

CODE SWITCHING IN THE SPEECH OF THE NORTH KALIMANTAN BORDER COMMUNITY—MALAYSIA

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Abstract

The purpose of the study is to describe the forms of code-switching in the speech of border community groups in Nunukan and Malinau who use two or more languages in their daily communication and to find the factors that determine code-switching in the speech of border community groups. This research method is sociolinguistic field research employing a qualitative descriptive design. The data sources are the border community organizations of Nunukan and Malinau. The study consists of primary data in spontaneous speech from various contexts of speech events by border community groups of Nunukan and Malinau and secondary data in information, sociocultural background, and language gleaned from observations and interviews. The results of this study show that (1) the forms of code-switching in the speech of border communities of Nunukan and Malinau consist of code-switching from Bugis to Indonesian and vice versa, from Tidung to Indonesian and vice versa, from Banjarese to Indonesian and vice versa, and from Indonesian to Malay-Malay and vice versa. (2) The factors that cause code-switching in the speech of border community groups (Nunukan and Malinau) are speakers, speech partners, attendance and departure of speech participants, and variations in the topic of conversation.

Keywords: *bilingualism; code switching; sociolinguistics*

1. Introduction

Language and society are two interrelated things; both have a symbiotic relationship of mutualism, a relationship between two living things that is mutually dependent and beneficial. Language is a communication tool used in everyday life (Rabiah, 2018). Language serves to meet human needs and to help us function as social beings. Because of its very important function, language cannot be separated from human life. Language has specific functions that are used based on one's needs, namely as a tool for self-expression, as a tool for integration and social adaptation in a particular environment or situation, as well as a tool for exercising social control (Wallot, 2016). Besides being determined by linguistic factors, language as a communication tool is also determined by social factors because language is part of the social system.

In a speech community, language has a variety of variations used by the speaking community (Horesh and Cotter 2016). With social, cultural, and situational backgrounds, the speech community can determine the use of their language. The choice of language speakers use does not occur randomly; it must be considered in light of the addressee, the conversation topic, and the speech's location. On the other hand, Indonesia, a multi-ethnic country, has hundreds of different languages due to regional languages being one of the identities of an ethnic group (Zein, 2019). From a sociolinguistic perspective, studying the linguistic situation in bilingual (bilingual) or multilingual (multilingual) communities is very interesting (Cenoz and Gorter 2015). The study of language in relation to social factors is an intriguing one. Social factors influence the emergence of language variations, both in the form of sentences and utterances in society. In simple terms, Meyerhoff states that sociolinguistics covers a very broad field of study concerning the formal form of language and its variations and its use in society (Meyerhoff, 2018). In social factors, for example, there is a relationship factor between speakers and speech partners. In a speech community, language also shows differences between speakers. However, each still binds a group of speakers into one unit to adapt to society's customs and habits.

Society consists of social groups, each formed by similar features. On this basis, sociolinguistics also views a language as consisting of varieties formed by existing social groups (Jan-Petter and Gumperz 2020). The movement of residents from one province to another or from one country to another creates an interaction between immigrant communities and local communities. This condition creates language contact. In a bilingual or multilingual society, it is almost impossible for a speaker to use language purely without using other languages or elements of language. Based on the area of use, languages are divided into national, regional, and foreign. Based on the circumstances of its use, language is divided into three categories: language maintenance, language shift, and language extinction.

The linguistic situation in the language community is complicated because the community uses more than one language. The complexity is caused by their having to determine in what language they should communicate with each other. In addition, the speaker must also be able to determine which code variation is appropriate for the situation. Thus, every bilingual community must choose one variation of the code used in a speech event. Code as a language variation is known as "code-switching" and "code-mixing." (Yuliana, Luziana, & Sarwendah, 2015). Code-switching and code-mixing are forms of creativity in language use that are triggered by languages that intersect with one another. On the other hand, the national language policy has proportionately determined the roles and functions of the national language (unifying language), namely Indonesian, regional, and foreign languages (Zentz, 2017).

