

## ***Representation of Chinese-Sundanese Ethnic Identity in Suryakencana Bogor through Code Switching and Code Mixing***

Nathalia Perdhani Soemantri, Universitas Pancasila  
Feriska Belia Ahadyah, Universitas Pancasila

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### **Abstract**

Indonesia has 1340 ethnic groups with 300 different ethnic groups recorded ([www.netralnews.com](http://www.netralnews.com)). According to Hasbullah ([www.academia.edu](http://www.academia.edu)), there are around 726 regional languages in Indonesia, but only 456 regional languages have been successfully mapped. Indonesian language as a national language is used when one ethnic group wants to communicate with another ethnic group. Language according to Mulyana (2000: 117) is an element of forming culture and a person's cultural identity. Indonesian people generally master two languages, namely the local language and Indonesian. The Sundanese are the second largest ethnic group in Indonesia and mostly occupy the western Java region. Sundanese language itself has levels in the language that is polite, medium, and crude. Ethnic Chinese descendants who lived and settled in the Sunda region for generations have become part of Sundanese ethnic. This study aims to explain what forms of code switching and code mixing are carried out by people of Chinese-Sundanese ethnic when they interact with each other and another ethnic. This research was conducted in Suryakencana Bogor, West Java and also known as the Chinese village ([www.kompas.com](http://www.kompas.com)). The concept used in this research is Ethnic Identity (Barth, 1997: 10) and the concept of code switching and code mixing. The research is descriptive qualitative with data collection methods through interviews, documentation, and non-participatory observation. This study shows that people of Chinese-Sundanese descent in the Bogor Suryakencana region form their own patterns of communication and conducted code switching and code mixing to represent their ethnic identity.

Keywords: Ethnic Identity, Code Switching and Code Mixing, Chinese-Sundanese

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## **Introduction**

### **a. Background**

Indonesia is one of country that has the largest number of ethnic group in the world. It has 1340 ethnic groups with 300 different ethnic groups recorded ([www.netralnews.com](http://www.netralnews.com)). According to Hasbullah ([www.academia.edu](http://www.academia.edu)), there are around 726 regional languages in Indonesia, but only 456 regional languages have been successfully mapped. The Sundanese are the second largest ethnic group in Indonesia and mostly occupy the western Java region. Sundanese people numbers approximately 40 million representing 15.5% of the total population ([www.worldatlas.com](http://www.worldatlas.com)). Sundanese language itself has levels in the language that is polite, medium, and crude. In general the use of levels in Sundanese depends on who we speak to, what level of social status we are in, and for what program the language is used. For example the Sundanese language level polite is usually used to talk to older people, people we respect, or for official events. Medium Sundanese language is usually used for daily conversation with peers, coworkers, and relatives. While the Sundanese language crude level usually used for swear, for people whose social status is considered lower, but can also be used for people who are the same age and are very familiar with us ([www.bandungtimur.net](http://www.bandungtimur.net)).

The emergence of Indonesian as a national language with the main objective as a means of unifying the nation is not necessarily controlled and used in daily communication activities. It is often found that people in the regions use Indonesian and their local languages interchangeably. Consciously or not, we are definitely communicating with vocabulary from several different languages, for example a mixture of national and regional languages, a mixture of two different regional languages, a mixture of formal or standard languages with slang languages. We cannot escape from the use of mixed language, and this phenomenon is a natural thing because the urge to use more than one language is due to a language dependency factor.

The arrival of the Chinese in West Java led to interactions between the ethnic Chinese and the indigenous people of West Java, the Sundanese. The process of interaction is then not a little that continues into the process of the union of two cultures that are realized through marriage between ethnics. Therefore, the ethnic Chinese who live in West Java will be identified as Chinese-Sundanese. They and their descendants know how to speak Sundanese according to the level because they born in Sundanese area and they go to school and learned about the language formally. Chinese-Sundanese people in Suryakencana Bogor usually used both Indonesian and Sundanese language for everyday communication. This research is tried to find out what forms of code switching and code mixing are carried out by people of Chinese-Sundanese ethnic when they interact with each other and another ethnic?, and what is the representation of Chinese-Sundanese ethnic identity?

### **b. Methodology**

This research uses descriptive qualitative method and the object of this research is the Chinese-Sundanese peoples who live in Suryakencana Bogor, West Java. Research material was obtained and sought by conducting non-participatory observation and

also conducted interviews. Furthermore, in determining the informants, the researchers used a purposive sampling method in which the informants consisted of 2 people of Chinese descent living in the Suryakencana region, namely Mardi Lim, and Ayung Kusuma.

### **c. Literature Review**

#### **d.1 Ethnic identity**

Barth views ethnic groups as a social order where the boundaries of ethnicity are emphasized on social boundaries. Each of these ethnic groups determines the "rules of the game" that are shared by the group itself. They have the ability to share the same cultural traits, thus making a special characteristic of its own. He explained that ethnicity has basic and general characteristics which then determine whether a person belongs to an ethnic group. Determination of these characteristics is usually categorical ascription or characteristics that base a person included in a particular ethnic group based on their background origin. These characteristics or attributes are given, both by fellow group members and by other groups (Barth, 1997: 5). Cultural identity can be maintain even if it has interaction with other different culture. Ethnic labels – will most often endure even when individual members move across boundaries or share an identity with people in more than one group.

