech. In the other words, the participant switched his language to the other language because he did not know how to call the things in his language before. We can see it in the point (d), such as “*Ada lagi yang saya suka. (There is also food that I really like). It's made from potatoe or banana. It's like crispy. Kurang tau namanya ap kalau disini*”. (*I don't know its name here*). It is clear that the lack of facility is one purpose of the people do code-switching in their daily conversation.

Similar thing also occurred in the next data. Conversation that occurred toward participant3 (Miss. N) and his friend in the dive center also consist of code-switching tthat has purpose for lack of facility. In the first, (Miss. N) talked to (An) by using Indonesia language. The talked about micro photographic. Then in middle, when (Miss. N) talked about the micro photo that she have meet and shoot, she switched his language to English. She said, “*It is like a coral but it has thorn in almost its body, it has two hands like branch but full with thorn. It names ghost pipefish*”. I analyze that, she switched his language to her native language (English) because she is difficult to explain it in Indonesia. In the other hand, she is got the lack of facility in Indonesia language.

Moreover, all of evidences above are again supported by the excerpt of the participants' interview result. Here is the excerpt of them;

Participant 1 (L);

Kalo sementara bahasa Inggris/kon tiba-tiba ada yang kita lupa bahasa Inggrisnya apa/biasa kita coba bajelaskan dengan dengan pake bahasa kata yang lain//tapi biasa juga kita ganti bahasa Indonesia//biasa bahasa Togeana juga kalo kita juga tidak tau bahasa Indonesianya apa//

When I spoke by using English/then I forgot the word or vocabulary in English/I tried to explain by using other vocabularies//and then I also usually switched in Indonesia language//I also switched to Togeana language if I didn't the vocabulary in Indonesia language//

(Interview, Participant 1, January 4th, 2015)

Then,

Participant 2 (Mr.I);

tapi kalo tidak tau ada yang saya kurang tahu/saya tanya U//atau tidak saya pake bahasa Inggris saya//Ya sering//karena ada biasa benda-benda atau nama-nama yang susah saya ingat//jadi kalau mau bilang itu saya ganti ke bahasa Inggris//nantinya istri atau teman yang kasih tau nama apakah bahasa sini bilang//

if I did not know the word or vocabulary/I asked U//I also used my English//yes, it is often//because there are name of some things that difficult for me to remind//so when I want say that word/I switched to English//then my wife or friends that show me the name of things based on language here//

(Interview, Participant 2, January 15th, 2015)

According to the interview excerpt above, it assumed that the participants often do the code-switching in their daily conversation because they usually have no idea for call the name of things in the language that they used before. It means that the lack of facility is one purpose of code-switching that often happened to them. It can be seen to the excerpt interview above. The participant 1 said that he usually did it when he lack of the language facility in using his language before. Similar case also occurred toward participant 2. He also said that it becomes habitual for him to switch his language to his native language when he did not explain or call the vocabularies in his second language.

As the findings in observation and data analysis above, code-switching which is purpose for solve the lack of facility often happened toward my research participants as one of Togeian society. It because several of the society has different capability in understands vocabulary in certain language. It makes them often do code-switching when get lack of the facility.

Show Emotion.

Show emotion is one purpose of the speaker do code-switching in his/her communication. In my finding of research, show emotion is became one purpose of code-switching that usually found in their daily conversation. Here are several finding, which were gained from observation and field note toward the participants in data card form. The first data is comes from the participant1. The data in conversation form that occurred toward the participant1 discussed about registeration. It occurred between Participant1 (L), and (E1).

The conversation is below;

(a) L : *Kalo Cuma kita dapat riki kemarin abis dia itu* (high Intonation).

It's his responsibility as a guide, kan (E1)?

(low intonation).

It was damage the sea. Actually, he is as a guide

prohibited the tourist for not did it. If I got him, I'll make him finished)

(Data card, Participant 1, January 1st, 2015)

According to the data above, it showed that the code-switching happened in this conversation has purpose for show emotion. The conversation happened between (L), and (E1). In the early they talk each other by using Indonesia language. They look so emotional in spoke with each other. They spoke in high intonation. In the middle of conversation, (L) switched his language to English when he asked her friend especial woman. (L) also change his intonation become low and polite, such as “*It's his responsibility as a guide, kan (E1)?*”. He switched his language to English because (L) want to show his emotion. It clears that show emotion is one purpose of people do the code-switching in communication. The proof is when the situation is emotional; they talked emotional by using Indonesia language in high intonation. Then when (L) asked

his friend, he try to be more polite by change his situation and his speaking way by switched his language to English in low intonation.

The statement above is supported by the interviewe of the participant1. Here is the interview transcription;

Biasa juga pake bahasa Indonesia tapi tetap dengan nada tinggi/ tidak cuman marah sebenarnya/ karena dialek kita memang seperti ini//biasa juga kalo bercanda nada bicara kita juga agak tinggi/

we also used regional language/we also used Indonesia language but in high intonation//not only if I was angry actually//because it is our dialect//usually if we are making joke, our dialect also in high intonation//

(Interview, Participant1, January 4th, 2015)

Through this interview transcription, it can be seen that the participant1 as the member of Togeian society usually did code-switching in his daily conversation in purposing for show his emotion. He shows his emotion in speaking by switched his language and also switched his intonation in speaking, for example if he was angry to someone; he usually switched his language in high intonation, although the kinds of language that he used are did not definite. The show emotion is not only in angry, buat also making joke and the others. So, it is clear that the purpose of people did code-switching in their conversation is for show their emotion.

In line with this, there is similar finding found toward the participant2. The conversation that occuerd in the house showed that the code-switching that doing by the participant is purpose for show emotion. The conversation as follow;

- (a) Mr. I : It's about thirteen million per person
- (b) L : Wow, it's too expensive.
- (c) Mr. I : Hey (Sm), tidak boleh begitu. ***Tidak sopan anak ini.***
(high Intonation)
(*Hey, Sam. Don't be like that. You are impolite*)

(Data card, Participant 2, January, 15th, 2015)

Through that data, it can be seen code-switching did by participant when he wanted show his emotion. It was occurred when (Mr. I) talked with (L) and (F) by using English. They talked about the price of ticket for England. (Mr. I) said, ***“It's about thirteen million per person”***. The code-switching begun when

recently his son (Sm) throw some snacks to (F). It made (Mr. I) angry to his son, and then switched his language to Indonesia, such as “*Tidak sopan anak ini*”. (*You are impolite*). This case shows that the code-switching that do by people in one conversation can purpose for show their emotion.

From the description of observation, it found the participant above switched his language from English to Indonesia when he showed his emotion to his son because he aware if he son cannot understand in English. His code-switching occurred not only between English and Indonesia language, but also Togeian and Indonesia. It was depended on his listener.

There are too many kinds of emotion that the participants as the society show in switching their language in conversation. Not only to show his angry, but also sad, happy, amazing, crazy, and etc. Likewise the code-switching is occurred toward the next participant. It occurred when he simphyaty to his friend. The conversation is;

(a) OB : Iyo. Somo di bawa ka rumah sakit dia. So tiga hari ini tidak bisa bangun.
(*Yes. They will bring her to hospital. She can not wake up for three days*)

(b) A : ***Kati taba masa’e si’I iyana le pang paki tanaka bau. narongko kasa iya etu?***
(*How pity she is. Not a long time, she came to me for asked some fish. What is her disease?*)

(*Data card, Participant 4, February, 15th, 2015*)

This additional data showed the code-switching occurred toward the participant when the participant showed his emotion in sympathy. In the early they talked by using Indonesia language. Then in the ongoing conversation, the participant (A) switched his language to Regional language when he showed his symphyaty. From observation, found the participant switched his language to regional language, in this case Togeian language because he aware if both of his listeners is native people. Beside that, he also appreciated with the person that he talking about. Thus, he switched his language to regional language, Togeian.

Due to it, all of data above are again supported supported by the excerpt of participant 4 interview. Here is the excerpt;

Participant 4 (A);

Tidak tentu sebenarnya bahasa apa//tergantung saat itu mau ganti ke bahasa apa//Cuma kalo kasian sama orang/pas lagi cerita itu orang/sa biasa pake bahasa daerah//Kalo marah sama anak atau orang biasa bahasa Indonesia atau bahasa daerah//kalo saya marah atau sedih jarang malah tidak pernah kayanya pake bahasa Inggris/karena saya tidak tau marah pake bahasa inggris//Cuma biasa dengar dan mengerti kalo dorang Ali ba maki pake bahasa Inggris//

It is not sure the kinds of language that I used//it depend on that time I will change to the other language//but when I feel pity to the others/I usually used regional language//if I angry to children I used Indonesia language and also regional language//when I angry and sad/I rarely used English because I don't know how to angry by using English//I only heard my friends Ali if they angry by using English//

(Interview, Participant 4, February 15th, 2015)

The excerpt of statement above showed that the code-switching that occurred in the conversation also have purposed for show the kinds of emotion. It can be angry emotion, happy, sad, and the others. For the kinds of language that they usually switched when they want to show their emotion is do not consistent. It depends on what kinds of language that they will use. But when they will show their empathy to other people that they appreciate, they usually used their regional language, in this case is Togeian language.

Finally, it can be concluded the code-switching in the conversation always used by the participants as the member of Togeian society in show their emotion. There are various kinds of emotion that they showed in the conversation namely showed angry, happy, empathy, sympathy, sad, and others, and then finally make them switched his language from one language to the other language. Shortly, code-switching occurred in Togeian society when they have purpose for show their emotion.

Secret statement.

Stating something secret to the listener is one purpose of the speaker do code-switching in his/her communication. In my finding, founded people usually used code-switching in their daily conversation because they want to talk

something secret with the listener. Here are several finding, which were gained from observation and field note toward the participants in data card form. The first data is comes from the participant1. The data in conversation form that occurred toward the participant1 discussed about the style of someone. It occurred between Participant1 (L), (El), (V), tourist, and (K). The conversation is below;

- (a) L : (V), *ane ri sambaiku, mampake anu fetu, na'tungkana hebat (laughing)*
(V), if the girl beside you wear like thi tourist, it will be amazing)
- (b) V : Hahaha (laughing) iyo e.
- (c) El : Kenapakah? Kenapa ketawa?
(Why? Why do you laughing?)
- (d) L : Tidak. Itu sana lucu e.
(No. She is funny)
- (e) K : Tidak, (L) bilang nga cantik. (laughing)
(No. He said you are beautiful.)

(Data card, Participant1, January 3rd, 2015)

Through the data above, it showed that the code-switching happened in this conversation has purpose for state something secret about the other listener. The conversation happened between tourist, (L), (V), (K), and (El). (L) talked to his friends by using Togeian language, such as “(V), *ane ri sambaiku, mampake anu fetu, na'tungkana hebat (laughing)*”. ((V), if the girl beside you wear like thi tourist, it will be amazing). He used Togeian language because (L) talked about his friend that at the same time also is gather with him in that conversation. Then, when his friend ask about what he said, he switched his language to Indonesia. He said, “*Tidak. Itu sana lucu e*”. (No. She is funny). In the other words, he did code-switching in that conversation because he said something secret about his friend in that conversation. It clears that stating something secret is one purpose of people do the code-switching in communication.

In line with this, there is similar finding found toward the participant2. The conversation that occurred in the house showed that the code-switching that doing by the participant is purpose for state something secret. The conversation as follow;

- (a) Mr. I : Yes, there is also waterfall. It's spent one hour to reach it.
- (b) Tourist : Umm, how about snorkeling? We have two hours more.
- (c) U : Kadidiri is good for snorkeling.
- (d) Mr. I : ***Ya, it's good. Bilang saja sama itu bentor tidak jadi.***
(Please said to the bentor driver if they didn't go)
(Data card, Participant 2, January, 17^h, 2015)

Through that data, it can be seen code-switching did by participant when he talked about the other, and then he didn't want the other know about what he said. It was occurred when the participant (Mr. I) talked with the tourist by using English. They talked about the tourists' planning. He said, "***Yes, there is also waterfall. It's spent one hour to reach it***". The code-switching was begun when he asked his wife for cancel the bentor. (Mr. I) said, "***Ya, it's good. Bilang saja sama itu bentor tidak jadi.*** *(Please said to the bentor driver if they did not go)*. This case shows that the code-switching that do by people in one conversation can purpose for state something secret.

Due to it, all of data above are again supported supported by the excerpt of participant 1 interview. Here is the excerpt;

Participant 1 (L);

Biasa kita gantinya lebih sering ke bahasa daerah/ supaya tidak ada yang tau//karena kalau gantinya ke bahasa Indonesia/banyak bule juga yang sudah paham bahasa Indonesia//bukan juga bicara jelek tentang dorang yang torang cerita//Cuma biasa ada sesuatu yang dorang tidak perlu tau//makanya itu biasa diganti bahasa//

I often switched my language to my regional language/it purpose there is anyone know about what I said//because if I switched to Indonesia language//there are some tourists who understand Indonesia language//it is not because I talked about something bad//but usually there is som information that they shouldn't know//thus I usually switched my language//

(Interview, Participant 1, January 4th, 2015)

The excerpt of statement above showed that the code-switching that occurred in the conversation also have purposed for stating something secret. The kinds of language that they usually switched when they want to state something secret are not consistent. It depends on what kinds of language that they will use. But almost them used their regional language, in this case is Togean language.

Finally, it can be concluded the code-switching in the conversation always used by the participants as the member of Togean society in stating something secret. They did it because there is some information that the other listener should not knows. So, it that make them finally switched his language from one language to the other language. Shortly, code-switching occurred in Togean society when they have purpose for stating something secret.

Discussion

This part is discussing about the finding of my research study. The important purpose of my research study is to explain and analyze about the code-switching of Togean society in Togean Island. Togean society that consists of people with various languages, such as the native people and tourist were chosen as my setting of research.

This section will discuss about three main points. They are (1) the kinds of code switching, (2) the causal factor of the code-switching, and (3) the purpose of code-switching. This research study was conducted by collecting data through several techniques, such as observation, interview, field note, and data card. Then all of data from those several technique analyzed by using triangulation. Finally, I can draw general discussion as the following;

Kinds of code-switching.