Discrepancies, attitudes, and treatments that are not proportional or balanced have occurred towards the three languages. However, all three have their own natures. That is why, on August 18, 1945, one day after the proclamation of independence, the Indonesian language was legally and constitutionally confirmed as the language of unity or the language of the state. As stated in the 1945 Constitution, Chapter XV, Article 36, the state language is Indonesian. This legal basis provides a strong and official foundation for using the Indonesian language, not only as the national but also as the official state language. Furthermore, Halim suggests four functions of Indonesian as a national language, namely: 1) a symbol of national pride, 2) a symbol of national identity, 3) a unifying tool for various ethnic groups, and 4) a

means of inter-regional and intercultural communication (Muslihah, 2015). Meanwhile, regional languages are evidence of the former society's civilization and culture, which take the form of spoken or written language.

Therefore, the regional language is a system of knowledge that contains the values that are owned by the community. These values influence the behavior of the community itself. Suppose the local language shifts or meets other languages, of course. In that case, this can result in a shift in the values held by the community, including changes in outlook on life, social behavior, and other things that are truly characteristic of the culture of that society (Inglehart 2020). Meanwhile, in the terminology used by the local government of East Kalimantan Province, the expression "border area" refers to an area located along the border between the Republic of Indonesia and Malaysia.

In this regard, discussions on border areas cannot be separated from the impression of being isolated, limited, and far from the government's attention. Such an impression cannot be blamed because it is prevalent throughout Indonesia's border areas (Abdullah & Sari, 2014). In this research, the researchers found that community interaction in the two border areas can lead to the occurrence of bilingual or multilingual people because they have the same ethnicity or ethnic language identity. Such conditions can be justified so that it is possible to create a bilingual society for bilingual or multilingual children. This research focuses on (1) the forms of code-switching in the speech of border community groups in Nunukan and Malinau who use two or more languages in their daily communication, namely Indonesian as the language of unity, regional languages as the language of ancestral heritage, and Malaysian due to the proximity of the resident's settlement to the State of Malaysia; and (2) the factors that determine code-switching in the speech of border community groups.

2. Literature Review

2.1 Sociolinguistics

Language and society have a very close relationship. Language is a social product with various links, so humans can use it optimally to communicate and interact with one another. As an object in sociolinguistics, language is not viewed as a language, as in general linguistics, but as a means of interaction or communication in human society. Sociolinguistics is an interdisciplinary science (between sociology and linguistics), and sociology and linguistics are closely related to empirical sciences (Siregar, 2021). In general, sociolinguistics is an interdisciplinary field that examines the relationship between language and its use in society. Sociolinguistics may also be defined as the study and discussion of social aspects of language, particularly disparities in societal (social) factors (Firmansyah, 2021). In line with the opinion above, sociology is an objective and scientific study of human beings in society and the institutions and social processes that exist. Linguistics is the science of language or a field that takes language as its object of study (Aronoff & Rees-Miller, 2020). Meanwhile, different definitions with the same meaning see that sociolinguistics is a science that pays attention to various aspects outside of language and has links to language problems.

From some of the opinions of the experts above, it can be concluded that sociolinguistics has more to do with details of the actual use of language, such as descriptions of patterns of language or dialect used in certain cultures, choices of language or dialect usage by speakers, and the background of conversation contained in the pattern of social communication. Language is not only seen as an individual phenomenon but also as a

social, situational, and cultural phenomenon with activities in society. Sociolinguistics highlights all the problems related to the social organization of language behavior, covering not only language behavior but also language attitudes, behavior towards language, and language use. Sociolinguistics is bound by the cultural values of society, including the values expressed when the language is used. Sociolinguistics covers language, society, and the relationship between language and society (Sagita 2019). Thus, the study of language and society are two interrelated things. Both have a relationship like a symbiotic relationship of mutualism, a relationship between two living things that are mutually beneficial. Two of several sociolinguistic problems in multilingual communities are code-switching and code-mixing. Code-switching occurs when there is an act of switching from one language to another in an utterance, conversation, or even in writing. Code mixing (code-mixing) means inserting language elements from one language through special utterances into another language, especially in writing or literature work.

