

CHAPTER IV

FINDING AND DISCUSSION

In this chapter the writer presents the results of data analysis explained in the chapter III. This chapter includes the kind of language choice, reasons in making language choice, the social factors for the used language choice and also discussion.

4.1 Finding

In this section, the researcher presents the analysis of language choice used by street sellers in *Bunderan GKB*, the reasons they have in making language choice and also the social factor for the use language choice. After observation in the field and also interviewed the street sellers directly, the writer found that the street sellers usually used some kind of language choice such as code switching, code mixing and also use *Unda-Usuk* (variation in the same language).

4.1.1 The Language Choice Used by Street Sellers.

In this part, the researcher shows some kind of language choices that usually used by street sellers. According to the theories that have been explained in the chapter2 the writer presents kind of language choices that usually use by street seller, they are; Code switching, Code mixing and also Variation in the same language. It explains in some analysis below:

4.1.1.1 Bilingualism

Bilingualism is the ability to use two languages when we have a communication. The writer finds almost all of the street sellers in *Bunderan GKB* use more than one language when they have a communication. It proves that all of the street sellers are bilinguals because they are able to use two languages when they serve their customers and when they speak with people around them. It appears in the excerpt below:

Excerpt 1

- 1 CS1 : Tempe (soy bean)
- 2 SS : **Tempe mawon? Piroan dek?** (Just soy bean? What price?)
- 3 DS : Rongatusan bu (Two hundreds mom)
- 4 SS : **Tuku piro? Limo ta?** (How many? Five right?)
- 5 DS : Gak, aku tuku sepuluh mesisan ben gak tuku tuku yah, (no, I buy ten. So, I don't need to buy again)
- 6 SS : **Opo ae mas ?** (What mas?)
- 7 CS2 : Gurih-gurihan ae bu. (salty taste bu)
- 8 SS : **Gurih-gurihan? Pisang pake? Molen ndak? Dek, ayahmu celuk kongkon nggoreng** (Salty taste? You want banana? Molen no? Dek, call your father ask to fried)

From excerpt above, we can understand that the *gorengan* seller (SS) uses more than one language when she has a communication. She uses *Javanese (kromo)* language to serve her first customer (CS1), and then switches into *Javanese (ngoko)* as the statement “*Tuku piro? Limo ta?*” when she talks with her daughter (DS). But, in the same time she also uses Indonesian language when she serves the second customer (CS2).

The *gorengan* seller comes from Tuban and her original language is *Javanese (ngoko)* (see on appendix 1). But, in excerpt 1 show that she can master two languages when they interact such as *Javanese (ngoko-kromo)* and

also Indonesian language. Hence, we can conclude that the *gorengan* seller is a bilingual.

The phenomenon of bilingualism is not only showed by the *gorengan* seller but also apparent on the conversation between fried duck seller (SS1) between his assistant (SS2) and his customers (CS). See the excerpt below.

Excerpt 2

- 1 SS1: **Mbak'e bebek satu?** (Mbk'e one duck?)
- 2 CS: Berapa? (How much?)
- 3 SS1: **Tiga belas. Run, nduwe duwek limang ngewuan ora awakmu?** (Thirteen. Run, do you have five thousand?)
- 4 SS2: **Ora nduwe.** (I don't have)
- 5 SS1: **Ini mbak kembalinya, makasih yah. Sampeyan** apa? (This is the change mbk, thanks. How about you?)
- 6 CS2 :Kepala? (Head?)
- 7 SS1 :**Ono. Sampeyan tempe sak bungkus?** (There is, you are one soy bean?)
- 8 CS : Iyo sak nasi'e yoh. (yes, with rice)
- 9 SS1 :**Bungkus opo pangan kene?** (Pack or eat here?)

The Fried duck sellers (SS1 and SS2) come from *Bojonegoro*, thus they mostly use *ngoko* (*Bojonegoroan*) but sometimes, they also use Indonesian language to make communication easier. The seller (SS1) uses Indonesian language when he serves his customer but he suddenly switches to his region language (Javanese *Bojonegoro*) when he asks to his assistant (SS2). It is apparent in line 3, "*Tiga belas. Run, nduwe duwek limang ngewuan ora awakmu*". In the line 5, the writer also finds that the seller switches Indonesian language to Javanese (*kromo*), "*Ini mbak kembalinya, makasih yah. Sampeyan apa*". The seller uses Indonesian language but in the end of his utterance he switches into Javanese *kromo*. Another excerpt shows that the street sellers of *Bunderan GKB* are bilingual also showed by *Penyetan* seller:

Excerpt3

- 1 DS :Endi lading sijine? (Where the other knife?)
- 2 SS :**Iki lhoh** (This is)
- 3 CS :Berapa? (How many?)
- 4 SS :**Sepuluh** (Ten)
- 5 SS :**Nopo mbak'e?** (What mbk?)
- 6 CS :Bebek (Duck)
- 7 SS :**Pinten ? Satu Bebek satu ayam?** (How many? One duck and one chicken?)
- 8 CS :Satu (one)
- 9 SS :**dhahar mriki nggeh? nginum'e nopo?** (Eat here right? What the drink?)

