A STUDY OF CODE MIXING IN "*STORY BY BLAK-BLAKAN: JANCOK KATA-KATA KOTA KITA* FACEBOOK FANPAGE"

THESIS

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DECLARATION

This thesis contains materials which have been accepted for the award of Sarjana degree of English Department Faculty of Letters and Humanities UIN Sunan Ampel Surabaya. And to the best of my knowledge and belief, it contains no material previously published or written by other person except where due reference is made in the text of the thesis.

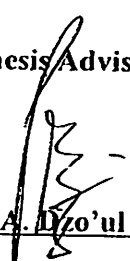Surabaya, June 27th, 2014

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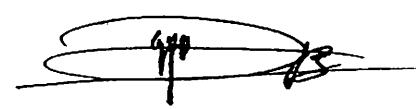
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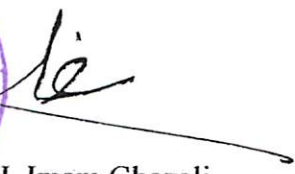UIN SUNAN AMPEL SURABAYA
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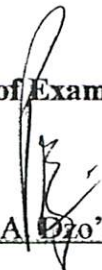
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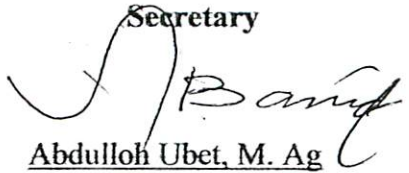
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ABSTRACT

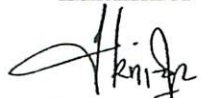Suryani, Megasari Dewi. 2014. *A Study Of Code Mixing In "Story By Blak-Blakan: Jancok Kata-Kata Kota Kita Fanpage"*. Thesis. English Deparment of Letters and Humanities Faculty, State Islamic University Sunan Ampel Surabaya.

This thesis is concerned with code mixing which happens in online written language such as facebook fanpage. The writer writes this work to find out the reasons of using code mixing and the most frequent words/phrases in code mixing which appear in *Story By Blak-Blakan*. The writer collects eighty seven online written utterances which consist of sentences or phrases or words form that contain code mixing. It is taken from February until October 2013. This analysis is a descriptive qualitative research with the online written utterances in *Story By Blak-Blakan* as the sample. In this research, the writer uses the theory of code mixing by Holmes (1992) and Bathia and Richie (2004). Besides that she also uses part of speech theory stated by Morley (2000) to classify the class of word and phrase. Finding suggest the word *helmet* and the phrase *your eyes* are most frequently mentioned. Also, the code mixing occurred in online written communication is mainly to show self emotion, ethnic identity of speaker, the status of relationship between people, particular topic that speaker prefers to talk, and response of speaker to a language.

Key words: Code mixing, Facebook fanpage, Story by *blak-blakan*, Word, Phrase.

CHAPTER 1

INTRODUCTION

This chapter will introduce the analysis by discussing the background of study which includes the reason of choosing the topic, the statement of the problems, objectives of the study which explain the purposes of this analysis, the scope and limitation of the study, the significance of conducting the study, and the definition of key terms. The detailed information about all discussions mentioned above follow the explanations below.

1.1 Background of Study

Language plays an important role in human life as a means of
communication; communication is unlikely to take place without a language. People communicate for several purposes, such as maintaining and establishing a new relationship in society. Therefore, language is closely related to an individual and the society which create and use it in daily communication. According to Nasr (1980:1) language has a social function, and without it society would probably not exist. Trudgill *et all.* (2003:529) states that languages cannot exist without societies. It reflects that language and societies are related each other.

People may speak in different codes as well, since people have different background, education, social status but stay in one community. Yule (2010: 253) states people who live in the same region, but who differ in terms of education and economic status, often speak in quite different ways. They tend to use their own code to interact and apply their code depending on what context they have. It proves that they must consider in selecting codes that are intelligibly spoken by both sides, so the speakers know the languages they use in the conversation well. Wardhaugh (2006: 88) explains that people are nearly always faced with choosing an appropriate code when they speak.

