

# PATTERNS OF CODESWITCHING IN JAVANESE CULTURE ONLINE FORUM

## *POLA ALIH KODE DALAM FORUM DARING KEBUDAYAAN JAWA*

**Emi Nursanti**

Departemen Pendidikan Bahasa Inggris  
Fakultas Bahasa, Seni, dan Budaya, Universitas Negeri Yogyakarta  
Jalan Colombo No. 1, Karangmalang, Yogyakarta 55281, Indonesia  
[emi\\_nursanti@uny.ac.id](mailto:emi_nursanti@uny.ac.id)

(Naskah diterima tanggal 27 Februari 2023, terakhir diperbaiki tanggal 24 Juni 2024,  
disetujui tanggal 26 Juni 2024)

DOI: <https://doi.org/10.26499/wdprw.v52i1.1307>

### **Abstract**

This study specifically aims at 1) finding and interpreting the frequencies of the interrelation between the codeswitching types and functions, and 2) describing the communication features of a Javanese culture online forum based on the codeswitching patterns. By using a mixed-method design, this study used qualitative data to explain the quantitative results. The data were multilingual utterances in a webinar. The study found that 1) some frequent codeswitching patterns occur in the webinar are: insertion-referential (40.4%), tag-expressive (20.1%), congruent lexicalization-referential (18.0%), congruent lexicalization-expressive (9.5%), intersentential-directive (2.8%), insertion-metalingual (2.1%), congruent lexicalization-metalingual (1.8%), insertion-directive (0.5%), insertion-expressive (0.5%), alternation-expressive (0.3%), congruent lexicalization-phatic (0.3%), and tag-phatic (0.2%). 2) Those patterns suit the nature of the events and the sociocultural background of the people involved. The dominant employment of cultural terms with no equivalent translations and the hierarchical and non-egalitarian Javanese society were the factors motivating the dominant occurrence of the referential and expressive functions of codeswitching.

**Keywords:** code mixing; code switching; multilingualism; Yogyakarta Palace

### **Abstrak**

*Kajian ini secara spesifik bertujuan untuk 1) menemukan dan menginterpretasikan frekuensi interelasi antara jenis dan fungsi alih kode, dan 2) mendeskripsikan fitur komunikasi forum daring kebudayaan Jawa berdasarkan pola alih kode tersebut. Dengan desain metode campuran, penelitian ini menggunakan data kualitatif untuk menjelaskan hasil kuantitatif. Datanya adalah ujaran multibahasa dalam sebuah webinar. Hasil penelitian menemukan bahwa 1) beberapa pola alih kode yang sering terjadi adalah: insertion-reference (40.4%), tag-expressive (20.1%), congruent lexicalization-reference (18.0%), congruent lexicalization-expressive (9.5%), intersentential-directive (2.8%), insertion-metalingual (2.1%), congruent lexicalization-metalingual (1.8%), insertion-directive (0.5%), insertion-expressive (0.5%), alternation expressive (0.3%), congruent lexicalization-phatic (0.3%), dan tag-phatic (0.2%). 2) Pola tersebut sesuai dengan karakter peristiwa tutur dan latar belakang sosial budaya masyarakat yang terlibat. Penggunaan istilah-istilah budaya yang dominan tanpa terjemahan yang setara dan*

*masyarakat Jawa yang hirarkis dan non-egaliter menjadi faktor-faktor yang melatarbelakangi munculnya fungsi alih kode referensial dan ekspresif yang dominan.*

**Kata kunci:** campur kode; alih kode; multilingualisme; Kraton Yogyakarta

## 1. Introduction

Multilingualism is a common linguistic phenomenon found in various parts of the world and nowadays almost all countries are multilingual (Bhatia & Ritchie, 2013; Hamers & Blanc, 2004; Wei, 2008). It even has become an expected and increasingly prestigious part of urban culture (Wardhaugh & Fuller, 2015). Indonesia is one of those multilingual countries and the multilingualism in Indonesia is always interesting to study from various linguistic perspectives.

Having more than 718 local languages, not including the dialect and subdialect (Kemdikbud, 2019), the Indonesian people also use a national language or Bahasa Indonesia (BI) to unify those from different language backgrounds. The existence of this national language, along with the massive invasion of English, can be a threat to the vitality of local languages, even the Javanese whose number of speakers is dominating among all local languages in Indonesia (Andriyanti, 2019; Ravindranath & Cohn, 2014; Vander-Klok, 2019). The exposure and habit of using more than one language lead to the phenomena of language mixing, at least between the local language and the national language. Such language alternation must have been part of Indonesian people's everyday communication. However, an inquiry about whether such a phenomenon also happens in a community that strongly upholds Javanese culture and norms, such as Yogyakarta Palace in the Special Region of Yogyakarta needs to be investigated further.

