



MULTILINGUALISM PORTRAYED IN CODE SWITCHING PRACTICE OF TIMORESE: ETHNICITY AND IDENTITY

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Received 3 May 2023	<i>This study aims to investigate three issues namely (1) the types of code switching practiced by Timorese, (2) the factors influencing their multilingualism, and (3) the reasons of Timorese to choose Portuguese over Bahasa Indonesia as the official language. The information was gathered through questionnaires and in-depth interviews, and it was evaluated using Holmes's code-switching theories. The current study finds that the Timorese mostly used metaphorical code-switching. This happens due to a paucity of vocabulary in Tetum, which lead to lexical borrowing and the adoption of Portuguese words into Tetum and lead Timorese unwittingly flip metaphorical codes. Additionally, the country's many languages cause a metaphorical code-switching among the speakers. Furthermore, this study also reveals that multilingualism and the phenomenon of code-switching in Timor-Leste are influenced by colonization, geographical factor, television shows, social media and mix marriages. Lastly, Portuguese is chosen as the official language due to prolonged colonialization and occupation.</i>
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INTRODUCTION

To date, there are a considerable corpus of knowledge dealing to code-switching in relation to multilingualism studies. Those studies deal with some topics like code switching used in (Ferguson, 2003; Finnis, 2014; Shay, 2015); school (Diwan et al., 2021; Modupeola, 2013; Sert, 2005; Shin, 2010); in social media (Vilares et al., 2015). Code-switching research is also conducted on literature work (Adi, 2018; Albakry & Hancock, 2008; Maharani & Sudarwati, 2021; Pangestu & Sudarwati, 2021). Furthermore, studies concerning the use of code switching in relation to the multilingual society of Timorese can be found in several studies by Ma'u (2019), Alfonso & Goglia (2012), Namok Nahak (2017). Ma'u (2019) examines the influences of code-switching and Portuguese colonization to the invention of Tetun-Portu as a creole using Scotton (1982) and Holmes (2013) theories. Comparable to Alfonso & Goglia (2012) which did the study of Multilingualism and Language Maintenance of Timorese in the diaspora Portugal. Both of the studies talk a lot about the history of colonization which is be the main factor of occurrences code-switching activity in Timor-Leste. Varying from two studies, Namok Nahak (2017) did a sociolinguistic study to identify the types of code mixing and code switching in the language variation of the family of the community on the border of Timor Leste and Malaka Regency. The researchers clarified their work using the qualitative descriptive method. Those studies, however, have not attempted to correlate it with the topic of multilingualism, codeswitching practice, ethnicity, and identity as portrayed in Timorese everyday life in three regularly used languages: Portuguese, Tetum, and Bahasa Indonesia. These research was carried out in order to focus more on the multilingualism of Timorese in diaspora Portugal and Indonesia.

While studies on code-switching have been extensively researched, there is a scarcity of research addressing how code-switching is viewed from the standpoint of ethnicity and

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identity in a certain society. To fill this gap, the current qualitative study investigates how Timorese use multilingualism by switching codes from one code to another for various reasons.

Timorese people combine both languages in a single word, phrase, or sentence. This is referred to as code swapping. Code switching is a common sociolinguistic practice in our daily lives. In a bilingual or multilingual society, code shifts can occur because people often find it difficult to communicate when there are no precise terminology or phrases that match their needs (Pangestu & Sudarwati, 2021). When one language lacks of appropriate words or phrases to convey certain meanings, the children raised in bilingual or multilingual settings frequently utilize code-switching as a communication tool to better express complex thought or feelings (Rahmadani, 2023). This phenomenon can be found Timor-Leste society where people use various of languages for different purposes to convey meanings. One of the languages used there is the original one belonging to their mother tongue called Tetum language. Tetum language is not one and the only but it has many types.

Tetum languages are classified into two types: Tetun-Terik (original Tetum language) and Tetun-Portuguese (Tetum blended with Portuguese). In society, people are more accustomed to Tetun-Portuguese, and this is where code switching between Tetum and Portuguese occurs most frequently. Consider the phrase "*Comprende*" in Tetun-Portuguese, which in English is "understand". Tetun has no terms for "understand," and using it in a phrase will code switch Tetun-Portuguese, as in "*O comprede ka lae?*" in English "Do you understand?". On the other hand, Tetun-terik, is originally Tetum but with fewer vocabulary, and it is widely used as a local language in various parts of Timor-Leste. Tetun-terik shares a dialect with the Tetum language, which is spoken in Malaka and Belu Districts in East Nusa Tenggara Province, Indonesia. Timorese also frequently code flip between Tetum and Bahasa Indonesia, for example, utilizing the word "*Pulsa*" in sentences "*enche pulsa*". *Enche* which is Portuguese word means "purchase", and *pulsa* means "Credit" in English. Additionally, the use of name for a street in the capital city Dili, "*Avenida Praia de Coqueiros*", in Indonesian language translated to "*Jalan Pantai Kelapa*", which people are more familiar with rather than *Avenida Praia de Coqueiros*.

Therefore, in this work, the researchers attempt to depict the multilingualism portrait of code switching found in Timorese people from Timor Leste. Timor-Leste is a Southeast Asian island country with a multilingual population that gained independence on May 20, 2002. Portuguese and Tetum were designated as official languages in this newly independent country, while Bahasa Indonesia and English were designated as working languages (Alfonso & Goglia, 2012). It is important to note that the sociolinguistic transformations that occurred in Timor-Leste's history were intertwined with political processes such as Portuguese colonialism (1515-1975), Indonesian invasion and occupation (1975-1999), and East-Timorese resistance to Indonesian occupation (da Costa Cabral, 2021). This study is more concerned with analyzing the code-switching practice that occurs in the life of a bilingual Timorese. This study seeks to answer the following questions: (1) What types of code switching practiced by Timorese? (2) What factors influence multilingualism and the occurrence of code switching toward Timorese? (3) Why do Timorese choose Portuguese over Bahasa Indonesia as their official language?. As a multilingual and linguistics student and practitioner, witnessing this sociolinguistics occurrence in the country undoubtedly influences scholars to raise the issue of Timorese multilingualism and code switching. The researchers attempted to analyze both types of code switching, metaphorical code switching and situational code switching. Further, it also attempts to reveal the factors underlying the occurrence of code switching and the reasons of Timorese to choose Portuguese as official language.