This study has tried to classify the kinds of code-switching in five kinds. The first kind is metaphoric code-switching, which is kind of code-switching that occurred because the changed of conversation topic. The second one is situational code-switching; kind of code-switching which is occurred because of situational change. The third is intern code-switching; kind of code switching that occurred between the national language and the regional language. The fourth is extern

code-switching; the kind of code-switching that occurred between national language and foreign language. Then one kind more is combining of intern and extern code-switching; which is the kind of code-switching that occurred between national language, regional language and also foreign language in one conversation. It found in setting of research. In this section, I discuss about the kinds of code-switching that used by the entire participants in their daily conversation.

Finding in observation, field note, record, and data card showed the entire participants often did all of terms above in their daily conversation. It presented that the participants that consist of two native people and two tourists in their daily conversation always did those kinds of code-switching. For instance *metaphoric code-switching*, it can be seen in the data card of *the participant1 (L)* that collected from 1st January 2015 to 14th January 2015. It showed he often switched his language from one language to the other if there was topic change. One of evidences is the conversation that happened in the dive center. In the early, the participant1 talked by using English when his topic about life, such as, “*They don’t think like we think because they coming from other place*”. Then, in the next sentence, he switched his language to Indonesia when he talked about the tourism. He said, “*Saya buat film documenter tentang pariwisata di Gorontalo*”. He did the code-switching because there is topic change in his conversation. It is supported by Wardaugh. Wardaugh (2006) stated that there are two kinds of code-switching. One of them is metaphorical code-switching, which is code-switching that occurred because the change of conversation topic.

Indeed it also occurred toward the other participants. *The participant2 (Mr. I)* who is the tourist that stays more than 13 years in the Togean Island, found often did code-switching in their conversation if there was conversation topic change. It can be found from data card that the data was collected from 15th January 2015 to 28th January 2015. It can be seen, in his daily conversation he often used code-switching if there is two topics in his conversation. One of evidences is conversation that happened on January 15th, 2015. In this conversation, in the first time the participant2 (Mr.I) talked with his friend by

using Indonesia language. Then, in ongoing conversation, (Mr. I) change his conversation topic by switched his language to local language. "***Karena saya free kan kalau mereka singgah disini***". (It is because I give free if they want to stop in and take a rest here). ***Iyo, sekolah mopake kofia rinafu (Sm)***. (Yes, (Sm) go to school by wearing farmer's hat). It showed that, the participant2 (Mr. I) did code-switching if there is conversation topic change in his conversation.

Similar case also occurred toward ***participant3 (Miss. N)***. From observation and field note data that collected from 1st February 2015 to 14th February 2015, found the participant3 also did code-switching in communication if there was conversation topic change in her conversation. She switched his language from Indonesia language to English or the opposite. She always did it, because she has a lot of friends from native people. It make her always did code-switching in his daily conversation, include if there is the change of her conversation topic. One proof is the conversation that occurred in the losmen on February, 7th 2015. In the early, she talked by using Indonesia language when responded her friend's statement that talked about the snorkeling tool. Then, finally she switched his language to English when she switched his topic about her friend. She said, "***Ya, saya tau itu dari (L). Sama saya punya juga begitu dari dia***". (Ya, I know if it from (L). mine from him too). ***Eh (Y), Pia called me yesterday. She asked you***". It clear that, the code-switching that did by the participant3 (Miss. N) was because of the change of the conversation topic in one conversation.

Participant4 (A) as the members of Togeian society that often did this kind of code switching. The data were collected from February, 15th 2015 to February, 28th 2015, found the participant4 (A) did code-switching in his daily conversation if there was the conversation topic change in his conversation. One example of code-switching that did by him is conversation that occurred in the port. In the first time, he talked with his friend by using Indonesia language when their topic is tourists destination. He switched his language to English in that conversation when he changed his topic be relationship of his friend with the guide. He said, "***Iyo, Lestari. Ini dorang ini? (Yes. Lestari? are they?). Do you***

know them?'". It clear that the participant4 (A) did code-switching in his daily conversation if one conversation he chage his topic from one topic to the other topic.

Situational code-switching is kind of code-switching which is also found in the participants' daily conversation. Based on the data card, observation, and field note that collected from January until February 2015 toward all of the participants, it was found that they did code-switching when the situational was changed. One of Evidence was found toward the *participant1 (L)*, on 1st January 2015. When he angry to his friend, he talked with his friends by using Indonesia language in high intonation. Then, when he started to be calm, he switched his language to English. Other evidences also happened toward *participant2 (Mr. I)*, on 15th February 2015, when the situational change from relax to be emotional situation, make him switched his language from English to Indonesia. It also occurred toward the *participant3 (Miss. N)*. The conversation occurred in the boat. In the first time, she look relax when talked with her friend by using English. Then she look disagree when saw the rubbish in the sea. It make her remember her friend who throw the rubbish on the sea. Finally she switched his language to Indonesia in high intonation. This kind of code-switching also did by *the participant4 (A)*. Conversation that occurred in the port toward participant4 (A), firstly talked by using English. then in the middle conversation, participant4 (A) switched his language to Indonesia when he angry to his friend. It is clear that the situational change can occurred code-switching in one conversation. It appropriate with Wardaugh and Hudson opinion about the kinds of code-switching. Wardaugh and Hudson (2006) pointed that one kind of code-switching is situational code-switching, which is code-switching that occurred in conversation if there is situational change.

The similar things were happened in the next kind of code switching namely intern code-switching. *Intern code-switching* also occurred toward the three of the participants viz. participant1 (L), participant2 (Mr. I), and participant4 (A). One example of intern code-switching that occurred toward the participant1 (L) is happened in the resort area. In the first time, *participant1 (L)* spoke by

using Indonesia language. Then in the middle, he switched his language to local language, Togeana. Similar case also occurred toward *participant2 (Mr. I)*. Conversation that occurred in the home, in the first time continues by using Indonesia language. Then, he switched his language to Togeana language when he offered some tea to his friend. The last, this kind also occurred toward the *participant4 (A)*. He also always did code-switching from Indonesia language as a national language to local language, Togeana. It is supported by Suwito opinion about the kinds of code-switching. Suwito (2010) said that there two kinds of code-switching namely intern code-switching and extern code-switching. Intern code-switching is code-switching that occurred between the own languages namely national language and local language. Furthermore, extern code-switching is kind of code-switching that occurred between national language and foreign language. From observation and field note analysis, found it was habitual for them to switched his language from national language to regional language or otherwise. It did not occur toward participant3 (Miss. N), because she did not understand about regional language.

The next is *extern code-switching*. Based on observation and field note that put on data card, found this kind of code-switching is the greatest number of code-switching that found toward the participants. From the data, almost every day and everywhere, this kind often occurred toward the entire of participants' in their daily conversation. In the other word, participant1 (L), participant2 (Mr. I), participant3 (Miss. N), and also participant4 (A) often did this kind of code-switching in their daily conversation. Then the last kind of code-switching that found in my research site is *the combining of intern and extern code-switching*. This kind is different with the kinds of code-switching that stated by the experts above. Beside that, this kind of code-switching also is different with the researches finding before. The research that composed by Marisol Peres Casas on 2008 with the title "Code-switching and Identity among Island Puerto Rican Bilinguals", found extern code-switching in one conversation namely code-switching between English as a foreign language and Spanish as a national language. Other research entitle, "Code-switching in Sepet; Unveiling

Malaysians' communicative styles", which is composed by Lee Yi Ling on 2012, also found external code-switching in one conversation, namely Malay language as a national language and English and Chinese as foreign languages. Those are different with my finding of the kinds of code-switching that I found in research site when I did research during 2 months. Based on my analysis, I found the code-switching not only occurred between national language and regional language or national language and foreign language in one conversation, but also it can occur three types of languages in one conversation, namely national language (Indonesia), regional language (Togean) and also foreign language (English).

Considering four participants' observation, field note, and data card result above, it can be assumed that those kinds of code-switching are almost occurred toward the participants as the member of the society. Even though, between five kinds of them, there are metaphoric code-switching and external code-switching is the kinds of code-switching that frequently occurred in my research site.

Additionally, findings on interview result and analysis revealed there is supporting statement about what it was described in observation, field note and data card. **Participant1(L)** stated that switching language from one language to other language in one conversation is habitual action for him. It is because he has friends from various language backgrounds. He added that his capability in understanding several languages, such as regional language, foreign language, and of course national language, make him have big chance for doing code-switching. From his statement on 4th February 2015, it also found the change of conversation topic and situation also can make him do it. Similar understanding about using of code-switching also found toward **participant2. (Mr. I)** as the participant2 pointed out that in his daily conversation; he always does code-switching. Sometimes he did internal code-switching and also external code-switching. It depends on the conversation topic, situation, and also the listener. The next evidence is the statement from participant3. She also states similar thing with the participants before. The difference is the **participant3 (Miss. N)** did not use internal code-switching, because she has no capability in understanding regional language. Finally the last is **participant4 (A)**. He also talked that switching one language to

other language in this case is Indonesia language, Togeian language, and English language is usual thing for him as a fisherman. He usually switched his language if there is situation and conversation topic change.

From all the findings, it can be seen however it was still one kind of code-switching that never did by one of the participant, but the other participants have did it. It can represent that almost the Togeian society do that five kinds of the code-switching that have been explained before. It can be stated that there are five kinds of code-switching that almost occurred toward Togeian society. Here, the participant1 (L) and participant4 (A) as a native people were the dominant in doing five kinds of code-switching in their daily conversation rather than participant2 (Mr. I) and participant3 (Miss. N) as a tourists. Then, from five kinds of code-switching, extern code-switching is one kind of code switching that always did by the participants as the member of Togeian society.

The Causal Factor of Code-Switching.

In relating to the analysis of some findings before, in this part I discuss its findings analysis about the causal factor that motivate people did code-switching in their communication especially in Togeian society namely (1)The Participants (The speaker and the listener), (2)The existence of 3rd person, (4) Formal to Informal (Informal-Formal), (5) Conversation topic, and (6) Excerpt someone's statement.

As the data finding showed almost factors that state above are occurred in my setting of research toward the participants as the member of Togeian society. It can be seen in the data card from observation and field note result of the entire participant that collected from 1st January 2015 to 28th February 2015. It showed they often switched his language from one language to the other language because of those factors that have stated above. The first factor is the participant position as the speaker and the listener. The participant1 (L) often start switched his language when spoke with his friend. Beside that, he also usually switched his language when responded his friends' statement and questions. It also occurred toward the participant2 (Mr. I). He has a lot of friends from native people and

tourists. It makes him, always used code-switching in communicate to the other. He usually start to switched his language. Sometimes he also switched his language when responded his friend statement. The participant3 (Miss. N) also did code-switching in his daily conversation. He also started and response someone statement by switching his language from one language to the other language. The next participant, namely participant4 (A) also did code-switching in his daily conversation. He usually start to switched his language, and he also switched his language when listen his friends switched his language when talked with him. It is true that the position of the participant as the speaker and the listener cause code-switching in conversation. It is appropriate with Chaer statement. Chaer (2010) stated that the speaker usually doing code-switching in interact or communicate with his/her listener. He added that the listener also can cause code-switching in communication process. It is happen because the listener usually wants to make balance with the speaker ability in using language for communicate.

The next factor is the existence of the third person. It happened toward the entire of the participants. The participant1 (L), participant2 (Mr. I), the participant3 (Miss. N), and participant4 (A) always did code-switching in their daily conversation if there is the third person who come in their ongoing conversation. It is clear that the existence of the third person in one conversation cause code-switching. It supported by Chaer (2010) who stated that the existence of third person that comes from different language background in communication process can cause code-switching. Then, the change of situation from formal to informal or otherwise also occurred toward the entire of the participants. From observation and field note result of the entire participant that collected from 1st January 2015 to 28th February 2015, I found that the entire participants also did code-switching when the situation change from formal to informal (the opposite). It happened although it does not frequent as like the other factors. The next factor that motivated the participants did code-switching in their daily conversation are the change of conversation topic and the excerpt someone statement. Those also become causal factors for all the participants in used code-switching in his daily conversation. It supported by Chaer (2010) and Hymes (2006). They stated that

the changed of conversation topic and excerpt someone statement also can cause code-switching. Between all of factors that cause code-switching in conversation, there are several factors that majority occurred toward my participants in Togeian Island. They are the code-switching that occurred because of the existence of the third person, lack of facility, and the participant (the speaker and the listener). However, almost code-switching that occurred toward the participants as the member of Togeian society is caused by several factors above.

Furthermore, the findings from observation, field note and data card result again supported by the interview results of the entire participants. In accordance with the participant 1 that interviewed on 4th January 2015, found there are various factors that forced him switched his language. Because his job as a guide, it made him always meet with guest from various countries and has various languages. Thus, code switching is did by him because the existence of third person that has different language background, excerpts someone statements, and then the changed of conversation topic. Moreover, he added the situational from formal to informal situation or opposite can make him switched his language. Besides that, because he understands and mastery more than two languages, it makes him have become accustomed started switched his language. Then the last is respects the listeners. It means if the listener switched his language, automatically the participant 1 also switched his language too.

In line with that, the next participants' interview results showed the reason they did code-switching in conversation is appropriate with the experts' opinion above. They said that because Togeian society is multilingual society, furthermore almost everyday there too many tourists from various countries come to their place; consequently they often used code-switching in their daily conversation. They pointed out that the existence of the third person in their conversation is the biggest factor that makes them did code-switching. Beside that, excerpting someone statements, the topic change, the situational change from formal to informal or opposite also become factor for them in doing code-switching in conversation. The last is their habitual to start the code-switching, and then responded the listener who did code-switching.

Finally, the existence of the third person, and the position of participant as the speaker and the listener are the majority causal factor of code-switching in Togean Island toward Togean society. However, all of factor that stated by the experts above also occurred in their daily conversation. Furthermore, between two native people and two tourists as the participant, two native people iwho dominant did code-switching because of those factors above..

The Purpose of Code-Switching.

In this section, I discuss about the purpose of code-switching. In my research setting, I found six purposes of Togean society used code-switching in their daily conversation. They are: (1) Emphasize the point, (2) More Informative, (3) Making jokes, (4) Lack of Facility, (5) Show emotion, and (6) Secret statement. Talking about the purpose of code-switching, it would be dealt with the six points above. Based on data analysis from observation, field note, and data card that conducted while two months found almost the participant did the code-switching based on the purpose above.