Smith-Hefner (2009, p. 57) calls Yogyakarta "a stronghold of traditional Javanese court culture" because it is the only region in Indonesia led by a hereditary governor who

resides in a palace with its good maintenance of old traditions. Therefore, Yogyakarta Palace is one of the famous cultural centers in Indonesia. It is the official building of the Ngayogyakarta Hadiningrat Sultanate which was established during the reign of Sultan Hamengku Buwono I. In the past, the palace served as the residence of the king and his relatives but nowadays, it serves as a tourist attraction, a museum, the epicenter of Javanese culture, and the Sultan's residence. Apart from those functions, the palace is also the center for the development of Javanese culture.

As used in the center of Javanese culture, the language used by the people in the palace might become the standard of the Javanese language in Yogyakarta. Inside the palace, several variations are used by the palace members in accordance with their different duties and social strata. These variations and some language norms applied in the palace often catch researchers' attention to conduct studies on those issues. Some of them are Mukminatun et al. (2007) studying the shift of the address culture and kinship in the district of Kraton Yogyakarta in Yogyakarta Special Territory, Sulistyowati (2008) analyzing Javanese address terms in the Yogyakarta Palace, Retnaningtyas et al. (2019) investigating Bagongan language representation in *abdi dalem* Keraton Ngayogyakarta Hadiningrat daily life, and Hidayani and Macaryus (2019) who employ a sociolinguistic approach to examine the Javanese language use in Yogyakarta Palace.

While most of those studies examine the communication that happens among the palace members, to the best of the researcher's knowledge, no study has been conducted on

the language used in a cultural event held by the palace through an online meeting, especially the one whose participants are from several different parts of the world. Therefore, this study is significant to provide new insight into multilingual discourse in a cultural webinar to broaden the horizon of sociolinguistic study, particularly in the field of multilingualism and language contact.

The language used in an international webinar held by Yogyakarta Palace is worth studying to enquire about the pattern of multilingual discourse in a cultural event held by the Javanese cultural center, particularly on how Bahasa Indonesia (BI) as the national language is employed to convey Javanese cultural values to people from different cultural backgrounds. Focusing on the issue of varied cultural and linguistic backgrounds behind the event, this study investigates the language switching or mixing that occurs in the webinar, particularly the intersection between the type and function of the switching.

Some experts use different terms to refer to the multilinguals' ways of speaking multiple languages or dialects. The most widely used concepts are code-switching and code-mixing. Some scholars do not distinguish the two concepts since both refer to the act of using L2 after L1 alternately (Muysken, 2000; Ononye, 2018). However, other experts differentiate the two by stating that code-mixing is a natural phenomenon (Kachru, 1978; Maschler, 2002) while code-switching requires a high level of bilingual competence (Muthusamy, 2010; Muysken, 1995). Wardhaugh and Fuller (2015) prefer to use the term multilingual discourse which refers to a part of the multilingual speech community norms where people mix words, phrases, and sentences of two or more languages, dialects, or speech styles. Among those scholars, one who provides a comprehensive explanation of bilingual

speech and code-mixing phenomena is (Muysken, 1995, 2000). Therefore, this study employed his theory to analyze the data.

Referring to Muysken's explanation that the three distinct processes that occur during language mixing belong to the category of intra-sentential switching, the writer assumes that codemixing is a part of codeswitching and, thus, both concepts can be referred to as codeswitching. Therefore, this study uses the term 'codeswitching' to refer to the phenomena of mixing words, phrases, and sentences of two or more languages, dialects, or speech styles.

Codeswitching can occur in three forms: inter-sentential, intra-sentential, and tag switching. The first occurs within a sentence or clause. Meanwhile, the second occurs at the word or phrasal level. Tag switching refers to the insertion of a tag or an exclamation expression in one language into a sentence in another language (Hamers & Blanc, 2004). The second type, intra-sentential codeswitching, is commonly referred to as codemixing. Muysken (2000) explains that there are three distinctive processes that take place when languages are mixed. The first is called insertion, and it entails inserting elements such as lexical items or other materials from one language to another. The second is alternation, which is the process of switching a language's vocabulary and syntax. Congruent lexicalization, which refers to the swapping of lexicons from two languages with comparable grammatical structures, is the third procedure.

Codeswitching is used by bilingual speakers for various objectives. Appel and Muysken (2005) propose that switching serves a variety of purposes, including referential, directional, integrative, expressive, phatic, metalinguistic, and poetic. When speakers switch because they are unfamiliar with the primary language, this is referred to as a referential function. Switching to a language that other interlocutors do not comprehend is

known as the directive function. Phatic function, on the other hand, refers to switching to alter the tone of speech, whereas expressive function refers to switching as a form of identification. The use of one language to comment on another language is known as a metalinguistic function. The final poetic purpose is the substitution of puns, jokes, and other word-play purposes. Considering the nature of a cultural webinar, the last function or the poetic purpose is excluded from the analysis.