From Excerpt 3, it shows that the *Penyetan* seller is also bilingual he uses Indonesian and Javanese (*Kromo*) language when he serves his customers. It shows in the line 4, 5, 7 and 9, he also uses *ngoko* language when he speaks with her daughter (DS). Excerpts 1-3 are showing the phenomena of bilingualism that done by the sellers in *Bunderan GKB*.

4.1.1.2 Code Switching

Code switching is a situation where people choose to switch or mix a language when they do a communication. The phenomena of Code switching also happen in the *Bunderan GKB*. It happens when the street sellers was communicating with their customers and people around them. This some excerpts show the phenomena of code switching among the street sellers and their customers:

Example: Some seller mix some languages

- 1 CS : Onok petes'e ta? (There is petes?)
- 2 SS : Onok, enem belas? **Delapan ribu** nggeh? (There is, sixteen? Eight thousand yes?)
- 3 CS :Sepuluh ewu. (Ten thousand)

- 4 SS : Es jeruk kalih. oke. Sudah mbak'e? Es jeruk dua 4 ribu, arto pas wonten mbak? (Two orange ice, oke. Enough mbk? Two orange ice, four thousand. There is fit money mbak?)
- 5 CS: Gak ada, kok dua ribu? (There is no, two thousand?)
- 6 SS: Ageng tigo, oke beres. Minum'e nopo mbak'e? (Three big, okay done. What kind of drink mbak?)
- 7 CS : Trambulan satu. (Trambulan one)
- 8 SS2 : Yang biasa? (Original?)
- 9 CS : Enggak, yang coklat (No, chocolate taste)
- 10 SS1 : Enggeh bu, yang biasa isinya coklat. (Yes mam, the original content of chocolate)

From some excerpts above, we can see some street sellers choose to switch their language when they serve their customers. They are *Gorengan* seller (1-3), Meatball seller (4-6) and also *Martabak* seller (7-10). They combine Javanese language (*ngoko and kromo*) with Indonesian language. It shows in the sentence that had been underlined by the writer.

The *gorengan* and meatball sellers switch their language into Indonesian language, it happens in the middle of their utterances. It appears in the line 2 and 4. While *Martabak* sellers choose to switch Javanese language in the beginning of their utterance. It appears in the line 10, as the statement “*Enggeh bu, yang biasa isinya coklat*”. In the first utterance the seller uses *kromo* “*Enggeh bu*”. But, after that the seller switches it into Indonesian language “*yang biasa isinya coklat*”.

From some example above, most all of street sellers use code switching. They choose to switch Javanese language into Indonesian language or the opposite, as apparent in the some sentences that had been underlined by the writer.

As the street sellers come from different places, it influences them in making code switch. Although most all of them come from Java Island, but some

of them can not use Javanese language well. Therefore, some of them decide to use Indonesian language and sometimes switch it into Javanese language. It can be seen in the excerpt below (*Martabak seller*):

Excerpt 4

- 1 SS2 :Ibu itu yang biasa **siji** (Those mom, original one)
- 2 SS1 :Iya (yes)
- 3 CS : Nek ini ditumpuk? (This is heap?)
- 4 SS1 :**Enggeh bu**, ini special coklat kacang. (Yes mom, this is special chocolate mix with nut)
- 5 SS2 : Yang biasa **loro'?** (Two originals)
- 6 SS1 :Ini. Ada seribu mas? **Ngendi iki?** Gak ada uang seribu. (This is, Is there a thousand? Which one? There is no a thousand)
- 7 SS2 :Ini bu makasih yah. (This is mam, thanks)
- 8 SS1 : Yang apa? Istimewa apa special (What kind? Extraordinary or special?)
- 9 CS : Ini. (This is)
- 10 SS2 : Yang apa mas? (Which one mas?)

In the excerpt above it finds that *Martabak* sellers (SS1 and SS2) mostly use Indonesian language but sometimes they mix it with Javanese language. The *Martabak* sellers are come from *Pemalang* (center Java), they usually use Indonesian language and Javanese language (*Jawa tengahan*) when they communicate. They use Indonesian language to make communication with their costumer easier, because they cannot pronounce Javanese language well. They think that using Indonesian language is more easy and simple (see appendix 1). Thus, they decide to use Indonesian language when they serve their costumer and sometime mix it with Javanese language.

