

The Overview of Indonesian Sociolinguistic Perspective

by Muhammad Saibani Wiyanto

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Dr. Muhammad Saibani Wiyanto, M.Pd, et.al

THE OVERVIEW OF INDONESIAN

SOCIOLINGUISTIC PERSPECTIVES



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This book is a collection of linguistic research results located in Indonesia, precisely in East Java. The purpose of the research findings is to map the various sociolinguistic perspectives that occur in East Java. May this book be a simple overview of sociolinguistics on a small scale.

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The Overview of Indonesian Sociolinguistic Perspectives

Dr. Muhammad Saibani Wiyanto, M.Pd, et.al



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Hak cipta dilindungi undang-undang. Dilarang memperbanyak isi buku ini, baik sebagian maupun seluruhnya dalam bentuk apapun tanpa izin tertulis dari Penerbit.

Editor's Introduction

This book is an anthology of various student studies on sociolinguistic perspectives in East Java. Each student takes a different research object with a different background of knowledge so that the variety of research results is very diverse.

This book has many limitations, but at least their perspectives can be used as a basis or material as a source for further research. I appreciate the exploration they have done, so there is a need for documentation in the form of this collection

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Code Mixing In Daily Communication by Bletok Society (A Sociolinguistic Study)

Muhammad Saibani Wiyanto

msaibaniw@gmail.com

A. Introduction

Sociolinguistics is a branch study of linguistics which investigate about language and society. Everyone in this world has their own languages, it base on where their origin, circumstance and environment. So, we can not say that human can live without language because we know that language is a tool to communicate. Language is the most important thing to communicate with other people within another social group, community and society. Based on Holmes (2001: 1) says that sociolinguistics is the study about relation between language and society in which different way in used.

In a community existed variety of language that is used by people, they share with other using variety of language from other place. So, they can speak more than one language. Someone who use two languages by speaker in sociality with others speaker called bilingualism. Based on Chaer (2010: 85) explains that bilingualism uses to two languages by a speaker in sociality with others speaker way be replaced making some problems. For this cases we can find in language that use by people in Bletok Village-Situbondo.

Bletok village is a village located in Bungatan Sub, Situbondo Regency East Java. The language that used by people in Bletok village often mix Madura language and Bahasa Indonesia. People are prefer use a particular and easy to recall code any time they choose their code to speak, and sometimes they switch from one code to another or to mix codes. This kind of situation may be called code mixing.

Code Mixing is the mixing of a word or phrase from a language into the other language in a bilingualism and multilingualism. The bilingual or multilingual usually mix their language because of the social factors. We sometimes do not conscious when we mix our language with words or phrase from other language. Based on Holmes (2001: 35) Code mixing as a switch code or language within a social situation.

Researcher select people from Bletok village as the object of research because Bletok Village has same language with Madura eventhough the location of both place.

NO	Sentences	Types of code mixing		
		Insertion (word phrase)	Alternation	Congruents lexicalization
1	<i>sélahaghi dhikké'</i> , silakan duduk, maaf ya tempatnya seadanya, duduknya dibawah.		√	
2	<i>sélahaghi ékakan(silakan dimakan)</i> , ini kebanyakan camilan asli bletok.			√
3	Kebanyakan <i>bángutowa</i> (sesepuh) disini ndak mengerti dan ndak bisa bahasa Indonesia, ya namanya orang tua beliau-beliau hanya bisa bahasa Madura.	√		
4	Di desa bletok ini kebanyakan warganya mempunyai bidang pekerjaan petani, atau nelayan ada juga yang wiraswasta. Bahasa maduranya pekerjaan itu <i>lakon</i> .		√	
5	Tadi teman-teman mahasiswa sudah ketemu dengan <i>cétak dhisah</i> (kepala desa) Bletok	√		
6	Adik-adik kalau mau <i>asalar</i> bisa di masjid samping atau depan gang.	√		
7	Kalau capek bisa <i>teahungy</i> (tidur) didalam.	√		
8	Mattor sakalangkong, trima kasih adik-adik jauh-jauh datang dari jombang.		√	
9	Habis observasi ini nanti mau <i>kamma?</i>	√		
10	Saya tinggal dulu keluar sebentar <i>atemmo</i> teman yang tau tarif pantai pasir putih.	√		

After grouping each sentence and analyze the types of code mixing, based on the data the villager often use code mixing type of

insertion which is speaker use a word from their mother tongue which is Madura language while speaking Bahasa Indonesia.

For the reason why the speaker use code mixing while speaking based on the data there are some reasons which are sentence number : 1) Repetition used for clarification; 2) talking about particular topic; 3) Because of real lexical need; 4) Repetition used for clarification; 5) Because of real lexical need; 6) Because of real lexical need; 7) Because of real lexical need; 8) Repetition used for clarification; 9) Because of real lexical need; 10) Because of real lexical need.

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B. Conclusion

Code-mixing occurs in bilingual and multilingual communities. Actually, codemixing is the mixing of two or more languages of various linguistics unit in non formal situation and it occurs when conversant use both languages together to the extent that they change from one language to the other language in a single utterance. It happens because some factors, they are: bilingualism, speaker and partner speaking, social community, situations, vocabulary and prestige. Types of code-mixing, according Muysken, Insertion (word phrase), alternation and congruents lexicalization. After analysing the data the researcher find out that the speaker (Bletok villager) often use insertion during speaking, and the reason that very common why the speaker use code mixing are because of real lexical need from Madura language

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Language Variation of Children's Pronunciation

Absyarina Risma Aulia
mrs.absyarina@gmail.com

A. ABSTRACT

Social interaction in multilingual societies, with the availability of multiple languages or languages requires that each speaker is able to choose the correct language or language appropriate to the communication situation. Selection of this language is not random but takes into account various factors. This research is explain about phenomenon in the society around the researcher's house, how the children say some words using english language and the differences between boy and girls's sound the words. For example words, like singing and fishing are sometimes pronounced as singin and fishin. The researcher gonna analyze this case using Labov's theory of the linguistic variable. The final sound in these words may be called the linguistic variables (ng) with its two variants singing and singin. Another linguistic variable can be the cases of re-pronunciations. In words like farm and far, sometimes it is given r-less pronunciations.

B. INTRODUCTION

The view of de Saussure (1916) which states that language is one of the social institutions, similar to other social institutions, such as marriage, inheritance, and so forth has signaled the importance of attention to the social dimension of language. However, awareness of the close relationship between language and society only emerged in the middle of this century (check Hudson 1996: 2). Linguists begin to realize that the study of language without linking it with society will set aside some important and interesting aspects, perhaps even narrowing the view of the language discipline itself. This argument has been developed by Labov (1972) and Halliday (1973). The reason is that speech has a social function, both as a communication tool and as a way of identifying social groups. Social dialects have required the development of an array of techniques quite different from those used in dialect geography.

A linguistic variable is a linguistic item which has identifiable variants. For example, words like singing and fishing are sometimes pronounced as singin' and fishin'. The final sound in these words may be called the linguistic variable (ng) with its two variants [ŋ] in singing and [n] in singin'. Another example of a linguistic variable can be seen in words like farm and far. These words are sometimes given r-less pronunciations. There are at least two basically different kinds of variation. One is of the kind (ng) with its variants [ŋ] or [n], or (th) with its variants [θ], [t], or [f], as in with pronounced as with, wit, or wif. Another example involves the vowel in a word like bend. That vowel is sometimes nasalized and sometimes it is not; sometimes too the amounts of nasalization are noticeably different. In this case, the linguistic variable (e) and a number of variants, [ɛ], [ɛ]¹, ..., [ɛ]ⁿ; here the superscripts 1 to n are used to indicate the degree of nasalization observed to occur.

The important fact to remember is that a linguistic variable is an item in the structure of a language, an item that has alternate realizations, as one speaker realizes it one way and another different way or the same speaker realizes it differently on different occasions. So, how the Javanese children speak some English words? And what the difference between boy and girl in sound it?

C. PREVIOUS THEORY

Linguists have long been aware of variation in the use of language: individuals do speak one way on one occasion and other ways on other occasions, and this kind of variation can be seen to occur within even the most localized groups. Such variation is often ascribed to dialect mixture, i.e., the existence in one locality of two or more dialects which allow a speaker or speakers to draw now on one dialect and then on the other. To see how individual researchers choose variables, look briefly at three studies. In a major part of his work in New York City, Labov (1966) chose 5 phonological variables: the (th) variable, the initial consonant in words like thin and three; the (dh) variable, the initial consonant in words like there and then; the (r) variable, r-pronunciation in words like farm and far; the (a) variable, the pronunciation of the vowel in words like bad and back; and the (o) variable, the pronunciation of the vowel in words like dog and caught.

One of the earliest studies of variation was Fischer's study (1958) of the (ng)variable, i.e., pronunciations like singing [ŋ] versus singin' [n]. We should observe that there is a long history of both the [ŋ] and [n] variants in the language, that stigmatization of the [n] variant is a phenomenon of the nineteenth and twentieth centuries, and that even today in some circles in the United Kingdom, necessarily privileged ones, people still go huntin', shootin', and fishin', not hunting, shooting, and fishing.

As part of a study of child-rearing practices in a New England community, Fischer conducted interviews with young children, twelve boys and twelve girls, aged 3-10. He noted their use of [ŋ] and [n] in a very formal situation during the administration of the Thematic Apperception Test, in a less formal interview, and in an informal situation in which the children discussed recent activities. Table 7.1 shows that boys used more -in' forms than girls in the most formal situation. Fischer also compared the use of [ŋ] and [n] of a boy described by his teachers as a 'model' boy with that of a boy described as a 'typical' boy. The model boy worked well in school and was described as being popular, thoughtful, and considerate; the typical boy was described as being strong, mischievous, and apparently unafraid of being caught doing something he should not be doing.

Table 7.1 Preferences for -ing and -in' endings, by sex

	-ing + -in'	-ing + -in'
Boys	1	7
Girls	10	2

Source: Fischer (1958, p. 48)

Table 7.2 Preferences of two boys for -ing and -in' endings

	-ing	-in'
'Model' boy	38	1
'Typical' boy	10	12

Source: Fischer (1958, p. 49)

Table 7.3 Preferences for -ing and -in' endings, by formality of situation

	Most formal	Formal (interview)	Informal (discussion)
-ing	38	22	24
-in'	1	25	41

Source: Fischer (1958, p. 50)

In the most formal situation these two boys produced the numbers of instances of -ing and -in' reported in table 7.2.

However, Fischer further observed that the model boy also used -in' more as the formality of the situation decreased, as can be seen in table 7.3. He observed several more interesting facts. As children relaxed in the most formal situation they produced more instances of -in'. Such usage was also associated with specific verbs, so that verbs like hit, chew, swim, and punch, i.e., verbs describing everyday activities, were much more likely to be given -in' endings than more 'formal' verbs like criticize, correct, read, and visit. Fischer's conclusion (p. 51) is that 'the choice between the -ing and the -in' variants appears to be related to sex, class, personality (aggressive/cooperative), and mood (tense/relaxed) of the speaker, to the formality of the conversation and to the specific verb spoken.'

Trudgill (1974) also chose certain phonological variables in his study of the speech of Norway: three consonant variables and thirteen vowel variables. The consonant variables were the (h) in happy and home, the (ng) in walking and running, and the (t) in bet and better. In the first two cases only the presence or absence of h-pronunciation and the [ŋ] versus [n] realizations of (ng) were of concern to Trudgill. In the last there were four variants of (t) to consider: an aspirated variant; an unaspirated one; a glottalized one; and a glottal stop. These variants were ordered, with the first two combined and weighted as being least marked as nonstandard, the third as more marked, and the last, the glottal stop, as definitely marked as nonstandard. The thirteen vowel variables were the vowels used in words such as bad, name, path, tell, here, hair, ride, bird, top, know, boat, boot, and tune. Most of these had more than two variants, so weighting, i.e., some imposed quantification, was again required to differentiate the least preferred varieties, i.e., the most nonstandard, from the most preferred variety, i.e., the most standard.

Labov (1972b) has also distinguished among what he calls indicators, markers, and stereotypes. An indicator is a linguistic variable to which little or no social import is attached. Only a linguistically trained observer is aware of indicators. On the other hand, a marker does carry with it social significance. In fact, markers may be potent carriers of social information. People are aware of markers, and the distribution of markers is clearly related to social groupings and to styles of speaking. Pronouncing car and cart in New York City in their r-less varieties marks you

as using a type of pronunciation associated with lower-class speech in that city. New Yorkers are conscious of this fact and may vary their use of r according to circumstances. A stereotype need not conform to reality; rather, it offers people a rough and ready categorization with all the attendant problems of such categorizations. Studies of variation tend therefore to focus on describing the distributions of linguistic variables which are markers; they may explain how stereotypes arise, but they merely note indicators.

Based on Labov's research, the working class does not say [r], as in guard and bird. This is inversely proportional to social assumption in society that people will say [r] in formal situations. Based on this, it can be said that the upper middle class will say [r]. In the meantime, the lower middle class says [r] in a formal situation. Of all social classes, only the working class does not recite [r] in formal situations. However, the intensity of pronunciation [r] is mostly done by the middle class down. This raises speculation that the lower middle class wants to be seen as a higher class so that the middle class people own [r]. The assumption of the lower middle class that has to say [r] for every speech makes the difference more visible. In fact, the upper middle class says [r] not for all speech.

Just like social class, the main concern of age in sociolinguistics is language variation or language change. Age can also be a methodological tool that can be used to measure sociolinguistic differences in each age group, such as dialects or accents that can change in society. The age-relationship of speakers in society will always change ending on the stage of life. In this case, the stage of life is divided into four stages, namely childhood, adolescence, adulthood, and old age. In childhood there is a tendency to still poorly understand the acquisition of sociolinguistic competence. This is because children still acquire patterns with phonological and grammatical constructions. At the time the pattern of phonological and grammatical construction has been obtained then in the next stage acquire the pattern of pragmatic and sociolinguistic construction. Paynes's (1980) mentions that before the age of 8 or 9, the child is able to obtain a certain vocal shift, but not as necessary to know lexical. Similar to Payne's, Chambers (1992) also found that 9-year-olds who moved from Canada to the UK would be able to know the opposition between certain vowels,

while children over 13 would have difficulty understanding the particular vowel opposition.

D. ANALYSYS AND DISCUSSION

The researcher chooses some words such as, car, fishing, singing, watch, and bad. So, here is the data of names and ages of the participants also the result of how the pronounced the words.

Name and age	Word	Pronounced
Falinta-10 years old (girl)	Car Fishing Singing Watch Bad	Car Fishing Singing Wach Bed
Tissa bela-10 years old (girl)	Car Fishing Singing Watch Bad	Car Fishing Singing Wac Bad
Assyifa- 6 years old (girl)	Car Fishing Singing Watch Bad	Ca Fishin Singing Wach Bed
Maria shara-5 years old (girl)	Car Fishing Singing Watch Bad	Ca Fishing Singin Wat Badh
Frederika- 5 years old (girl)	Car Fishing Singing Watch Bad	Car Fishin Singin Wach Bat
Fawwas-7 years old (boy)	Car Fishing Singing Watch Bad	Ca Fishing Singing Wath Bad
Amir Fahd-9 years old (boy)	Car Fishing Singing Watch Bad	Ca Fishin Singing Wach Bad
Fajar- 9 years old (boy)	Car Fishing Singing Watch Bad	Ca Fishing Singing Wach Bad
Royhan-11 years old (boy)	Car Fishing Singing	Car Fishin Singin

	Watch Bad	Wath Bed
Beriz-6 years old (boy)	Car Fishing Singing Watch Bad	Ca Fishing Singin Watch Bath

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Based on the above data the researcher will divide the way of pronunciation between boys and girls, and indicate where the differences exist.

This is accumulated or the comparison from the above data;

Word	Girls	Boys
Car	3	1
Fishing	4	2
Singing	5	2
Watch	0	0
bad	2	3

Girls have ability to say car fluently than boys and the girls say fishing and singing more clear than boy. And for a word with (th) behind, all of the participant or the children can't say fluently with English pronunciation. Depend on their age, between boys and girls; girls have good ability to pronounce the words.

E. CONCLUSION

The conclusion of this study is the age and sex are ¹⁷ the reason for differences pronunciation between boys and girls. The term linguistic variation (or simply variation) refers to regional, social, or contextual differences in the ways that a particular language is used. The differences in dialect are because sometimes people who live in the same place make a dialect and sometimes people who are similar in some way make a dialect. Other dialects are different types of a language that come from different places or countries.

F. REFERENCES

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An Analysis Codes Switching In Communication Between Buyer And Seller In Peterongan Market

Abu Rizal Bachri

Rizalrabble@gmail.com

A. INTRODUCTION

Language is something that unites the various languages that exist in the *archipelago*. Each language has a different characteristic, but language also has many features that are almost identical but not identical. So from the differences it is necessary to conduct in-depth research in order to be understood by the language users or who learn the language itself. One such feature is that language will evolve with the times. "The language is dynamic, inseparable from the possibilities that can happen at any time", (Chaer, 1995: 117). These changes can occur at any level either phonologically, morphologically, syntactically, semantically, and lexicon.

Language is also one of the most important aspects of culture, which is also the best key to understanding people's lives in all its forms. The existence of various forms in the language itself enables us to ask and even to analyze and make descriptions of the language.

Furthermore, the central subject is the relationship and form of language that occurs between the language and the language user community itself. The answer is the relationship between certain language forms which are often called variations, varieties or dialects with their use for certain functions in society, (Chaer, 1995: 50).

We find many variations, varieties or dialects in the middle of the community, but we still have not distinguished what is the pattern in its use, so that in fulfilling the notion of analysis of a language becomes more directed and easily understood. Because this subject is more directed to the study of syntactic analysis, the concept is not much different, which is done is to observe and interpret a language that became the object in this research.

The phenomenon that is happening in society is not understand the sentence structure of a language, so it needs a research in order to avoid wrong use in sentence either in writing or in the form of pronunciation. So that all can be maintained for

that every participant either seller or buyers must keep face to face. In harmony with the views of Brown and Levinson 2

(Nadar 2009: 35), "That a number of actions can at once violate a positive face or negative face of the opponent said ". Overall that happens in the market there are many rejection actions that may threaten positive and negative faces opponents said. In the language market environment used the community is very diverse from shape or form. Sudjalil (2010: 67), "Explaining that being on sale and purchase transactions is a form of use linguistic level that has characteristics typical". People have different languages and every language can categorized polite if the people are able to choose which language is good, of course this is related to pragmatic science that examines the use human language and contextual speech (situation). According to (Aslinda and Leni Safyahya, 2007: 13), "The social environment that affects language usage at including social status, education level, age, economic level, and type sex". For that every speech that appears can not be separated from the social situation its own society. Similarly, between the seller and the buyer of course social background will affect the language used to obtain appropriate price according to buyer and use for seller. The problem is how the form of language used by both in market environment.

a. Problems

To prevent or preventing the extinction rate of regional languages in Indonesia, various defenses are made, including through educational institutions.

Questions arise lateris can local language saved from extinction throughteaching? According to the author, the answer is "can". Forprove it, will dosystematic discussion:

- 1) the language environment and its effects to the mastery of the language
- 2) the condition of local language use in
- 3) Indonesia today, especially the language
- 4) regional language rescue option.

b. Scope of the Problem

- c. Research related to sentence form used by paralingual, very susceptible to intersect with sociolinguistic aspect, then also simultaneously reach the historic aspect of a language. The geographical and historical aspects of a language are also closely related to **syntactic analysis**.
- d. **Broadly speaking dialect research has two analytical fields that first study a language diachronic and synchronic analysis (descriptive), synchronic research will face many problems that must be analyzed, among others: phonology, morphology, syntax, lexicon, and semantic aspects. However, the analysis in this study only provides specification on the level of syntax only. Syntactic processes are analyzed, especially on sentence forms only.**

e. Problems Restrictions

Given the very wide scope of syntax research language dialects in this study will be devoted to the aspects of sentence forms. In order to get easy in the analysis.

f. Benefits of search

The results of this study are expected to contribute knowledge and input on the development of linguistics, especially on the description of sentence forms of language users of language dialects.

B. PREVIOUS THEORY

1. Theory of Sociolinguistics.

1. Fishman

Sociolinguistic is "the study of the characteristics of language varieties, the characteristics of their functions, and the characteristics of their speakers as these three constantly interact, change, and change one another within a speech community."

20 C.Criper dan H.G.Widdowson

Sociolinguistics is the study of language operation, it's purpose is to investigate how the convention of the language use relate to other aspects of social behavior.

3. Nancy Parrot Hickerson 1980

Sociolinguistics is a developing subfield of linguistics which takes speech variation as it's focus, viewing variation or it social

context. Sociolinguistics is concerned with the correlation between such social factors and linguistics variation.

4. William Labov

He has called sociolinguistics secular linguistics, "in reaction to the contention among many linguists working in a broadly Chomskyan framework that language can be dissociated from its social functions" (Key Thinkers in Linguistics and the Philosophy of Language, 2005).

2. Theory of Code

1. Wardhaugh (1986), The term of "code" refers to the language or any system that two or more people use to communicate. Thus choosing a code is a situation which peoples communicate with others by choosing their appropriate system or language. In general, when you open your mouth, you must choose a particular language dialect, style, register, or variety, that is a particular code. The "neutral" term code can be used to refer any kind of system that two or more people employ for communication. It can actually be used for system, used by a single person, as when someone devices a private code to protect certain secrets.
2. The term code switching (or code-switching) refers to the alternation between two or more languages, dialects, or language registers in the course of discourse between people who have more than one language in common. Typically one of the two languages is dominant; the major language is often called the matrix language, while the minor language is the embedded language. (Code-switching) "occurs when a bilingual introduces a completely unassimilated word from another language into his speech." (Haugen 1956:40) "Code switching ... is the selection by bilinguals or multi-lingualism of forms from an embedded variety (or varieties) in utterances of a matrix variety during the same conversation" (Myers-Scotto 1993:3).
3. Code mixing also called intra-sentential code switching or intra-sentential code-alternation occurs when speakers use two or more languages below clause level within one social situation. Muysken (2000) defines three types of code mixing: insertion, alternation, and congruent lexicalization. In his view, insertion occurs when lexical items from one language are incorporated into another. The notion of insertion, according

to Muysken (2000), corresponds to what Clyne (1991) terms as "transference" and Myer-Scotton as "embedding".

3. Buy and Sell As Communication Interaction

In a society, educational environment even in the market even human often doing interaction. With such language interaction means humans make a social contact and communication. Through the event speech and activities that are directly governed by the norms for using or engaging in interaction or conversation. According to Hymes 1967 (Ismari 1995: 2), "Conversation is one example of the speech event and rules for speech can be distinguished types of speech events others, such as lectures, arguments, discussions, religious, courts in the courtroom, interviews, debates and meetings ". Social process is defined as related ways that can be seen if individuals and groups-social groups meet each other and determine the system and form of relationship social.

C. RESEARCH METHODOLOGY

This research belongs to the type of descriptive qualitative research. According to Moleong (2007: 7) **descriptive qualitative research means the collection of data in the form of words, images and not the numbers delivered in verbal form.** This type of research is focused on written or oral words as the basic form of data found, collected through information in the form of documents, personal notes, recordings, photographs, interview texts, and so on.

D. ANALYSIS AND DISCUSSION.

Given the sociolinguistic aspect of spoken interaction, where participants' utterances were made in a freer atmosphere and having in mind that the analysis made comprised of spoken discourse, all observations made in the conversation sample are related to register rather than grammar deviation or slang lexis. Furthermore, according to the data collected, there does not seem to be a distinguishable difference in relation to the usage of standard forms and gender.

NAME	GENDER	WORDS	EXPLANATION
Bu Sumiah	Female	Mas boyo 1kg masih ada?	She is asking the items that she wants to buy
Bu Tatik	Female	Mas saya mau mencari bahan kue.	She is asking the items that she wants to buy

Bu Sholeh	Female	Mas apa bisa pesan hantaran dan di antar ke rumah?	She wants the item to be delivered by the seller.
Pak Budi	Male	Apa ada soda kue merek "XXXXX"?	He is asking the items that she wants to buy
Pak Mi'un	Male	Mas kalo beli banyak nanti ada potongan harga?	He is asking the items that she wants to buy
Bu Choir	Female	Mas saya titip order untuk kiriman gudang.	She is asking the items that she wants to buy
Bu Mamik	Female	Mas tolong belanjannya di kirim ke rumah saya.	She is asking the items that she wants to buy to be delivered
Bu Midah	Female	Mas nanti njenengan anter ke parkir an depan.	She is asking the items that she wants to buy to be delivered
Pak Fattah	Male	Stock barang kosong tolong di isi.	She is asking the items that she wants to buy
Pak Hajir	Male	Orderan datang hari senin siang.	He gives an explanation about the item that has been being ordered

E. CONCLUSION

The main aim of this paper was to analyze a sample of natural conversation and note the extent to which it supports or challenges the claims made in the literature. As the language data above showed, difference of language between subjects was not related to gender potentially due to other factors such as the solidarity between participants, where men and women had equal opportunities to express themselves during the conversation and the familiarity with the topic.

Before closing, the researcher does not wish to reiterate that male-female interaction will invariably exhibit relatively symmetric patterns as it was reported in this paper with respect to women's and men's speech. Therefore, a challenging task for further research is the specification of conditions under which they occur, i.e., the conditions under which sex roles become relevant to the conduct of conversationalists and when sex-linked differences in conversational interaction emerge.

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An Analysis Codes Switching And Codes Mixing Between Indonesian - Javanese Or Otherwise Communication Among Teachers And Students In Mi Muhammadiyah 11 Jombang

Ahmad Rifqi Fauzul Aziz
yenoimohayou@gmail.com

A. INTRODUCTION

Code switching can be defined as the use of more than one language, variety, or style by a speaker within an utterance or discourse, or between different interlocutors or situations (Romaine, 1992:110). This phenomenon can be observed in the following example which mixes two languages:

Code switching occurs mostly in bilingual communities. Speakers of more than one language are known for their ability to code switch or mix their language during their communication. As Aranoff and Miller (2003:523) indicate, many linguists have stressed the point that switching between languages is a communicative option available to a bilingual member of a speech community, on much the same basis as switching between styles or dialects is an option for the monolingual speaker.

Today, most humans are bilingual languages. Individual said bilingual language because it is able to master two or more languages in communication. Individuals as bilingual of the language in question besides mastering the Java language as the mother tongue, also master the Indonesian language as the language of communication. In fact, not a few of them apply a foreign language, such as English, Japanese, or other foreign languages. The foreign language in question is a learned language that is widely applied in teacher-student communication in the process of teaching and learning in the classroom.

In an act of communication, especially on the communication of teaching and learning process in the classroom, the bilingual teacher sometimes determines the choice of code (code choice) that will be used to communicate. The selection of the code can be triggered by several things, such as the other person, the topic of the conversation, atmosphere, sphere, and so forth. In determining the choice of code, a

bilingual individual will be able to redirect code or even mix code in his communication. Suppose that in the communication of teachers, transfer of code from one language to another language can certainly occur, as well as mixed code.

B. PREVIOUS THEORY

1. Theory of Sociolinguistics.

1. Fishman

Sociolinguistic is "the study of the characteristics of language varieties, the characteristics of their functions, and the characteristics of their speakers as these three constantly interact, change, and change one another within a speech community."

2. Crispin dan H.G. Widdowson

Sociolinguistics is the study of language operation, its purpose is to investigate how the convention of the language relate to other aspects of social behavior.

3. Nancy Parrot Hickerson 1980

Sociolinguistics is a developing subfield of linguistics which takes speech variation as its focus, viewing variation in its social context. Sociolinguistics is concerned with the correlation between such social factors and linguistic variation.

4. William Labov

He has called sociolinguistics secular linguistics, "in reaction to the contention among many linguists working in a broadly Chomskyan framework that language can be dissociated from its social functions" (Key Thinkers in Linguistics and the Philosophy of Language, 2005).

2. Theory of Code

1. Wardhaugh (1986). The term of "code" refers to the language or any system that two or more people use to communicate. Thus choosing a code is a situation which people communicate with others by choosing their appropriate system or language. In general, when you open your mouth, you must choose a particular language dialect, style, register, or variety, that is a particular code. The "neutral" term code can be used to refer any kind of system that two or more people employ for communication. It can actually be used for

system, used by a single person, as when someone devises a private code to protect certain secrets.

2. The term code switching (or code-switching) refers to the alternation between two or more languages, dialects, or language registers in the course of discourse between people who have more than one language in common. Typically one of the two languages is dominant; the major language is often called the matrix language, while the minor language is the embedded language. (Code-switching) "occurs when a bilingual introduces a completely unassimilated word from another language into his speech." (Haugen 1956:40) "Codeswitching ... is the selection by bilinguals or multilinguals of forms from an embedded variety (or varieties) in utterances of a matrix variety during the same conversation" (Myers-Scotton 1993:3).
3. Code mixing also called intra-sentential code switching or intra-sentential code-alternation occurs when speakers use two or more languages below clause level within one social situation. Muysken (2000) defines three types of code mixing: insertion, alternation, and congruent lexicalization. In his view, insertion occurs when lexical items from one language are incorporated into another. The notion of insertion, according to Muysken (2000), corresponds to what Clyne (1991) terms as "transference" and Myer-Scotton as "embedding".

An Analysis Thetypes Of Speech Acts Found In The Conversations

Ani Susanti Ruchaidah

ani_suzanti@yahoo.co.id

A. Abstract

This study aimed to analyze the types of communication function in speech acts and the classification of locutionary act, illocutionary act, and perlocutionary act that occurred in the conversation between the writer and 238 people. The writer also identified the most dominant kind of speech act. The writer used speech act theory in this study to analyze the data. The data was taken from ten people and every people got difference utterances and condition. This research focus on John Searle's theory (1977) that used five utterances, they are; Assertives, Directives, Commissive, Expressives, and Declaratives. Findings of this study showed that 4 related to ten people that have been analyzed by the writer. The five classifications of illocutionary speech acts found that there were totally 10 utterances analyzed as illocution where; directive were 5 utterances (50%), commissives were 1 utterance (10%), expressives were 3 utterances (30%), declaratives were 1 utterance (10%), and there was no assertives (0%). This study showed that directive utterance was mostly dominant used by the interviewee in the conversation. And there is no assertive utterances used in conversation.

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B. Introduction

Language is also a tool of social interaction or means of human communication. As the ultimate communication tool, language is able to reveal some information about feelings, thoughts, ideas, intentions and emotions directly. So the language is able to express a meaning can even mean doing an action, the action was then known as speech act. Speech is the ability to speak in front of the public to express their opinion or give an idea about something important.

People usually talk for a purpose to assert beliefs, request help, promise action, express congratulations, or ask for information. Listeners would be remiss if they did not register

this purpose and act accordingly. In normal circumstances, listeners record beliefs, provide help, record promises, acknowledge congratulations, and provide information. In the process of comprehension, listeners figure out what a sentence is meant to express. They also register how the sentence is meant to carry forward the purpose of the speaker through utterances. The utterances produced by speaker do not only show the relationship between them, but its function is also to explain the speaker's mind toward the listener through utterances.

Austin (1962, 1975) has reminded us that we can act through language, do things through words, and get others to do things for us through our words. A language functions as a communication where the focus of it is on the meaning of a speaker's intention. The purpose of communication itself is informative which means as requirements done by a speaker and delivered through language. When people try to communicate to others, they use utterances to express what they have in their mind toward the listener.

In this research, the writer would like to present the function of language, that is, speech acts. According to J. L. Austin (1962), when speaking (or writing, for that matter), it performs various "acts". A speech act is an act that a speaker performs when making an utterance. John Searle said that speech act is divided into five types, there are Assertive, Directive, Commissive, Expressive and Declarative. The researcher used speech acts theory to analyze this research, because speech act is one of the materials which are studied in linguistics. The researcher is interested in trying to do a research concerning an analysis of Speech Act in the conversation between the writer and interviewee. This interview is about the real life story of people around the writer. The writer chose ten people to be interviewed because the writer want to know what the utterances are used in the conversation of ten people around the writer.

C. Previous theory

A speech act theory is a theory where the effect of an utterance analyzed in relationship to the speaker and listener's behavior. Speech act theory tries to capture all the possible functions of language by classifying the kinds of action that can be performed by speech. Language becomes a chain of utterances

defined in terms of speaker's intention and belief and speech is organized in terms of a set of conversational maxims.

a. Speech Act Theory by Austin

Austin (1975), a philosopher, distinguished still another kind of utterance from these, that is, the *performative utterance*. In using a performative utterance, a person is not just saying something but is actually doing something if certain real-world conditions are met. On any occasion, speech acts usually perform an action. An action performed produces an utterance, which consists of three aspects of acts which can be seen in the examples of Austin's categorization of speech acts as follows:

1. **Locutionary acts:** They are roughly equal to uttering a certain sentence with a certain sense and reference.
Example: "it's hot in here", it means that the locutionary act is referring to the temperature
2. **Illocutionary acts:** These are conventional social acts recognized as such by both speaker and hearer. They happen in uttering something, for instance, issue a command or a request, etc. Example: "it's hot in here". It has mean that a request for someone to turn on the air conditioning.
3. **Perlocutionary acts:** They refer to the effects of the utterance on the listener, that is, the change in the mind or behavior of the listener because of producing locutions and illocutions
Example: "it's hot in here", such as someone getting up and turning on the air conditioning.

Besides, Austin also classifies an illocutionary force into the following types:

- a. *Verdictives*, symbolized by the giving of a verdict, estimate, grade, or appraisal ('Find the accused guilty');
- b. *Exercitives*, the exercising of powers, rights, or influences as in appointing, ordering, warning, or advising ('I pronounce you husband and wife');
- c. *Commissives*, symbolized by promising or undertaking, and committing one to do something by, for example, announcing an intention or espousing a cause ('I hereby bequeath');
- d. *Behabitives*, having to do with such matters as apologizing, congratulating, blessing, cursing, or challenging ('I apologize'); and

- e. *Expositives*, a term is used to refer to how one makes utterances fit into an argument or exposition ('I argue,' 'I reply,' or 'I assume').

b. Speech Act Theory by Searle

According to Searle (1969, pp. 23– 4), there are some different kinds of ⁴⁷ts when speaking. The utterances are used, that is, *locutions*. Most locutions express some intent that a speaker has. Th⁶⁵ are *illocutionary acts* and have an *illocutionary force*. A speaker can also use different locutions to achieve the same illocutionary force or use one locution for many different purposes. Illocutions also often cause listeners to do things. To that extent they are *perlocutions*. If you say 'I bet you a dollar he'll win' and I say 'On,' your illocutionary act of offering a bet has led to my perlocutionary uptake of accepting it. The *perlocutionary force* of your words is to get me to bet, and you have succeeded.

Searle classifies the communication function in illocutionary act divided into five kinds. The fifth forms of speech that shows the functions that can be summarized as follows:

1. Assertives (expositives), which commit the hearer to the truth of a proposition; such as stating, suggesting, boasting, complaining, and claiming.
2. Directives (verdictives), which get the hearer to believe in such a way as to make his or her behavior match the propositional content of the directive; ordering, commanding, requesting, ¹² advising, and recommending.
3. Commissives (commissives), which commit the speaker to undertake a course of action represented in the propositional content; such as promising, vowing, and offering.
4. Expressive (behabitives), which express the sincerity conditions of the speech act; such as thanking, congratulating, pardoning, blaming, praising, and condoling.
5. Declaratives (exercitives), which bring about a change in the world by representing it as having been changed; such as resigning, dismissing, christening, naming, appointing, excommunicating, and sentencing.

D. Analysis and Discussion

The writer interviewed ten people and analyzes speech act in the conversation which are attached to Locutionary Act,

Illocutionary Act and Perlocutionary Act. The data actually used Javanese language in the conversation, then the writer changed the data into English. Following this, kinds of speech act in the conversation between interviewer and interviewee:

Data 1

Interviewer: Where is the paper on this table?

Interviewee: *I'm sorry, I accidentally spilled water on your paper.*

Interviewer: Oh my God! You are careless.

Data 2

Interviewer: I will go to the market. Do you want to accompany me?

Interviewee: I can't accompany you, but *I need sugar and milk to make pudding.*

Interviewer: Ok, sure.

Data 3

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Interviewer: What do you think about this blouse?

Interviewee: *I think this one is right for you.*

Data 4

Interviewer: Mom, today I go home late, because I have an extra lesson.

Interviewee: Yeah, *please be careful. Don't drive a motorcycle with speeding.*

Interviewer: Sure. Thank you mom.

Data 5

Interviewer: Let's go out to eat joesdes noodles.

Interviewee: *My mother advised me to not eat spicy, because I have stomachache.*

Interviewer: Oh sorry, but you can choose original.

Data 6

Interviewer: What are you doing?

Interviewee: *Open your whatsapp please!* There is additional task from Mr. Aang.

Interviewer: Really?

Data 7

Interviewer: Can you help me?

Interviewee: *I'm sorry*, I am very busy. I have to go to work.

Data 8

Interviewer: Why they laugh at you?

Interviewee: *They used to call me 'dugong'*.

Interviewer: Haha, it is very entertaining.

Data 9

Interviewer: Oh my god, I forgot to bring the boardmarker. I really need it for presentation later.

Interviewee: *You can use my boardmarker if you want.*

Interviewer: Alhamdulillah, thanks a lot.

Data 10

Interviewer: I met fita this morning. She said that she passed the interview yesterday.

Interviewee: Really? That's good. *I will congratulate to her.*

The writer also shows the table including ten data above with analyze the five categories based on Searle's theory:

Data	Loc	Illoc	Perloc
1	I'm sorry, I accidentally spilled water on your paper. (Pardoning)	Expressive utterances	Angry and disappointed
2	I need sugar and milk to make pudding. (Request)	Directive utterances	Do what the hearer said
3	I think this one is right for you. (Recommend)	Directive utterances	-
4	Please be careful. Don't drive a motorcycle with speeding. (Advising)	Directive utterances	Thanks and receives the advice
5	My mother advised me to not eat spicy, because I have stomachache. (Advising)	Directive utterances	Say 'sorry'
6	Open your whatsapp please! (Ordering)	Directive utterance	Shocks
7	I'm sorry, I am very busy. (Pardoning)	Expressive utterances	-
8	They used to call me 'dugong'. (Naming)	Declarative utterances	Laughing
9	You can use my boardmarker if you want. (Offering)	Commissive utterances	Be grateful and thanks

10	I will congratulate to her. (Congratulating)	Expressive utterances	-
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In this research the writer had analyzed the speech act in the conversation between the writer as interviewer and the interviewee. Based on Searle's theory, There are three kinds of speech act, they are; locutionary act, illocutionary act and perlocutionary act. *locutionary*act is a speech act with words, phrases, and sentences, *illocutionary* act is an act of doing something with a purpose and a specific function anyway, and *perlocutionary*act is a follow-growing influence (effect) to the hearer. In this research the writer only found fourthe function of communication in the existing act illocutionary, they are; directive, commissive, expressive, and declarative. The writer also examined the effects of an utterance that is a perlocutionary act. In Illocutionary also showed that every utterance in 5 function was explained as Locutionary Acts. They are:

- a. Directives; request, advising, ordering, and recommending.
- b. Commisives; offering.
- c. Expressives; pardoning and congratulating.
- d. Declaratives; naming.

E. Conclusion

Based on the research, the writer focused on analyzing speech act in kinds of communication function in locutionary act, illocutionary act and perlocutionary act contained in the conversation between the interviewer and ten interviewee. Based (63) Austin's theory; Locutionary acts: They are roughly equal to uttering a certain sentence with a certain sense and reference. Illocutionary acts: These are conventional social acts recognized as such by both speaker and hearer. And, Perlocutionary acts: They refer to the effects of the utterance on the listener, (14)

Then, the writer found the kinds of communication function in locutionary act and Illocutionary Acts, they were, Directives (request, advising, ordering, and recommending), Commisives (offering), Expressives (pardoning and congratulating), And Declatives(naming).Perlocutionary Act in this speech, it affected and got responses from the interviewer characters in the conversation. Then, it can be assumed from analyze speech acts in the conversation on the table above that

10 data have been analyzed. The five classifications of illocutionary speech acts found that there were totally 10 utterances analyzed as illocution where; directive were 5 utterances (50%), commissives were 1 utterance (10%), expressives were 3 utterances (30%), declaratives were 1 utterance (10%), and there was no assertives (0%). This study showed that in the conversation between the interviewer and 10 interviewee, the result, directive utterances are more dominant used in the conversation. Because the interviewee showed some expressions; request, advising, ordering, and recommending that they included in directive utterances.

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Code Switchng and Code Mixing Usage in Daily Conversation of People in Mojokambang Village.

Arif Rahman Hakim (157052)

Arifrahman3289@gmail.com

A. Abstract

In our society, there aren't just people from that village, district, region or even the same island. With different people create different way to call or to mention things, and different ways to speak and communicate one another. More different people with different culture means different language, even the language is not literally different, but there are always different languages if there are many different people and their own way to speak. Different people makes other people create easier way to make the hearer or the receiver understand what the sender wants, so in society they switch the way to communicate to make the receiver understand and make the conversation shorter. This writing is about how people in Mojokambang village use code switching or code mixing during their conversation, in Mojokambang there are many of people from different district or different ethnic, from East Java to Borneo.

B. Introduction

a. Background of Study.

Wardhaugh (1992:95) states that code-switching is often quite subconscious. People may not be aware that they switch. As a result, when speakers of various languages converse with each other fluently, they often include words and sentences by using different languages in a single discourse, and shift from one language to the another one. Such conscious and unconscious, conversational strategy is known in linguistics as code-switching. Talking about code-switching, absolutely we will talk about code-mixing. Code-mixing found when the speaker speaks in two languages but occurs in one sentence.

As Gal (1988, p. 247) says, 'code switching is a conversational strategy used to establish, cross or destroy group boundaries; to create, evoke or change interpersonal relations with their rights and obligations.

Bilinguals often use certain phenomena to make communication more effective and meaningful and also easier to understand. This phenomenon is "code switching" which can be observed mostly in second or foreign language classrooms. It refers to the use of two languages within a sentence or discourse. This process often occurs between multilingual speakers who share or communicate with other multilingual person who share two languages or more.

Code switching can be defined as the use of more than one language, variety, or style by a speaker within an utterance or discourse, or between different interlocutors or situations (Romaine, 1992:110). Code switching occurs mostly in bilingual communities. Speakers of more than one language are known of their ability to switch or mix their language during their communication. As Aranoff and Miller (2003:523) indicate, many linguists have stressed the point that switching between languages is a communicative option available to a bilingual member of a speech community, on much the same basis as switching between styles or dialects is an option for the monolingual speaker.

There are number of possible reasons for switching from one language to another. The first is the notion that a speaker who may not be able to express themselves in one language switches to the other to compensate for the deficiency. As a result, the speakers may be triggered into speaking in the other language for a while. This type of code switching tends to occur when the speaker is upset, tired or distracted in some manner. Secondly, switching commonly occurs when an individual wishes to express solidarity with a particular social group. Rapport is established between the speaker and the listener when the listener responds with a similar switch. This type of switching may also be used to exclude others from a conversation who does not speak the second language. An example of such a situation may be two people in an elevator in a language other than English. Others in the elevator who do not speak the same language would be excluded from the conversation and a degree of comfort would exist amongst the speakers in the knowledge that not all those present in the elevator are listening to their conversation.