2.2. Bilingualism

The use of two languages by a person or a group of people is called bilingualism. Indonesian people can generally use two or more languages. The use of these two languages is done interchangeably. Therefore, the community is bilingual. Bilingualism is the habit of using two languages in interactions with other people, while "bilingualism" is the ability of a person to use two languages. The limit of bilingualism is mastering at least the first and second languages, even though the level of mastery of the second language is only at the lowest limit.

Furthermore, bilingualism can be interpreted as knowing only a second language (Firmansyah, 2021). From some of the explanations above, it can be concluded that the concept of bilingualism is a process that occurs when a community or group of people, besides knowing their mother tongue, also know another language and can use it with their mother tongue, either in an equal position with their mother tongue or simply knowing another language. Bilinguals have a high level of proficiency in the language they speak. To be able to use two languages, of course, someone must master both languages. The first is the mother tongue or first language (abbreviated as B1), and the second is another language, which is the second language (abbreviated as B2).

2.3. Code Switching

Code-switching is switching from one code to another, so if a speaker first uses code A (for example, Indonesian) and then switches to using code B (for example, Javanese), then the event of such language use switching is called code-switching. Code-switching is the switching of usage from one language or dialect to another. Thus, code-switching is a symptom of a shift in language use due to situations, between languages, and varieties within one language (Sudarja, 2019). Code-switching is one aspect of language dependency in society. Code-switching is switching from one language to another caused by certain things, according to the situation. Several factors that cause code-switching include the following:

a) Speaker

A speaker sometimes deliberately uses code-switching towards the speech partner for a specific purpose, for example, to change the conversation situation from an official situation to an unofficial one or vice versa.

b) Speech partner

The speech partner with the same linguistic background as the speaker usually uses code-switching as a form of variant switching. If the speech partner has a different linguistic background, code-switching can be language-switching. In addition, the speech partner or interlocutor can cause code-switching events.

c) The presence of other speakers

This happens when speakers and speech partners have the same language. However, in the presence of a third speaker with a different language background, code-switching is used to neutralize the situation and respect the presence of the third speech partner.

d) Talking Points

The topic of the conversation is the dominant factor in determining the occurrence of code-switching. Formal topics of conversation are usually expressed in a standard way, in a neutral and serious style. In contrast, informal topics are conveyed in non-standard language, a slightly emotional style, or whatever you want.

e) Sense of humor

This is usually done by changing the variant, the variety, or the style of speech.

f) Prestige

Even though situational factors, interlocutors, topics, and socio-situational factors do not expect code-switching, it occurs so that it appears coercive, unnatural, and tends to be uncommunicative (Komalawati & Hartati 2019).

2.4 Forms of Code Switching

There are two types of code-switching, namely internal code-switching, namely code-switching that takes place between one's language, and external code-switching, namely code-switching that occurs between one's language (one of the languages or varieties that exist in the verbal report of the speech community) and a foreign language. Blom and Gumperz say there are two types of code-switching: situational and metaphorical. Situational code-switching is a code change that accompanies a change in topic or participant. This code-switching is done to respond to changes in situations when using one language. Sometimes, this code-switching also causes a shift in the language used from standard forms of language to non-standard languages, such as the language used for everyday communication in informal situations (Blom & Gumperez, 2020).

2.5 Code Mixing

Code mixing is another language condition in which people mix two (or more) languages or varieties in the act of language (a speech act or discourse) without anything in the situation of the language that demands the mixing of the languages (Khusnia, 2016). If there is mixing or a combination of variations in the same clause in an utterance, then the event is called code-mixing (Harya 2018). Another opinion states that code-mixing is using two or more languages by incorporating elements of one language into another to expand language style (Mualimah, 2018). In Indonesia, code-mixing is often found in conversations between regional languages and Indonesian or Indonesian and foreign languages. The

prominent feature of code-mixing is relaxed or informal situations. In formal situations, there is rarely code-mixing.