It shows clearly in the excerpt above, from the first line until the end of this conversation the seller constantly uses Indonesian language. But in the line 1, 4, 5, and 6 they try to combine Javanese language. At the end of the first and fifth

lines, the seller tries to insert Javanese *ngoko*. “*Ibu itu yang biasa siji*” and “*yang biasa loro*’”, based on those utterances it shows that the seller switched *ngoko* in the end of their utterance.

The writer also finds the same phenomena that show the seller make a code switching. While in the previous excerpt *Martabak* sellers constantly use Indonesian language and in some utterance they choose to mix it into Javanese language. But, in this excerpt the writer shows that the *gorengan* seller also switches her language. The *gorengan* seller constantly uses Javanese language but at the end of her conversation, she tries to combine it with Indonesian language.

See in this excerpt:

Excerpt 5

- 1 SS :Nopo mas? (What mas?)
- 2 CS :Sepuluh ribu (Ten thousands)
- 3 SS: Opo ae ? (What kind?)
- 4 CS: Campur (Mix)
- 5 SS; Campur kabeh? (Mix overall?)
- 6 CS: He.em(yes)
- 7 SS :**Terimakasih**, nganggo petes? (Thanks, do you want petes?)

Based on the conversation between the seller and her costumer above it shows that the seller (SS) constantly uses Javanese *ngoko* language. But at the end of this conversation the seller tries to insert Indonesian language “*Terimakasih*”. From some excerpts that have been show above it indicates that almost all of street sellers in *Bunderan GKB* used code switching, it depends on with whom they talk.

Code switching can be classified based on grammatical classification. The grammatical classification is the used code switching based on where the

utterance appears. Jendra (2010) stated that there are three grammatical classifications they are; tag code switching, inter sentential code switching and intra sentential code switching.

In this study the writer finds some of the sellers used tag code switching. Tag code switching happens when there is a person who inserts short expression (tag) in the end of their utterance. There are some excerpt tag switching that is done by the seller in *Bunderan GKB*:

Excerpt 6

- 1 SS : Tempe empat, **kale nopo?** (Soy bean four, any other?)
- 2 CS : Ngge, tahu isine anyar t mbk? (Yes, thi is new tofu right?)
- 3 SS : Ooh lagek mari nggoreng anget, hehe. Tahu isine pinten?
(Ohh, this is new and still warm. How many tofu doyou want?)
- 4 SS : Niki gandeng nggeh? Onde2 ne sekawan? (This is coupled
right? Four onde2)
- 5 CS : Mboten, ote2 (No, ote2)
- 6 SS : Empat ribu, kembali enam belas , **suwun yah** (Four
thousands, change six teen)

The seller tries to enter expressions (tag) using other language (*Javanese kromo*) in the end of her utterance. It shows by statement “*kale nopo?*”, in this expression the seller offers to her customer to buy more *gorengan*. In the line 6 the seller also insert the short expression “*suwun yah*”, the seller says thanks to costumer friendly so she use *kromo* to be more respect.

Another street seller also used tag switching when he communicates with his customers. It can be seen in the excerpt below:

Excerpt 7 :

- 1 SS1: Hehe, ,nyala ta? (On right?)
- 2 SS2 :Uwis (Done)
- 3 CS :Keju, kacang, coklat (Cheese, nut, chocolate)

- 4 SS1 :Apa pak ? keju, coklat, kacang, **nggeh pak?** (What sir?
Cheese, chocolate, nut, right sir?)
5 CS :Iya (yes)

From excerpt above, the seller inserts short expression from different language (*Kromo*) in the of his utterance “*enggeh pak?*”. This expression use to make clearly the kind of food which customer wants. The meatball seller also uses tag code switching; he inserts short expression using Indonesian language. It can be seen below:

Excerpt 8

- 1 SS : Teh anget’e pinten? Setunggal nopo kalih? (How many warm
tea? One or two?)
2 CS : Kalih (two)
3 SS : Kalih, neg jenengan? (Two, what about you?)
4 CS : Ehmm,,es campur dua bungkus (Two packs campur ice)
5 SS : Niki mbak’e. **permisi silahkan.** (This is, permission)

From excerpt above, it finds that the meatball seller tries to be friendly with his customer, thus he insert short expression that ask the customer to enjoy with their foods. From some excerpts above (4-8), it shows that the street seller in *Bunderan GKB* use code switching when they interact with each other.

4.1.1.3 Code Mixing

The second language choice is code mixing, it is almost same with code switching. Both of them show how people mix or combine languages in a communication. But they still have differences, such as code mixing usually appears in the word or phrase. And it usually find in the informal situation. As we know that *Bunderan GKB* is hang out place and it also crowded place. It includes of informal place, thus it influences people to make code mixing (Street sellers). It shows in the excerpts below:

Excerpt 9

- 1 SS1 : Iki opo,e sing **dipisah?** (What kind that will be separate?)
- 2 CS : Nasi'e, tambahi nasi'e (The rice, adding the rice)
- 3 SS1 : Wes? **Dua tujuh setengah** (Done? Twenty seven a half)
- 4 CS : Iki, makasih yoh. (This is, thanks)
- 5 SS1 : Mbak, bebek satu sambel'e dicampur apa dipisah? (miss, one duck the sauce is blending or separate?)