Aiming at finding out the patterns of codeswitching in a multilingual forum on Javanese culture, the present study seeks to answer the following research questions: 1) What are the frequencies of the interrelation between the codeswitching types and functions found in the cultural webinar under study? and 2) What does each pattern say about the communication features of a Javanese culture webinar and the socio-cultural background of the people involved in the event?

## 2. Method

Intended at obtaining broad and in-depth results related to the problem of multilingual discourse in a Javanese culture webinar held by Yogyakarta Palace, the mixed method is the most appropriate approach to be used. It is a research design that combines elements of qualitative and quantitative approaches to obtain broad and deep meaning and evidence (Johnson et al., 2007). Several advantages of this design compared to quantitative or qualitative research alone are more accurate conclusions, a more thorough understanding of the research problem, and assisting the development of instruments to produce synergistic effects (Greene, et al. in Hesse-Biber, 2010). With a mixed approach, this study used an explanatory sequential mixed methods design where qualitative data will be used to explain the quantitative results

(Creswell & Plano Clark, 2018). Two stages of the research procedure were collecting and analyzing quantitative data in the first stage and analyzing the quantitative results qualitatively in the second stage. Such a design was meant to provide a more accurate and in-depth qualitative interpretation upon the findings of quantitative analysis (Creswell, 2015).

The data in this study were multilingual utterances produced by the people involved in a webinar entitled "The Art of Banana Leaves Creation". They consist of a moderator, two speakers, and some participants. The moderator and speakers are Javanese people while the participants come from various parts either from Indonesia or foreign countries. The data were collected by watching the webinar on Kraton Jogja's YouTube channel and transcribing the utterances in the video whose duration is 2 hours and 8 minutes. The main language used in the webinar is Bahasa Indonesia. Therefore, utterances containing non-BI code will be regarded as data, whether it is in the form of words, phrases, or sentences.

A data sheet was employed to help analyze the data. It consists of several columns representing the types and functions of codeswitching and codemixing. Using descriptive statistics, the quantitative analysis with the aid of Microsoft Excel was conducted to see which type and function are more dominant and less dominant. Meanwhile, qualitative analysis was employed to categorize the data, interpret the context, and draw conclusions.

## 3. Findings and Discussion

The form and the topic of the communication event, the background of the people involved, and the channel through which a communication event is held play important roles in shaping the interaction features. In this study, those factors are crucial in

determining the patterns of codeswitching that occur in a Javanese culture webinar held by Yogyakarta Palace. Focusing on the types

and functions of codeswitching, Table 1 summarizes its statistical findings.

**Table 1**  
**Codeswitching Occurrence in Javanese Multilingual Webinar Held by Yogyakarta Palace**

Type/Function	Referential	Directive	Expressive	Phatic	Metalingual	Total
<b>Inter-sentential</b>	0 (0.0%)	21 (2.8%)	0 (0.0%)	0 (0.0%)	0 (0.0%)	11 (2.8%)
<b>Alternation</b>	0 (0.0%)	0 (0.0%)	1 (0.3%)	0 (0.0%)	0 (0.0%)	1 (0.3%)
<b>Intra-sentential</b>						
<b>Congruent</b>	70 (18.0%)	2 (3.1%)	37 (9.5%)	1 (0.3%)	7 (1.8%)	127 (32.6%)
<b>Lexicalization</b>						
<b>Insertion</b>	157 (40.4%)	2 (0.5%)	2 (0.5%)	0 (0.0%)	8 (2.1%)	169 (43.4%)
<b>Tag switching</b>	0 (0.0%)	0 (0.0%)	78 (20.1%)	3 (0.8%)	0 (0.0%)	81 (20.8%)
<b>Total</b>	227 (58.4%)	25 (6.4%)	118 (30.3%)	4 (1.0%)	15 (3.9%)	389 (100%)

Table 1 depicts the occurrences of code-switching based on its types and functions in the phenomena under study. Insertion (43.4%) and congruent lexicalization (32.6%) in intra-sentential codeswitching become the two most frequent types of codeswitching employed by the speakers, the moderator, and the participants in the webinar. Meanwhile, alternation type (0.3%) and phatic function (1.0%) become the least frequent type and function of codeswitching employed in the webinar. The referential (58.4%) and expressive (30.3%) functions dominate the function of codeswitching in the webinar. Intra-sentential insertion type with referential function (40.4%) dominates the type-function combination and the second highest is the combination of tag switching type with expressive function (20.1%). Since the combination of type and function characterizes the multilingual discourse of the event, the discussion of the research result would focus on the combination rather than separating the types from the functions. To distinguish the languages, the following

conventions are used: English is presented as normal text, BI is italicized, Javanese is bold, and the words which become the focus of the discussion are underlined.

