The International Journal of Language and Cultural
TIJOLAC is Available Online at:
https://www.growingscholar.org/journal/index.php/TIJOLAC
DOI: https://doi.org/10.5281/zenodo.3902059
Vol. 2 No. 01, March 2020, pages: 87~97
Growingscholar

Code-mixing in Communication between Tour Guides: Balinese Case

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Article history
Received: January,9th 2020; **Accepted**: February, 28th, 2020; **Displayed online**: March, 30th, 2020; **Published**: March, 30th 2020

Keywords

Communication;
Sociolinguistics;
Tour Guides;
Code-mixing;
Indonesia;

Abstract

The current study aims at describing the forms and factors of code-mixing in communication between tour guides. The study was conducted in Bali, Indonesia. The results showed that there were three forms of code-mixing in communication between tour guides, namely mixed English codes in the use of Balinese (outer), mixed Indonesian codes in the use of Balinese (inner), mixed codes (English and Indonesian). Furthermore, seven factors cause code-mixing, namely (1) the lack of language mastery, (2) the intention to add prestige, (3) the intention to show skills, (4) to search for self identity, (5) habits, (6) joking, and (7) for the informal situation of conversation.

1. Introduction

The island of Bali-Indonesia, which is famous as the heaven of the world, is a tourist destination for foreign people who have different socio-cultural and linguistic backgrounds (Gurtner, 2016). In Bali, especially in tourist areas, cultural friction occurs, including language friction between the host (native Balinese) and foreign tourists.

One of the tourist areas that have experienced cultural friction and language friction is in the Candidasa tourist area. The Candidasa tourism area. Various tourists from foreign countries often travel here. With the existence of daily activities dealing with foreigners, indirectly, the Balinese people get much input in foreign languages, especially English (Asnani & Pawar, 2017). The accepted language input is often used by the Balinese themselves when speaking Balinese. Therefore, there was a mixed English code in the use of Balinese. Code-mixing also appears on the inclusion of Indonesian elements in the use of Balinese.

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Antoniou et al (2011) state that code-mixing is one of the problems that arise when someone passively masters more than one language. That is, the Balinese speaking community in the Candidasa tourist area only partially masters the Balinese language and only partially masters English. It can be said that the mastery of the Balinese language and the English of Balinese speakers in the Candidasa tourist area is not balanced, as is the mastery of the Indonesian language.

The code-mixing tends to be detrimental to Balinese because it can threaten the existence of the Balinese language itself. Balinese words that match the words or lexicon of English or Indonesian will be eroded since they are rarely used by the speakers. Based on theoretical review of language, it is stated that Balinese language functions as (1) a symbol of pride for the Balinese people, (2) a symbol of Balinese regional identity, (3) a means of communication within the family and regional community, (4) a means of supporting regional culture and Indonesian language, and (5) supporters of regional literature and Indonesian literature (Cf. Alwi & Sugono, 2003: 6). Therefore, mixing the code must be avoided and foster a positive attitude in the use of Balinese.

According to Flores et al (2000), people do not care about their language. Only a portion of all Balinese care about the life and death of the Balinese language (Zuraida et al., 2020). Todays, the use of Balinese, both in real life and in the art world, has shifted by the use of Indonesian and English that are familiar and easy to understand. It is the use of English elements in the use of Balinese that causes code-mixing. The mix of English and Indonesian codes in the use of Balinese can be seen in the utterances of Balinese speakers in the Candidasa tourist area.

Theoretically, the entry of elements of one language into another language manifests in two groups. The two groups are the lexicon and the phrase group (Van der Wege, 2009). To better understand about the code-mixing, the author is interested in raising the topic of code-mixing in communication between tour guides. Based on the description of background, two main problems are examined in this paper, namely (1) what are the forms of code-mixing in communication between tour guides, and (2) what factors cause code-mixing in the communication

2. Materials and Methods

Some work defines code-mixing as the placing or mixing of various linguistic units (affixes, words, phrases, clauses) from two different grammatical systems within the same sentence and speech context (Bokamba, 1988). According to Creese & Blackledge (2010), "code is a neutral term that can refer to language, dialect, sociolect or a variety of languages." As such, mixed codes can be interpreted as mixed languages, mixed dialects or mixed languages. This code-mixing is also classified as interference, namely the lexicon interface in the form of words (single lexicon) or group of words (phrases). Creese & Blackledge (2010) state that the kind of code-mixing is classified as language interferences.