Code mixing

C. Previous Theory

Analysis of Discussion

Mojokambang village have some people who came from different ethnic, the most common foreigner came from West Java, and the other came from middle Java, Madura, and other district such as Nganjuk and Kediri.

The researcher to 10 people who often switch code and mix code to analyze the usage of code mixing and code switching in their conversation.

1. Researcher and Chaerul from NTT ;
Chaerul : *men, gak metu kemana mana?*
Researcher : *metu kemana rul, engga.*
Chaerul : *ikut aku nang kertosono yuk.*

In this case, Chaerul from NTT has been here for a few years, and already learned little about Javanese language. Here Chaerul use code mixing when he ask the researcher, he mix the Indonesian and Javanese in one conversation.

2. Researcher and Pak Subur farmer from West Java ;
Pak Subur : *euweuh sakola mas?*
Researcher : *Dalem pak?*
Pak subur : *Ngga sekolah mas?*
Researcher : *mboten pak, libur.*

In this cases, Pak Subur use Sundanese to ask researcher, but researcher doesn't understand and ask again with using Javanese, and fortunately Pak Subur Understand and answer it in Indonesian. Here, the conversation is usin Code switching because Pak Subur use two languages, but not at the same time.

3. Researcher and Bude Nur ;
Researcher : *wonten Mie instan nopo Bude?*
Bude Nur : *wonten kulo pundutaken*

In this conversation, there is no code switching or code mixing. Because both of the researcher is use Javanese and understand each other.

4. Researcher and Mas Hadi
Researcher : rokok sak cepet
Mas Hadi : *dua puluh juta*

In this conversation there is code mixing that use by researcher. Researcher use Javanese and Mas Hadi answer it using Indonesian.

5. Researcher and Mbak Ana
Mbak Ana : Mas Hakim mau kemana?
Researcher : Nang Mas Hadi mbak tumbas rokok. Mbak an dodol tah gak?
Mbak Ana : Orak mas. Libur, kuesel.

This conversation use code switching, Mbak Ana use Indonesian in this and switch to Javanese with little bit of Ngapak to answer the researcher's question.

6. Researcher and Sindy
Researcher: Nis, masmu enek gak?
Sindy : gaada mas, keluar sama *temen e* tadi.
Researcher : hmmm, yowes, nek wes mantuk omongono nek *dicari* mas hakim.
Sindy : nggeh *mas*.

In the second conversation between Sindy and Researcher they use Code switching in Sindy's dialog she said in Indonesian mixed with Javanese. Researcher speak in Javanese.

7. Researcher and Pak Joko
Researcher : *Laut pak laut*
Pak Joko : *laut piyek cong*, belum sore.
Researcher : Hahaha, siap pak.

There are code mixing and code switching in this conversation. When Researcher ask Pak Joko using Javanese, and Pak Joko answer it using Javanese but mix it with Maduranese, and then Researcher answer it using Indonesian.

8. Researcher and a Man

- A man : Mas, tau alamat ini ngga?
Researcher : *semerap mas, panjenengan* lurus aja, nanti ada perempatan belok kiri, rumah nomer tiga di kiri, *cat e ijo*.
A man : Lurus, Perempatan *nggeh mas?*
Researcher : *Nggeh* leres.
A man : *Nggeh pun* mas, makasih.

In the second conversation between a man and Researcher they use Code switching in a man's dialog he said in Indonesian and Javanese. So he speak in multilingual and researcher speak in Javanese, and at the end both of them mix their language.

9. Researcher and Pak Kartono

- Pak Kartono : sserius amat mas telponannya
Researcher : *mboten pak, tindak pundi pak?*
Pak Kartono : ke took mas, beli sabun. *Mangga...*
Researcher : *nggeh pak.*

In this conversation, Pak Kartono mixing language between Indonesian and Sundanese a little bit, and researcher answer it using Javanese.

10. Researcher and Cak Mul

- Cak Mul : *Melok aku mot.*
Researcher : *nandi cak?*
Cak Mul : *lhunting janda*
Researcher : *ikut.*

In this conversation, Cak Mul use code mixing when he said **hunting**, and the researcher using code switching to communicate.

D. Conclusion

Everyone especially bilingualism use codes to communicate each other, code in sociolinguistics is an important part of sociolinguistics, not only international people who use

English and other language, but there are also village people in some environment that have many relatives or people from another district with different languages.

E. Reference

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An Analysis Code-Switching & Code-Mixing in Conversation Between Student and Teacher

By Artanti Resti Aprilia

artantiresti@gmail.com

A. ABSTRACT

Indonesian has many languages that use in their daily communication, in Formal situation or Informal situation. Every day, Indonesian used many of word to communicate with other. Sometime their words consist mix word from other language. It is happened because the influence from the other language, culture and habitual. Whenever someone whose use more than one language, it means they use code switching and code mixing. The purpose this study is know how the Code Switching and Code Mixing applied in Daily Conversation between Teacher and student in X-1PS2. This study used a qualitative research analysis method. The researcher interview 10 participant to get the data. The result from the data the researcher find 9 participant use code switching and code mixing in conversation. They change the language from Indonesia and mix with English- Indonesia and Javaness language.

B. INTRODUCTION

In sociolinguistics, code switching is a shifting process from one linguistic code (a language or dialect) to another, depending on the social context or the conversation setting. Selecting particular code whenever people wants to speak, and they may also switch code from one to another or mix it in one situation is called *code switching*. For example immigrant or even tourist from another country that has been a while in Indonesian or they already know how to speak Indonesian will change or mix code when they speak to native Indonesian speakers.

Code-mixing refers to the mixing of two or more languages or language varieties in speech. Some scholars use the terms "code-mixing" and "code switching" interchangeably, especially in studies of syntax, morphology, and other formal aspects of language. Others assume more specific definitions of code-mixing, but these specific definitions may be different in

different subfields of linguistics, education theory, communications etc. Code-mixing is similar to the use or creation of pidgins, but while a pidgin is created across groups that do not share a common language, code-mixing may occur within a multilingual setting where speakers share more than one language.

In this paper the research want to know how applied code switching in conversation of x-ips2

C. PREVIOUS THEORY

Wardhaugh (1992:95) states that code-switching is often quite subconscious. People may not be aware that they switch. As a result, when speakers of various languages converse with each other fluently, they often include words and sentences by using different languages in a single discourse, and shift from one language to the another one. Such conscious and unconscious, conversational strategy is known in linguistics as code-switching. Talking about code-switching, absolutely we will talk about code-mixing. Code-mixing found when the speaker speaks in two languages but occurs in one sentence.

Actually in Indonesian People are used more than one language or Bilingualism for the example Nation Language and Region Language. Moreover Indonesia People also use English Language because as necessity for Example wherever they are in the certain situation (English Community) so they will use the specific language in order to the partner able to understand about what they speak. Finally whenever they use more than two language they will use code switching and certainly they will applied code mixing. In this paper the researcher purpose to know about Code Switching and Code Mixing inConversation Between Teacher and Student in X-IPS2.

D. ANALYSIS AND DISCUSSION

a. ANALYSIS

Participant 1

Me : Have you finished dear ?

Mei :Yes finish, ada yang belum bu

Participant 2

Me : maic, have you finished?

Machael : Not yet bu, kurang nomer 1

Participant 3

Me : Vega, have you finished ?

Vega : Yes finish, ada yang belum tap ibu

Participant 4

Me : have you finished, Tegar ?

Tegar : Not yet bu, uangel soale!

Participant 5

Me : have you finished Dinda?

Dinda : finish, mboh bener mboh salah bu

Participant 6

Me : Riris, have you finished ?

Riris : finish bu, pokoke yakin

Participant 7

Me : Imam , have you finished ?

Imam : Not yet bu, soale uwangel-angel!

Participant 8

Me : Have you finished dear?

Emi : yes finish bu, bismillah

Participant 9

Me : Have you finished, Giofanny ?

Giofanny : Not yet bu, soalnya sulit-sulit bu

Participant 10

Me : Dadang, have you finished ?

Dadang : sudah ready bu

a. DISCUSSION

Participant 1

In this case my student have used Code Switching because when I ask them about their work, they change the language from one language to other one. And Code Mixing used in the

conversation also, when they change the language from English and mix with Indonesia

Participant 2

In this case my student have used Code Switching because when I ask them about their work, they change the language from one language to other one.

And Code Mixing used in the conversation also, when they change the language from English and mix with Indonesia.

Participant 3

In this case my student have used Code Switching because when I ask them about their work, they change the language from one language to other one. And Code Mixing used in the conversation also, when they change the language from English and mix with Indonesia

Participant 4

In this case my student have used Code Switching because when I ask them about their work, they change the language from one language to other one. And Code Mixing used in the conversation also, when they change the language from English and mix with javannes language

Participant 5

In this case my student have used Code Switching because when I ask them about their work, they change the language from one language to other one. And Code Mixing used in the conversation also, when they change the language from English and mix with Javannes Language

Participant 6

In this case my student have used Code Switching because when I ask them about their work, they change the language from one language to other one. And Code Mixing used in the conversation also, when they change the language from English and mix with Javannes Language

Participant 7

In this case my student have used Code Switching because when I ask them about their work, they change the language from

one language to other one. And Code Mixing used in the conversation also, when they change the language from English and mix with Javannes Language

Participant 8

In this case my student have used Code Switching because when I ask them about their work, they change the language from one language to other one. And Code Mixing used in the conversation also, when they change the language from English and mix with Arabic

Participant 9

In this case my student have used Code Switching because when I ask them about their work, they change the language from one language to other one. And Code Mixing used in the conversation also, when they change tlanguage from English and mix with Indonesia

Participant 10

In this case my student have used Code Switching because when I ask them about their work, th⁷⁴change the language from one language to other one. And Code Mixing used in the conversation also, when they change the language from Indonesia and mix with English

In the dialoge above. I have 34 student but I just take 10 participants to get t¹²⁹lata. In daily communication when I teach X-IPS2 I always use code switching and code mixing. I also ask to my student to use it, why? Because I want to they can improve their English. So, I and my student always use more two language, it is English - Indonesia and Javannes possibly.

E. CONCLUSION

Code Switching is the changing process in language while Code Mixing is interference of more than one language. Whenever someone use Code Switching in their communication certainly they will use Code Mixing in their cmmunication. The Background of use more than one language is many reason and one of them³⁴ Habitual.

The researcher illustrates the result from the data analysis follow:

The research findmore than 9 partisipant use code switching. when, I ask them about their work, they change the

language from one language to other one. And Code Mixing used in the conversation also, when they change the language from Indonesia and mix with English- Indonesia and Javanese language.

F. REFERENCE

Wardhaugh, Ronald. 1986. An Introduction to Sociolinguistics.

The Differences Of Students Language Use In School And Home

Asiatin Wahyuningtyas
asiatinw@gmail.com ABSTRACT

Asiatin Wahyuningtyas, 2018. *THE DIFFERENCES OF STUDENTS LANGUAGE USE IN SCHOOL AND HOME. Jombang:English Department*

The language is very important to use everyday life, but not all styles of language by the people who uttered it all same, when we go to school or go work we always meet people who have age above us we always think that he or she has a high levels in use language. In fact, we are able to estimate a person's age from the sound quality and linguistic behavior. This research aimed to collect and explain about the characteristics of language changing the school environment and home environment. The objective of this research are :1).To find out how people interact with one's daily conversation in around environment. 2). To find out how much people custom their languag instead of using English.

Data were collected based on interviewed participants who showed used the language are always different. The data taken from interviewed 10 participants through short conversation The results of this research indicated that there are several people who have been showed the change in their language in their school and home environment.

Keyword : language, *habits, daily habits*

A. INTRODUCTION

In community surrounding the language is very important to use everyday life, but not all styles of language by the people who uttered it all same. In Indonesia there are many different cultures ranging from Sabang until Merauke. Most people believe that age can affect what they have to do and what they not to do. According to Wardhaugh (2006), there are language differences between man and woman, the differences include age, and several linguistic levels. Its mean age also determines in used language

varieties, when we go to school, or go work we always meet people who have age above us we always think that he or she has a high levels in use language. In fact, we are able to estimate a person's age from the sound quality and linguistic behavior. The age-relationship of speakers in society will always change depending on the stage of life. Not only that, differences in class placement based on economic and cultural factors also make the difference in the style of speech in each class. This makes the acceptance of uniform pronunciation from each circle. Labov, in his research proves that an individual of a certain social class, a certain age, and a certain gender will use a certain variation of the form in certain situations. Not only that, Labov also divides the social class into four classes, namely middle class, lower, working class, middle class, and upper middle class. Accents or dialects are related to social assumptions in society. Changes that occur are differences in work patterns, social structure, and living standards.

B. PREVIOUS THEORY

Language in general is a symbolic system of speech sounds used to communicate by the user community. Good language evolves according to a system. However, language differences can be viewed more directly based on social class factors and the age of language users. Not only that, differences in class placement based on economic and cultural factors also make.

The difference in the style of speech in each class this makes the acceptance of uniform pronunciation from each circle. Its relationship to Sociolinguistics is the separation of classes that make the distinction of speaking at the level of dialect or accent. Changes that occur are differences in work patterns, social structure, and living standards. According to Labov sociolinguistics can be attributed to the physiological knowledge of social use of language and cognitive processes as well as on the basis of linguistic facts, but not necessarily specific social. In childhood there is a tendency to still poorly understand the acquisition of sociolinguistic competence. This is because children still acquire patterns with phonological and grammatical constructions. Paynes's (1980) mentions that before the age of 8 or 9, the child is able to obtain a certain vocal shift, but not the necessary to know lexical. Similar to Payne's, Chambers (1992)

also found that 9-year-olds who moved from Canada to the UK would be able to know the opposition between certain vowels, while children over 13 would have difficulty to understanding the particular vowel opposition. the relevance of language varieties it can be influent with several factors such as, the environment, social class, and age and it is related to the level of children education.

C. ANALYSIS and DISCUSSIONS

Around school and home environments in everyday communication they often use more than two languages. For examples:

1. **Saya** : *Dit aku nanti mau beli pensil di toko mbak Mary, kamu mau ikut apa engga?*
Aditya : *Iyo aku nanti melok nek mrono*

This dialogue, they have used Codes because when I asked Aditya about traveling, he changed one language to another.

2. **Saya** : *Ante me butuh bantuan ngerjain ta?*
Meylina : *Iyes, Help me yo*

This dialogue, I used Codes because when I asked Meylina about help, he changed one language to another. And Code Mixing used in conversation as well, when he changes the language of Indonesia and mixes it with English and Javanese.

3. **Saya** : *Bu mau kemana? Perlu saya anter ta*
Bu Siti : *Gausah ikiloh aku mau nang jombang*

The conversation between me and Mrs. siti using language movement also, originally I asked to bu siti but bu siti answer using java, in this conversation bu siti always answer using java language because habit bu siti speak java language with its surroundings.

4. **Saya** : *Da how are you? I miss you*
Tetangga Rida : *Fine mabestku, gue ya miss banget sama elu*

In this conversation I and Rida's neighbors get a different language but still in the use of one language ie English, although

mixed with alay language. Because in their English class presentations often use English rather than Indonesian. It makes the language a habit.

5. **Saya** : *Kek mau kemana? Dianter ta*
Kakek Harso : *Gausah, tak budal dewe ae*

In this conversation between me and Grandpa Harso using language movement also, originally I asked to grandpa harso using indonesian language but grandpa harso answered using java, grandpa harso always answer using java language because harso grandfather habits speak using java language with surrounding.

6. **Saya** : *Nas where do you want to go?*
Tetangga Anas : *I want to go back to work again*

In this conversation I and my neighbor named anas get a common language in the use of one language that is English. Because every time I invite neighbor Anas conversation in English he is more dominant answer with English than Indonesia. Because he makes the language as a habit.

7. **Saya** : *Lian apa yang kamu liat tadi di pasar malam*
Tetanga Lian : *banyak sekali tadi disana macam-macam*

The conversation between me and Lian's neighbors has been using Indonesian, he still using the same language, because the Indonesian language has become the habit rather than using the Java language.

8. **Saya** : *Pak beli pentol Rp 3000, siomay nya masih apa engga?*
Pak penjual pentol : *Gaonok mbak wes entek ket mau*

The conversation between me and the salesman pack has been using Codes because when I ask the pack the salesperson about how much, he changes one language to another. Because

the other language is the Java language has become the language habits.

9. **Saya** : *Nek saya boleh minta uangnya?*
Nenek Rosidah : *minta berapa banyak?*

In this case the conversation between me and grandmother Rosidah has been using Indonesian, he still uses the same language, because the Indonesian language has become the language of habit rather than using the Java language.

10. **Saya** : *What do you want to buy at the bakery, Rara?*
Adik Rara : *I want to buy a birthday cake for my mom*

In this last conversation my sister Rara and I get a common language in the use of one language that is English. Because every time I bring Rara's sister conversation in English he is more dominant often answer in English than Indonesian. Because it makes the language as a habit.

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An Analysis Of Speech Act In Daily Activity Between Man And Woman Expression

Aviana Arum Kharisma

Aviana.kharisma@gmail.com

A. ABSTRACT

Writing this paper aims to analysis the illocution of man and woman when they are in the different situation. The researcher want to know the difference expression of illocution between man and woman. With using the qualitative research method the researcher try to get the result of her interview. The researcher interview ten participants with the different locution or situation to get the data. The theory that using ⁶⁵ the researcher is Searle (1969, pp. 23- 4). Searle stated that a speaker can also use different locutions to achieve the same illocutionary force or use one locution for many different purposes. So, based on the theory the researcher also using the different locution. And the result of the analysis is there are illocution between man and woman. For woman they are more understand about the locution that have been given by the speaker and automatically they give their illocution. But, for the man they less understand about the locution that have been given by the speaker so they didn't give their illocution.

B. INTRODUCTION

Conversation is a joint activity in which two or more participants use linguistic forms and nonverbal signals to communicate interactively. Conversation is usually done by two or more people and they will discuss about some topic either it is important to them or not. All people in daily activities always done the conversation start from children until adult. In the conversation there is a wishes or commands that are not spoken directly but use a code. And the code to make the other people know and do what are we would like to do is called ²¹⁸ illocutions. So, the researcher want to analyze the illocutionary between man and woman. Is there any different illocution between man and woman, and the response that the man and woman given to the

locution is different or not. The purpose of this research is to know how the illocution between man and woman.

C. PREVIOUS THEORY

According to Searle (1969, pp. 23- 4), we perform different kinds of acts when we speak. The utterances we use are locutions. Most locutions express some intent that a speaker has. They are illocutionary acts and have an illocutionary force. A speaker can also use different locutions to achieve the same illocutionary force or use one locution for many different purposes. Schiffrin (1994, ch. 3) has a very good example of the latter. She shows how one form, 'Y'want a piece of candy?' can perform many functions as a speech act, including question, request, and offer. In contrast, we can see how different forms can perform a single function since it is quite possible to ask someone to close the door with different words: 'It's cold in here,' 'The door's open,' and 'Could someone see to the door?' Illocutions also often cause listeners to do things. To that extent they are perlocutions. If you say 'I bet you a dollar he'll win' and I say 'On,' your illocutionary act of offering a bet has led to my perlocutionary uptake of accepting it. The perlocutionary force of your words is to get me to bet, and you have succeeded.

Searle (1999, pp. 145-6) says that illocutionary acts must be performed 'intentionally.' In order to communicate something in a language that will be understood by another speaker of that language as an utterance it must (1) be correctly uttered with its conventional meaning and (2) satisfy a truth condition, i.e., if it is 'It is raining' it must indeed be raining, and the hearer should recognize the truth of (1) and (2): 'if the hearer knows the language, recognizes my intention to produce a sentence of the language, and recognizes that I am not merely uttering that sentence but that I also mean what I say, then I will have succeeded in communicating to the hearer that it is raining.' Searle also recasts Austin's five categories of performative (here repeated in parentheses) by what he calls their point or purpose: assertives (expositives), which commit the hearer to the truth of a proposition; directives (verdictives), which get the hearer to believe in such a way as to make his or her behavior match the propositional content of the directive; commissives (commissives), which commit the speaker to

undertake a **course of action** represented in the propositional content; expressives (behabitives), which express the sincerity conditions of the speech act; and **de202**atives (exercitives), which bring about a change in the world **by representing it as having been changed.**

D. ANALYSIS AND DISCUSSION

a. Analysis

The researcher have been interviewed ten participants to get the data to be analyzed. And the result of the interview is below:

Participant 1: Alfiani

- **Locution** : Tidak ada tempat
- **Illocution** : Ditaruh disini saja
- **Perlocution** : Tersedia tempat

Participant 2: Ummi Lutfia

- **Locution** : Kunci motorku dimana?
- **Illocution** : Tadi aku ambil karena masih tertinggal di sepeda
- **Perlocution** : kunci motor kembali

Participant 3: Nining Yulia

- **Locution** : Capek banget
- **Illocution** : Sini mbak gantian duduknya
- **Perlocution** : Dapat tempat duduk

Participant 4: Zairir Rahma

- **Locution** : Udaranya dingin banget
- **Illocution** : Aku matiin saja kipas anginnya
- **Perlocution** : Kipas anginnya mati

Participant 5: Arin Wijayanti

- **Locution** : Yang segar-segar enak ini
- **Illocution** : Ini aku punya es teh
- **Perlocution** : Dapat minum es teh

Participant 6: Ni'matul

- **Locution** : Udah jam 6.45 am

- **Illocution** : Aku tutup aja ya gerbangnya
- **Perlocution** : Gerbang sekolah tertutup

Participant 7: Andi Prasetyo

- **Locution** : Kotor banget
- **Illocution** : Diam tidak ada tanggapan
- **Perlocution** : Tidak ada perubahan

Participant 8: Graha Adi

- **Locution** : Berantakan banget sepatunya
- **Illocution** : Diam pura-pura tidak mendengar
- **Perlocution** : Dapat minum es the

Participant 9: Irvan Pungky

- **Locution** : Berisik banget
- **Illocution** : Jangan keras-keras kalau ketawa
- **Perlocution** : Suasana menjadi lebih hening

Participant 10: Abdul Manaf

- **Locution** : Motornya siapa ini?
- **Illocution** : Minggirin motor yang menghalangi
- **Perlocution** : Bisa keluar dari tempat parker

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b. Discussion

Based on the analysis above, the researcher has been interviewed 10 participants that without them knowing they have done a research by giving an instruction indirectly to 10 participant to get an expression which expected by researcher. There are 10 participants in which there are 6 women and 4 men. The amount is considered an unbalanced number because the number of women more than men. However, in this study it is expected that the results can be the same that the expression given by women equal to men. And the result is the illocution given by the participant is only 8 participants who give illocution while the other 2 participants just silent do not give an illocution to the locution which has been expressed. Both participants are included in the male group so that in this case it can be said that the expression in the provision of illocution between women and men greater percentage compared with men who tend to have no sense of a sense of a word in the form of locution. Because For woman they are more understand about the locution that have

been given by the speaker and automatically they give their illocution. But, for the man they less understand about the locution that have been given by the speaker so they didn't give their illocution.

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E. CONCLUSION

Conclusion is derived from analyze of problem statement in this research. The researcher illustrates the result of data analysis as follow.

1. The researcher finds 8 illocutions that given by the participant. And the other participant didn't give the illocution.
2. The woman they are more understand about the locution that have been given by the speaker and automatically they give their illocution.
3. The man they less understand about the locution that have been given by the speaker so they didn't give their illocution.
4. The woman more expression than the man in illocutionary force.
5. Men tend to be less understanding of a desire that is not spoken directly.

F. REFERENCE

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An Analysis Of Everyday's Dialog Using Labov's Sociolinguistic Variable Gender Theory

Bramudya Pradana
bramudya.pradana@gmail.com

A. ABSTRACT

This study based (122) Labov's theory about one of the sociolinguistic variables; *gender*. He stated that women of all classes and ages use more standard variants than their equivalent men, as the standard is usually regarded as language of the elite. In this paper, the researcher interviewed 10 respondents which consists 5 women and 5 men with same average age. Those respondents will be asked with a same question in *Bahasa Indonesia*; about when they are given 3 days off instead of 2 days in a week. The researcher expect that the result of this research in line with Labov's theory.

B. (103) CHAPTER 1

Introduction

Language is a tool or system of symbols designed for (103) pose of communication and interaction with each other. Language that we used ought to be meaningful to prevent misunderstanding or misinterpretation between sender and receiver. (73)

Yule (2010) states that sociolinguistics is the study of the relationship between language and society. It has strong connections with anthropology through the study of language and culture, and with sociology through the investigation of the role language plays in the organization of social groups and institu (111)s. It is also tied to social psychology.

Sociolinguistic variable is a linguistic element that co-varies not only with other linguist elements, but also with the number of extralinguistic independent variables like social class, age, sex, ethnic, or contextual style.

In this research, the researcher interested in one of sociolinguistic varia (109) that is gender. In Wardaugh's book (2006), it stated that in Labov's study in New York City, the result of his (191) arch about style shifting by three socioeconomic groups is women of all classes and ages use more standard

variants than their equivalent men, as the standard is usually regarded as language of the elite. Because of this, the researcher conducts this research.

C. CHAPTER 2

Review To The Related Research

a. Sociolinguistic

The term sociolinguistics is used generally for the study of the relationship between language and society. Yule (2010) states that sociolinguistics is the study of the relationship between language and society. This is a broad area of investigation that developed through the interaction of linguistics with a number of other academic disciplines. It has strong connections with anthropology through the study of language and culture, and with sociology through the investigation of the role language plays in the organization of social groups and institutions. It is also tied to social psychology, particularly with regard to how attitudes and perceptions are expressed and how in-group and out-group behaviors are identified. We use all these connections when we try to analyze language from a social perspective.

b. Sociolinguistic Variables

According to Labov, sociolinguistic variation is: it is simply words, sounds, and language people use to explain the same thing. These variants (different ways/realisations of saying the same thing can be lexical (words) or phonetic (sound of the letters in the word). What sociolinguistics are interested in is seeing which variants are used, and deemed more appropriate for use, in certain social context. Sociolinguistic variable is a linguistic element that co-varies not only with other linguistic elements, but also with the number of extralinguistic independent variables like social class, age, sex, ethnic, or contextual style.

D. CHAPTER 3

Finding And Discussion

The researcher chooses 10 students that consists 5 men and 5 women with same average age; 1st year of senior high school. Then they will be asked with Indonesian's language.

1. Question:

Indonesian's Language:

Kalau kalian seminggu dapat 3 hari libur, apa yang kalian lakukan?

English:

When *you* are given 3 days off in a week, what will you do?

Answer:

➤ **Male**

Student 1 : Wah ya enak, pak. Bisa tidur sepuasnya di rumah.

English : Wah, that will be good, sir. We can sleep as much as we want at home.

Student 2 : Samean mau ngusulkan ta, pak? Ya seneng banget kita, bisa macem-macem.

English : You will propose that, sir? Of course we will happy we can do anything.

The word "samean" is not Indonesian Language, it is *you* in Javanese.

Student 3 : Wuoooh... Ya mantab kalau bisa gitu. Dolen-dolen ke mana-mana.

English : Wuoooh... That will be great if so. Play around anywhere.

The word "dolen" is not Indonesian Language, it can be translated by *play aroud* in Javanese.

Student 4 : Ya bisa macem-macem, pak. Tidur, dolen, mobile legend, tidur, dolen mobile legend.

English : Of course we can do anything, sir. Sleep, play around, mobile legend, sleep, play around, mobile legend.

The word "dolen" is not Indonesian Language, it can be translated by *play aroud* in Javanese.

The word "macem" is not Indonesian Language, it can be translated by *variety* in Javanese.

Student 5 : Bubuk! Jelas bubuk.

English : Sleep, of course sleep.

The word "bubuk" is not Indonesian Language, it is *sleep* in Javanese.

➤ **Female**

Student 1 : Wah, jelas senang, pak kita semua. Setiap hari pulanginya selalu sore soalnya sekarang ini. Bisa maen sampai mblenger.

English : Of course we will happy, sir. Currently we end our class at evening everyday. We can play around until we break ourselves.

The word "mblenger" is not Indonesian Language, the researcher translates it by *break* because "mblenger" means very bored until we won't ask anymore in Javanese.

Student 2 : Ya bisa buat jalan-jalan, dolen, macam-macam, pak.

English : Of course for recreation, play around, anything, sir.

The word "dolen" is not Indonesian Language, it can be translated by *play aroud* in Javanese.

Student 3 : Wah, semisal bisa kayak gitu, ya tak habiskan buat keluar sama teman-teman setiap harinya.

Wah, if so, of course we spend it for going out with friend everyday.

The word "gitu" is not Indonesian Language, it can be translated by *so* in Javanese.

Student 4 : Jelas nanti bakal semangat, pak pelajarannya. Soalnya cuma masuk 4 hari aja.

English : Of course we will keep up our spirit when study. Because only 4 days we come in.

Student 5 : Tidur, pak. Kami butuh tidur soalnya, kebanyakan memikir tugas, pak.

English : Sleep, sir. Because we need sleep, too much think our homework, sir.

E. CHAPTER 4 Conclusion

From the data above, the researcher get the result as what he expected, that women of all classes and ages use more standard variants than their equivalent men, as the standard is usually regarded as language of the elite. In this case, the elite use standard Indonesian Language correctly. There are 2 women and 1 man who speak with standard language correctly, and the rest of them use informal and even another language.

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The Analysis Of Code Mixing And Code Switching In Conversation With Students Of Sman 1 Kandangan

Dhievirinda Putri R

dhievirindaptr@gmail.com

A. ABSTRACT

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This paper presents how code switching and code Mixing occurs in the social interactions in SMA Negeri 1 Kandangan. Then, this paper begins by explaining the definition of Code-Switching and Code-Mixing, the differences between code switching and code mixing, advantages/significance of Code Switching and Code Mix, types of Code-switching and Code-mixing then describing the use of 'Code-Switching and Code-Mixing' in the social interactions in SMA Negeri 1 Kandangan. A code may be a language or a variety or style of a language; the term code mixing emphasizes, hybridization, and the term code-switching emphasizes movement from one language to another. Code-mixing and code-switching are phenomena in bilingual communities/country where speakers use their mother tongue and their second language in different domains. The aim of this paper is to provide a complete overview over the phenomenon of code-switching and code-mixing. This research uses descriptive qualitative research methods. Keywords: *slang, sociolinguistic*

B. INTRODUCTION

In communication the relation between language and society cannot be separated. The study about the relation of language and society is sociolinguistic. According to Wardaugh "sociolinguistic is concerned with investigating the relationship between language and society with the goal being a better understanding of the structure of language and of how languages function in communication. Language is the method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way. The language has a function as a tool of communication. All people use language to all things associated in life. In communication the relation between language and society cannot be separated. Wardhaugh (1992:95) states that code-switching is often quite subconscious. People may not be aware that they switch. As a

result, when speakers of various languages converse with each other fluently, they often include words and sentences by using different languages in a single discourse, and shift from one language to the another one.

Actually in Indonesian People are used more than one language or Bilingualism for the example Nation Language and Region Language. Moreover Indonesia People also use English Language because as necessity for Example wherever they are in the certain situation (English Community) so they will use the specific language in order to the partner able to understand about what they speak. Finally whenever they use more than two language they will use code switching and certainly they will applied code mixing. In this paper the researcher purpose to know about Code Switching and Code Mixing in Daily Conversation in SMAN 1 KANDANGAN.

C. PREVIOUS THEORY

Sociolinguists is the study of the relationship between language and society. They are interested in explaining why we speak differently in different social contexts, and they are concerned with identifying the social functions of language and the ways it is used to convey social meaning. Examining the way people use language in different social contexts provides a wealth of information about the way language works, as well as about the social relationships in a community, and the way people convey and construct aspects of their social identity through their language. Sociolinguistics is concerned with the relationship between language and the context in which it is used.

Has called sociolinguistics secular linguistics, "in reaction to the contention among many linguists working in a broadly Chomsky an framework that language can be dissociated from its social functions" (William Labov), American linguist, widely regarded as the founder of the discipline of variationist sociolinguistics. He has been described as "an enormously original and influential figure who has created much of the methodology" of sociolinguistics. He is employed as a professor in the linguistics department of the University of Pennsylvania, and pursues research in sociolinguistics, language change, and dialectology - William Labov.

D. ANALYSIS AND DISCUSSION

In SMA Negeri 1 Kandangan, I do research and I talking with ten students that consist of student¹²⁹ of senior high school. In daily communication I always use code switching and code mixing. I also ask to my student to use it, why ? because I want to they can improve their English. So, I and my student always use more two languages, it is English – Indonesia and Javanese possibly. The sample data were described as follows :

➤ **Student 1**

Teacher : Gimana nduk? Have you done?

Student : Not yet miss, ini caranya gimana miss?

In this case my student using Code mixing because when our do conversation we using mixing language, I mixing the language because to improve their vocabulary in English too.

➤ **Student 2**

Student : Good Morning miss, good have a nice day miss

Teacher : Good Morning, oh thankyou

In this case my student using Code switching because she is know that me is English teacher so she is speak English when she meet me.

➤ **Student 3**

Student : Excuse Miss, boleh kekamar mandi miss ?

Teacher : Of course.

In this case she use code mixing because she use two language when speak with me

➤ **Student 4**

Student : Miss nomer 4 jawabnya apa miss ?

Teacher : Jawabannya C nduk

She is using Code mixing, because she call me miss because I'am teacher of English so she is call me miss.

➤ **Student 5**

Student : Miss, I love you miss

Teacher : Haha don't be naughty student

In this case he is using code Switching because he is know I'm teacher English so he is using English language to speak with me.

➤ **Student 6**

Student : Hi miss, good morning

Teacher : Hi good morning

In this case she is using code switching because she know me that I'am teacher English so she greet with English language

➤ **Student 7**

Student : Bu, ini bahasa inggrisnya apa bu ? I don't know e bu

Teacher : Hayocoba searching dikamusya?

In this case we using code mixing because we use two language in conversation.

➤ **Student 8**

Student : Miss, can I go to toilet miss

Teacher : Yes, sure.

In this case my student using code switching because she is speak with English teacher so she automatically speak English language.

➤ **Student 9**

Student : Bu, ten mriki mawon bu

Teacher : Haha sudah waktunya ganti jam le.

In this case we are use code switching because we use two language in our conversation.

➤ **Student 10**

Student : Miss, handsome tah saya

Teacher : Haha ya tentu, you are handsome.

In this case we use code switching because we are use two language in our conversation.

From result of the analysis in above about code mixing and code switching in conversat²⁴² with students SMA Negeri 1 KANDANGAN, it can be seen that code mixing and code switching are often found in daily conversation. I have 37 students but I just take 10 students to get the data, from this research I get that in²⁴⁴y communication when I teach in class, they are always use code switching and code mixing. They variation of the language that use because they respect their teachers and they are automatically use English when they with me. Actually, I want to all of my student use English much. That's why, I always give stimulus to my student, so that they used Eng²⁰⁶ full. But, they still mix it with other language. So code mixing and code switching help m¹¹⁷udent to improve their English. So, I and my students always use code mixing and code switching in daily conversation, it's English - Indonesian and Javannes possibly

E. CONCLUSION

Code Switching is the changing process in language while Code Mixing is interference of more than one language. Whenever someone use Code Switching in their communication certainly they will use Code Mixing in their communication. The Background of use more than one language is many reason and one of them is Habitual. Actually in Indonesian People are used more than one language or Bilingualism for the example Nation Language and Region Language. Moreover Indonesia People also use English Language because as necessity for Example wherever they are in the certain situation (English Community) so they will use the specific language in order to the partner able to understand about what they speak. Finally whenever they use more than two language th⁸⁸ will use code switching and certainly they will applied code m²³⁰ing. In this paper the researcher purpose to know about Code Switching and Code Mixing in Daily Conversation of English Course in SMA Negeri 1 Kandangan.

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AN ANALYSIS OF THE POLITENESS OF SPEECH BETWEEN WOMEN AND MEN

EDSA ORCIDITA PREVIA SERVANDA

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edsaorcidita@gmail.com

A. ABSTRACT

This study aims to understand the way of communication between women and men. The way or concept of their speech has a difference according to the social environment, socialization and acculturation of them. Compared with men women tend to have the decency in interacting with the opposite sex or everyone. The grammar or spoken language used is more polite and gentle than men. If the woman is in a serious situation then the dialogue used at the time of speech will look polite. Modesty in interacting men and women can be seen from the face. There are positive face and negative face. The majority of politeness is owned by women if they talk to the opposite sex or everyone. Women are more aggressive in talking and men are more innovative. Men when speaking give priority to norms but women speak more judgmentally. Women if interact more focus on the function of affection is greater than men. In a formal context women have more solidarity than men. In the two gender conversations men tend to initiate.

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B. INTRODUCTION

According to many linguists, one of the key elements in Sapir's understanding of language is that the real world is built up on the language habits of people as language is the most important medium through which individuals communicate. The relationship between women and men in the social environment is familiar. The interaction between men and women in any case can be well established. The way the language is used by them is the same but the difference is the language or grammar they speak. The difference between men and women in interacting with the opposite sex is seen from politeness.

Leech (1983:104) defines politeness as those forms of behavior which are aimed at the establishment and maintenance of comity, i.e. the ability of participants to engage in interaction in

a comfortable and harmonious atmosphere. In this two-gender interaction the role of decency is important to distinguish between them which are more polite. Politeness is also seen from the face and face can be divided into two components, namely positive face and negative face. Positive face and negative face have differences. In addition, the differences of positive politeness and negative politeness also include the concept of politeness.

C. PREVIOUS THEORY

According to Santoso (1990:1), language is a series of sound produced by said means of a conscious human being. Another definition, language is a form and not a state (language may be the form and not matter) or something that sounds arbitrary symbol system, or also a system of many systems, a system of an order or an order in the system- the system. The expression proposed by Mackey (1986:12). In interacting with everyone a good language is necessary. Language is a tool of communication of individuals to communicate with others. But in communicating using language, politeness is still the important thing done by everyone, whether men or women.

Based on Brown and Levinson (1978, 1987) that face divided into two components, that is **positive face** dan **negative face**. Politeness have two components that is **positive face** and **negative face**. Positive face is represent an individual's desire to seem worthy and deserving of approval, for example : like and appreciate. While negative face is represent an individual's desire to be autonomous, unimpeded by others, for example : freedom of action. When interact with others must be aware of both kinds of face and therefore have a choice of two kinds of politeness. For example positive politeness and negative politeness.

Positive politeness leads to moves to achieve solidarity through offers of friendship, the use of compliments, and informal language. Negative politeness leads to deference, apologizing, indirectness, and formality in language.

According to Mills (2003) contests the view that women are more polite than men. She says that 'politeness' is not a property of utterances; it is rather 'a set of practices or strategies which communities of practice develop, affirm, and contest' (p. 9). So politeness is not just speech but can be developed from the

community's behavior. Politeness is also seen from their behavior and gesture.

Politeness is also influenced by the environment and their association. The sophistication of social media and electronics in this era that also affect attitudes, behaviors, and style of speaking of adolescents. Not just teenagers, mothers can now also follow the trend or life style, the style of the existing language.

D. ANALYSIS AND DISCUSSION

➤ Data 1

Saya : Hari ini mata pelajaran apa ?
Furqon : Enggak tau.
Saya : Kan ada jadwal Pelajaran ?
Furqan : Lha saya ga punya e, Bu.
Saya : Lha enggak punya ya pinjam teman. Masak diam aja.
Furqon : Males bu.

From a conversation above a man with me who as an interviewer whose gender is female does not show a male's disrespect towards a different speaker of sex with him.

➤ Data 2

Saya : Sudah waktunya pulang ta ?
Nadia : Iya bu.
Saya : Bentar saya tanyakan dulu
Nadia : Cepetan ta Bu.

From the conversations above it can be seen the child is less polite in talking with people of the same gender, older age.

➤ Data 3

Saya : Kamu rumahnya dimana ?
Ridho : Ngapain bu tanya-tanya?
Saya : Saya lagi tidak bercanda.
Ridho : Lha sampean kepo (hahaha)
Saya : Loh jawabnya kok gitu.

From the conversations above it can be concluded that this boy is not polite when talking to women, although the

intention is joking but the context is wrong, so impressed not polite.

➤ **Data 4**

Saya : Apakah saya bisa mendaftarkan diri untuk nyanyi sekarang?
Anggun : Iya bu, setelah anak-anak lainnya sudah perform.
Saya : Terimakasih
Anggun : Sama-sama.

From the conversation above that a woman looks polite in talking to people who have a gender similarity. Structuring the language used is also good.

➤ **Data 5**

Saya : Kamu ke sekolah berangkat sama siapa ?
Wendy : Kenapa bu kok tanya-tanya (sambil tersenyum)
Saya : Ya kan saya ingin tahu, tidak boleh tahu ta ?
Wendy : Kepo ya. Hahaha.

From the conversation above the right man looks polite in speaking but he is more hide the affairs of love because men are not as aggressive as women. Men are also innovative in talking to the opposite sex.

➤ **Data 6**

Saya : Rumahmu dimana ?
Putri : Di plosu bu
Saya : Berangkat ke sekolah naik sepeda motor sendiri ?
Putri : Tidak bu, sama teman saya
Saya : Saya kira sama pacar, hehe
Putri : Tidak bu, tidak punya pacar.
Saya : Ah, serius ?
Putri : Benar bu (sambil tersenyum)

From a piece of the conversation between men and women appears politeness when speaking but also awkwardness as they interact.

➤ **Data 7**

Saya : Habis ini saya dan teman-teman ingin bakar jagung, Maukah bergabung ?
Aldi : Iya bu, Insya Allah nanti bergabung
Saya : Oke, ditunggu.

From a piece of the conversation between men and women appears politeness when speaking but also awkwardness as they interact.

➤ **Data 8**

Saya : Nomer selanjutnya saya lanjutkan dektenya
Dilla : Bentar ta bu, capek ini. (sambil cemberut)
Saya : Sama saya juga capek loh
Dilla : Oalah bu (sambil cemberut)
Saya : Enggak usah mengeluh.

From the above conversation shows that women who interact with women even though someone is older than him, but she does not have politeness in attitude when interacting.

➤ **Data 9**

Saya : Kamu lahir tahun berapa ?
Rafli : 32 Februari sebelum masehi.

He showed a disrespect in talking to a woman, when asked should be answered well not joked.

➤ **Data 10**

Saya : Kamu rumahnya dimana ?
Dian : Di kudu bu
Saya : Jauh ya
Dian : Mari main ke rumah saya bu
Saya : Iya nanti saya main kalau ada waktu..hehehe
Dian : Ditunggu bu.

From the above conversations it can be seen when the two same genes interact she looks polite in answering questions. There is no duplication and irreverence in speaking.

According to the mills that women are more polite than men, but according to research researcher in 10 people in the

school environment that men are not polite but there are some women who when interacting with people do not show politeness, be polite in the language or gesture of their body.

Some of them are lack of politeness in speaking because of their environment and association. let alone have the spread of mobile phones with various brands that can be purchased with cheap prices and interesting features that make teens are now less social and interact well with others. There are some men who speak politely to people, because of the influence of their parents and the environment.