### 3.1 Intra-sentential Insertion with Referential Function

Insertion is akin to borrowing where an alien lexical or phrasal category is inserted into a given structure (Muysken, 2000). Meanwhile, the referential function refers to topic-related functions where a specific word from one language might be semantically more appropriate for a certain context (Appel & Muysken, 2005). This combination becomes the most dominant feature in this study since the nature of the event is a cultural webinar, where many cultural terms are mentioned by the speakers and the moderator in this webinar.

Related to the theme of the webinar, the first frequently employed cultural terms are the names of crafts made from banana leaves commonly used to serve food in the palace.

- 1) *Nah disini kita sudah lihat lengkap sekali, ada yang dijelaskan Eyang tadi dalam artian sudi, ada*

cekenthong, dan samir dan singep tadi nggih Eyang ya. (132/M)

Here we have seen completely what has been explained earlier by Grandma. There were sudi, cekenthong, samir, and singep, right Grandma?

The moderator kept employing the Javanese terms of several banana leaf crafts, such as sudi, cekenthong, samir and singep, in the webinars since those are Javanese cultural terms whose translations are not available in other languages.

The second cultural term frequently employed by the speakers and the moderator of the webinar is terms related to the cultural traditions held in the palace.

2) Pisang raja ini selain untuk acara Rasulan, juga bisa untuk acara peningsetan, peningsetan penganten. (208/SP1)

This plantain is not only used for Rasulan but it can also be used in peningsetan penganten.

Cultural terms related to the traditions held in Javanese also do not have equivalent translations in other languages. Therefore, the speaker mentioned their original terms in Javanese. Other than rasulan (a celebration held after the harvest season ends) and peningsetan penganten (wedding ceremony) as shown in extract 2, other cultural terms related to Javanese tradition belong to the categorization of intra-sentential insertion with referential function are paringan pandega dalem (59/SP1), tingalan jumenengan ngarsa dalem (84/SP1), and wetonan (373/P12).

Since the webinar was conducted online, the occurrence of technical terms related to the online meeting was also quite many, especially the ones whose Indonesian equivalence is never used.

3) Agar situasi tetap kondusif, panitia akan secara otomatis mengarahkan peserta dalam mode mute. (6/M)

In order to keep the situation conducive, the committee will automatically direct participants to mute mode

4) Mba X. Silahkan open microphone-nya. (333/M)

Ms. X, please open the microphone.

5) Tadi kan lancipnya hanya satu, ternyata setelah dizoom kamera harus dua seperti ini, jadi saya ulangi lagi. 282/P5)

Earlier, there was only one taper. It turned out that after zooming in by the camera, it had to be two like this, so I did it again.

The underlined words in extracts 3 and 4 are words closely related to an online meeting. In extract 3, the English word 'mute' was chosen as people are more familiar with this English word than the Indonesian translation 'bisu'. In extract 4, the moderator said "open microphone-nya" as what has been usually used by a moderator or speaker of an online meeting. Although BI has the word 'pelantang' as the translation of 'microphone,' the word is almost never used. Switching to English to employ those two words creates no problem since those who have been familiar with online meetings must have known such phrases well. A similar situation also happens to the word 'zoom' in extract 5. Indonesian people never use its Indonesian translation. As its function in a camera, people tend to use the word to mean 'make the picture look bigger.'

The dominant occurrence of insertion-referential combination suggests that such switching would be frequently used by multilingual people involved in a cultural communication event because of the recurrent employment of cultural terms. Besides, insertion-referential is also closely related to technological terms. For words related to technology, people tend to directly borrow the words as they are used in the device.

### 3.2 Tag Switching with Expressive Function

Tag switching or commonly known as emblematic switching is a language switch that involves an exclamation, a tag, or a parenthetical (Appel & Muysken, 2005). Meanwhile, the expressive function deals with identity representation that is conveyed by a speaker in mixed languages. The combination of tag switching with expressive function

becomes the second most frequent feature employed in the webinar, especially by the moderator.

6) *Biar tidak **gebyar** bentuknya itu rapih gitu **nggih**, bentuknya biar bisa rapih **ngaten nggih**. Jadi ditempatkan didalam **takir** atau **cekenthong** itu juga bisa rapih **nggih** Eyang **nggih**? (117/M)*

So that it won't come off and to make it look neat, right? To make it look neat, right? So, placing it inside the **takir** or **cekenthong** can also make it neat, right Grandma?

The tag '**nggih**' or sometimes pronounced as '**njih**' which means 'yes' is a word included in the Javanese Krama level that is usually employed to respect the interlocutor. When employed to respond to a statement, the word usually means willingness or agreement. Meanwhile, when it is employed at the end of a sentence, it functions like a tag aimed at asking for agreement from the interlocutor. In this study, this word was frequently employed by the moderator during the webinar. Sometimes, the word was repeated several times in a single utterance as shown in extract 6.