In the excerpt 8, it finds that the Fried duck seller mix Indonesian into Javanese language. It is apparent in the line 1 and 3. The seller mixes word and phrase from different language such as; “*dipisah?*” (word) and “*dua tujuh setengah*”(phrase). In this conversation among the seller (SS1) and the costumer (CS), the seller constantly uses *ngoko* language, but in the end of his utterance he tries to make a code mixing in the phrase and word form. Another excerpt that shows phenomena of code mixing:

Excerpt 10

- 1 SS: Onok, enem belas, **delapan ribu** nggeh? (There is, six teen. Eight thousands right?)
- 2 CS :Lima ribu (Five thousand)
- 3 SS :Nggeh **lima ribu** angsal sedoso, nopo? Molen tok, nopo campur? (Yes, five thousand get ten, what? Just molen or mix?)
- 4 CS :Molen mawon (Only molen)
- 5 SS :Molen tok ? nggeh (Only molen? Yes)

The conversation between *gorengan* seller (SS) and her customer (CS) above shows that the seller uses code mixing. It finds in line 1 and 3, there are phrases that is inserted by the seller. They are “*delapan ribu*” and “*lima ribu*”. The seller may be influenced by costumer that use Indonesian language, thus she mixes a phrase in the middle of her utterance. Another seller also use code mixing, it can be seen in the excerpt below:

Excerpt 11

- 1 SS1: Duduk dulu mas, Lhoh kok gelembung *ngene?* (Sit here sir, why is it bubble)
- 2 SS2 : Iki *sama* iki pira yak? (This is how much?)
- 3 SS1 : *Limo siji*,ehhmm lima empat. (fifty one,, ehmmmm, fifty four)
- 4 SS2 : Mari mas, jadi semuanya lima empat. (This is mas, so all of fifty four)

The excerpt above shows some words and phrase that indicate that the seller makes a code mixing. The word “*ngene?*” and “*sama*” shows that the seller inserts a word from different language (*ngoko*) at the end and in the middle of his utterance. In the conversation also finds that the *Martabak* seller (SS1 and SS2) insert a phrase “*limo siji*” when he talks with his friend.

Based on some excerpt (8-11) above, it is clear that some seller try to use code mixing when they have a communication. They try to insert some word or phrase in the middle, beginning, even at the end of their utterances. As apparent in the excerpt eleven the seller tries to be friendly with his customers. Hence, he tries to insert Indonesian language to make more joyful situation.

4.1.1.4 Unda-Usuk Variation (Kromo-Ngoko)

The last language choice that is mentioned by Sumarsono is variation within the same language. These phenomena usually occur in the same language but in different variation. In Indonesia country, we can find it in Balinese and Javanese language. In Javanese language combine *ngoko* and *kromo* is usually called by *unda-usuk* variation, the Javanese person combine *ngoko* and *kromo* when they have a communication. It means that person combines the same language but different in variation.

As we know that almost all of street sellers who sell food in *Bunderan GKB* come from Java Island. Hence, the used of *unda-usuk* variation still used by them. It shows in the excerpts below:

Excerpt 12

- 1 CS: Heh, engkel iku opo? (What is engkel?)
- 2 SS: **Sikil, hehe. Sikile sapi, pun mbak,e ?** (Leg, hehe. Leg of cow. Have done miss?)
- 3 CS: Pun (Done)
- 4 SS : **Wolu, enem belas, sik onok ora susuk'e. ehmm ,, amit mbak suwon.** (Eight, sixteen. Wait, Is there a change?)
- 5 CS : Teh'e onok ta? (Is there a tea?)
- 6 SS : Nopo? Teh anget ? Wonten. (What? Warm tea? There is)

From conversation above, it is apparent that the seller mostly uses *unda-usuk* when he communicates with his customers. We can find it on the sentences that have been underlined by the writer. It shows in the second and fourth line. In the second line, the seller use *ngoko* (*sikil*) then switches to *kromo* in the end of his utterance (*pun mbak'e?*). And in the fourth line, the seller also makes *unda-usuk* variation.