They lack understanding with whom to talk, how to talk to people, what to talk about when interacting with others. They talk to the opposite sex without understanding what context, the language used. They consider everyone the same therefore the language and gesture of the body are equated when interacting. They can not distinguish serious or joke. They talk with older people but likened to talk to friends everyday.

E. CONCLUSION

It can be concluded that according to the factory is ¹⁶⁵ same with research conducted by researchers. Mills says that women are more polite than men, but in research conducted by researchers not all polite people are some disrespectful women and even men who look more polite. So not all men have politeness but some do not have politeness depending on their socialization and environment. Not even all polite women are also not polite, it depends on the environment and their association, and socialization in the interaction with people around. The rise of social media and sophisticated mobile phones with interesting features that make them addicted and less socialization that resulted in less polite in polite when interacting with people.

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TABOO WORD IN JAVANESE LANGUAGE

Elisah Fauziyah

Shafauziyah@gmail.com

A. ABSTRACT

The study is titled; Taboo Word in Javanese. The purpose of this study is (1) To know the type of Taboo Word in Javanese Language (2) To know the reason to use the word taboo in everyday conversation.

The researcher got the data of taboo words in Javanese language taken from native speakers in Jatipandak, Kesamben, Jombang. In collecting data, the authors use the interview as an instrument. Researchers interviewed ten people consisting of five man and five women. Researchers collect data by asking the resource person. The question is about what are the Javanese taboos that are often used in everyday conversations and the reasons behind the use of the word taboo. Researchers used Wardhaugh's theory in analyzing the word type of taboo in Javanese.

The results of this research show that there are 45 words taboo found in the Javanese language in the village Jatipandak, Kesamben, Jombang. Researchers classify taboos that are found to be five types, namely, sex, body functions, animals, death, and excretion. Researchers can also find out the reason man and women Javanese use taboo words is to express emotions, such as anger and shock, to talk about sex, humor and humiliation. Researchers can conclude that the word taboo is mostly used by man rather than women. That's because Javanese women have the value of politeness and high patience. If Javanese women use the word taboo it means he is really emotional.

Keyword: *Taboo word, Javanese Language*

B. INTRODUCTION

Language has an important role in the daily life. Without language, people may not be able to for communicate with others. In a daily life, people should have abilities of reading and listening to receive information and speaking and writing to give information.

The function of language is to convey ideas and thoughts. In addition, the language can be used as a distinguishing feature from a social group because each social group has a different language and also as a manifestation of the unity of a group. In terms of psychology, language can be used as a means to understand ourselves and others. Language also serves as a means of self-development.

In relation to communication, language must have good ways to convey an idea or notion. Whether a person is good or not in communication can be seen from the politeness of their speech including the dictions used and how the person uses the language. Even more, people who live in Indonesia, particularly Java, tend to respect for the value of politeness. Javanese people tend to avoid the taboo words in their speech.

The word taboo is not used to communicate in Javanese daily life. However, there are still people who use the word taboo in Javanese Language. People who say the 117th taboo do not look at the status of education and gender, but there must be a reason behind it. Some people do not just say 117th words because they want to do it. Sometimes people speak taboo words for certain purposes such as attracting attention from others or to show contempt.

In this study, researchers tried to analyze the type of taboo word in Javanese, especially the word taboo which is often used by native speakers in Jatipandak, Kesamben, Jombang. Instrument used in this research is interview. The researchers interviewed 10 people consisting of 5 men and 5 women. Researchers collect data by asking the resource persons about the word Javanese taboo often used and the use of the word taboo.

C. PREVIOUS THEORY

Sociolinguistic is a branch of both linguistics and sociology. According to Yule (2010:254), sociolinguistics is a study which focuses on language which is dealing with social and cultural phenomenon in one society. It usually explores the field of language, society, and things which are related to social science, especially psychology, anthropology, and sociology.

Taboo is one study of sociolinguistics that has relation with culture and society. Taboo describes something prohibited, forbidden or interdiction things because it is not proper with the

religion and custom in the society. Taboo words are prohibited to be uttered because they are improper and viewed as bad and rude language.

The term taboo was borrowed from Tongan, a Polynesian language, meaning forbidden. The certain topics which are socially forbidden are body parts, bodily functions, sexual activity and practices, religious, ideological.

Allan and Burridge (2006: 1) assert that taboo originates from social restriction on one's behavior which can bring about uneasiness, harm and injury. Since it is resulting in uneasiness, harm, and injury, people in the society are supposed to avoid taboo which has a vulgar sense.

Frazer (1995), which many of his researches were referred by various languages classified into Austronesia language family as data source to discuss about taboos in big perspective, divided taboo into:

1. Taboo in action
2. Taboo refers to individuality
3. Taboo for things and cases
4. Taboo in words

In general, people refer taboo words as offensive words which cannot be used in daily conversation since they can generate a shocking effect for the individual who hears them.

Wardhaugh (1986: 230) who divides the taboo words into:

1. Sex, is a relationship between several parts of a person's body or genitals "pubic" or rectum a person, for example: fuck and sex.
2. Body functions, related to body parts and body functions of a person, for example: asshole and suck
3. Animal, is a word normally used to insult someone based on their appearance, mental ability, character or social relationships, for example: cats, pigs and chickens.
4. Death, is the end of a life, a word that can make people fear. for example: dead and bad luck
5. Excretion, is a disposal of the sexual organs and organ functions of the body. Excretion means dirt is a taboo thing because it is not polite when spoken on the opponent. for example: shit
6. Religion, related to the word used to show disrespect to God in holy things, such as: God and Oh my God!

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Taboo words are usually uttered because there is a reason behind them. According to Wardhaugh (2006: 239), taboo words are disregarded in particular occasion because they have several functions such as to draw attention to oneself, to show contempt, to be provocative, and to mock authority.

D. Analysis and Discussion

From the result of this research, the writer found that there are five types of taboo word in Javanese. They are:

1. Sex

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The term "sex" is etymologically derived from the Latin word "sexus" later revealed to be the Old French language "sexe". The term is an English text that can be traced to the mid 1150-1500 period M. In terminologist sex is lust, which is a driving force of life that is usually called instinct / instinct possessed by every human being to continue the descent.

The following table is the taboo word about sex.

No	Taboo Word	English	User	
			M	W
1	Jancok	Fuck	5	3
2	Gatel	Fuck	5	3
3	Dancik	Fuck	5	3
4	Damput	Fuck	5	3
5	Ngapleki	Fuck	5	3
6	Lonte	Bitch	5	2

Men often use this word to talk about sex, to joke, to express themselves in anger or in surprise and sometimes as a nickname for an intimate friend. Meanwhile, women only use words when angry. Example using taboo in a sentence when speaking in accordance with the speaker situation:

- a. When a man speaks with his close friend.

"Hei cok, pie kabarmu?"

"Hey fuck, how are you?"

- b. When a woman is angry at her friend.

"Koen iku lonte, jok kakean cocot!"

"You're a bitch, do not talk too much!"

2. Body functions

The word taboo associated with the functions and parts of the human body more often refers to the very personal things of men and women. However, there are also words that lead to

other parts of the human body that is the five senses. Actually, it was very inappropriate word to say.

The following table is the taboo word about body functions.

No	Taboo Word	English	Users	
			M	W
1	Raimu	Your face	5	2
2	Matamu	Your eye	5	2
3	Jambut	Pubic hair	5	1
4	Ndasmu	Your head	5	2
5	Picek	One-eyed	5	1
6	Kopok	Deaf	5	3
7	Congor	Mouth	5	1
8	Dapurmu	Your face	5	1
9	Monyong	Lip forward	5	1
10	Celleh	Dick	5	2
11	Susu	Breasts	5	3
12	Pentil	Breasts	5	2

Men mostly use the word taboo about human body parts to talk about sex, joking, cursing, or even when angry. Some women use the word taboo about body parts only when angry and offended. In addition, some women only use words when joking with peers. Example using taboo in a sentence when speaking in accordance with the speaker situation:

- a. When a man insults his friend.

"Gilok.en rambut e arek iku koyok jambut."

"Look at the child's hair is like a pubic hair."

- b. When a woman jokes with her friend.

"Susumu kok gede. Opo gae subalan gombal? Ha ha ha"

"Your breasts are big, what's a pack of cloth? Ha ha ha"

3. Animal

Various traditions and cultures that exist on earth have different views about the animals that live around it. Many taboos are related to animal names. It happens because there are people whose attitude or body is similar. In fact, humans have common sense and manners while animals are not at all.

The following table is the taboo word about animal.

No	Taboo Word	English	Users	
			M	W
1	Asu	Dog	5	5
2	Kerek	Dog	5	5
3	Bedes	Monkey	5	3
4	Babi	Pig	5	2
5	Jaran	Horse	5	2
6	Wedus	Goat	5	2
7	Jangkrik	Cricket	5	4
8	Codot	Bat	5	2
9	Kadal	Lizard	5	2
10	Kepik	Ladybugs	5	1
11	Kebo	Buffalo	5	3
12	Kodok	Frog	3	2

Man mostly uses the taboo word about animals to insult or give nicknames or jokes. Because, sometimes there are people who have body shape, smell, nature or face shape similar to the animal. Meanwhile, women only use the word taboo about animals when she feels upset with someone. Example using taboo in a sentence when speaking in accordance with the speaker situation:

- a. When a man insults his friend.
 "Ambumu gak enak koyok kepik."
 "The smell of your body is not as good as a ladybug."
- b. When a man jokes with his friend.
 "Jangkrik booosss. Suoromu kok lucu koyok kodok konser pas mari udan."
 "Crickets booosss. Your voice is funny like a frog that concerts after rain."
- c. When woman is angry with her friend.
 "Gak usah kemayu. Awakmu koyok kebo ae kok."
 "No need to be prettier. your body is big like a buffalo."

4. Death

Anything that brings frightening fears falls into this category of taboos. It is a taboo word because it is regarded as a word that can have a frightening effect on the listener. In addition, this word sometimes serves to denounce.

The following table is the taboo word about death.

No	Taboo Word	English	Users	
			M	W
1	Bongko	Dead	5	3
2	Matek	Dead	5	4
3	Dalbo	Gosh	5	1
4	Demit	Gosh	5	2
5	Tuyul	Gosh	5	2

Man uses the word taboo about death while being upset with their friends. While, woman use this word taboo when being angry or hate to someone. This includes word taboo words were very rude to the listener. Example using taboo in a sentence when speaking in accordance with the speaker situation:

a. When a man insults his friend.

"Ados kono loh! ben resik gak koyok demit."

"Hurry to take a shower there! Lest you be clean unlike a ghost."

b. When a woman is angry with someone.

"Matio ae kono! Daripada gae masalah terus."

"Die there! Rather than always making trouble."

5. Excretion

Excretion which means dirt is a taboo thing because it is not polite when spoken on the opponent. The mention of this word is considered a rude, slovenly word and can violate the norm of decency.

No	Taboo Word	English	Users	
			M	W
1	Goblok	Stupid	5	5
2	Kopler	Stupid	5	3
3	Taek	Bullshit	5	5
4	Gendeng	Crazy	5	4
5	Sedeng	Crazy	5	4
6	Kentir	Crazy	5	3
7	Kampret	Shucks	5	4
8	Longor	Stupid	5	1
9	Pekok	Stupid	5	3
10	Koplak	Crazy	5	4
11	Semprul	Crazy	5	3
12	Kemplu	Stupid	5	2

Men often use the word taboo about excretion just to joke to friends and sometimes to express an annoyance. Meanwhile,

Women use the word only when she wants to express her frustration or disappointment when her friend made a mistake. Example using taboo in a sentence when speaking in accordance with the speaker situation:

- a. When man is angry with his friend.
"Taek, koen iku wani nyocot tok."
"Bullshit, you only dare to talk."
- b. When woman angry with her friend that made a mistake:
"Koen gendeng ta? Ojok pacaran mby arek lanang seng wedok.an."
"You are crazy? Do not go out with men who like to play women."

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E. CONCLUSION

Based on the analysis and discussion of the research, the writer can conclude the conclusions:

- a. The word taboo is found in the Javanese language there are 45 words which are then divided into five types, namely, sex, body functions, animals, death, and excretion.
- b. The reason for using taboo words is to express emotions, such as anger and shock, to 113 about sex, humor and humiliation.
- c. Javanese men more often use taboo word in a daily conversation but with some reason. While, women only use taboo word when angry.

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A SOCIOLINGUISTIC ANALYSIS OF PERAK (JOMBANG JAWATIMUR) DIALECT AND DADAP AYAM (SALATIGA JAWA TENGAH) DIALECT

Fahimmatul Ainiyah
Fahimainiyah4@gmail.com

A. Abstract

Ainiyah, **Fahimmatul**. 2018. *A Sociolinguistic Analysis of Perak (Jombang) Dialect and Dadap Ayam (Salatiga) Dialect*: English Departement, STKIP PGRI Jombang.

Language to be the important thing for everyone, through language people can deliver a message. Language is the tool to communicate with other. When someone want to deliver idea, message, information, and opinion language is tool to deliver it. There a lot of language structure In this research, the writer conc¹⁴¹s with sociolinguistic theory of dialect. Sociolinguistic is the study of relationship between language and society. In ⁸⁸guistic people can study many things that there was in language. As a tool for communication, language has many different characters from one region with the other region. So, it makes language have many variations. One of the variations is dialect. There are regional dialect and social dialect. In this research, the researcher want to analyze the dialect that used by people in two different area. Which located in different province, That is the differences of Javanese langu⁸⁸e used by people in Perak Jombang and people in Dadapayam Salatiga. The objectives of this research are to answer the question in problem formulation. The research question consisted of (1) How are the differences of Perak Jombang dialect and Dadapayam Salatiga dialect? (2) How are the meaning of dialect found in Perak Jombang dialect and Dadapayam Salatiga dialect?. This research will be the interesting thing because the two area used the same ³⁴guage that is Javanese. But, they have different character. This research was a descriptive qualitative research. The data in this research is taken from the interviews of the people around Perak Jombang and the interviews of researcher family in Salatiga by telephone. Then, the data will analyzed it by regional or social dialcet. Each category will answer the two research questions.

B. **CHAPTER I**
INTRODUCTION

a. Background of the study

Language is ²²⁸ something that cannot be separate from human life because; language is used to communicate with other people. Besides that, language is use to express our idea, feeling and opinion. Without any languages, this world will be so quite. When we speak with others people, we will produce some utterances. When people use language in ¹⁰⁸ conversation, they produce utterances in a particular context. An utterance is a unit of analysis of person conversation, which has defined in various ways but most commonly as a sequence of words within a single person's turn at talk that falls under a single intonation counter (Schmidt and Richards, 2002).

In daily activity, people always use language to communicate. By using language, people can express idea, information, message, and opinion with others people. Language has characteristic and meaning in itself. It can be from writing, pronunciation, or from spoken. Although, For each languages have differences linguistic category, but all of language brings some instruction for people in this society.

As everyone know that all of the people in this world need others to interact. People also need an instrument as facilitate to help their com⁵⁰ munication, Such as gesture and language itself.

Jack C. Richards and Richards Schmidt (2002:283), said that "language is the system of human communication which consist of the structured arrangement of sound. (or their written representation into large units, e.g morphemes, words, sentences, utterances". That means language as a system has structure itself. The structure can also from morphemes, words, sentences, or utterances. Language that used by people depends on where they live and their society and environment. In each country have different culture with other country. Because of different culture, Language used to be a tool to connect both of the society. Finally, people will know more than one language. ²²

Roland Wardaugh (2006:13), emphasizes that in sociolinguistics is the study of language and society in order to find out as much as can. About what kind of thing language is, and in the sociology of language will reverse the direction of our interest. In sociolinguistic, people will discuss many things around it. There are dialect, variation of language, pidgin and

creol, ethnography, code switching, code mixing and many others.

Language as communication has important role in communication. Language usually used differently in each places. On other hand, the language that they used also have similarity. It caused the culture that they have. In every island has characteristic itself, especially in language they use. Language that used in East Java is different with language that used in Central Java. Not only that, language in one regency also different with other regency. At odd moments, language that they use has similarity in words, language style, meaning, and sometimes also different. But, they still live together in specific region. For example in Java, Javanese language in Surabaya, Jombang, Lamongan, Mojokerto, Nganjuk, Surabaya or other regency in East Java also have differences and similarities. Based on the fact, it will appear variation in language. Various languages that used in specific region is called dialect. Dialect is specific characteristic a group of people or society when use language to communicate. In this category, language has many dialects.

According to Jack C. Richards and Richards Schmidt (2002:155), "dialect is a variety of language, spoken in one of part of a country (regional dialect), or by people belonging to a particular social class (social dialect or sociolect), which is different in some words, grammar, and/or pronunciation from other forms of the same language"

In communication, every people not only use one dialect. They never faithful if they just use one dialect. Speaker use more than one dialect to communicate with others. Every speaker has social group and they live in specific time and location. Because of that, can be said that every speaker use two or more dialect in communication, they are social dialect and regional dialect. Social dialect is the dialect that based on group of society, for example social class, economic, or politic. It means that social dialect is identify where some people are in terms of social scale. Here, language is highly stratified in terms of social cluster, such as class, education, occupation, age and a number of social parameters. ²²⁷

Regional dialect is a variety that is caused by the geographical factor. The using of language in every geographical area will show the different language with the other area. The

differences of language can be from pronunciation, vocabulary, grammar, or style of language.

Javanese island has many kinds of language and every language has some differences and also has some similarities. But, majority a lot of Javanese people use Javanese language in their social live to communicate with other. Javanese language is language that use by people in Java Island from Central and East part. The Javanese language that use by people in Java different in any province. Such like in Perak Jombang East Java and Dadapayam in Salatiga Central Java.

From that explanation, the researcher want to analyze the language and dialect (focus in meaning) in sociolinguistic with the title. **A Sociolinguistic Analysis of Perak (Jombang) Dialect and Dadapayam (Salatiga) Dialect.**

Based on the background of the study above, the writer formulate the statement of the problem. They are:

- 1) How are the differences of Perak Jombang dialect and Dadapayam Salatiga dialect?
- 2) How are the meaning of dialect found in Perak Jombang dialect and Dadapayam Salatiga dialect?

From the statement of the problem stated above, the researcher formulate purpose of the study. They are

- 1) To know the differences of Perak Jombang dialect and Dadapayam Salatiga dialect.
- 2) To know the meaning founded in Perak Jombang dialect and Dadapayam Salatiga dialect.

C. CHAPTER II

REVIEW OF RELATED LITERATURE

1. Sociolinguistic

In general, sociolinguist discuss about the correlation of language with the speaker as a member of community. It means that language has important function in communication. The term of sociolinguistic is comprise with two elements, they are socio and linguistic. Socio is something correlate with society or community. And then, linguistic is study about language in particular the elements of language such as phoneme, morpheme, word, or sentence and the structure of language. So, it can be conclude that sociolinguistic is study about language and all aspect of society.

Fishman stated "Sociolinguistic is "the study of the characteristics of language varieties, the characteristics of their functions, and the characteristics of their speakers as these three constantly interact, change, and change one another within a speech community."

Based on statement of Fishman above, can be interpret that sociolinguistic is used to describe some different ways of studying language. Sociolinguistic also studies about the differences of language variety between groups are separated by certain social variable, for instance ethnicity, religion, status, gender, level of education, age and etc.

Ronald Wardaugh (2006:13) emphasize that "Sociolinguistics is concerned with investigating the relationship between language and society with the goal being a better understanding of the structure of language and of how language function in communication; the equivalent goal in the sociology of language is trying to discover how social structure can be better understood through the study of language"

Based on theory of Nancy Parrot Hickerson (1980:81) in Abdul Chaer and Leonie Agustina (2004:4), " Sociolinguistic is developing subfield of linguistics which takes speech variation as its focus, viewing variation or it social context. Sociolinguistic is concerned with the correlation between such social factors and linguistic variation" It means that sociolinguistic not only focus on viewing variation or social context. But, the relationship between language variation and social factors (such as age, religion, gender, and occupation)

Based on the definition and explanation of sociolinguistic above, the researcher conclude that sociolinguistics is:

- Branch of linguistic that close-knit with sociology or correlation between language and social factors in speech community.
- Sociolinguistic also discuss about language or language use and variation of language
- Study about social and culture aspect (age, gender, religion, occupation).

2. Language and Language Variation

The main instrument for human being in communication is language. language used in direct or indirect even in spoken or written. Language is used to express our feeling, to express our

ideas, to share knowledge each other. Language also used as media that used by human to do relationship among society. Without language we can't interact with other people, we can't communicate with other and we will like human who can't speak. Without language the activity of human will be misunderstanding each other. Without language this world will so quite without any development even in technology, education and etc.

Language as system also has formed by some components. Language as a system also has some rules. When people speak, they will produce a sound which contain a symbol. Language used in many formal and informal, casual and ceremonial situation, ordinary and poetic situation. in different variant levels and social use.

When someone have known and understood about that, they can communicate each other. So, when communicate with the speaker will understand what it's meant.

Discuss about language, not only kind of language but there a lot of varieties of language based on communication society that used in different situation. Even in social class, gender, community, or age.

Based on the explanation above, language is the sounds that produce by org⁷¹ of speech, within consist of symbol, form and meaning. And variety of language is used by a group of speaker in particular speech community.

3. Speech Event

Community is a group of society who did an interaction. Dell Hymes Chaer and Leonis Agustina (1995:62), state there are eight components in speech event in speaking term:

S	= Setting and Speaking	P	= Participant
E	= Ends	A	= Act
K	= Key	I	= Instrumentalities
N	= Norms	G	= Genr

4. Dialect

All of people can interact, talk, and understand each other by using language. The special characteristic of language that used by people in community is called as idiolect. When someone speak with other sometimes, seen different. The differences of

language systematic in different of group community is called as dialect.

Jack C. Richards and Richards Schmidt (2002:155) "Dialect is a variety of language, spoken in one part of a country (regional dialect), or by people belonging to a particular social class (social dialect), which is different in some words, grammar, or pronunciation from other forms of the same language"

So, people in different place, different region, or different district have the different in language variety specially dialect.

5. Perak Jombang Dialect and Dadap Ayam Salatiga Dialect

The community of Perak used Javanese language to interact with other. In Dadap Ayam Salatiga also used Javanese language to communicate with other. But, in using Javanese language they have differences each other.

D. CHAPTER III

Analysis And Discussion

In Java there are many various type of dialect. Especially, in Javanese language. When community communicate each other, often the researcher found there are many differences category in language that Javanese people used. The differences of language used can be from pronouncing, grammar, vocabulary, or style. Generally, the difference category of each community is because of geographical factor. Because, every place has different categories. Such like in Perak and Dadap Ayam village.

Based on data interviews with Perak people and Dadap Ayam people, the researcher found there are many differences of dialect founded between Perak Jombang (East Java) and Dadap Ayam Salatiga (Central Java).

Here are the analysis of differences dialect in Perak Jombang (East Java) and Dadap Ayam Salatiga (Central Java):

Perak	Dadapan	Indonesia	English
Iku, lko	Kae	Itu	That
Lapo	Ngapa	Kenapa	Why
Mangan	Madhang	Makan	Eat
Ijek	Iseh	Masih	Still
Riyoyo	Bodo	Lebran	Idul fitri
Arek	Bocah (Cah)	Anak	Child
Engko	Mengko	Nanti	Later
Kate	Kape	Akan	Will
Enek	Eneng	Ada	There is
Akeh	Okeh	Banyak	Many
Digawakno	Digawakke	Dibawakan	Brought

Jupukno	jikikke	Diambilkan	Taken
Dibalekno	Dibalekke	Dikembalikan	Turned
Digawe	Di nggo	Dipakai	Used
Durong	Urong	Belum	Not yet
Penak	Gampil	Mudah	Easy
Balek	Bali	Pulang	Go Home
Saitik	Sithik	Sedikit	A view
Lungo	Menyang	Pergi	Go
Teko	Tekan	Dari	From
Ndelok	Ndeleng	Melihat	See
Ngekek i	Menehi	Memberi	Given
Cidek	Cedhak	Dekat	Near
Dodol	Adol	Jual	Sell
Jektas	Lagek	Barusan	Just now
Ayo	Agih	Ayo	Lets
Melok	Melu	Ikut	Follow
Budhal	Mangkat	Berangkat	Go out
Jangkep	Ganep	Lengkap	Complete
Nggolek	Nggilek	Mencari	Searched
Kewan	Ote-ote	Hewan	Animal
Kali	Lepen	Sungai	River
Nggakno	Nggawekne	Membuatkan	Made
Mari	Bar	Setelah	After
Engko	Mengko	Nanti	Later
Udel	Puser	Pusar	Navel
Mene	Sesok	Besok	Tomorrow
Ero	Weruh	Tabu	Know
Uwes	Wisbar	Selesai	Finish
Durong	Urung	Belum	Yet
Nggawe	Nggae	Menggunakan	Used
Ogak	Wora	Tidak	No
Lungguh	Ndorong	Duduk	Sit
Ancene	Ta nah	Memang	Yes, Right
Tenguk-tenguk	Jagongan	Bersantai	Take a rest
Pantes	Patut	Pantas	Suitable
Iwak	Lawuh	Lauk	Menu of fish
Omong-omongan	Janduman	Berbicara	speaking
Mbale	jogan	Ruang tamu	Living room
Lamok	lingklong	Nyamyk	Mosquito
Awakmu	Kowe	Kamu	You
Nyapu	Kelut	Menyapu	Sweep
Teko	Songko	Dari	From
Ngewangi	Mhaturi	Menemani	Accompany
Seeda Ontel	Sepeda Pancal	Sepeda	Bicycle
Takok	Takon	Tanya	Ask

Based on the analysis above, the researcher found there are many differences of language dialect that used by people in different place, those are people in Perak Jombang East Java and people in Dadapayam Salatiga Central Java. Even they used the same language that is Javanese language. Both of community have different language category. Even in vocabularies and pronunciation. But, all of them have the same meaning.

E. CHAPTER IV CONCLUSION

Based on the analysis in the previous chapter, the researcher conclude that the language that used by people in Perak Jombang East Java and people in Dadap ayam Salatiga Central Java have different character. The differences of dialect there was in phonology, Morphology and vocabulary.

In phonology for example the word *Nggolek* in Perak Jombang East Java it's pronounce *Nggilek* in Dadapayam Salatiga Central Java. In Morphology the word *Engko* in Perak Jombang East Java there is a adding letter /m/ to be *Mengko* in Dadapayam Salatiga Central Java. So, there is a prefix in the word *Engko*. There are the differences of vocabularies term also that found in the dialect used in both societies. Such as *Lamok* in Perak Jombang East Java and *Jingklong* in Dadapayam Salatiga Central Java.

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AN ANALYSIS TABOOS IN ACTION AS SOCIAL BELIEF IN DAILY ACTIVITIES

Arranged by :

Dwi Astutik

dwia3691@gmail.com

A. Abstract

Dwi Astutik, 2018. *AN ANNALYSIS TABOOS IN ACTION AS SOCIAL BELIEF IN DAILY ACTIVITIES*. Jombang: English Departement

This mini reseach aims to collect and explain taboo data in action on the same way how the people avoiding those actions, because every taboo in action will cause certain concequences. The objective of this mini reseach are 1) To know why taboos in action can be found now a days: 2) To know about do people still believe or not in taboos.

The method used in collecting the data is qualitative method. The data collected based on participants explanation about why an action in activity is taboo. The researcher interviewed, the participants are 10 people. The data were taken from interview participant in Plumbon Gambang, Gudo, Jombang. The results of this research show that there are 10 taboo actions in daily activities and the reseacher will explain it.

Keyword: *Taboo , taboos action, daily activities*

B. CHAPTER I INTRODUCTION

Taboo is first introduced into European languages by Captain James Cook and is mentioned in 1777 in a journal charting his third voyage around the world as the captain of HMS (Resolution). In Indonesia, the word (tabu/taboo) also becomes well-known word to represent every oral or written word, activity, person, and many more that perceiving have negative meaning or in extreme thought, its can cause disaster. Taboos are also more flexible than laws, for example they vary according to the formality of the setting or the group that one is in. people who live in one culture or geographical region will have different

taboos with other cultures and sometimes one word or activity is taboo in one community but in others not.

The basic meaning in both Melanesian and Polynesian languages of taboo is (of limits). Something is off limit, of course, depending upon one's perspective. What is off limits for one person may be mandatory for another. Based on Frazer (1995), many of his researches were referred by various languages classified into Austronesia language family as data source to discuss about taboos in big perspective, divided taboo into four types, 1) Taboo in action; 2) Taboo refers to individuality; 3) Taboo for things and cases, and; 4) Taboo in words

The relation between taboo in action with is like Nababan said that sociolinguistic is the study of language that relevant to the society. Language and society have strong bonded relationship like language is created by social interaction. Different place, condition or time in social interaction will change the way of using language.

C. CHAPTER II

PREVIOUS THEORY

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In the Wardaugh's book, Taboo is the prohibition or avoidance in any society of behavior believed to be harmful to its members in that it would cause them anxiety, embarrassment, or shame. It is an extremely strong politeness constraint. Consequently, so far as language is concerned, certain things are not to be said or certain objects can be referred to only in certain circumstances, for example, only by certain people, or through deliberate circumlocutions, i.e., euphemistically. Of course, there are always those who are prepared to break the taboos in an attempt to show their own freedom from such social constraints or to expose the taboos as irrational and unjustified, as in certain movements for 'free speech.'

The basic meaning in both Melanesian and Polynesian languages of taboo is (of limits). Something is off limit, of course, depending upon one's perspective. What is off limits for one person may be mandatory for another. Based on Frazer (1995), many of his researches were referred by various languages classified into Austronesia language family as data source to discuss about taboos in big perspective, divided taboo into four types, 1) Taboo in action; 2) Taboo refers to individuality; 3) Taboo for things and cases, and; 4) Taboo in words.

**D. CHAPTER III
ANALYSIS AND DISCUSSION**

From the analysis process, the total data collected in this research are 10 data and are displayed in Table. Because the participant cant used english language, this table used Bahasa. The table shows the taboo Action ;

<i>Participant</i>	<i>Description</i>	<i>Taboos</i>	<i>Believe / Not Believe</i>	<i>Reason</i>
1	Woman	Prawan tidak boleh menolak lamaran pertama, karena akan menghambat jodoh/ membuat jodohnya semakin jauh.	Believe	Karena tetangga tidak kunjung dapat jodoh sesudah menolak lamaran.
2	Woman	Orang hamil tidak boleh membunuh hewan, anaknya bisa mirip hewan yang dibunuh. (pregnant people should not kill an animal, because their children can resemble animals that killed)	Believe	Ada berita di televisi menayangkan bayi yang menderita kelainan fisik setelah orang tuanya membunuh binatang.
3	Man	Tidak boleh buang air kecil di sembarang tempat karena ada penunggunya nanti tidak terima. (prohibited to urinate in any place, because there is a wait (demonds))	Not Believe	Menurutnya hanya kalimat menghibau agar orang tidak buang air disembarang tempat yang dapat menyebabkan polusi udara.

4	Man	Tidak boleh duduk mendempatkan dada dengan paha, karena bisa menyebabkan sakit TBC. (not allowed to sit by thrusting the chest with things as it can cause TBC deisis)	Not Believe	Tidak ada hubungan yang logis antara duduk dapat menyebabkan TBC, itu hanya akal agar tidak duduk seperti itu karena dianggap kurang sopan.
5	Man	Tidak boleh tidur tengkurap, karena bisa dinaiki setan.	Not Believe	Tidak masuk akal, mungkin hanya himbauan agar tidak tengkurap karena posisi tersebut dapat membuat sesak saat tidur.
6	Woman	Orang yang mempunyai bayi diharuskan membawa gunting dan atau alat pemotong kuku agar bayinya tidak sawanan.	Believe	Tidak masuk akal, karena pelindung seutuhnya ada
7	Woman	Perempuan tidak boleh keluar malam.	Not Believe	Tidak masuk akal saja, itu hanya himbauan agar perempuan lebih baik dirumah pada waktu malam.
8	Woman	Perempuan yang belum menikah harus menyapu dengan bersih, sebab kalau belum bersih suaminya kelak akan berewok.	Not Believe	Mitos, tidak masuk akal, sekarang banyak orang yang ingin mempunyai suami berewok. Tp apakah saat dia menyapu tidak bersih akan keturunan? Pasti tidak.
	Man	Dilarang menyisakan makanan	Not Believe	Tidak ada hubungannya, ini adalah himbauan agar

9		dipiring, nanti ayamnya akan mati.		anak selalu menghabiskan makanannya.
10	Woman	Orang yang unya bayi Tidak boleh menghadiri atau ikut serta membantu dalam hajatan tetangga, bayinya nanti sawanan.	Not Believe	Tidak ada sangkut pautnya, itu hanya himbauan agar ibu lebih baik menjaga bayinya dirumah.

The interviewing table above tells that there are many perceptions about taboo in action. The first interviewing until the last interviewing gives diferent answer about taboos. This is the list of taboos that given by Participant:

1. CAUSE : Perawan tidak boleh menolak lamaran pertama,
CONSEQUENCE : karena akan menghambat jodoh/ membuat jodohnya semakin jauh.
2. CAUSE : Orang hamil tidak boleh membunuh hewan,
CONSEQUENCES : anaknya bisa mirip hewan yang dibunuh.
3. CAUSE : Tidak boleh buang air kecil di sembarang tempat.
CONSEQUENCE : karena ada penunggunya nanti tidak terima.
4. CAUSE : Tidak boleh duduk mendempetkan dada dengan paha,
CONSEQUENCE : karena bisa menyebabkan sakit TBC.
5. CAUSE : Tidak boleh tidur tengkurap,
CONSEQUENCE : karena bisa dinaiki setan.
6. CAUSE : Orang yang mempunyai bayi diharuskan membawa gunting dan atau alat pemotong kuku.
CONSEQUENCE : agar bayinya tidak sawanan.
7. CAUSE : Perempuan tidak boleh keluar malam.
CONSEQUENCE : pamali
8. CAUSE : Perempuan yang belum menikah harus menyapu dengan bersih.
CONSEQUENCE : sebab kalau belum bersih suaminya kelak akan berewok.

9. CAUSE : Dilarang menyisakan makanan dipiring.
CONSEQUENCE : nanti ayamnya akan mati.
10. CAUSE : Orang yang unya bayi Tidak boleh menghadiri atau ikut serta membantu dalam hajatan tetangga.
CONSEQUENCE : bayinya nanti sawanan

After analysis the data, researcher can gives the result. Both of them that believe is women and both of the man are not believe with the taboos actions.

E. CHAPTER IV CONCLUSION

Taboo action is product of language and social belief. Why does taboo call as a product of language, Because, Taboos in action are bequeathed by old people to the young people orally and it happens from one generation to the next generation. It can be a culture, This also becomes the strongest reason why now still can find taboos in action. Researcher also can realize that taboos in action are constructed by CAUSE and CONCEQUENCES (often negative). For example, "If you kill snake while you are pregnant (CAUSE), your baby will have permanent disability (CONSEQUENCES-often negative). As social belief, most of people who live in the society will avoid of doing the "CAUSE" because they believe to the old people and afraid of "CONSEQUENCES".

There are Three participant still believes taboos in action because have been proven by ancient people and and there are Seven participant don't believe taboos because mystical and illogical.

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FREQUENCY OF LANGUAGE CODE SELECTIONS IN DIGLOSIK SUMOBITO COMMUNITY

Franky Steelman Derek

frnkderek@gmail.com

A. ABSTRAK

This research was originally held to find out the various sources of communication codes chosen by the community which are expected to be able to complete questions in the field of sociolinguistics. In addition, this study aims to provide arguments about the existence of social and cultural significance in the use of language. This study also intends to learn more about the efficiency of expert theories in the field of sociolinguistics as well as to know the influence of the environment on the language they use every day to communicate with others. This study focuses on some children of the same age who have different environmental and family backgrounds but will still get the same treatment from me as a single observer or researcher of the communicative code they choose. Site selection in this study has been considered based on several factors such as the researcher's domicile and the possibility of differences in communicative code selection with other regions. Data were collected using observation and interview methods. Data analysis is done by using contextual analysis.

B. INTRODUCTION

The linguistic situation in the society is diglosik with the existence of several languages used in social interaction is an interesting issue from a sociolinguistic perspective (Hudson 1996). The existence of various variations of language usage as a result of the speaker's need to communicate causes the linguistic situation within the society to become quite complex. Such complexity increases if there is more than one language in the society because in addition to determining by language what should they communicate with each other, each speaker should also consider which language variants fit the situation. Every member of the community said that they have to choose one language or language variation to be used in certain speech

events. The use of language or variations of the language is not random, but must take into account various factors, such as who speaks, to whom, on what topics, where the speech event has doing (Fishman 1972; Fasold 1984).

Such symptoms occur also in the community said Java, including the community said in Sumobito Java. At least they have two languages to use in their social interaction, namely the Java language dialect Sumobito as a local language and Indonesian as the national language. The symptom of choosing the two languages in the speech community will appear to be more interesting when it is associated with the level of speech in Java (Poedjosoedarmo et al. 1979; Sudaryanto 1989; Sasangka 1994).

The linguistic situation of the Sumobito community is characterized by the use of Javanese and Indonesian languages with all its variations in addition to the use of other regional languages and foreign languages. Both languages occupy their respective roles, making the Sumobito community a diglossic society, a society that has more than one language with different functions. The diglossic situation of a society requires language selection and high and low language assessment (Fishman 1976; Moeliono 1981; Soewito 1987). The clarity of language selection in Sumobito society is particularly evident in Indonesian on the one hand and Javanese on the other.

This study is intended to describe the use of communicative codes that are controlled by various social, cultural, and situational factors in the community said diglossic in rural Sumobito. Problems in this study can be formulated as follows. 1) How is the use of communicative codes in various social spheres of society diglossic? What socio-cultural factors are the markers of the use of communicative codes in social interactions? This article only reveals the first problem.

C. PREVIOUS THEORY

The terminology of communicative code selection in the meaning of sociolinguistic theory is discussed in the topic of language selection. The code in the sociolinguistic sense is interpreted by speech in the context of its use. Code can be in the form of language, language variety, speech level, and style of speech (Poedjosoedarmo 1987). In this study the communicative codes are understood as languages and languages. The

sociolinguistic research on language selection is a study of great interest to researchers from abroad. This can happen because the socio-cultural phenomenon is dynamic, always moving which affects the social structure and usage ¹²⁴ language. The experts who have conducted the study include Herman (1968) in Israel, Greenfield (1972) in New York, Blom and Gumperz (1972) in Norway, Laosa (1975) in the United States, Van den Berg (1985) in Taiwan , Gonzales (1985) in the Philippines, and Shorrab (1978) in New York. In Indonesia, research that examines the topic of language election in particular has not been done. A number of linguists who have allude²⁴ to the problem of language selection in his research include Nababan (1977 and 1984), Kartomohardjo (1981), Suwito (1987), Siregar (1987), and Soemarsono (1993), and Bagus (1995-1998). Sociolinguistics examines the relations of language and s¹³⁸ty, which relate two fields that can be studied separately, ie the formal structure of language by linguistics and societal structure by sociology (Wardhaugh 1984: 4; Holmes 1993: 1; Hudson 1996: ²⁴). The term sociolinguistic itself only emerged in 1952 in Rich Haver C Currie (in Dittmar 1976: 27) which states the need for a study of the relationship between speech behavior and social status. This ²⁴ discipline began to flourish in the late 1960s, endowed by the Committee on Sociolinguistics of the Social Science Research Council (1964) and the Research Committee on Sociolinguistics of the International Sociology Association (1967). A new ²⁴ sociolinguistic journal appeared in the early 70s, namely Language in Society (1972) and International Journal of Sociology of Language (1974). From the reality it can be understood that sociolinguistics is a relatively new field.

There is an important assumption in sociolinguistics that states that language has never been monolithic of its existence (Bell 1975). Language always has variety or variation. The assumption implies that sociolinguistics views the society it studies as a diverse society at least in terms of language usage. The existence of the phenome¹⁷⁴ of the use of language variation in the speech community is controlled by social, cultural, and situational factors (Kartomihardjo 1981; Fasold 1984; Hudson 1996).

⁹⁹ Language selection in multilingual societies is an interesting phenomenon to be studied from a sociolinguistic perspective. Even Fasold (1984: 180) argues that sociolinguistic

can be a field of study because of the choice of language. Fasold illustrates the term societal multilingualism which refers to the fact that there are many languages in society. There is no chapter on diglossia if there is no high and low variation. In fact, each chapter of Fasold's sociolinguistic book (1984) focuses on the possibility of a language choice by the public on the use of language variations. Even statistics accorded to Fasold will not be required in sociolinguistics if there is no variation in the use of language or choice among the variations.

The choice of language according to Fasold (1984: 180) is not as simple as we imagine, choosing a language as a whole (whole language) in a communication event. We imagine someone who has two or more languages should choose which language he / she will use. For example, someone who controls local and Indonesian must choose one between the two languages when talking to others in communication events.

In the language selection there are three categories of choice. First, by choosing one variation of the same language (intra language variation). When a speaker local language speaks to another person using local language, for example, he has made the choice of the first category language. Secondly, by doing code switching, it means using one language at a time and using another language for other purposes in one communication event. Third, by mixing the code (code mixing) means to use one particular language with mixed flakes from other languages.

A language break event or a code change may occur due to several factors. Reyfield (1970: 54-58) based on his study of the Jewish-English bilingual society in America put forward two main factors, namely the speaker's response to speech situations and rhetorical factors. The first factor concerns situations such as the presence of a third person in an ongoing speech event and a change of topic. The second factor concerns the emphasis of certain words or the avoidance of taboo words. According to Blom and Gumperz (1972: 408-409) there are two kinds of code transfer, namely (1) situational switching and (2) over the metaphorical code. The first code change occurs because the change of situation and the second transfer of code occurs because the language or variety of language used is a metaphor that symbolizes the speaker's identity.

Mixed code (code mixing) is a mixing event of two or more languages or languages in a speech event. In this Javanese-spoken

society, this phenomenon also exists. This phenomenon can be approached as the notion put forward by Haugen (1972: 79-80) as a mixture of language, in the use of a single word, phrase, or phrase. In the Philippines according to Sibayan and Segovia (1980: 113) it is called mix-mix or hammers or Taglish for mixed language use between Tagalog and English. In Indonesia, Nababan (1978: 7) calls it a mixed-language term for mixed language use between Indonesian and regional languages.

The study of language selection according to Fasold (1984: 183) can be done based on three approaches, namely sociology approach, social psychology approach, and anthropology approach. The sociological approach is concerned with the analysis of the realm. This approach was first proposed by Fishman (1964). The social psychology approach is more interested in the psychological processes of humans than the categories in the wider society. The anthropological approach is interested in how a speaker deals with the structure of society.

D. ANALYSIS AND DISCUSSION

In the research process to getting data from the data sources, I as a single observer in this study has collected 10 children of the same age and the same Education level, but have different family backgrounds. In the process of collecting data, I take data through several techniques, namely:

1. Observe when a data source communicates with peers at school.
2. Observe when a data source communicates with a teacher at school.
3. Observe when a data source I get involved in a formal discussion situation With my peers and teachers.
4. Observe when a data source talks with their peers in the home environment.
5. Observe when a data source talks with teachers or older parents in their respective neighborhoods.
6. Observe when a data source speaks directly with a stranger.

