Code-Switching Serves a Euphemism

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Abstract: *Euphemism exists in code-switching, it is used by the Indonesian speakers. The objective of this research is to investigate euphemisms used by the Indonesian speakers in their utterances in Bahasa Indonesia (Indonesian language), local languages, and foreign languages (English and Arabic). The research was descriptive by collecting data from the original speech of the speakers' utterances, through recording, and note-taking. The result of the research indicates that there are 30 euphemism in words or phrases found in the Indonesian speakers, they are (datum no. 6), five euphemisms from Bahasa Indonesia (data no. 2, 4, 13, 15, 25), 11 euphemisms from English language (data no. 5, 7, 9, 12, 17, 19, 20, 23, 24, 27, 30) and 13 euphemisms in Buginese language (data no. 1, 3, 8, 10, 11, 14, 16, 18, 21, 22, 26, 28, 29).*

Keywords: euphemism, code-switching

1. Background

Language is an intimate part of social identity. Any language varieties used by speakers during natural communication takes place as a legitimate form of expresion. In all school settings, language always becomes the medium and sometimes the object of formal study. Often, teachers have a particular responsibility for certain aspects of language instruction, which includes teaching native language literacy skills and skills in a second language.

In many of the world's bilingual communities, and the accepted paradigm nowadays for the linguistic study of bilingualism is code-switching. When two or more languages exist in a community, speakers sometimes switch from one language to another. This phenomenon known as code-switching (Sridhar in McKay and Hornberger, 1998:47). Many scholars have studied extensively about the patterns of code switching and the reasons for code switching.

We can find that in Asia, many countries use two languages, for example Malaysia, Philippines, Singapore, even Indonesia which use two even more languages to communicate. People who use two or more languages are called the agent of two languages based on the research of bilingualism. Linguists found that the use of two different languages together would automatically influence one another.

The second language learning environment encompasses everything the language learner hears and sees in the new language. It may include a wide variety of situations such as exchanges in restaurants and stores, conversations with friends, reading street signs and newspapers, classroom activities, as well as in broadcast, etc.

This characterization of language learning entails the successful mastery of steadily accumulating structural entities and organizing this knowledge into coherent structures which lead to effective communication in the target language. If this is the case, then we would expect that well-formed accurate and complete target language structures would, one after another, emerge on the learner's path towards eventual mastery of the language. If the learner went on to master the language, we could, in principle, tabulate the expansion of his/her repertoire up to the point where all of the well-formed structures of the target language had been accounted for (Hoffman, 1991:17).

In the modern world, and particularly in the focus on most scholarship discussion, code-switching appears as a largerly oral phenomenon. Such discussion can emphasize how code-switching often occurs when bilinguals shift topic of conversations, for example, or introduce new interlocutor to their conversation, or exercise self-expression and creativity.

From earlier and more recent research we know that code-switching is related to and indicative of group membership in particular types of bilingual speech communities, such that the regularities of the alternating use of two or more languages within one conversation may vary to a considerable degree between speech comminities. We also know that intrasentensial code-switching, where it occurs, is constrained by syntactic and morphosyntactic considerations which may not be of a universal kind.

We frequently find that many Indonesian speakers switch their English into Bahasa Indonesia,or vice versa even to local languages. These phenomenon occur because language as a symbol of important human behaviour and component in group identity. Code-switching is not only a phenomenon in a society , in which use more than one language, but is a need in this society as well. Speaker switches his/her code to clarify,emphasize, translate the meaning, to quote, to be more understand, can't be able to say in the language is being used, to be more understand, etc.

2. Literature Survey

Code-switching, which may be briefly defined as the alternation between two (or more) languages, has been receiving growing attention in recent years. Far from being viewed as a random phenomenon, it has come to be seen as a highly purposeful activity. However, the majority of extant studies have been conducted in authentic bilingual speech communities. Grosjen's theory (in Surbakti and Anggraini, 2013) about perspective of functions of code-switching are: code-switching serves referential function, directive function, expressive function, phatic function, metalinguistic function and poetic function. The use of euphemism has traditionally been common in subject areas in which people do not like talking directly. According to Fujita in Nilawati

and Ardi (2012) there are positive and negative euphemism. The positive one is inflate and magnify. It makes the euphemized items seem altogether grander and more important than they really are. It includes imposing job titles adopted to bolster one‟s self-image or impress one‟s friends and acquaintances. For example, "territory manager" in place of "salesmen" an pramuniaga to replace *penjaga toko* "shop keeper".