LITERATURE REVIEW

Multilingualism is now a very frequent phenomena all over the world, and it is spurred by the intensification of international contacts, the internationalization of the economy, population movement, and technology (Cenoz, 2013). According to (Natsiuk & Osidak, 2023). The phenomenon of multilingualism has developed as a palpable occurrence in numerous locations around the world due to the influences of globalization and shifting demographics that have contributed to the establishment of multilingual societies. Multilingualism can be defined in a variety of ways. For instance, Wei (2008) described a multilingual person as "anyone who can communicate in more than one language, be it active (through speaking and writing) or passive (through listening and reading" (p. 4). The European Commission (2007) defines multilingualism as "the ability of societies, institutions, groups, and individuals to engage, on a regular basis, with more than one language in their day-to-day lives" (p. 6).

Multilingualism is a daily fact of life in this ethno-linguistically diverse society. Regarding this, fact shows that 30 language varieties are used in East Timorese homes; indeed, many families and communities use more than one (Taylor-Leech, 2012). Tetum as the official language that Timorese people commonly used as a lingua franca was often switched or borrow words from Portuguese and Bahasa Indonesia. It is because of some words that are hard to find and acceptable in Tetum. According to (Arnaus Gil & Jiménez-Gaspar, 2022), this language contact phenomena, such as borrowings, may also occur in the speech of multilingual speakers. Borrowings look difficult to distinguish from CS, especially when single words are used (Deuchar, 2020). When language material from languages A and B is used alternately and is composed of several things, it is easier to recognize these linguistic chunks as examples of CS. Language material can, of course, be morphosyntactically integrated to varied degrees. Borrowings do not go through phonological integration, but some morphosyntactic integration is possible, so these two processes can happen independently (Bullock & Toribio, 2009; Poplack, 1980).

Afzal et al., (2022) stated that multilingual speakers' language choice is influenced by a variety of factors. Interlocutors' language ability, situation, group membership or identification, status and roles, and interpersonal distance or solidarity are examples of these. Being multilingual will be beneficial to multilingual speakers everywhere they go. The more languages kids know, the more opportunities for fresh experiences they will have. Another advantage is that it is fantastic for a multilingual country because visitors will not mind visiting the country just because they are suffering with language.

In this section, the researchers examine related hypotheses that are important for explaining the code-switching phenomenon in multilingual societies. Of course, multilingual people commonly use multiple languages in their daily activities. As a result, without their understanding, code-switching becomes a common occurrence for its speakers, making it exciting to explore and justify the assumptions of various renowned scholars.

Language phenomena such as code-switching can occur as a result of a country's multilingualism. To maintain effective communication, multilingual speakers code-switch codes to transmit specific meanings, demonstrate social identities, and make strategic judgments, which may vary depending on the environment and audience of the discourse. When different codes are used in a multilingual population, speaking two or more languages is definitely beneficial (Perdhani et al., 2021). Many speakers speak many languages, and being bilingual or multilingual is more frequent than being monolingual for many people around the world (Wardhaugh, 2009). One of the causes for being multilinguals is caused by the inability of a language to contribute certain material so there is a need to switch form one language to another language to deliver the intended material (Myers, 2017). Several factors may contribute to a country's status as a multilingual speaking society. Wardhaugh and Fuller

(2015) state that some circumstances such as immigration, colonization, and other invasion scenarios may trigger individuals of one language to relocate to an area where another language is spoken. Another factor is caused by globalization (Sanei, 2022) and individual language differences and preferences (Dewaele & Wei, 2014). The use of code switching is also associated with language policy (Young & Martinez, 2011) and for pedagogical purposes (Young & Lovejoy, 2014; Zainil, & Arsyad, 2021).

The authors examine this study using Holmes (2001) and Wardhaugh's (2010) theory. According to this theory, code switching happens when the speaker uses one language in one situation and different language in another situation, and it does not involve the change of the topic. Further, she said that situational code-switching happens when people change languages based on the situation they are in, while metaphorical code-switching happens when people change languages because the topic being discussed requires it. A lack of vocabulary could potentially cause the phenomenon of code-switching. This is known as lexical borrowing. The process of transferring or incorporating lexical items originating from one language into discourse of another is defined as borrowing (Treffers, 2022; Poplack, 2018). People may also borrow words from another language to express a notion or describe an object for which no clear phrase exists in the language being used. Borrowing of this type is typically limited to single words - primarily nouns - and is motivated by lexical need (Holmes, 2013). In a bilingual society, speakers will choose the most familiar word, borrowing from another language and employing it when conversing. In order to minimize misunderstandings, presenters may consider selecting vocabulary/words that are easily recognized. Lexical borrowing terms assist multilingual speakers not just in communicating but also in learning

RESEARCH METHOD

Research Design

The researchers used mixed method as the design of this study. It employs the combination of both quantitative and qualitative data. First, the researchers obtained quantitative data from the questionnaires they have distributed. For this research, the researchers solely focus on survey through questionnaire the form of google form with the participants of this research have to fill in. The aim of this study is not only to answer all the research questions and observe thoroughly but also to achieve a much better understanding towards the multilingualism and code-switching practice as an ethnicity and identity of an individual speaker. Therefore, qualitative approach was also taken. Qualitative research aims to assess the value of situations, relationships, or activities in a specific context (Fraenkel & Wallen, 2009). Here, the researchers examined to determine the meaning of a phenomenon from the participants' perspectives, which means identifying a culture-sharing group and studying how it develops shared patterns of behaviour over time (Creswell, 2014). According to Hennink et al., (2010), qualitative research allows researchers to delve deeply into people's lives by employing a specialized set of research methodologies such as in-depth interviews, focus group discussions, observation, content analysis, and life histories or biographies. Qualitative research in linguistics involves an interpretive, naturalistic approach to the world (Sahiruddin et al., 2021).