Code mixing occurs because there is a reciprocal relationship between the roles of speakers, language forms, and language functions. Some forms of code mixing (Etikasari, 2020)

- a. word insertion,
- b. Insert phrase,
- c. Insert clause,
- d. the insertion of expressions or idioms, and
- e. Baster shape insertion (combined original and foreign shape).

2.6 North Kalimantan and Border Areas

North Kalimantan, or Kaltara, is a province in Indonesia located in the northern part of the island of Borneo (Lobel, 2016). This province is directly adjacent to Malaysia's neighboring countries, namely the States of Sabah and Sarawak. The government center for North Kalimantan is currently in the city of Tanjung Selor, along with the administrative center for the Bulungan Regency. Through the transmigration program, nearly 30% of North Kalimantan's population is Javanese, the largest group, followed by residents from South Sulawesi. The rest are native to Kalimantan, namely the Dayak Tribe (Lun Bawang/Lun Dayeh, Kenyah, Murut), the Banjar Tribe, the Bulungan Tribe, the Tidung Tribe, and the Kutai Tribe. Nunukan Regency is a regency in North Kalimantan Province, Indonesia. This district is the northernmost region of North Kalimantan Province. The district capital is located in the city of Nunukan. The regency has a total area of 14,493 km² and a population of 140,842 people (results of the 2010 Indonesian Population Census), has the motto "Penekindidebaya," which means "Building Regions," which comes from the Tidung language. Nunukan Regency is bordered to the west by East Malaysia Sabah, to the east by the Makassar Strait and the Sulawesi Sea, to the south by Bulungan and Malinau Regencies, and to the west by East Malaysia Sarawak. Nunukan is also the name of a sub-district in the district. Nunukan Harbor is a seaport in the city of Tawau, Malaysia. Residents of the city of Nunukan who want to go to Tawau need a PLB document. Every day, on average, about 8 units of fast boats with a capacity of approximately 100 people go back and forth between Nunukan and Tawau, Malaysia.

3. Research Method

This research is categorized as field research using qualitative research method and a descriptive approach. Kartono and Kartini say that field research is conducted under actual conditions (Bailey and Bailey 2017). The researchers in this type of research go directly to the field to investigate the problem being studied (Hennink, Hutter, and Bailey 2020). Therefore, data sources and research processes are located in certain areas or locations. It is generally carried out in the community by institutions, community organizations, and government institutions. This research was located in Nunukan and Malinau Regencies, North Kalimantan Province, the border areas between Indonesia and Malaysia. In Nunukan District, Bukit Aruh Indah Village, Sebatik District, and Tanjung Harapan Village, East Sebatik District, were selected as research location points; while in Malinau Regency, the researchers researched the Malinau Kota Village and the Malinau Kota District.

The three locations of villages (*kelurahan*) with two districts in North Kalimantan

Province were chosen because the community groups have interesting linguistic phenomena, come from different ethnic, social, and cultural backgrounds, have different social statuses, occupations, and educational levels, and use different languages in communicating and interacting in everyday life. Specifically, data collection points were carried out in the family environment, the community association environment, the work environment of oil palm plantations, coffee shop hangouts, and traditional markets. The data in this study are on code-switching and its causal factors, originating from community groups in North Kalimantan who live in the Indonesian and Malaysian border areas of Nunukan and Malinau. The researchers categorized the research data into two categories: primary data and secondary data. The primary data come from speakers' utterances from speech events at various points in the research location; while secondary data come from information on socio-cultural and linguistic backgrounds as a result of observations and interview results. The sample for this research was a group of people who live in the border areas of North Kalimantan Province (Nunukan and Malinau). There were 20 informants involved in this research as sources of data acquisition.

The researchers used several criteria in determining the research sample, namely based on the male and female gender, domiciled in border areas or research locations, having clear articulation and healthy speech organ production, being able to use two or more languages, and being willing to become informants in this study. The techniques for collecting data were through observation and note-taking. The data analysis was as follows: The data was analyzed by selecting and sorting out the forms and functions of code-switching in community communication in the border areas of Nunukan and Malinau. After being analyzed and classified, the data were described and translated to find out the form and function of transfer in community communication.