The moderator's tag '**nggih**' is categorized as expressive function since this shows her cultural identity as a Javanese who must respect the older ones. Compared to the moderator, the webinar speakers, who are royal courtiers, are older and less educated. As webinar speakers, they should have talked and explained the material a lot. However, in the webinar under study, they did not do so because they were not confident and felt incapable of doing so. In such a situation, the moderator felt obliged to reexplain what had been said by the speakers to the webinar participants. Nevertheless, she did not feel that she was more knowledgeable than the speakers. Therefore, despite her ability to explain the material well, she kept using the tag '**nggih**' to check whether the information given to the participants is correct. This is a form of Javanese identity representation of respecting older people. Besides representing

the Javanese cultural identity of respecting older people, the function of '**nggih**' tag as an agreement marker suggests that it can express politeness since it indicates that the information given prior to the tag is negotiable.

### 3.3 Intra-sentential congruent lexicalization with referential function

Different from insertion whose inserted word is alien to the main language employed and the two languages do not necessarily share the same grammatical structure, congruent lexicalization occurs between languages of congruent structure. Therefore, the lexical elements can be taken from either language. Intra-sentential congruent lexicalization becomes the third most dominant type of codeswitching employed in the webinar. The relatively similar structure between BI, Javanese, and English is perhaps the contributing factor to its frequent employment. In this study, most often it appears with the referential function.

The combination of congruent lexicalization with the referential function was mostly spoken by the webinar speakers because some words are more familiar in their Javanese version than in the BI one.

- 7) *Jadi itu sebelum dikasih **takir-takir** itu tadi, itu dikasih **lemek** dulu, **lemek** daun. (93/SP1)*  
So, before putting the **takir**, it should be given a leaf base first.
- 8) *Tapi **tempelang** itu isinya **suruh ayu**, Jeng. (164/SP1)*  
But the content of the **tempelang** is betel leaves, Miss.
- 9) *Daun, **ditekuk**. Ditengahkan, bagi dua. (231/SP2)*  
Fold the leaf. Put it in the center and divide it into two.
- 10) *Harus **dipe**. (261/SP2)*  
It should be dried under the sun.
- 11) *Langsung **dibiting**. (278/SP2)*  
Then set the coconut palm leaf stem.

Those five utterances are spoken by the royal courtiers invited as the speakers of the webinar. The underlined words are Javanese

words whose Indonesian translations are commonly used in daily communication: 7) *alas*, 8) *sirih*, 9) *dilipat*, 10) *dijemur*, 11) *dipasang lidi*. However, since the speakers are far more familiar with the Javanese words and probably lack knowledge of those Indonesian translations, switching to Javanese inevitably occurred.

Intra-sentential congruent switching with referential function also occurs in several English words that have been part of Indonesians' daily conversation.

12) *Mungkin kalau sekarang itu simple-nya kaya nasi box gitu ya Eyang nggih?* (66/M)

Perhaps, nowadays simply it's like rice box. Isn't it, Grandma?

13) *Bagaimana, bisa sharing kesulitannya?* (260/M)

Can you share the difficulties?

Intra-sentential congruent switching from BI to English in the webinar is mostly spoken by the moderator. Her younger age than the two speakers is the factor motivating her tendency to switch to English. The examples above, either the switch from BI to Javanese or BI to English, indicate that intra-sentential congruent switching with referential function is a switching caused by the speaker's familiarity with the words in another language.

### 3.4 Intra-sentential congruent lexicalization with expressive function

After the referential function, the expressive function becomes the second highest motivating factor of the intra-sentential congruent lexicalization. In this study, it is found that this type of codeswitching was employed mostly to express the speakers' Javanese identity. In the Javanese cultural context that upholds differences in social strata, the language level is shaped by the communication participants and the people being talked about, even when they are not present.

14) Ini kami mau memaparkan atau nyaosi pirsa kegunaan dari daun pisang di dalam Keraton Jogjakarta. (45/M)

Here we will explain (BI) or explain (Javanese Krama) the use of banana leaf in Yogyakarta Palace.

15) Misalnya, Ngarsa Dalem usianya 72, itu tumpengnya juga 72 Jeng. (90/SP1)

For example, if the King's age is 72, then the number of tumpeng is also 72, Miss.

16) Nah itu seperti samir tadi tapi yang Eyang ngendika singep cuma satu lembar nggih Eyang nggih. (135/M)

It is like the samir but what Grandma said (Javanese Krama) is singep consists of one sheet only. Is that right, Grandma?