Data Collection and Analysis

First of all, the researchers collected data through questionnaires and followed by depth interviews. The researchers distributed the online questionnaires of google form. The participants are Timorese, predominantly from Dili, and range in age from 17 to 25 years old. Which come from various heritage, either pure Timorese and mixture. The researchers then saved the questionnaires responses in google form. Meanwhile, the researchers also

conducted an interview that organized through zoom with the questions aim to dig out further information regarding participants answers given in the questionnaires and discussed further about it. The researchers asked the participants questions in the form of sentences commonly used in Timorese daily life, such as the factors that influence the phenomenon of code-switching and multilingualism in Timor-Leste, and why Portuguese is designated as the official language and Bahasa Indonesia as a working language. After the interview has been recorded and all the data have been gathered from the questionnaires, the researchers went to next step which was analyzing the data. The name and the data shown below have been approved and consented by the respondents as they were willingly signed a consent form as one of the ethical eligibility.

The data were analyzed using descriptive and explanatory design. Based in Creswell (1994) descriptive approach is a method of research that were used to obtain information regarding current event. Meanwhile, according to Jonhson&Christenen (2004) an explanatory approach aimed to create a model and figure out how external variables affect internal variables. It also sought to provide a detailed explanation for each of these effects. First, the researchers separated and categorized all of the collected data into situational and metaphorical code-switching. The rationale for code-switching and the significance of the text were described in the code-switching categories of situational or metaphorical code-switching. The researchers then studied each factor that has a high probability of transforming Timor-Leste into a bilingual country and implementing code-switching. Finally, the researchers explored why Timor-Leste's official language should be Portuguese rather than Bahasa Indonesia.

The information was analyzed and compared to current theories, research, and historical data. The data were checked for bias to confirm the validity of the research conclusions. The purpose of data verification is to guarantee that the information is correct, consistent, and dependable. The Triangulation Approach was utilized to validate the data. The peer debriefing technique was utilized in this study to analyze the findings by comparing them to those of other researchers who had investigated a similar topic. Peer debriefing can assist the researchers in investigating potential biases, investigating the significance of the findings, and gaining a better understanding of the basis for interpretation. The peer debriefing method involved providing the debriefers with a summary of the study and asking them to comment on it.

FINDINGS

The research deals with three key issues namely the types of code switching for Timorese, the factors underlying the occurrence of code switching, and the reasons for Timorese to choose Portuguese as official language. The findings of the study is described in more detail in the following description.

Timorese are a multilingual community that switches codes on a daily basis, often unintentionally. They alternate between Tetum, Portuguese, Bahasa Indonesia, and English, seamlessly switching between languages. Almost 100% of people interact in Tetum, 43% in English, 40% in Bahasa Indonesia, and 29% in Portuguese, according to statistics collected. During the interview, the researchers inquired about a possible language that they use and have switched to, as well as asking them to provide an example of how they use it in their everyday lives. The interview responses are fed into the questionnaires. The researchers offered some possible solutions in Tetum-Portuguese and Bahasa Indonesia for each question. As a result, the results demonstrate that these multilingual speakers continue to code-switch those languages.

According to the data, there are two types of code switching in Timorese. The analysis is based on the sorts of code switching defined by Holmes's (2001) hypothesis, which include

situational and metaphorical code switching. The researchers discovered ten sentences that regularly occur in Timorese daily life in order to categorize sentences into the two groups. Situational code-switching occurs in three (3) sentences, while metaphorical code-switching occurs in seven (7) sentences. When analyzing data, two procedures were followed. First, identify the various sorts of code switching and then categorize into its types based on Holme's (2001) theory.

Situational Code Switching

Situational code switching is done when the speaker has a certain purpose in changing the language within one utterance. In this case, the speaker is aware of doing the switching. Timorese intended to code-switch Tetum with other languages because of limited vocabulary in Tetum. In addition to that, Timorese meant to switch the codes in order to convey good communication. It is important to Based on the research, the data collected are as follows :

Table1.Situational Code-switching data found in Timorese practices

No	Data	Situational Code-Switching	The reasons of doing code switching
1.	Street Name in Dili - using Portuguese language "Avenida Praia dos Coqueiros"	dalan (street) " <i>Pantai Kelapa</i> "	Using a term that is more familiar
2.	Asking to top up prepaid mobile phones.	Ajuda sosa <i>pulsa</i> lai!	Using a term that is more familiar
3.	Referring an activity: watching <i>TikTok</i>	Hau <i>nonton</i> hela <i>TikTok</i> .	Using vocabulary that is commonly used.

The Reasons of doing Situational Code-Switching and Analysis

Datum 1

Dalan "*Pantai Kelapa*"

According to table 1, for datum 1 examined the street names located in Dili, capital city of Timor-Leste. The officially street name was *Avenida Praia dos Coqueiros* and it is on Portuguese language. If it is translate into English it would be "Coconut Trees Beach Avenue". Survey shows that over 88% of Timorese were more recognizable by the street name as '*dalan Pantai Kelapa*'. In this case, the situational code-switching applies because the speaker was using a term that is more familiar in order to make people understand it easily.

"I think it might be confusing for the taxi's driver using Portuguese term, since they were more familiar with the other term. When we try to explain, it is near the American Embassy, 10 seconds or 30 seconds they will be like "Ah, Pantai kelapa!" Baquita Murak, 22 years old.

"I chose to answered "Pantai Kelapa" not because I like or comfortable with this term but for the first time I came to Timor I heard that name. I am very sure that the majority of population in Timor used "Pantai Kelapa" instead of "Praia dos Coqueiros". Every day I might heard people saying "let's go to Pantai Kelapa" but I never heard they said "let's go to Praia dos Coqueiros". I might heard it on formal events and I thought it just a formality, because everyone were more comfortable with "Pantai Kelapa" instead of "Praia dos Coqueiros".

Therefore, it is not because I like used this term , but I accustomed using ‘Pantai Kelapa’”- Felix, 23 years old.

“Personally, I am more prefer on using “Pantai Kelapa” because since I was a child until now I always heard “Pantai Kelapa” and it is more popular instead of “Praia dos Coqueiros”- Paulo, 21 years old.

In the interview session, the three participants Baquita Murak, Felix and Paulo sure that the majority of people in Dili were more habitual with “*Pantai Kelapa*”. It is proven on their own experiences. In Baquita Murak case she told that used Portuguese term might confused other people, example like a taxi’s driver. When we communicate using unfamiliar or difficult language, it can impede our ability to have a productive and efficient conversation. As in Baquita’s experiences in using a term that is uncommonly use for explain a street name make the conversation with taxi’s driver not going well except when we try to explained to the drivers.