Characteristic of euphemism as a language phenomenon has some special characteristic. To succeed in learning, learners of language should pay much attention to the following features of euphemism.. Firstly, in almost all cultures there are things strongly forbidden by social customs. Generally, people try to avoid mentioning taboos directly,. When the taboos (the forbidden things) have to be referred to, it is likely that people tend to substitute expressions that sound better. So there are euphemisms in almost every language. For example: the word „bugil". In Indonesia „bugil" is taboo word because it‟s impolite and unusual with the culture in Indonesia. But may be in America it is taboo those words is not really of their culture or their lifestyle. Secondly, is culture specificity. The universal existence of euphemism in language does not mean that euphemisms are identical in different languages. Euphemism has close relevance to culture. Notions and norms upheld by people in different cultures are not necessarily the same. As a result the taboos in different cultures are not necessarily the same what is necessary to be euphemized in one question about age of one‟s marital status or prices of one‟s belongings. (Nilwati and Ardi,2014). People use euphemisms to get rid of the negative meaning or connotation the word or topic. These include sex, death, killing, crie, disease and different functions of human body. People use euphemisms to protect themselves and others from the harsh reality of life. People also use euphemism to cover up or disguise motives and events. For example, the phrase a strategic movement to the rear sounds less humiliating than retreat. *A preemptive strike* is much more likely acceptable than a *sneak attack* (CliffsNotes, 2014). The following are the examples of euphemism:

Euphemism	Denotation
pass away	die
indisposed	sick
economically deprived	poor
low-income dresses	cheap clothes
dignified marton	old woman
negative savings	debts
disabled	cripple
retirement pension	old-age pension
unemployment benefit	dole
take industrial action	go on strike
chemical dependency	duty addiction
under the weather	ill
low iq/slow	stupid
companion animal	pet
disposal officer/ sanitation engineer	dustman/ cleaning service
correctional facility	prison
relocation centre	prison camp
unmotivated	lazy
the call of nature	the urge of to urinate
freedom fighters	rebels

According to Ruth Wajnryb that Euphemisms have a short self life-once the stigma of the original cathes up to them, the battery that runs the euphemistic device goes flat. (Expletive Deleted: A Good Look at Bad Language, 2005).

R.W. Holder in his Dictionary of Euphemisms (2007) notes that in speech or writing, we use euphemism for dealing with taboo or sensitive subjects. It is therefore the language evasion, hypocrisy, prudery, and deceit.

Fromkin (1990:269) defines euphemism as a word or phrase that replaces a taboo word or serves to avoid frightening or unpleasant subject. He also says that euphemism in used because there is a prohibition on the use of, mention of, or association with particular objects or person.

3. Methods

The subject of the research covered Indonesian speaker, which are elected randomly. The population is the formal and non-formal converastions taken from the speakers. To determine the sample, the researcher took fifty euphemism in code-switching by using purposive sampling technique.

The data were collected through recording, note-taking, and questionnaires. Most of the data had been collected through recording the original speech from the speaker. The researcher also wrote down directly of euphemism in their code-switching.

Data had been analysed by using descriptive method. It aimed to find and describe The extent to which speakers used euphemisms in their code swithingeuphemism code-switching. The procedure of analysing data: (1) the recording speech is firstly transcribed and then sorted out the euphemisms in code-switching from these transcribed data (2) the euphemisms in code-switching discourses are then put in a table.

4. Results and Discussion

Euphemisms in code-switching are found in the speakers‟ utterances are in formal and informal situation .The utterances are in Bahasa Indonesia (Indonesian language), local (Buginese and Makassarese language) and English language. The following are the extent to which speaker used euphemisms in their code-switching:
1) Sarung yang seperti itu MASEMPO bu, yang lain saja
   Translation: The sarong like that is CHEAP mom, please take other
2) Excuse me mom, KE BELAKANG sebentar.
   Translation: Excuse me mom, I am going to go back just for a minute
3) Kenapa tidak barengan masuk ke masjid, MACAREPA ki kah?
   Translation: Why don‟t you get in to the mosque together, you get your period, don‟t you? are you DIRTY, aren‟t you?
4) Our boss MEMBERSIH-BERSIHKAN orang yang malas, that‟s right?
   That‟s right?
   Translation: Our boss CLEANS the people who are lazy, that‟s right doesn‟t he?

5) Tidak masalah ma, DRESS CODE nya pada acara kawinan ini warna merah
Translation: There is no problem mam, its DRESS CODE at this wedding is red

6) Jangan ditarik itu tali kuat-kuat AKLAMPAI SALLANG Do not be pull that rope strongly GO AFTERWARDS
Translation: Don't pullthat rope strongly, it will GO AFTERWARDS

7) Jurnal-jurnal yang kualitas nya merupakan jurnal QUESTIONABLE
Translation: The journals with questionable quality

8) KalauIDIbisa melakukan itu maka akan terjadi bias pada standarinternasional.
Translation: If you do that, it could biased the international standards

9) Kita mau sekali agar mahasiswa-mahasiswa mempunyai STANDARD
Translation: We really dream that that students could have LITERACY STANDARD

10) Mampirki sejenak MABBURA-BURA di rumah ku walapun sedikit, ajak teman-teman
Translation: Please call atto my house for MABBURA-BURA "TO EAT" sometimes, although a little, take your friends with you !