I believe there is a difference in the use of the language code they will use. The use of language or variations of the language is not random, but must take into account various factors, such as who speaks, to whom, on what topics, where the speech event is taking place (Fishman 1972; Fasold 1984).

The results of my analysis are as follows:

1. Data source 1, 14 years old, Male

There is nothing that makes a boy feel awkward when talking to his peers especially with a man as well. They use a very fluent local language and sound very familiar when communicating. In this case, the language code (rough) gets 1 point. However, when in a non-formal situation at school, and dealing with a teacher, he is more dominant in Javanese (subtle). As for formal situations such as school debates, this data source does not see who the other person is talking to.

When out of school hours, this data source still uses local language (rough) to talk to peers and also the same language code when communicating with their parents. Different when talking with strangers, this data source uses the local language (subtle) but different when the stranger started the conversation with the Indonesian language, the data source immediately took part in using the Indonesian language.

2. Data source 2, 15 years, male.

Similar to data source 1, when talking to peers at school, this data source uses local language (rough) as its communication code and uses local language (subtle) when talking to teachers at school. While in a formal debate, this data source uses Indonesian as a communication code.

When out of school hours, this data source uses local language (rough) when talking to peers but uses Javanese (subtle) language to their parents. Unlike the data source no 1 that uses the language of Java (rough) although talking with his parents also when meeting with foreigners.

3. Data source 3, 15 years, male.

No 3 data source is the only source of data that I do not randomly select, other than because I want to prove the efficiency of Fishman theory, I also feel attracted to this child because I see a very striking difference from this child when talking. This child is a child who comes from a city that does not use the local language in his daily life. This one data source uses the Indonesian language as much as 100% as a communication code when talking to anyone in any situation.

4. Data source 4, 15 years, male

Like data source number 1 & 2, I selected the random data source no 4 from dozens of children of the same age. This data source has a weakness of local language (subtle) but has no problem in using local language (rough). He uses the local language communication code (rough) to communicate with his peers at school but uses the Indonesian language when talking to teachers at school. In formal discussion activities, data source no 4 uses Indonesian language well in communicating. When in a home or residential neighborhood, data source No 4 uses local language (rough) to communicate with peers. Meanwhile, when talking with his parents, this child appreciates the position of his parents who need to be respected so that using the Indonesian language when communicating because he is not fluent in the local language (subtle). When meeting with foreigners, data source number 4 selects Indonesian as a communication code.

5. Data source 5, 16 years, male

After choosing randomly, I found the data source number 5 which I think is quite difficult when I invite her to communicate, she is a child who prefers silence rather than making a sound. But I get a little information that I think is enough to include him as one of the data sources in my research. I keep watching him when he communicates with his peers, he still uses the local language (rough) but with a gentle intonation when saying. When receiving questions from the teacher and having to answer them verbally, he uses the local language (subtle). when in a formal situation in a discussion, this child uses the Indonesian language very well although the way the pronunciation still feels Java. At home she does not have many peers and she spends more time with younger children. In communicating, data source number 5 chooses the Indonesian language as the code of communication with the reason he wants to make children accustomed to the Indonesian language. however, when talking to an older person, this child uses a very fluent (subtle) local language. When confronted with a foreigner, data source number 5 becomes flexible in terms of communication code selection. He will use the language depending on what the stranger is talking to.

6. Data source 6, 18 years old, male

One of the unique things I get when selecting randomly the source of data I want to help me in researching. With the same class level, I found data sources that have a much older age than other peers. Can also be seen from the posture of his body is much different from the theme of the other, maybe this also makes this child more adult mind in communicating. With her peers at school she uses Indonesian to communicate. Likewise, when talking to teachers at school, he uses Indonesian. In the formal situation, the data source number 6 has been confirmed using Indonesian language in the communications code. While in her neighborhood, this child uses local language (rough) when communicating with her peers and using local language (subtle) when talking to an older person. When communicating with strangers, data source number 6 still uses the local language (subtle) when it should initiate communication.

7. Data source 7, 15 years old, male

After getting the random number 7 data source and again getting the resources of a boy, I decided to make this boy the last male source of data. Not much difference I get from the data source number 7 with other data sources. He uses local language (rough) when talking to his peers and uses Indonesian when talking to teachers and also when in formal situations, this child still uses the Indonesian language. in the neighborhood where he lives, this child uses local language (rough) when communicating and using local language (subtle) when talking to an older person. When talking with strangers, data source number 7 uses Indonesian dominant communication code is more dominant although sometimes using local language to explain.

8. Data source 8, 16 years old, female.

After I used 7 male data sources as my research object, I finally decided to just randomize the female names as a source of data for my research. I noticed when he communicated with his peers who were mostly women. In communicating with her fellow female peers, she uses the local language (subtle) in communicating. Similarly, when communicating with teachers at school, this child uses the same local language. He was a passive boy when I saw his academic career, he rarely attended formal debates or discussions outside school hours, and after I asked

him in Indonesian, he gave me some local language feedback. At home, he still uses the local language (subtle) to talk to his peers or to younger children. When talking to her parents at home, she still uses subtle regional language as well. Without me having to observe the way she responds to strangers, I can confirm that she will use the local language (subtle) to speak because I do not listen to her at all in other languages.

9. Data source 9, 16 years old, female

In the process of collecting data this time, I experienced a shocking event when this child learned my English education, data source number 9 gave me many questions to me in English which I think is very eloquent for the size of a child his age in Indonesia. this child is amazing, i like to have a classmate who has better grades than me. But, behind her habit that she has a shortage that makes him the subject of his friend's talk. This child is a child from another city in the area of Bekasi, he lives in a family that accustomed to english speaking. But the rest he uses the Indonesian language to communicate with friends, teachers or foreigners who he met. I was impressed but concerned when he had to learn to use the local language from scratch. Because it made him a joke by some of his themes.

10. Data source 10, 15 years old, female

Lastly, I did not do a random selection process for my research data sources. I pointed directly to a girl who looked very excited in the class. This kid looks very enthusiastic when I enter the class and start introducing myself. He stood up and introduced himself without me asking, he explained that he had a high interest in language. She likes to tell stories, read poetry, sing and even participate in inter-school debates. Speaking in a debate, he shows his ability to process words to be a very interesting language to listen to. In communicating with peers at school, he uses the local language (subtle) as if to be accustomed to using the language. When speaking with teachers, the latest data sources use fluent Indonesian by paying attention to the norms for whom he speaks. But at home, when talking to parents or with friends his friend, this boy still uses the Indonesian language in communicating even though he knows the theme is not used.

Here is a table of the frequency of the use of harsh or subtle local language and Indonesian language according to the situation experienced by the 10 selected data sources:

REFERENCE	COMMUNICATION CODE		
	SUBTLE	ROUGH	INDONESIAN
1	4	2	3
2	0	4	5
3	0	1	8
4	4	1	4
5	1	4	3
6	0	4	4

The table above is the absolute result of the selection of the communication code used by the 10 person data sources according to who speaks, to whom, on what topics and where the narrative took place. In accordance with the one written by (Fishman 1972; Fasold 1984).

1. The use of regional language roughly dominates when a child communicates with peers.
2. In formal situations, a child will put himself in a formal condition as well so tend to use the Indonesian language.
3. In non-formal life, a child will adjust the use of language according to the region.
4. The child will see the other person before saying something

In social life, the existence of language is the best communication tool used by living things to interact with one another. The use of language as a means of communication certainly can not be replaced with anything else because of its existence that has been recognized and learned early on by the community according to the area where they live. Research on the use of this little language can help learning the language of children because it helps teachers in adjusting the way of learning according to the child's habits

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Analysis Of Speech Community Between Student And Teacher

Hajjatul Narinda Rahmastuti

Hj.narinda04@gmail.com

A. ABSTRACT

Language variations can occur in speech communities that have two languages or more. As we know that Indonesia has several languages, one of which is Indonesian and Javanese language. The purpose of this study is to analyze the variety of dialect Indonesian and Javanese language used in communication between students and teachers. This research uses qualitative method. Javanese is the native language, which they use in everyday communication and has been taught to them since they were born, while Indonesian is the second language for them, so not all students use Indonesian language in their communication. So in this research there are 2 languages used in communication between student and teacher, that is Bahasa Indonesia and Java language.

B. INTRODUCTION

Human can not escape from language. Evident from its use for daily conversation, of course, there is the role of language that makes each other can communicate, give each other a point. Basically, all human activities will be closely related to the language. Whether just conversing with friends, or informal activities like school, college even in work. Philosophy also cannot be separated from the language. Many philosophers have begun their thinking about the problem of language.

Each individual is a collection of identities associated with the use of a particular language or language barrel. For example, the mother tongue, the problem everyone can speak more than one language in communicating with others, depending on who he communicates.

The criteria used to initiate analysis are difficult to establish, since speech community cannot be equated with groups of people who speak the same language. Therefore, the criteria for establishing a community are shared experiences, which in a speech community means experiences involving the

use and interpretation of language by principals, as well as the value they give to the language. There should be attention to social functions. Language in the function of separating or differentiating and uniting. The boundaries of the speech community may be assertive or otherwise weak. For example, speaking with a subtle variety in the Javanese language to the teacher.

Javanese language is one of the regional languages in Indonesia. Javanese language is one of many languages that have more original speakers. It cannot be separated from the influence of a growing society. It has known many kinds of dialect in Indonesia since the dialects of language identify the society living in a particular place or region. A dialect and another one often show big differences. The differences of dialects are caused by geography, culture and religion. As argued by Trudgill in Nasr, *dialect is the kind of language associated with the user of language in different social and geographical background.*

Bahasa Indonesia is the language of delivery of education in Indonesian schools. According Keraf in Smarapradhipa (2005: 1), gives two terms of language. The first sense states language as a means of communication between members of the public in the form of sound symbols produced by human speech utensils. Second, the language is a communication system that uses vowel symbols (speech sounds) that are arbitrary.

Findings from this study are expected to have theoretical and practical contributions. theoretical means is to provide knowledge in theory from the speech community, and is practically is directly analyzed communication between students and teachers in the use of language.

C. PREVIOUS THEORY

1. Definition Of Language And Community

Many definitions of language have been proposed. Henry Sweet, an English phonetician and language scholar, stated: "Language is the expression of ideas by means of speech-sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts." The American linguists Bernard Bloch and George L. Trager formulated the following definition: "A language is a system of arbitrary vocal symbols by means of which a social group cooperates." Any succinct definition of language makes a number of presuppositions and begs a number of questions. The first, for

example, puts excessive weight on "thought," and the second uses "arbitrary" in a specialized though legitimate way.

Community is "a feeling that members have of belonging, a feeling that members matter to one another and to the group, and a shared faith that members' needs will be met through their commitment to be together" – McMillan & Chavis (1986).

The community is a social group of some organisms that share the environment, generally having the same interests and habitats. In human society, the individuals in it can have purpose, trust, resources, preferences, needs, risks, indulgences and a number of other similar conditions. The community is derived from Latin *communitas* meaning "commonality", can then be derived from *communis* which means "equal, public, divided by all or nearly".

According to Crow and Allan, Community can be divided into three components:

a. Based on location or place

The area or place of the community can be seen as a place where a group of people have something similar geographically. And get to know each other so as to create interaction and contribute to the environment.

b. Based on Interests

A group of people who make up the community because they have the same interests and interests, such as religion, occupation, ethnicity, race, hobby or based on sexual disorder.

c. Based on Communion

Communion can mean a basic idea that can support society itself. In general, the definition of community is the meeting of several people to establish an organization that has a common interest.

Community can be region or functional. Besides the term community can refer to the meaning of the population in the city, village or even country.

According to George Hillery Jr. "The community is a group of people who live in the area and have a relationship to interact with each other."

2. Definition Of Speech Community

Language is both an individual possession and a social possession. We would expect, therefore, that certain individuals would behave linguistically like other individuals: they might be

said to speak the same language or the same dialect or the same variety, i.e., to employ the same code, and in that respect to be members of the same speech community, a term probably derived from the German Sprachgemeinschaft. Indeed, much work in sociolinguistics is based on the assumption that it is possible to use the concept of 'speech community' without much difficulty. Hudson (1996, p. 29) rejects that view: 'our sociolinguistic world is not organized in terms of objective "speech communities," even though we like to think subjectively in terms of communities or social types such as "Londoner" and "American." This means that the search for a "true" definition of the speech community, or for the "true" boundaries around some speech community, is just a wild goose chase.' We will indeed discover that just as it is difficult to define such terms as language, dialect, and variety, it is also difficult to define speech community, and for many of the same reasons.

The kind of group that sociolinguists have generally attempted to study is called the speech community. (See Patrick, 2002, for a general survey.) For purely theoretical purposes, some linguists have hypothesized the existence of an 'ideal' speech community. This is actually what Chomsky (1965, pp. 3-4) proposes, his 'completely homogeneous speech community' (see p. 3). However, such a speech community cannot be our concern: it is a theoretical construct employed for a narrow purpose. Our speech communities, whatever they are, exist in a 'real' world. Consequently, we must try to find some alternative view of speech community, one helpful to investigations of language in society rather than necessitated by abstract linguistic theorizing.

D. ANALYSIS AND DISCUSSION

1. Analysis data

Based on the data analysis, the findings are shown from the data of word varieties covering pronunciation in Javanese transcription, standard Javanese for each word, and demonstration of their English meaning. In details the varieties of words of Javanese dialects employed by the student and the teacher in Man 6 Jombang. The followings are the samples of the use of word varieties of Javanese dialects for daily communication. The data of the conversations and the utterances

or sentences were gained from the observation and interview. The sample data were described as follows:

Teacher : *"ndang dikerjakan tugas e, waktune mau habis"* (quickly do the task, the time will be finished)

Student (1, girl) : *"biasa e Bu Nisa' gatau loh Bu ngasih tugas nulis sebanyak ini"* (usually ma'am Nisa' never gave this much task)

Teacher : *"enggeh ta?"* (really?)

Student (2, girl) : *"enggeh Bu"* (yes miss)

The short conversation is in the teacher's state keeping the vacant class, and their conversation about the student giving the teacher a reason if the teacher giving the previous assignment never assigns the task to the many.

Teacher : *"samean waktunya Pak Manaf nggeh?"* (is your class now timed Mr. Manaf?)

Student (3, boy) : *"enggeh Bu"* (yes miss).

At that time there was a teacher who was asked to fill the class by another teacher, because the teacher had to be somewhere, and in that brief conversation the teacher asked one of the students whether the class really meant that?

Student (4, girl) : *"Bu, mboten waktunya shalat nopo sakniki?"* (miss, is not it time for prayer?)

Teacher : *"shalatnya jam 12:55, sekarang masih jam 12:52"* (the time of prayer is 12:55 pm, is still at 12:52 pm)

The conversation explained, a disciple between questioning or reminding his teacher to pray, but at that time not yet the time for prayer.

Teacher : *"apa benar ini kelas X-IPA1?"* (is it true this X-IPA1 class?)

Student(5, girl) : *"enggeh bu"* (yes miss)

The short conversation shows a teacher asking one of the students in the class.

Student(6,girl) :*"bu, panjenengan sudah menikah apa belum?"(miss,have you merried?)*

Teacher :*"saya belum menikah"(I am not married)*

Student(7,boy) :*"tapi sudah ada rencana apa belum bu?"(do you have plan to marry ,miss?)*

Teacher :*"Alhamdulillah ada" (Alhamdulillah yes I do)*

The conversation shows a student who wants to know that their teacher is married or not.

student(8,boy) :*"bu, umur e panjenengan niku pinten?" (miss, how old are you)*

Teacher :*"saya lahir tahun 1997"(I was born in 1997)*

Student(9,girl) :*"21 bu?" (21, miss?)*

Teacher :*"ya benar:"(yes, that's right)*

Student(10,boy) :*"wow, panjenengan masih muda"(wow, you are still young miss)*

Teacher :*"terima kasih ^-^" (thank you ^-^)*

The conversation shows the student's curiosity about the age of the teacher, and at the end of the conversation the student praises his teacher, if the teacher is young.

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2. Discussion

From the results of the analysis data above, it can be seen that language variations are often found in the speech community, because in the speech community there are more than 1 person coming from different regions, and in the conversation it involves a teacher and some students, and can be known the students use the variation of the Indonesian language and Java language in communicating with their teachers, the variation of the language they use because they respect their teachers, they can not use polite Java language, so they mixed with the Indonesian language.

And in the conversation shows some of the Java language that students often use such as "panjenengan" which means you (the polite language in the language of Java), "enggeh" which means yes, "pinten" which means how much, "sahniki" is defined now.

E. CONCLUSION

Human can not escape from language. Evident from its use for daily conversation, of course, there is the role of language that makes each other can communicate, give each other a point.

Basically, all human activities will be closely related to the language. Whether just conversing with friends, or informal activities like school, college even in work. Philosophy also cannot be separated from the language. Many philosophers have begun their thinking about the problem of language.

Language in the function of separating or differentiating and uniting. The boundaries of the speech community may be assertive or otherwise weak. For example, speaking with a subtle variety in the Javanese language to the teacher.

Javanese language is one of the regional languages in Indonesia. Javanese language is one of many languages that have more original speakers. It cannot be separated from the influence of a growing society. It has known many kinds of dialect in Indonesia since the dialects of language identify the society living in a particular place or region. A dialect and another one often show big differences. The differences of dialects are caused by geography, culture and religion. As argued by Trudgill in Nasr, *dialect is the kind of language associated with the user of language in different social and geographical background.*

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AN ANALYSIS OF THE DIFFERENCES BETWEEN CHILDREN ARE EDUCATED BY LOWER WORKING CLASS AND MIDDLE CLASS MOTHER

Imroatus Sholihah (157072)

iimazzaya@gmail.com

A. Abstract

This mini research aims at compiling and presenting some results of recent studies about the differences between children are educated by lower working class and middle class mothers, it focused when they get the new language in their school. The object of the mini research is children with their lower working class and middle class mother. Method of data collection is documentation and the steps are making some questions, interviewing them, analyzing the data, finding the result and making conclusion. The technique of analyzing data of this research are identifying the data, classifying and describe the data based on the similarities, differences and characteristic of data. The result of this research is lower working class mothers educate their children more emphasis on command. While middle class mothers more emphasis on the consequences of what their children did. In this research, the researcher agrees with Bernstein's theory that children from the lower working class are likely to find themselves at a disadvantage when they attend school, in which extensive use is made of the elaborated code.

B. Introduction

Child is a young human being below the age of puberty or below the legal age of majority(Oxford Dictionary). Because of it, children must be learned by adult around them or their parents. Here, parents have an important position. Why? Because adults in various social classes respond linguistically to their children. There are two kinds of social classes in this research, those are middle class and lower working class mother.

Middle class is a social group that consist of well-educated people, who have good jobs and are neither very rich nor very poor(Cambridge Dictionary).

Lower working class is a class of people below the middle class, having the lowest social rank or standing due to low income, lack of skills or education, and the like.

According to Bernstein (1972b, p. 173), the consequences of this unequal distribution are considerable. In particular, children from the lower working class are likely to find themselves at a disadvantage when they attend school, in which extensive use is made of the elaborated code. He says: the different focusing of experience through a restricted code creates a major problem of educability only where the school produces discontinuity between its symbolic orders and those of the child.

In this research, the researcher want to analyze about that theory according to previous research by Cook(1971) and Robinson and Rackstraw (1967).

C. Previous Theory

As the researcher wrote before, there two previous investigators, ma¹⁷⁷ undoubtedly influenced by Bernstein's ideas, have commented on the different ways in which adults in various social classes respond linguistically to their children.

Cook (1971) found that lower working class mothers used more commands to their young children than did middle-class mothers, who preferred to point out to their children the consequences of what they were doing, particularly the consequences to the mother's feelings. Cook also found that lower working-class mothers often relied on their positional authority to get their way.

Other investigators, Robinson and Rackstraw (1967) found that middle-class mothers, far more often than lower working-class mothers, tried to answer their children's *Wh*-questions, Middle class mothers more involved causes, consequences, analogies, and so on.

These views are in accord with Bernstein's. It is his view that people in the middle class much more so than those in the working class employ language to discuss cause and effect, and moral principles and their application in bringing up children. They are more likely to encourage verbal interaction, less likely to avoid answering difficult questions and employ coercion, and more likely to employ language to induce desired behavioral changes.

D. Analysis and Discussion

The researcher collect the data by interviewing 10 students. They contains of 5 children of lower working class mothers and 5 children of middle class mothers. They were given 5 question below.

Questions:

1. Bagaimana cara ibumu menyuruhmu mengerjakan PR?
2. Saat kamu mengerjakan PR tapi kamu merasa kesulitan. Apa yang ibumu lakukan?
3. Ketika kamu memecahkan gelas/ piring, apa yang ibumu katakan terhadapmu?
4. Bagaimana ibumu menyuruhmu melakukan sesuatu tetapi kamu tidak mau?
5. Bagaimana tanggapan ibumu ketika kamu menanyakan asal mula suatu hal/ peristiwa? Contoh, kenapa ini disebut hp? (sambil menunjuk bendanya)

Answers:

Student 1 :

1. Cepet belajar sana!
2. Minta ajarin bapakmu, sana!
3. Ibu sangat marah kalau kamu memecahkan gelas itu
4. Aku ibumu dan aku memberitahumu untuk melakukan itu.
5. Dari dulu memang sudah disebut hp, nak.

Here, from the interview to student 1, the researcher claims that he feel stress because his mother always angry or with high emotion when he does not do what his mother' asking. The lower working class mother used more commands to their young children, for example when she said, "Cepet belajar sana!", when she asks her child to do his homework. Or she said, "Minta ajarin bapakmu, sana!" when her child feels difficult to do his homework. She often relied on her positional authority to get their way, by saying "Aku ibumu dan aku memberitahumu untuk melakukan itu. Middle class mothers, far more often than lower working-class mothers, tried to answer their children's *Wh*-questions. Such explanations would involve causes, consequences, analogies, and so on. She just says, "Dari dulu memang sudah disebut hp, nak." Truly, he needs explanation about it.

Student 2 :

1. Ada PR tidak? Kalau ada, cepet kerjain!
2. Minta tolong kakamu buat ngerjain loh.
3. 235 ...kenapa piring itu bisa pecah?
4. Kamu jadi anak harus nurut sama orang tua!
5. Ibu ndak tau. Jangan tanya ibu.

Here, from the interview to student 2, the researcher claims that he feel stress because her mother always angry or with high emotion when she does not do what his mother' asking. The lower working class mother used more commands to their young children, for example when she said, "Ada PR tidak? Kalau ada, cepet kerjain!", when she asks her child to do his homework. Or she said, "Minta tolong kakamu buat ngerjain loh.!" when her child feels difficult to do his homework. She often relied on her positional authority to get their way, by saying "Kamu jadi anak harus nurut sama orang tua!". Middle class mothers, far more often than lower working-class mothers, tried to answer their children's *Wh*-questions. Such explanations would involve causes, consequences, analogies, and so on. She just says, "Ibu ndak tau. Jangan tanya ibu." Truly, he needs explanation about it.

Student 3 :

1. Ndang di garap PR e(sambil main hp)
2. Ibu ndak ngerti iku opo.
3. Pecahno ae kabeh, le!
4. Terusno, Le! Terusno oleh e ora manut ambek ibukmu.
5. Yo ancene tekan kono e wes ngunu.

Here, from the interview to student 3, the researcher claims that he feel stress because his mother always angry or with high emotion when he does not do what his mother' asking. The lower working class mother used more commands to their young children, for example when she said, "Cepet belajar sana!", when she asks her child to do his homework. Or she said, "Minta ajarin bapakmu, sana!" when her child feels difficult to do his homework. She often relied on her positional authority to get their way, by saying "Aku ibumu dan aku memberitahumu untuk melakukan itu. Middle class mothers, far more often than lower working-class mothers, tried to answer their children's *Wh*-questions. Such explanations would involve causes, consequences, analogies, and so on. She just says, "Dari dulu

memang sudah disebut hp, nak." Truly, he needs explanation about it.

Student 4 :

1. Cepetan dikerjain PR nya!
2. Dulu ibu belajarnya belum sampai sana nak.
3. Kamu sudah memecahkan piring itu dan kamu harus membersihkannya.
4. Aku kan ibumu, kamu harus melakukan apapun yang ibu perintah.
5. Tanya bapakmu aja sana!

Here, from the interview to student 4, the researcher claims that he feel stress because his mother always angry or with high emotion when he does not do what his mother' asking. The lower working class mother used more commands to their young children, for example when she said, "Cepetan dikerjain PR nya!", when she asks her child to do his homework. Or she said, "Dulu ibu belajarnya belum sampai sana nak!" when her child feels difficult to do his homework. She often relied on her positional authority to get their way, by saying "Aku kan ibumu, kamu harus melakukan apapun yang ibu perintah". Middle class mothers, far more often than lower working-class mothers, tried to answer their children's *Wh*-questions. Such explanations would involve causes, consequences, analogies, and so on. She just says, "Tanya bapakmu aja sana!" Truly, he needs explanation about it.

Student 5 :

1. Kerjain PR nya sama bapak aja!
2. Ibu tidak pernah belajar itu.
3. Kenapa nggak semua gelasnya saja yang kamu pecahkan?
4. Kalau tidak mau melakukannya, nanti ibu pukul loh!
5. Ya emang namanya hp dari dulu.

Here, from the interview to student 5, the researcher claims that he feel stress because his mother always angry or with high emotion when he does not do what his mother' asking. The lower working class mother used more commands to their young children, for example when she said, "Kerjain PR nya sama bapak aja!" when she asks her child to do his homework. Or she said, "Ibu tidak pernah belajar itu." when her child feels difficult to do his homework. She often relied on her positional authority

to get their way, by saying "Kalau tidak mau melakukannya, nanti ibu pukul loh!". Middle class mothers, far more often than lower working-class mothers, tried to answer their children's *Wh*-questions. Such explanations would involve causes, consequences, analogies, and so on. She just says, "Ya emang namanya hp dari dulu." Truly, he needs explanation about it.

Student 6 :

1. Ayo belajar, nak. Ibu temenin.
2. Ohh soal yang ini, sini ibu jelasin.
3. Ibu sangat kecewa saat tau kamu yang memecahkan piringnya.
4. Kalau kamu mau melakukannya, nanti ibu ada hadiah buat kamu.
5. Hp itu singkatan dri hand phone atau telepon genggam nak.

Here, from the interview to student 6, the researcher claims that he does not feel stress or frustased because his mother always be patient or with low emotion when he does not do what his mother's asking. The middle class mother did not use more commands to their young children, for example when she said, "Ayo belajar, nak. Ibu temenin.", when she asks her child to do his homework. Or she said, "Ohh soal yang ini, sini ibu jelasin!" when her child feels difficult to do his homework. Middle class mothers, who preferred to point out to their children the consequences of what they were doing, particularly the consequences to the mother's feelings, such as "Ibu sangat kecewa saat tau kamu yang memecahkan piringnya." The researcher thinks how frustrated the child of a lower working-class mother. The child is often required to do things without any explanation being given, without adequate instructions, and without models for the desired behavior; moreover, rewards and punishments seem quite random and, when these do occur, punishments are usually more frequent and intense than rewards. But, it does not happen to the child of middle class mother, such as, "Kalau kamu mau melakukannya, nanti ibu ada hadiah buat kamu." Middle class mothers, far more often than lower working-class mothers, tried to answer their children's *Wh*-questions. Such explanations would involve causes, consequences, analogies, and so on. She just says, "Hp itu singkatan dri hand phone atau telepon genggam nak."

Student 7 :

1. Nak, ada PR? Ayo ibu bantu mengerjakannya
2. Soal apa nak? Mari ibu bantu menjawabnya
3. Sebenarnya ibu marah, tapi kali ini ibu maafkan kesalahan kamu.
4. Ibu akan sangat senang jika kamu mau melakukannya.
5. Hp atau handphone artinya telepon genggam atau telepon yang bisa dibawa kemana saja.

Here, from the interview to student 7, the researcher claims that he does not feel stress or frustrated because his mother always be patient or with low emotion when he does not do what his mother's asking. The middle class mother did not use more commands to their young children, for example when she said, "Nak, ada PR? Ayo ibu bantu mengerjakannya" when she asks her child to do his homework. Or she said, "Soal apa nak? Mari ibu bantu menjawabnya" when her child feels difficult to do his homework. Middle class mothers, who preferred to point out to their children the consequences of what they were doing, particularly the consequences to the mother's feelings, such as "Sebenarnya ibu marah, tapi kali ini ibu maafkan kesalahan kamu." The researcher thinks how frustrated the child of a lower working-class mother. The child is often required to do things without any explanation being given, without adequate instructions, and without models for the desired behavior; moreover, rewards and punishments seem quite random and, when these do occur, punishments are usually more frequent and intense than rewards. But, it does not happen to the child of middle class mother, such as, "Ibu akan sangat senang jika kamu mau melakukannya." Middle class mothers, far more often than lower working-class mothers, tried to answer their children's *Wh*-questions. Such explanations would involve causes, consequences, analogies, and so on. She just says, "Hp atau handphone artinya telepon genggam atau telepon yang bisa dibawa kemana saja."

Student 8 :

1. Mari belajar sama Mama.
2. ini maksudnya kamu disuruh membaca dulu teksnya, lalu kamu jawab soal-soalnya.
3. Sekarang kamu telah memecahkan gelas itu dan saya sangat marah.

4. Mama punya hadiah buat anak yang mau membereskan mainannya sendiri.
5. Hp itu artinya telepon genggam, nak.

Here, from the interview to student 6, the researcher claims that he does not feel stress or frustrated because his mother always be patient or with low emotion when he does not do what his mother's asking. The middle class mother did not use more commands to their young children, for example when she said, "Ayo belajar, nak. Ibu temenin.", when she asks her child to do his homework. Or she said, "Ohh soal yang ini, sini ibu jelasin!" when her child feels difficult to do his homework. Middle class mothers, who preferred to point out to their children the consequences of what they were doing, particularly the consequences to the mother's feelings, such as "Ibu sangat kecewa saat tau kamu yang memecahkan piringnya." The researcher thinks how frustrated the child of a lower working-class mother. The child is often required to do things without any explanation being given, without adequate instructions, and without models for the desired behavior; moreover, rewards and punishments seem quite random and, when these do occur, punishments are usually more frequent and intense than rewards. But, it does not happen to the child of middle class mother, such as, "Kalau kamu mau melakukannya, nanti ibu ada hadiah buat kamu." Middle class mothers, far more often than lower working-class mothers, tried to answer their children's *Wh*-questions. Such explanations would involve causes, consequences, analogies, and so on. She just says, "Hp itu singkatan dri hand phone atau telepon genggam nak."

Student 9 :

1. Mana PR nya? Biar ibu bantu mengerjakannya.
2. Ini ibu jelaskan, nak!
3. Hmm.... ayo kita bersihkan serpihannya!
4. Ada yang mau cokelat? Ayo bereskan mainannya dulu!
5. Disebut hp karena dia berasal dari bahasa inggris handphone yang artinya telepon genggam, nak.

Here, from the interview to student 6, the researcher claims that he does not feel stress or frustrated because his mother always be patient or with low emotion when he does not do what his mother's asking. The middle class mother did not use more commands to their young children, for example when she

said, "Ayo belajar, nak. Ibu temenin.", when she asks her child to do his homework. Or she said, "Ohh soal yang ini, sini ibu jelasin!" when her child feels difficult to do his homework. Middle class mothers, who preferred to point out to their children the consequences of what they were doing, particularly the consequences to the mother's feelings, such as "Ibu sangat kecewa saat tau kamu yang memecahkan piringnya." The researcher thinks how frustrated the child of a lower working-class mother. The child is often required to do things without any explanation being given, without adequate instructions, and without models for the desired behavior; moreover, rewards and punishments seem quite random and, when these do occur, punishments are usually more frequent and intense than rewards. But, it does not happen to the child of middle class mother, such as, "Kalau kamu mau melakukannya, nanti ibu ada hadiah buat kamu." Middle class mothers, far more often than lower working-class mothers, tried to answer their children's *Wh*-questions. Such explanations would involve causes, consequences, analogies, and so on. She just says, "Hp itu singkatan dri hand phone atau telepon genggam nak."

Student 10 :

1. Belajar sama mama yuk! Nanti mama ajarin kalau ada PR.
2. Ayo kita jawab semua soal-soalnya!
3. Ayo kita membersihkannya sama-sama!
4. Yang bisa membereskan mainannya sendiri nanti ibu ajak jalan-jalan deh!
5. Ya, karena itu bisa digenggam dan dibawa kemana saja nak. Itu asalnya dari bahasa Inggris handphone, artinya telepon genggam.

Here, from the interview to student 6, the researcher claims that he does not feel stress or frustrated because his mother always be patient or with low emotion when he does not do what his mother's asking. The middle class mother did not use more commands to their young children, for example when she said, "Ayo belajar, nak. Ibu temenin.", when she asks her child to do his homework. Or she said, "Ohh soal yang ini, sini ibu jelasin!" when her child feels difficult to do his homework. Middle class mothers, who preferred to point out to their children the consequences of what they were doing, particularly the consequences to the mother's feelings, such as "Ibu sangat kecewa saat tau kamu yang memecahkan piringnya." The

researcher thinks how frustrated the child of a lower working-class mother. The child is often required to do things without any explanation being given, without adequate instructions, and without models for the desired behavior; moreover, rewards and punishments seem quite random and, when these do occur, punishments are usually more frequent and intense than rewards. But, it does not happen to the child of middle class mother, such as, "Kalau kamu mau melakukannya, nanti ibu ada hadiah buat kamu." Middle class mothers, far more often than lower working-class mothers, tried to answer their children's *Wh*-questions. Such explanations would involve causes, consequences, analogies, and so on. She just says, "Hp itu singkatan dri hand phone atau telepon genggam nak."

E. CONCLUSION

According to Bernstein's theory about disadvantage and codes, children from the lower working class are likely to find themselves at a disadvantage when they attend school, in which extensive use is made of the elaborated code. There were some researchers investigated this theory. Cook (1971) found that lower working class mothers used more commands to their young children than did middle-class mothers, who preferred to point out to their children the consequences of what they were doing.

Robinson and Rackstraw (1967) found that middle-class mothers, far more often than lower working-class mothers, tried to answer their children's *Wh*-question.

The result of this research is lower working class mothers educate their children more emphasis on command. While middle class mothers more emphasis on the consequences of what their children did. In this research, the researcher agrees with Bernstein's theory that children from the lower working class are likely to find themselves at a disadvantage when they attend school, in which extensive use is made of the elaborated code.

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THE IMPLEMENTATION OF CODE-SWITCHING ON BILINGUALS

Iska Mawarsita (157854)/ 2015 - B

iska.mawarsita@gmail.com

A. ABSTRACT

Code switching is one of popular topics that is studied in sociolinguistics. This code switching can be used by people who are able to speak more than one language. Because of their ability to master at least two languages, it makes the speakers use code switching in order to switch back and forth between the two languages that they know. This study explores the experiences of bilinguals on how they use code-switching in speaking. This study is conducted in Betek Village to Javanese people who are bilinguals. Javanese people in that village are able to speak both Javanese and Indonesian. They mostly use Javanese in everyday communication, and they sometimes use Indonesian to speak in formal situation. This study shows that Javanese people in Betek village use code-switching to speak in everyday communication and it is rarely recognized that Javanese people there used code-switching in formal situation.

Key words: bilinguals, code-switching, sociolinguistics.

B. INTRODUCTION

According to Gumperz (1982 b) code-switching is "the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems that is embedding of various linguistic units such as affixes (bound morphemes), words (unbound morphemes), phrases and clauses from a co-operative activity where the Participants, in order to infer what intended, must reconcile what they hear with what they understand. Macswan (1999) also claimed that "code switching is a speech style in which fluent bilinguals move in and out of two (or conceivably more) languages".

Code switching in the community occurs for two reasons: first, the speakers can merely communicate with the target language, and second, the diverse communication objectives (Gysels, 1992; cited in Duran, 1994). These reasons are caused by the influence of linguistics diversity to a community of people who intermingled to form a mixture that can be understood by the community in another language, and besides that, the people who have the language A and are entered by other people who have the language B so that both communities are able to interact with each other through communication.

From the statement above, it can be pointed that obviously, code-switching is a part of sociolinguistics that discuss about bilingualism that combines two languages in accordance with the rules of the incorporation of the language such as merging the word with words, phrases with phrases and sentences with phrases. This code-switching is done in order to obtain the same understanding of language used by different communities.

Indonesia is a large country with various aspects such as religion, ethnics, race, culture, as well as language. Different area has and uses different language. As in illustration, Javanese people use Javanese language, Sundanese people speak Sundanese, Madurese speak Madurese, and etc. this variety can give confusion to people who are in different area and use different language when they meet in the same place. they will not be able to interact with each other because they have different languages. In order to solve this problem, they have to master one another language that they can use to speak with people around Indonesia. the solution is that they must use Indonesian language because Indonesian is the national language that can be used to speak with Indonesian people that have different race, ethnics, culture, and religion.

C. LITERATURE REVIEW

There are several studies that discuss about the implementation of code-switching on people who are bilinguals.

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Recently, there is a study of code switching on bilinguals under the title Code Switching 54 in Indonesia: Study in Sociolinguistics. The study was conducted by Sumarsih, Masitowarni Siregar, Syamsul Bahri & Dedi Sanjaya who were English and Literature Department students of State University of Medan. The study discussed about the recognition of using code-switching in three places 89 such as Medan, Siantar, and Region of Mandailing 54. As the result, they found 75 expressions from 3 places of the research. And code switching in Indonesia have been divided into three classes. They are word class, phrase class, and sentence class. Interestingly, the word level is the highest number that is occurred in Indonesia, which reached 57.3% from all the data. Then, for the second and the third positions are phrase and Sentence levels, which reached 40.4% and 17.3% respectively.

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In another study by Anastassia Zabrodskaja entitled Russian-Estonian 169 Code-Switching in The University. This study is about exploring the experiences of Russian-speaking students studying at a university with Estonian as the language of instruction. There are two languages in Russia, first is Russian and second is Estonian. The study shows The

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Estonian language seems to be associated with official situations and Russian is more intimate and close. Bilingual students do not code switch solely because of certain values to the particular languages involved. They code-switch because the alternation itself signals to the counteractant how they want their utterances to be interpreted on that particular occasion. Russian-Estonian code-switching can be used as a device for changing topic, animating reported speech, expressing identity and expressive reasons. The results show that reported speech is combined with code-switching to create contrast or emphasis.

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Moreover, there was a study entitled *Code-Switching, Bilingualism, and Biliterycy: A Case Study* by ¹⁵⁷ Ana Huerta and Elizabeth Quintero. The study is about describing different aspects of code-switching as they occurred in the teaching and learning process in a classroom setting with young bilingual children and their parents. The findings indicated that code-switching, in both oral and written form, allowed for effective communication between the parents, the children and the instructor in a way that was natural and comfortable for all involved.

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In addition, Nana Yuliana; Amelia Rosa Luziana; and Pininto Sarwendah who were ¹⁴ students of National University, Indonesia had conducted study about *Code-Mixing and Code-Switching of ¹⁹⁶ Indonesian Celebrities: A Comparative Study*. The study was purposed to find out the types ³⁸ of code switching used by Indonesian celebrities. The study shows that the celebrities with native speaker parents or those who were capable of speaking more than one language fluently used code-mixing and code-switching but in different frequency. It was also proven that celebrities who were bilingual and multilingual were more active than those who ³⁸ parents were from English speaking countries and both preferred using insertions in code-mixing and intrasentential in code-switching.

D. ANALYSIS AND DISCUSSION

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Most people in this world have got an ability to speak more than one language. The ability to use two languages is called bilingualism, in contrast of bilingualism, monolingualism is the ability to use one language. In many parts of the ¹⁸ world, people speak a number of languages. The ability to speak more than two languages is called ³⁰ multilingualism. People in this world must be able to speak at least two languages, on which they are national language and local language (cultural language). They speak them because they need to do so in order

to live their lives⁴¹ their knowledge is instrumental and pragmatic. Bilingualism can be one of the factors that cause code-switching.

Code switching is also called as code-mixing. It can occur in conversation between speakers' turns or within a single speaker's turn. In the latter case, it can occur between sentences (inter-sententiality) or within a single sentence (intra-sententiality). According to Gal (1988, p.247), code switching is a conversational strategy used by people to establish, cross, or destroy group boundaries; to create, evoke, or change interpersonal relations with their rights and obligations.

²⁰⁹ As Heller (1982) has observed, language plays a symbolic role in our lives. What might cause people switch language A to language B is because of solidarity, accommodation of listeners, chosen topics, and perceived social and cultural distance. For apparently, many speakers are not aware that they have used one particular variety of a language rather than another or sometimes even that they have switched languages either between or within utterances.

This study is conducted by the researcher in Betek village by interviewing 10 people. The researcher interviewed them about their opinion of the effect of technology for next generation. The research was conducted in that place to people who can speak both Javanese and Indonesian. The⁵⁸ researcher used Indonesian language during the interview. The purpose of this research is to find out the implementation of code-switching that is done by bilinguals (Javanese and Indonesian) in Betek village. There were ten people that had been interviewed by the researcher. The interviewee came from different backgrounds and ages. There are housewives, nurse, farmers, cake maker, and retailer. Those people mostly use Javanese in everyday communication and use Indonesian in formal situations such as at school, office, and government. The result is included in the table below.

1. Ibu Dina

- uhm... **ada kayak e mbk.**
- Soalnya aku lihat anak-anak jaman now (dibaca "no") kecil-kecil pada pegang HP semua.
- **Dulu aku segitu yo main klereng, layangan, bekelan, masak-masakan.**
- Hahahahahah.

Explanation:

- Ada kayak e → it is code switching between Indonesian and Javanese languages. **Ada** is Indonesian. **Kayak e** is Javanese.

- Anak-anak jaman now → *anak-anak* is Indonesian, *jaman* is Javanese, *now* is English (*Jaman now* is used by Indonesian people to speak in everyday communication especially for teenagers).
- Yo maen klereng, layangan, bekelan → *yo* is Javanese, main klereng is Indonesian. *Layangan* and *bekelan* are Javanese.

2. Ibu Wahyu

- Kok ndredek gini aku mbak.
- Ya... itu... isa bantu orang.
- Nanti ya...apa... angel.
- Teros TV juga.
- Contoh yo mbak, aku isa masak nasi tak sambhi nyuci mbak.
- Dadi hemat waktu. Lek gak gitu yo telat mbak anakku.
- Teros aku gak bosen soale ada hiburan TV ndek rumah.
- Gak isa main facebook.
- Oh iyo ada mbak.
- Dulinan tablet ae.
- Wes kesenengen teknologi mbak.
- Kadang maem kalo ndak tak dulang ndak mau maem mbak.