The first purpose is for emphasize the point. The evidence is the code-switching that did by the participant1 (L) in dive center, and talked about the principle. The conversation happened on January, 1st 2015. In the first time, he talked by using Indonesia language. Then he switched in English language but still in same point. Here he switched his language for emphasize the point. It also happened toward participant2 (Mr. I). He switched his language for emphasize the point. The conversation was happened in the home. It showed that the participant switched his language from Indonesia to English. In early, (Mr. I) spoke with his friend by using Indonesia and then switched to English for emphasize about the point in his speech. One proof more is the code-switching that did by the participant3 (Miss. N) in the dive center on February, 10th 2015. She did code-switching in her conversation with purposed for emphasize the point in her speech. It also occurred toward the paricipant4 (A). He did code-switching for emphasize the point in his conversation. It is clear that one purpose of participants in doing code-switching in their daily conversation is for emphasize the point. It

supported by the Gumperz. Gumperz (1982) stated that there are the functions or purposes in using code-switching, one of them is for emphasize the point.

The next purpose is for make information be more informative. It also did by the entire of the participants. From data card that composed from observation, field note, and record from 1st January 2015 to 14th January 2015 found the participant1 (L) usually did code-switching in his conversation with purpose for make the information that he transferred to the listener be more informative. It also happened toward the participant2 (Mr. I). because he has a lot of friend with different language and culture background, it make him did code-switching for make information more informative. Then, sometimes the participant3 (Miss. N) do code-switching for make information be more informative although not often like the other participants. Then, it also did by the other participant, one of them participant4 (A). In his conversation on February, 15th 2015, he did code-switching in his conversation for make his information more informative. This finding is supported by the Ohoiwatun opinion about the purpose of code-switching. Ohoiwatun (2007) pointed out that there are several purpose in code-switching process. They are; (3) More informative. It means that by using code-switching the information is more clearly.

Beside that, there are also several purposes of the participants in did code-switching in their conversation. For instance, the code-switching that did by the participant2 in the home on January 15th is purposed for making jokes. It also happened toward the participant1 (L), participant3 (Miss. N), and also the participant4 (A). It is because they have capability in using more than one languages. Furthermore, the interaction that always happened between them to native people and tourists make them did code-switching for making joke with their listeners. It is appropriate with Ohoiwatun that stated that one of purpose in doing code-switching in conversation is for making joke (2007. Pg, 57). Then, the conversation that did by participant1 on January, 4th 2015 is purposed when he get lack facility. It also happened to the other participants. They usually did code-switching in their conversation if they get lack of facility from their foreign languages. So, finally they switched by their native language. It supported by

Malik. Malik (1994) classified the purposes of code-switching in ten categories, they are; lack of facility, it means that the code-switching occurs with the purpose there is no words that facilitate in the first language that the speaker used. Next, the code-switching that did by the participant1 on January, 3rd 2015 is purposed for show emotion. The other participants also usually did the code-switching in purpose for show emotion. It also supported by Ohoiwatun who stated that one purpose of people do code-switching in their daily conversation is for show their emotion (2007. Pg, 57). Then the last is the code-switching that did by the participants that purposed for say something secret. It is found in my research setting. The entire participants, namely participant1 (L), participant2 (Mr. I), participant3 (Miss. N), and also participant4 (A) are used code-switching for state something secret.

In accordance with the findings results, it can be concluded that the Togeian society did code-switching in their daily conversation because they want to emphasize the point of his speech, make information more informative, make joking with the listener, lack of language facility in this case is not his native language, show emotion, then the last the code-switching did by them in purpose for stating secret statement. The participants who consist of two native people and two tourists have similar purpose in doing code-switching. There is no the dominant from one group rather than the other group. It is because they have their each purpose in doing code-switching based on their goal in communication.

The summary of findings and discussion which is have explained above, it can be assumed that in Togeian Island as my research site, there are several kinds of code-switching that occurred toward the society because of several factors and purpose. From those finding, I found thesis in my research namely, "Combining intern and extern code-switching are happened in multilingual society".

Limitations of the Research

There were several limitations in completing and finishing this research. Firstly, from fifty seven big and small island in Togeian island, this research focus on two island as my research settings namely Wakai settlement and Kadidiri

island. Therefore, additional finding could be found from all of the Islands of Togean Island. It is because most of those islands have their own unique characteristic related to language used because the existence of the tourists in those islands.

Secondly, due to this qualitative research used communicative ethnography approach which is focus on the society, in this research I only used two native people and two tourists (have stayed there) as members of Togean society as my participants. It is because I did my research in two months. It could be found a lot of data and complete finding if did research in more than two months by investigate more than four member of societies as the participant of the research.

Lastly, Togean society as multilingual society which is almost everyday visited by the tourists, caused a lot of language variety occurred toward the societies there. Here, I only focus on investigated the code-switching problem. It is because the limitation of the time allocation and budgeting. So, it will be found a lot of language variety beside code-switching problem. Finally, I really appreciate and pleased to accept all of any suggestions, and input to make this research be perfect.

Chapter 5

CONCLUSION AND SUGGESTION

In this chapter, my research entitled, “The analysis of code-switching used among tourists and native people in Togean Island”, presented in conclusion and suggestion form as a final result of this research. The detailed explanation of the conclusion and suggestion served as the following;

Conclusion

This research was purposed to find out the kinds of code-switching that occurred in the Togean society in Togean Island as a multilingual society. Besides that, it also conducted for analyze what factors that cause the code switching in that research site. Then the last, it is composed to find out the purpose of using code-switching in communication.

At first, this research finding showed that there are five kinds of code-switching that I found in this research. The first is metaphorical code-switching. In my research site, there are often occurred metaphorical code-switching in the society’s daily conversation. It can be seen in four of my participants as Togean society when they did conversation in their daily conversation. The second one is situational code-switching. It also occurred there. Although this code-switching is not in great number as the first, but it also occurred in my research site toward the society. The third is intern code-switching. It also kinds of switching that found

toward my participants. Then, the fourth is extern code-switching. Extern code-switching is kinds of code switching which is almost found in the society's daily conversation. Then the last kinds of code-switching that found in Togean society is the combining of Intern and extern code-switching. Here, the participants did intern and extern code-switching in one conversation. In the other word, they did code-switching between Indonesia language as a national language, Togean language as a regional language, and English as a foreign language in one conversation. In general, almost of kinds of code-switching occurred in this research.

Next, this research revealed that there are several factors that cause code-switching in communication in my setting of research. They are the participant (the speaker and the listener), the existence of the third person, the changed from formal to informal situation (or otherwise), conversation topic, and excerpt someone's statement. Almost of them found in the participants' daily conversations. But between all factors that have stated above, the existence of the third person is the greatest number of factor that often happened in the society's daily conversation. Then, excerpting someone's statement is a little factor that occurred in this research. Nevertheless, all of those factors above occurred in the Togean society's sconversation.

The last, this research presents the purpose of participants in my research site in doing code-switching. Almost the participants as the member of Togean society have similar purposes in doing code-switching in their daily conversation. The purposes of the code-switching which come out toward all the participants namely: (1) emphasize the point in the conversation, (2) make the information in the conversation be more informative, (3) for make a joking with the other, (4) for show the speakers' emotion, (5) for overcome the lack facility in conversation, and (6) state something secret. Therefore, these purposes can be strongly reason for the participants as the Togean society in doing code-switching in their daily conversation.

Suggestion

This research is an ethnography communicative research, which is focus on linguistic study; therefore its finding can be comparative study for the other researcher. Moreover, because this research took one specific place namely Togeian Island (Tojo Una-Una Regency) as my setting of research, so there are several suggestions that recommended for the government of Togeian Island. The detailed of the recommendation for the next researcher and the government for the improvements as below;

For the further researcher;

- This research only focuses on code-switching namely kinds of code-switching, factor of code-switching and the purpose of the code-switching in Togeian Island. Togeian Island is one Island that have multilingual society. The multilingual not only between national language and regional language, but also several kinds of languages (national language, regional languages, and foreign languages). Therefore, it is recommended to the other researcher for further research on the same field too. This is suggested for the other researcher to investigate the other types of language variation.
- In addition, to the other researcher may also focus not only in three languages in code-switching process, but also they can take more than three languages. Because there are too many languages in Togeian Island. There are more than one of foreign languages and also more than one the regional languages. Thus, it recommended to the other researcher for further research about code-switching in more than three languages.
- The next, this research will give many chances for further research on the other Island or all Islands in Togeian Island. Because this research only conducted in two Island from twenty five Island in Togeian Island. Therefore, it suggested to the other researcher for further researcher to the other Island, even all of twenty five Islands in Togeian Island.
- Lastly, it is recommended for further researcher for use more participants as a subject of research. This research only used four participants namely guide, fisherman, Tourist (stayed more than one year), and also Tourist (married and stay more than 13 years). So, it suggested to the other researcher for used more participants from different educational and job background.

For Tojo Una-Una Government;

- This research took Togean Island as research site. It is only focus on language problem there. Togean Island as multilingual society which is wealthy with its language, culture, tourism, forest with special plants and animal, sea wealthy, and others. Therefore, it is recommended to the government should give chance to the researcher for research about the Togean Island from its language, culture, tourism, and the others.
- It is suggested to the government, especially government of Tojo Una-una regency for provide supporting infrastructure for the researcher that will explore and introduce Togean Island to the world.
- The last, it recommended to the government for give elucidation to the society for give opportunity to the researcher who will do research in their territory.

Part Two

ACCULTURATION OF LANGUAGE AND CULTURE
AMONG NATIVE AND NON NATIVE SPEAKERS
OF TOGEAN IN TOGEAN ISLAND TOJO UNA UNA
CENTRAL SULAWESI

Chapter 6

INTRODUCTION

1. Basic Consideration

When we talk about language, it cannot be separated with culture. According to Gordon, culture encompasses all aspects of the way of life associated with a group of people. Similar to language, culture also is characteristic of a country. Every country has different culture that is character of people which stay or live in certain country. Culture is social category, which is it understood as all life way that own by a group of society (Jenks, 2013; 11). It cause every group of a society have their own culture.

Language and culture are characteristics of every people, society, and country. They can be identity of every country or a group of people, and also person. There are too many different opinions about the position of language and culture. There are some scientists that said that language is a part of culture. There are also others said that language and culture are different. According to Nababan, all of communication system that used by people, include language are belonging to culture. Not different with Koentjaraningrat opinion about language and culture. According to him, relation between language and culture is subordinate relation, where language is under culture scope. It means that one of part from culture is language.

In the other side, there is other opinion about language and culture position. It comes from Masinambouw. He stated that language and culture are

two systems that adhere to human. If the culture is system which organize human interaction in the society, then language is a system that has a function as tool in ongoing interaction process. Although there are two opinions about them, basically language and culture are two things that can be separated. It because of when we talking about language in our life, automatically we also will talk about culture itself. In the other word, when we talk about human life in society, we will presence with language and culture. What kind of language that they use? How about their way of speaking? How about their food? How about their clothes? When there are questions like that. So, it will talk about language and culture.

It is similar with our country. Indonesia consists of several province and island. Every province and island has their language and culture that different with other. But rights now, the language and culture not only know in that place, but also people that come from different place which have different language and culture background. It because there are too many other people that come and stay to one place that they never visit before. The people can be domestic people and also the foreign people or tourist.

The situation like that can make several possibilities which happen in the society. It possible happen adaptation, acculturation, and also assimilation between two groups of people which have different geography and social background. When the tourists visit to their new places just for a short time, it possible they will do adaptation to the language and culture of the native society. Adaptation is adjustment process of person toward his/her new society.

Furthermore, if they stay for a long time, it is possible acculturation and assimilation was happened. Acculturation and assimilation are two concepts that have different understanding. Acculturation is the acceptance of foreign culture in their culture without losing their native culture. According to Koentjaraningrat (2009. P.202), acculturation or culture contact, has some meaning from anthropologists, but all of them agree that its concept about social process that emerge if one group of people with their culture face on unsure of foreign culture, so that unsure of foreign culture will received and proceed in their native culture without delete personality of that culture. Whereas, assimilation is interference

process of culture from minorities group to majorities group which can cause the minorities group lose their native culture. Koentjaraningrat stated “usually, a group of people which stumble in assimilation process are majorities group and minorities group. In here, minority group change their basic characteristic from their culture unsure and adapt to majorities culture. Then, slowdown the minority group will losing their culture and enters to majority culture”. So, basically acculturation and assimilation are two concepts about the two cultures in two groups of society.

Nowadays, adaptation, acculturation, and assimilation are happening in our country. It because there are too many tourists that come from other country comes to Indonesia. They come just for spent their holiday, make business, and also not few from them married with the native people. This marital status causes assimilation process. Related with that statement above, Widarti have conducted research about the assimilation process at October 5th 2012. In her research, Widarti (2012, pg. 43) explained that marital status is one factor that can assimilate occurs in society. From her research with the title “Asimilasi social budaya komunitas keturunan arab di kelurahan Condet Balekambang, Jakarta Timur”, she found that the assimilation in society happens because of marital factor, which is the marriage between Arabian and native people. Beside that, there is other researcher that has conducted research about assimilation. Noor Aina Dani by her research with the title “Assimilation of various malay words owned by dusun ethnic in Sabah”, research about assimilation between malay language and ethnic dusun Sabah language. Dani (2011, p 86) said that assimilation between malay language and ethnic dusun Sabah language cause the emergence of new language that different with both of that language.

In this era, assimilation among two groups from different country often happens in almost province in Indonesia, such as Jakarta, Bali, Java, and also Celebes. In Celebes, especially in Central Celebes, there is a small Island that every month there is too many tourists that come to that place. It name is Togean Island. Togean Island is an Island that famous with the name hidden paradise. Although the Togean Island is not really famous like Bali, but right now there too

many tourists from foreign countries come to that place. The tourists come from several countries, such as England, Slovakia, Ireland, Australia, Germany, Dutch, Italy, and others. They come to the Togean Island for spent their holidays. They stay there in various times. Several of them stay there just for three days, a week, a month, three months, seven months, and also not a few from them that stay there forever because they have married with the native people.

The two societies like Native Speakers and Non Native Speakers of Togean Islands adapt their language and culture according to acculturation perspectives. Native speakers of Togean try to adapt to Non Native Speaker of Togean by using Non Native Speakers's language in their communication. They used a foreign language according to the language of foreigners who come and visit Togean Islands. They used English generally for communicating and serving their visitors. In this case, there is language adaption to Native speakers of Togean toward Non Native Speakers of Togean or foreigners come to Togean Islands. On the other hand, at the same time, Non Native Speakers of Togean also try to adapt Native Speaker of Togean's language by asking questions view words that they can use for daily communication. Therefore, there is a process of acculturation between Native Speakers and Non Native Speakers of language.