In addition, code-mixing is a symptom of using two or more languages by incorporating one language element into another language (Auer, 2005). That is, when someone speaks Indonesian, there are elements of the Balinese lexicon that mixed, and vice versa. When someone speaks Balinese, there are elements of the Indonesian lexicon that mixed. This opinion was later confirmed by Creese & Blackledge (2010). Code-mixing, according to Creese & Blackledge (2010), is a symptom of inserting other language elements when using a specific language.

Nababan (1992: 36) argues that code-mixing is the mixing of two or more languages in a language act without a situation that demands that mixing. Mixing usually occurs in informal situations. Furthermore, Holmes (2013) mentions that the factors of code mixing are (1) the setting and scene of a speech situation, distinguishing between the physical locale and the type of activity; (2) the participant are often characterized by term such as addresser, addressee, speaker, performer, audience, questioner, answerer, caller, interviewer, interviewee; (3) the ends, including

both functions and outcomes; (4) the act sequence, including the content and form of speech; (5) the key, tone, mood, or manner, distinguishing among serious, facetious, formal, sarcastic; (6) the instrumentalities, including the "channel" (verbal,nonverbal, face to face, written) and "code" (the language and variety used); (7) the norms of interaction and interpretation (the basic rules that seem to underlie the interaction); (8) the genres, any one of a class of named speech acts (greeting, leave taking, lecture, joke).

For Creese & Blackledge (2010), the elements that are inserted so that the code is mixed are words, compound words, or phrases. Meanwhile, inserts in the form of clauses and sentences have included code-switching. So, in other words, the code-mixing occurs at the phrase (highest) and word (lowest) level.

Jendra (2010) states that the occurrence of code-mixing is usually caused by the absence of equivalent words in the language used to express intent. However, there is a word that already has its equivalent in a specific language. However, people sometimes continue to use language when speaking individual languages. For example, Indonesian or English words have a Balinese equivalent, but the community does not use the equivalent. They still use Indonesian and English words when speaking in Balinese. Therefore, it needs to be studied more deeply about the cause of someone mixed with the code.

According to Jendra (2010), code-mixing can be divided into three types, namely outer code-mixing, outer code-mixing, and mixed code-mixing (outer and inner code-mixing). Code-mixing occurs when there are elements of English included in the use of Balinese. Inner code-mixing occurs when the speakers insert the elements of their second language into their first language (Indonesian into Balinese), or the elements of first language into their second language (Balinese into English). Meanwhile, mixed code-mixing occurs when someone speaks in Balinese; there are elements from Indonesian and English that are mixed.

Kinds of Code-mixing

From the author's observations, it turns out that the elements of English and Indonesian that enter into the use of Balinese in the Candidasa tourism area so that the resulting code is mixed are at the level of words and phrases. Based on the type, code-mixing that occurs in the Candidasa tourist area is inner code-mixing, outer code-mixing, and mixed code-mixing.

Inner Code-mixing

Inner code-mixing is the use of language fragments that are related when speaking in a specific language. For example, when someone speaks in Indonesian, there are elements of
the local language that occurs or vice versa when someone speaks in the local language, there are elements of Indonesian language that enter.

Outer Code-mixing

Outer code-mixing means there are elements of other languages (languages that are not related) that is used when speaking a specific language. For example, when speaking Indonesian or speaking Balinese, there are elements of English, both in terms of vocabulary (lexicon) and phrases.

Mixed Code-mixing

Mixed code-mixing is the entry of common language and foreign-language flakes together when speaking a particular language. For example, when speaking in Balinese, there are elements of Indonesian and English entered simultaneously used.

3. Results and Discussions

The following describes some data related to code-mixing that occurs in communication between tour guides (TG) in Candidasa. The italicized phrases are Balinese while the phrases are written in italic, bold, and underlined are Indonesian or English.

Data 1

Topic : Ordering ticket
Background : At Dewa Brata Hotel yard
Situation : Relaxing time in the morning
TG 1 : *"Yan, tulungin ja **memesan** **karcis** dadua ker ngajak tamune ka Tenganan."* (Yan, please help order tickets two want to invite guests to Tenganan)
TG 2 : *"Pih, nyan gen **sekalian** meli kercis."* (Pih, I'll buy a ticket later)
TG 1 : *"Yen **habis** kenken?"* (What if the ticket runs out?)