While Felix very sure that Timorese people more used to “*Pantai Kelapa*” and use the term Portuguese only as a formality. He stated his reason on chose this term. As a mixed blood child, for the first time came to Timor-Leste he constantly heard people said “*Pantai Kelapa*” and rarely heard people said. “*Praia dos Coqueiros*”. Even if he knew the Portuguese term he still sticked in used “*Pantai Kelapa*” because he knew this term first. It is the same with Paulo, the other participant which also had the same reason with Felix. Paulo stated that since he was a child until now he forever heard people saying “*Pantai Kelapa*” and it is more popular that the other phrase. Therefore, these three participants responses were all related to each other and agreed that used a term that familiar would help in created a good level of communication.

Datum 2

Ajuda sosa *pulsa* lai!

In datum number 2, the term '*pulsa*' is originally Indonesian language. However, in Portuguese it should be “*credito*” or “*saldo*”. In this case, the problem lack of vocabulary and words in Tetum language has occurred. Using the word “*credito*” or “*saldo*” might seem so unfamiliar and ambiguous to the speaker and the listeners. Up to 97% participants chose the term *pulsa* intended to code-switch Tetum-Indonesian languages in order to make the conversation more comprehensible.

“Yes, personally I always used “Pulsa”. Tetum language itself did not have any term to refer “pulsa” because the words “saldo” is adopted from Portuguese language”- Baquita Murak, 22 years old

“I also want to added that there is no Tetum language for “Pulsa and SIM” either we have to absorb Indonesian language or Portuguese, so most of people would chose the easy and flexible one, and also term that mostly heard by people” – Felix, 23 years old

“I still used word “pulsa” because I felt like more accustomed in used this Indonesian term. When I changed “pulsa” to “saldo” I felt like a little bit weird because not many people used this term” – Paulo, 21 years old

See the statement above from Baquita Murak and Felix which both of them agreed that a lack of vocabulary and words lead the situational code-switching. Both also stated that there is any other term in Tetum language that refer to “*pulsa*”. As a result the other word “*saldo*” was adopted from other languages, while “*pulsa*” borrowing Indonesian term. Therefore, majority of the participants implied the word “*pulsa*” to supported their communication and avoid ambiguity. As Paulo said that used “*saldo*” would made him uncomfortable because weird and many people not used to this term.

Datum 3

Hau *nonton* hela TikTok

Last, datum 3 is talk about watching *TikTok*. The researchers choose to use '*TikTok*' in the question only to complete the sentence and has no intentional reason. The focus only refers to the activity of 'watching'. Around 87% participants use the word '*nonton*'. The speakers choose to use '*nonton*' instead of Tetum language '*hare*' referring to watching activity. It can happen because of the vocabulary '*hare*' rarely used by Timorese. However, the speaker intentionally does code-switching the Indonesian language vocabulary with Tetum Language so that people can understand what it's meant.

“It depends on the context, most of the time I used “ita ba hare ema joga bola” but when I am really excited I did not realized that I used “nonton”. But mostly I used word “hare” Baquita Murak, 22 years old.

“The reason why most of Timorese used “pulsa, nonton, SIM” could be seen in the reality was there is no access for platform television of Portuguese except our news which is used Portuguese language. The rest of the television channel were Indonesian channel, such as Indosiar, GlobalTV, MetroTV, NET Tv and so on. I believed that you knew this. Another factor also because we used to be part of Indonesian province, and the Indonesian language was still sticked. Our parents also speak Portuguese and Indonesian language which also influenced us as a child” – Felix, 23 years old

“Regularly I used “nonton TikTok”, just as I said earlier I felt like more used to this term” – Paulo, 21 years old

In the interview Baquita Murak stated that she used the vocabulary watching which is '*hare*' in Tetum in one sentence and she knew to used Tetum language properly. Yet, sometimes when she is too excited she even used “*nonton*”. Felix argued that the factor that influenced on used a term “*nonton*” in Indonesian language because the accessed on Indonesian television channel. Felix added that as ex of Indonesian province the linguistics value is still sticked. The researchers also agreed that used the word “*nonton*” facilitated the communication. While “*hare*” in Tetum language might be comprehensible, but just a few people could catch the meaning automatically, otherwise it might be confusing for others. Therefore, using the word “*nonton*” is kind of a habit word to Paulo in referring watching activity, as a result this strategy would encourage an effective communicative.

Metaphorical Code Switching

Metaphorical code switching occurs when a speaker changes languages within a sentence without a specific purpose. The speaker is not consciously aware of the switch. According to research, the collected data are as follows.

Table 2. Metaphorical Code-switching data found in Timorese practices

No	Data	Metaphorical Code-Switching	The reasons of doing code switching
1.	Asking someone whether the person brought a book or not.	O lori <u>caderno</u> ka lae?	borrowing/adopted words.
		O lori <u>buku</u> ka lae?	Accustomed to code-switching it unconsciously (habit)
2.	Asking about the date.	Agora <u>tanggal tujuh belas.</u>	Accustomed to code-switching it unconsciously (habit)
		Ohin <u>tanggal tujuh belas.</u>	
3.	First time meeting a person.	<u>Primeira vez</u> hau hetan O	borrowing/adopted words.
		<u>Pertama kali</u> hau hetan O	Accustomed to code-switching it unconsciously (habit)
4.	Saying a young boy does not have a driver's license.	Alin ne'e la iha <u>SIM.</u>	Accustomed to code-switching it unconsciously (habit)
		Alin ne'e la iha <u>karta kondusaun</u>	borrowing/adopted words.
5.	Saying about saving money in a bank account.	Hau nia osan rai iha <u>banku.</u>	borrowing/adopted words.
		Hau nia osan rai iha <u>konta bankária.</u>	borrowing/adopted words.
		Hau nia osan rai iha <u>rekening</u>	Accustomed to code-switching it unconsciously (habit)
6.	Giving a good night greeting.	<u>Boa noite</u> ba ita hotu.	borrowing/adopted words. it can also because Accustomed to code-switching it unconsciously (habit)
7.	Expressing gratitude/Giving Thanks.	<u>Obrigado/a</u> barak.	borrowing/adopted words.

The Reasons of doing Metaphorical Code-Switching and Analysis

Datum 1

O lori *caderno* ka lae?