4. Results and Discussion

4.1 Results

4.1.1 Switching the Bugis Language Code to Indonesian and vice versa

Based on the observations of the researchers, code-switching from Bugis to Indonesian is found in events spoken by a group of border communities in Nunukan. The occurrence of code-switching can be seen from the speech events as follows:

Data 01

Mother: *Pe ko jokka? Ko jokka ko pasae ellingeng ka' oba' ko apotik'e.*

(Where do you want to go? If you go to the market, stop at the pharmacy to buy medicine for your mother).

Child : ***Mak, tita ga dompe'ku?*** (Mama, did you not see my wallet?)

Mother: *Dikamarmu di lemari laci paling bawah. Mutaro we'na dompe'mu sembarangang. Jaji u soroi andrimu taroi kero.*

(In your room, at the bottom chest of the drawers. You put your wallet down carelessly. So I told your sister to keep it there.)

Child: *Iyye u runtu'ini* (Yes, it there is).

The context of the events described above occurs in a family's house in a room involving a mother and a child, with the topic of discussion being a child's wallet. Furthermore, in switching the code from Bugis to Indonesian, the researchers find that there is code-mixing between English and Bugis, as listed below:

Data 02

Worker 1: *Uppanna ne labe' corona e? Disuroi nana'e magguru online ko bola e. Ko witai maccule hand phone tuttu'i. De wissengngi magguru tongeng ga ato maccule online game.* (When will this Corona end? Children are told to study online at home. My child is constantly playing on his cell phone. I don't know if it's really studying or playing online games).

Worker 2 : *Berita ko TV e mega ladde ni mate. Jaji di lock down ki de dulle jokka-jokka.* (The news said that many people had died on TV. You can't go anywhere because you're locked down).

Worker 1 : ***Pak Rudy, kau dicari sama Pak Bos. Kau menghadap dulu.*** (Mr. Rudy, you are wanted by Mr. Boss. You go first).

Worker 3 : *Iya, Pak. Saya juga ditelpon ini untuk menemui beliau.* (Yes sir. I also was called here to meet him.)

The context of the events described above occurs in the work environment of an oil palm plantation, which involves three workers. The speech event is initiated by Worker 1 and Worker 2 in Bugis, discussing the current coronavirus outbreak. On the other hand, code-switching occurs from Indonesian to Bugis, as in the snippet of the conversation below:

Data 03

Worker 1 : Sudah berapa tandan kamu naikan kelapa sawit ke truk? (How many bunches have you loaded onto the truck?)

Worker 2 : Baru delapan tandan sudah mulai sakit pinggangku. Besar-besar semua kelapa sawitnya. Saya istirahat dulu. (Only eight bunches; I have started to get hurt on my back. All the palms are big. I'll take a rest first).

Worker 1: ***Ko Pak Jibe siagani tundurung?*** (How many bunches does Pak Jibe have?)

Worker 3 : *Lumayang. Sepulo dua tunrung'ni.* (Not bad; there are already twelve bunches.)

The data events described above occurs in an oil palm plantation involving three workers with the topic of oil palm transportation.

4.1.2 Switching Tidung Language Code to Indonesian and vice versa

The form of code-switching from Tidung to Indonesian is also found in the speech between the speaker and the speech partner below:

Data 04

Speaker : *Pango nio selasoy sekula mu ki?* (Have you completed your studies?)

Speech partner : *Ya, yaka. Libos setahun nio, de masa Corona. Tapi po pio damo ngentugos sabob Corona gitu. **Jadi saya masih bantu-bantu orang tua di kelapa sawit.*** (Yes, Sis. It was last year. Corona Force. But it isn't working either because of this corona. So I'm still working in oil palm for my parents.)