Based on preresearch, we found that most of NNSs of Teogean are tolerance to any aspect of lives toward NSs of Togean. NS and NNS are tolerance in giving aspiration to what they want to do. They are open-minded and free to give ideas among others. However, it is still not so far from customs and culture of NS. Therefore tolerance towards tradition has to be paid attention.

2. Focus of the Research

The study on language and culture will focus on the assimilation process of language and culture which is happen among Togean society and tourists in Togean Island. This is an ethnographic study, which study about culture of a society as a field work. In study about language and culture, there are several things that happen, such as adaptation, acculturation and also assimilation. According to Koentjaraningrat (2009), assimilation is social process which is

happen if there are (a) human groups with different culture background, (b) intensive interaction in long time, so (c) their each culture change its feature, and their culture change becomes mixture culture. In this case, the participants are two families which the husbands are tourists, and two tourists which have boyfriends from native people. The tourists come from different countries that have stayed for a long time in Togean Island. Besides focus of research, we also have several sub-focuses on our research. They are (1) Two groups of society with different language and culture background, (2) Intensive interaction since long time between two groups with different language and culture background, (3) The emergence of new culture among two different societies, (4) the tolerance attitude between two different groups (5) an attitude of sympathy among those societies.

The main research question of this research is “How do the acculturation of language and culture among Non Native and Native Speakers in Togean Island?”. Besides that, there are also several research questions that become basic of researcher in doing research. They are as follows;

1. How do the two societies with different language and culture background assimilate together in the Togean Island?
2. How do among Togean society and the tourist in Togean Island adapt their language and culture?
3. How do the tolerance attitude exist among native people and the tourist in Togean Island?
4. How does the sympathy attitude between two groups with different language and culture background occur in Togean Island?

Chapter 7

LITERATURE REVIEW AND PREVIOUS STUDY

1. Theory Adaptation, Acculturation, and Assimilation

Social interaction which happens between two groups that have different language and culture background can emerge some possibilities, such as adaptation, acculturation, and assimilation. Those concepts have different meaning and understanding. Adaptation is process of someone's adjustment toward his/her new climate or environment. The Intergovernmental Panel on Climate Change (IPCC) in UK Climate Impact Program, explained adaptation as "an adjustment in natural or human systems in response to actual or expected climatic stimuli (variability, extremes, and changes) or their effects, which moderates harm or exploits beneficial opportunities" (IPCC TAR, 2001). Other opinion about adaptation is comes from Smith and Wandel. They said that adaptation in the context of human dimensions of global change usually refers to a process, action or outcome in a system (household, community, group, sector, region, country) in order for the system to better cope with, manage or adjust to some changing condition, stress, hazard, risk or opportunity.

Additionally, O'Brien and Holland in Smith (2006, pg. 283) explain the process of adaptation as "one by which groups of people add new and improved methods of copying with the environment to their cultural repertoire". Besides

that, anthropologist and archeologist suggest that adaptation is a consequence of selection acting on variation through cultural practice (adaptation) which has historically allowed a culture to survive (Smith & Wandel, pg. 283). From several theories about the explanation adaptation concept, basically adaptation process is adjustment process of someone toward her/his new situation and place. Beside adaptation, there is also acculturation in social interaction.

Otherwise, acculturation has different understanding with adaptation. Gillin and Raimy give explanation about acculturation as the processes whereby the culture of a society is modified as a result of contact with the culture of one or more other societies. Addition explanation about concept of acculturation comes from Redfield, Linton, and Herskovist. They defined acculturation as “those phenomena which result when groups of individuals having different cultures come into continuous first hand contact, with subsequent changes in the original culture patterns of either or both groups”. In line with their opinion about concept of acculturation, Koentjaraningrat (2009) said that acculturation or culture contact, has some meaning from anthropologists, but all of them agree that its concept about social process that emerge if one group of people with their culture face on unsure of foreign culture, so that unsure of foreign culture will be received and proceed in their native culture without delete personality of that culture. From several theories above we can said that acculturation is process received and proceed of other culture because of continuous contact with the other people which come from different culture background, but without losing and forget their native culture.

The other possibility that happen in social interaction between two different groups is assimilation process. Different with acculturation process, assimilation is formed process of new culture/mix culture because two groups of people which is comes from different culture background stay together in one society in long time. Berry defined “assimilation” to be the situation where either (i) an individual turns his back on his original cultural background and identity and chooses to identify and interact with themembers of the host society or (ii) a national society expects foreigners to adopt wholly the culture of the larger

national society. Furthermore, Teske and Nelson (1974) explained that acculturation and assimilation to be two separate and distinct processes that may be differentiated on a number of dimensions. They indicate that acculturation is potentially bidirectional and reciprocal in terms of influence (i.e., the two groups in contact influence each other). Assimilation on the other hand is unidirectional in its influence (i.e., a host group unilaterally exerts some influence on another group).

According to Koentjaraningrat (2009) assimilation is social process that occurs if there are (a) human groups with different culture background, (b) intensive interaction in long time, so (c) their each culture change it feature, and their culture change become mixture culture. The other expert that gives opinion about the concept of assimilation is Milton Gordon. As stated by Gordon quoted by Pratiwi (2011, p. 7), there are seven stages in assimilation process. They are: (a) cultural or behavioural assimilation, (b) structural assimilation, (c) marital assimilation, (d) identification assimilation, (e) attitude receptional assimilation, (f) behaviour receptional assimilation, and (g) civic assimilation

Additionally, Sutirto cited in Pratiwi (2011, p. 6) proved that interaction that happen widely and intensively not emerge the assimilation among two groups that stay together if there is not an attitude, such as, tolerance and sympathy for each other.

From explanation above, we can say that in social interaction between two groups with different language and culture background in society can cause adaptation, acculturation, and assimilation. Furthermore when that two group that have tolerance and sympathy attitude, stay together for a long time, and make intensive interaction for a long time, it can happen assimilation. Assimilation is the emergence process of new culture that happens because there are two different societies that stay together and do interaction since long time. In the other word, assimilation has five key words. They are; (1) two groups with different language and culture background, (2) intensive interaction which happen among them, (3) the emerge of new culture in two society, (4) the tolerance attitude between two

different society, and (5) the sympathy attitude among two society with different language and culture background. The explanations are:

a. Different Language and Culture.

Language and culture are two things that cannot separate each other. It because, when we talk about language, it means that we also talk about its culture. Masinambouw stated that “language and culture are two systems which close to human. If culture is system which arrange human’s interaction in society, so language is a system that has a function as the interaction tool.

Every group, place and country has their own language and culture that automatically different with the others. Language and culture are characteristics of every country. So, it possible happen several possibilities when two different society or country meet in one place.

In our country, that case becomes something that familiar in societies. Many unique culture and beautiful place in our country make the visitors/tourists come to our country for visit our country. Then, almost of them decided for stay and become Indonesia citizen. They come from different country, automatically they also bring their language and culture that are different with our language and culture as a native country. These situations that can make assimilation happen in that case. It is because if they stay together in one society, automatically they do interaction although they come from different language and culture background.

b. Intensive Interaction.

When people stay together in one place, the interaction automatically is happen. Although the people are come from different language and culture background, the social interaction is happen. Hurst (2003) defines social interaction as action with one another as a means of communication both verbally and non-verbally. Interaction can happen between two people or more when they stay together in one place. Although they come from different language and culture background, interaction also can happen. These situations that can make assimilation happen. Moreover, if intensive interaction occurs among them since a long time, it possible that the assimilation can occur.

c. The emergence of new culture.

New culture can emerge in one society if there is intensive interaction between two different language and culture background. The emergence of new culture is one of result from assimilation process. New culture that emerges from assimilation process is culture that different with two cultures that merge become one culture.

In this time, the emergence of new culture that different with the native culture in one society is usual thing. It is because, in this era there are too many people that immigrate for one place to the other place. When people come to their new environment or new places, it makes them should interact with the native society. The interaction between them can be a habitual. The native people or society that has cultural contact with the society with different cultural background can make the native people easy in receive the foreign culture. That attitude enable to emergence new culture in that society.

Furthermore, it is clear that meeting process between two groups with different language and culture background can cause the emergence of new culture. If they meet and live together in one place, automatically interaction will occur among them. Every place has one purpose. In getting that purpose, its society should have collective purpose. So, that purpose can reach by them if they lose contradiction between them. Once more, these things that can make the new culture are emerged.

d. The tolerance attitude in society

In this era, there are two and more groups of people come from different culture background stay together in one society. This case can cause assimilation. Although there are two groups with different language and culture, in fact the interaction among them are still happen. In fact, it is impossible that assimilation can happen in that society if there is no tolerance attitude among them. In the other word, every person that stays together with the others in one society should have tolerance attitude.

Tolerance is one of important factor in assimilation formed. It is because if there are two groups with different culture will stay and doing interaction in one society not have tolerance to each other, so it can cause too many dispute between them. Holetzky (2003, p.1) said that tolerance means to tolerate or put up with differences. It means showing respect for the race, religion, age, gender, opinions, and ideologies of other people or groups. This concept means different things to different people, but it is when something is disagreeable that tolerance is expected, and in more politically correct cultures, demanded.

Mihulka said “in any other multiethnic country, a great deal of tolerance is required”. As JolantaAmbrosewicz-Jacobs points out,”the attitude of tolerance comes from the individual rather than the state, but the community or the state is responsible for the fact of tolerance, that is, for ensuring that no one is victimized by intolerance”. In addition, Jerzy Szackiin Mihulka (2008, pg. 2) defined tolerance as an attitude of acceptance of others who may hold and advocate different views, and also follow lifestyles one personally does not approve of. Spiewak (2000, pg. 530) also explains, “Positive tolerance’, then, means not only an awareness of diversity, but also a positive attitude towards ‘the other’, an openness to ‘the other’ as well as willingness to respect and support diversity in others. Then, Supriatna (2000. Pg. 87) said that tolerance is appreciate, permit, and give authority about opinion, belief, view, tradition and behavior that different with theirs.

Basically, tolerance is an attitude that really important in assimilation formed. Assimilation among two different groups in one society can happen if there is tolerance attitude between them. In the other word, the native society can respect and appreciate toward foreign people that come to their society with their own language and culture.

e. The sympathy attitude in society.

Sympathy is an attitude or emotional feeling of someone toward something. Sympathy is one of important thing that can influence assimilation process. Two different language and culture cannot assimilate if there is no

sympathy attitude between the users that comes from different language and culture background. Sutirto said that it is impossible the assimilation can happen among two groups with different language and culture background, if there is no tolerance and sympathy attitude among them.

It is clear that one factor that can emerge the assimilation is sympathy. Supriatna (2000) defines sympathy is complicity feeling of one group toward the other group in one society that have different language and culture background. It includes feel care and participate toward other communities' feeling, such as happy, sad, proud, and emotion. Other opinion about definition of Sympathy comes from Gillin. Gillin said that Sympathy is a process where is someone attracted with other people. Prime motivation in sympathy is pretension for understand other person, and doing cooperation.

Furthermore, sympathy is really important in assimilation process. Two groups with different culture background that live together in one society cannot assimilate their language and culture if there is no sympathy attitude among them. It is clear that in assimilation process, sympathy attitude is really needed. Therefore, we can say that assimilation process that is supported by adaptation, tolerance attitude, and sympathy attitude are important indicators of how people in a society acculturate their language and culture.

2. Language and Culture

Language is characteristic of people, a group of people, and also society. Language is tool that used by people for communicate to others in the society. The tool that used by people in communicate to each other can be in sound form, sign and symbol, and various form based on where place and country the language used. Schultz (2003. P.32) explained that language is a system of arbitrary vocal symbols that human being use to encode their experience of the world and to communicate with one another. It refers that language related with interaction and communication of human through sound and symbol.

In line with Schultz opinion, Gleason (1961. P.2) said "... Language operates with two kinds of material. One of these is sound. Almost any sort of noise that the human vocal apparatus can produce is used in some way in some language. The other is ideas, social situation, meanings.....". Additionally, Chaer

describes about the essence of language, according to him, the characteristic of language essence are language are system of symbol, sound, arbitrary, productive, dynamic, various, and humane. (Chaer, 2010.P.11).

Theories above explain that basically language is talking about the symbol and sound, and its meaning. In the other word, symbol and sound are two basic essences in composing the language. In linguistic study, we know with the term phonology, morphology, syntax, and semantics. We do not discuss more detail about that linguistic aspects, but we just explore about how languages used for process of acculturation and how about different cultural backgrounds impact for assimilation process, adaptation process, tolerance attitude, and sympathy attitude in society. These aspects become research focus that were explored and found out evidence of acculturation of language and culture among NSs and NNSs in Togeian Islands.

3. Previous Study and Road Map

The followings are previous study in the field ethnography of language and culture acculturation that is related to assimilation and adaptation . In the research that composed by Richard Alba, with the title “Language Assimilation Today; Bilingualism Persists More Than in The Past, But English Still Dominates”. His research conducted at December 2004. It discussed about immigrant who have come to the U.S. in the great number. In this case, the grandchildren of immigrants, bilingualism is maintained only by minorities of almost all groups. English monolingual is the predominant pattern. So, there is maintenance of language from minority group. The assimilation of language that occurs is small. In my research, I look for the assimilation that occurs in the field of research too. But in this research, I do not look for the maintenance process, but I focus on the assimilation process of language and culture between the tourist and the native people.

The next is research that composed by Noor Aina Dani, with the title “Assimilation of various malay words owned by dusun ethnic in Sabah”. It discussed about assimilation between malay language and ethnic dusun Sabah language. Where the aim of his research is focus on language assimilation between malay language and ethnic dusun Sabah language that can cause the

emergence of new language that different with both of that language. Different with my research, that not only focus on language assimilation but also on culture assimilation.