Those changes are called code mixing and code switching in sociolinguistics. Code mixing is also called code switching that can occur in conversation between speaker' turns or within a single speaker's turn

(Wardhaugh, 2006:101). Both are prevalent in multilingual societies that use two or more languages. Code switching is when the speaker changes the language that he or she speaks and changes it into another code because of certain reasons. While code mixing occurs when speakers mix or insert foreign words in the dominant language used. For example:

> *Ibuku kelihatan happy deh hari ini* (My mother looks happy today)
> *Kamu harus jadi orang yang perfect* (You have to be a perfect person)

The examples above show the use of different codes in one utterance.

It can be seen that the word *happy* and *perfect* are taken from English and they are mixed with Bahasa or Indonesian language. Both of words do not influence the structure of language involved. Muysken (2000) states that the term code mixing to refer to all cases where lexical items and grammatical features from two language appears in one sentence.

The phenomenon of code mixing occurs in spoken and written language. Spoken language is used to have a direct communication by people, such as speech. Meanwhile, written language is an indirect communication that needs a certain media to send the message. The media can be non-online such as newspaper and online media such as e-mail and networking website. Most of linguists have their interest on code mixing in spoken/direct communication such as Gumprez (1977) who claim that in Spanish/English conversation emphasizes the internal grammatical

coherence of code mixing apparently in a single language. And Myers-Scotton (1993) (cited in Mahootian (2006)),stated that borrowed words and code mixing arise in a conversation.

While many linguists have placed their interest on code mixing in spoken/direct communication, the written/ indirect communication specially for online written/indirect communication provides bilinguals with different conditions for code mixing. There are various online written language due to the rapid technological developments such as

e-mail, social networking websites, etc. The online written language allows bilinguals to edit the content before being sent to another people, a feature that is not available in direct communication as it is spontaneous. Facebook is one of the largest social network websites that allows users to connect with other people, share information and communicate online. It is one of such electronic media where code mixing often happens. In facebook, there is an application for profile, product, and blog's fans where fans can join by clicking the like button. Also, it can be used to connect particular groups and promote profile and product. This application is called facebook fanpage.

On the other words, the growing use of various online written language brought various words/phrases in the code mixing and reasons for code mixing. Therefore, this study aims to find out the most frequent

words/phrases in the code mixing used by the administration staff/writer and the reasons or prime motives of code mixing in S*tory by Blak-Blakan: Jancok Kata-Kata Kota Kita* facebook fanpage. The writer choose the *Story By Blak-Blakan,* it is because this posting/status exposes the conversation of Surabaya people in daily activities, they usually using *jancok, gatelisasi,* and *asu* which is mixed by English words/phrases such as your mouth and your eyes. These characteristic are not available in other fanpage.

1. 2 Statement of the Problem

Based on the background of the study, the writer intends to find out the answer these following questions:

1) What are the words/phrases in the code mixing that are used in *story by blak-blakan?*

2) What are the word/phrases in the code mixing that are most frequently used in *story by blak-blakan?*

3) What are the reasons/prime motives in using code mixing in *story by blak-blakan?*

1.3 Objective of the study

The objective of the study on code switching and code mixing in *Story by Blak-Blakan* are:

1) To describe words/phrases in the code mixing used by writer in st*ory by blak-blakan.*

2) To describe the most frequent words/phrases in the code mixing used by writer in st*ory by blak-blakan.*

3) To explore the reasons/prime motives in using code mixing in *story by blak-blakan.*

1.4 Significance of the study

This research will try to add knowledge on code mixing, specifically on online written language/indirect communication. The information provided in this study will help the reader, especially for students who learn about sociolinguistics at English Department, Sunan Ampel State Islamic University. Along with the fact that code mixing occurs not only in the spoken but also written form, it is important as bilinguals to understand and be aware of code mixing that occur in online communication via social networking website.