Speaker : ***Ini ada informasi lowongan kerja di perhotelan.*** *Muyu sekula de perhutilan kan. Gitu cucuk nio maya jurusanmu, seniyapmu kio berkas lamaranmu, injakin damo pumpos sio, sabob suang ulun guang nium tu.* (Here is information on job opening in hotel. You went to a hotel school, right? This is in accordance with your major. (Just prepare your application letter; I will submit it later because many employees are needed).

The context of the events described above occurs at a hangout or coffee shop involving two young men discussing work. Furthermore, the change of code-switching from Tidung to Indonesian leads to code-switching from Indonesian to English, as shown in the data below:

Data 05

Older Brother : *Pango nio tenugosmu pi'ir tad gurumu?* (Have you done your homework?)

Younger Brother: *Gitu masi tenugos damo pi'ir dagun Inggris, yaka.* (I am still working on English homework, Bro.)

Older Brother : ***Nah itu baru namanya anak yang rajin dan pandai. Ingat kalau belajar Bahasa Inggris itu harus praktek. Practice makes perfect.*** (Now that's the name of a diligent and clever child. Remember that learning English requires practice. **Practice makes perfect**).

Younger Brother: *Ya yakaku, salok damo bukum.* (Yes, always, Bro.)

Conversely, code-switching in the form of skills from Indonesian to Tidung is also found in speech events that occurs between visitors who speak at traditional markets, which can be seen in the following data:

Data 06

Speaker: *Permisi Dek, dimana yang jual kuota data internet yang teredekat disini?* (Excuse me, sis, where is the one selling internet data quotas that is closest to here?).

Speech partner : *Ada di kounter penjualan pulsa disamping mesjid. **Tapi barago ragono.*** (It's at the phone credit counter beside the mosque. However, it is costly.)

Speaker: *Nupo mana mana, anu penting sino.* (That's okay. The important thing is there).

The context of events mentioned above occurs in traditional markets involving market visitors who do not know each other and the topic is of internet data quotas.

4.1.3 Changing the Banjar Language Code to Indonesian and vice versa

The Banjar language also influences workers in oil palm plantations to carry out code-switching in their interactions. It can be seen in the code acquisition from Banjar to Indonesian by workers in oil palm plantations. The following example dialogues show the occurrence of language code-switching:

Data 07

Speaker: *Jam berapa lagi kita bagawi nih? Lawas banar sudah kita bahini pini.* What time does work start again? (We've had a long break on this.)

Speech partner : *Baruku dahululah. Sapuluh manit hah lage. Banyak jua sudah nang kita katam sawitnya. Sisa dikumpulkan haja lagi. Kaina buhaninya nang maangkat ka mutur. **Kapan anakmu daftar kuliah?*** (Smoking first. Ten more minutes. We have already harvested a lot of palm oil. All that's left is to be collected. Later, they will take it to the car. When will your child register for college?)

Speaker: *Belum. Masih menunggu pengumuman katanya.* (Not yet. Still waiting for the announcement).

On the contrary, code-switching from Indonesian to Banjar also occurs in the speech of workers in oil palm plantations, as follows:

Data 08

Worker 1: *Saya berangkat duluan yak.* (I'm leaving first).

Worker 2 : Iya silakan Pak Tomi. Hati-hati. *Pabila kita gajihan nginilah? Kawakah kita bahutang dahulu? Ada kaparluan mandesak di rumah hulun.* (When do we get paid? Can we cash in first? There's an urgent need at home).

Worker 3 : *Coba ikam berpandir langsung lawan Pak Mandor. Masihakunaja pang dibarinya.* (Try to talk directly to Mr. Foreman. Usually, it can be given immediately).

Furthermore, code switching from Indonesian to Banjar also occurs between buyers and sellers in traditional markets regarding the price bidding for *cempedak* skin, as stated in the data below:

Data 09

Buyer: Berapa harga kulit cempedak satu toples begini? (How much does one jar of cempedak skin cost?).

Seller: Yang kecil begitu dua puluh ribu per toples. (The small ones are twenty thousand).

Buyer : ***Larangnya pang. Kurangilah ulun maambil tilu toples. Amun gasan binian batianan.*** (Very expensive. lower the cost I want to take three jars for pregnant women).