Another seller also uses variation within the same language, it shows below:

Excerpt 13

- 1 CS :Nggeh, tahu isine anyar ta mbak? (Yes, the tofu is still new or not?)
- 2 SS :**Ooh lagek mari nggoreng anget, hehe. Tahu isine pinten?** (Ohh, still warm. Hehe. How many tofu?)
- 3 CS :Empat. (Four)
- 4 SS :Niki gandeng nggeh? Onde2 ne sekawan? (This is coupled right? Onde2 four?)
- 5 CS :Mboten, ote2. (No, ote2)
- 6 SS :**Ohh, ote2. Siji, loro, telu, papat. Ehmm,, papat ambek limo songo, songo ambek papat telulas, nggeh.** (Ohh,,ote2. One, two,

three, four. Ehmm...four and five equal nine. Nine and four thirteen, yes)

In the excerpt thirteen it also found the seller who combines Javanese *kromo* and *ngoko*. It is apparent in the line 2 and 6, the seller constantly uses *kromo* when she serves her customer, but sometimes she mixes it with the same variation of Javanese language *ngoko*.

Excerpt 14

- 1 SS: **Mboten pun telas pak, biasae limolas kilo saiki rodok anu, hehe. Nopo maleh?** (No, have been finished sir. Usually it was fifteen kilos now little bit something. Hehehe. Any other?)
- 2 CS ; Niki bu, molen? (This is mam, molen)
- 3 SS ; **Molen pinten?** (How many molen?)
- 4 CS :Gangsal (Five)
- 5 SS :**Pun? Ngangge tempe?** (Enough? Using sauce?)
- 6 CS: Niku pinten? (How many?)
- 7 SS :**Gangsal welas, pitung ngewu limangatus** (Fifteen, seven thousand five hundreds)
- 8 CS : Jangkepi sedoso. (Completely ten)

From the excerpt above, it appears that the seller inserts some utterance (*ngoko* language) in the space of her utterance. It can be seen in the first line the seller inserts statement using *ngoko* “*biasae limolas kilo saiki rodok anu*” and in the eighth line the seller also uses a phrase “*pitungewulimangatus*” (*ngoko*). While in the previous utterances she uses *kromo* Javanese language. Hence the seller makes *unda-usuk* variation when she communicates. Another excerpt that proves that the sellers make *unda-usuk* variation is appears below:

Excerpt 15

- 1 SS :Mujair, lele nggeh wonten. Sampean mbak? (Mujair, cat fish yes I have. You miss?)
- 2 CS :Bebek, tapi wedi kolesterol . . . haha (Duck, but afraid to be cholesterol... haha)
- 3 SS : Paha to mbak? Ancene nek wes tuwo iku mangan’e kudu ati – ati kok mbak. (Thigh miss? That is right if we were old we must careful miss)

- 4 CS : Iyo pak (Yes, sir)
 5 **SS :Kulo ae nek obo kumat, entek satus rong poloh eh satus wolong poloh. Magh niku.** (If I collapse, I spend one hundred twenty ehh one hundred eighty. This is magh)

From excerpt above, it shows that the seller constantly uses *ngoko* language but he inserts some *Kromo* words “*Kulo*” in the first utterance and “*niku*” in the end of the utterance. It proves that the seller use *unda-usuk* variation (use the variation in the same language)

From some excerpt (12-16) above, we can know that some street sellers use variation within the same language (*unda-usuk*). They combine *krama* and *ngoko* when they have a communication. Some excerpt above (1-16) shows that the sellers have made a language choice when they interact with each other.

Table 4.1. Kind of Language choice that is used by street sellers

No	Sellers	Language Choice					
		Indonesia	Kromo	ngoko	Code Switching (Javanese-Indonesia)	Code Mixing (Javanese-Indonesia)	Unda-Usuk (Krama-ngoko)
1	Gorengan seller (SS)	√	√	√		√	√
2	Penyetan seller (SS)		√	√		√	√
3	Bebek seller (SS1)	√	√	√		√	
4	Bebek seller (SS2)	√		√			
5	Bakso seller (SS)	√	√	√	√	√	√
6	Martabak seller (SS1)	√		√	√	√	
7	Martabak seller (SS2)	√		√	√	√	

As some analysis above (excerpt 1-16), the writer concludes that the street sellers of *Bunderan GKB* use two languages (bilinguals) when they have a communication. They also make kind of language choices such as; code switching, code mixing and also variation within the same languages.

After analysis the writer found almost the street sellers use code mixing when they have a communication. It can be seen on the table above that there are six street sellers are use code mixing. However, the writer also found some street sellers also use kind of language choice such as code switching and *Unda-usuk* variation.

4.1.2 The Reasons in Making Language Choice

Every person who makes a language choice must have his/her own reason. There are some reasons that have been collected by the writer through recording the conversation and interviews directly with the sellers.

4.1.2.1 Some Reasons for the Used Javanese Language

4.2.1.1.1 Showing Respect and Politeness

Based on data obtained (see appendix 1, 2 and 3), the writer finds that most the street sellers use *Javanese (kromo)* when they serve their customers. They usually use *kromo* to show their respect and politeness to someone who is older than them. The excerpt below shows that the seller uses *Javanese (krama)*.