O lori *buku* ka lae?

O lori *livru* ka lae?

Based on the theory of Holmes (2001) metaphorical code-switching occurs without speakers realizing it (unintentionally). Take the case on Datum 1, commonly Timorese when asked a person about bring book has 3 possible sentences which in Tetum-Portuguese and Tetum-Indonesian language. Yet, two sentences that used by the participant were the in the same percentages. The first one "O lori *caderno* ka lae?" as a sentences that mixed between Tetum and Portuguese. *Caderno* was a Portuguese language for a book. In Tetum language, there were no vocabulary for books. As a result, Tetum languages adopted it and changed the word form into '*Kadernu*'. It showed that someone used these kinds of sentences was no intention to use a familiar word, rather than this code-switching occur because the speakers adopted or borrowed the word from Portuguese. The second one was the used of the word "*buku*". Differ from the first sentence, '*caderno*' in Tetum that adopted from Portuguese. On the other hand, some of the participants were code-switched it with Indonesian language "*buku*". The used of word "*buku*" as a habit of used word in Indonesian language and code-switching it with Tetum. Lastly, the less of participants also used "*livro*" which is originally Portuguese. Just the same with the first sentences "*caderno*", both of these words were adopted from Portuguese languages. Borrowing and adopted in code-switching occurred due the lack of vocabulary in Tetum. However, even if individuals employ words from any language in this metaphorical code-switching it will not cause difficulty because these phrases were commonly used in society.

Datum 2

Agora *tanggal tujuh belas*.

Agora dia *dezassete*

Moving on to Datum 2 which talked about date. Approximately 50% of the participants used Indonesian language to say the number. "Agora *tanggal tujuh belas*". Meanwhile, the rest of participant used other sentence "Agora dia *dezassete*" where code-flipped between Tetum and Portuguese. The participants as the multilingual speakers unaware mixed Indonesian and Portuguese language with Tetum in conveyed the words or it is stated as a habit. Baquita Murak in the interview added that she was sometimes mixed Tetum, Portuguese and Bahasa Indonesia in referring date or any number. Based on the interview answer, the researchers think that this code-switching activity help the participant in communicate the intended meaning effectively.

"Start from one, two until ten I used Tetum. Up than that because it is too long I used Portuguese. I think it faster like saying "onze, doze, treze, catorze", that is why sometimes for saying numbers I mixed Tetum and Portuguese. Just like in referring date, for example when I would like to said my age, I always said "vinte e tres" in Portuguese or "dua-dua" in Indonesian. I never say "rua nulu

resin tolu". To be honest, until now I could not say big number in Tetum to referring a thousand and more, sometimes when it came in news I did not knew anything." Baquita Murak, 22 years old.

Based on the interview answer, the researchers think that this code-switching activity help the participant in communicate the intended meaning effectively. When one language appears to be more difficult, speakers might use their multilingual skills to help shorten and simplify their speech. The researchers think that it is acceptable as long as it helps to convey a point without changing anything.

Datum 3

Primeira vez hau hetan o

Pertama kali hau hetan o

Third, datum 3 talked about meeting a person for the first time. 78% of the participants code-switching Tetum with Portuguese "*Primeira vez*" for referring to "the first time". Once more, this code-switching adopted the Portuguese language and the rest of the word in Tetum. About rest of participants chose "*Pertama kali*" for referring to "the first time". The researchers thought that the reason of code-switching for both the Tetum-Portuguese and Tetum-Indonesia language is not only because the speakers adopted/borrowed the language, but because the ability of Timorese as multilingual speakers. Multilingual speakers were accustomed to switching languages without recognizing it. Apart from multilingualism categorized as metaphorical code-switching, for the Tetum language itself there is no word that denotes "first time". Therefore, the researchers assumes that whether used Portuguese or Indonesian the meaning can be equally understood.

Datum 4

Alin ne laiha *SIM*

Alin ne laiha *karta kondusaun*

Based on all the data gathered, nearly 77% of Timorese use a term of *SIM* stand for *Surat Izin Mengemudi* to mention their driving license rather than using "*karta kondusaun*" which is adopted from Portuguese *carta condução*. Yet, referring to the driving license, the speakers frequently code-switched Tetum with Bahasa Indonesia "*SIM*" because of habit. Regarding interview with Baquita Murak, she argued in used Indonesian language abbreviated "*SIM*" was shorter and easier to pronounce.

"Personally, I used to SIM because I felt like karta kondusaun it is so long to pronounce. Mostly, my friends asked me "Did you have a SIM?" and I responded " I did not have any SIM", yes definitely I used to SIM" – Baquita Murak, 22 years old.

Obviously, datum number 4 showed both the sentences were metaphorical because no intended reason for the speakers to code-switch both of the languages with Tetum. Similar to other data, the lack of vocabulary in Tetum languages resulted speakers inevitably used other languages. In Timorese context, whether you had a choice between Portuguese and Indonesian. The speaker might choose "*karta kondusaun*" since this word adopted from

Portuguese language. According to the questionnaire results, many people were more accustomed to use the term “SIM”. Therefore, speakers were more familiar with word which originates from Indonesian.

Datum 5

Hau nia osan rai iha banku

Hau nia osan rai iha konta bankaria

Hau nia osan rai iha rekening

Subsequently, three data gathered differently in datum number 5. The participant not only code-switching Tetum with Portuguese in word “Banku” and “Konta Bankaria”. But this time, there are a few participants using the word “Rekening” in Indonesian and code-switching it with Tetum. The reason for the Tetum-Portuguese code-switching was because of borrowing the Portuguese term and naturalizing it. Few participants were used Indonesian language “rekening” stated that they code-switched it unintentionally. These three sentences using words that differently were frequently encountered in societies. The use and selection is up to the speaker, and it is not a problem to use one of the word since it is understandable. There is a great probability when a person does the metaphorical code-switching due to the multilingual ability of speaking.

Datum 6

Boanoite ba ita hotu

Next, datum number 6 shows that the participant code-switched Portuguese and Tetum. Over 85% of participants use Portuguese “*boa noite* ba ita hotu ” in daily life to greet people, while the rest use Tetum language only without code-switching with other languages. Although the reason for doing code-switching was because the word “*boa noite*” was adopted from the Portuguese language, the participants also stated it happened because of a habit of using both Portuguese and Tetum to greet people in daily conversation.