Seller : *Kaya hitu dah harganya. Tapi ambilha lima puluh tilu toples amun gasan binian batianan.* That is already the cost. (But take fifty thousand for three jars if they are for pregnant women).

4.1.4 Code Transfer from Indonesian to Malay (Malaysia) and vice versa

The form of code-switching in the form of code-switching from Indonesian to Malay-Malaysia is also found in the speech of buyers and sellers who are carrying out buying and selling transactions in the market, as shown in the following speech events:

Data 10

Buyer : Model sandal ini ada gak ukuran kecil untuk anak-anak? (Does the slipper model have small size for children?).

Seller : *Sekejab, tak de lah. Tengo kalau macem ni suka tak? Lawa ni.* (Wait a minute, no. Look, do you like this model or not? It's great).

Buyer : Iya ke? Tapi selipar itu tak elok bagi kanak-kanak, pakcik. ((Is that right?) But slippers are not good or suitable for children, sir).

On the other hand, code-switching from Malay-Malay to Indonesian is also found in this study when speech events occurs between workers on oil palm plantations. The conversation below shows the phenomenon of code-switching:

Data 11

Worker 1 : *Awak nak kemana ke? Tengok ni masih banyak sawit.* (Where are you going? You see, there are still lots of palms.).

Worker 2 : *Senang je'. Itu Pak Ahmad nak bantu kita orang. Pak Ahmad, disini masih banyak kelapa sawitnya belum dipanen.* (That is easy. That is Mr. Ahmad, who wants to help us. Mr. Ahmad, there is still a lot of palm oil that has not been harvested).

Worker 3: *Tunggu sebentar saya ambil egreknnya dulu.* (Wait a minute, I'll take the *egrek* first).

4.2 Discussion

It has been stated that this research was carried out in three villages and two districts in North Kalimantan Province, the border area between Indonesia and Malaysia. The

research locations were Bukit Aruh Indah Village, Sebatik District, Nunukan Regency, Tanjung Harapan Village, East Sebatik District, Nunukan Regency and Malinau Urban Village, Malinau City District, Malinau City, where the community groups that inhabit these places come from various ethnic backgrounds and different languages. Some Malaysian citizens live temporarily for work purposes.

In carrying out social interaction and communication, it can be reported that community groups can use at least two languages and more, namely Indonesian as the unified language, regional languages as the ancestral language, and Malay as a result of the proximity of residents' settlements and frequent interactions between residents and the state. Neighbor, Malaysia. As the language of unity, Indonesian can be used by all groups of people in border areas, even though they have different social, religious, ethnic, and linguistic backgrounds. At the same time, regional languages are only used by groups of people with the same ethnic background and language. However, several groups can master and use more than two languages: Indonesian, regional languages, and Malay-Malaysia. Some even speak the international language, English.

In response to the above phenomenon regarding the use and mastery of two or more languages, the community groups that inhabit the border areas are bilingualism or bilingualism and multilingualism or multilingualism. Nababan distinguishes between bilingualism and bilingualism, where bilingualism refers to the behavior or habits of speakers using two languages in a speech event. In comparison, bilingualism is the ability of speakers to use two languages (Nababan, 1993) Chaer and Agustina also conveyed the same opinion, who said that bilingualism is the use of two languages and explaining that multilingualism is a situation where speakers use more than two languages in their interactions (Chaer & Agustina, 2004).

Speakers in bilingual and multilingual societies often change the language or a variety of languages depending on the circumstances and needs of the language used. This triggers a code-switching event, namely the shift in the use of language from one language to another, whose use depends on the situation and conditions of the speech event.

In this study, code-switching occurs and is used by community groups living in the border areas of Nunukan and Malinau. The code-switching was found from Bugis to Indonesian and vice versa, code-switching from Tidung to Indonesian and vice versa, code-switching from Banjar to Indonesian and vice versa, and Malay-Malaysia to Indonesian and vice versa. On the contrary, all this code-switching occurs because groups of people live in the border areas of Nunukan and Malinau with different ethnic groups and have their own regional languages. The tribes are the Bugis, Tidung, and Banjar tribes.