11) Jangan selalu memuji dia akan MALOPPO ULUnna
Translation: Do not always commend her, she will feel BIGGER HEAD

12) Semua jurnal akan memilkiTRADE MARK untuk bisa berterima
Translation: All journals will have TRADE MARK in order to be accepted

13) Bahasa Jawa nya NGEGANG begitulah seperti itu.
Translation: It's Javanese language GANK is like that

14) Kalau kalian kuliah belajar yang tekun , jangan seperti orang yang PAKKALA AJU
Translation: If you attend lecture, you should study hard, do not act like a CARPENTER

15) Masussa memeng i kasina apa elo di AMPUTASIaje na
Translation: It is truly pitiful for him because his legs will be amputated

16) Please tell him that he must be serious, DIPIKULsemua itu tanggungjawab yang ada padanya
Translation: Please tell him that he must be serious, he need to be responsible for all duties he had.

17) Baru saja saya mainkan yang cerita lain eh.. ternyata jagoan nya GAME OVER
Translation: I have been just played that different story eh…. Its champion GAME OVER

18) It doesn't matter, he can be treated as KELUARGA PRASEJAHTERA
Translation: It doesn't matter, he can be treated as PRE-PROSPEROUS FAMILY

19) EYE CONTACT itu tidak melihat di mana hidup kita penuh dengan tantangan
Translation: That EYE CONTACT does not see where our lives are full with challenges

20) Sebaiknya memang harus kita antisipasi sebelum banyak beredar ADULT MOVIE
Translation: It is better to quickly anticipate the spreading of the ADULT MOVIE

21) The third agenda is speeches, the first speech will be delivered by BAPAKProf. Dr.

Translation: The third agenda is speeches, the first speech will be delivered by Bapak Prof.Dr.

22) She is not so well, BERISI mi makanya dia tampak loyo-loyo.
Translation: She is not very well, she is FULFILLED so she looks very tired

23) Santaimiki saja sayang urusan kita bakalan menjadi GOLDEN PEARL
Translation: To be patient honey, our business will become GOLDEN PEARL

24) Where are you going to bu? PENYEMANGAT ta semua cantik
Translation: Where are you going to madam? all of your SUPPORTERS are beautiful

25) It's difficult to manage the program, DISUNAT mungkin uang nya
Translation: It's difficult to manage the program, maybe it relates to money issueTO BE CIRCUMSISED

26) Ibu ku pulang kampung apa MAPEDDI LADDE'I tidak ada apa-apa.
Translation: My mother went to the village (went home) because she is VERY HURTFUL due to having nothing

27) Saya diasuh oleh ibu ku yang SINGLE PARENT
Translation: I was grown up by my SINGLE-PARENT mother

28) Kenapa ibu kirim sms seperti itu.. MALASA-LASAI mungkin
Translation: Why did mam send sms like that, she may be get SICK

29) Bagaimana hasil ikan mu hari ini, MAWASA-WASA muakah?
Translation: How is your fish product today, it is WET, isn't it?

30) Kita tauji toh? kalau dia alumni yang juga punya HARD OF VISION PROBLEM
Translation:Do you know,? he is an alumnus who also has the deficiency of HARD OF VISION PROBLEM

Table: The extent to which speakers used euphemisms in code switching

NO	EUPHEMISM	DENOTATION
1	Masempo"cheap"	Dekgaga "no more"
2.	Ke belakang " to back"	WC
3	Macarepa "dirty"	Maddara "menstruation"
4	Membersih-bersihkan "to clean"	Memecat "to discharge"
5	Dress code	Uniform dress
6	Aklapai sallang "go afterwards"	Tappu "broken off"
7	Questionable	Bad quality
8	Idi" you"	Iko "you"
9	Standard literacy	Better quality
10	Mabbura-bura "to eat:	Manre "to eat"
11	Maloppo ulu "big head"	"to boast"
12	Trade mark	Legality
13	Ngegank " grouping"	berkelompok "grouping"
14	Pakkala aju "carpenter"	Tau makuttu "a lazy man"
15	Amputasi „amputation"	Memotong "to cut"
16	Dipikul "carry a load"	Responsibility
17	Game over	Died
18	Keluarga prasejahtera "preprosperous family"	Keluarga miskin "wealthy family"
19	Eye contact	Point of view
20	Adult movie	Pornography
21	Bapak "sir"	Tuan "mister"
22	Berisi "fulfilled"	Hamil "pregnant"

| 23	Golden pearl	The best
24	Penyemangat "supporter"	Anak-anak "children"
25	Disunat "to be cut"	Korupsi "corruption"
26	mapeddi ladde"I "very hurtful"	Kasi-asi " poor man"
27	Single parent	Widow
28	Malasa-lasai " sick"	Tojangeng "a little crazy"
29	Mawasa-wasa "wet"	Maega "a lot of"
30	Hard of seeing	Blind

5. Conclusion

The research concludes that there are 30 euphemisms are found in the speakers" code-switching, they are consist of: one euphemism from Makassarese language (datum no. 6), five euphemisms from Bahasa Indonesia (data no. 2, 4, 13, 15, 25), 11 euphemisms from English language (data no. 5, 7, 9, 12, 17, 19, 20, 23, 24, 27, 30) and 13 euphemisms in Buginese language (data no. 1, 3, 8, 10, 11, 14, 16, 18, 21, 22, 26, 28, 29).

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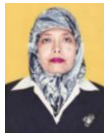
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