“At school, we always said “bom dia or boa tarde” in Portuguese language to the teachers as they taught us, and it is became a habit for us. If the teachers taught us to said greetings in Tetum, we might use to said “dader diak/loron diak” and so on. And it is the same with “obrigado barak”. We just accustomed with all these terms” – Paulo, 21 years old

As Paulo stated that, he became accustomed to utilized a specific language or shifts to coded language such as “*boa noite, bom dia, boa tarde*” and so as a result of habit. Classroom learning in Timor-Leste employs code-switching and code-mixing in Portuguese and Tetum. Of fact, Timorese people were accustomed to utilized Portuguese alongside with Tetum. As a result, the appropriate Tetum language was rarely utilized because the majority population were accustomed to various phrases in Portuguese.

Datum 7

Obrigado wain

Last but not least, Timorese still borrowed the words "*Obrigado*" in Portuguese, which means "Thank you". Absolutely, the participants code-switch it with Tetum. Various Tetum words were code-switch with "*Obrigado*" to say gratitude, for example *obrigado barak* and *obrigado wain*. The word "*barak* and *wain*" is a synonym, which in English means "so much". The reason for doing the code-switching was because the word adopted from Portuguese language, then it is categorized as a metaphorical. No other term in Tetum language to say thank you, and the speakers will use "*Obrigado*" automatically without any other special intention.

"Firstly, we can never forget that it was the Portuguese missionaries who contributed immensely to the Timorese literacy process (1511); in addition to contributing to the language, it also contributes to development; like what was said before, our Tetum language is still "poor" in terms of language, there are many words missing, even in simple things like the words for 'ball, table, chair, bench' and many more. Even if there were terms in Tetum, it is much less used;" – Rita Belo, 19 years old.

This represents just one example of how many people responded to the questionnaire concerning the Tetum language vocabulary crisis; the others data could be found in the appendix. The researchers believe that Portuguese plays an important role in Timor-Leste's linguistic universe in order to support the communication. However, it also demonstrates Timor-Leste's reliance on the Portuguese Language.

The Factors that Affect the Multilingualism and Phenomenon of Code Switching Towards Timorese

Naturally, the multilingualism and phenomenon of code-switching occur because of a lot of factors that affecting it. Based on all the data, participants claimed that there were so many factors such as: the longer time of colonialism and occupation, social media/series/film content from television channel influences, the geographical factors of countries that share a direct border, and mixed blood as a result of mix marriages.

"We used to be part of Indonesian province, and the Indonesian language was still sticked. Our parents also speak Portuguese and Indonesian language which also influenced us as a child." – Felix, 23 years old.

The majority of participants through questionnaires and interview believed that Portuguese colonialism (1515-1975) and Indonesian colonialism (1975-1999) were major reasons for the survival of the Portuguese and Indonesian languages in Timor-Leste. The old ancestors were being colonized by Portugal and speak these language for more than 400 years. Portuguese and Indonesian Language that being spoken in Timor-Leste context has its own history that different from each other. In Portuguese era the missionaries from Portugal came to Timor-Leste and made the population spoke their language in any occasion such as religious, education, and also daily life context. Meanwhile, during Indonesian occupation era, Indonesian language was only utilized in government, education and social context. Timorese who opposed the Indonesian governance continued to fight for independence using Portuguese language. However, this two languages were sticked to Timor-Leste linguistic diversity and seems to be difficult to separated.

Afterwards, social media, television, film also one of the reasons for multilingualism and code-switching in Timor-Leste is. Nowadays, social media is a vital part of many people's everyday lives, influencing how they communicate, connect, and obtain information.

Because so many people from different nations use their L1, the Internet is largely multilingual, making code-switching a popular multilingual practice (Leu & Mohamoud, 2021). It demonstrates how language was affecting our habit of talking in multiple languages. No surprise, given that the majority of participants access content on social media in Portuguese (27%), Tetum (25%), Bahasa Indonesia (66%), and English (82%). Another influences were obtained from television series from Indonesian broadcasters which can be viewed in Timor-Leste. Even those who do not speak Indonesian can be impacted by television series and social media. In addition, the participants watch any series or dramas in those languages. To view the film, series, or drama, 85% of participants used English, 74% used Bahasa Indonesia, 17% used Portuguese, and 15% used Tetum. This suggests that the phenomenon of code-switching in everyday life may be influenced by a large number of languages that being used. In interview, Baquita Murak, Felix and Paulo each described how they learned a language by simply watching television.

“Sometimes I did not realize that I used Indonesian language in referring number. I learned Indonesian language since a child, I could said that Indonesian language is my second language and I learned it from television. Yes, I learned Tetum from baby until 6 years old, but when Timor in crucial era the television channel were all in Indonesian language. That is why I thought that my brain was brought back the old memory. If an adult were exposed in a drama in television using other language it might hard since the brain not in development era. A child’s brain was fastest in catch the words in a language.” – Baquita Murak, 22 years old

“The reason why most of Timorese used “pulsa, nonton, SIM” could be seen in the reality was there is no access for platform television of Portuguese except our news which is used Portuguese language. The rest of the television channel were Indonesian channel, such as Indosiar, GlobalTV, MetroTV, NET Tv and so on. I believed that you knew this.” - Felix, 23 years old

“Since childhood I always watched Indonesian film and when I opened television the channel were always Indonesian channel. That is why I am used to this language, even though at that time I have never been to Indonesia before. Yet, from the television I could understand and being more accustomed to Indonesian language. I started watched Indonesian television channel on 2010 until today” – Paulo, 21 years old

Based on the points of interview above, the researchers concludes that something that being consumed, such as shows, film or any social media content, can aid in language learning. Especially when this person has access to it during a stage in the language acquisition process.