Explanation:

- Kok ndredek Gini aku mbak → it is code switching between Javanese and Indonesian. *Kok ndredek* is Javanese. *gini mbak* is Indonesian.
- ya... itu... isa bantu orang → *ya... itu ...* is Indonesian. *isa* is mixed between Javanese and Indonesian, *bantu orang* is Indonesian.
- Nanti ya...apa... angel → *Nanti ya...apa ...* is Indonesian. "angel" is Javanese.
- Teros TV juga → *teros* is Javanese. *TV juga* is Indonesian
- contoh yo mbak, aku isa masak nasi tak sambhi nyuci mbak → it is code switching between Javanese and Indonesian.
Contoh yo is Javanese. *aku isa masak* → Javanese. *tak sambhi* is Javanese.
- dadi hemat waktu → *dadi* is Javanese. *hemat waktu* is Indonesian.
- Lek gak gitu yo telat mbak anakku → *lek gak* is Javanese, *gitu* is Indonesian, *yo* is Javanese, *telat mbak anakku* is Indonesian.
- Teros aku gak bosen soale ada hiburan TV ndek rumah → *teros* is Javanese. *aku gak bosen* is Indonesian. *Soale* is Javanese. *ada hiburan TV* is Indonesian. *Ndek* is Javanese. *rumah* is Indonesian.
- Gak isa main facebook → *gak isa* is Javanese. *main* is Indonesian. *Facebook* is English (English language that is commonly borrowed to Indonesian).
- Oh iyo ada mbak → *oh iyo* is Javanese. *ada mbak* is Indonesian.
- Dulinan tablet ae. Wes kesenengen teknologi mbak → *dulinan* is Javanese. *tablet* is English (English language that is commonly borrowed

to Indonesian). *Ae* is Javanese, *wes kesenengen* is Javanese, *teknologi mbak* is Indonesian.

- kadang maem kalo ndak tak dulang ndak mau maem mbak → *kadang maem* is Javanese, *kalo* is Indonesian, *Ndak tak dulang* is Javanese, *ndak* is Javanese, *mau* is Indonesian, *Maem* is Javanese.

3. Ibu Elok

- teknologi itu ya semacam HP, kulkas, teros mesin cuci, tab. Itu ya?
- uhm... ada kayak e mbk. Contoh kayak di fb itu ada berita anak meninggal gegara kena itu loh... yang zatnya telepon.
- ada mbak. Anak kecil pinter internetan. Kata e seh sukak nonton film porno.

Explanation:

- teros mesin cuci, tab → *teros* is Javanese, *mesin cuci* is Indonesian. But, Javanese people often use the words "mesin cuci" as Javanese language. Because there's no "mesin cuci" name in Javanese, *tab* is actually the abbreviation of tablet. Tablet is English. But, it is English language that is commonly borrowed to Indonesian
- uhm... ada kayak e mbk → *ada* is Indonesian, *Kayak e* is Javanese.
- Contoh kayak di fb itu ada berita anak meninggal gegara kena itu loh... yang zatnya telepon → *Contoh kayak di fb itu ada berita anak meninggal* is Indonesian, *Gegara* is Javanese, *kena itu loh* is Indonesian.
- ada mbak. Anak kecil pinter internetan. Kata e seh sukak nonton film porno → *ada mbak. Anak kecil pinter internetan* is Indonesian.
- *Kata e she* is Javanese.
- *sukak nonton film porno* is Indonesian.

4. Ibu Lis

- Teknologi itu koyok alat HP, TV.
- Butuh kulkas.
- Lek gak onok kulkas ya gak isa beku to mbak

Explanation:

- Teknologi itu koyok alat HP, TV → *teknologi itu* is Indonesian, *Koyok* is Javanese, *alat HP, TV* is Indonesian.
- Butuh kulkas. Lek gak onok kulkas ya gak isa beku to mbak → *butuh* is Indonesian, *kulkas* is Javanese, *Lek gak onok kulkas* is Javanese, *ya* is Indonesian, *Gak isa* is Javanese, *beku* is Indonesian, *To* is Javanese.

5. Ibu Sri Winartik

- HP bisa buat browsing buat nyari info dengan mudah, terus kayak anak saya tadi, **tidak perlu garap tugas dan ngeprint diluar**
- Untuk negatifnya, saya kadang sukak khawatir sama anak saya, takutnya dia buka situs-situs yang buruk, **sampean tau sendiri kan**
- **Alhamdulillah ndak mbak. SMS nya juga tak baca ndak ada yang berbau pacaran.**

Explanation:

- tidak perlu garap tugas dan ngeprint diluar → **tidak perlu** is indonesian. **Garap** is Javanese. **tugas dan ngeprint diluar** is indonesian.
- takutnya dia buka situs-situs yang buruk, **sampean tau sendiri kan** → **takutnya dia buka situs-situs yang buruk** is indonesian. **Sampean** is javanese. **tau sendiri kan** is indonesian.
- Alhamdulillah ndak mbak. SMS nya juga tak baca ndak ada yang berbau pacaran → **ndak** is javanese. **SMS nya juga** is indonesian. **Tak** is javanese. **baca** is indonesian. **Ndak** is javanese. **ada yang berbau pacaran** is indonesian.

6. Ibu Zul

- Ibu Zul didn't do code switching in the conversation.

7. Ibu Muniroh

- tau mbak. **Kayata telepon, TV, magic com**
- **TV, teros kulkas, blender, magic jar.**
- bantu masak nasi mbak. **Ndak repot masak nasi.** Soalnya saya **ndak isa masak di pawon**
- **ndak mbak.** Dengan teknologi, **kita isa cepet**
- ya..... uhm... **koyok isa bantu masak di magic com mbak. Isa cepet. Ndak butuh waktu lama**

Explanation:

- Tau mbak. **Kayata telepon, TV, magic com** → **tau mbak** is indonesian. **Kayata** is javanese. **telepon** is indonesian. **TV, magic com** is English (English language that is commonly borrowed to indonesian)
- **TV, teros kulkas, blender, magic jar** → **TV, blender, magic jar** is English that is commonly borrowed to indonesian. **teros kulkas** is javanese
- Bantu masak nasi mbak. **Ndak repot masak nasi.** Soalnya saya **ndak isa masak di pawon** → **bantu masak nasi mbak** is indonesian. **Ndak** is

javanese. *repot masak nasi* is Indonesian. *Soalnya saya* is Indonesian. *ndak isa* is Javanese. *masak di* is Indonesian. *Pawon* is Javanese.

- **ndak mbak.** Dengan teknologi, kita **isa cepet** → *ndak* is Javanese. **Dengan teknologi** is Indonesian. **Kita** is Indonesian. **Isa cepet** is Javanese.
- ya.... uhm... **koyok isa bantu** masak di magic com mbak. **Isa cepet. Ndak butuh waktu lama** → *koyok isa* is Javanese. *bantu masak di* is Indonesian. *magic com* is English language borrowed to Indonesian. *Isa cepet* is Javanese. *Ndak* is Javanese. *butuh waktu lama* is Indonesian.

8. Ibu Masrurroh

- **walah.... Itu a?** iya punya mbak. **Tak kira telepon tok teknologi itu.**
- iya mbak. Lha ini saya kan **noko sambil jual es.** Jadi saya butuh kulkas. **Terus lek mblenger dirumah** ya lihat TV.
- **kayak e ndak mbak.** Teknologi itu canggih

Explanation:

- **walah.... Itu a?** iya punya mbak. **Tak kira telepon tok teknologi itu.** Magic com, mesin cuci, TV, sama lemari es → *walah....* is the expression of Javanese. **Itu** is Indonesian, but, *itu a?* is mixed between Javanese and Indonesian.
iya punya mbak is Indonesian. *Tak kira telepon* is Indonesian. *tok* is Javanese. *teknologi itu* is Indonesian.
- iya mbak. Lha ini saya kan **noko sambil jual es.** Jadi saya butuh kulkas. **Terus lek mblenger dirumah** ya lihat TV → *iya mbak* is Indonesian. *Lha ini saya kan* is Indonesian. *Noko* is Javanese. *sambil jual es* is Indonesian. *Jadi saya butuh* is Indonesian. *Kulkas* is Javanese. *Terus* is Indonesian. *lek mblenger* is Javanese. *dirumah ya lihat TV* is Indonesian.
- **kayak e ndak mbak.** Teknologi itu canggih → *kayak e ndak mbak* is Javanese. *Teknologi itu canggih* is Indonesian.

9. Ibu Tatik

- kalau misalnya saya mau **mengulek bumbu, saya ndak capek.** Soalnya pakek blender. Terus saya kan trima jasa buat kue, kalau mau ngudek bahan kue, **enak pakek mekser** bisa lembut adonanya dan **nyampor rata.**
- **ndak mbak.** Soalnya teknologi membantu dalam kehidupan. Kayak **mekser** sama blender tadi. Kalau **ndak ada mekser sama** blender ya sudah **puklek ini saya mbak**
- **ndak mbak.** Malah baik

Explanation:

- Kalau misalnya saya mau **mengulek bumbu**, saya **ndak capek** → **kalau misalnya saya mau** is Indonesian. **Mengulek bumbu** is Javanese. **Saya** is Indonesian. **Ndak** is Javanese. **capek** is Indonesian.
- kalau mau ngudek bahan kue, **enak pakek mekser** bisa lembut adonanya dan **nyampor rata** → **kalau mau** is Indonesian. **Ngudek** is Javanese. **bahan kue** is Indonesian, **enak pakek** is Indonesian. **Mekser** is Javanese. **Bisa lembut adonanya dan** is Indonesian. **Nyampor** is Javanese. **rata** is Indonesian.
- **ndak mbak**. Soalnya teknologi mbantu dalam kehidupan. Kayak **mekser** sama blender tadi. Kalau **ndak ada mekser sama** blender ya sudah **puklek ini saya mbak** → **ndak mbak** is Javanese. **Soalnya teknologi membantu dalam kehidupan** is Indonesian. **Kayak** is Indonesian. **Mekser** is Javanese. **sama blender tadi** is Indonesian. **Kalau** is Indonesian. **Ndak** is Javanese. **ada** is Indonesian. **Mekser** is Javanese. **sama blender ya sudah** is Indonesian. **Puklek** is Javanese. Ini saya mbak is Indonesian.
- **Ndak mbak**. Malah baik → **ndak mbak** is Javanese. **Malah baik** is Indonesian.

10. Ibu Sun

- Oh ya mbak. **Sampean ngerjakan ini buat tugas tah?**
- iya mbk, sekarang musim HP android dan tablet. **Sampean tahu?**
- **Padahal jek TK**. Gara-gara teman e pada punya tablet seng diisi game. **Palih dia pengen**.
- **Gara-gara tabletnya minta dibawa masuk masio jam pelajaran**. Kalau gak tak izinin,
- Ya.... **Saya ikutin maune dia mbak**. Biar ndak nanges.

Explanation:

- oh ya mbak. **Sampean ngerjakan ini buat tugas tah?** → **oh ya mbak** is Indonesian. **Sampean** is Javanese. **ngerjakan ini buat tugas** is Indonesian. **tah?** is Javanese.
- iya mbk, sekarang musim HP android dan tablet. **Sampean tahu?** →

Iya mbk, sekarang musim HP android dan tablet is Indonesian. **Sampean** is Javanese. **tahu?** is Indonesian.

- **Padahal jek TK**. Gara-gara teman e pada punya tablet seng diisi game. **Palih dia pengen** → **Padahal jek TK** is Javanese. **Gara-gara** is Indonesian. **Teman e** is Javanese. **pada punya tablet** is Indonesian. **seng diisi** is Javanese. **game** is English borrowed to Indonesian. **Palih** is Javanese. **dia** is Indonesian. **pengen** is Javanese.

- Gara-gara tabletnya minta dibawa masuk masio jam pelajaran. Kalau gak tak izinin → *gara-gara tabletnya minta dibawa masuk* is Indonesian. *Masio* is Javanese. *jam pelajaran* is Indonesian. *Kalau gak* is Indonesian. *tak* is Javanese. *izinin* is Indonesian.
- Ya.... Saya ikutin maune dia mbak. Biar ndak nanges → *Ya.... Saya ikutin* is Indonesian. *Maune* is Javanese. *dia mbak* is Indonesian. *Biar* is Indonesian. *Ndak nanges* is Javanese

E. CONCLUSION

After analyzing this study, researcher could conclude that bilinguals from 1 to 10 in Betek village mostly use code switching in speaking. Only 1 person didn't make code-switching namely Ibu Zul who has a profession as a teacher. She used Indonesian language all the time without any word or phrase in Javanese. The other people used code-switching in speaking. This study shows that theory of code switching in the field of sociolinguistics is also implemented by bilinguals in real life. Although the researcher talked to the 10 people using Indonesian, those 240 people still use Javanese mixed with Indonesian. It is because Javanese is their first language and Indonesian is just their second language. Javanese will continue to be used 'in certain special context and for certain special purposes'.

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AN ANALYSIS OF FLOUTING MAXIM FROM MAKING CONVERSATION ABOUT MOBILE LEGEND WITH TEENAGER

ISTIQOMAH

girlistiqomah75@gmail.com

A. ABSTRACT

Istiqomah, 2018, *The Flouting of Conversational Maxims from Making Conversation about Mobile Legend with Teenager*.

Theoretically, in communication, people should apply the cooperative principle that consists on four maxims of conversation. They are maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner. According to Grice (1975), people should obey those maxims in order to have an effective communication without any miscommunication. In fact, people sometimes flout the maxims or it call they broke the maxims. People mostly have reason behind flouting the maxims, it can be because they avoid the problems or others. Therefore, in this study, the writer is interested in analyzing the type of flouting maxims in conversation that talking about Mobile Legend (ML) with teenager and the consequences of the flouting maxims. The writer chooses *make a conversation about Mobile Legend with teenager* because this game is very famous in this world especially for teenager, and the reseacher can keep a good relationship with the teenagers especially in environment surrounding.

The purposes of this research are to find out kind of maxims are used and then what kinds of flouting maxim and the consequences of flouting maxim from conversation about Mobile Legend with teenager. This reseach is qualitative descriptive research. The data are written text which contains maxims are used and flouted speakers. And then the data source is transcript of conversation between speakers in transcript dialogue from conversation about Mobile Legend with teenager. The result shows that all types of flouting maxims of cooperative principle are used in the dialogues found in that conversation. they are the floting maxim of quantity, quality, relevance, and manner. The writer suggest the reader to understand the

cooperative principle deeply to make their conversation successfully.

B. INTRODUCTIONS

This research focuses on an analysis of flouting maxim by making conversation about mobile legend with teenagers. This chapter present the background of the study, research problem, and the purposes of the study that is conducted by the researcher.

1. Background of Study

People usually use language to inform something to the other peoples, express their idea, and build their social relationship, so that language is important thing because it is a system to transfer and inform something for communication. In this case, the function of language is related to communication, and in communication including of speaker and hearer should be cooperative and can give the contributions or true message. So it can be understand by the listener in order that the communication is success and without any miscommunication.

According to Grice (1975), in communication, people should apply the cooperative principle that consists on four maxims of conversation. They are maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner. The people should obey those maxims in order to make an effective communication without any miscommunication. But in fact, people sometimes flout the maxims can be done, because they have their own reasons to say it. Therefore, in this study, the writer interested to analyze the type of flouting maxim in making conversation about mobile legend with teenagers and the consequences of the flouting maxims. The writer chooses ten teenagers which is talking about mobile legend because it is an interest topic for making communication and socialisation with the them and the reseacher know about their action when they making communication with others. From this research, the researcher hope that it can be a good final exam assignment and the reseacher hope that the result will be useful to enrich the reader's knowledge about the flouting maxims for their study of sociolinguistic.

2. Research Problem

Based on the introduction mentioned above. This research paper will answer the following problems:

1. What are the types of flouting maxims from making conversation about Mobile Legend with teenager?
2. What are the consequences of the flouting maxims ?

3. The Purpose of The Research

In details, the purpose of the research can be formulated as follows:

1. To know the types of flouting maxims from making conversation about Mobile Legend with teenager?
2. To describe the consequences of the that maxims ?

C. VIEW OF RELATED LITERATURE

1. Conversational Implicature

The term conversational implicature was introduced by the philosopher H. Paul Grice. In lectures and a couple of very influential articles (Grice 1975, 1978), he proposed an approach to the speaker's and hearer's cooperative use of inference. As we suggested above, there seems to be enough regularity in the inference-forming behavior of listeners for speakers to exploit this by implying something, rather than stating it. Grice argued that this predictability of inference formation could be explained by postulating a cooperative principle: a kind of tacit agreement between speakers and listeners to cooperate in communication.

2. cooperation

The assumptions that hearers make about a speaker's conduct seemed to Grice to be of several different types, giving rise to different types of inference, or from the speaker's point of view, implicatures. In identifying these, Grice called them maxims, and phrased them as if they were injunctions: Do thus! This can be misleading: it is important to realize that the conversational principles that Grice proposed are not rules, like phonological or morphological rules, which people have to follow to speak a language; nor are they moral principles. Perhaps the best way to interpret a maxim Do X! is to translate it into a descriptive statement: the hearer seems to assume that the speaker is doing X in communicating. We can see this by looking at the maxims and some examples.

Grice's four main maxims are as follows (Grice 1975, 1978):

1. The maxim of quality is a maxim which describes that the speaker has to provide the information in accordance with the facts.
2. The Maxim of Quantity is expected to deliver a message or information that is truly adequate, enough, and give the information to the listener as informative as required.
3. The maxim of relation, it is obviously stated that in order to make a good cooperation between the speaker and the listener, they should give a relevance contribution about something which is being on their conversation.
4. The maxim of manner in the cooperative principle of Grice requires that each participant is always greeted speak directly, clearly and the message should not be ambiguous or obscure it.

3. Non Observance of Grices Maxims

Grice pointed out that implicature arises as a result of non-observance of the maxims.

Flouting a Maxim is the speaker fails to observe a maxim in which he has no intention of deceptive or misleading. The speaker wishes to raise the hearer's attention to the implicit meaning which is different from According to Grice this additional meaning is called "Conversational implicature" and the way by which such implicature is generated is called "flouting a Maxim" (Grice, 1975:71). There are four types of flouting maxims, those are :

1. Flouting the maxim of quantity : flouting the maxim of quality is did not give the information which is needed by the partners.
2. Flouting the maxim of quality : the utterance which is not based on reality and unclear data support, concrete, and cannot be accounted for.
3. Flouting the Maxim of relation : the speaker will broke the rule of relevant because there is no related of the context when a people make communication.
4. Flouting the maxim of manner : when the speaker says ambiguous language or uses another language which makes the utterance incomprehensible by addressee.

D. ANALYSIS AND DISCUSSION

1. Analyzes

This part going to analyze the flouting maxim by teenager after making conversation that talking about mobile legend. The data collected by recorder ten teenagers and the reseacher try to translate it into English. The data is analyze below :

Participant 1 (M. Rizky) :

1. Flouting maxim of quantity.

Reseacher : Do you have it ?

Rizky : **Yesterday, now i don't have.**

Reseacher : Do you like to play it ?

Rizky : **yesterday, now i dislike it.**

The consequence : Rizki gave too much information and was not to the point or circumlocution in his utterance. The word "yesterday, now i don' have" in Riski's utterances is explaining something which is clear. So, in this case, Riski's utterances breaks the rules of maxim quantity because in a fact he don't have ML game. So, the consequence of it, he did not give the information to the listener as informative as required.

Participant 2 (Ihya') :

1. Flouting maxim of quantity

Reseacher : Do you know ML game or not ?

Ihya' : Yes i know, That is moba game

Reseacher : Do you have it ?

Ihya' : **Alhamdulillah i had delete it, because my rome of my mobile is lost.**

The consequence : Ihya' broke maxim of quantity, because he did not give the information to the listener as **45**informative as required. He did not say the point of the question. In this case, the consequence he **flout the maxim of quantity.**

2. Flouting maxims of manner

Reseacher : why do you like to play it ?

Ihya' : because that game is fun, it is very fun when **give attack together, base on the heros.**

Reseacher : If ML is removed by Kominfo, do you agree or not?

Ihya' : Agree

Researcher : Why?

Ihya' : because mobile legend cheating **the other game**, i forget the name.

The consequence : Ihya' also broke the maxim of manner because he gave the **answer** ambiguity. He said " when give attact together, base on the hero", it is unclear words, what attact and which hero that he was said. He also said " the other game", it is very ambiguity because he forgot the name of it.

Participant 3 (Fathur) :

1. Flouting maxims of quantity

Researcher : What is your name ?

Fathur : my name is Fathur Rohman, **i am an activise, and i am still study.**

The consequence : Fathur floutes the maxim of quantity, his answer is too much and he did not give the information to the listener as in ⁴⁵ **mative as required**. He did not say the point of the question. In **this case, the consequence he flout the maxim of quantity.**

2. Flouting maxims of relevant

Researcher : Do you have it ?

Fathur : **at this time i had deleted that game.**

The consequence : Fathur's answer is not related with the question. He answered that he had deleted that game, but the question talking about is fathur have that game. So, the consequence of Fathur's answer is not relevant and he did not obey the maxim of relation

3. Flouting maxims of quantity

Researcher : Do you like to play it ?

Fathur : **yesterday, at the first time i play it is very fun, but now it is very bad, so i deleted it and i don't like it.**

⁴⁵
The consequence : Fathur did not give the information to the listener as **informative as required**. In this case, the consequence he **flout the maxim of quantity.**

Participant 4 (Satria) :

1. Flouting maxim of manner

Researcher : If ML is removed by Kominfo, do you agree or not?

Satria : **up to them**

The consequences : Satria answered the researcher unclear and the message is very ambiguous or obscure . It means that he flouted maxim of manner.

Participant 5 (Fajar) :

2. Flouting maxim of relation

Researcher : Do you like to play it ?

Fajar : no

Researcher : why ?

Fajar : **i don't have mobile phone, my mobile phone is confiscated**

The consequences : Fajar flouted maxim of relation because Fajar's response unmatched based on the topic to researcher.

Participant 6 (Toni) :

1. Flouting maxim of quantity

Researcher : Do you know ML game or not ?

Toni : **Ever, Yes i know, i have**

The consequences : Toni flouted maxim of quantity because he gave much of the information to researcher and did not tell the point what researcher needed.

2. Flouting maxim of relation

Researcher : Do you like to play it ?

Toni : yes i like

Researcher : why ?

Toni : **to spend my time**

The consequences : Toni flouted maxim of relation because Fajar's response unmatched based on the topic to researcher. He did not explain why he like that game.

Participant 7 (Huda) :

1. Flouting maxim of quantity

Researcher : Do you like to play it ?

Huda : **Sometimes I like it**

The consequences : Huda flouted maxim of quantity because he told too much information to reseacher and did not tell to the point if he really needed.

2. Flouting maxim of relation

Researcher : kenapa ?

Huda : **if I lazy, I will play it**

The consequence : Huda's answer is not related with the question. So, the consequence of Fathur's answer is not relevant and he did not obey the maxim of relation

3. Flouting maxim of manner

Researcher : If ML is removed by Kominfo, do you agree or not?

Huda : **it's okey**

Researcher : Why?

Huda : **i confuse**

The consequence : Huda explains other things instead and makes the statement not clear so that the message of the speaker is difficult to be accepted by the listener. So, he do not obey the maxims of manner.

Participant 8 (Galih) :

1. Flouting maxims of relevant

Researcher : Do you like to play ML ?

Galih : No, i don't

Researcher : why ?

Galih : **always focus on mobile phone, i don't like to play mobile phone for along time.**

The consequence : Galih's answer is not related with the question. He do not answer the reason why he did not like to play ML. So, the consequence of Galih's answer is not relevant and he did not obey the maxim of relation

Participant 9 (Awanis) :

1. Flouting maxims of quality

Researcher : what is the mobile legend game ?

Awanis : **not bad, this game also fun but sometime it wasting my time.**

The consequence : For the explanation above, it can be concluded that in this conversation, the utterance is not based on reality and it can be said as a "flouting of quality maxim". So, try to tell something based on the fact.

2. Flouting maxims of manner

Researcher : Do you like to play it ?

Awanis : **sometimes**

The consequence : Awanis explains other things instead and makes the statement not clear so that the message of the speaker is difficult to be accepted by the listener. So, he do not obey the maxims of manner.

3. Flouting maxims of relevant

Researcher : why ?

Awanis : **I often lost of likers.**

The consequence : Awanis did not obey the maxims of relevant, because he gave the information as not related of the question. So the consequence he broke the maxims of relevant.

Participant 10 (Zunaidi) :

1. Flouting maxims of quantity

Researcher : Do you know mobile legend ?

Zunaidi : **oh yes I know, last time i had it**

Researcher : Do you have it ?

Zunaidi : **no, I had delete it.**

The consequence : Zunaidi floutes the maxim of quantity, his answer is too much and he did not give the information to the listener as **45** formative as required. He did not say the point of the question. **In this case, the consequence he flout the maxim of quantity.**

E. DISCUSSION

The results of this study found more than 160 dialogues containing flouting of maxims. Based on the result of the analysis, the writers found 19 data on flouting of maxims. The maxim of quality was the highest maxim flouting which occurred 8 times, consisting of flouting maxim of quantity, 1 flouting maxim of quality, 6 flouting maxim of relation, 4 flouting maxim of manner.

Flouting maxim of quantity is the highest because teenagers often talked actively to give more explanation. The maxim of quality is the lowest because the teenagers often tell the truth as a fact to avoid misunderstanding. The functions of flouting maxims used by the teenagers of flouting maxims were beneficial to avoid discomfort and to give more explanations (prolixity). Thus, it can be said that there are always reasons behind the flouting of the maxims. The reasons then function variously, depending on the situations happening during the conversation.

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SOCIOLINGUISTIC STUDY OF TABOO EXPRESSION USED BY AMBON COMMUNITY AT SENGONG JOMBANG

LISA SOLISSA (157053)

solisaajach@gmail.com

A. ABSTRACT

Every daily conversation need language as tool to correlate between communicator. every people cannot restricted from language especially community. When some community do not use language as tool. Absolutely their relation cannot built a good relation .not only that they cannot express their judgment .every daily conversation between some members in community absolutely involved taboo expression are used. The purpose of the this study .the researcher wants to know more about taboo expression used by regional people of Indonesia , especially AMBON community . in this case .the researcher does not take data from all AMBON community but only focus to observe IMA community consist of 10 students at one college . the priority object here is woman hostel by observe IMA community .researcher wants to know the kinds of taboo word are used in daily conversation .the context of taboo expression and what AMBON people do with their language attitude. The research methodology is used qualitative , but the researcher conducted the research with case study design . the instrument that is used by the researcher is interview. Researcher focus on IMA community as a prominent object .which consist of 10 students . for data collection researcher takes 1 conversation from 10 students at woman hostel. This result of this research .researcher found that most of member in IMA community used taboo expression in their daily conversation. Most of taboo word are utterance by them is kind of taboo or obscene language. Insult or radical .expletives or vulgarism .the context that they utterance taboo word is want to express their expression like when their angry . annoyed .frustration .and etc.

B. INTRODUCTION

Language is very important for us , language in here as a tools in system of communication . every day people need language to connected each other. Without language

communication cannot successfully, the content in communication will be misunderstanding if there is not language as connection. we can do communication with oral, written and gesture. Wardaugh (1997:01) states that, language is what the member of a particular society speak. Language is closely associated with our culture, such as people from of AMBON, they certainly will be using their language. language is a words that is closely related to the culture and customs of a region.

According to Northquist states on his blog, language is human system of communication that use arbitrary signals, such as: voice sound, gestures or written symbols. from those definition, language is one of system in communication which can understand by see some gesture of human, sound in oxford dictionary has mentioned that language is the system of sounds and words used by human to express their thoughts and feelings. The simple definition language is one of important part in system of communication, without language some people will be lost or misunderstanding what the speakers means in communication. language cannot also restricted from system of communication. We can use language as tool to deliver our perception, judgment, provocations and etc.so, in communication will success if the speaker can share and deliver their assumption and knowledge. Which we can build good relation which others, in oxford dictionary has mentioned, communication is activity of expressing ideas and feeling or giving people information. when we talk language, sociolinguistic study is related both of them.

Hudson (Wardaugh 1997:13) states that sociolinguistic is the study of language in relation to society. according to chamber in (Wardaugh,1997:11) has define, sociolinguistic is the study of social process of language, and the most productive studies in the four decades of sociolinguistic research has mentioned from determining the social evaluation of linguistic variation. I will take both Hudson and chamber statement, sociolinguistic study is focus on the relation between language and society. sociolinguistic study is focus on phenomena or the structure form of language that made up by originally by society.

In this study the researcher would like to investigate taboo expression used by AMBON community in daily conversation. the researcher believes that every language use by

the east origin of Indonesia , it has varieties from the patterns, speech form, dialect and context. The researcher in here would like to verified the differences taboo expression by AMBON communities.

AMBON community is the origin of group community in Indonesia. AMBON community come to sengong, jombang as students who studies in STKIP PGRI JOMBANG. AMBON community is the community which always define their own mother tongue. AMBON community has more than one language e.g buru selatan, seram, tual, laha, and etc. Bull mention in oxford dictionary (2008:84) , c¹³⁵ommunity is all the people living in one place. in the Cambridge, people living in one particular area or people who are considered as unit because of their common interests, social group, or nationally. AMBON community has different language pattern and speech form.

Based on the phenomena , the researcher has to write title **SOCIOLINGUISTIC STUDY OF TABOO EXPRESSION USED BY AMBON COMMUNITY AT SENGONG JOMBANG.**

C. PREVIOUS STUDY

The researcher chose this study sociolinguistic study of taboo expression used by AMBON community in daily conversation at sengong jombang . this study the researcher wants to be able to completing the study about sociolinguistic study. There are some researchers that study about sociolinguistic but in different subje⁴⁵ such as:

1. Gbengal Facuade study about linguistic taboo in the igbo. ⁹ociatey A sociolinguistic investigation . his research investigates linguistic taboo in the ig⁹ society in term of their classification and socio- cultural . two principal methods were used to collect data for this study: questionnaire and oral interview. The data collected were presented in tabular form. Using descriptive statistics.
2. meanwhile, Muhammad iqbalul Ghofur . in his research , he analysis the existences of taboo words in the film pink in love . he analysis about the applying solidarity and poliness uses by some actors and actress in those movie.
3. Another researcher is Man-ping Chu, he studies about expression used by Chinese cultural taboo that ²⁰⁰ect their language and behavior choices. His research to investigates the linguistic taboo in the pashtoon society in term of their

relationship with the social context in which they are used and the socio-cultural factors affecting their use. On his research, examines and describes different categories of the linguistic taboo in the pashtoon society and the strategies used by the pashtoon speakers to avoid the use of these words through different types of replacement of taboo words more acceptable words such as using jargon terms, euphemisms, metaphoric expression, and use of English term.

D. ANALYSIS AND DISCUSSION

The researcher will present and discuss the data that the researcher found, based on interview IMA members in Sengong Jombang.

1. Analysis

Based on naturalistic interview, researcher found some members talked about taboo expression. Some of taboo expression utter most of the word is involved in kind of taboo words. Most of the word that utter by some speakers, it has specific content. In this case, the researcher can show about their conversation at 19th July 2018. Researcher found some consistence of taboo words that show about vulgarism, non taboo, insults and expletives.

In this case, the researcher serve 5 data of daily conversation of taboo word of IMA community. In this research, researcher served the data based on selection from 5 data. Which researcher served is based on determination of frequency of taboo word are used.

Classification kind of taboo word and context of taboo word used by AMBON community

Data interview

S1: safrini, use **panta lobang!** Su kerja tugas kha balom?

- From the sentences, the speaker said to safrini, **panta lobang!** this sentence is kind of insult and radical slur, because panta lobang word the speaker mean to sexual organ.

S2: Balum anjing nih! Use datang maki- maki eee.

- **anjing nih!** It is kind of non taboo word the context of speaker by utter this word speaker want to denigrate, expressing

emotional when her name being called or abuses her, which using animal charcter.

S3: euee **cukimay!** Jang pake mamaki bagitu.

- **Cukimay ! it means " fuck" ,** kind of this word is taboo or obscene language. Because the speaker wants to express their anger.

S4: **weh** , kamong parampuan **puki** lagi bahas apa!

- The **puki** word means "**genitals**" , kind of this taboo is insult and radical slurs, because the speaker uses **puki** refers to woman sexual organ. Beside that, the speaker is denoting the physiologic person especially for a girl. The context shows unmentionable word which refers to sexual organ.

S5: gara -gara tugas tapi pake mamaki laee ! **agas - agas** dong ini .

- The **agas** word means **sex job**, the word context means word denoting on physiological or social defect, kind of this taboo word is expletives , speaker utter in this word in their conversation for denoting some people which is use lower job.

S6: **cukimay dong!** ini asal karja akan sudah.

- **Cukimay** refers to **female gender** , that makes references to physiological organ. Its clear that this taboo word including in insult or radical slurs.

S7: **bampukar par kamong ! karja kaya beta ini eee.**

- **Bampukar** Refers to male gender . that makes references to physiological organ. Its clear that this taboo word including in insult or radical slurs.

S8: kamong karja kayak orang **badaki** bagituf

- this sentence is kind of insult and radical slur.

S9: **cukar deleng** par kamong jua!

- **cukar deleng** Refers to male gender . that makes references to physiological organ. Its clear that this taboo word including in insult or radical slurs.

S10: sudah lobang pukar ee bagitu dolo ee , besok baru katong lanjut laee! Beta mau pi dolo.

- **lobang pukar !** this sentence is kind of insult and radical slur, because lobang pukar word the speaker mean to sexual organ.

2. Discussion

Based on research finding researcher found some taboo word by IMA community . kind of taboo word are taboo or obscene language word, vulgarism, insult or radical slurs, and explosives.

- Taboo or obscene language is still used by IMA community, because by used taboo or obscene language, they can express their anger or annoying. Most of member of IMA community still use taboo or obscene language, in their daily conversation like as pukimay(sexual activity) word. According to Jay in Gbenga jurnal (2013) has explained that, taboo or obscene language is expression restricted from public use.
- Insult and radical slurs, they use taboo word for denoting some people by used physical organ of human. Such as: puki(gentle) , and cukimay (woman gender) , etc. according to Jay in Gbenga jurnal (2013) has explained that , insult or radical slurs- verbal attack on other people by denoting the physical, mental or psychological qualities of the victims example : monkey (for ugly person)

➤ Table of taboo word

Here the list of taboo word used by IMA community

No	Taboo word	Meaning	Kinds of linguistic taboo	Context taboo words
1.	Anjing	Dog	Non taboo	Expression anger, surprised, giving joke.
2.	Babi	Pig	Non taboo	Expression anger, surprised, giving joke
3.	Panta lobang	Cavity buttock	Insult or radical slurs	Expression anger, surprised, giving joke
4.	Pukimay /	Woman	Vulgarism	Expression anger,

	cukimay	gender		bored ,and annoyed .
5.	Badaki	Ugly person	Insult or radical slurs	Expression invective .

E. CONCLUSION

The case the researcher make conclusion based on the result of analysis that have been done before. Based on the research , discussion , previous chapter, the researcher can make conclusion as follow:

There are four kind of taboo word which used by IMA community in their daily conversation .they are taboo or obscene language , insult or radical slurs, vulgarism or expletives . taboo or obscene language are still used by IMA community . because by used taboo or obscene language , they can express their anger or annoying . most of the member of IMA community still use taboo or obscene language. , in their daily conversation .insult and radical slurs, they used taboo word for denoting some people by used physical organ of human. they also used expletives for expressing emotional expression .vulgarism are involved in their conversation to express crude. In another hand, taboo expression is used influence with gender. Most of taboo word use for changing personal.

Mostly the context of taboo word are used is non taboo word and word denoting physical or social defect .by using non taboo word they used a certain word which used animal character .on the other hand, they also use word denoting physical or social defect which refer to sexual activity . furthermore , they also used some unmentionable taboo word which referring to sexual organ.

Some taboo word which usually used by some member of IMA community have positive language attitude and negative language attitude . type of responses which people show their attitude to others. They are:

- a. Affective attitude
- b. Cognitive responses
- c. Connotative responses.

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FINAL TEST SOCIOLINGUISTIC
CODE SWITCHING AND CODE MIXING IN THE SOCIAL
INTERACTIONS OF MAYANGAN VILLAGE

Nur Lailatul Zahroh (157037)

A. ABSTRACT

As social humans communicate with other people become important thing in social life. In a social life communicate it can be happens more than two language. As we know if Indonesia is a bilingual country. Most of the people are able to speak in two languages: first the mother tongue, second national language. This happens because Indonesia is a multicultural country with diverse cultural and linguistic variations.

The ability to speak two or three languages usually called mixed language code (code mixing). Code-mixing and code-switching are phenomena in bilingual communities/country where speakers use their mother tongue and their second language in different domains. The aim of this paper is to provide a complete overview over the phenomenon of code-switching and code-mixing. This paper presents how code switching and code Mixing occurs in the social interactions of Mayangan village.

B. INTRODUCTION

Code-mixing and code-switching are phenomena in bilingual communities/country where speakers use their mother tongue and their second language in different domains. The aim of this paper is to provide a complete overview over the phenomenon of code-switching and code-mixing. This paper presents how code switching and code Mixing occurs in the social interactions of Mayangan village. Then, this paper begins by explaining the definition of 'Code-Switching and Code-Mixing', the differences between code switching and code mixing, advantages/significance of Code Switching and Code Mixing, types of Code-switching and Code-mixing then describing the use of 'Code-Switching and Code-Mixing' in the social interactions of Mayangan village. A code may be a language or a

variety or style of a language; the term *code mixing* emphasizes hybridization, and the term *code-switching* emphasizes movement from one language to another.

C. BACKGROUND OF STUDY

As social humans communicate with other people become important thing in social life. In a social life communicate it can be happens more than two language. As we know if Indonesia is a bilingual country. Most of the people are able to speak in two languages: first the mother tongue, second national language. This happens because Indonesia is a multicultural country with diverse cultural and linguistic variations.

The ability to speak two or three languages usually called mixed language code (code mixing).

Wardhaugh (1986: 102) says that code is the particular dialect or language one chooses to use on any occasion, and a system for communication between two or more parties. Poedjosoedarmono (1978: 4) says that a code is a system of speech whose elements of language has special characteristic, and it is proper to the background of the speaker, the relation of the speaker to address and the situation.

Code mixing usually occurs in bilingual or multilingual community or society and the function (meaning) of the languages can not be clearly separated. This code mixing is used when the conversant use both languages together to the extent that they change from one language to the other in the course of a single utterance (Wardhaugh, 1986: 103)

This paper also analysis code switching in drama classroom. Sometimes, people consider that code switching and code mixing have the same meaning. But actually both of them are different. People in the bilingualism or multilingualism situation often change language or variety of languages. This situation depends on situation or the need for communication such as when a person uses a standard language when he meets his guest. When he knows that, actually, the guest is his old friend, the person switches his standard language into informal language. This phenomenon is called code switching.

This paper discuss about "Code switching and Code Mixing" the social interactions of Mayangan village. This paper tries to discuss more about "how Code switching and Code Mixing occurs in the social interactions of Mayangan village?"

Then, this paper begins by explaining the definition of 'Code-Switching and Code-Mixing', the differences between code switching and code mixing, types of Code-switching and Code-mixing then describing the use of 'Code-Switching and Code-Mixing' in the social interactions of Mayangan village.

D. DISCUSSION

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1. Definition of code switching and code mixing.

Code-switching is changing event from one code to another. For example, at first someone uses Indonesian language, and then he/she switches into Javanese. This event manifests in switch of regional, social, style and register variants.

According to Crystal (1991: 59) code switching can be illustrated by the switch bilingual speaker may make (depending on who they are talking to or where they are) between standard and regional forms of English, between Welsh and English in parts of Wales, or between occupational and domestic varieties. Code switching is switching situation from one code to another (Suwito, 1985: 68). If a speaker firstly uses code A (for example Indonesian Language) and he changes his code to code B (Javanese Language), this situation is called code switching.

Wardhaugh (1986: 103) also gives definition of code switching occurs when the language used, changes according to the situation in which the conversant find them selves. The speakers here switch one code to another code or they speak in one language to another language.

As I know that code-switching is a term in linguistics referring to using more than one language or dialect in conversation.

Code-mixing the use of two or more language by putting in/inserting linguistic elements in one language into other language consistently. Code mixing usually occurs in bilingual or multilingual community or society and the function (meaning) of the languages can not be clearly separated. This code mixing is used when the conversant use both languages together to the extent that they change from one language to the other in the course of a single utterance (Wardhaugh, 1986: 103).

2. Difference between Code-switching and Code-mixing

- ❖ Bokamba (1989) defines both concepts thus: "Code-switching is the mixing of words, phrases and sentences from two distinct grammatical (sub) systems across sentence boundaries within the same

speech event... code-mixing is the embedding of various linguistic units such as affixes (bound morphemes), words (unbound morphemes), phrases and clauses from a cooperative activity where the participants, in order to infer what is intended, must reconcile what they hear with what they understand."

❖ Maschler (1998) defines code mixing or a mixed code as "using two languages such that a third, new code emerges, in which elements from the two languages are incorporated into a structurally definable pattern".

3. Types of Code-switching and Code-mixing

Types of code-switching used on (Poplack 1980)

❖ **Intersentential switching** occurs *outside* the sentence or the clause level (i.e. at sentence or clause boundaries). It is sometimes called "extrasentential" switching.

❖ **Intra-sentential switching** occurs *within* a sentence or a clause.

❖ **Tag-switching** is the switching of either a tag phrase or a word, or both, from language-B to language-A, (common *intra-sentential switches*).

❖ **Intra-word switching** occurs *within* a word, itself, such as at a morpheme boundary.

4. The Use Of 'Code Switching And Code Mixing' in the social interactions in Mayangan village.

There are some activities people in Mayangan village that will be analysis:

❖ "code mixing phenomenon"

A conversation between a young man with his friends on the front home.

A : piye kuliah mu maeng?

B : Yo ngunuiku.

A : Membosankan ya? Maeng pas kuliah e Pak Fajar, aku malah *chatting* mbi arek Malang

B : Kuliah kok malah *chatting* seh.

A : Iha ancene aku bosen eg. Materi e kon moco gara-gara *LCD* nang kelas rusak.

In this case they have use Code Mixing because when "A" ask "B" about her college, she change the language from Javanese and mix with English language.

❖ " code switching phenomenon "

A : Belum pada datang ini pada kemana? Padahal habis ini kita kan ada latihan

B : Iya nih, tapi dia tadi bilang mau datang.

A : Itu dia datang, Woi, *tumben bes kok teko telat, leren nandi sek?*

C : *Mampir golek mangan iki mau lo bes.*

In this case they have use Code Switching because when "A"ask "C" he change the language from one language to other one.

E. CONCLUSION

Code-switching is changing event from one code to another. For example, at first someone uses Indonesian language, and then he/she switches into Javanese. This event manifests in switch of regional, social, style and register variants. Different with **Code-mixing** the use of two or more language by putting in/inserting linguistic elements in one language into other language consistently. Code mixing usually occurs in bilingual or multilingual community or society and the function (meaning the languages can not be clearly separated. After I analysis the use of code switching and code mixing in the social interactions in Mayangan village. I found that people in Mayangan village as bilingual community, why ? because people in Mayangan village there using some code are : Indonesian language, Javanese language, region language, and foreign language.