The last is the research in “Asimilasi Sosial Budaya Komunitas Keturunan Arab di Kelurahan Condet Balekambang , Jakarta Timur”, that composed by TitinWidarti. It discussed about the assimilation that happen between Arabians and Jakarta people. The assimilation happens because of marital factor, which is the marriage between Arabian and native people. This research similar with our research, which is talking about the assimilation between two different cultures, but her research discussed about Arabian culture and Jakarta culture. Meanwhile my research discussed about the assimilation of language and culture that happen between tourists (England and Irlandia) and native people (Togean society/Togean ethnic)

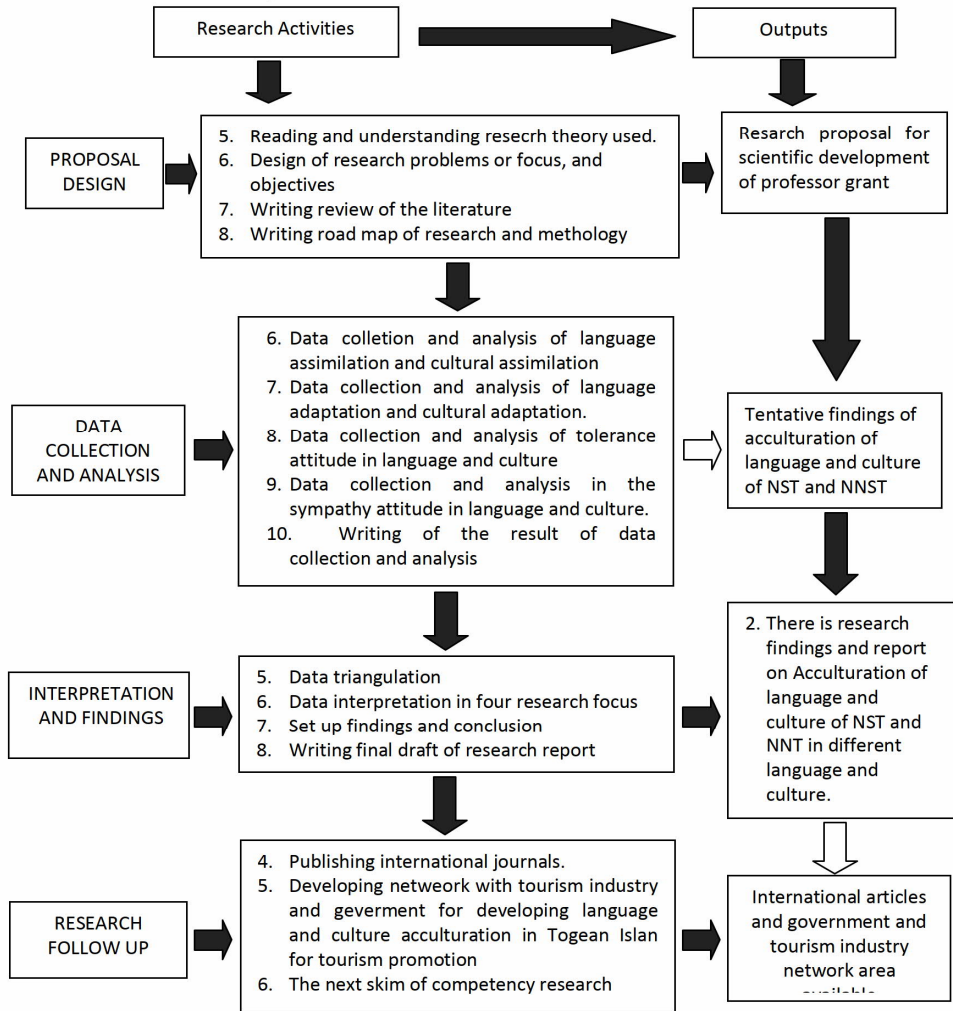
Wei-wei Huang et al (1993) in their research topic “The influence of Social Networks on the Acculturation Behavior of Foreign Students. They discussed about effects of interpersonal communication and both ethnic and host mass media uses on the acculturation behavior of immigrants for a long time. The present study employs an important network analysis concept, the social influence of alters on ego, in the field of cross-cultural communication. The results indicate that the alters’ acculturation plays a central role in the pattern of relationship (1993 p.23).

Brown, C. and Graham, R (1996) in their article “The effects of Acculturation on Second Language Proficiency in a community with a two-way Bilingual Program. This is a study of why native Spanish speakers (NNSs) in a small town in northern Mxico with a sizable English-speaking minority population and a two-way bilingual program in the schools are developing native-like proficiency in English. Results indicate that in spite of the favorable conditions for English language acquisition among NNSs on all variables except emclosure, the only NNSs acquiring much English are those attending the bilingual schools. It was concluded that the native-like proficiency being attained by the NSSs attending the bilingual schools was likely due to their favorable attitudes toward the English-speaking community.

Previous

7. The influence of social networks on the acculturation behavior of foreign students (Tsong-chi Kenny Hsu, Grant August E., Wei-Wei Huang, 1993)
8. The effect of acculturation on second language proficiency in a community a two-way bilingual program (Brown, C. and Graham, C.R., 1996)
9. Measurement of acculturation, scale formats, and language competence: their implication for adjustment, Sun Mee Kang, 2006)
10. Acculturation and language acquisition: a look at Schumann's acculturation model, (Chizzo, Jacob., 2002)
11. Acculturation of language and culture through manifestation of lexical usage in Cross Indonesia-Melayu (Iswary, Ery, Bin Aman, Rahim, 2011)
12. A Study on Language acculturation of Korean Descendants in Germany, (Young-Mi Choi, 2014)

First Year 2015



*Road Map 1
Previous Research and Road Map*

Chapter 8

THE OBJECTIVES AND SIGNIFICANCE OF RESEARCH

1. The Objectives of Research

The objectives of the research are (1) to find out the way of two societies with different language and culture background assimilate together in the Togean Island, (2) to find out how to adapt their language and culture among Togean Society and the tourists in Togean island, (3) to find out the tolerance attitude exist among native people and the tourist in Togean Island, and (4) to find out the sympathy attitude between two groups with different language and culture background occur in Togean Island.

2. The Significance of Research

The significance of this research are:

- This research will give good contribution for linguistic, especially the theory of antropolinguistics, sociolinguistics, and psycholinguistics. It can be increased various theory of acculturation in language and culture in Indonesia. The research findings are significance for developing applied linguistics for teaching cross cultural understanding.
- It is also significance to give information for students and teacher in promoting their learninbg and teaching related to language and culture, torism sectors in Togean Island.
- To give new information for the domestic and tourist about the TheTogean island in the context of acculturation in language and culture.

Chapter 9

RESEARCH METHODOLOGY

1. Approach and Design

In this research used qualitative approach. It purposes to explain, analyze, and interpret the data, and then describe the result of the research based on the focus and sub focus of the research. Patto and Cochran (2002. p.2) said that qualitative research is characterized by its aims, which relate to understanding some aspect of social life and its method which (in general) generate words, rather than numbers, as data for analysis. It supported by Strauss and Corbin (2003, p. 4), they said that qualitative research is kinds of research that its result was found not from statistic procedure.

The approach which use in this research is ethnographic approach. According to Creswell, ethnography is a qualitative strategy in which the researcher studies an intact cultural group in a natural setting over a prolonged period of time by collecting primarily observational and interview data. It means that the researcher should stay together with the participant in a long time to get the primary data. Craib in Bungin explains that ethnographic has tried to use the competency to describe the understanding about how the social world done the activity. Ethnography is chosen because this research is aim to research about assimilation of language and culture that occur in the participant.

2. Research Setting

This research conducted at Togeian Islands, especially in Kadidiri Island. It located in Central Celebes District of Tojo Una-Una. Kadidiri Island is one of several Islands in Togeian Island, which is until every month there are a lot of tourists that visit to that place.

The research were done at July to October 2015. We have done pre survey and pre observation to determine the Informant and subject/participant of research. The informant is different with the subject or participant of the research. Informant is partner or researcher friend that can help researcher for getting information about things in the society that become research place of the research. Spradley (2006 p.39) said "Informant is information source, or literally, informant as a teacher for the researcher. In collecting the data, I observed the subject of the research in family circle, market, and resort area.

3. Source of the Data

This research was conducted at Native Speakers of Togeian and Non Native Speakers (foreigners) that were used as sources data. Data were collected according to the reseach focus. Data were related to assimilation, adaptation, sympathy attitude.and tolerance attitude toward Native Speakers of Togeian and Non Native Speakers of Togeian (Foreigners). There were some reasons why the participants were chosen. The reasons are; first, this research is ethnography ,that exploring about the language and culture in a society in naturally; second, the participants are suitable because in a society there are lived together two different group of people, they are a native people and the tourism that have different language and culture.

4. Technique for Collecting Data

The technique of collecting data of this research used the collection procedure in qualitative research as in the following.

Observation

Direct observation is meant very broadly here. It differs from interviewing in that the observer does not actively query the respondent. It can include everything from field research where one lives in another context or culture for a period of time to photographs that illustrate some aspect of the phenomenon (William, 2006 p.1)

Interview

Interviews are particularly useful for getting the story behind a participant's experiences. The interviewer can pursue in-depth information around the topic. Interviews may be useful as follow-up to certain respondents to questionnaires, e.g., to further investigate their responses (McNamara,1999).

Field Notes

In this research, I will use field notes. It purposes to make note about information which not covered in the observation checklist. It deals with the interaction that occurs between tourist and native people in the family circle, neighbor, market, and also resort area.

Video Record

There are various ways in which to conceptualize the video clip, but one useful perspective from perceptual psychology is that video segments represent events. Any video corpus captures many events. Selection determines which events are brought into focus for deeper analysis. (Zacks&Tversky, 2001).

Data Card

Data card is one of technique that really important for the ethnographer to collecting and classifying the data. It used by researcher for help the researcher to classifying and analyzing the data. Marina (2013. p.4) said that data card used to make the researcher easy in processing the data by classify the data. The data card consists of several things that become focus and sub focus of the research. It can be consisting of the date when we collecting the data, the place where we collect the data, the focus/sub focus, and our interpretation about the data that the researcher have gotten.

5. Technique of Analyzing the Data

Bogdan and Biklen cited in Moelong (2004, p. 248) said that data analysis is process of organize the data, synthesis the data, find out the structure, and find out the important thing and what have learnt, and decide what data that we can tell to others.

In analyzing process, the researcher analyzed the data continuously from the beginning in doing research until finish. It based on the real fact and the natural life in the field. This data were analyzed to gain information about; (1) what data that still be looking for, (2) what theory which were found, (3) what questions which were solved and answered, (4) what should the researcher do to find out the new information, and (5) what mistake which should be corrected. When all of the data that the researchers needed have collected, the researchers analyzed data qualitatively. The researchers used several steps in analyzing the data based on Spradley theory. The steps are:

Domain analysis

Domain analysis is the first step that researcher do in analyzing the data. Domain analysis is used by researcher for get universal description about the setting of research. There are nine types of systematic relation that can used in investigate domain (Faisal in Bungin, 2012. p. 193);

- | | | | |
|----|------------------|-------------------------------------|--|
| a. | Strict Inclusion | X is kind of Y | Tourist is one of Society in Togeian Island |
| b. | Spatial | X is place in Y
X is part of Y | Resort place is one of place in Togeian Island |
| c. | Cause-Effect | X is result of Y
X is cause of Y | New culture is result of Assimilation among tourist and native people |
| d. | Rationale | X is reason doing Y | IntensiveInteraction is one reason the emerge of assimilation |
| e. | Location | X is place doing Y | Resort area,
Market and family circle are place for doing interaction |

- | | | | |
|----|-------------|--------------------------|---|
| f. | Means-End | X is way for doing Y | Stay for a longtime in Togeian island is one way to interact with the native people intensively |
| g. | Function | X is used for Y | Language and culture used for doing interaction |
| h. | Sequence | X is step in Y | Making good relationship and married are the steps of occurring assimilation |
| i. | Attribution | X is characteristic of Y | Tolerance and sympathy are characteristic of tourist and the native people |

From that semantic relation, researcher found that there are several domains in setting of research. The first is Togeian Island which is including of resort area, family circle, neighborhood, and market. The second is society that consist of tourist and native people (Togeian ethnic). The next is interaction process that include of different language and different culture. Then the last is the events that happen in that place, such as marital event, special relationship, and various time in stay.

Chapter 10

RESULTS AND DISCUSSION

A. RESULTS

1. *Description of Togean Islands*

Togean Island is Islands that located in Central Celebes. It becomes one of the tourist destinations in the world. It has multilingual society. Not only various kinds of language can be found but also many various cultures integrated in this Island. The detailed of the Togean description about territorial, society, tourism, and livelihood as followed;

a. **The Territorial.**

Togean Island is a small Island in Celebes province, Central Celebes of Indonesia. It is located in the central of Tomini bay. In administrative, it includes in Tojo Una-Una regency area, which is located in Celebes province especially in Central Celebes, Ampana. It has length about 90kilometres. Togean Island is a part of national park which is located at coordinat line $00^{\circ} 07' 43''$ - $00^{\circ} 65' 06''$ LS and $121^{\circ} 51' 63''$ - $122^{\circ} 44' 00''$ BT. In north, it is border on Tomini bay and Gorontalo province. Next, in the south, it is border on Deep Sea and mainland of Celebes Island. Then, in the west it borders between Tomini bay and Deep Sea. In the east, it is border on Moluccas Sea (*source: document of Dive Center Togian Island, Wakai*). Thus, it position is across from west to east. It can be showed in this map below.



(source: *Wonderful Togean, Part of Wonderful Indonesia*, Dinas Kebudayaan dan Pariwisata Kabupaten Tojo Una-Una)

Picture 1

Map of Togean Island, Ampana, Central Celebes, Indonesia.

According to the source of *Bps Kabupaten Tojo Una-Una*, it found the wide of Togean Island's mainland is about 755.4 km or about 75.000 ha, meanwhile its waters is about 360.000 ha. It consists of 57 big and small Islands, such as Wakai, Kadidiri Island, Taupan Island, Katupat Island, Malenge Island, Papan Island, Kabalutan, and others. There are three largest islands namely Batukaa, Togian, Talatakoh. From all of Islands, there are 37 villages on the Islands. One of them is settled by sea gypsy that is Bajau people. If we will go to that Togean Island, we can use three alternative ways. The first, we can go there through Luwuk. Then we take car transportation to Ampana regency. It spent 6 hours from Luwuk to Ampana. Next, for getting the Togean Island, we can use sea transportation. It is spent time about 4 hours. The second alternative way is from Gorontalo. We use sea transportation for go to the togean Island. It spent 8 hours. The last alternative way is from Marisa. It just spent 4 hours to arrive in Togean Island by using sea transportation.

b. The society.