Data 2

Topic : Drop off guests
Background : At Dewa Brata Hotel yard
Situation : Relaxing time in the morning
TG 3 : *"**Antar** nyanan tamune ka pasih, nah! Cang ker **permisi**."* (Later on, take the guest to the beach, ok. Excuse me)
TG 4 : *"Raga ker mulih masi ngemalunin, ada **upacara** jumah, nok."* (I also want to go home before, there is a ceremony at home.)

Data 3

Topic : Having food
Background : Traditional restaurant (*warung)*
Situation : Relaxing time in the afternoon
TG 3 : *"Mih, dugase ne **complaint** tamune, sing kanggoange **masakan** warung bambu."* (Ohh, at that time my guest complained, They did not like the bamboo *warung* cuisine)
TG 1 : *"**Makanan** di mbok Ayu mara je **nikmat**, ditu gen ajak tamune **makan**."* (Ms. Ayu's dish is better. Just bring your guest there)

Data 4

Topic : Walking on the beach
Background : At the beach
Situation : Relaxing time, and having a joke in the afternoon
TG 1 : *"Ke mana lakune tamun caine, Tut?"* (Where are your guests, Tut?)
TG 4 : *"To apa, nu **berteduh** di bongkol camplunge."* (That it is, still sheltering under a tree of *camplung*)

Data 5

Topic : Taking photo
Background : In front of Candidasa Pura, nearby a pool
Situation : Relaxing time in the morning
TG 3 : *"Eh…, ker kija to?"* (Eh…, where are you going?)
TG 1 : *"Ker ngajak tamune **berfoto** malu di kolame."* (I will invite the guests to take pictures first in the pool)
TG3 : *"**Awas**, **terbakar** nyan potretane."* (be careful, the photo will be burnt)

Data 6

Topic : Sunbathing on the beach
Background : In a *bale bengong*
Situation : Relaxing time, and having joke in the afternoon
TG 3 : *"Tamuné nu majemuh di sisin pasihé sambilanga ningalin **sunset**."* (My guest is still having sunbath on the beach while watching the sunset)
TG 1 : *"Cai, milu nake majemuh, pang kena yusan **touris**."* (just do sunbathe, so that you will be affected by guests)
TG 3 : *"Ah, nyan bes lebihan kena **imbas**, kebarat-kebirit danine, demen awake ngelah timpal **kebarat-baratan**?* (Ah, later on, if I am affected too much, my direction will be uncertain, you also will be happy because you will have Western friends)

Data 7

Topic : Complaining
Background : In the garden of Dewa Brata Hotel
Situation : Relaxing time in the morning
TG 3 : *"Tamuné ento terus gén **complaint** dini, jeg serba pelih bane."* (The guest continued to complain here, completely awry)
TG 1 : *"Baang gen **service** lung pang suud **complaint**."* (Just give excellent service so they will stop complaining)

Data 8

Topic : Staying in the hotel
Background : At Dewa Brata Hotel
Situation : Relaxing time, in the afternoon
TG 3 : *"De, tamune sing ngorang med nginep dini?"* (Brother, is the guest not bored staying here?)
TG 1 : *"Sing, ia ngorahang **enjoy** nginep dini."* (No, he said that he is happy to stay here)

Data 9

Topic : A new worker
Background : In the parking area
Situation : Relaxing time in the morning
TG 3 : *"De, ada **pegawai baru** jani dini, o?"* (De, is there a new worker here?)
TG 1 : *"Ia mare **training** dini, konden dadi **karyawan tetap**."* (he is having training here, not a permanent worker)

Data 10

Topic : Waiting the guests
Background : At Dewa Brata Hotel
Situation : Relaxing time in the morning
TG 2 : *"Ngudiyang **you** nu dini? Tamune kija lakune? Sing **terlambat** nyan teked di bandara?"* (Why are you still here? Where is the guest? Wouldn't you be late to the airport?)
TG 4 : *"Ia nu **breakfast** kone. **I** tundene ngantiang dini. Cai ngujang dini?"* (He is still having breakfast. He asked me to wait here. What are you doing here?)
TG 2 : *"Ngantiang tamu masi, ker ngatoang tamu **tour** ka Tirta Gangga jani."* (I am also waiting for my guest to take them to *Tirta Gangga*)