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Selection Of Language Variation In Gadingmangu Boarding School

Nur Rahmad

Nurrahmad519@gmail.com

A. ABSTRACT

Pondok pesantren is a place to study religion. Students are called santri. Students living in pesantren come from different regions. They bring their own mother tongue, so the language in pesantren is more varied. The use of diverse languages is influenced by the situation in speaking. Despite the varied pesantren language, santri still pay attention to every language spoken to keep fellow students santri tatakrama. The existence of language kevariatifan and balanced values of language in the language become interesting things to be reviewed further. The problems studied in this research are (1) the form of choice of language used by the students in Pondok Pesantren Gadingmangu, and (2) the factors behind the choice of language in santri in Pondok Pesantren Gadingmangu. The purpose of this research is (1) to explain the choice of language used by the students in Pondok Pesantren Gadingmangu, and (2) to describe the factors behind the choice of language to students in Pondok Pesantren Gadingmangu. The approach used in this research is theoretical and methodological approach. The theoretical approach used is sociolinguistic approach, while the methodological approach used is qualitative approach and descriptive approach. The data used in this study is a discourse fragment, while the data source in this study is the speech between students santri. The result of this research is the form of choice of language in santri in Pondok Pesantren Gadingmangu there are three variations, that is single language, code change, and mix code. Single variation of language can be Java language with all its variety (ngoko lugu, ngoko alus, krama lugu, and krama alus), Indonesian, English, and Arabic. Then, for variations of code transfer can be (1) the transition of Javanese to Indonesian, (2) Indonesian to Javanese, and (4) English to Javanese. Meanwhile, mixed code variations are (1) mixed code between Javanese and Indonesian languages, (2) Javanese and

Arabic languages, (3) Indonesian and Arabic, (4) Indonesian and English, (5) Javanese, Indonesian, and Arabic languages, and (6) Javanese Indonesian, Arabic and English. The variations in the choice of the santri language in Pondok Pesantren Gadingmangu are influenced by several factors: (1) the background (time and place) and situation, (2) the participants in the interaction, (3) the topic of conversation, and (4) the interaction function. Based on the conclusion the authors convey a message to the students to pay attention to the choice of language used in communicating. Santri also selective flow in choosing the vocabulary and the variety of Javanese language when said, so that the noble value of pesantren as a container of civilized man and uphold tatakrama stay awake. Furthermore, it is expected that there will be further research on language research related to pesantren, whether in sociolinguistic, semantic, morphological, pragmatic, or other studies.

B. Introduction

Background Of Study

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Language is a tool of communication in the form of oral and written that is used by individuals and society. Without language there is no society and no association. The characteristics of society can be primarily learned from the language, which does express something living in that society (Kailani, 2001: 76).

Sumarsono and Paina (2004: 19) the society consists of individuals, as a whole the individual interacts and interdependent, then the language which belongs to society is also stored in each individual. Every individual can behave in the form of language, and the behavior of individual languages can have a profound effect on other members of the language community. Therefore, the individual remains bound by the rules of the game that apply to all members of the community. Language functions in society and seeks to explain the human ability to use appropriate language rules in varied situations.

Humans are social beings. Humans interact, work together, and establish social contact in the community. In doing so, humans need a communication tool in the form of language.

The subject matter studied in this study is directed to the choicethe language of santri in pesantren. The preferred

language is the language that used by the santri in everyday life, that is when they study or relax, both when talking to fellow santri who are well known as well with the unknown. The choice of language includes the selected languagesantri, ie Javanese language with its variety, Indonesian, Arabic, and English as they speak. Based on the choice of language done by the santri, arises the terms of the two languages used by santri in pesantren.

Research Problem

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Based on the background, the problem formulation in this research are as follows:

1. How the choice of language used by students of Pondok Pesantren Gadingmangu ?
2. What are the factors behind the choice of the language of santri Pondok Pesantren Gadingmangu?

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Purpose Of The Study

Based on the problem, the purpose of this research is as following:

1. Explains the preferred form of language used by the santri of Pondok Pesantren Gadingmangu.
2. Describes the factors underlying the choice of the language of the santri of Pondok Pesantren Gadingmangu.

Previous Theory

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Research on the choice of languages has been largely undertaken by previous researchers including Setiyani (2001), Cholissibah (2002), Sulistyoningsih (2002), Jacobson (2004), Rimawati (2005), Fatimah (2008), Yang (2011), and Broadbent and Vavilova (2015). The results obtained from the research will researchers describe the following. The research entitled "Choice of Language Variety in Discourse of Islamic Religion in Islamic Boarding School Salafi Al-Falah Mangunsari Banyumas" was prepared by Setiyani (2001). In the research res mentioned that the choice of language in the pesantren is in the form of single language, over code, and mix code. However, the most common is the transfer of code and code mix. The forms are derived from Arabic, Indonesian, and Javanese in all manner. In addition, the form of choice of language that occurs backed by

formal or formal situation factors, regulations, education adab courtesy, and respect for the opponent said.

1. Theoretical Foundation

The concepts on which the theoretical foundations in this study include sociolinguistics; speech or speech community; choice of language in the form of single language, over code, mix code; variety of languages; pesantren; and santri. The further explanation as follows.

a) Sociolinguistics

There have been many scholars who suggest sociolinguistic foundations or sociolinguistic concepts, among others, Chaer and Agustina (2010:4) who say sociolinguistik is a branch of interdisciplinary linguistics with the science of sociology, with the object of research the relationship between language and social factors in society said . Other opinions are also expressed by Criper and Widowson (in Kuswardono 2013: 1), sociolinguistics is a language study in usage that aims to demonstrate agreement or rules of language use (as agreed upon by society), linked to culture in society. According to him, sociolinguistics is a conventional language-related study in a society about the language they use.

Sociolinguistics is often equated with the sociology of language, but Wardhaug (in Kuswardono 2013: 2) distinguishes studies sociolinguistics and sociology of language. According to him, sociolinguistics focuses on the study of relations between language and society in order to better understand (1) the rules of language (which are used by a particular society) and (2) how the language is used in communication. While the sociology of language focuses its discussion on efforts to explore how social structure can be well understood through language studies.

Based on the definition of some of the experts above, the researchers concluded that sociolinguistics is one branch of linguistics that examines the language by paying attention to the community of speakers. Discuss relationship between language and social behavior. Language as a tool of human and human communication as a social being that can't be separated from another humans.

b) Society of Languages or Speech

The definition of language society is intended not only based on language development, but based on history, culture, and politics. In the abstraction stage high enough placed the characteristics of groups that have similarities in religion, age, ethnic groups, and in the field of linguistics, especially the similarity of language or language variations. At a lower abstraction stage the reality of the language is reflected through the leading groups. The definition of basic language society explains what it means to "use the same language" in real situations in a language environment (Rokhman 2013: 7).

According to Sumarsono (2010: 36) if a group of people or a society has a relatively similar verbal repertoire and they have the same assessment of the language usage norms used in that society, it can be said that the group of people or that society is a society spoken. The requirement to be called a speech community is the feeling among the speakers that they feel they use the same speech. With the concept of a feeling using this same speech, two dialects that are linguistically one language are considered to be two dialects of two different speech societies (Chaer and Agustina 2010: 36).

c) Language Options

The bilingual or multilingual situation provides several languages or languages in society. Faced with this situation, the bilingual should always make the choice of language, which is to determine what language he will use in speaking with his interlocutor (Rusyana in Umar and Napitupulu 1993: 24). In such societies there are several codes available, be they language, dialect, variation, and style for use in social interaction. With the availability of the codes, community members will select the codes available according to the factors that influence them. In everyday interactions, community members constantly change the variation of their language (Rokhman 2005: 11).

In essence, bilingual or multilingual communities have several variations of language. Some of the variations in sociolinguistics imply that speakers have a choice among the variations. This option may be one of the languages of the existing languages, depending on the situation (over the code), whether or not other languages are used when using a particular

language (code mix); it could also be one of many variants in one language.

C. DISCUSSION

Variation Language

a) Single Language

Choose one language variation from the same language (intra language variation). If a Javanese speaker speaks to another person.

Conversation	Explain
P1 : Nis, barmu nyetrika sapa? P2 : Rak ana. P1 : Ngapling ya? P2 : Iya.	The conversation above is a conversation between santri daughter using the language of Jawa ngoko lugu. The use of Java language is innocent which does not mix or redirect from one language to another, is one example of a single use of language in variety language of Jawa ngoko lugu.

b) Transfer Code

Appel (in Chaer and gustina 2010: 107) defines code transfer as a symptom of the transition of language usage due to changing circumstances. Therefore, over the code can be said to have a social function. In contrast to Appel who said the code transfer was interlocutory, Hymes (in Chaer and Agustina 2010: 107) declared that the code transfer was not only between languages but could also occur between variations or styles contained in a single language.

Soewito (in Sumarsono 2010: 114) distinguishes two kinds of code transfer, namely the internal code transfer and the transfer of external code. The internal code switch is a code transfer that takes place between languages itself, such as from Indonesian to Javanese, or vice versa. While the external code transition occurs between the language itself with a foreign language.

Discussion : One of the santri is in a queue bath

Conversation	Explain
43 : dua! P2 : Iya. P1 : bakdane sinten? P2 : mboten wonten.	Conversations that occur between speaker one (P1) and speaker two (P2) is a conversation that uses two languages. P1 asked the Indonesian language and then P2 answered with the

P1 : Ngapling nggih? P2 : nggih.	Indonesian language as well. Next, P1 asks with Java language then P2 also answer with Java language. Here the code transfers from the Indonesian language to the Java language.
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c) Mixed Code

Discussion with regard to code change is usually followed by code mix. Both speech events are mutually sustainable and often occur in multilingual communities. The equation is the transfer of code and mixed code used in the speech community with two or more languages, or variants of a language.

Discussion : One of the santri who had just come from home.

43	Conversation	Explain
	P1 : Mbak Ana mboten nate ketingal. Mbak? Kaifa haluk? P2 : Ana pulang. Ukh. Alhamdulillah bikhoir	P1 is a mixture of Javanese with Arabic. Meanwhile, while P2 speech is a mixture between Indonesian and Arabic. So this speech event include in the mixed code.

d) Variety of Java Language

Java language is a language that recognizes the level of speech or undha-usuk or upload-base bases. The level of speech in Javanese is a Javanese courtesy. This custom of courtesy reflects the true language behavior that is also reflected in people's behavior. The level of Javanese speech is classified into two, ngoko and krama. Ngoko divided into two, namely Ngoko lugu and Ngoko alus, while krama divide into two, namely krama innocent and krama alus (Sukoyo 2013: 13). Next, divide the speech level into four levels.

- **Ngoko Lugu**

Ngoko lugu is a variety of Javanese usage which all sentences are formed with ngoko vocabulary (including neutral vocabulary). The affix (prefix, suffix) also keeps using affix ngoko. This variety is used by speech participants who have a close relationship and no attempt to respect each other (Sukoyo 2013: 13).

Discussion :

Ngoko Lugu	Meaning	Ket
Irfan dodolan buah ning 43 ar.	'Irfan selling fruit in the market.'	1) communicate with persons of lower rank or status, eg between teacher and student, parent with child, and between people who are familiar. 2) Communicating of a general nature, such as announcements, advertisements, offering goods, and can also be used in newspaper writing.
Aku ketemu Pak Ganjar ning seminar nasional, wingi esuk.	'I met Mr. Ganjar at a national seminar, yesterday morning.'	
Kowe wis mangan?	'Have you eaten?'	

- **Ngoko Alus**

Ngoko alus is a variety of Javanese usage which is basically a lexicon ngoko (including neutral lexicon), but also using lexicon krama inggil, and or krama andhap. The variety of ngoko alus is used by speech participants who sound familiar, but among them there is an effort to respect each other (Hardyanto and Utami in Sukoyo 2013: 14). The affix used is affix ngoko, except your prefix-kok, and your suffix. Prefix - kok and akiran -mu replaced with the word panjenengan.

Discussion :

Ngoko Alus	Meaning	Ket
Budhe mengko arep tindak karo sapa?	'Budhe will go with whom?'	Sentence (1) uses the word "tindak". The word is a tribute to Budhe. The 43 rd "tindak" is a form of krama inggil from ngoko "lungo", krama "kesah" "pergi". In the sentence (2) there is the word "dhahar", which is the form of krama inggil, while the ngokonya is "mangan" and the krama is "nedha". Sentence (3) uses the word "asmane" using the basic word "asma" and the suffix -e.
Paklik dhahar soto.	'Uncle eat soup.'	
Pak Lurah sing anyar iku asmane sapa?	'Who's the new Head of Village?'	

		<p>The word "asma" is a lexicon of krama inggil, while the lexicon of ngokona is "jeneng" and its krama is "name". The suffix -e remains unchanged into krama because it conforms to the concept of the formation of the variety of ngoko alus, that the prefix, insertion, and suffix still use ngoko, except you, and -kok which is changed to the word "panjenengan".</p>
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- **Krama Lugu**

Simple Krama is a variety of Javanese usage which all sentences are formed with lexicon krama, affixnya also use affix krama. Krama naively used by tututr participants who have not or are not familiar, for example, just know. Rules of formation krama naive as follows.

1. The ngoko lexicon that has the equivalent in the lexicon of krama, then changed into lexicon krama, if no then use the lexicon ngoko.
2. The ngoko lexicon associated with the self if it has a counterpart in the lexicon of manners is changed into krama.
3. Affix ngoko changed to krama, for example prefix di- changed into dipun-, prefix kok- converted into sampeyan, ater- ater not changed to kula.
4. An animal-related lexicon, a plant with a lexicon of manners, is transformed into krama (Harjawiyana and Supriya in Sukoyo 2013: 16)

Discussion :

Krama Lugu	Meaning	Ket
43 Mas Zidan nembe tilem.	Mas Zidan is sleeping.	

Sampun kalih minggu, Ibu sakit tifus	'It's been two weeks, Mother is sick typhus.'	
Samenika semah kula nyambut damel wonten ing Boyolali.	'Now my wife is working in Boyolali.'	
Mas Danu dipunbekaaken apel kalih kilo dening Bapak.	'Mas Danu brought two pounds of apples by Bapak.'	

• Krama Alus

Alamaic Krama is a Java-uploaded form whose all vocabulary consists of lexicon krama, krama inggil, and krama andhap. Yet the core lexicon is a lexicon of krama. Medium and ngoko lexicons never appear in the level of krama alus (Sasangka in Sukoyo 2013: 17).

Harjawijaya and Supriya (in Sukoyo 2013: 17) describes the rules for the formation of various krama alus.

1. The ngoko lexicon that has the equivalent krama inggil then changed into krama inggil, except that related to the personal still use krama.
2. If the ngex lexicon does not have an equivalent in the lexicon of krama inggil, but only has an equivalent in the lexicon of krama, then it is changed to krama only.
3. If the lexicon ngoko has no equivalent in the lexicon of krama inggil, or krama, but only has the equivalent in the lexicon ngoko then converted to ngoko.
4. All affixes are transformed into manners. For example, being dipped, it becomes panjenengan. The suffix -e is changed to -ipun, -en becomes panjenengan. Here are some examples of sentences that use alus krama.

Discussion :

Krama Alus	Meaning	Ket
Menika wangkingan kagunganipun sinten?	'Who's this keris?'	
Bapak gerah sampun tigang	'Father has been ill for three days.'	

dinten menika.		
Jam sekawan enjang kalawau, simbah sampun wungu.	'At four o'clock this morning, Grandpa was up.'	
Ibu sampun dhangan saking gerahipun.	'Mother has recovered from her illness.'	

D. CONCLUSION

The conclusions of the results of data analysis and discussion of the above research are as follows. (1) The choice of language in students in Pondok Pesantren Gadingmangu there are three variations, namely single language, code change, and code mix. Single variation of language can be Java language with all its variety (ngoko lugu, ngoko alus, krama lugu, and krama alus), Indonesian, English, and Arabic. Then, for variations of code transfer can be (1) the transition of Javanese to Indonesian, (2) Indonesian to Javanese, and (4) English to Javanese. Meanwhile, mixed code variations are (1) mixed code between Javanese and Indonesian languages, (2) Javanese and Arabic languages, (3) Indonesian and Arabic, (4) Indonesian and English, (5) Javanese, Indonesian, and Arabic languages, and (6) Javanese Indonesian, Arabic and English.

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CODE SWITCHING AND CODE MIXING IN DAILY CONVERSATION OF DESA BULUREJO DIWEK

RestuAnnisaDamayanti (157110)

resdamn@gmail.com

A. ABSTRACT

In everyday life, we sometimes communicate with other people that use different languages with us. And it could be that the language difference becomes one of the obstacles in the communication process in society. In this case the language that is the communication tool is the main element for delivery our meaning. In everyday life often in the delivery of code switching or code mixing is required to make the other person immediately understand what we say. Code switching is an alternative to having conversations with two different languages. For example teachers create code switching in the classroom to make clear meaning and to transfer knowledge to the students in an efficient way. However, it must be remembered that in the long run, when students experience interaction with native speakers of a language; code switching can be a barrier that prevents mutual understanding.

Kridalaksana (1982: 7) asserts that the use of variations of other languages to conform to other roles or situations, or because of other participation is called code switching. Code switching can occur in bilingual or multilingual language communities, but also occur in monolingual language communities. In bilingual or multilingual societies, code switching can occur from one language variant to another. Factors causing code switching can be traced through the relevance of a conversation to the context and language situation.

Hymes (1964) suggests factors in a speech interaction that can influence the determination of meaning, namely: who is the speaker or how personal is the speaker?, where or when did the conversation take place?, what is the mode used?, what topics or subtopics are discussed?, what is the function and purpose of the conversation?, what languages and speech levels are used?.

From the various viewpoints mentioned above, switch code can be divided into four parts, namely: Type of code switching: switching of language, over language, speech level; Code override: phonological level, phonemic level, word level or phrase; The nature of code switching: over temporary code, over fixed or permanent code; Factors causing code transfer: personal speakers, speaker relationships with speaker partners, topics or subtopics.

1. Code Mixing

Nababan (1989: 32) asserts that a state of speech is different when one mixes two (or more) languages or languages in a language setting that requires mixing of the language. In such circumstances, only the casualness of the speakers and / or habits are obeyed. Such language acts are called code mixing. In formal language situations, there is rarely any code mixing. A prominent feature of this mix of codes is the relaxation or informal situation. If mixed code in such circumstances, this is because there is no proper expression in the language used, so it is necessary to use words or phrases from other languages (foreign languages). Haugen and Beardsmore (1982: 46) report that most research results indicate that the noun element is easiest to mix from one language into another, while the structure or function of language is somewhat difficult to mix code. Furthermore, Haugen and Beardsmore (1982: 46) reported that the elements of the mixed language after the nouns were verbs, adjectives, adverbials, prepositions and interjections; while pronouns and articles show the robustness to not mix with other language elements.

2. Analysis And Discussion

In bulurejo village have a PondokPesantren named UrwatulWutsqo. So in this village there are so many student from Madura, NTT, Bali, Central Java, Kalimantan and many others. So here people commonly use Indonesian language to speak each other, because in here the researcher is a trader make the researcher be able to code switching and code mixing. For the example from this dialoge between :

1. Researcher and Asfa Latifah student's from NTT ;

Asfa :permisi kak, *samo* cari tempa tsabun *sing* warnanya *ijo*

Researcher : *sing* mana, *sampean* ambil aja mbak.

Asfa : *sing* itu loh kak diatas tolong *sampean* ambilkan.

In this case they have use Code Switching because when asfa ask researcher about her what her want to buy, she change the language from one language to other one. And Code Mixing used in the conversation also, when she change the language from Indonesia and mix with Javaness language. In the dialoge above they use it because have a reason ; the reason is about most of people here is using Javanese so she be able and understand Javanese, so they try to mixing the language without leave their common language (Indonesian and Javanese).

2. Researcher and Hanah student's from Cilacap ;

Hanah : *arep* beli minyak kayu putih *sing gedi ana ora* mbak?

Researcher : *woten*

In the second conversation between Hanah and Researcher they use Code switching in Hanah's dialog she said in Ngapak and Indonesia. So she speak in multilingual and researcher speak in Javanese.

3. Researcher and BudeJanah ;

Bude Janah : wonten es batu nopo mbak?

Researcher : wonten kulo pundutaken

In this conversation, there is no code switching or code mixing. Because both of the researcher is use Javanese and understand each other.

4. Researcher and Pakde Mat

Pakde Mat : rokok sak cepet

Researcher : *lima belas*

In this conversation there is code mixing that use by researcher. Pakde Mat use Javanese and the researcher use Indonesian Language.

5. Researcher and Mbak Ana

Mbak Ana : sa, *minyak setengah*, emeron sak renteng.
Wes piro?

Researcher : wolung ewu. Mbak ana odol tah gak?

Mbak Ana : dodolrek. Rujaktah?

In the second conversation between Mbak Ana and Researcher they use Code switching in Mbak Ana's dialog she said in Javanese and Indonesian. So she speak in multilingual and researcher speak in Javanese.

6. Researcher and Gendhis

Researcher : ndis kelas piro?

Gendhis : kelas *Satu*

Researcher : halah mbujuk

In the second conversation between gendhis and Researcher they use Code switching in Gendhis's dialog she said in Indonesian. Researcher speak in Javanese.

7. Researcher and BudeWartik

Bude Wartik : non beras *lima kilo ambek gula dua kilo*

Researcher : nggeh, nopo maleh

Bude Wartik : non kresek *hitam cek gak ketok moto non*

In the second conversation between BudeWartik and Researcher they use Code switching in BudeWartik's dialog she said in Indonesian and Javanese. So she speak in multilingual and researcher speak in Javanese.

8. Researcher and a Man

A man : Mbak rinso dua renceng

Researcher : sama apalagi

A man : moltonya *onok?*

Researcher : *wonten*, berapa?

A man : satu renceng, berapa *kabeh*?

In the second conversation between a man and Researcher they use Code switching in a man's dialog he said in Indonesian and Javanese. So he speak in multilingual and researcher speak in Javanese.

9. Researcher and BapakPondok

Bapakpondok : pulsa listrik mbak

Researcher : *nggeh pinten?*

Bapakpondok : dua ratus ribu ada?

Researcher : ada

In the second conversation between BapakPondok and Researcher, the researcher use Code switching. In BapakPondok's dialog he said in Indonesian. So he speak in one language and researcher speak in Javanese.

10. Researcher and CakTaji

Caktaji : surya

Researcher : lima belasribu

Caktaji : makasih

Researcher : *nggeh*

In the second conversation between caktaji and Researcher, the researcher use Code switching. In CakTaji's dialog he said in Indonesian. So he speak in monolingual and researcher speak in Javanese and Indonesian.

B. CONCLUSION

Code transfers occur in bilingual, multilingual or monolingual languages. The code change happens to adjust to the role, or the purpose of a particular goal. Mixed codes occur in bilingual, multilingual or monolingual societies. Mixed codes can occur in the absence of something in a language situation that requires mixing of languages, but can also be due to the factors of casualness, custom or absence of the exact equivalent. The data in

this report is so limited that it is unable to encompass any form of code transfer and mix code from multiple perspectives. Therefore, on other occasions it is necessary to seek a more adequate data in order to make the study of code change and code mixing more complete.

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FINAL TEST SOCIOLINGUISTIC

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CODE SWITCHING AND CODE MIXING IN THE SOCIAL INTERACTIONS OF BANCANG VILLAGE

SITI LAILATUN NIKMAH (157062)

silailanik@gmail.com

A. ABSTRACT

Code-mixing and code-switching are phenomena in bilingual communities/country where speakers use their mother tongue and their second language in different domains. The aim of this paper is to provide a complete overview over the phenomenon of code-switching and code-mixing. This paper presents how code switching and code Mixing occurs in the social interactions of Bancang village. Then, this paper begins by explaining the definition of 'code-switching and Code-Mixing', the differences between code switching and code mixing, advantages/significance of Code Switching and Code Mixing, types of Code-switching and Code-mixing then describing the use of 'Code-Switching and Code-Mixing' in the social interactions of Bancang village. A *code* may be a language or a variety or style of a language; the term *code mixing* emphasizes hybridization, and the term *code-switching* emphasizes movement from one language to another.

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B. CHAPTER I Introduction

1. Background of study

As social humans communicate with other people become important thing in social life. In a social life communicate it can be happens more than two language. As we know if Indonesia is a bilingual country. Most of the people are able to speak in two languages: first the mother tongue, second national language. This happens because Indonesia is a multicultural country with diverse cultural and linguistic variations.

The ability to speak two or three languages usually called mixed language code (code mixing).

Wardhaugh (1986: 102) says that code is the particular dialect or language one chooses to use on any occasion, and a system for communication between two or more parties.

Poedjosoedarmono (1978: 4) says that a code is a system of speech whose elements of language has special characteristic, and it is proper to the background of the speaker, the relation of the speaker to address and the situation.

Code mixing usually occurs in bilingual or multilingual community or society and the function (meaning) of the languages can not be clearly separated. This code mixing is used when the conversant use both languages together to the extent that they change from one language to the other in the course of a single utterance (Wardhaugh, 1986: 103).

This paper also analysis code switching in drama classroom. Sometimes, people consider that code switching and code mixing have the same meaning. But actually both of them are different. People in the bilingualism or multilingualism situation often change language or variety of languages. This situation depends on situation or the need for communication such as when a person uses a standard language when he meets his guest. When he knows that, actually, the guest is his old friend, the person switches his standard language into informal language. This phenomenon is called code switching.

This paper discuss about "Code switching⁴⁸ and Code Mixing" the social interactions of Bancang village. This paper tries to discuss more about "how Code switching and Code Mixing occurs in the social interactions of Bancang village? Then, this paper begins by explaining the definition of 'Code-Switching and Code-Mixing', the differences between code switching and code mixing³⁸ types of Code- switching and Code- mixing then describing the use of 'Code-Switching and Code-Mixing' in the social interactions of Bancang village.

2. Statement of the prob¹⁰⁴
 - ❖ What is definition of code switching and code mixing?
 - ❖ What are the differences between code switching and code mixing?
 - ❖ How code switching and code Mixing occurs in the social¹⁰⁷ interactions of Bancang village?
3. Purpose of the study
 - ❖ To know the definition of code switching and code mixing.
 - ❖ To know the differences between code switching and code mixing.

- ❖ To know code switching and code Mixing occurs in the social interactions of Bancang village.

C. CHAPTER II

Discussion 59

1. Definition of code switching and code mixing

Code-switching is changing event from one code to another. For example, at first someone uses Indonesian language, and then he/she switches into Javanese. This event manifests in switch of regional, social, style and register variants.

According to Crystal (1991: 59) code switching can be illustrated by the switch bilingual speaker may make (depending on who they are talking to or where they are) between standard and regional forms of English, between Welsh and English in parts of Wales, or between occupational and domestic varieties.

Code switching is switching situation from one code to another (Suwito, 1985: 68). If a speaker firstly uses code A (for example Indonesian Language) and he changes his code to code B (Javanese Language), this situation is called code switching.

Wardhaugh (1986: 103) also gives definition of code switching occurs when the language used, changes according to the situation in which the conversant find them selves. The speakers here switch one code to another code or they speak in one language to another language.

As I know that code-switching is a term in linguistics referring to using more than one language or dialect in conversation.

Code-mixing the use of two or more language by putting in/inserting linguistic elements in one language into other language consistently. Code mixing usually occurs in bilingual or multilingual community or society and the function (meaning) of the languages can not be clearly separated. This code mixing is used when the conversant use both languages together to the extent that they change from one language to the other in the course of a single utterance (Wardhaugh, 1986: 103).

2. Difference between Code-switching and Code-mixing

- ❖ Bokamba (1989) defines both concepts thus: "Code-switching is the mixing of words, phrases and sentences from two distinct grammatical (sub) systems across sentence boundaries within the same speech event... code-mixing is the embedding of various linguistic units such as affixes

(bound morphemes), words (unbound morphemes), phrases and clauses from a cooperative activity where the participants, in order to infer what is intended, must reconcile what they hear with what they understand. "

- ❖ Maschler (1998) defines code mixing or a mixed code as "using two languages such that a third, new code emerges, in which elements from the two languages are incorporated into a structurally identifiable pattern".
- ❖ Hymes (1976) defines only code-switching as "a common term for alternative use of two or more language varieties of a language or even speech styles"

3. Types of Code-switching and Code-mixing

Types of code-switching based on (Poplack 1980)

- ❖ **Intersentential switching** occurs *outside* the sentence or the clause level (i.e. at sentence or clause boundaries). It is sometimes called "extrasentential" switching.
- ❖ **Intra-sentential switching** occurs *within* a sentence or a clause.
- ❖ **Tag-switching** is the switching of either a tag phrase or a word, or both, from language-B to language-A, (common *intra-sentential switches*).
- ❖ **Intra-word switching** occurs *within* a word, itself, such as at a morpheme boundary. Types of code-mixing based on Muysken (2000)
- ❖ **Insertion** The concept of insertion is defined as insertion of material such as lexical items or entire constituents from one language into a structure from the other language. According to Muysken (2000), approaches that depart from the notion of insertion view the constraints in terms of the structural properties of some base or matrix structure. Here the process of code-mixing is conceived as something akin to borrowing; the insertion of an alien lexical or phrasal.
- ❖ **Alternation** Approaches departing from alternation (associated with the Poplack (1980)) view the constraints on mixing in terms of the compatibility or equivalence of the languages involved at the switch point (Muysken, 2000). Conjunctions and appositions are incorporated through adjunction rather than insertion (2000). Verbs are often incorporated through adjunction to a helping verb. Language alternation is a normal, common, and important aspect of bilingualism (Grosjean, 1982; Pennington, 1995).

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❖ **Congruent Lexicalization**

The notion of congruent lexicalization underlies the study of style shifting and dialect/standard variation, as in the work of Labov (1972) and Trudgill (1986), rather than bilingual language use proper (Muysken, 2000). Congruent lexicalization is akin to language variation and style shifting; switching is grammatically unconstrained and can be characterized in terms of alternative lexical insertions. Linguistic convergence feeds into congruent lexicalization and the two processes may reinforce each other. Some cases of word-internal mixing can be viewed as congruent lexicalization (2000: 221).

4. The Use Of 'Code Switching And Code Mixing' in the social interactions in Bancang village.

There are some activities people in Bancang village that will be analysis:

❖ "Code mixing phenomenon"

In a village office, the dialog between village clerk with a woman who will make a new family card (KK).

A : ada yang bisa di bantu?

B : iya pak, saya mau mengurus KK baru.

A : bawa KK yang lama.

B : ini pak.

A : lho dari Malang ya? Kenapa kok pindah kesini. Di Malang kan suasananya enak.

B : iya pak, suami saya kerja di Bank BRI Ploso, biar ngirit *transport*.

In this case they have use Code Mixing because when "A" ask "B" about why her moved in Bancang village, she change the language from Indonesia and mix with English language.

❖ "code mixing phenomenon"

A conversation between a young man with his friends on the front home.

A : piye kuliah mu maeng?

B : Yo ngunuiku.

A : Membosankan ya? Maeng pas kuliah e Pak Fajar, aku malah *chatting* mbi arek Malang

B : Kuliah kok malah *chatting* seh.

A : lha ancene aku bosen eg. Materi e kon moco gara-gara *LCD* nang kelas rusak, ditambah *AC* mati sisan.

In this case they have use Code Mixing because when "A" ask "B" about her college, she change the language from Javanese and mix with English language.

❖ " code switching phenonon "

A : Sepuluh menit lagi pertandingan sepak bola segera di mulai, tapi tumben sekali Alex belum datang.

B : Tapi dia tadi bilang mau datang.

A : Itu dia datang. Woi, *tumben hoo teko mu kari, leren nandi?*

C : *Mampir golek ngumbeh sek hoo.*

In th this case they have use Co¹⁶⁶Switching because when "A"ask "C" he change the language from one language to other one.

❖ " code switching phenonon "

A : ²¹³ah enak ya masakane ibu'e Candra

B : *yo mesti, tapi nek sing masak Candra yo ancur*

A : Mas bayu, kados pundi, eco mboten ?

C : *Yo enak banget ! ngeleh !*

A : sakestu mas

In this case they have use Code Switching because when "A"ask "C" he change the language from one language to other one.

D. CHAPTER III Conclusions

Code-switching is changing event from one code to another. For example, at first someone uses Indonesian language, and then he/she switches into Javanese. This event manifests in switc³¹of regional, social, style and register variants. Different with **Code-mixing** the use of two or more language by putting in/inserting linguistic elements in one language into other language consistently. Code mixing usually occurs in bilingual or multilingual community or society and the function (meaning) of the ¹⁰⁶guages can not be clearly separated. After I analysis the use of code switching and code mixing in the social interactions in Bancang village. I found that people in Bancang village as bilingual community, why ? because people in Bancang village

there using some code are : Indonesian language, Javanese language, region language, and foreign language.

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**THE ANALYSIS OF DIALECT ON THE SUPPLY OF BUYING BUILDING
MATERIAL IN MOJOAGUNG JOMBANG "UD SINAR ALAM**

Intan Ayu Destyarini (157026)

intanayudestyarini@gmail.com

A. ABSTRACT

Language is dynamic that will always experience the development and changes along with the development of speakers. From the development of speakers will form variations or different languages. Variation or variety of languages is a major subject in sociolinguistic studies. Language variation is a different kind of language. In the variation of language in terms of speakers there are variations of language called dialect and then dialect is divided into several kinds, especially the dialect area. The area dialect is a variation of the language of a relative number of speakers, located in a particular place, region or area and based on the area or area of the speaker's residence. Speakers in a dialect, even though they have their respective idiolects, have similar features that indicate that they are in one dialect.

B. INTRODUCTION

This research discusses the area dialect and language variations to describe the level of Javanese speech in the building materials store located in the village of , Mojoagung - Jombang. In the transaction the language used is the Java language at the level of speech. At the level of speech that occurs in a building materials store is a meeting between the seller and the buyer that allows for social interaction. Results from the data obtained in the form of data transcription Java language which will then be described and grouped by level of speech.
Keywords: dialect area, building materials, buying and selling

C. PREVIOUS THEORY

Language is the most important component in the continuation of human life. Man will not continue this life well and regularly without any language. It can be said that language as part of the primary needs, as a regulator, even the language as the most powerful weapon to fortify themselves from something. Indonesian language is a united language that unites the various

languages that exist in the archipelago. Each language has a different characteristic, but language also has many features ⁸⁰ it are almost identical but not identical. So from the differences it is necessary to conduct in-depth research in order to be easily understood by users of the language or who learn the language itself. ¹⁵³ such feature is the language will evolve with the times. Language is one of the most important aspects of culture, which is the best key to understanding people's lives in all its forms. What we need to understand is the relationship and the form of language that happens between language and ⁵⁹ society as the user of the language itself. The answer is the relationship between certain language forms which are often called variations, varieties or dialects with their use for certain functions in society, (Chaer, 2010: 50).

The use of dialect by speakers in the language in general is different from one area with another. For example, dialect differences between residents in rural and urban areas. Although speakers using the Indonesian language in communication will certainly arise differences in intonation, pause and kevariasian pronunciation of certain words. The variations in the pronunciation of certain words are meant to emphasize a meaning or to reinforce that meaning. If in some circumstances a person from an urban area is confronted with someone from a rural area to communicate it will be clear that dialect differences are used by both. This varied dialect difference will affect the effectiveness of communicating and worthy of our study and understanding.

This is very important so that people can know the variation of language contained in the community, especially the dialect of the area conducted on the event of sale and purchase. The sale and purchase event is conducted by the seller and buyer on the event of sale and purchase of building materials. The area dialect or so-called regional dialect in the study is called a geography dialect that describes language variations based on geographic variables. The study of geographical dialects describes a number of language variations by region, comparing areas with one another, and grouping the same variations within a particular region, whether connected or disconnected. Dialect area done in this building materials store using Java language. Javanese is a regional Java language especially used in the East Java region as we know around us

that each region almost entirely has and there are characteristics of its own local language.

Thus, the author wants the reader to know the dialect area on the event of sale and purchase of building materials. Furthermore, the reader knows that the dialect of the area or language used in the region on the choice of language is very important to support the interaction of buying and selling. Therefore, the area dialect is involved in the event of buying and selling of building materials because there is a dialect of Java language area which has a very varied speech level.

1. Language Variation From The Native Speaker

As a *langue* ⁹¹ language has systems and subsystems that are equally understood by all speakers of that language. However, since the speakers of that language, while in a speech society, are not a homogeneous set of humans, the concrete form of language, called *parole*, becomes uniform. The occurrence of diversity or the cultivation of this language is not only caused by its non homogeneous speakers, but also because of their various social interaction activities (Chaer and Agustina, 2010: 61). Language variation in terms of speakers is a variation of individual language and language variations of a group of relative individuals residing in one place or region. Individual language variations are called *idiolects*, while language variations from a group of individuals are called *dialects*. According to the concept of idiolek, each individual has their own idiolect. In other words each individual has distinctive traits not shared by other individuals. Differences in the characteristics typical between individuals are caused by physical and psychological factors. In physical differences for example, because of the different forms of speech, while the difference in psychic factors is usually caused by differences in temperament, character, intellectual, and others (Aslinda and Leni, 2010 : 17).

⁸¹ According to the concept, dialect is a variation of the language of a ²²¹ group of individuals who are members of a community of a particular region or a particular social class. Dialect by region is called *geographical dialect*, while dialect based on social class is called *social dialect*. In other words, the regional and socioeconomic differences of speakers can lead to variations in language. According to Labov (in

Chaer and Agustina, 2010: 86) distinguish variations of language regarding the group's level, status, and social class of the: *acrolec*, ⁹⁴*basilek*, *vulgar*, *slang*, *colokial*, *jargon*, *argot*, and *ken*. *Akrolek* is a language variation that is considered higher or prestigious than other social variations. For example, in Javanese Bagongan, French, the dialect of Paris. In Minangkabau language, no dialect is considered higher than any other dialect because the Minangkabau language does not recognize the level in the language. *Basilek* is a variation of language that is considered less prestigious or even considered lower. In addition to the language *basilek*, also known as the term of vulgar language variations. The variation of *vulgar* language is a variation of social language whose characteristics appear at the intellectual level of the speaker. That is, variations of *vulgar* language are usually used by less educated and uneducated speakers. *Slang* is a variation of language characterized by newly ¹⁹³discovered and rapidly changing vocabulary. The variation of *slang* is used by young subjects or social and professional groups to communicate "in secret" (Alwasilah 1985: 57).

In that sense, variations of *slang* are used by certain circles that are very limited and confidential. The variation of *colloquial* language is a social variation used by speakers in everyday conversation. At first, the variation of *colloquial* language is a variation of the language used orally and is very important in this *colocial* setting is its use. In subsequent developments, these *colloquial* expressions are often used in written ¹⁸⁰ language. Furthermore, the variation of *jargon* language which is a variation of the language used by a particular social group or group of workers and not understood by other groups. *Jargon* language variations are used in separate environments. For example, students of literary faculty will have their own *jargon* when compared to students outside the faculty of literature. Some say that *jargon* is the same as *argot*. As to what makes that difference is Zeigher (in Alwasilah, 1985: 51) who says the notion of *argot*. He said that *argot* is a distinctive language variant of the thieves, but this variation is used for technical vocabulary or specialized in trade, profession, and other activities. In addition, *argot* is synonymous with *jargon*, ie, in the sense of being a secret language. In addition, there are *ken* which is also considered to be synonymous with *argot*. In general *ken* used as a variation of whining or

whimpering language. Usually, *ken is* used by low social circles, such as the language used by beggars (Aslinda and Leni, 2010 : 18).

Thus, it can be concluded that language variation in terms of speakers is a variation of individual language and language variations of a group of relative individuals residing in one place or region.

2. Understanding Dialects

After discussing the variations of language in terms of speakers above, in this section will discuss the meaning of the dialect itself. The word dialect comes from the Greek *dialectos* originally used in conjunction with the Greek state at that time. In dialect there is a difference in unity that has the character of dialect is a set of different forms of local speech, which have common characteristics and each more like each other than the other forms of speech of the same language, and the second is the dialect is not must take all forms of speech from all languages. In addition, there are also differences in dialects such as phonetic differences, polymorphisms or allophonic differences that are in the field of phonology, and usually the dialect speaker is not aware of the difference. Both differences in the semantic field. The three anomasiological differences that show different name based on one concept are given in several different places. the *regional* dialect: the distinct form of a language spoken in a certain geographical area. For example, we might speak of Ozark dialects or Appalachian dialects, on the grounds that inhabitants of these regions have certain distinct linguistic features that differentiate them from speakers of other forms of English.

Further understanding of dialect according to Nababan (1993: 19) which suggests that language variations based on speakers is called dialect, the language of a group of speakers who are relative numbers, located in a certain place or region. Since this dialect is based on the area or area of the speaker's residence, this dialect is commonly called dialect area, regional dialect, or geographical dialect. In mapping the dialect variation of the language is used the isoglos concept is a line connecting two places which show the same features or elements or lines separating the two places indicating different characteristics or elements. The elements studied are in the

areas of phonology, morphology, syntax, and lexicism. Iloglos serves to show the inequalities or differences in the use of linguistic elements among the observation areas. Furthermore, the collection of some isoglos forming a file is called isoglos. Thus the isoglos may be called a line connecting two places that exhibit the same features or elements, or lines separating the two places indicating different characteristics.

In addition, the notion of dialect is also put forward by Chaer and Agustina (2010: 63) which states that dialect is a variation of the second language based on speakers, the language variation of a group of speakers who are relative, located in one place, region, or area of residence speakers, this dialect is commonly called dialect area, regional dialect, or geography dialect, but in this case it is called dialect only. Speakers in a dialect even though they have their respective idioms, have in common a feature that indicates that they are in a dialect, unlike any other group of speakers, who are in their own dialect with other features that characterize their dialect as well.

For example, the Javanese dialect of Banyumas has its own distinct characteristics with the characteristics of the Javanese dialect of Pekalongan, the dialect of Semarang or the dialect of Surabaya and so on. Banyumas dialect Javanese speakers can communicate well with Javanese dialect speakers of Pekalongan dialect, dialect of Semarang, dialect of Surabaya, or also other dialect of Java dialect because they still belong to same language, that is Java language.

Thus it can be concluded that the meaning of dialect is the variation of language based on its speakers, ie the language of a group of speakers whose numbers are relative, residing in a particular place or region. Dialects based on the area or area of the speaker's residence, the dialect is commonly called the dialect area, regional dialect, or geographical dialect.

3. Level of Javanese Language Tutor On Sale and Purchase Building Materials

In connection with the level of speech, the form of speech level of Java is divided into two, namely krama and ngoko. Krama for high level and low level ngoko. Among the levels of ngoko and krama are still divided into several levels. Thus the level of variation of Javanese into three, namely: ngoko, madya, krama. Ngoko level of speech has a sense that is

not spaced between speakers and partners said. The relationship between the two is not limited by a sense of reluctance. Ngoko forms often appear between peer-to-peer conversations, regardless of position and age (Pateda, 1987: 60).

4. *Level Ngoko Tutar*

According to Demang (157:16), the level of speech ngoko reflects the familiar feeling between the speaker and the talk partner. That is, the speaker does not have a sense of shyness, respect or sense of pakewoh to the partner talk. People who want to express familiarity with partners or speakers, or other people, ngoko level is the right to use. An intimate friend usually talks to each other. So it would be strange if among friends who already know and familiar speak in middle or krama level. When the intimate friends who speak in the level of speech krama then the relationship becomes unfamiliar and the atmosphere of talk that usually turns into official. Thus, a sense of intimacy is lost. People with higher status, for example, teacher to student, parent to child, deserve to use ngoko level. It would be weird and funny if a teacher uses krama to his students. When a teacher speaks to a student or a boss speaks the language of krama to the bottom it is a sign of anger or sarcasm. Among people who have close relationships but mutual respect can wear ngoko fine level.