1.5 Scope and Limitation

This study focuses on the online written communication that contain the most frequent words/phrases in code mixing which is used by the writer and reasons/prime motives in using code mixing in *story by*

blak-blakan. The writer chooses the data from February until October 2013 since the administration staff often posting *story by blak-blakan*.

1.6 Definition of Key Terms

1. Code mixing: The mixing of two or more languages or language varieties in speech. Wardought (2006: 108) explained that when someone use one word or phrase from another language to the language, he does code mixing.

2. *Jancok kata-kata kota kita* facebook fanpage: The online written communication website. This is a popular cultural community association site of Surabaya which established in 2009.

3. *Story by blak-blakan:* The name of status/ posting of *Jancok Kata-Kata Kota Kita* facebook fanpage in the form of text conversation which narrates daily life of people using Javanese and English language.

CHAPTER II

REVIEW OF LITERATURE

This chapter presents the theories that are used in this analysis. The writer applies theories which are related to the study followed by review of previous studies on code mixing. The theories are very important for this research because the theories will be helpful in the analysing.

2.1 Sociolinguistics

A group of people who live in a community is called society. When people interact with others in society anytime and anywhere they must use a language. Without a language, people will find some troubles when they do their activities. Morley (2000:16) explains language represents the ways

in which people as human can behave and perform a behavioral act.

Language is indeed closely related to society for society is the user of language, and also because language is a system that is used by society. This relation between language and society is called sociolinguistics. Yule (2010:253) said the study of the linguistic features that have social relevance for participants in those speech communities is called "sociolinguistics". Holmes (1992:1) states:

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> Sociolinguistics studies the relationship between between language and society. Examining the way people use language in different social contexts provides a wealth information about the way language works, as well as about the social relationships in a community

For Holmes's explanation above, we are able to give some example. For instance, the way people talk with a presidents is different when they are talking with a driver public transportation. People will use the formal language and the respectful address form to president but they can use no address form for driver public transportation. In conclusion the way people talk is also influenced by social context that they are having.

In short, sociolinguistics is the study which is focusing on the relationship between the language and the people who use that language.

2.2 Bilingualism

2.2.1 Definition of bilingualism

Most people usually use more than one code and select code whenever they choose to speak to other people. In Indonesia, one society might use more than one language in their daily activity. For instance, when a couple get married and they move into his or her partner's region, they will use the language of the destined region in order to make the hearers understand what they are talking about.

The phenomenon of people who have more than one code

(language) is called bilingualism. Bilingualism is the use of two or more languages by people in their interaction with others and begin with the ability to produce complete meaningful utterances in the second language (Bathia and Ritchie: 2004, p.21-25). Heler (2006:170) also states that bilingualism is the use of more than one language by a single speaker which relates to ethnicity or the nation. The bilingual people often use the second language in their daily activities in order to communicate easily. Housen (cited in Auer and Wei: 2007, p.104) explains:

> The average person who uses a second language for the needs of his or her everyday life. The user is situated somewhere in the middle of the proficiency continuum, with users of the Basic Variety on one end and users which are undistinguishable from native speakers of the target language on the other end. The users are typically adult bi- and multilinguals, who are generally no longer actively learning the second language in a formal setting.

The bilingualism is also related with a speech community. When people become members of communities and they have more than one language with characteristic, they will make a speech community. A speech community is a group of people who share a set of norms and expectations the use of language (Yule: 2010, p.253).

2.2.2 Types of bilingualism

Weinreich (cited in Ritchie and Bhatia: 2006) distinguishes three types of bilingualism based on the dimensions of how two or more linguistic codes are organized by individuals. They are compound

bilingualism, coordinate bilingualism, and subordinate bilingualism.