The society in Togean island have various of ethnic background, such as Bobongko, Bajo, Saluan, Togean, Kaili, Bare'e, Taa, Gorontalo, and Bugis. Between them, there are several ethnics that became controversy as the first ethnic in Togean Island. Based on Hasan (cited on Sundjaya, 2008. p. 43), Togean ethnic

who stayed in Benteng village is the first ethnic in Togean Island. It means according to him, Togeans are the native ethnic of the society. Different opinions come from Darnaedi. He said Bobongko and Bajo are the first ethnics in Togean Island (Sundjaya, 2008. p. 42). Here, Darnaedi has an opposite opinion about the first ethnic. He said Bobongko and Bajo are the first ethnic. The experts' statement above is again facing by the linguist from Dutch, Nicolaus Adriani. Adriani from his research entitled "The Language of The Togian Island" explained that Bobongko, Saluan, and Togian ethnic have roots from Limboto. Thus, according to her it was possible they are generation from Limboto people who immigrated to Togean Island in 1880. (Sundjaya, 2008. p.43)

Nevertheless, Togeans are reputed in societies as the native ethnic. Almost all societies said that they are Togeans. They are spread in almost all islands. Every island placed by society in several families. In other words, every island has population. One of the islands for instance, it has 5000 populations. So, the total number of the society in Togean Island is about 30,000 populations that consist of several ethnic. Almost of them are Moslems. (*source: Document of Dive Center of Togean Island, Wakai*).

Togean society used boat as their prime transportation tool beside bicycle, motorcycle, and cart. It is because almost the Togean Island is consisting of water. Generally, they used traditional boat (They called "Bodi") that has speed about 5,5 PK for transportation between islands. For instance, they used bodi from Wakai to Kadidiri Island, or Katupat to Malenge, and etc. Moreover, they used public boat when the destination is far, such as Ampana-Wakai, Wakai-Gorontalo.

Furthermore, their house style also is still traditional. Although there are several societies' houses that have been touched modern style, but the dominant of their house style is still traditional, for example, Kabalutan Island, Malenge, and Papan Island. Papan Island is a small island in the east part of Malenge. It is an icon of Togean Island. Here, their houses were built above the water. All of their houses and buildings such as mosque, offices are made from wood. Moreover there is also a very long bridge that made from wood. In other words, the building

and houses in Togeian Island generally are made from wood and built above the water.

The society also based on the custom. There are a lot of traditions and beliefs that still occurred in their daily life of NSs of Togeian that become unique among the greatest number of the foreign visitor and the new comers. For instance, the belief and custom that we can find are *kampunanga*, *padungku*, *bakedang*, *sando*, *kantau* and others. *Kampunanga* is belief of the society which is we should eat or drink the food that served by the host if we visited her/his house. We can not ask permission for comeback if we not drink the water until finished. The other custom is *padungku*. *Padungku* is societies' ceremony. It is like the thanksgiving or harvest festival. It performed traditional dancing and singing which is preceded by a formal prayer or blessing. The next custom is *bakedang*. *Bakedang* is traditional ceremony for the young girls that get their first period. This ceremony should performances *kantau*. *Kantau* is obligated dancing that must performed in every ceremony. The other custom also that still belief in this society is *sando*. *Sando* is old grandmather that always help the pregnant woman for getting born. Several of societies were getting born by *sando*. There are also several societies that called *sando*, although there is nurse or midwife has helped them. Those habitual always occurred in the society, although there are too many foreign visitors in great number that come to that place in every day.

Togeian society is multilingual society. It means they have more than one language. They are Bobongko, Bare'e, Ta', Saluan, Bajo and also Togeian. Between all of them, Togeian language is familiar and often used in the societies' daily conversation. Multilingual and multi ethnic societies acculturate each other and understand each other in accordance with their language used. In this era, the greatest number of the foreign tourist who visited Togeian Island almost every day makes the society also understand about foreign language. Moreover, there are several tourists from other countries that are married with the native people, and then become Togeian society. Thus, these societies not only understand about their several regional languages and national language, but also the foreign language.

c. The Tourism

Togean Island is one tourism destination in the world. This island is worth with the sea. It is famous with its beautiful sea park. Because Togean Island is very famous with its beautiful tourism, until every month there are too many visitors that come and stay to that place for several days, months, and year. The visitors are not only domestic but also foreign tourists. It calculating in December 2014, there are about 104 tourists who visited this island. In the other word there are about 719 tourists who visited Togean Island in last year (*source: document of Dive Center*).

Picture 2
The book list of the visitor on January, 10th 2015

Then almost of the visitors or tourist are from various countries. In the word, the tourists are foreign tourists. So, it becomes common view in Togean Island if the societies (native people) interact or communicate with the foreign people (tourist).

There are several resort places that usually become the tourists' destination, such as Kadidiri Island, Katupat Island, Bajo Island, and etc. They have their own characteristic to attract the visitors. The detailed are below;

d. Kaidiri Island.

This Island is the most beautiful Island in the Togean Island. There are three resort area built in this island namely Pondok Lestari, Black marlin, and

Paradise. The steep big coral in this island become characteristic of this Island. Moreover, the beautiful reef and various kinds of fish complete the beautiful of this place. Besides that, there is also wreck of America Airplane which is crashed at sea on 3rd May 1945. Until now, the plane is still in good condition under the sea. It becomes home from the sea animal and plants, such as beautiful fish, reef, sponge, microrganisme, and the others. (source: *Dinas Kebudayaan Dan Pariwisata Kabupaten Tojo Una-Una*).



Picture 3
Kadidiri Island; Pondok Lestari, Black Marlin, and Paradise

Wakai is one of big Island that becomes a main gate for the tourists enter the Togean Island. It also can be considered as central of Togean Island. There is a Dive center that becomes place for the tourist doing registration. All of information about the tourist destination and the activity that served each resort can get in the dive center.

2. Different Language and Culture Background Assimilation

Native speakers of Togean used language of Non Native Speakers of Togean. Native Speakers of Togean used foreign language especially English. Native Speakers of Togean acquire a foreign language, for instance, English in order to interact with Non Native Speakers of Togean. Non Native Speakers of Togean were generally tourists that they spent their time for holidays and found interesting place to be stayed and enjoyed themselves. Therefore, Native speakers of Togean assimilate their language and used a foreign language in which that language is understood by tourists. Most of the time, Native speakers of Togean used a foreign language, for example, English in their communication with

tourists. In this event, there is a process of assimilation between Native Speakers of Togeian and Non Native Speakers of Togeian.

Native Speakers of Togeian assimilate their language when they interacted with tourists. They applied code switching and code mixing strategies to avoid their communication. Code switching and code mixing were the way to develop their language assimilation.

In a short stay of NNS, NS were influenced by NNS for assimilating their language. NS used a foreign language a lot to the NNS. However, NNS also tried to learn NS language (Indonesian and local language or mother tongue). On the other side, NNS (foreigner who has already stayed in Togeian for a long time acquired NS language (Indonesian and Togeian Language to immerse or insert themselves into NS societies.

One aspect of language assimilation is the use of code switching and code mixing in their communication. The proof of using code-switching can be found in a conversation occurred between the Native Speaker (NS), and Non Native Speaker (NNS) on January 4th 2015, 01.00 WITA. The conversation that occurred in boat talked about wreck dive. The first, the language that used by the Native Speaker (NS) was Indonesia language. Then, he switched his language to English, because he aware there was a tourists around him. The conversation as below;

(In the boat)

(a) (NS) : ***Nah, di bagian sana itu jatuhnya Pesawat Amerika. Sekarang itu so jadi salah satu pusat divingnya turis-turis.***

(the America airplane was fall overthere. Now, it become dive center of the tourists)

Over there, the wreck dive site. The America airplane that got bom on 3rd May 1945.

(b) (NNS) : How deep to find it?

(Data card, Participant 1, January 4th, 2015)

From conversation above, it revealed that in multilingual society like Togeian society, the code-switching not only occurred between the national language and their regional language, but also between the national language/regional language and foreign language. It seems in that conversation.

The conversation was occurred between Native Speaker (NS) and Tourist (NNS). In the early Native Speaker (NS) explain about the history of America Airplane that crash in Togeana sea, by using Indonesia language. He explained, “*Nah, di bagian sana itu jatuhnya Pesawat Amerika. Sekarang itu so jadi salah satu pusat divingnya turis-turis.* (The America airplane was fall overthere. Now, it become dive center of the tourists). He did it because he know that the tourist understand about Indonesia language. Then Native Speaker (NS) switched his language to English. It purpose the (NS) want the tourist (NNS) more understand about what did he said. We can see in the point (a) he said, “*Over there, the wreck dive site. The America airplane that got Bom on 3rd May 1945*”. In this case, he switched his language to English, because there were some tourists in the boat. Native Speaker (NS) switched his language from national language (Indonesia) to foreign language (English). It is extern code-switching that occurred in the first conversation.

Language assimilation also occurred because there is code-mixing always used among native speaker and non native speaker. Based on the observation, we found they did code mixing in their daily conversation because it became habitual act among them. One conversation occurred in the market. It happened between Non Native Speaker (NNS) and Native Speaker(NS). When they were sit in the café, there are two drunk man that fighting in front of the café. Here is the conversation:

- (a) NS : I think you can kill him easily.
- (b) NNS : It's not my time. I am watching.
- (c) NS : *Coba kamu try saja, kamu never try, kamu never know.*
Jadi try try saja. Hahaha. (laughing)

(Data card, Participant 1, January 2nd, 2015)

From data above, we can see the code-mixing between Indonesia language and English language occurred in that conversation. Firstly Native Speaker (NS) spoke by using English. Then, in the middle of conversation Native Speaker (NS) mix his language between English and Indonesia. He started to make joke with

Non Native Speaker (NNS). The Native speaker always mix their language when they speak with the non native speaker and native speaker.

In a short stay of NNS, NS were influenced by NNS for assimilating their language. NS used a foreign language a lot to the NNS. However, NNS also tried to learn NS language (Indonesian and local language or mother tongue). On the other side, NNS (foreigner who has already stayed in Togean for a long time acquired NS language (Indonesian and Togean Language to immerse or insert themselves into NS societies.

Saya sih anak pantai, santai, apa yang menarik saya pelajari saya belajar, saya belajar bahasa mereka dan mereka belajar bahasa kita. Jadi belajar bahasa yang ceplos ceplos. Ada alasan mengapa saya belajar bahasa mereka. Jadi ada tukar bahasa hanya belajar dengan recording saya. Semua bahasa luar dipelajari. Negara kasi kita apa bahasa saya kasi saya apa bahasa. Dia bertanya-saya bertanya jadi tukaran bahasa (deskripsi 17)

The description of interview (17) showed that there is a process of taking and giving related to language. They learnt each other to assimilate their language and culture. NS of Togean learnt their language and culture in order to interact in social context and serve NNS that can make them enjoy for visiting Togean Island. NNS of Togean also try to interact with NS of Togean and learn the local language and culture that can harmonize their interaction and live together in Togean Island.

Observation results indicated that language assimilation of both NS and NNS of Togean occurred when both of them (1) doing interaction with NS, (2) intensive interaction with NS. On the other hand, culture assimilation occurred among NS and NNS when they (1) participated in social activities, (2) participated in society program, and (3) attending traditional activities.

Culture assimilation of NNS toward NS indicated by following custom, tradition, and life style of NS, Indonesia and local traditional food. Moreover, the most cultural immersion happened to NNS of Togean in assimilation contexts got marriage between woman NS and man NNS. Generally NNS of Togean followed NS tradition, customs, culture, and religion.

We conclude that different language and culture background assimilation occurred when NS used a foreign language (English) to assimilate their language with NNS interaction. NS developed their language assimilation by using code switching and code mixing strategies. On the other hand, NNS also tried to acquire NS language. Culture assimilation occurred in both NS and NNS when they were doing cultural practice, cultural activities, food selection, and interpersonal contact in both NS and NNS of Togean.

3. Language and Culture Adaptation of Native Speakers and Non Native Speakers of Togean

Data transcription 1 and 2 indicated that NS adapt to NNS language. NS adapt to NNS language because of some reasons. First, they want to communicate with NNS. They want to have excellent service to NNS. Third, they want to have a good business. Therefore, language adaptation occurred to NS toward NNS when NNS have a short stay in Togean. However, NNS acquired NS language for making interaction. NNS also tried to acquire NS language in Indonesian and local language by asking some questions to NS of Togean.

In the process of culture and language adaptation, NS and NNS of Togean exchanged their language and culture. NS learnt NNS language, and on the other hand, NNS also learnt Indonesian and local language. However, language adaptation mostly happened to NS toward NNS language in order to guide NNS who visited Togean Islands.

Percakapan yang terjadi antara touris dengan masyarakat Togean pada hasil wawancara menyebutkan bahwa keindahan Pulau Togean memiliki ciri khas tersendiri dan masyarakatnya rama terhadap Touris yang datang ke Pulau Togean. Para Touris bisa beradaptasi dengan adat yang ada di Kepulauan Togean. Para Touris juga bisa beradaptasi dengan menu makanan yang ada di Kepulauan Togean mereka senang dengan makanan yang disajikan sesuai dengan selera dan kebiasaan masyarakat Togean. Mereka juga simpati terhadap masyarakat dan lingkungan di Kepulauan Togean. Para touris selalu menjaga kebersihan dan lingkungan (TRANSKRIPSI 2)

NNS of Togeian adapted to NS of Togen according to a custom that is used in Togeian Island. They enjoyed for having traditional ways of NS of Togeian for instance they like traditional foods that are available given to them. Therefore, the adaptation NNS of Togeian to NS of Togeian occurred and they enjoy each other for developing their interaction and living together.

Inter-intra group relation to NS and NNS of Togeian can be seen at eating ethnic food. Based on interview and observation indicated that NNS accustomed to ethnic food. They can adapt to eat traditional food prepared by the hosts. They enjoyed to eat traditional food like eating “sagu”.

Bagaimana cara berpakaian para Touris?

Imforman : sekarang sudah mulai menyesuaikan dengan adat Togeian, kalau awalnya itu mereka masih memakai pakaian bikini saja. Jadi tokoh adat memberikan penekanan agar mereka dapat menyesuaikan dengan adat Togeian. (TRANSKRIUPSI 3.2)

NNS of Togeian adapted to the custom of NS of Togeian in wearing a dress. NNS of Togeian were asked to use a dress that is not contradiction with NS of Togeian’s tradition. When foreigners come to societies, they have to use polite shirts and they adapt to NS of Togeian to use their shirts.