D. ANALYSIS AND DISCUSSION

Seller : (while discussing with other customers) "iyo e .. pados nopo?" (yes yes .. search what?)

Buyer : " Golek sekrup " (search for the shell)

Seller : " Sak pinten?" (Interrupted by the question arises the stale question of the other seller). " Loh cak Ko prei ta cak Ko? " (how much size ?. Loh mas Ko Ko Ko holidays?)

Buyer : " Enggak, golek sekrup " (no, look for the shell)

Seller : " Ooo be'e prei? Wong wes duwe dana kok kate prei prei? " (Ooo saya kira libur? Sudah mempunyai pendapatan kok libur terus?).

(In the interrupt the question arises from the first seller).

"Sekrup seng dowo ndek endi yah? "

(And the father replied),
 " sek golekno. Iko lo " (*Sebentar saya carikan.*)
 (then while heading to the designated place).
 " Sak menten niki? " (That is the length of the shell.)
 (Leading to the buyer).
 " Kirang?
 , *It lo. Is it some size ? Or less ?*)
 Buyer : " sing dowo " (while observing the skeleton), " rodok dowo 10 senti " . (*less long, ten inches*)
 Seller : (while imitating what the buyer is saying) " setengah senti " (while searching) (*ten inches*)
 Seller : " sing dowo niku. " (*the longest one*)
 Buyer : " Iyo a? " (*Is not it*)
 Seller : " Engge, mboten wonten ." (*yes, no*)
 Buyer : " Dinabol ae ." (*dinabol only*)
 Seller : " Nopo? " (*What?*)
 Buyer : " Dinabol ae, seng wesi ilo ." (*dinabol only, the iron*)
)
 Seller : (question from second seller) " botoh piro se katene ?." (*how much do you want?*) (Question from the first seller)
 " Loh ngeten niki ta? " *Loh like this ?*, (While looking for and asking the second seller), " dinabol ndek endi yah ?." (*where dinabol yah ?.*) (Then answered by the second seller), " nisor iko nisor, ndek kono " (pointing to a place), " ndek nisor enek ukuran rolas karo sepoloh " (*Below there, there is a size of twelve there is a size of ten*)
 Buyer : " Sing koyok baut. " (*which is like a bolt*)
 Seller : " Dinabol sing rollas opo sepoloh? " (*dinabol that size twelve what size ten?*)
 Buyer : " sing rollas sakjane ." (*the twelve*)
 Seller : (while showing the place to the first seller) " niko an, nisore iku. Naah. Iki ta? " (The first seller). " nahh engge " (the second seller). (*that's an, below it, Naah. This is ta ?. Naah.iya*)
 Buyer : " Iku seng koyok sekrup ukuran rolas iku a? (*that's like a twelve-size squeeze is it?*)
 Seller : " He'em ." (*Yes*)
 Buyer : " sing sepoloh ae wes tuku enem ." (*the size of ten only, buy six*)
 Seller : " Kale nopo maleh? " (*What else?*)

Buyer : "Wes iku ae. Sing rolas ae, iku sing dowo. "
(that's it.) The size of twelve only, it's less long)
 Seller : "Sing rolas?" *(The size of twelve?)*
 Buyer : "Iyo." *(Yes)*
 Seller : *(while showing the goods)* "Sakmenten?" *(is this a matter?)*
 Buyer : "Iyo sakmunu ae." *(Yes that's it)*
 Seller : *(while adding the price and there are people discussing then indicating the amount to be paid)* "niki, matur nuwun." *(this, thanks)*
 Buyer : "Nggeh pon, monggo." *(Go leave shop) (yes already, go home)*
 Seller : "Nggeh, nggeh suwon cak Ko." *(yes, thanks mas Ko)*

In the conversation indicates a seller and buyer are interacting about the ordering of building materials. In a conversation the seller uses Javanese ngoko language and the buyer uses Javanese ngoko language. When the seller uses Javanese ngoko language as if he already familiar with the buyer so using the language of Java ngoko. It shows the existence of dialect area in the form of Javanese language in the area of the village is very thick so that makes familiar between people with each other. With the dialect of the area shows that the variety of language in the event of buying and selling of building materials in the village of Mojoagung, Jombang.

E. CONCLUSION

Individuals residing in one place or region. Individual la From the above explanation can be concluded that bahasa is the most important component in the continuation of human life. Humans will not continue to live this well and regularly without its language. It can be said that language as part of the primary needs, as a regulator, even the language as the most powerful weapon to fortify themselves from something. Indonesian language is a united language that brings together the various languages that exist in wil father n usantara. Each language has a different characteristic, but language also has many features that are almost identical but not identical. In the use of the language there must be varied language variations

based on the speakers. Language variation in terms of speakers is a variation of individual language and language variations of a group of relative language variations are called *idiolects*, while language variations from a group of individuals are called *dialects*. The use of dialect by speakers in the language in general is different from one area with another.

Regional dialect or regional dialect is a dialect whose characteristics are limited by place. The dialect usually develops in a certain area, meaning that the person outside the region will not understand with the dialect in question. The regional dialect or regional dialect prioritizes territorial boundaries, people in one area will be familiar with what they say to each other, while those in other territories or outside of the region will not be familiar with the dialect. Area dialects, usually used in one area only to determine the characteristics of the area, and the language can only be understood by the people of the area. In addition, there are speech events that lie behind the dialect. A speech event is the occurrence or linguistic interaction in one form of speech or more involving two parties, ie speakers and the other person, with a single subject, in a particular time, place, and situation. The interaction between a trader and a buyer at any given time using the language as a communication tool is a speech event. Thus it can be argued that the level of speech is a variation of language whose difference is determined by the attitude of the speaker or the third person discussed. In addition to social interaction they do as well as variations of language used by society from time to time.

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AN ANNALYSIS CHILDREN IN PRONOUNCIATION OF FISCHER'S THEORY

SULISTYANINGRUM

sulistyaningrum157084b@gmail.com

A. ABSTRACT

In this study using the theory of John Fisher, Fisher attempted to find a correlation between the use of the two present-day-hearing and the twenty-one of the twenty-four children he observed. Fisher interviewed the children in settings ranging from informal to moderately formal and concluded that the decision to be related to sex, class, personality and mood. According to Fisher, the girls are more likely to use the boys and the boys are used to wearing the boys 'boys' used -ing and the 'typical' boys were prone to use -in. In this study using qualitative methods. The data collected based on the participants explanation about pronunciation (ng) and (n) in singing, fishing, shooting, and hunting. In this study using 10 children aged 3-10 years. This data was obtained from interviewing children aged 3-10 years in the village Pandantoyo, Kec. Kertosono, Kab. Nganjuk.

B. INTRODUCTION

Sociolinguist John Fischer conducted the first case study, Children in New England, in 1958. Fisher attempted to find a correlation between the use of the two present participles -in and -ing which were used by twenty-one of the twenty-four children he observed. Fisher interviewed the children in settings ranging from informal to moderately formal and concluded that the decision to say -in rather than -ing appeared to be related to sex, class, personality and mood. According to Fisher, girls are more likely to use -ing than boys are and boys can be categorised into two groups, the "[m]odel' boys" used -ing and the "typical' boys" were more prone to use -in. The second case study is set on the island of Martha's Vineyard, a research by linguist William Labov in 1963, where he studied "the significance of social patterns in understanding language variation and change". The study focuses on the linguistic variable (a) in the lexical sets: white, right and kind, which is pronounced [a] coinciding with the surrounding mainland and as the centralizing diphthong.

Labov made a centralisation index based on sixty-nine tape-recorded interviews, which he divided into age groups. The index scores illustrate an increase of the pronunciation of diphthong, which can be explained by defensive attitude towards the visiting tourists and the desire to belong to the community.

C. PREVIOUS THEORY

Sociolinguist John Fischer conducted the first case study, *Children in New England*, in 1958. Fisher attempted to find a correlation between the use of the two present participles -in and -ing which were used by twenty-one of the twenty-four children he observed. Fisher interviewed the children in settings ranging from informal to moderately formal and concluded that the decision to say -in rather than -ing appeared to be related to sex, class, personality and mood. According to Fisher, girls are more likely to use -ing than boys are and boys can be categorised into two groups, the "[m]odel' boys" used -ing and the "typical' boys" were more prone to use -in.

One of the earliest studies of variation was Fischer's study (1958) of the [ng] variable, i.e., pronunciations like singing [n] versus singin' [n]. We should observe that there is a long history of both the [ng] and [n] variants in the language, that stigmatization of the [n] variant is a phenomenon of the nineteenth and twentieth centuries, and that even today in some circles in the United Kingdom, necessarily privileged ones, people still go huntin', shootin', and fishin', not hunting, shooting, and fishin' g.

As part of a study of child-rearing practices in a New England community, Fischer conducted interview¹⁹ with young children, twelve boys and twelve girls, aged 3-10. He noted their use of [ng] and [n] in a very formal situation during the administration of the Thematic Apperception Test, in a less formal interview, and in an informal situation in which the children discussed recent activities.

Fischer also compared the use of [ng] and [n] of a boy described by his teachers as a 'model' boy with that of a boy described as a 'typical' boy. The model boy worked well in school and was described as being popular, thoughtful, and considerate; the typical boy was described as being strong, mischievous, and apparently unafraid of being caught doing something he should not be doing.

Fischer's study, then, is a very simple account of the common linguistic variable (ng). It covers very few subjects, and employs very informal, even casual, methods of data collection. There is also no attempt to subject the findings to statistical testing. But there is also, of course, no attempt to make any profound claims!

D. ANALYSIS AND DISCUSSION

Preferences for -ing and in endings by sex

	Ing > in	ing < in
Boys	3	2
Girls	5	-

Preferences of two boys of ing and in endings

	Ing	in
"Model" boy	4	1
"Typical" boy	1	4

Preferences for -ing and -in endings, by formality of situation

	Formal interview	Informal interview
-ing	9	1
-in	7	3

E. DISCUSSION

1. If you were interested in the same phenomenon as Fischer, the (ng) variable among young children, how would you design an investigation so that you would be in a position to make much stronger claims than Fischer was able to make?
2. What particular difficulties do you think there are in investigating children's language that do not exist in investigating adults' language? How might you try to get around these difficulties?

3. Do you see any problems with the concepts of a 'model' boy and a 'typical' boy; e.g., do you see some danger of circularity in the definitions?

In this study proves that the dominant daughter pronounces -in of the -in and pronounciationnya very clear, while the boys are still there who use -in in pronunciation. In the model and typical tend to be in the model. In formal and informal situations tend to be pronounced clear during formal situations.

F. CONCLUSION

In this study using the theory of John Fischer, Fisher attempted to find a correlation between the use of the two present-day-hearing and the twenty-one of the twenty-four children he observed. Fisher interviewed the children in settings ranging from informal to moderately formal and concluded that the decision to be related to sex, class, personality and mood. According to Fisher, the girls are more likely to use the boys and the boys are used to wearing the boys 'boys' used -ing and the 'typical' boys were prone to use -in. In this study using qualitative methods. The data collected based on the participants explanation about pronunciation (ng) and (n) in singing, fishing, shooting, and hunting. In this study using 10 children aged 3-10 years. This data was obtained from interviewing children aged 3-10 years in the village Pandantoyo, Kec. Kertosono, Kab. Nganjuk.

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GENDER DIFFERENCES IN LANGUAGE UNDER THE SOCIOLINGUISTIC OF 10 PEOPLE AT DEMPOK

Muhammad Syaifuddin Rohman (157104)

Syaifuddin.r14@gmail.com

A. ABSTRACTS

Human beings not only created language, but also become the users; therefore, the study on linguistics should not only be made from the perspective of symbol, but more should be people-oriented. But the most significant difference between human beings is the gender difference, so people of different genders from either physiology or psychology in the use of language will have their own gender characteristics, which leads to the gender differences in language. By analyzing and studying on the connotation of gender differences in language and the social sources of it in 10 people at Dempok we can conclude the significance of gender differences in language.

B. INTRODUCTION

Social linguistics can be defined by two angles of simplicity and complexity. Simply speaking, the main content of sociolinguistics is the study of the relationship between language and society. Specifically, the main content of sociolinguistics is the study of language structure and social context. Through the study of the interaction and influence between them, sociolinguists try to analyze from the various social cultural phenomena and explore different discourse behaviors. The scope of sociolinguistics studies, in general, is defined according to the relationship between language and society. From the perspective of the study, it can be roughly divided into two levels: the microcosmic social linguistics and macroscopic sociolinguistics, this is a classification based on the interdisciplinary nature: macro refers to the sociology focus on the society; and micro is from the perspective of linguistics, focuses on linguistic phenomenon, social factors are its derivative contents. Sociolinguistics has used a new perspective and analysis method for the language and its interdisciplinary study, and has greatly enriched the study of sociolinguistic, which helps us to understand the nature of language better, changes the pure

symbolic study of the ivory tower to the language, expands the understanding of the sociolinguistic phenomenon, and help anatomy of the social problems, so it has important research significance.the social problems, so it has important research significance

C. PREVIOUS THEORY

a) Language and Gender

Language exists as a system of symbols, in terms of abstract thinking and senses, it reveals a method and pattern to describe the objective world. From another perspective, language system and language structure's difference reflected our different recognitions of the world in some degree. In addition, as a kind of historical and cultural heritage, during the process of using it, the language in a certain sense, reflects the formation of cultural traditions, evolution of civilization, national spirit creation, social life improvement. If we could stand on the panoramic view when we observed the specific using conditions during the mutation and change process in concrete social context, the research of sociolinguistics can open up more growth point in exploring the process of linguistic theory.

In the study of language and gender differences, many linguists such as Leonard Bloomfield, McConnell-Ginet, Haas, Zhao Yuanren and so on have dabbled in them. In the process of the study they concluded that: in different contexts, men and women have differences to a degree in phonology, vocabulary and grammar, syntax options. Eckert & McConnell-Ginet (2003) pointed out that, because of the traditional social factors, men have higher social status, thus leading to their privileges in speech. At the same time, he carried on the explanation to the interaction effect of gender and language. Combining with the factors of age, Chinese linguist Chen Songcen pointed out the gender and age variations that caused when using languages. Their appearance is not because of human socialization distance or communication difficulties, but because of the social psychological factors of speakers with different genders and different ages, According to a survey, there are sexual salutation differences for strangers having the same occupation in Beijing. The survey results also show that the young and the old are quite different in diction and discourse habits. Different gender and

age will cause the diversity of languages, there are two aspects of reasons: first, when the traditional social status is different, their mental state will be different; second, men and women play different roles in society, their participation in social activities and the scope of their activities in society also have great differences, and all these factors resulted in the variation of their language.

Language gender difference has always been complex. Gender differences in language are not only regarded as a linguistic phenomenon but also as a social phenomenon, and become the popular subject of linguistics and sociolinguistics. The linguists from all countries have made a lot of profound significant exploration according to the gender differences of language use phenomenon to explain the cause of gender difference. The gender difference referred in language, is a kind of language phenomenon in the display of society, culture, customs and other considerations of language users. It has a rich cultural background, historical connotation and profound social reality, reflecting the social psychology, folk psychology and the social and cultural value orientation. Gender differences have important academic significance and application value in the sociolinguistics. It widens our research horizon, deepens our cognition of the universal law of language; at the same time, it helps us to better explain the factors in the internal change of language development. In terms of language structure, gender difference reveals the relationship between gender and language. The interaction between language and gender and the objective existence of gender difference make the difference of gender language users, meanwhile the phenomenon of gender differences in language promote and enhance the different gender language users' new requirements and provisions for language in the social cultural life in turn. Gender differences in language can be divided into absolute and relative gender differences sociolinguistics mostly focus on relative gender language differences. In general, the relative gender differences mean men and women show significant differences in the characteristics when using the same language or dialect, and they usually form variations of gender.

b) Social Root of Language Gender Differences

Gender differences in language phenomenon are not accidental; they have the profound social root. Gender differences are the fundamental facts of social life and human differences. It reflects that there is a long historical origin in language difference phenomenon. Men and women have different status and play different roles, thus they have different duties and different rights.

Researchers engaged in sociolinguistics explain different phenomenon of language gender difference from the perspective of social structure, consistency and rights. They think the formation of language difference is due to the unequal status of males and females. For one thousand years, the traditional concept of "men outside, women inside" has dominated people, and men are seen as the dominators of the status and power. They govern the external world and go out to earn money for the family, women were considered to be weak and only do activities in the family. The "three obediences and four virtues" of ancient China more exactly reflects their humble social status. Their duty is to serve husband, children, take care of her parents-in-law, do housework, and are almost unable to take part in social activities. Therefore, Zimmerman thought that men have absolute authority in the society; therefore, their control is in compliance with their positions in society. Always interrupting other's conversations is an obvious sign to reflect their social power and controlling force. Similarly, women's subordination and dependence on social status result in the ruled position in conversations. There is a direct relationship between women's phonetic standard and the status of women. Trudgill holds the same view, he believes that women pay more attention to social status than men because women are economically dependent on them in the past. They were slaved in a subordinate position and only played a decorative role in the society. Even in contemporary society, more and more women cut a striking figure in economy, politics, and own the same occupation in many fields as the man. But the primitive social psychology still exists, men still discriminate against women. And the traditional ideas which holds that women are inferior to men are still bound them and remain in people's minds. Social status and women's higher requirements are not consistent, once if they do not pay

attention to their words even slightly, they may be criticized or ridiculed; in addition, females are mainly engaged in domestic work in the past life, thus their social status are not recognized. Therefore, they are forced to use other methods to get a higher position and using the appropriate language is a kind of good way.

Sociocultural factors have inestimable influence on a person's mentality, behaviors, ideological actions, religious beliefs and values. From the cultural concepts of any region or country, people have different recognition and expect for different gender roles and behaviors. Thus, in traditional concepts, women's language is kind and polite while men's is relatively simple, arrogant and firm. Inherent social expect will automatically become a powerful social stress and drive people to restrain their behaviors according to their gender mode. When a child is born, society will make different effect on boys and girls. First, they will be given a gender-specific name so that they will develop in the expected direction to satisfy their physiological factors and social roles. Society expects the boy to become a true man, who can overcome dependence, fear and passivity and build a more positive, independent and adventurous character. Speeches show manhood, so boys' speaking rudely or speaking with rude keynotes are accepted and acquiesced by the society even their talking is incoherent and clueless. On the contrary, girls usually keep clean, tidy, and quiet to become gentle, virtuous, and kind-hearted ones. So they talk like elegant ladies with standard pronunciation and correct grammar. There cannot be taboos and spells in their words. From this, we can see there are high requirements for girls' discourses and they should pay attention to every aspect of their manners especially their speech. During this process, different gender roles will get different social and gender approval. Gender role identity and culture circle have positive correlation.

We can learn from this that during the socialization process, proper manners will influence gender roles recognition. During the recognition process, boys and girls gradually learn to develop according to their genders. Different cultural behaviors and communication methods will naturally become a part of features and eventually form different ideological men and women. At the same time, girls' and boys' expressions are becoming different and the same mentality and action will cause

different language effect. Besides, males' and females' accepting and adopting social interaction in their childhood will obviously affect their communication methods. Even when they grow up, the existing mode is hard to reject.

c) Conotation of Language Gender Difference

As a method of communication between people, language is sure to reflect all kinds of social relationships during communication. In terms of sociolinguistics studies, most scholars' main research contents are not just about gender grammar neither of specified language system nor about physiological gender study. There are gender differences in sociolinguistic phenomena mainly because of social structure types, culture backgrounds and pragmatic mentality like phenomena of social gender. Gender language difference is objective, and even in society using the same nation language or region dialect, it is common to see different languages because sexual, physiological and social factors. They mainly exist in construction change features of language use like pronunciation, vocabulary, grammar and communication mode.

d) Gender Difference in Utterance-Choosing

Normally, men usually talk eloquently in all kinds of competitive topics like sports while women's topics are usually about family life, individuals and emotions. So the dialogues showing directly one's inner lives are more from women, on the contrary, men are inclined to hide their feelings.

Klein once made a research in an ordinary worker's family. He found what men mainly talk about are working conditions, sports news and other related topics, while women mainly talk about family and family members. It's mainly related to males' and females' mentalities: women prefer to harmonize and soften interpersonal relationship while men just think about showing their leading roles and assert their dignities.

e) Pronunciation and Intonation Difference

For pronunciation, we set English pronunciation as an example because lots of research achievements are made in English backgrounds. After making researches, lots of linguists

have found women's pronunciations are more close to British pronunciation standards.

For /t/ and /r/, women pronounce more easily. Thus we can see, women's pronunciations are more correct and concise. Usually, the upper class and the educated do better to pronounce correctly. Trevor once said, because of the lower social position and high expectation, females have to pay attention to their methods and make sure they can make pure pronunciation while males relatively undisciplined and free pronunciation further reflect their prestige. Perhaps men are not eager to show their high position in this aspect.

For intonation: Chinese Academy of Sciences once conducted an experiment to test the intonation values of men and women. They chose eight men and eight women to let them read ten of Mandarin vowels and find that women's intonation values are obviously higher than men's. Usually, intonation changes mean rich expressions, so women prefer to use several intonations in one sentence. On the contrary, men prefer falling tones rather than modified tones.

In reality, we can see many examples. First, women use more modified tones than men. For example:

M : When will our lunch be ready?
W : Oh...around 12o'clock?

W means if there isn't any problem, it must be 12 o'clock. She is the only responder who knows the answer, but she uses the lifting tone. This reflects her euphemistic, modest character and soft introverted temper. Then, women are inclined to use inverted sequence stress. For the sentence "How would you do it", men will stress on do while women will use inverted sequence stress, intending to omit this important verb by using the lowest tone. Females' uncertain and undetermined attitudes make them use euphemistic methods during the intonation process. Also, their relatively low social position and less discourse determine their speaking methods.

f) Vocabulary Difference

Some extreme and commendatory adjectives are more used by women like great, lucky, happiest, excellent and etc.

They also use some positive degree adverbs to emphasize in good aspects like really, largely and so much.

It proves that women are inclined to use euphemistic expressions and cautious words like "ai", "a", "taoyan" in Chinese and "My dear", "Oh god" in English which men will not care about. Women usually avoid using slang and dirty words even they are really angry beyond endurance. But those words will be used by men like "tamade", "goudongxi" in Chinese and "Shit", "Darn" in English. Besides, there are greeting differences for males and females. Males will not add more emotional colors to salutations while females add more individual inclination and preference. The most obvious one is that females prefer to add i.e. to some nouns, like bookie, luckier and etc.

g) Syntactic Differences

Distinguished linguist Lakoff did some researches and pointed that women are more likely to use tag questions which can be regarded as an obvious feature that cannot be neglected. For example, "She is a very nice girl, isn't she?" They are not common in men's daily expression. And if men want to express the same views, they will choose the direct way "The girl is very nice". Tag question will make the speaker's tone more euphemistic and modest. It also can avoid the speakers' making mistakes and offer approaches to avoid the conflicts between speakers. Tag questions usually reflect the speakers' uncertain views and wishes to get others' affirmation. So women will choose general question and special question to express their uncertain views and ask for others' opinions. However, men are inclined to speak bluntly and will not give much speaking right to others.

Thus, males' discourse certainty is stronger than females'. Besides, there are similarities between grammar and pronunciation feature differences. Females are inclined to use more standard and exact syntactic structures. There is an example: M: "He walks too quick" or "I known that"; F: "He walks too quickly" or "I have known that". There are lots of cases like that because women want to show their good education and status in speech and pronunciation.

D. DISCUSSION

Here the researcher used 10 people with different gender in Dempok become the object of research. Those people live in Javanese culture. Javanese culture has wide area, it can be depend on the Geographic context, historical context, environment context and etc.

Dempok is the name of small village in Jombang, East Java. Jombang has famous name with "Kota Santri". Kota means city and Santri means students who studies Islam religion and live in Islamich Boarding House. We can conclude that most of people there know about Islam.

So what is the connection of Islam with sociolinguistic area especially in gender difference in language? It has strong connection. Eckert & McConnell-Ginet (2003) pointed out that, because of the traditional social factors, men have higher social status, thus leading to their privileges in speech. Traditional social means the culture around the society must have its own identity, and its own identity must have its own language also.

There are 10 people in Javanese culture and language which has Islamic background where those people consist of 5 men around 20 to 30 years old, 3 female around 20 to 30 years old and 2 children who studies in Junior High School.

After the researcher interviewed them, He got some data that show in 4 connotation of gender language difference below:

NO	OBJECT	CONOTATION OF LANGUAGE GENDER DIFFERENCE			
		Utterance Chosing	Vocabulary	Intonation	sintactic
1	2 men from Islamic Education (20 to 30 years old)	Like to discuss about law, History, politic with Islamic religion version	islamic word version (law, History, politic)	Polite intonation	Standard sintactic structure
2	2 men from usual education (20 to 30 years old)	Like to discuss about bussines and politic with semi islamic version	Semi Islamic Word (bussines, politic)	Sometime polite and sometime no	Standard sintactic structure
3	1 men from uneducated men (20 to 30 years old)	Like to discuss about job vacancy, joke with semi islamic	Semi islamic word version (job vacancy, joke)	Do not care about intonation	Low sintactic structure

		version			
4	2 woman from Islamic Education (20 to 30 years old)	Like to discuss about (food, fashion, daily life with Islamic religion version	islamic word version (food, fashion, daily life, etc)	Polite intonation	Good sintactic structure
5	1 woman from other just city who moved and educated from State University (20 to 30 years old)	Like to discuss about food, daily life and her history of life little islamic version	Little islamic word version (food, daily life and her history of life)	Polite intonation	Good sintactic structure
6	2 children who studies in Junior Hight School	Like to discuss their homework, firndship, game, with Islamic religion	islamic Word (homework, firndship, game, with islamic religion)	Sometime polite and sometime no	Standard sintactic structure

From the table above, the object of reseacrh devided become 6. First, 2 men from Islamic Education (20 to 30 years old) Like to discuss about law. History, politic with Islamic religion version, often use islamic words with polite intonation and have good sintactic structure sentence. Second, 2 men from usual education (20 to 30 years old) Like to discuss about bussines and politic with semi islamic version, sometime they use islamic words, the intonation sometime polite and no and use good sintactic sentence structure. Next, 1 men from uneducated men (20 to 30 years old) Like to discuss about job vacancy, joke with semi islamic version, sometime they use islamic words, but he Do not care about intonation because he do not know well sintactic sentence structure so he is a low user of it. the following, 2 woman from Islamic Education (20 to 30 years old) Like to discuss about (food, fashion, daily life with Islamic religion version , onten use islamic words with polite intonation because they know sintactic sentence structure well. The fifth, 1 woman from other just city who moved and educated from State University (20 to 30 years old) Like to discuss about food, daily life and her history of life little islamic version, use little islamic words because she is not from Dempok historically. The last, 2 children who studies in Junior Hight School Like to discuss their homework, firndship, game, with Islamic religion

with islamic words because people arround them usually use islamic words.

E. CONCLUTION

From the data analysis above and theory above, gender give main effect in gender difference language. As the data which researcher taken on 10 people in dempok who live in Islamic region/area, most of them are use islamic words in vocabularry differen asaspect, have strong different utterence choosing between male and female although they have same age and have different sintactic sentence structure. Those tells us that woman are better than men in using sintactic structure.

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AN ANALYSIS OF DIFFERENCES GENDER IN MEN'S AND WOMEN CONVERSATION STUDENT'S IN SMK NEGRI MOJOAGUNG

Munjiatun Toiyibah
Munjiatunt@gmail.com

A. ABSTRACT

People always use language to interact with others. Language is a communication system which is needed to help people do their activities in societies such as in school, market and office. Sociolinguistics is a study of language which is associated with social conditions. Language is a means of community members in the form of sound or symbols issued by human to convey the contents of his heart to other human. As a communication tool, language must understand, however, since the speakers of the language are in a speech society, not a homogeneous collection of human being, as well as the existence of social interaction activities carried out by a very diverse society or group.

Human beings not only created language, but also become the users; therefore, the study on linguistics should not only be made from the perspective of symbol, but more should be people-oriented. But the most significant difference between human beings is the gender difference, so people of different genders from either physiology or psychology in the use of language will have their own gender characteristics, which leads to the gender differences in language. By analyzing and studying on the connotation of gender differences in language and the social sources of it, we can conclude the significance of gender differences in language.

Gender and language studies to date have evolved from frameworks largely designed and imposed by men, to a feminist perspective aimed at exposing sexism in language and further to studies that consider paradigms of dominance and difference in language from a variety of perspectives. Gender studies, feminist studies and sociolinguistic studies all currently lack consensus as

to reasons for variance in women's and men's language and therefore further research is needed.

Keywords: Sociolinguistics, Language and Gender.

B. INTRODUCTION

Gender and language studies to date have evolved from frameworks largely designed and imposed by men, to a feminist perspective aimed at exposing sexism in language and further to studies that consider paradigms of dominance and difference in language from a variety of perspectives. Gender studies, feminist studies and sociolinguistic studies all currently lack consensus as to reasons for variance in women's and men's language and therefore further research is needed.

Sociolinguistics is a branch of linguistics that the word is etymologically derived from English, which consists of the word "socio" and "linguistics". Linguistics is the study or talk about language, while socio that is associated with the public.

Fishman (1972 : 1), "The Sociology of Language focuses upon the entire gamut of topics related to the social organization of language behavior, including not only language usage per se but also language attitudes and our behavior towards language and towards language users". Both Sociolinguistics and the Sociology of Language concern themselves with the strong bonds between language and social behavior but whereas the former tends to stress linguistic aspects more, the latter lays stress on social problems emanating from language - related issues.

Observations of the differences between the way males and females speak were long restricted to grammatical features, such as the differences between masculine and feminine in morphology in many languages. However, in the 1970s women researchers started looking at how a linguistic code transmitted sexist values and bias. Lakoff's work (1975) is an example of this; she raised questions such as: Do women have a more restricted vocabulary than men? Do they use more adjectives? Are their sentences incomplete? Do they use more 'superficial' words? Consequently, researchers started to investigate empirically both bias in the language and the differential usage of the code by men and women.

To further studies on language and gender and even before examining the procedures and results of this study, a brief review of the literature with respect to men's and women's speech will also be mentioned ¹³² his paper.

Gender is a range of characteristic used to distinguish between males and females, particularly in the cases of men and women and the masculine and feminine attributes to them.

C. PREVIOUS THEORY

Theory of Sociolinguistics.

1. Chambers (2002) opines: "Sociolinguistics is the study of the social uses of language, and the most productive studies in the four decades of sociolinguistic research have emanated from determining the social evaluation of linguistic variants. These are also areas most susceptible to scientific methods such as hypothesis formation, logical inference, and statistical testing."
2. Joshua A. Fishman (2001) thinks: "Sociolinguistic perspective has enabled researchers to document and to measure a hereto overlooked type of variation in language use and language behavior."
3. Peter Trudgill (2000) defines Sociolinguistics as follows: "Sociolinguistics... is that part of linguistics which is concerned with language as a social and cultural phenomenon. It investigates the field of language and society and has close connections with the social sciences, especially social psychology, anthropology, human geography and sociology."

Theory of Gender

1. According to Simone de Beauvoir, 1949. Gender (socially constructed) is distinguished from sex (biologically based), but the latter is implicitly assumed to provide a grounding for the former ²¹⁶
2. According Sarah Mills consider 'gender' as a term that allows for the premise that women should not be seen as a homogeneous group (and therefore by implication men also) but as a diverse group, subject to a range of influences.

D. ANALYSIS AND DISCUSSION.

Analysis : Use of standard forms.

Claim : Women use more standard forms of language than men do.

Given the sociolinguistic aspect of spoken interaction, where participants' utterances were made in a freer atmosphere and having in mind that the analysis made comprised of spoken discourse, all observations made in the conversation sample are related to register rather than grammar deviation or slang lexis. Furthermore, according to the data collected, there does not seem to be a distinguishable difference in relation to the usage of standard forms and gender.

In here, I want to analyzing the conversation from ten students in SMK NEGRI MOJOAGUNG with theory Gender and the analyze focus on women use more standard forms of language than men do.

NAME	GENDER	WORDS	EXPLANATION
Cici Laelia	Female	You wanna be in charge of the food committee?	Additionally, in the same sentence, she does not use the simple present auxiliary 'do' to pose her question. She only used a rising intonation to ask the question.
Anis Marsila	Female	Yeah, I agree. Ya know, I think fancy parties are only fun if you're fancy on the inside and I'm just not sure we are.	Anis Marsila utilizes the pronunciation ellipsis 'Ya' instead of 'you'.
Johan Hariyanto	Male	I didn't think anyone'd buy that, ok.	Johan Hariyanto utilizes the abbreviated form of 'would' with the word 'anyone'.
Dhira Riswandha	Female	You thought I was Anis Marsila?	Dhira Riswandha asks a question without using the simple past tense auxiliary verb 'did'.
Ika Fatmasari	Female	NO! No, I'll take that for ya.	Ika Fatmasari substitutes the usage of the pronoun 'you' for its pronunciation ellipsis 'ya'.
Emma Yatassa Alun	Female	I can't wait to hear the rest of it, ya know, but I really have to go to the bathroom.	Emma Yatassa Alun substitutes the usage of the pronoun 'you' for its pronunciation ellipsis 'ya'.
Bayu	Male	You know what, this is	Bayu Prasetyo abbreviates

Prasetio		ridiculous, ok. This is your birthday, this is your party. I say we just put'em all together and if they can't deal with it, who cares.	the pronoun 'them' and uses 'em.
Muhammad Rizki	Male	Look, are you gonna be ok?	Muhammad Rizki utilizes the form 'gonna' instead of 'going to' to express a future event
Aisya Nabila	Female	Listen you guys, I don't mean to be a pain about this but, um, I've noticed that some of you are just placing them on. You wanna push the caps until you hear them click.	Aisya Nabila uses the verb form 'wanna' instead of 'want to'.
Edwin Nizar	Male	I um, was sorta thinking about maybe.	Edwin Nizar uses the form 'sorta' instead of 'sort of' as another form of ellipsis.

In this study it was observed that both men and women abbreviated the pronoun 'you', substituting it for 'ya'. In addition, other abbreviations were found as for the conditional auxiliary 'wuld' for 'd' and the drop of the auxiliary to ask questions. Holmes (2001:311) suggests that this deletion occurs in friendlier, casual speech and this suggestion seems to be the one in case. As the participants in the case study are all friends, it was observed that there was a sense of solidarity between them which allowed their use of the language to be more relaxed and intimate.

E. CONCLUSION

The main aim of this paper was to analyze a sample of natural conversation and note the extent to which it supports or challenges the claims made in the literature. As the language data above showed, difference of language between subjects was not related to gender potentially due to other factors such as the solidarity between participants, where men and women had equal opportunities to express themselves during the conversation and the familiarity with the topic.

Before closing, the researcher does not wish to reiterate that male-female interaction will invariably exhibit relatively symmetric patterns as it was reported in this paper with respect to women's and men's speech. Therefore, a challenging task for

further research is the specification of conditions under which they occur, i.e., the conditions under which sex roles become relevant to the conduct of conversationalists and when sex-linked differences in conversational interaction emerge.

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THE ANALYSIS OF CODE SWITCHING USED IN CONVERSATION

(Children in Kedungrejo Village)

DONY SYAHPUTRO WIBOWO

Donywibowo27@gmail.com

A. ABSTRACT

English is used for communication. In Indonesia English is a foreign language which is taught from primary level to college level. First language, Indonesian or Javanese has very important functions, especially in mastering of speaking. The students choose the suitable language to communicate with others. It means that in mastering of English language, the student uses different languages or codes, one of them are mixing the first language to express words that they do not know. This phenomenon is known as code switching. Code switching used with different reasons, for example repetition used for clarification. The phenomenon of code switching can be found in many aspects, for example in conversation, newspaper, film, novel, etc.

This research aims to analyse the types code switching used by the children. The children here is the children of junior high school. The purpose of this research is to describe the types of code switching, to explain the functions of code switching, and to explain the reasons of children code switching in daily conversation of children who children of junior high school.

Keywords: code switching, children, and conversation.

B. INTRODUCTION

a. Background of the Study

There are many definitions about language, such as Mesthrie defines as follows:

Language is not **denotational**, a term which refers to the process of conveying meaning, referring to idea, events or entities that exist outside language. While using language

primarily for this function, a speaker will inevitably give off signals concerning his or her social and personal background.

Based on the definition language more than a tool for communication, but language includes social condition, culture, and function of society. In the level of junior high school they are trying any other language whether it hears like a big thing but at a time is a learning for children. Based on the explanation, it will be interesting phenomenon in sociolinguistics study that called code-switching. In bilingualism condition, people will switch their language, depend on situation of the language.

Hence, the writer wants to focus on code switching phenomenon in daily conversation. Relating from the case, the writer wants to analyze language and social as something that cannot be separated. And then the writer takes a title **The Analysis of Code Switching Used in Conversation (Children in KedungrejoVillage).**

The writer limits the study on the Childrens Code Switching that used in their conversation. The writer describes the types, the functions, and the reasons of code switching that used by childrens in Kedung Rejo Village.

Based on the background of the study above, the writer determines and formulates the problem as follows:

1. What types of code switching do children use in their conversation?
2. What are the functions of code switching that used by children in their conversation?
3. What reasons do children have to switch language in their conversation?

C. THEORETICAL FRAMEWORK

a. The Study of Code Switching

- The Definition of Code Switching

Gumper has defined that code switching is as "the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems". To make clear the definition, Stockwell used an example in his book that parallel with Gumper's definition, for instance "Christopher Barenberg was chatting in English outside the library to a German friend who suddenly said: „I think the

essay will be right, *aber Du weisst ja wie das ist* („but you know what it’s like”).

Wardhaugh explained that “code switching occurs in condition of change, where group boundaries are diffuse, ¹⁴⁰ and standards of evaluation vary, and where speakers’ ethnic identities and social ¹⁷⁸ backgrounds are not matters of common agreement.” Therefore code switching is a common phenomenon that happens in human society, but the important is the interlocutor ⁴² agreement to switch code in certain situation.

The other explanation from Chloros that “Code Switching arises in a variety of different context, as a symptom of quite opposite developments, from accommodation to divergence and from language maintenance to language shift.” From many definitions above the writer gets the point that relate with Elgin’s definition that “code switching is when a multilingual person moves back and forth between two or more languages (or two or more varieties of a language) in a single communication”.

¹⁸³

• **The Types of Code Switching**

Following from Poplack, Romaine explained four types of code ¹⁰⁹ switching, they are:

a. Tag-switching

Tag-switching involves insertion of tag in one language into utterance in other language. A tag can be a word or phrase that is added in a sentence for emphasis, for example, *hi, guys, you know, I mean, etc.*

b. Inter-sentential switching

Inter-sentential switching involves a change in a clause or sentence boundary, where each ⁹⁵ clause or sentence is in one language or another language. An example from Poplack ⁹⁵ (1980), Puerto Rican bilingual Spanish/English has spoken *Sometimes I’ll start a sentence in English y terminó in español.* „Sometimes I’ll start a sentence in English and finish it in Spanish”.

c. Intra-sentential switching

Intra-sentential switching involves, arguably, the greatest syntactic risk, and may be avoided ¹¹⁵ by all but the most fluent bilinguals. This in this type a switch occurs within a clause or sentence boundary. For example, from Tok Pisin/English:

What's so funny? Come, be good. Otherwise, yu bai go long kot. - „What's so funny? Come, be good. Otherwise, you'll go to court.“

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- **The Functions and the Reasons of Code Switching**

- a. **The Functions of Code Switching**

Gumperz identified some functions of code switching those were followed by Romaine to ten functions of code switching, as follows:

- 1) A distinction between direct vs. reported speech, or quotations
- 2) To qualify a message
- 3) To specify an addressee as the recipient of message
- 4) To mark personalization vs. objectivization, or where is personal and general
- 5) To mark injections or to serve as sentence fillers
- 6) Reiteration or interjection
- 7) To specify a social arena
- 8) To shift to a new topic
- 9) To clarify or emphasize a message
- 10) To mark types or genres.

- b. **The Reasons of Code Switching**

Generally, there are five reasons of code switching those are:

- 1) Speaker,
- 2) Listener or interlocutor,
- 3) A change of situation when the third person is coming,
- 4) A change from formal to informal situation, and
- 5) A change of topic discussion.

A speaker sometimes switches the code or language to get the important thing, so there is a crucial thing that is needed. Then, listener or interlocutor can be the reason of code switching

because the interlocutor wants to equal the conversation that is happening. So, presence of the third person that has different background knowledge can switch a language to another language. A change of situation from formal to informal also be a reason to switch a language. Actually from the five reasons or factors above, there are many others reasons of code switching depend on the situation are happening.

D. RESEARCH METHODOLOGY

a. Methodology of Research

Based on the statements of the problem and the theory, the best methodology for this research is a qualitative case study. Then, the writer uses a qualitative case study method for solving the questions of the problem. This method helps the writer during finding data to answer the questions of the problem.

b. Instrument of the Research

The instruments of the study is the writer self that uses three tools those are field notes, questions list, and archives. The writer observes childrens' conversation in English day. The writer brings a notebook to note childrens' short conversation for getting list of conversation. The field notes that is gotten to obtain data that would be analyzed the types of code switching.

The second tool is questions list. The questions list are through the data of functions of code switching and childrens' reasons to switch the language.

The third tool is archive. The writer analyzes archives that gotten from field note and *mudabbir* or language administrator. The documents or archives will be analyzed by the writer to obtain the data.

c. Technique of Data Collection

To collect the data, the writer chooses three techniques, those are:

1) Observation

According to Marczyk, DeMatteo, and Festinger in the context of science, they explain that Observation means more than just observing the world around us to get ideas for research. Observation also refers to the process of making careful and

accurate measurements, which is a distinguishing feature of well-conducted scientific investigations."

Then, based on the necessity of the research, the writer chooses participant observation specifically as passive participation to obtain the data that the writer needs. Sugiyono defines that "passive participant means the researcher is present at the scene of action but does not interact or participate". Then, the result of the observation will analyze to decide the types of code switching.

2) Interview

To collect deeper data, the researcher uses unstructured interview and face to face with the respondents. Unstructured interview is independent interview where the researcher does not use guidance of interview that arranges systematically. The guidance in unstructured interview is just the points of questions that can be improved by the researcher.

The respondents that the writer is interviewed are childrens and teacher based on the position of the respondent or the respondents' knowledge. The writer decides purposive sampling as a technique to choose the respondents. Purposive sampling is technique to get data with certain deliberation. The questions of the interview included questions that related with the functions of code switching and the childrens' reasons.

3) 3. Archive

The last step of collecting the data is getting the document or archive. The document uses in this research is field note. The result of observation and interview also considered as document. For all the result, the researcher analyzes the documents through preparing of data analysis, data analysis, and interpretation.

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d. Technique of Data Analysis

Bogdan that cited by Sugiyono said:

Data analysis is the process of systematically searching and arranging the interview transcripts, fieldnotes, and other material that you accumulate to increase your own understanding of them and to enable you to present what you have discovered to others."