Then, most of the participants in the questionnaires agreed that Timor-Leste’s geographic location is a role in multilingualism and code-switching phenomenon. (Molnar, 2009) wrote the book *Timor-Leste : Politics, History and Culture* stated that The Democratic Republic of Timor-Leste is located in Southeast Asia, roughly northwest of Australia. It is located on Timor Island, which is one of the Indonesian Archipelago’s easternmost island. Then, Timor-Leste is bounded to the west by Indonesia, to the south by the Timor Sea, and to the north by the Banda Sea (Fox & Babo-Soares, 2000; Glover, 1986). There were two primary border crossing locations between Indonesia and Timor-Leste: the Integrated Border Post (PLBN) in Motaain, East Tasifeto, and the PLBN in Motamasin, East Kobalima. Meanwhile, the PLBN in Wini, North Insana, serves as the principal border crossing point

between Indonesia and the Oecusse exclave. There were other smaller border crossing locations between the two nations in addition to these three main border crossing stations. A handful of people speak Tetum in the Indonesian province of East Nusa Tenggara, mainly in the regions of Belu and Malaka, which close to the Timor-Leste border. East-Indonesian residents in these areas share a cultural and linguistic background with Timorese residents. In respect to this, the participants agreed that Timor-Leste's geographic location could be one of the variables influencing multilingualism and code-switching. Certainly, the participants believed that if two countries were physically adjacent, it will increase visits and exchanges of tourism, trade, education, and so on. In the case of Indonesia and Timor-Leste, for example, people from both countries were interacted with each other on a regular basis due to the proximity of their borders. Eventually, it would lead them to switch between Indonesian and Tetum or other languages depending on the situation or context.

Historically, colonialism and occupation era resulted mix marriages. In this research the majority of the participants were pure Timorese, with a few mixed bloods from Portugal, Indonesia, and China. Inter-marriage was common during the long period of colonization. Felix, a participant of this study which mixed blood Timor-Indonesia, 22 years old and a university student, acknowledged speaking various languages in their everyday lives not only as a habit, but also to maintain an identity and interact with relatives.. He believed that multilingual speakers would have more opportunities to code-switch languages. As he switches codes on a daily basis, either intentionally or unintentionally.

“The reason why mixed marriages really influenced in code-switching practices because personally in all my life I am not stayed at one places, even a person that stayed in one place in their life might also code-switch their native language with local language and so on. I did not believed that all individual would talked any languages correctly, write correctly, and speak correctly. What I learned in high school that Latin is the root of all languages in this world. Could you imagined, me, not stayed in one places, always moved, 12 years in Indonesia, 10 years in Timor, and 2 years in Portugal. So, I am really sure that mixed blood was influenced me a lot on mixed languages in conversation. I used Tetum when I talked with my dad, and used Indonesian while talked to my mom. Night prayer we used Indonesian language, but when I helped my dad I had to used Portuguese or English. Always moved and not stayed in one places made me difficult to talked in one languages for entire life” – Felix, 23 years old

Apart from his Indonesian-Timorese ancestry, which undoubtedly influences his linguistic skills in code-switching, he felt that moving from one location to another may also be the cause of this practice of code flipping languages. He did, however, emphasizes that even people who have lived in the same place in their entire lives might code-switch to regional or other languages. Due to several experiences on moving to various places made him difficult to communicate fully in one language and being fluent on it.

“The reasons why I mixed languages because I am not fluent 100% on these four languages, and I would always use these four languages to supported my conversation, the best that I can. If I speak with Indonesian people and there were some term that I did not know, I would mixed with English, and it is just the same with others. Secondly, I felt our Tetum language is poorly in vocabulary, and Tetum

language itself still mixed with Portuguese and might be Indonesian too, that is why to help me in conversation I would mixed the languages” – Felix, 23 years old.

Therefore, his status as a child of mixed marriage would definitely made him used languages that meets his needs. With applied the code-switching practice help him a lot to communicate with others.

Portuguese as an Official Languages and Bahasa Indonesia as a Working Languages

This study revealed the factor established Portuguese as an official language of Timor-Leste. The participants in this study believed that the lengthier Portuguese occupation of Timor-Leste had a significant impact in several areas. Since the Portuguese colonized Timor-Leste for nearly 400 years, which brought cultural, religious, linguistic, social and other features. For example, due to the impact of Portuguese missionaries, the Portuguese language became the backbone of the Tetum language in Timor-Leste and the majority of the population is Roman Catholic. In addition, the Portuguese introduced new crops and agricultural practices that had a profound impact on the local economy and way of life. Many areas of Timorese society were still influenced by the heritage of Portuguese colonization. Likewise, in interview, Baquita Murak, Felix and Paulo argued the same on this.

“Tetum absorb lots of Portuguese language, in term of political and of course it is not us the society which asked Portuguese to set as an official language, yet the political leader which chose and in term of history this language was used as a resistance language. It is not about who are being the last, rather seen in the perspective of how this language helped the combatant to survive and fight against the enemy during resistance, and language that easy for majority people to understand. Indonesia only entered and occupied in 24 years, while Portugal were colonized almost 400 years more” – Baquita Murak, 22 years old

“I think the government chose Portuguese language because Portugal as the one that occupied Timor in a very long period. Timor-Leste were doing a lot of borrowing and adopted language, culture, name and so on. These two countries also doing a lot of international relations. Until now, Timor-Leste were unofficial as ASEAN member, however since independence Timor-Leste were joined CPLP.” – Felix, 23 years old

“The reason because the Portuguese were the one that invaded us in a long period and they left so many values in our nation, especially in culture, language and religion which made us believed in Jesus” – Paulo, 21 years old

During the Indonesian occupation, the Timorese combatant utilized Portuguese to converse in order to avoid being understood by the Indonesian military. Since got the independence in 2002, Timor-Leste became a member of the CPLP (Community of Portuguese Language Countries), an intergovernmental organization that promotes cooperation and mutual understanding among countries that share Portuguese as an official language. Considers this membership in the CPLP as a privilege as it would provide many opportunities for Timorese to study and work in CPLP nations.

On the other hand, Indonesia's occupation of Timor-Leste for 24 years had a substantial impact on the country, notably in terms of culture and society. During this time, Indonesia strove to integrate Timor-Leste into its own culture and society, which resulted in the adoption of Indonesian language, customs, and traditions. However, many Timorese

people declined at the time. Indonesian language was not as deeply ingrained in Timor-Leste's history and culture as Portuguese language, and it is not frequently spoken among the populace. As a result, the participants concluded that Portuguese was the more exact official language, and it is comprehensible that Bahasa Indonesia was only recognized as a working language in Timor-Leste.