Excerpt 15

- 1 **SS : Mas'e nopo?** (What sir?)
- 2 CS : Bakso (Meatball)
- 3 **SS : Bungkus kalih, pentol'e ageng nopo
Alit mas'e?** (Pack two, big or small meatball sir?)

- 4 CS : Sing cilik loro. (Small two)
 5 SS : **Enggeh** (Yes)

From conversation above, we can know that the seller use *kromo* when he serves his costumers (line 1, 3, 5). The seller chooses Javanese *kromo* language to showtheir respect to the customers and also to be more polite. It is also supported by the result of interview below:

- “Bahasa apa yang biasa anda gunakan saat berjualan? Kromo lebih seringnya.
 (What kind language that usually you use when sold? Usually use *kromo*)
 “Mengapa anda menggunakan bahasa krama? Karna lebih sopan dan menghormati lawan bicara yang lebih tua
 (Why you use kromo language? Because more polite and respect with older person)
 (See in appendix 1)

From interview above, it shows that the street sellers use Javanese krama language to respect the older person especially the older customers. In Javanese language *kromo* is the higher language thatis usually used to show respect to the other and also more polite when we communicate with older person.

4.2.1.2 Showing Intimacy

Javanese *ngoko* language is the most language that is usually used by street sellers in their daily life. They usually use Javanese ngoko language when interact with their family or people who intimate with them such as customer who known before. It shows in the some excerpt below:

Excerpt 16

- 1 CS :Terong ambek iwak iki pak (Eggplant with this fish sir)
 2 SS :Iwak iki?**Sampean biasae to dek?** (This is? Are you as usual?)
 3 CS : Iyo. Gak dodol mabengi (Yes, Are you free yesterday?)
 4 SS : Prei neh, katok awak. (Free again, tired)

5 CS :Oalah. The anget (Warm tea)

Excerpt 17

1 SS1 :**Santai yoh?** (Enjoy right?)
 2 CS :Yo'i santai aja (Yes, enjoy)
 3 SS1 :**Wes Run?** (Have done?)
 4 CS :Sambel'e sing okeh. (the sauce much)
 5 SS2 :**Opo iki? Tempe tok?** (What is it? Only soy bean?)
 6 CS :Tempe tok karo nasi. (Soy bean with rice)
 7 SS2 :**Wolong ngewu bro** (Eight thousand)

From excerpts above we can understand that the sellers (SS,SS1,SS2) use *Ngoko* when he serves the customer that have been known before. It makes the communication more enjoyable. As seen on the sentences that I have underlined (line 1 and 2), it shows that the customer intimate with the seller.

4.2.1.3 Javanese as a Daily Language

Javanese language is the daily language of some street seller most of them use Javanese *ngoko-kromo* when they interact with each other such as family, friends and people around them. As we know that almost of all street sellers came from Java Island, thus most of them use Javanese language, especially *Javanese Ngoko*. They usually use *kromo* when communicate with older person and use *ngoko* when communicate with younger person such as their children or customer who still child. It appears in the excerpts below:

Excerpt 18

1 DS :Riski gak les dolen bah (Risky not study dad, he is plays)
 2 SS :**Sopo dolen?** (Who is play?)
 3 DS :Riski
 4 SS :**Opo le?** (What boy?)
 5 CS :Bebek (Duck)
 6 SS :**Iwak tok ta? Mil, es jeruk iku lhoh** (Just dish? Mil, orange ice)
 7 DS :Endi lading sijine? (Where is the other knives?)
 8 SS :**Iki lhoh** (This is)

From excerpt 18, we can know that the seller (SS) use Javanese *Ngoko* language when he speaks with his daughter (DS). He also uses *Ngoko* language to serve his customer who still child. It knows in the third line “*Opo le?*” the term “*le*” shows that the customer is still child. Because in the Javanese culture, the term “*le*” is usually use to call children.

The used of Javanese *Ngoko* language as daily language of street sellers is also supported by result of interview. It seen below:

“Apa bahasa pertama anda (asli/sehari-hari)?Bahasa Jawa (ngoko)”
 (What are your original language? Javanese language (ngoko))
 “Mengapa anda menggunakan bahasa ngoko?Karna bahasa sehari-hari”
 (Why you use ngoko language? Because as daily language)
 (See in appendix 1)

From some answers above, we can understand that Javanese *Ngoko* language is the daily language of the street sellers.