3 After the writer decides the statements of the problem, selecting an appropriate research design, choosing a suitable

sample of research participants, and selecting a suitable instruments of the research, then the process of data analysis should be fairly straightforward process. Marczyk, DeMatteo, and Festinger explain "the process of data analysis involves the following three steps: 1) preparing the data for analysis, 2) analyzing the data, and 3) interpreting the data."

The writer analyzes the phenomenon that is happening. Then, the writer observes to find specific problem and limitation. Then, the researcher analyzes the script of conversation in the field, actually the names in the conversation are just initial name to keep respondent secret that is something confidential. The writer makes expression of table that includes language level and language content. After identifying the language level, the writer analyzes the types of code switching.

Based on the result of interview, the writer describes the functions of code switching. The describing is collaborated with the theory and the reality in the field.

And the last analyzing is the result of interview to describe the reasons of code switching. The reason is related with the phenomenon that happens in the field. The writer tries to describe clearly the phenomenon of code switching. As result, the writer wishes the result of analyzing can be easy to be understood by people.

E. ANALYSIS AND DISCUSSION

Table 1. The Types of Codes Switching

Types of Code Switching		
Tag-switching	Inter-sentential switching	Intra-sentential switching
Don't be longing ya!	Who in one, <i>masih lama gak</i>	<i>Ngomong</i> it with that
After you <i>sih!</i>	Quickly <i>bagaimana tulisannya?</i>	<i>Ih</i> I am <i>nya Jemes</i>
<i>Ih...</i> I want	Miss <i>banget tahu!</i>	<i>Ohiya</i> money <i>mahsudnya</i>
<i>Ih</i> i dont know		It is very <i>pahit</i>
Borrow <i>sih</i>		
Broken <i>tahu</i>		
This is yours <i>geh</i>		
I <i>nya</i> forget		
Quickly, I <i>nya</i> lazy		

a. Data Analysis

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1. The Types of Children Code Switching in Conversation

The types of code switching that has found in daily conversation are as follows:

a. Tag-switching

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Romaine (1995) explained that tag-switching involves insertion of tag in one language into utterance in other language. A tag can be a word or phrase that is added in a sentence for emphasis, for example, *hi, guys, you know, I mean, etc.*

The writer has found sentences from children conversation that include to the tag-switching, for examples: *don't be longing ya, this is yours geh, and after you sih*. The word "ya", "geh", and "sih" are Indonesian language that usually are used in daily conversation.

The children is unaware where the children spoke the nickname when they are talking. See "nya" in example above, it is Indonesian language but the speaker used the word within the English sentence. The adding word "nya" in *I nya lazy* has the meaning "I am lazy".

So, indirectly the speaker or the interlocutor has changed the English language into Indonesian language or Arabic language although the speaker just inserted "ya", "sih", "ih", "geh", or "ukhti" in the beginning or ending of sentence.

Insertions usually happen in 82 Indonesian daily conversation. Thus, tag-switching is one of the types of code switching that usually happens while the common or famous insertion is added in the sentence in others languages.

b. Inter-sentential switching

Inter-sentential switching involves a change in a clause or sentence boundary, where each clause or sentence is in one language or another language. For examples: *who in one, masih lama gak* and *quickly bagaimana tulisannya?*

163 For the change in the sentence boundary includes inter-sentential switching. Because the speaker changes in the other language after the speaker spoke in English language or the speaker speaks English a 49 then changes into another language.

The interlocutor will be easy to understand what the speaker says even though the speaker uses two languages in the same sentence, because the change can be identified easily. The

sentence or clause is still easy to identify because the interlocutor can feel the language change that used by the speaker.

c. Intra-sentential switching

Intra-sentential switching involves, arguably, the greatest syntactic risk, and may be avoided by all but the most fluent bilinguals. So, the third type of code switching is not easy to identify for the interlocutor that is unusual for using two or more languages.

There is a complexity problem in the understanding of the meaning. It is suitable with the theory that has explained that intra-sentential switching is more complex because the change occurs within the clause or sentence.

The example *Ohiya money maksudnya* is almost same as before, the language that used is Indonesia and English, but the speaker jumped to the Indonesian language. It is more difficult than the previous conversation because the speaker uses two languages that includes Indonesia and English language in the conversation. Then the change is within the sentence, so the interlocutor has to understand carefully however the change is usual in daily conversation.

2. The Functions of Children Code Switching in Conversation

Gumperz identified some functions of code switching those were followed by Romaine to ten functions of code switching, as follows:

- a. A distinction between direct vs. reported speech, or quotations
- b. To qualify a message
- c. To specify an addressee as the recipient of message
- d. To mark personalization vs. objectivization, or where is personal and general
- e. To mark injections or to serve as sentence fillers
- f. Reiteration or interjection
- g. To specify a social arena
- h. To shift to a new topic

i. To clarify or emphasize a message

j. To mark types or genres.

The second and the third function related to another function that the writer has explained, those are the function of code switching is to keep a relationship and to make a person is still interesting, chumming, and doing a conversation with asking something.

The fourth function is to remember vocabularies that have given. If the childrens have given one vocabulary such as "I" they have to say "I" when they want speak "saya" in English day, they can mix with another language for instance "I nya lemes".

The fifth function is to be mastered in English language. The childrens believe that if they are speak English everyday although they have to mix their language, it can help them to improve their English speaking skill. Moreover they do not know how to arrange the English structure.

The last function is how to be useful when they are in society. They will not shock when they interact with others people that have learnt English well in their school or institution.

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3. The Reasons of Using Code Switching in Children Daily Conversation

The reason, children follow the interlocutor, relates with the theory that the writer has mentioned those are:

Generally there are five reasons of code switching those are:

- 1) Speaker,
- 2) Listener or interlocutor,
- 3) A change of situation when the third person is coming,
- 4) A change from formal to informal situation, and
- 5) A change of topic discussion.

CONCLUSION

Code switching is common phenomenon that happens. The phenomenon or the problem is one of the obstructions that should happen to increase childrens" speaking ability.

1. There are three types of children code switching in conversation those are: tag-switching that includes seventeen sentences, inter-sentential switching that includes three sentences, and intra-sentential switching that includes eight sentences. For all examples, tag-switching is general type that always happens in the childrens" conversation. Because Indonesian styles of childrens are still strong in their language.
2. There are six functions of children code switching in conversation, those are: to clarify or emphasize a message, to keep communication among, to make a person still interesting to talk, to remember the vocabularies that have given, to be mastered in English, and to be useful in society.
3. There are one reasons of using code switching in children conversation: the students follow the interlocutor saying.

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**" AN ANALYSIS OF FLOUTING MAXIM FROM MAKING
CONVERSATION ABOUT MOBILE LEGEND WITH TEENAGER "**

ISTIQOMAH

girlistiqomah75@gmail.com

ABSTRACT:

Istiqomah, 2018. The Flouting of Conversational Maxims from Making Conversation about Mobile Legend with Teenager.

Theoretically, in communication people should apply the cooperative principle that consists on four maxims of conversation. They are maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner. According to Grice (1975), people should obey those maxims in order to have an effective communication without any miscommunication. In fact, people sometimes flout the maxims or it call they broke the maxims. People mostly have reason behind flouting the maxims, it can be because they avoid the problems or others. Therefore, in this study, the writer is interested in analyzing the type of flouting maxims in conversation that talking about Mobile Legend (ML) with teenager and the consequences of the flouting maxims. The writer chooses *make a conversation about Mobile Legend with teenager* because this game is very famous in this world especially for teenager, and the reseacher can keep a good relationship with the teenagers especially in environment surrounding.

The purposes of this research are to find out kind of maxims are used and then what kinds of flouting maxim and the consequences of flouting maxim in conversation about Mobile Legend with teenager. This reseach is qualitative descriptive research. The data are written text which contains maxims are used and flouted speakers. And then the data source is transcript of conversation between speakers in transcript dialogue from conversation about Mobile Legend with teenager. The result shows that all types of flouting maxims of cooperative principle are used in the dialogues found in that conversation. they are the floting maxim of quantity, quality, relevance, and manner. The writer suggest the reader to understand the cooperative principle deeply to make their conversation successfully.

A. INTRODUCTION

This research focuses on an analysis of flouting maxim by making conversation about mobile legend with teenagers. This chapter present the background of the study, research problem, and the purposes of the study that is conducted by the researcher.

1.1 Background of Study

People usually use language to inform something to the other peoples, express their idea, and build the social relationship, so that language is important thing because it is a system to transfer and inform something for communication. In this case, the function of language is related to communication, and in communication including of speaker and hearer should be cooperative and can give the contributions or true message. So it can be understand by the listener in order that the communication is success and without any miscommunication.

According to Grice (1975), in communication people should apply the cooperative principle that consists on four maxims of conversation. They are maxim of quantity, maxim of quality, maxim of relevance, and maxim of manner. The people should obey those maxims in order to make an effective communication without any miscommunication. But in fact, people sometimes flout the maxims. It can be done, because they have their own reasons to say it. Therefore, in this study, the writer interested to analyze the type of flouting maxim in making conversation about mobile legend with teenagers and the consequences of the flouting maxims. The writer chooses ten teenagers which is talking about mobile legend because it is an interest topic for making communication and socialisation with them and the researcher know about their reaction when they making communication with others. From this research, the researcher hopes that it can be a good final exam assignment and the researcher hope that the result will be useful to enrich the reader's knowledge about the flouting maxims for their study of sociolinguistic.

1.2 Research Problem

Based on the introduction mentioned above. This research paper will answer the following problems:

3. What are the types of flouting maxims from making conversation about Mobile Legend with teenager?
4. What are the consequences of the flouting maxims ?

1.3 The Purpose of The Research

In details, the purpose of the research can be formulated as follows:

1. To know the types of flouting maxims from making conversation about Mobile Legend with teenager?
2. To describe the consequences of the that maxims ?

B. REVIEW OF RELATED LITERATURE

2.1. Conversational Implicature

The term conversational implicature was introduced by the philosopher H. Paul Grice. In lectures and a couple of very influential articles (Grice 1975, 1978), he proposed an approach to the speaker's and hearer's cooperative use of inference. As we suggested above, there seems to be enough regularity in the inference-forming behavior of listeners for speakers to exploit this by implying something, rather than stating it. Grice argued that this predictability of inference formation could be explained by postulating a cooperative principle: a kind of tacit agreement by speakers and listeners to cooperate in communication.

2.2. cooperation

The assumptions that hearers make about a speaker's conduct seemed to Grice to be of several different types, giving rise to different types of inference, or from the speaker's point of view, implicatures. In identifying these, Grice called them maxims, and phrased them as if they were injunctions: Do thus! This can be misleading: it is important to realize that the conversational principles that Grice proposed are not rules, like phonological or morphological rules, which people have to follow to speak a language; nor are they moral principles. Perhaps the best way to interpret a maxim Do X! is to translate it into a descriptive statement: the hearer seems to assume that the speaker is doing X in communicating. We can see this by looking at the maxims and some examples.

Grice's four main maxims are as follows (Grice 1975, 1978):

1. The maxim of quality is a maxim which describes that the speaker has to provide the information in accordance with the facts.
2. The Maxim of Quantity is expected to deliver a message or information that is truly adequate, enough, and give the information to the listener as informative as required.
3. The maxim of relation, it is obviously stated that in order to make a good cooperation between the speaker and the listener,

they should give a relevance contribution about something which is being on their conversation.

4. The maxim of manner in the cooperative principle of Grice requires that each participant is always greeted speak directly, clearly and the message should not be ambiguous or obscure it.

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2.3. Non Observance of Grice's Maxims

Grice pointed out that implicature arises as a result of non-observance of the maxims.

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Flouting a Maxim is the speaker fails to observe a maxim in which he has no intention of deceptive or misleading. The speaker wishes to raise the hearer's attention to the implicit meaning which is different from According to Grice this additional meaning is called "Conversational implicature" and the way by which such implicature is generated is called "flouting a Maxim" (Grice, 1975:71). There are four types of flouting maxims, those are :

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1. Flouting the maxim of quantity : flouting the maxim of quality is did not give the information which is needed by the partners.
2. Flouting the maxim of quality : the utterance which is not based on reality and unclear data support, concrete, and cannot be accounted for.
3. Flouting the Maxim of relation : the speaker will broke the rule of relevant because there is no related of the context when a people make communication.
4. Flouting the maxim of manner : when the speaker says ambiguous language or uses another language which makes the utterance incomprehensible by addressee.

C. ANALYSIS AND DISCUSSION

3.1. Analyzes

This part going to analyze the flouting maxim by teenager after making conversation that talking about mobile legend. The data collected by recorde ten teenagers and the reseacher try to translate it into English. The data is analyze below :

Participant 1 (M. Rizky) :

2. Flouting maxim of quantity.

Reseacher : Do you have it ?

Rizky : Yesterday, now i don't have.

Reseacher : Do you like to play it ?

Rizky : yesterday, now i dislike it.

The consequence : Rizki gave too much information and was not to the point or circumlocution in his utterance. The word "yesterday, now i don' have" in Rizki's utterances is explaining something which is clear. So, in this case, Rizki's utterances breaks the rules of maxim quantity because in a fact he don't have ML game. So, the consequence of it, he did not give the information to the listener as informative as required.

Participant 2 (Ihya') :

1. Flouting maxim of quantity

Reseacher : Do you know ML game or not ?

Ihya' : Yes i know, That is moba game

Reseacher : Do you have it ?

Ihya' : **Alhamdulillah i had delete it, because my rome of my mobile is lost.**

The consequence : Ihya' broke maxim of quantity, because he did not give the information to the listener as informative as required. He did not say the point of the question. In this case, the consequence he flout the maxim of quantity.

2. Flouting maxims of manner

Reseacher : why do you like to play it ?

Ihya' : because that game is fun, it is very fun when **give attack together, base on the heros.**

Reseacher : If ML is removed by Kominfo, do you agree or not?

Ihya' : Agree

Reseacher : Why?

Ihya' : because mobile legend cheating **the other game**, i forget the name.

The consequence : Ihya' also broke the maxim of manner because he gave the answer ambiguity. He said " when give attack together, base on the hero", it is unclear words, what attack and which hero that he was said. He also said " the other game", it is very ambiguity because he forgot the name of it.

Participant 3 (Fathur) :

1. Flouting maxims of quantity

Researcher : What is your name ?

Fathur : my name is Fathur Rohman, **i am an activise, and i am still study.**

The consequence : Fathur floutes the maxim of quantity, his answer is too much and he did not give the information to the listener as in⁴⁵formative as required. He did not say the point of the question. **In this case, the consequence he flout the maxim of quantity.**

2. Flouting maxims of relevant

Researcher : Do you have it ?

Fathur : **at this time i had deleted that game.**

The consequence : Fathur's answer is not related with the question. He answered that he had deleted that game, but the question talking about is fathur have that game. So, the consequence of Fathur's answer is not relevant and he did not obey the maxim of relation

3. Flouting maxims of quantity

Researcher : Do you like to play it ?

Fathur : **yesterday, at the first time i play it is very fun, but now it is very bad, so i deleted it and i don't like it.**

The consequence : Fathur did not give the information to the listener as informative as required. In this case, the consequence he flout the maxim of quantity.

Participant 4 (Satria) :

1. Flouting maxim of manner

Researcher : If ML is removed by Kominfo, do you agree or not?

Satria : **up to them**

The consequences : Satris answered the reseacher unclear and the message is very ambiguous or obscure , It means that he floute maxim of manner.

Participant 5 (Fajar) :

1. Flouting maxim of relation

Reseacher : Do you like to play it ?

Fajar : no

Reseacher : why ?

Fajar : **i don't have mobile phone, my mobile phone is confiscated**

The consequences : Fajar flouted maxim of relation because Fajar's response unmatched based on the topic to reseacher.

Participant 6 (Toni) :

1. Flouting maxim of quantity

Reseacher : Do you know ML game or not ?

Toni : **Ever, Yes i know, i have**

The consequences : Toni flouted maxim of quantity because he gave much of the information to reseacher and did not tell the point what reseacher needed.

2. Flouting maxim of relation

Reseacher : Do you like to play it ?

Toni : yes i like

Reseacher : why ?

Toni : **to spend my time**

The consequences : Toni flouted maxim of relation because Fajar's response unmatched based on the topic to reseacher. He did not explain why he like that game.

Participant 7 (Huda) :

1. Flouting maxim of quantity

Reseacher: Do you like to play it ?

Huda : **Sometimes I like it**

The consequences : Huda flouted maxim of quantity because he told too much information to reseacher and did not tell to the point if he really needed.

2. Flouting maxim of relation

Reseacher: kenapa ?

Huda : **if I lazy, I will play it**

The consequence : Huda's answer is not related with the question. So, the consequence of Fathur's answer is not relevant and he did not obey the maxim of relation

3. Flouting maxim of manner

Reseacher : If ML is removed by Kominfo, do you agree or not?

Huda : **it's okey**

Reseacher : Why?

Huda : **i confuse**

The consequence : Huda explains other things instead and makes the statement not clear so that the message of the speaker is difficult to be accepted by the listener. So, he do not obey the maxims of manner.

Participant 8 (Galih) :

1. Flouting maxims of relevant

Reseacher : Do you like to play ML ?

Galih : No, i don't

Reseacher : why ?

Galih : **always focus on mobile phone, i don't like to play mobile phone for along time.**

The consequence : Galih's answer is not related with the question. He do not answer the reason why he did not like to play ML. So, the consequence of Galih's answer is not relevant and he did not obey the maxim of relation

Participant 9 (Awanis) :

1. Flouting maxims of quality

Researcher : what is the mobile legend game ?

Awanis : **not bad, this game also fun but sometime it wasting my time.**

The consequence : For the explanation above, it can be concluded that in this conversation, the utterance is not based on reality and it can be said as a "flouting of quality maxim". So, try to tell something based on the fact.

2. Flouting maxims of manner

Researcher : Do you like to play it ?

Awanis : **sometimes**

The consequence : Awanis explains other things instead and makes the statement not clear so that the message of the speaker is difficult to be accepted by the listener. So, he do not obey the maxims of manner.

3. Flouting maxims of relevant

Researcher : why ?

Awanis : **I often lost of likers.**

The consequence : Awanis did not obey the maxims of relevant, because he gave the information as not related of the question. So the consequence he broke the maxims of relevant.

Participant 10 (Zunaidi) :

1. Flouting maxims of quantity

Researcher : Do you know mobile legend ?

Zunaidi : **oh yes I know, last time i had it**

Researcher : Do you have it ?

Zunaidi : **no, I had delete it.**

The consequence : Zunaidi floutes the maxim of quantity, his answer is too much and he did not give the information to the listener as informative as required. He did not say the point of

the question. In this case, the consequence he flout the maxim of quantity.

3.2. Discussion

The results of this study found more than 160 dialogues containing flouting of maxims. Based on the result of the analysis, the writers found 19 data on flouting of maxims. The maxim of quality was the highest maxim flouting which occurred 8 times , consisting of flouting maxim of quantity, 1 flouting maxim of quality, 6 flouting maxim of relation, 4 flouting maxim of manner.

Flouting maxim of quantity is the highest because teenagers often talked actively to give more explanation. The maxim of quality is the lowest because the teenagers often tell the truth as a fact to avoid misunderstanding. The functions of flouting maxims used by the teenagers of flouting maxims were beneficial to avoid discomfort and to give more explanations (prolixity). Thus, it can be said that there are always reasons behind the flouting of the maxims. The reasons then function variously, depending on the situations happening during the conversation.

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Transcrip of making conversation about mobile legend with 10 teenagers

Participant 1 :

Reseacher : Namanya siapa ?
Rizky : Muhammad Rizky
Reseacher : Umurnya berapa ?
Rizky : 17 tahun
Reseacher : Kelas berapa ?
Rizky : Kelas XII
Reseacher : Tau permainan ML atau tidak ?
Rizky : Tau
Reseacher : Punya ?
Rizky : Dulu, sekarang tidak
Reseacher : suka main ML ?
Rizky : dulu, sekarang sudah enggak
Reseacher : Seandainya ML dihapus oleh Kominfo, setuju atau tidak?
Rizky : Setuju
Reseacher : Kenapa?
Rizky : banyak negatifnya dari pada positifnya, selain itu membuat orang lupa dengan teman.

Participant 2 :

Reseacher : Namanya siapa ?
Ihya' : A. Ihya' Udin
Reseacher : Umurnya berapa ?
Ihya' : 17 tahun
Reseacher : Kelas berapa ?
Ihya' : Kelas XII
Reseacher : Tau permainan ML atau tidak ?
Ihya' : Tau, Itu game moba
Reseacher : Punya ?
Ihya' : Alhamdulillah sudah saya hapus, karna internal saya habis.
Reseacher : suka main ML ?
Ihya' : suka
Reseacher : kenapa kok suka main ML ?
Ihya' : karna gamenya itu seru, serunya ketika nyerang itu bersama - sama, tergantung hero - heronya.
Reseacher : Seandainya ML dihapus oleh Kominfo, setuju atau tidak?
Ihya' : Setuju
Reseacher : Kenapa?

Ihya' : karena mobil legend itu meniru game lainnya, gamenya lupa saya.

Participant 3 :

Reseacher : Namanya siapa ?

Fathur : Nama saya Fathur Rohman, saya aktivis, dan saya masih sekolah.

Reseacher : Umurnya berapa ?

Fathur : saya baru 17 tahun

Reseacher : Kelas berapa ?

Fathur : Kelas XII

Reseacher : Tau permainan ML atau tidak ?

Fathur : iya tau

Reseacher : Punya ?

Fathur : Saat ini saya sudah hapus game itu.

Reseacher : suka main ML ?

Fathur : dulu pertama kali tu seru, tapi metadatanya sekarang jelek, makanya saya hapus dan g suka

Reseacher : Seandainya ML dihapus oleh Kominfo, setuju atau tidak?

Fathur : tidak setuju

Reseacher : Kenapa?

Fathur : karena ML berdampak negatif ke teman - teman di luar sana, karna adanya ML anak- anak bisa mengontrol emosinya dengan permainan itu, jadi tidak ada tawuran karna diluapkan dipermainan tersebut.

Participant 4 :

Reseacher : Namanya siapa ?

Satria : Satria

Reseacher : Umurnya berapa ?

Satria : 15 tahun

Reseacher : Kelas berapa ?

Satria : Kelas X

Reseacher : Tau permainan ML atau tidak ?

Satria : Mobile Legend

Reseacher : apa itu?

Satria : permainan mobile legend, yang serang - serangan.

Reseacher : Punya ?

Satria : Punya

Reseacher : suka main ML ?

Satria : Suka

Reseacher : kenapa?
Satria : Seru, karna nyerang, dan kerjasama tim
Reseacher : Seandainya ML dihapus oleh Kominfo, setuju atau tidak?
Satria : terserah
Reseacher : intinya setuju atau tidak?
Satria : setuju
Reseacher : Kenapa?
Satria : karena itu melalikan semua kegiatan - kegiantan, sehingga buat orang males karena banyak ML an terus.

Participant 5 :

Reseacher : Namanya siapa ?
Fajar : Moh Fajar Roziq Pangestu
Reseacher : Umurnya berapa ?
Fajar : 17 tahun
Reseacher : Kelas berapa ?
Fajar : Kelas XI
Reseacher : Tau permainan ML atau tidak ?
Fajar : Tau
Reseacher : Punya ?
Fajar : Punya
Reseacher : suka main ML ?
Fajar : enggak
Reseacher : kenapa ?
Fajar : gak punya hp, karna hp saya disita
Reseacher : Seandainya ML dihapus oleh Kominfo, setuju atau tidak?
Fajar : Setuju
Reseacher : Kenapa?
Fajar : karena saya gak punya hp.

Participant 6 :

Reseacher : Namanya siapa ?
Toni : Toni Sugiantoro
Reseacher : Umurnya berapa ?
Toni : 15 tahun
Reseacher : Kelas berapa ?
Toni : Kelas X
Reseacher : Tau permainan ML atau tidak ?
Toni : Pernah, Tau, punya
Reseacher : Punya ?
Toni : Punya

Researcher : suka main ML ?
Toni : suka
Researcher : kenapa ?
Toni : buat isi ulang waktu
Researcher : Seandainya ML dihapus oleh Kominfo, setuju atau tidak?
Toni : gak setuju
Researcher : Kenapa?
Toni : karena gak ada permainan seseru ML.

Participant 7 :

Researcher : Namanya siapa ?
Huda : Ma'rifatul Nuir Huda
Researcher : Umurnya berapa ?
Huda : 17 tahun
Researcher : Kelas berapa ?
Huda : Kelas XII
Researcher : Tau permainan ML atau tidak ?
Huda : Permainan perang
Researcher : Punya ?
Huda : Punya
Researcher : suka main ML ?
Huda : kadang suka
Researcher : kenapa ?
Huda : lagi bosan ya main
Researcher : Seandainya ML dihapus oleh Kominfo, setuju atau tidak?
Huda : boleh – boleh saja
Researcher : Kenapa?
Huda : bingung

Participant 8 :

Researcher : Namanya siapa ?
Galih : Galih
Researcher : Umurnya berapa ?
Galih : 18 tahun
Researcher : Kelas berapa ?
Galih : Kelas XII
Researcher : Tau permainan ML atau tidak ?
Galih : tau
Researcher : Punya ?
Galih : enggak
Researcher : suka main ML ?

Galih : enggak
Reseacher : kenapa ?
Galih : terlalu fokus dihp, saya gak suka maen hp terus
Reseacher : Seandainya ML dihapus oleh Kominfo, setuju atau tidak?
Galih : setuju
Reseacher : Kenapa?
Galih : bagiku setuju, gak tau teman- teman, biar gak fokus maen hp terus, biar bisa bercanda.

Participant 9 :

Reseacher : Namanya siapa ?
Awanis : Awanis Bakhtiar
Reseacher : Umurnya berapa ?
Awanis : 15 tahun
Reseacher : Kelas berapa ?
Awanis : Kelas X
Reseacher : Tau permainan ML atau tidak ?
Awanis : Mobile legend
Reseacher : itu permainan yang gimana ?
Awanis : lumayan seh permainannya juga seru tapi kadang buang - buang waktu gitu
Reseacher : Punya ?
Awanis : punya
Reseacher : suka main ML ?
Awanis : kadang suka kadang juga g suka
Reseacher : kenapa ?
Awanis : sering kalah dan postingannya like gitu
Reseacher : Seandainya ML dihapus oleh Kominfo, setuju atau tidak?
Awanis : setuju banget
Reseacher : Kenapa?
Awanis : banyak yang pindah kepermainan POPG
Reseacher : itu permainan lain ?
Awanis : iya

Participant 10 :

Reseacher : Namanya siapa ?
Zunaidi : Ahmad Zunaidi
Reseacher : Umurnya berapa ?
Zunaidi : 16 tahun
Reseacher : Kelas berapa ?

Zunaidi : Kelas X
Reseacher : Tau permainan ML atau tidak ?
Zunaidi : tidak tau
Reseacher : gak tau permainan Mobile Legend ?
Zunaidi : oh ya tau, dulu punya
Reseacher : Punya ?
Zunaidi : enggak, sudah saya hapus
Reseacher : suka main ML ?
Zunaidi : enggak
Reseacher : kenapa ?
Zunaidi : membosankan
Reseacher : Seandainya ML dihapus oleh Kominfo, setuju atau tidak?
Zunaidi : setuju
Reseacher : Kenapa?
Zunaidi : karena saya gak suka dan gak seru

AN ANALYSIS OF SPEECH ACT IN INTERVIEW ABOUT EDUCATION SYSTEM IN INDONESIA

Ummi Lutfiallah

NIM. 157070

ummilutfia10@gmail.com

ABSTRACT

113 This study is based on the speech act stated by J.L Austin. According to J.L Austin, speech act is divided into three kinds there are locution, illocution and perlocution. Here the researcher specialized the research on illocutionary acts. Illocution is a utterance that has the intention for the listener to do something for the speakers. The researchers interviewed 10 respondents who consisting of 5 men and 5 women. Respondents will be interviewed about their opinions about the education system in Indonesia and what their expectations for Indonesia, all respondents will answer based to their opinion. There will be many different answers, they will agree with the education system that has been going on, but also there will be some who disagree with the education system in Indonesia. From here researchers are interested 23 interviewing people to find illocutionary acts from the sentences based on J.L Austin's theory of speech acts.

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CHAPTER I

INTRODUCTION

This chapter discusses about the background of the research, problem of the research, and statement of the problems. The researcher used the interview method to know if there was any illocutionary acts in a conversation.

1.1 Background Of The Study

In everyday life we will always use language to communicate with another. Language is the main point in communicating it needs to be learned. As language learners, we need to learn every utterance used

in language. If we don't learn about language correctly, then we will have difficulty communicating. In learning the language, we will automatically learn about speech. When in the procession of marriage we find the utterance "I pronounce you man and wife" is not just an utterance, but also has the meaning that a man is legitimate husband and wife. We need to learn every utterance that is spoken by everyone so that there is no misunderstanding in communication. Because every utterance has a different meaning. By learning the utterances we will avoid misunderstanding to interpret the words of each person. Utterance is part of speech act, in all conversation activities we often use speech act. To find out how often we use speech act, there 127 researchers are interested to research by interviewing 10 people. In this research, the researcher tried to find out the illocutionary acts in the conversation through 30 interviewing 10 people and find the type of speech act used. In this study the researcher only focuses on speech act type illocutionary acts.

1.2 Problem Of The Research

1. Is there any illocutionary acts during the conversation?

1.3 The Purpose Of The Research

1. To find the expression of illocutionary acts from interviewing someone.

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CHAPTER II

REVIEW TO THE RELATED RESEARCH

This chapter is going to write the statements of any literature that have something to do with this research.

2.1 Utterance

When people doing conversation they will use utterances. Utterance is used in sentence, with utterance we know about the speaker feelings. Utterance is speech in the sentence that is spoken. According to Austin utterance is divided into two types there are constative speech is the utterance used to describe

or describe events, processes, circumstances, etc. and is either true or incorrect. The second is the performative speech which shows that an act has been completed by the speaker and by its disclosure means the action is completed on the spot. Utterance according to

2.2 Speech Acts

Speech act is an utterance that serves a function in communication. We perform speech acts when we ordering, stating, suggesting, etc. Speech acts is an utterance that not only has an explicit meaning but also an implicit meaning. The implicit meaning can be known from the actions one performs when he speaks (called speech acts). From there came the theory of speech acts. Austin (1962) stated that speech act is an act performed when someone says something. As Schiffrin (1994, p. 60) stated that 'Language can do things - can perform acts - because people share constitutive rules that create the acts and that allow them to label utterances as particular kinds of acts.

1. Speech Acts according to J.L Austin

Austin divided into three categories speech acts there are locutionary, illocutionary, and perlocutionary acts. According to Austin locutionary acts is uttering certain literal meaning of what is said. Second types is illocutionary act, Illocutionary acts is the social function of what is said and in this types the speaker wants to get attention from the listener. The last type is perlocutionary acts is the effects of utterances. Perlocutionary acts is the effect of what is said, to do something to show speaker's feeling and to praise. For example of this act: if someone says, " It is hot here!" then it causes people to turn on the fan or open the windows, they performed the perlocutionary act of getting hearers to turn on the fan.

2. Speech Acts according to Searle

John Searle stated that we perform different kinds of acts when we speak. Searle divided into three

categories of speech acts, there are locution, illocution, and perlocution. The differences with Austin's theory is Searle divided illocutionary acts become assertives, directives, commissive, expressive and declaration. The function of assertives is to tell the speaker knows or believe about the truth of the proposition consist of stating, suggesting, boasting, complaining, and claiming. The second is directives, the speaker tries to make the addressee perform an action consist of asking, ordering, requesting, inviting, advising, and begging. The third is commissives, it is commits the speaker to do something in the future consist of promising, planning, offering, vowing, and betting. The fourth is expressing, it is express how the speaker feels about the situation consist of thanking, apologizing, welcoming, congratulating, pardoning, and blaming. The last is declaratives, it is changes the state of the world in an immediate way consist of blessings, firing, baptizing, bidding, passing a sentence, and excommunicating.

CHAPTER III

FINDING AND DISCUSSION

The researcher chooses to interview someone because it is easier to find the illocutionary act on the conversation. This study will show illocutionary acts according to J.L Austin. Each is presented as follow:

QUESTION:

1. What is the opinion on education in Indonesia? And what are your future expectations for education in Indonesia?

ANSWERS:

A. Gender: Male

Ages: 17-20 years old

1. Muhammad Fajar (17): I as a student less agree with the system full day school because it is tiring. For the future, I hope education in Indonesia can be better.

Illocution: the full day system is tiring and education in Indonesia is getting better.

2. Moh. Dimas Andrian (17): I less agree because education in Indonesia too many subjects that must be considered by students. I hope Indonesia in the future can be like a developed country that does not press its students learn too many subjects.
Illocution: Indonesian bus forward as a developed country that does not press its students to learn many lessons.
3. BagusPurnomo (18): I do not agree, in Indonesia there are additional lessons during the 3rd grade exam of SMA. Because students are tired learning lessons other than UN. Hope in the future, in every school for additional tutoring for grade 6 Sd, 3 SMP and 3SMA abolished, and for grade 6 SD, 3 SMP and 3 SMA special receive UN course only.
Illocution: kin the future, extra tutoring is abolished for 6th grade, 3rd junior high school, 3rd junior high school so they only receive special lessons for UN only.
4. Moh. Febriyanto (19): I agree education in Indonesia is very good, better and keep updated system. Future expectations can be a country that has an education system that is like abroad.
Illocution: education system in Indonesia to be renewed again and can be like developed country in education system.
5. Ahmad Chaerul R. (20): I am very proud of the education that exists in Indonesia, because it always increases from year to year. Future expectations for Indonesia can continue to improve the education system better than ever.
Illocution: Indonesia can maintain an existing education system, and raise it back to be better than before.

B. Gender: Female

Ages: 15-18 years old

1. AyuPutriAne (15): education in Indonesia is very good. For the future hope I hope Indonesia may be a developed country in terms of education.
Illocution: I hope Indonesia becomes a developed country in terms of education

2. DewiSartika (16): education in Indonesia is good. For future expectations, I request that security and regulation in schools be increasingly tightened, because of late violence is often occurring in the school environment.
Illocution: security and school rules are increasingly congested.
3. ShintaPujiAstuti (17): education in Indonesia should be more advanced as it is in other countries such as Germany, UK, Japan, etc. hope in the future Indonesia can become a country that has successors of educational leaders such as Ki HajarDewantara, so that education can be more developed.
Illocution: Indonesia should be more advanced like Germany, England, Japan, and ect.
4. SafitriNur A. (18): I less agree with education in Indonesia, because nowadays the education system is more dependent on technology rather than human thinking. Hope for Indonesia, can return like a few years ago in which the education system still depends on the results of human thinking.
Illocution: the education system in Indonesia can go back to ancient times.
5. FarihkatulAini (18): is good. I hope that the government will further renew the more advanced education system and facilitate the students both in terms of facilities and pre-facilities to be more efficient in teaching and learning in Indonesia.
Illocution: government renews education system and facilitates facilities and pre-facilities for students.

CHAPTER IV

CONCLUSION

From the data above the researcher geta good results. From each respondent answers and expresses their opinion by using illocutionary acts. From the research, researchers found illocutionary acts contained in every sentence spoken by respondents. there is 1 children who disagree with the education system in Indonesia, there are 3 child who does less agree with the education system in Indonesia and there are 6 children who agree with the education system in Indonesia.

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OLD MALE AND FEMALE JAVANESE PEOPLE WHO CAN SPEAK INDONESIAN

YEHUDA YOBEL O. H.

yobel.kharisma@gmail.com

ABSTRACT

Almost all of Indonesian people can speak Indonesian language now. Indonesian language is the most important subject of education in school. Indonesian children learned Indonesian language start from kindergarten. So it is a normal things if Indonesian has used as a daily language in almost all side of this country. A few years ago, the speakers of Indonesian language is not so many like today. The proof is can be found if we meet a people whose their age is more than 70 years old. This research is focused on why they can or can not speak Indonesia and how they get the Indonesian language in the past. In the past only male people and a few female can get an education from school. Beside it, if we are not rich enough we could not get the education from school.

INTRODUCTION

Old people that could speak Indonesia is very rare. Because they are get used to speak with javanese. They already fluent and accustomed to speak with their daily language, Javanese. So if they speak Indonesian sometime they mix it with Javanese and less fluent in Indonesian. There are a view evidence of it from my interaction with a few of old people. The basic of their past is also influence their skill of using Indonesian language. For example in the past they are school or not, they became a part of government (headman, officer, etc.) and how many times they made an interaction with another people from different region of Indonesia.

REVIEW OF PREVIOUS STUDY

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Grammatical gender is a feature of nouns, reflected on elements that agree with them. In nouns, gender is an invariable lexical feature that may or may not be overtly marked. The determining criterion for gender is agreement, that is, "the behavior of associated words"

(Hockett 1958, p. 231.). Typical agreeing elements are articles, adjectives, verbs, and pronouns, but gender may also be reflected on more unusual targets, such as adverbs, adpositions, or complementizers. Grammatical gender is widespread in Indo-European, Afro-Asiatic, Nilo-Saharan, Niger-Kordofanian, and Khoisan as well as among the languages of New Guinea. Many language families of Asia and America, however, lack grammatical gender. In some linguistic traditions, the term “noun class” is used instead of “gender.” Gender systems differ in elaborateness and complexity. Some languages have two gender values, others up to twenty. Languages also differ in whether or not the semantics of the system has sex as a component—animate/inanimate and human/nonhuman are other common distinctions. Gender is of theoretical interest for typology, morphology, and syntax as well as for theories of the lexicon. It is a classic topic in historical linguistics, particularly in the Indo-Europeanist tradition. More recently, evidence from the processing of gender in production and comprehension is collected in experimental settings. Related topics, which figure only marginally in this article, are classifier systems, which are considered to be different from gender systems, and gender in relation to sociology and language planning.

Gender is also something we cannot avoid; it is part of the way in which societies are ordered around us, with each society doing that ordering differently. As Eckert and McConnell-Ginet (2003, p. 50) say: ‘The force of gender categories in society makes it impossible for us to move through our lives in a nongendered way and impossible not to behave in a way that brings out gendered behavior in others.’ Gender is a key component of identity. We will look at some of the evidence that there are gender differences in language use. One purpose will be to evaluate that evidence: just how good is it? However, the main purpose is to try to discover, when indeed there is good evidence, what it is good evidence of. That languages can be sexist? That those who use languages may be sexist? That language-learning is almost inevitably tied to gender-learning? That such learning is almost always skewed in such a way as to favor one gender over the other? That change is not only desirable but possible? It is issues such as these that will be our concern.

Numerous observers have described women’s speech as being different from that of men (see Baron, 1986, Arliss, 1991, pp. 44–112, and pp. 162–207 of this book). I should also observe that there is a bias here: men’s speech usually provides the norm against which women’s speech

is judged. We could just as well ask how men's speech differs from that of women, but investigators have not usually gone about the task of looking at differences in that way. For example, in discussing language change in Philadelphia, Labov (2001, pp. 281–2) deliberately recasts his statement that 'Women conform more closely than men to sociolinguistic norms that are overtly prescribed, but conform less than men when they are not' to read that men 'are less conforming than women with stable linguistic variables, and more conforming when change is in progress within a linguistic system.' He does this so as to avoid appearing to bias his findings.

ANALYSIS AND DISCUSSION

Old people that could speak Indonesia is very rare. Because they are get used to speak with javanese. They already fluent and accustomed to speak with their daily language, Javanese. So if they speak Indonesian sometime they mix it with Javanese and less fluent in Indonesian. There are a view evidence of it from my interaction with a few of old people. The basic of their past is also influence their skill of using Indonesian language. For example in the past they are school or not, they became a part of government (headman, officer, etc.) and how many times they made an interaction with another people from different region of Indonesia.

1. Mbah Supomo

He is an ex-Christian teacher in a school, superannuation in 60. Now his old is more than 80. He can speak Indonesian fluently because he use Indonesian when he studied in Bible School.

Me : Mbah Mo belajar bahasa Indonesia sejak kapan ?

Mbah Mo : Dari SD sudah diajarkan, dulu namanya SR (sekolah rakyat) bukan SD, tapi ya karena sehari-hari memakai bahasa Jawa jadi bahasa Indonesiannya ndak lancar.

Me : baru lancar sejak kapan, mbah ?

Mbah Mo : Sejak belajar di sekolah Alkitab itu terbiasa memakai bahasa Indonesia. Ya, karena yang belajar di situ ndak cuma dari Jawa saja, tetapi juga dari luar pulau juga. Selain itu juga karena Pastornya yang mengajar juga orang Belanda yang ndak bisa bahasa Jawa.

From the dialogue above we can know that he can speak Indonesian because he usually speak in Indonesia when he study in the Bible School. He learn it from the school, and he can study in school because he is a man, not a woman. Beside that, he is rich enough to continue his study to the Bible School.

2. Mbah Suliyah

A daughter of an headman, now she is 90 years old. She is not school. But she learn Indonesian from her father's guest by heard their conversation with her father. I think she is smart enough because although she had never study in school but her Indonesian language is good even with Javanese accent.

Me : Mbah belajar bahasa Indonesia dari mana ?

Mbah Yah : Ndak dari mana-mana. Ya kalau tamunya bapak datang di rumah saya dengerkan dari balik dinding. Sedikit-sedikit kalau ndak ngerti saya tanyakan ke ibu. Ndak pernah belajar di sekolah, tapi ngerti bahasa Indonesia dari belajar sendiri.

Me : Nggak pernah sekolah berarti mbah ?

Mbah Yah : Ndak pernah, *wong* bapak mesti bilang "*Iapo sekolah lek bakale yo nyang pawon*"

From Mbah Yah we know that in the past she is not school because in the past parents thought that education is not important for a girl.

3. Mbah Suparmi

Never school, not understand about money, can not read or write.

Me : Belajar bahasa Indonesia dari mana ?

Mbah Mi : Ya dari orang lain. *Tapi nggak pati ngerti.*
Bisa tapi sedikit-sedikit

She can speak Indonesian but it is not too good because she never school. She usually speak in Javanese and only speak in Indonesian if she meet a people from other region.

4. Pak Darno

He had became an officer of a district when he was 40 years old. Now he is 75 years old.

Me : Pak Darno belajar bahasa Indonesia dari mana ?

Pak Darno : Dari sekolah

Me : Katanya dulu kerja di kecamatan. Itu pakai bahasa Indonesia apa bahasa Jawa kalau ada urusan gitu pak ?

Pak Darno : Ya pakai bahasa Indonesia dulu, kalau ada urusan dinas pasti pakai bahasa Indonesia biar sopan sama yang diajak bicara.

He can speak Indonesian fluently because his work required him to use it.

And six old people more beside the four above can not speak Indonesian, they can not understand if I ask them using Indonesian.

CONCLUSION

Most of old people rarely can speak in Indonesian because they usually speak in Javanese in their daily activity. Beside that factor, they are influenced with age, education, their society, and their habit. All of that factor is caused how hard or easy they learn Indonesian language. The factor of gender is make a different of them, some of male people can get education and the female is not. It make the way of using Indonesian is male better than female.

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