Barth (1997:15) revealed several things about ethnic identity as follows:

1. Cultural boundaries can be maintained even if it has interaction with other different culture. Barth found that individuals or groups mingled with other cultures , does not eliminate the culture, but supprisingly it can even clarify cultural boundaries.
2. The characteristics of each group are not determined by the absence of interaction. Interaction raises the hallmark of every culture of the individuals involved. Barth adds the importance of a theoretical approach in addition to an empirical approach. This approach is able to explain how important ethnic groups are in a social interaction, in which there are many cultures. This approach describes how ethnic group form their characteristic that is determined by the group itself and makes the formation of patterns of interaction among itself (Barth,1997:15).
3. Ethnic groups are not solely determined by the territories they occupy, various methods are used to maintain this group, not by once obtaining forever, but by continuous disclosure and confirmation. Ethnic boundaries channel social life so that it is a complex social order and social relations. Identifying someone in an ethnic group while applying ethnic criteria to him. Besides that, a person is said to be a stranger or someone else from his ethnic group, in this case there is a limitation in the understanding of both values and interactions in society (Barth, 1997: 16).

To be able to participate in the social system in society, ethnic groups choose the following strategies:

- a. They try to join and enter into community groups and industrial culture
- b. They accept the status of a minority and try to overcome and reduce their minority by limiting their culture to the sector of activities that are not done together. At the same time participating in a larger industry group for other activities.

c. They only highlight their ethnic identity, and use it to develop their positions and activities that have not been touched in this society (Barth, 1997: 35).

Barth limits his observations to the boundaries of a group. This limitation arises when there is social interaction, where individuals from a culture meet with people from other cultures (Barth, 1997:28).

## **d.2 Code Switching and Code Mixing**

### **Code switching**

Hymes (1974) defines code-switching as “a common term for alternative use of two or more languages, varieties of a language or even speech styles”. The code switching not only occurs between languages, but can also occur between variations or styles that exist in one language. For example a change between the relaxed variety and the official variety of Indonesian (Hymes 1974: 103). Code switching is events from one code to another in a speech event. For example speakers using Indonesian switch to using local languages. Code switching is one aspect of language dependency in a multilingual society. In a multilingual society it is very difficult for an absolute speaker to only use one language. In switching code, each language still tends to support each function and each function in accordance with the context. Holmes (2001: 35) asserts that a code switching reflects the dimensions of social distance, relationship status, or the level of formality of speakers' interactions. Fishman (in Chaer and Agustina, 2010: 108) argues that code switching can occur due to several factors, including speakers or speakers, listeners or speech partners, changes in the situation due to the presence of a third person, changes from formal to informal or vice versa, and changes in topics talks.

### **Code Mixing**

“Code-mixing refers to the combining of elements from two languages in a single utterance.” (Hoffman, 1991:105). Code mixing is also one aspect of language dependence in a bilingual / multilingual society. This characteristic of dependency is marked by the reciprocal relationship between the function and role of language. The role shows who uses the language, which is marked by the social background of the speaker, level of education, and so on. Whereas the function shows what the speaker has achieved by mixing codes and the extent to which the language used provides opportunities for code mixing. A prominent feature of code mixing according to Nababan (1984: 32) is casual or informal situations. Harding and Riley (in Malmkjaer 1991: 61) add the characteristics of someone who mix codes (code mixing) because they want to keep a conversation from the presence of a third person. Scotton (1979: 65) explains that code mixing is a choice of code or language related to the use of two or more languages in the same sentence or in conversation. So mixed code is a change from one language to another and can occur in sentences, between sentences, as well as discourse.

Sumarsono (2004: 201-204) grouped languages into three types of choices namely code switching, code mixing, and variations in the same language. In code switching and code mixing, the language used comes from two different types. But in the same language variation, the use of language is only focused on one language. This language has variations as in Sundanese, which has polite, medium, and crude levels.

According to Irnawati (1996: 26) code mixing occurs due to two things, namely as an answer to the situation of speech by the inclusion of a third person or the change of topic, and as a rhetorical tool such as the emphasis of certain words using equivalents in other languages. In general the first reason for code switching and code mixing is when a person has difficulty in expressing his opinion, then he will move to a language that is more mastered to cover these shortcomings. Second, code switching generally occurs when someone wants to show solidarity with an ethnic group. By switching codes, it is certainly expected that a stronger bond will occur between him and his group and make it more acceptable in the group. Third, code switching and code mixing are used when someone wants to convey their intentions in a tone of emphasis to the speaker.