The underlined words in those three utterances are honorifics representing congruent lexicalization aiming at showing politeness to others. In extract 14, although the moderator had said '*memaparkan*' (explain), she repeated the word but switched to Javanese '*nyaosi pirs*'. By choosing the verb '*nyaosi*' whose root is '*caos*', the moderator positioned herself and the webinar speakers as lower than the webinar participants. In the Javanese, the word '*caos*' is expressed by a speaker to others who are older or have higher strata or it is deliberately used as a form of respect for the other person.

In extract 15, the speaker called the Yogyakarta Sultan as '*Ngarsa Dalem*'. Even when the Sultan is not present in the conversation, Yogyakarta people usually call him by his throne name, **Ngarsa Dalem**, to show their respect for their king. Similar to extract 14, switching in extract 15, which was uttered by the moderator to one of the webinar speakers, also indicates deference to the older people. Within her BI discourse, the moderator switched to Javanese Krama to say '*ngendika*' (say) because the one who just said something is older than her. Although a full sentence in BI is fine because BI represents egalitarianism, the moderator chose to switch to Javanese Krama to show politeness and to

express her Javanese cultural identity of upholding courtesy.

### 3.5 Inter-sentential switching with directive function

Inter-sentential switching is a language switch that occurs between sentences. Switching for directive function deals with an alternation directed at the hearer aiming at either involving or excluding them (Appel & Muysken, 2005). The combination may indicate that the switching between sentences is meant to involve or exclude others in the conversation. In this study, the sentences in which the switching occurs can be either major or minor sentences, and no directive function is aimed at excluding others.

All intersentential-directive switching that takes place in major sentences occurs from Javanese to English. They were uttered to give information to the webinar participants who do not understand BI. They mostly occurred both at the beginning and end of the event.

- 17) Simultaneous interpreter is available for Indonesian - English language. If needed, please set the symbol on the "globe" on your screen down right. (3/M)
- 18) Ladies and Gentlemen. To kick off today's agenda, let's start with opening video presented by the Palace of Yogyakarta. (9/M)
- 19) This is the end of today's event. I thank you very much, and I hope everyone is blessed with good health from wherever you are. (389/M)

Extracts 17-19 are some intersentential directive switchings that occurred in major sentences. By stating important information or announcement in English, the moderator was applying the directive function of codeswitching by trying to facilitate those who do not understand BI to feel engaged in the event.

Meanwhile, the target language of intersentential directives that occurred in minor sentences ranged from Javanese, English, and Japanese; yet switching to

Javanese is the most dominant. Most of them were in the form of greetings, gratitude, and apology.

- 20) *Good morning, Ladies and Gentlemen.* (2/M)
- 21) **Sugeng enjang.** *Selamat pagi Eyang Punto.* (12/M)  
Good morning (Javanese Krama). Good morning (BI) Eyang Punto.
- 22) **Nuwun sewu,** *mungkin saya letakkan disini dulu.* (193, M)  
Excuse me, perhaps I would put it here first.
- 23) *Makasih ya.* **Matur nuwun.** (252/P2)  
Thank you (BI). Thank you (Javanese).
- 24) *Wauww, Hello Jepang.* **Arigatou Gozaimasu!** (385/M)  
Wow, hello Japan. Thank you!

Those examples show that the switching of minor sentences is mostly motivated by social and expressive language functions. By uttering switching as exemplified by extracts 20-24, participants whose mother tongue is spoken by the moderator would feel accepted to be part of the communication event being held. Repeating the same utterance in different languages, as extracts 21 and 23, might mean involving those who speak the two different languages as well as, since most of them are Javanese, appreciating the language and culture of Yogyakarta Palace. Thus, not only bridging the language barrier but codeswitching is also proven to be a strategy to make others feel accepted to become members of a community.

### 3.6 Tag Switching with Phatic Function

Despite their insignificant number of occurrences, some combinations of codeswitching types and functions are worth discussing since they can characterize the nature of a cultural webinar or the characters of Javanese people. The first is tag switching with phatic function. The combination implies that it is a switching of an exclamation, a tag, or a parenthetical indicated by a change in tone of the conversation and aims at highlighting the information conveyed (Appel & Muysken, 2005). It is found in some particles commonly used by Javanese people.

- 25) *Kan Bapak e namanya Sabar ta, temen-temen manggilnya cepetnya 'Sabar'.* (34/SP2)  
My husband's name is Sabar, you know. To make it easy, my friends call me 'Sabar'.
- 26) *Terus disekitarnya ada lauknya. Ha lauknya itu menggunakan...* (96/SP1)  
It is surrounded by dishes. So, the dishes use...
- 27) *Nah itu khusus dari pisang raja nggih Eyang nggih?* (M/168)  
Well, that's specifically from plantains. Is that right, Grandma?

Those three particles 'ta', 'ha', and 'nah' are the Javanese emphasizing particles found in the data. The 'ta' particle is an informing marker, 'ha' is a highlighting marker, and 'nah' is a continuity marker. Without having any specific parts of speech, those exclamations or tags seem insignificant. However, their functions are essential to the discourse flow by letting hearers know that some parts of the discourse are worth noticing.