Responding to the community groups mentioned above, Ghafur (2016) and Sani & Isbon (2018) stated that the indigenous people who inhabit Sebatik Island are the Tidung tribe, and most of the population comes from migrant Bugis tribes. When people from the same tribe meet and communicate, they generally use their local language. Conversely, when a group of people comes from different tribes, they use the unified language in Indonesia, namely Indonesian. It means that every individual in the community masters two languages, namely the regional language and Indonesian, causing code-switching from the regional language to Indonesian or vice versa based on the situation and the opponent or speech partner they are facing. This diversity of language variation occurs due to social diversity and language functions (Chaer & Agustina, 2004). The diversity of languages tends to be used by Indonesian people who master several languages (Hidayati 2011).

Furthermore, in carrying out code switching from regional languages to Indonesian and/or vice versa, speakers in border communities (Nunukan and Malinau) also engage in code mixing. It can be reported that speakers of Bugis and Tidung languages mix foreign language codes by inserting English words and phrases into their local language utterances. This situation can occur and is justified by Chaer and Agustina saying that code-switching and code-mixing are common in a bilingual society because they have similarities in the use of two or more languages, or two variants of a language in one speech community (Chaer & Agustina, 2004). There are several factors that cause speakers to do code switching and code mixing in speech.

This study found that the factors of speakers, speech partners, presence and departure of speech participants, and changes in the topic of conversation were the main factors causing code-switching carried out by border community groups (Nunukan and Malinau). Meanwhile, using popular terms and speakers' purpose to show themselves as educated were identified as factors in code-mixing. Previous researchers such as (Annisa, 2016; Asmiati, 2019; Ghofur, 2016; Nur, et al., 2018; Nurmiah, 2013; Sripurwandari, et al., 2018) who conducted research on code-switching and code-mixing by community groups in various contexts in Indonesia, found the same causes or factors.

Responding to the findings regarding the factors causing the code-switching mentioned above, Chaer and Agustina, who conducted a linguistic literature review, also classified aspects of the speaker/speaker, listener/interlocutor, changes in the situation with the presence of a third person, formal and informal, as well as changes in the speaker's topic as factors that cause switching code (Chaer & Agustina, 2004). Therefore, the occurrence of code-switching or code-mixing by speakers can be returned to the subject matter of sociolinguistics which includes "who speaks, in what language, to whom, when, and for what purpose" in carrying out speech events (Burling & Fishman, 1972).

The researchers can conclude that the factors that cause the use of various languages in bilingualism and multilingualism depend on the involvement of the speaker, the opponent or speech partner, the topic of the conversation, the purpose of the conversation, the situation of the conversation, the path of the conversation, and the variety of language the speaker wants to use. All elements of this speech event occur and are carried out by border community groups (Nunukan and Malinau) because they can communicate using two or more languages in their daily communication, namely Indonesian as the language of unity, regional languages as the language of ancestral heritage, and Malay as a result of the proximity of residents' settlements and the involvement of citizens of both Indonesia and Malaysia in speech events.

5. Conclusion

Based on the research results, the forms of code-switching in the speech of border community groups (Nunukan and Malinau) consist of (1) code-switching from Bugis to Indonesian and vice versa; (2) code-switching from Tidung to Indonesian and vice versa; (3) code-switching from Banjar to Indonesian and vice versa; and (4) code-switching from Indonesian to Malay (Malay) and vice versa. The research shows that border community groups (Nunukan and Malinau) use language transition because they are from the Bugis, Tidung, and Banjar tribes. These tribes live in the border areas (Nunukan and Malinau). They can communicate in two or more languages, at least Indonesian as the unified language, regional languages as ancestral languages, and Malay, because the residents' settlements

are close to the State of Malaysia. The factors that cause code-switching in the speech of border community groups (Nunukan and Malinau) are (1) speakers; (2) speech partners; (3) the presence and departure of speech participants; and (4) changes in the topic of conversation.

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