Data 11

Topic : Asking for solution
Background : On the street side
Situation : Relaxing time, in the afternoon
TG 2 : *"Cang bange munyi tunyan jak tamu Jepange, bakat lambat nyemput ia."* (I was complained by a Japanese guest, I was late to pick him up)
TG 1 : *"Raga **no comment** jak **problem** cainé, pragatang gén jak pedidi."* (I do not want to be involved in your problem. Just finish it by yourself)
TG 2 : *"Baang nake ngidih **solusi**, pang sing uyutine jak **big boss**."* (Give me the solution so I will not be scolded by the big boss)

Data 12

Topic : Guest shuttle
Background : In front of Dewa Brata Hotel
Situation : Relaxing time, in the afternoon
TG 1 : *"Tamu Australia-ne **check out** jam dasa tengai."* (The Australian guest left the hotel at ten noon)
TG 4 : *"Nah, **bos**. Suba siapang yang **mobil** anggo nganter tamune."* (Okay, boss. I have prepared the car to be used to take guests)
TG 1 : *"Kene gen gegaene, o? **antar jemput** tamu, buin jebos gen ada bin tamu luh muani **check in**."* (This is all about our work, huh? Pick up guests, and there will be more male and female guests coming soon)

Data 13

Topic : Salary
Background : The backyard of Dewa Brata Hotel
Situation : Relaxing time, in the afternoon
TG 1 : *"Yen, megae dini **harus on time dan full time**."* (if you work here, you must be on time and full time)
TG 3 : *"Yen suba keto, gajihe tingkatange sing?"* (If it is like this, will our salary be raised?)

Data 14

Topic : Asking for cigarete
Background : In front of Dewa Brata Hotel
Situation : Relaxing time in the afternoon

TG 2	:	*"Man, ngidih je rokone akatih!"* (Man, may I have a ciggarete please)
TG 1	:	*"Eh…,* ***no smoking*** *dini, nyan mun tugas keluar mara enjit rokone."* (Eh…, do not smoke here. We can just have a cigarette after duty)
TG 2	:	*"Beh, demit gati dadi jelema."* (Gosh, this is a stingy person)

Forms of Code-mixing

The forms of code-mixing that occur in communication between tour operators are inner mixed code, outer code-mixing, and mixed code-mixing.

Inner code-mixing

Based on these 14 speech events, the writer found 12 data that showed inner cod-mixing. Next is the presentation of data related to inner code-mixing, namely in the dialogues of TG 1 (Data 1), TG 2 (Data 1), TG 1 (Data 1), TG 3 (Data 2), TG 4 (Data 2), TG 1 (Data 3), TG 4 (Data 4), TG 1 (Data 5), TG3 (Data 5), TG 3 (Data 6), TG 3 (Data 9), and TG 4 (Data 12).

The tour guides that used inner code-mixing mostly are TG1 and TG3. Following the data above, TG1 and TG3 mixed code four times. Indonesian vocabulary that is mixed when TG1 uses Balinese is ordering, ticketing, consumables, food, delicious, eating, and taking pictures. Meanwhile, the Indonesian vocabulary used by TG3, namely watch out, catch fire, impact, westernized, and new employees.

Data 3 indicates inner code-mixing conducted by TG4. Indonesian words that mixed when TG 4 used Balinese are ceremony, shelter, boss and car. Meanwhile, TG 2 only used inner code-mixing once, namely the use of words while communicating in Balinese. So, it can be concluded that the Indonesian vocabulary that is mixed during communication between tour guides with the Balinese language was ordering, tickets, used up, food, delicious, eating, taking pictures, all at once, between, watching, burning, impacting, westernized, new employees, ceremony, shelter, boss and car.

TG1 and TG3 are the most who used inner code-mixing since, in terms of age, TG1 and TG3 are younger than TG2 and TG4. TG1 was 27 years old and TG3 was 29 years old. They wanted to show their identities. In addition, TG1 and TG3 are also the types of people who like to joke (Cf. Suamba, 2020), especially in a relaxed atmosphere. That is why TG1 and TG3 used inner code-mixing.

Outer Code-mixing

Based on the 14 speech events, 10 data of outer code-mixing are are TG 3 (Data 6), TG 1 (Data 6), TG 3 (Data 7), TG 1 (Data 7), TG 1 (Data 8),TG 4 (Data 10),TG 2 (Data 10), TG 1 (Data 11),TG 1 (Data 12), and TG 1 (Data 14). Based on these data, it is found that the one who most often conducted outer code-mixing is TG1. Six data prove that TG1 conducted outer code-mixing. The English elements used by TG1 when communicating in Balinese with other tour guides are tour, service, complaint, enjoy, no comment, problem, check out, and no smoking. TG3 interferes code two times, namely the use of the word sunset and complaint when communicating in Balinese. Meanwhile, TG2 and TG4 only applied outer code-mixing once, namely slipping the vocabulary of the tour (by TG2) and breakfast (by TG4).