## **Conclusion**

### **a. Description of the Informant**

The first informant in this research is Mr. Mardi Lim. Mardi Lim owns a restaurant in Suryakencana called Resto Kencana that serves various types of both Chinese and Sundanese food. He is the 4th generation of Chinese-Sundanese ethnic and his ancestor are comes from the Hokkian tribe. Mardi Lim was born in Bogor on March 22, 1975.

The second informant is Mr. Kusuma or Ayung who works daily as a caretaker of the Dhanagun Temple, his job there is to supervise and serve the people who come to worship. Ayung is an ethnic 4th generation Chinese descendant from the Hokkian tribe. He has worked in the Dhanagun Temple for 23 years. Ayung was born in Bogor on December 12, 1951.

### **b. History of Suryakencana Bogor**



Figure 1. Lawang Surya Kencana (Gate of Surya Kencana)

Suryakencana Street is one of the oldest roads in the city of Bogor which estimated had existed since 1808. Governor General Herman Willem Daendels is a person who has an idea to establish this road with the aim to facilitate communication between the

VOC colony (Vereenigde Oostindische Compagnie aka the Dutch East Indies Company). Jalan Surya Kencana is one of the parts of the Anyer Panarukan road and was first known as Post Weg or Jalan Pos (Part of De Grote Post Weg).

The name was changed in 1905 by the government at that time into Handlestraat aka the Business Road. Around the 1970's the name changed to Jalan Suryakencana until today. The area around this street is an area of Chinatown, where Chinese people live. The name Suryakencana itself is taken from the name of the last king of Pajajaran, Prabu Surya Kencana before the kingdom was conquered by the Islamic empires of Cirebon and Banten. This road are commercial where they establish settlements that functioned as dwellings and shops. Along this street are hundreds of shops and shophouses and various commercial buildings. Only a small portion is not used for business such as in the corner of the street where the Dhanagun Temple is located. The rest is used for commercial areas ([http: // bogormylvelytown. Co.id](http://bogormylvelytown.Co.id), accessed on July 18, 2019).

### **c. Code switching and code mixing of Chinese-Sundanese people**

Chinese-Sundanese in Suryakencana Bogor use three languages for daily conversation, namely Indonesian, Sundanese, and Mandarin. Each of these languages is used differently depending on who they are talking to and what the context is. Because the Suryakencana area is a trading area close to the center of Indonesia's capital city, the most often language they used for communication is the Indonesian with Sundanese dialect which is still quite thick. Code switching that occurs in communication between people of Chinese-Sundanese descent is when they talk to fellow Chinese-Sundanese descent then they will often prefer to use Indonesian and some of them will switch to Mandarin language especially when they talk to elder people. When they communicate with Sundanese people they will switch over and use Sundanese language. They will use Sundanese language according to its level when they interacting with Sundanese people. If the person who is spoken to is Sundanese who are older than them then they will use the Sundanese polite level. If the person they are talking with is the same age, then the language used is Sundanese medium and sometimes crude level. There are some reason why they doing the code switching. The first reason is to fill the gap in speaking. Chinese-Sundanese often feel awkward when they use Sundanese level polite to speak among them. They fell that the language was not meant for them, that the language is too high and they don't feel uncomfortable. Both informant of this research, Mardi Lim and Ayung, use Indonesian language when they speak to each other in front of the researcher. When Mardi Lim's elder brother call him, he will switch the language and use Mandarin. The second reason they doing the code switching is to convey intimacy. When they talk among they own group they fell that using Mandarin language will convey intimacy and also gain privacy. Privacy itself are the third reason why they switch code from Indonesia and Sundanese language to Mandarin, because only few people understand that language. The last reason are to emphasis something, it means when they communicate among them using Indonesia or Mandarin, they mark they own group and that the language emphasis their bound.

Code mixing are also used by Chinese-Sundanese people in Suryakencana Bogor. When they communicate amongs Chinese-Sundanese they will use Indonesian language and mix some Mandarin words in the sentence. They used it when they want

to talk something private or secret so that people who heard them speaking won't understand. Mandarin word are also used to emphasize something important like when they talk about religious ritual. The interesting part of the mixing is that Chinese-Sundanese sometimes put some Sundanese word when they talk to each other but they will only use medium to crude level not because they don't know how to speak in polite level but it because they then form new rules in using Sundanese language to mark their own ethnic identity. The code mixing between Chinese-Sundanese and Sundanese people is that they use Indonesian language for informal situation and mix it with Sundanese word level medium and polite. They use the level to show respect to Sundanese people and also to show them that they also part of Sundanese ethnic.

Chinese-Sundanese people feels that there are part of the Sunda Ethnic and they implied the same cultural signs such as language, cultural history, way of life, and cultural wisdom. Chinese-Sundanese people also maintain their Chinese identity as a mark among themselves by using mandarin words in their sentences when they speak. They use only Sundanese level medium and crude, speaking in Indonesian language for formal and informal. Chinese-Sundanese use Sundanese level polite to speak to Sundanese people in general and combine with Indonesian language. Chinese-Sundanese form their own patterns of communication and conducted code switching and code mixing to represent their ethnic identity.

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