4.2.2 Some Reasons Why Street Seller Used Indonesian Language.

4.2.2.1 National Language

As we know that Indonesian language is the national language of Indonesia country. Hence, some street sellers decide to use Indonesian language when they communicate with their customer. Because they think that all of people (customers) are know Indonesian language. The result of interview below can be proves:

“Mengapa anda menggunakan bahasa Indonesia ? Karna bahasa kesatuan kayak’e kan semua orang paham,”
 (Why you use Indonesian language? Because it national language so, all of people are understanding)
 (see appendix 1)

From the answer above, we can understand that the street sellers use Indonesian language as national language. It makes their communication easier if the costumers are come from outside of Java Island.

4.2.2.2 Easier to Understand

All of citizen of Indonesia country must understand and can use Indonesian language well. As in the previous topic above have been explains that Indonesian language is the nation language of Indonesia country. It means that Indonesian easier understanding than the other languages. It shows in the result of interviews below:

“Mengapa anda menggunakan bahasa Indonesia ? Karna lebih mudah dan lebih dimengerti”
 (Why you use Indonesian language? Because easier to understanding)
 (Appendix 1)

From statement above, it can be see that some street sellers choose to use Indonesian language to make communication easier. Because they think that it is easier understand by all of people.

4.2.3 The Reason in Combining the Languages (*Kromo, Ngoko and Indonesia*)

The phenomena of combining some language also happens when the street sellers interacts (code switching, mixing and make a variation within the same language) with their customers and people around them. It appears in the excerpt below:

Excerpt 19

- 1 SS :Sampeyan lele? Sambel'e *dipisah* opo *dicampur*? (Cat fish? The sauce separate or mix?)
- 2 CS : Dicampur (Mix)
- 3 DS :Piro iki bah? (How many dad?)
- 4 SS :Rong puluh, susuk lima ngewu (Twenty change five thousand)

5 CS : Wes pas yohh, suwun (fit right? Thanks)

From excerpt above, the words underlined shows that the seller switches Indonesian language on his utterance. They usually not aware of situation when they combining some languages. It is also influenced by the participant's language. It also supported by statement from some sellers.

“Pernahkah anda menggabungkan bahasa itu (b.indonesia, krama, ngoko)?
Mengapa? Sering kayaknya, gak sadar ngunu iku mbak”
(Have you ever mix some languages? Why? Often, not aware miss)
(Appendix 1)

From statement above, we can conclude that some street sellers usually combine languages. But they do it not aware. They usually follow by their participant's language.

4.3 The Social Factors for Choices a Language

The social factor is the onefactor that influences people in making language choice. The used of language choice among the seller and people around them is influenced by some social factor that mentioned by Holmes (1992), they are:

4.3.1 Participant

Participants are people who are involved in the communication, in this study participants are the sellers, customers, their family and some people around them. The street sellers make a language choice based on with whom they will be talking. The participant determines the language use in communication.

The street sellers use Indonesian language when their costumers use Indonesian language. They are influenced by their interlocutor (customer) that use

Indonesian language when speak to them. And the seller decided to use it to make good communication with their customer. It shows in the result of interviewed them.

“Dengan siapa biasanya anda menggunakan bahasa Indonesia? Pembeli yang memakai b.Indonesia soale kan pembeli itu beda-beda mbak bahasanya jadi tergantung” (see on appendix p.2)

It means that the use of language of the customer (participant) influence the sellers in making their language choice. While the sellers use Javanese (*kromo*) language, when they serve the older costumer and also talks with older person. They use *kromo* to show their respect and try to be more polite. The sellers also use *Ngoko* Javanese language in their daily life, such as when they talk with their family (husband, daughter or the costumer who younger than them). *Ngoko* is their daily language, thus they feel comfort and enjoy when they use it in daily communication. Sometimes, the sellers also combine both of the languages. Hence the participant’s language influenced the street sellers in making a language choice.

Who is the participant and where they come from are influence street sellers to make a language choice, because different region usually has different language use. In this study the writer finds some participants who influences street seller to make a language choice.

Table 4.2 List of Street sellers

No	Sellers	Region	Original language	Language use when sell
1	Gorengan Seller	Tuban	Javanese <i>Ngoko</i> and <i>Kromo</i>	Javanese (<i>kromo- ngoko</i>) and

				Indonesian
2	Penyetan Seller	Lamongan	Javanese <i>Ngoko</i>	Javanese <i>ngoko</i> and Indonesian
3	Bebek Seller	Bojonegoro	Javanese <i>Ngoko</i>	Javanese <i>ngoko</i> and Indonesian
4	Bebek Seller	Bojonegoro	Javanese <i>Ngoko</i>	Javanese <i>ngoko</i> and Indonesian
5	Bakso Seller	Lamongan	Javanese <i>Ngoko</i> and <i>Kromo</i>	Javanese <i>kromo</i> and Indonesian
6	Martabak seller	Pemalang	Javanese <i>Ngoko</i>	Javanese and Indonesian
7	Martabak seller	Tegal	Javanese <i>Ngoko</i>	Javanese and Indonesian

From table above we can know street sellers are from different region such as *Tuban*, *Lamongan*, *Bojonegoro*, *Tegal* and *Pemalang*. The different of language use when they do a communication make they choose to make a language choice.