TG1 interferes most frequently to outer code-mixing because they are still relatively young, and it seems that TG1 is still labil in his identity. Besides, the ages of TG1 are periods that want to show their ability in the language. Therefore, TG1 also actually wants to show its ability in English (a prestigious aspect of language). Meanwhile, TG2, TG3, and TG4 slipped English vocabulary to make a joke so that the atmosphere would not be too rigid.

Mixed Code-mixing

Based on the 14 speech events, it is found that six data showed mixed code-mixing. They are seen in TG 3 (Data 3), TG 1 (Data 9), TG 2 (Data 10), TG 2 (Data 11), TG 1 (Data 12), and TG 1 (Data 13). Based on the data, the most common mixed code-mixing appeared in TG1. Meanwhile, TG 2 only applied mixed code-mixing two times, namely in the use of phrases “you-late”, and “big boss”. TG 3 only used one time while TG4 does not apply this kind of code.

Based on the explanation above, it is known that the one who often applied code-mixing, both inner mixing, outer mixing, and mixed codes was TG1. Having viewed from the age factor, TG1 is the youngest among TG2, TG3 and TG4. That is the possiblity of what causes TG1 to applied code-mixing the most. Also, TG1 wants to find his true identity and wants to show his abilities. Another factor that influences it is the habit. Based in interviewed data, TG1 had more assignments to take guests on a tour. Therefore, TG1 is accustomed to use mix English and Indonesian. To compensate for the TG1, finally, TG2, TG3, and TG4 also applied code-mixing. They also want to show their abilities. Moreover, code-mixing tends to be joking.

Code-mixing Factors

In general, it can be stated that there are seven causes of code-mixing, namely (1) the lack of language mastery, both the mastery of Balinese, Indonesian and English, (2) the intention to add prestige, (3) the intention to show skill, (4) the intention to search for identity, (5) habits, (6) the intention to joke, and (7) for creating informal situation of conversation.

According to Creese & Blackledge (2010), if someone does not master one language well, the elements of other languages that have been in contact with the speaker, at any time, can be mixed in the appropriate language, even without the speaker realizes it. In this case, if someone does not master the Balinese language well, the elements of English will be able to be mixed in the use of the Balinese language, causing code-mixing. In other words, Balinese speakers, in the tourist area, who generally speak the mother tongue of the Balinese language, do not master the Balinese language carefully. Their mastery of English and Indonesian is also not very good. As a result, the use of Balinese is much affected by the elements of English. That is one of the triggers for the mixing of English and Indonesian codes in the use of Balinese.

Moreover, there is a tendency of some Balinese speakers, for the sake of prestige, to use Balinese that is mixed with English. They tried to elevate themselves by including elements of English. Finally, the use of Balinese is mixed with several elements of English. In addition to these two factors, the impetus that causes code-mixing is to show skill or to be considered significant by others. This factor is a common factor that causes code-mixing for young speakers (cf. Kami, et al., 2020). At that young age, they tend to want to find their true self, "who am I?". Therefore, they use the elements of English and Indonesian they master when communicating in Balinese.

In addition, factors that cause code-mixing are habitual. As we know, a tour guide is responsible for escorting and guiding guests on tour activities. Therefore, of course, there is communication that occurs between the tour guide and the person being guided (foreign guests). In the communication of the tour guide and guest, the language used is English. So, tour guides are used to speak English.

4. Conclusion

Based on the description above, it is concluded several points as follows. First, there are three forms of code-mixing in communication between tour guides in Indonesia, namely mixed English code in the use of Balinese (outer code-mixing), mixed Indonesian code in the use of Balinese (inner

code-mixing), and mixed code-mixing (English and Indonesian) in the use of Balinese. Second, seven factors cause code-mixing, namely (1) the lack of language mastery in the tourist area, both the mastery of Balinese, Indonesian and English, (2) the intention to add prestige, (3) the intention to show skill, (4) the intention to the search for self-identity, (5) habitual factor, (6) the intention to joke, and (7) to have informal situation of conversation.

Acknowledgements

The current research is self-funding research. It is published to fulfil the requirement of Universitas Udayana Denpasar- Indonesia, that is, to publish an article in a reputable International Journal.

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