Observation data indicated that language and culture adaptation of NS and NNS occurred at (1) intensive interaction with NS and NNS, (2) followed traditional habits of the NS, (3) eat rice for meals, (4) eat traditional foods, (5) participated in social activities, and (6) attending traditional activities.

4. The Tolerance Attitude of of Native Speakers and Non Native Speakers of Togeian

Tolerance is one social act that found in the research site. Society member consist of native speaker and non native speaker needed tolerance from both side for make the life safe and comfortable. There are several social aspect that get tolerance from both side. Religion is one aspect that get tolerance response from native speaker and non native speaker. Native speaker who are dominant in Moslem, automatically the rule in society that have been made is based on

Moslem rule. Non native speaker that visited and stay in that place is consist of some Christian and also Atheist. Although they have different belief, but they obedient and follow the society rule that based on Moslem as society's dominant religion. For example, rule in wearing custom, don't drunk in public place, and etc. the tolerance also prevailed toward the native speaker. Native speaker didn't force the non native speaker for doing what they do in religion side. The important is non native speaker are obedient with the rule that they have been made.

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Picture 4

Tolerance with using clothes of NS and NNS of Togeian

That pictures above are proof of the tolerance between native speaker and non native speaker. The first picture shows the native speakers who have Moslem as a religion almost wear headcover as their custom. Although they wear headcover, they never mind if there is a non native speaker who wear underwear as their custom. The non native speaker also never mind if there are native speaker who wear headcover around them. The second picture showed the non native speaker has tattoo in her body. In the native speakers' tradition, it is taboo thing. It because it forbidden by religion rule. Then the fact, from the second picture above sbowed the native speaker don't mind if there is non native speaker with a lot of tattoo in her body. Even they look so close to interact each other.

The next is tradition. Tradition also gets tolerance from native speaker and non native speaker, for instance, the native speaker tradition in eating rice, cassava, and sago as their meals. Non native speaker never critic the meals that served by native speaker. Even they are really enthusiast to eat rice, and sago as their meals. Even, non native speaker ask try the traditional food of Togeian island, such as Lakapeso, Ikan bakar rica, and kue sagu. Although the non native speaker interested and like eat traditional food, native speaker also served their food, such as noodle, meat stick, burger, and fried potatoe. It is one of tolerance form that showed by native speaker to non native speaker.

The other tolerance form is by living together in one place. Today, many non native speakers that have stay a long in Togeian Island. They have several reason namely they love the island, they have boyfriend/girlfriend from native speaker, they interested to make resort business there, and some of them falling in love and married with native speaker. By married with native speaker or stay a long in Togeian island, automatically non native speaker. One of non native speaker who has been married with the native speaker is Mr. Ian.



Picture 5
Tolerance with loving each other

He stayed in Togeian Island since he married with native speaker in 2002. He had a boy. He always interact with his neighbor namely the native speakers. He is tolerance

With the language and tradition of native speaker. It make him understand and comfortable with the language and tradition in Togeian Island. At the result, he become understand in Native speakers' language. He also become familiar with the rule and the tradition of the native speakers.

Beside Non native speakers who have been married with the native speaker, there is also some non native speaker who stay for one month can tolerance with the culture, language, and tradition in togean language. The fact is when the native speaker did the wedding party based on Togeian's culture, they also come to that wedding party in Togeian culture. It one proof that the non native speaker who just stay for one month can tolerance too to the native speaker tradition.



Picture 6
Tolerance with living together

Those pictures show that the non native speakers have tolerance behavior by coming to native speaker's wedding party. The native speaker also look friendly and welcome with the existence of the non native speaker's coming. It show that between native speakers and non native speakers have tolerance behavior

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Based on the observation indicated also that NNS of Togeian were tolerance to give greeting when they meet NS of Togeian. They like to interact each other. They followed rules that served by the society that is according to tradition and customs that were applied in NS of Togeian. They eat rice for meals and also they eat traditional food that is served by NS of Togeian. Beside, they used polite custom and dress and participated in social activities.

5. The Sympathy Attitude of Native Speakers and Non Native Speakers of Togeian

Finding in observation, field note, record, and interview showed the sympathy is one of behavior that showed by the native speaker and non native speaker in doing interaction. It presented that the native speaker and non native speaker are respect to each other. It can be seen on data that have been collected from July 2015 to September 2015. There are a lot of aspects in getting sympathy from both side. The first aspect is language. Language is one unique thing which is become specific attention between native speaker and non native speaker. In this case, there are a lot of the Togeian society (Native speaker) who understand in English. The native speakers are come from different age, educational, and job. Some of them not mastery one foreign language only, but also more than one foreign language, such as English, Italy, Spanish, France, and Dutch. It also occurs toward non native speaker. There are some non native speakers who

interest to learning Indonesia language. Finally they can use Indonesia in speaking to native speaker. There is also one non native speaker who stay there is speaking by using regional language, which is Togeian language.

The sympathy also occurs in other aspect. It is tradition. The tradition of native speaker who have rice, cassava and sago as their meal, also followed by non native speaker who stay in Togeian island. From the observation, found non native speaker eat rice routine as their meal when stay there. There is also other traditional food were be their favorite food, such as Lakapeso, Ikan bakar rica, kue Sagu, and others. Native speaker said that the non native speaker loves unique things. So, when they saw the unique food, they excited for try it. The influence of the tradition not only occurred toward the non native speaker, but also native speaker. The habitual of non native speaker step by step also influence native speaker. One of example is bir party. In the resort area, when the non native speaker did party with a lot of bir, there is also native speaker. In this case, the native speaker is someone who have job as a guide. They drink bir together. It showed that native speaker also sympathy with non native speaker tradition.

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Picture 7
Simpathy attitude among NS and NNS of Togeian

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The next aspect that gets sympathy from non native speaker is culture. Togean Island is one island in Celebes, Indonesia that rich with its culture. There a lot of culture, such as custom, traditional sing, traditional dance, and traditional ceremony. Basically Native speaker have different custom rule with the non native speaker. In the early when Togean Island as a tourism destination, there are a lot of tourists (non native speaker) who visited this place by using impolite custom. The native speaker always teach them how to dress when they coming to this Island. Finally, some years there are non native speaker who wear polite custom. Beside custom, there is tradition of native speaker that attract non native speaker. It is traditional ceremony. It presented by the native people, such as Padungku, Bakedang, Kantau and others. *Padungku* is societies' ceremony. It is like the thanksgiving or harvest festival. It performed traditional dancing and singing which is preceded by a formal prayer or blessing. The next is bakedang. *Bakedang* is traditional ceremony for the young girls that get their first period. This ceremony should performances *kantau*. *Kantau* is obligated dancing that must performed in every ceremony. In every traditional ceremony, there is also some non native speaker who participated in this ceremony, although they participated as an audience only. There is also some non native speaker who have been married with native speaker, participated in traditional ceremony. When he (non native speaker) married with native speaker, he followed wedding ceremony of the native speaker tradition. He wear traditional custom and followed all of formation in traditional wedding ceremony. It is clear that the sympathy of non native people toward native people is occurred in this island.

The next aspect is rule. Every region has its own rule. It also prevails in Togean island. There are some rules made by native speaker for visitor. The kinds of rule that should be obedient by the visitors are polite custom, save a clean, don't throw away rubbish in the sea, don't walk in the reef, don't fishing in the resort area, don't use dynamite, and don't spearing fish. From the observation, almost the rules that made by the native speaker are obedient by non native speaker. There are non native speaker who never used their impolite custom in the society. They used their impolite custom when they are in resort area that far from society. Beside that, they also never rubbish the sea. Even they clean the sea if they found some rubbish in the sea.

Respect is one kind of sympathy form. From the observation, respect between native speaker and non native speaker is always happen in their daily interaction. When they met each other, they are always greeting. Non native speaker greeting native speaker by using English, then native speaker also answer the greeting by using English too. Sometimes they also used Indonesian when greet native speaker, such as selamat pagi, sampai jumpa, and others. Their enthusiastic in using and learning Indonesia language in on form of their sympathy to native speaker's language. It not only occurred toward non native speaker, but also native speaker. They also learn some foreign language. Native speaker not only come from guide, but also the seller, the children, and the other society member excited for learn and used English and other foreign languages for communicating to non native speaker.

The next aspect that gets sympathy from non native speaker is culture. Togean Island is one island in Celebes, Indonesia that rich with its culture. There a lot of culture, such as custom, traditional sing, traditional dance, and traditional ceremony. Basically Native speaker have different custom rule with the non native speaker. In the early when Togean Island as a tourism destination, there are a lot of tourists (non native speaker) who visited this place by using impolite custom. The native speaker always teach them how to dress when they coming to this Island. Finally, some years there are non native speaker who wear polite custom. Beside custom, there is tradition of native speaker that attract non native speaker. It is traditional ceremony. It presented by the native people, such as

Padungku, Bakedang, Kantau and others. *Padungku* is societies' ceremony. It is like the thanksgiving or harvest festival. It performed traditional dancing and singing which is preceded by a formal prayer or blessing. The next is bakedang. *Bakedang* is traditional ceremony for the young girls that get their first period. This ceremony should performances *kantau*. *Kantau* is obligated dancing that must performed in every ceremony. In every traditional ceremony, there is also some non native speaker who participated in this ceremony, although they participated as an audience only. There is also some non native speaker who have been married with native speaker, participated in traditional ceremony. When he (non native speaker) married with native speaker, he followed wedding ceremony of the native speaker tradition. He wear traditional custom and followed all of formation in traditional wedding ceremony. It is clear that the sympathy of non native people toward native people is occurred in this island.

The next aspect is rule. Every region has its own rule. It also prevails in Togeang island. There are some rules made by native speaker for visitor. The kinds of rule that should be obedient by the visitors are polite custom, save a clean, don't throw away rubbish in the sea, don't walk in the reef, don't fishing in the resort area, don't use dynamite, and don't spearing fish. From the observation, almost the rules that made by the native speaker are obedient by non native speaker. There are non native speaker who never used their impolite custom in the society. They used their impolite custom when they are in resort area that far from society. Beside that, they also never rubbish the sea. Even they clean the sea if they found some rubbish in the sea.

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speaker not only come from guide, but also the seller, the children, and the other society member excited for learn and used English and other foreign languages for communicate to non native speaker.

Finally, we can conclude that sympathy attitude is important unsure that should be done in interaction for make interaction running well, particularly for native speaker and non native speaker. In this research setting founded there are a lot of aspects that getting sympathy from native speaker and non native speaker. The aspect are language used, participated in traditional festival/ceremony, wear polite dress, followed the rule that made by native speaker, and many others.

B. DISCUSSION

The research findings were discussed to compare about research findings and related theories that support research findings or theories that reject research findings. We also give some argumentative ideas related to the research findings. The important purpose of this research study is to explain about the acculturation of language and culture among native and non native speakers of Togeian in Togeian Islands Tojo Una-una Central Sulawesi. Togeian society consists of people with various languages, such as the native speakers and non native speakers. NSs and NNSs of Togeian Islands Tojo Una Una Central Sulawesi Indonesia.

The discussion isw focused on (1) Different language and culture background assimilation among NS and NNS in Togeian island, (2) Language and Culture Adaptation of NS and NNS of Togeian, (3) the tolerance attitude of NS and NNS of Togeian (4) the sympathy attitude between two groups (Native speaker and non native speaker) with different language and culture background occur in Togeian Island. This research study was conducted by collecting data through several techniques, such as observation, interview, field note, and data card. Finally, I can draw general discussion as the following.

1. Different language and culture background assimilation among NS and NNS in Togeian island

Culture assimilation of NNS toward NS indicated by following custom, tradition, and life style of NS, Indoensia and local trational food. Moreover, the

most cultural immersion happened to NNS of Togean in assimilation contexts got marriage between woman NS and man NNS. Generally NNS of Togean followed NS tradition, customs, culture, and religion.

Different language and culture background assimilation occurred when NS used a foreign language (English) to assimilate their language with NNS interaction. NS developed their language assimilation by using code switching and code mixing strategies. On the other hand, NNS also tried to acquire NS language. Culture assimilation occurred in both NS and NNS when they were doing cultural practice, cultural activities, food selection, and interpersonal contact in both NS and NNS of Togean.

Yule (2010 p 3) in his book about “ The Study on Language” stated some important aspects that related to social interaction among societies. The development of human language that were used for communication has important function. Different language and culture background of NS and NNS of Togean assimilate by using language of both NS language and NNS language. They interact by using the language that they have agreed to be used in their communication. The dominant ageemnt for using language is being according to NS and NNS of Togean. For communicative function and services function NS speakers of Togean mostly used NNS speakers’ language in their communication. For instance, NS speakers of Togean used English most of the time in the communication. This is happen generally when the NNS of Togean just arrived. On the other hand, when NNS of Togean stayed for a month and more than one month NNS of Togean try to assimilate NS speakers’ language in order to acquire local language or Indonesian language.

A language as instrumental or culture-free language reflects the communicative needs of a given social contexts. In this contexts of assimilation of language and culture among native speakers and non native speakers of Togean, specifically foreigners as tourists who coming to Togean Islands assimilate each other in context of language and culture. They gave each other, however, for cultural contexts, NS of Togean try to give impact to foreigners and they try to maintain their language and culture. Foreigners who are coming to Togean Island

try to assimilate to NS by following the rules and customs and tradition of NS of Togeian when they stayed in Togeian. On the other side, NNS of Togeian as Foreigners have also positive and negative impact to NS of Togeian, but the impacts can be minimized by giving some rules for bpth NS and NNS of Togeian according to a good costum and tradition in a local people as a local wisdom.

Language assimilation of both NS and NNS of Togeian as process of acculturation acquired generally when they communicated each other. They used code switching and code mixing in their interaction. They used code switching and code-mixing in ther communication because of their situation. Wardaud and Hudson (2006 p 73) classified this code switching with metaphoric code swirching and situational code switching. In this context, interaction between NS and NNS of Togeian happened because of situational code switching. They interacted each other for developing their communication and strategies by using situational code switching in their communication.