4.3.2 Setting

Setting or the social context the language appears. It includes of location where the language choice may occur such as home, at work, school and other places. In this study the writer just takes the data in one place that is in the *Bunderan GKB*, Gresik. Thus, the setting is in the *Bunderan GKB*, it crowded and joyful place.

The crowded situation influences people to use informal language such as *ngoko* (their daily language). Almost all of street sellers usually use informal

language, because they think it more enjoyable. And the setting supports them to use it.

4.3.3 Topic

Topic here is the main idea of communication; before we speak we must know what is being talked about. The topic is one of social factor in making a language choice. The topic depends on the participant and also the situation. In this study the topic is casual depend on the person that communicates with them.

4.3.4 Function

This part is explaining about the function for doing a communication. When we have a communication, we must have purpose. In this study the function of communication is to make communication among street seller and people around them clear. Such as when they meet their customer, they will immediately ask what kind food or drink that she/he want. So, they can know what their customer's desire such as which one food that they want, how many foods that they will buy and so on.

The language choice can help the speaker to make clear in deliver the purpose of communication. When the listener knows well the speaker's language, it makes the listener getting information easier.

4.4 Discussion

This study analyzed about language choice that is used by street sellers. In this study the writer found phenomena of bilingualism which is done by the street sellers. It means the sellers usually used two languages when they have a communication. They used Javanese language (*Ngoko and Kromo*) and Indonesian language when they interacted with their customers and people around them.

From their ability to use two languages, They could make the variation of language choice such as; code switching, code mixing and make a variation within the same language (*Unda-Usuk*) They made a language choices (Javanese language and Indonesian) based on some reasons such as; to show their respect and politeness, show intimacy, as their daily language, as the national language and make communication easier.

Some researchers had conducted research similar to it, but in the different sites. They are Waskitho (2007), Yusman (2008), Humaidah (2009), Wijaya (2008) and Erni (2010). Most of them get data from multilingual community. One of them was Waskhito study, his study is about language choice that used by *Kakang senduk* community in *Ponorogo*.

The differences between this study and Waskhito studies was on the data. As we know above that this study analyzed phenomena language choice that used by street sellers and Waskhito study took data from member of *Kakangsenduk* (tourism ambassador of Ponorogo). While in Waskhito's study analyzed on

language choice in multilingual community. It means the subjects (person) have ability to use more than two languages they are; Javanese, Indonesian and English. But, in this study the writer found the subjects (person) just can master two languages such as; Javanese and Indonesian. It made this research different with the previous research. Hence, the writer tried to reveal that the bilinguals also have ability to make their variation of language choice. In this research the writer found some variation that is used by street sellers they are; code switching, code mixing and also make variation within the same language. It proven that the bilinguals also have ability to make variation of language choice.

The writer is very enthusiastic in her study. She wanted to show that the street seller also has their language choice to communicate with person around them such as customers, friends, and family and so on. They have different ways to communicate with each other. They also uphold the values of decency in the communication, it could be seen when they used higher language (*Krama*) to respect and to be more polite with their customers. Respect and politeness is important in our daily life, communication is one ways to show our respect and politeness to the other. When we respect with our listener (person who talk with us) they will respect to us.

An Islamic religion uphold the politeness and also taught us to be respect one another. Our prophet Muhammad SAW was one role model from human being who has very good manners. Allah SWT said in the Quran (QS. Al-Qalam:4)

وإنك لعلى خلق عظيم

“Sungguh engkau (wahai Muhammad) berbudi pekerti (memiliki akhlak) yang agung.” (QS.AL-Qalam:4)

"Indeed you(Oh Muhammad) virtuous character(having good manners)great."

From the words of Allah above, it explained that prophet Muhammad was our role model who has great manners. WeasMuslimswere requiredto imitatethe good manners ofthe prophetMuhammad SAW. Mannersin Islamincluded inmanythings, one of them is manner in the communication. As in this study the writer tries to reveal that the sellers have manner to serve and communicates with customers and each other. Hadith from H.R Imam Muslim also explain the important of politeness and to be honest.

"Berkatalah kalian dengan sopan dan jujur Niscaya Allah akan menambahkan ampunanNya kepada kalian" (H.R Imam Muslim)

"You said with polite and honest Undoubtedly God will add to you his forgiveness "(Reported byImamMuslim)

From the hadith above, we can know that Allah loves a human that waspolite and honest to each other. Allah would add his forgiveness to the person who can be polite and honest. The correlation of this study and Islamic religion was in the politeness of speech in the society; how the way to be respect and polite when we have a communication. Because, the politeness could show from the way we speak and chosen a language when we interaction.