### 3.7 Insertion or Congruent Lexicalization with Metalinguistic Function

The last combination is essential to discuss since this also characterizes language switching in a cultural communication event whose participants consist of people from different cultural backgrounds. The metalinguistic function of codeswitching deals with its aim to comment on the languages involved either directly or indirectly.

As many cultural terms are mentioned during the event, sometimes codeswitching is needed to explain unfamiliar words.

- 28) *Nah ini namanya singep. Singep ini untuk menutup tumpeng, jadi gini, kalau di Keraton, kan singep itu tutup gitu kalau diluar tutup.* (100/SP1)  
So, this is **singep**. **Singep** is used to cover **tumpeng**. It's like this: in the palace **singep** is the cover while outside here, it is just called cover.
- 29) SP2: *Satu kilan. Sekilan.* (267/M)  
One (BI) span (Javanese). A hand span (Javanese)  
M : *Satu kilan atau sejengkal jari tangan gitu ya?* (268/M)  
One (BI) span (Javanese) or a hand span (BI), okay?

Anticipating the participants' misunderstanding, the speakers or moderator of the webinar always tried to explain any cultural terms that the participants might not know. However, the switching was not in the explanation, but it was spoken prior to the explanation by repeating the cultural term that was just mentioned. Such a strategy needs to be done to make cultural terms, that might be foreign to hearers from different cultural backgrounds, understandable.

### 4. Conclusion

Holding a Javanese cultural webinar is a new thing for Yogyakarta Palace. While the former on-site cultural events they held were delivered in the Javanese language, some adaptations to a new form of meeting need to be done amid the Covid19 pandemic. Therefore, the recent webinar was held online. This brings some positive sides, one of them is that they can reach foreign people. Within this new organization of a cultural event, some new forms of communication might likely occur, especially on the issue of how this Javanese cultural center delivers cultural information to international audiences in an online meeting. Within the various language backgrounds of the people involved, this study seeks to investigate the codeswitching patterns in a multilingual discourse.

Related to the first research question on the frequency of codeswitching types and functions, in succession, the combination of type and function of codeswitching from the most dominant to the least dominant is insertion-referential (40.4%), tag-expressive (20.1%), congruent lexicalization-referential (18.0%), congruent lexicalization-expressive (9.5%), intersentential-directive (2.8%), insertion-metalingual (2.1%), congruent lexicalization-metalingual (1.8%), tag-phatic (0.2%), insertion-directive (0.5%), insertion-expressive (0.5%), alternation-expressive

(0.3%), congruent lexicalization-phatic (0.3%). The other combinations never occur in this study.

Regarding the second research question on the implication of those frequencies to the nature of a Javanese cultural webinar, this study found that the dominance of those patterns suits the nature of the events and the socio-cultural background of the people involved. Insertion with referential function becomes the most frequent combination because the event is a cultural webinar where many cultural terms with no equivalent translations are mentioned by the speakers and the moderator. The second highest combination is tag switching with expressive function that is frequently employed by the moderator to show her respect to the webinar speakers who are older and regarded as more knowledgeable than her. The webinar speakers' unfamiliarity with words in BI makes congruent lexicalization with referential function occur quite recurrently and become the third most dominant. Congruent lexicalization with expressive function shows the identity of Javanese people who respect older people or those of higher social strata by using the Krama variety. Lastly, intersential-directive switching in both major and minor sentences is meant to involve those from different countries or appreciate the language and culture of Yogyakarta Palace. The agreement between the codeswitching patterns and the characteristics of the events as well as the people involved implies that the other patterns that never occur might not suit the nature of the event and the people.

These findings imply that the codeswitching patterns in a cultural event are highly influenced by the context or the sociocultural structure of the society where the event takes place. Cultural differences, even between Javanese and BI, that result in different cultural phenomena create specific

cultural terms with no equivalence in other languages. This leads to the dominance of the referential function of codeswitching. Besides, the non-egalitarian Javanese society which has traditionally been hierarchical in its orientation with the sultan and the upper classes motivates the speakers in the webinar to frequently switch to Javanese Krama to express their Javanese cultural identity which upholds respect and courtesy to older people and those of higher social status. Therefore, the expressive function is also leading in this study.

Although the results of this study may provide new insight into the codeswitching patterns in a Javanese culture webinar, the short duration of the studied communication event might be a limitation to gaining comprehensive data. Therefore, the findings of this study might not characterize and cannot be generalized to other similar Javanese culture webinars. Considering this limitation, other researchers are recommended to study similar objects whose duration is longer or to investigate several webinar series to obtain thorough research findings.