2. Language and Culture Adaptation of NS and NNS of Togeian

Language and culture adaptation of NS and NNS of Togeian happened because there were language and culture transformation. In the context of language transformation, both NS and NNS of Togeian interacted each other by using language. For communicative reasons, NS of Togeian adapted to NNS of Togeian's language for instance, they used English for their communication in order to serve customers who were coming to Togeian Island as tourists. On the other hand, NNS of Togeian also adapted the NS of Togeian's language. They tried to adapt and understand the local language for their communication. This happened when they needed further interaction that have specific interest and communication to NS of Togeian.

This argumentation is supported by some experts for instance, O'Brien and Holland in Smith (2006 p283) explain the process of adaptation as one by which groups of people add new and improved methids of copying with the environment to their culture repertoire, and Smith and Wandel (2006 p 283) state that adaptation is a consequence of selection acting on variation through cultural

practice (adaptation). Therefore, language adaptation happened because there is interactional pattern among NS and NNS of Togeian when they communicated among them.

Inter-intra group relation to NS and NNS of Togeian can be seen at eating ethnic food. Based on interview and observation indicated that NNS accustomed to ethnic food. They can adapt to eat traditional food prepared by the hosts. They enjoyed to eat traditional food like eating “sagu”.

NNS of Togeian adapt to the culture of NS of Togeian. They adapt to have traditional food that they can enjoy to eat like NS of Togeian. They like to eat sagu and some other traditional food of Togeian. Those are happen because of adaptation process where is a part of acculturation process. Koentjaraningrat (2009) said that acculturation or culture contact, has some meanings according to antropologists, but they all agree that its concept about social process that emerge if one group of people with their culture face on unsure of foreign culture, so that unsure of oreign culture will be received and proceed in their native culture without delete personality of that culture. Therefore, acculturation is process received and proceed of other culture because of continuous contact with other people which come from different culture background, but without losing and forgetting their native culture.

In adaptation process, intensive interaction is also happen where two group of people as NS and NNS of Togeian meet together and social interaction. People are come from different language and culture background interact each other that is called social interaction. Hurst (2003) states that social interaction as action with one another as a means of communication both verbally and non-verbally. The social interaction can happen between NS and NNS of Togeian when they stay together in one place. This situation can make adaptation process in both language and culture.

The interaction process between two groups with different language and culture background can cause the emergence of new culture. If they meet and live together in one place, automatically social interaction will occur among them. Adaptation process in a social interaction. Social interaction between NS and

NNS of Togeian can make NS of Togeian easily to receive the foreign culture and also NNS of Togeian on the other hand can also receive the native culture of Togeian.

Observation data indicated that language and culture adaptation of NS and NNS occurred at (1) intensive interaction with NS and NNS, (2) followed traditional habits of the NS, (3) eat rice for meals, (4) eat traditional foods, (5) participated in social activities, and (6) attending traditional activities.

3. The Tolerance Attitude of NS and NNS of Togeian

Tradition also gets tolerance from native speaker and non native speaker, for instance, the native speaker tradition in eating rice, cassava, and sago as their meals. Non native speaker never critic the meals that served by native speaker. Even they are really enthusiast to eat rice, and sago as their meals. Even, non native speaker ask try the traditional food of Togeian island, such as Lakapeso, Ikan bakar rica, and kue sagu. Although the non native speaker interested and like eat traditional food, native speaker also served their food, such as noodle, meat stick, burger, and fried potatoes. It is one of tolerance form that showed by native speaker to non native speaker.

There are several social aspect that get tolerance from both side. Religion is one aspect that get tolerance response from native speaker and non native speaker. Native speaker who are dominant in Moslem, automatically the rule in society that have been made is based on Moslem rule. Non native speaker that visited and stay in that place is consist of some Christian and also Atheist. Although they have different belief, but they obedient and follow the society rule that based on Moslem as society's dominant religion. For example, rule in wearing custom, don't drunk in public place, and etc. the tolerance also prevailed toward the native speaker. Native speaker didn't force the non native speaker for doing what they do in religion side. The important is non native speaker are obedient with the rule that they have been made.

Beside Non native speakers who have been married with the native speaker, there is also some non native speaker who stay for one month can tolerance with the culture, language, and tradition in togeian language. The fact is

when the native speaker did the wedding party based on Togean's culture, they also come to that wedding party in Togean culture. It one proof that the non native speaker who just stay for one month can tolerance too to the native speaker tradition.

The other tolerance form is by living together in one place. Today, many non native speaker that have stay a long in Togean Island. They have several reason namely they love the island, they have boyfriend/girlfriend from native speaker, they interested to make resort business there, and some of them falling in love and married with native speaker. By married with native speaker or stay a long in Togean Islands, automatically non native speaker. This is relevance to the theory of tolerance attitude by Holetzky (2003 p1) said that tolerance means to tolerate or put up with differences. It means that showing respect for the race, religion, age, gender, opnions, and idiologies of other people.

Tolerance attitude of NS and NNS of Togealso occurred in some aspects of activities in societies. Both NS ans NNS of Togean have a good tolerance attitude related to religions and the rules that have to be applied in societies of both NS and NNS of Togean. The NS of Togean have tolerance to NNS of Togean about their religion. On the other hand, NNS of Togean have tollerance attitude to NS of Togean related to their religion. NNS of Togean followed rules that are based on Moslem religion especially in a social aspect. Therefore, both NS and NNS of Togean have a good tolerance attitude for implementing religions in a social aspect and use rules according the moslem religion that can be followed by NNS of Togean that are not moslem.

NNS of Togean have tolerance attitude with eating rice, cassava, and sago as their meals. They can eat meals according to NS of Togean's meals. NNS of Togean generally do not have rice and fish for their main meals, but they have tolerance attitude and they like to rice and fish for their main meals. NNS of Togean also like to eat traditional food like lakapeso, ikan bakar rica, and sago cake. If the NS of Togean serve them, they are like to eat and enjoy it very much. On the other hand, NS of Togean have also tolerance attitude to eat meals like the NNS of Togean main meals. They also eat noodles, stick, burger and fried chicken.

NS and NNS of Togeian especially tourist who were coming to Togeian have a good tolerance to live together in place. There were some reasons why they live together. First, Both of them love Togeian Islands and they think that Togeian Island are good place to stay together and have a good tolerance and safety place to stay. Second, Togeian Island and Societies include NS of Togeian have a good tolerance and a good interaction to assimilate among NS and NNS of Togeian. Third, Both NS and NNS of Togeian agree that Togeian Island are hidden paradise in eco tourism sectors that can be developed in a business sector of tourism.

Mihulka (2008 p2) said that in any other multiethnic country, a great deal of tolerance is required where tolerance is an attitude of acceptance of others who may hold and advocate different views, and also follow lifestyles one personally does not approve of. We can say that there is a positive tolerance attitude among NS and NNS of Togeian. Besides, NS and NNS of Togeian have a good tolerance in giving appreciation, permit, and behavior that are different with NNS of Togeian.

4. The Sympathy Attitude among NS and NNs of Togeian Island

Sympathy is an attitude or emotional feeling toward something. Sympathy is one of important things that can influence acculturation. Sympathy attitude is a process where someone is attracted with other people. Prime motivation in sympathy is presentation for understanding other person, and doing cooperation.

Respect is one kind of sympathy form. From the observation, respect between native speaker and non native speaker is always happen in their daily interaction. When they met each other, they are always greeting. Non native speaker greeting native speaker by using English, then native speaker also answer the greeting by using English too. Sometimes they also used Indonesian when greet native speaker, such as selamat pagi, sampai jumpa, and others. Their enthusiastic in using and learning Indonesia language in on form of their sympathy to native speaker's language. It not only occurred toward non native speaker, but also native speaker. They also learn some foreign language. Native speaker not only come from guide, but also the seller, the children, and the other society member excited for learn and used English and other foreign languages for communicating to non native speaker.

The next aspect that gets sympathy from non native speaker is culture. Togean Island is one island in Celebes, Indonesia that rich with its culture. There a lot of culture, such as custom, traditional sing, traditional dance, and traditional ceremony. Basically Native speaker have different custom rule with the non native speaker. In the early when Togean Island as a tourism destination, there are a lot of tourists (non native speaker) who visited this place by using impolite custom. The native speaker always teach them how to dress when they coming to this Island. Finally, some years there are non native speaker who wear polite custom. Beside custom, there is tradition of native speaker that attract non native speaker. It is traditional ceremony. It presented by the native people, such as Padungku, Bakedang, Kantau and others. *Padungku* is societies' ceremony. It is like the thanksgiving or harvest festival. It performed traditional dancing and singing which is preceded by a formal prayer or blessing. The next is bakedang. *Bakedang* is traditional ceremony for the young girls that get their first period. This ceremony should performances *kantau*. *Kantau* is obligated dancing that must performed in every ceremony. In every traditional ceremony, there is also some non native speaker who participated in this ceremony, although they participated as an audience only. There is also some non native speaker who have been married with native speaker, participated in traditional ceremony. When he (non native speaker) married with native speaker, he followed wedding ceremony of the native speaker tradition. He wear traditional custom and followed all of formation in traditional wedding ceremony. It is clear that the sympathy of non native people toward native people is occurred in this island.

This is supported by Supriatna (2000) sympathy is complicity feeling of one group toward the other group in one society that have different language and culture background. It includes feel care and participate toward other communities's feeling such as happy, sad, proud, and emotion. NNS of Togean feel care to Togean Island and they do something that protect coral in the sea and save natural environment in the area of Togean Islands. NS and NNS of Togean develop their emotional attitude to protect and care Togean Islands that have marine resources that have very beautiful place to visit.

The sympathy attitude made by NNS of Togean toward NS of Togean have a positive one. They have sympathy for following traditional events and they enjoy to watch traditional events such as Wakai Dance and Togean Dance. NNS of Togean also like to follow the rules of NS to be implemented. They used polite custom when they attend to NS of Togean events. They don't fish at near resort area and they save the coral in the ocean. Those are evidences that can said that NNS of Togean have a positive sympathy attitude towards NS of Togean in term of language, culture, and other tradition.

Finally, we can conclude that sympathy attitude is important unsure that should be done in interaction for make interaction running well, particularly for native speaker and non native speaker. In this research setting founded there are a lot of aspects that getting sympathy from native speaker and non native speaker. The aspect are language used, participated in traditional festival/ceremony, wear polite dress, followed the rule that made by native speaker, and many others.

Chapter 11

CONCLUSION AND SUGGESTION

1. Conclusion

- a. Different language and culture background assimilation occurred when NS used a foreign language (English) assimilate their language with NNS interaction. NS developed their language assimilation by using code switching and code mixing strategies. On the other hand, NNS also tried to acquire NS language. Culture assimilation occurred in both NS and NNS when they were doing cultural practice, cultural activities, food selection, and interpersonal contact in both NS and NNS of Togeian.
- b. Language and culture adaptation of NS and NNS occurred at (1) intensive interaction with NS and NNS, (2) followed traditional habits of the NS, (3) eat rice for meals, (4) eat traditional foods, (5) participated in social activities, and (6) attending traditional activities. Language and culture adaptation are two important aspects of acculturation.
- c. Tolerance attitude between NS and NNS of Togeian related to respects ethnics, ideology, accepted to other people, helpful, give appreciation, and permit among NS and NNS of Togeian Islands. They have good tolerance attitude among NS and NNS of Togeian.

- d. Sympathy attitude is important unsure that should be done in interaction for make interaction running well, particularly for native speaker and non native speaker. In this research setting founded there are a lot of aspects that getting sympathy from native speaker and non native speaker. The aspect are language used, participated in traditional festival/ceremony, wear polite dress, followed the rule that made by native speaker, and they have positive sympathy attitude toward NS of Togean.

2. Suggestions

- a. Togean Islands are hidden paradise in Tomini Bay Central Sulawesi that can become priority for visit Indonesia in the future, needed to be developed infrastructure and facility in order to develop Togean Islands for main visits Indonesia.
- b. Language and culture acculturation are main aspects tourism to be a part of tourism developments that have to be paid attention of the government in Tojo Una-Una District.

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APPENDICES

RESEARCH INSTRUMENTS

Appendix 1; Observation Sheet

OBSERVATION SHEET FOR OBSERVING THE ACCULTURATION OF LANGUAGE AND CULTURE AMONG NATIVE SPEAKER AND NON NATIVE SPEAKER IN TOGEAN ISLAND

Name of Participant1 : Lani (NS)

Age : 35

Address : Wakai

No.	The Aspect of Observation	Criteria		
		Yes	Rarely	No
1.	Stay more than one year	√		
2.	Give greeting when meet with non native speaker	√		
3.	Doing interaction with non native speaker	√		
4.	Intensive interaction with non native speaker	√		
5.	Followed the habit of non native speaker			√
6.	Followed the life style of the non native speaker			√
7.	Stay around the non native speaker	√		
8.	Eat foreign food	√		
9.	Drink Bir	√		
10.	Respect with the non native speaker	√		
11.	Used impolite custom			√
12.	Good behavior toward the non native speaker	√		
13.	Participated in non native speaker activities	√		
14.	Maintaining the traditional habit	√		
15.	Showing the Togeian culture	√		
16.	Introducing the traditional food to non native speaker	√		
17.	Showing the traditional activities of Togeian society toward non native speaker	√		
Total				

**OBSERVATION SHEET FOR OBSERVING THE ACCULTURATION
OF LANGUAGE AND CULTURE AMONG NATIVE SPEAKER
AND NON NATIVE SPEAKER IN TOGEAN ISLAND**

Name of Participant1 : Andri (NS)

Age : 31

Address : Wakai

No.	The Aspect of Observation	Criteria		
		Yes	Rarely	No
1.	Stay more than one year	√		
2.	Give greeting when meet with non native speaker	√		
3.	Doing interaction with non native speaker	√		
4.	Intensive interaction with non native speaker	√		
5.	Followed the habit of non native speaker			√
6.	Followed the life style of the non native speaker			√
7.	Stay around the non native speaker	√		
8.	Eat foreign food			√
9.	Drink Bir		√	
10.	Respect with the non native speaker	√		
11.	Used impolite custom			√
12.	Good behavior toward the non native speaker	√		
13.	Participated in non native speaker activities	√		
14.	Maintaining the traditional habit	√		
15.	Showing the Togeian culture		√	
16.	Introducing the traditional food to non native speaker		√	
17.	Showing the traditional activities of Togeian society toward non native speaker	√		
Total				