DISCUSSION

This study is guided by Holmes (2001) theory. As a result, a total of ten sentences from Timorese daily life were being analyzed and classified. Situational code switching occurs in three (3) sentences, while metaphorical code switching occurs in (7) sentences. The speaker purposely shift codes in situational code-switching so that the interlocutor can understand the dialogue. To eliminate uncertainty in the dialogue, use more recognizable terms and vocabulary. Meanwhile, the speaker switches metaphorical codes for no apparent reason. It is sometimes because the speaker has made it a habit to utilize the language or terminology and swap codes. Often it is also due to the limited verb vocabulary in Tetum language, so more words adopted or borrowed from Portuguese were used. Therefore, the code-switching practice of Timorese as a multilingual society is mostly metaphorical due to the Tetum language adopting many words from Portuguese. In addition, the variety of languages used by speakers in daily life makes them accustomed to using those languages and unintentionally code switch.

This study findings discover that the multilingualism and phenomenon of code-switching in Timor-Leste were affected by various factors. The colonization and longer time of occupation become the main factor. Portuguese colonialism introduced Portuguese language to Timor-Leste while Indonesian colonialism has also left its linguistic influence. These two countries have their own influence on language for Timor-Leste. Due to the lack of vocabulary of Tetum, a lot of words adopted from the Portuguese language and used until now. As the researchers already mentioned before, Wardhaugh and Fuller (2015) stated that in some cases "colonization" can be one of the reasons for the movement of speakers of one language into an area where another language is spoken. Similarly, it means that when one group conquers another, they may bring their own language to the conquered area and influence the language spoken there.

According to the findings, the researchers believe that when individuals were exposed to different languages and language patterns through media such as television shows, movies, and social media content, they may unconsciously incorporate some of those patterns into their own language use. This can lead to code-switching when they switch between languages in their daily conversations. Additionally, exposure to content in different languages can also expand one's vocabulary and familiarity with different language structures, which may also contribute to the occurrence of code-switching. Geographical proximity to Indonesia also results in language exchange between Tetum and Indonesian. Mixed blood as a result of mix marriages use multiple languages in their daily life, which contributes to their multilingual abilities and tendency to code swapping it.

Likewise, according to Democratic Republic of Timor-Leste constitution article 13: Portuguese and Tetum were the official languages of Timor-Leste and article 159: Indonesian and English as the working languages. Hence, the findings proved that Indonesia occupation from 1975 until 1999 still has very significant influence through cultures and socially. However, the Portuguese have colonized Timor since 1515-1975 and have brought more values through the Catholic Church, culture, food, and so on. Thus, Portuguese, in a way, is a more "fitting" language to be used as Timor's official language.

Furthermore, the results of the present study were in line with previous studies conducted by Ma'u(2019), Alfonso &Goglia(2012), NamokNahak(2017) who also conducted

code switching study and multilingualism among Timorese. This current study discussed the influence of the history of colonization on linguistics in Timor-Leste. This study discovered that the geographic element influences multilingualism and code-switching among its speakers. Those explanations in the prior research make logic and have a connection to a Timorese's life today. Timorese continue to use code switching and speak many languages. The only distinction is that earlier studies on the application of code switching did not address the code-switching practice on these three languages and categorized the situational and metaphorical code flipping presented in previous studies, instead focusing solely on the code-switching phenomena and the influences of the colonization era. As a result, this study discovered that social media, television, and film/drama/series could all be factors in code-switching among Timorese speakers.

Therefore, this result of the study shows how the multilingual and code-switching phenomenon of Timorese were formed the ethnicity and identity of Timor-Leste. As cited from (Banton, 2015); (Jenkins, 1997); (Wimmer, 2008) ethnicity as shared believed in common descent and culture while according to Ochs (1993) as cited in Deters (2011) someone identity develop through social interaction. This can be seen in how Portuguese colonialism and the Indonesian invasion brought many influences, particularly in the linguistic field, implying that Timor-Leste has share the same culture to these two countries, and its social interactions with these two countries shape this country's identity as a multilingual country.

CONCLUSION

This research primarily aim to investigate the multilingualism portrait in code-switching practice of Timorese. This research employs a qualitative descriptive and explanatory method and theory of code switching and multilingualism to answer research questions. The data were collected from the online questionnaires and interview. As a result, the researchers determined that Timorese doing the code-switching in their daily life by situational and metaphorical. Using Holmes's(2001) theory, the researchers found the most principal form in the practice of code-switching among Timorese. It is metaphorical code-switching (7 data). Due to the lack of vocabulary in Tetum which led to the lexical borrowing and adopted Portuguese word to Tetum, the speakers unintentionally do the metaphorical code-switching. And as multiple languages that speak in the country also made the metaphorical code-switching among the speakers. There were also three (3) sentences of situational code-switching which Timorese were practicing intentionally in order to convey the meaning of the conversation and using a term that is more familiar or vocabulary that is commonly used.

Besides, the colonization by Portuguese and Indonesian, social media and television, geographical factors, and also mixed marriages were the factors that made the contribution to the multilingualism of Timorese and also practice of code-switching three languages Portuguese, and Bahasa Indonesia with Tetum in their daily life. Through a longer time of occupation of Portuguese around 400 years that brought so much values in culture, religion and especially in linguistics, the Portuguese languages was more fitting to be the official languages along with Tetum.

Furthermore, the scope of this study is restricted to a daily conversation inquiry of code switching and its relationship to multilingualism. Future scholars are also invited to perform additional research with other popular culture rulers, which may raise the work required for language upkeep even if the country is multilingual. This study, it must be said, far from perfect. Because of the narrative inquiry methodology also used in this study, narrative data must be gathered. The development of an oral story involved the use of an interview. Interviewing is beneficial because it makes efficient use of time, among other

factors. Oral interviews, on the other hand, can only give a synopsis of the events because of their brief duration. Not to mention that the story might not be told in chronological sequence due to interruptions and the subjects' performance on that particular day. According to the writers, written narratives were more trustworthy sources of information for the inquiry that follows, such as diaries and personal notes. The level of analysis corresponds to richer narrative.

Therefore, the researchers were aware of the study's constraints, which include the use of smaller number of data sources. Future studies might examine more sources of information, giving the more depth and complexity. The studies found that specific factors underlying the factors affecting Timorese to practice code switching and the use of Portuguese and Tetum as official language there.

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