## References

- Andriyanti, E. 2019. Language Shift among Javanese Youth and Their Perception of Local and National Identities. *GEMA Online Journal of Language Studies*, 19(3), 109–125. <https://doi.org/10.17576/gema-2019-1903-07>
- Appel, R., & Muysken, P. 2005. *Language Contact and Bilingualism*. Amsterdam University Press. <https://doi.org/10.5117/9789053568576>
- Bhatia, T. K., & Ritchie, W. C. 2013. Introduction. In T. K. Bhatia & W. C. Ritchie (Eds.), *The Handbook of Bilingualism and Multilingualism* (2nd ed.).

Wiley-Blackwell.

<https://doi.org/10.1002/9781118332382>

Creswell, J. W. 2015. *A Concise Introduction to Mixed Methods Research*. SAGE.

Creswell, J. W., & Plano Clark, V. L. 2018. *Designing and Conducting Mixed Methods Research* (3rd ed.). SAGE.

Hamers, J. F., & Blanc, M. H. A. 2004. *Bilingualism and Bilingualism* (2nd ed.). Cambridge University Press.

Hesse-Biber, S. N. 2010. *Mixed Methods Research: Merging theory with practice*. The Guilford Press.

Hidayani, O. M., & Macaryus, S. 2019. Pemakaian Bahasa Jawa di Lingkungan Kraton Yogyakarta: Kajian Sociolinguistik. *Caraka*, 6(1), 34. <https://doi.org/10.30738/v6i1.6589>

Johnson, R. B., Onwuegbuzie, A. J., & Turner, L. 2007. Toward a Definition of Mixed Methods Research. *Journal of Mixed Methods Research*, 1(2), 112–133. <https://doi.org/10.1177/1558689806298224>

Kachru, B. B. 1978. Toward structuring codemixing: An Indian perspective. *International Journal of the Sociology of Language*, 16, 27–46. <https://doi.org/10.1515/ijsl.1978.16.27>

Kemdikbud. -2019. *Bahasa dan Peta Bahasa di Indonesia*. <https://petabahasa.kemdikbud.go.id/>.

Maschler, Y. 2002. On the transition from code-switching to a mixed code. In P. Auer (Ed.), *Code-switching in Conversation: Language, interaction and identity* (pp. 125–149). Routledge.

Mukminatun, S., Andayani, R. D., & Andriyanti, E. 2007. Pergeseran Budaya Sapaan dan Kekerabatan di Wilayah Kecamatan Kraton Yogyakarta Daerah Istimewa Yogyakarta. *Penelitian Humaniora*, 12(2), 15–30.

Muthusamy, P. 2010. Codeswitching in communication: A sociolinguistic study of Malaysian secondary school students. *Pertanika Journal of Social Sciences and Humanities*, 18(2), 407–415.

Muysken, P. 1995. Code-switching and grammatical theory. In L. Milroy & P. Muysken (Eds.), *One speaker two languages: Cross-disciplinary perspectives on code-switching* (pp. 177–198). Cambridge University Press. <https://doi.org/10.1017/CBO9780511620867.009>

Muysken, P. 2000. *Bilingual speech: a typology of code-mixing*. Cambridge University Press.

Ononye, C. F. 2018. Linguistic identity and the stylistics of nativisation in Adichie's Purple Hibiscus. *GEMA Online Journal of Language Studies*, 18(4), 81–94. <https://doi.org/10.17576/gema-2018-1804-06>

Ravindranath, M., & Cohn, A. C. 2014. Can a language with millions of speakers be endangered? *Journal of the Southeast Asian Linguistics Society (JSEALS)*, 7, 64–75.

Retnaningtyas, H. R. E., Nababan, M. R., & Purnanto, D. 2019. Language Code Choice of Male Abdi Dalem of Karaton Ngayogyakarta Hadiningrat. *Lingua Cultura*, 13(2), 99. <https://doi.org/10.21512/lc.v13i1.5326>

- Smith-Hefner, N. J. 2009. Language shift, gender, and ideologies of modernity in Central Java, Indonesia. *Journal of Linguistic Anthropology*, 19(1), 57-77. <https://doi.org/10.1111/j.1548-1395.2009.01019.x>
- Sulistiyowati. 2008. Alternasi Sapaan Bahasa Jawa di Keraton Yogyakarta. *Humaniora*, 20(2), 168-178.
- Vander-Klok, J. 2019. The Javanese language at risk? Perspectives from an East Java village. *Language Documentation and Conservation*, 13, 300-345.
- Wardhaugh, R., & Fuller, J. M. 2015. *An Introduction to Sociolinguistics* (7th ed.). Wiley Blackwell.
- Wei, L. 2008. Research perspectives on bilingualism and multilingualism. In L. Wei & M. G. Moyer (Eds.), *The Blackwell Guide to Research Methods in Bilingualism and Multilingualism* (pp. 3-17). Blackwell. <https://doi.org/10.1002/9781444301120.ch1>