Compound bilingualism is people who learn about two languages in the same environment (Rosaria: 1990). This occurs when both parents are bilingual and both parents speak to the child in both languages.

Coordinate bilingualism occurs when speaker belongs to different cultural communities that do not frequently interact. The speaker learns two languages in different context. Each word belongs to one specific concept and has its own meaning. This can be seen when two parents have different mother tongues and each parent speaks only his or her own mother tongue to the child. In response, the child constructs two separate linguistic systems and handle each of them easily.

Subordinate bilingualism occurs when one language predominates on the other. The meanings and concepts in the second language are

understood with the help of words from the first language.

2.3 Code mixing

Code-mixing occurs when lexical items and grammatical features of two or more languages appear in one sentence (Muysken, 2000). Trudgill and Dittmar (2004:858) states mixed languages emerge in situations of widespread bilingualism and typically function as in-group language. According to Li (1998; 2000), code-mixing refers to any admixture of

linguistic elements of two or more language systems in the same utterance at various levels: phonological, lexical, grammatical and orthographical. In addition, Bhatia and Ritchie (1999) define code-mixing as follows:

> Code-mixing refers to the mixing of various linguistic units (words, phrases,clauses, and sentences) primarily from two participating grammatical system across sentence boundaries within a speech event. In other words, code-mixing is inter-sentential and may be subject to some discourse principles. It is motivated by social and psychological factors. (p. 244).

In communities, mixing codes also occurs in daily conversation since this is a common phenomenon in which two or more languages are used. For instance the bilingual society often uses two languages or two varieties. They mix another language as signal of community and share the style to their group. It happens because sometimes many people do not realize and pay attention when they mix a code.

Code-mixing is a phenomenon that often ensues in Surabaya's multilingual society, which produces mixed languages. It has already been found that the phenomenon of code-mixing does not only exist in conversations among language users in Surabaya but also occurs in sentences used in on-line social networks such as facebook fanpage.

2.4 Part of speech

2.4.1 Word Class

Words are traditionally allocated to one of the following range of

word classes (Morley, 2000:40). There are noun, pronoun, article, verb, adjective, adverb, preposition, conjunction and interjection.

a. Noun: noun is a word used to name a person, animal, place, thing, etc. Nouns are traditionally divided into the classes proper and common. Proper nouns denote the name of entities which have unique reference. Sometimes, we write a proper noun with a capital letter, since the noun represents the name of a specific person, place, or thing. Common nouns refer to entities which do not have unique reference. They are divided into two classes. There are countable and mass nouns. Countable nouns denote entities which can be counted or are countable using ordinary numbers such as two *books and* three *maps*. Mass nouns are nouns which cannot be counted such as *warmth, happiness, furniture, rubbish, milk, enlightenment.* So, for example, if milk is

added to milk, we merely have more milk, not two milks.

b. Verb: it can express processes which can be classified in one of three broad ways. Firstly, they can denote actions, such as *walk, draw, watch,* and *work.* Secondly, they can record events, such as *occur, collapse, and melt.* Lastly, they can refer to states or conditions such as *seem, like, feel* (ill), and *sound* (noisy).

c. Adjective: modifies a noun or a pronoun by describing, identifying, or quantifying words. An adjective usually precedes the noun or the

pronoun which it modifies.

d. Adverb: it can modify a verb, an adjective, another adverb, a phrase, or a clause.   Also many adverbs can also be modified for comparison or degree, such as *tunefully, more tunefully, most tunefully.*

e. Preposition: prepositions have the feature of being accompanied, indeed normally followed, by a completive element in the form of a (single or multiple word) phrase or a clause. For example, *inside the house* and *after visiting the museum.* Sometimes the preposition itself is separated from the completive element and placed at the far end of the clause, such as *Which port are we travelling from?*

f. Conjunction: conjunctions have been seen as grammatical connectors and are classified into two types, there are coordinating and subordinating conjunctions. Coordinating conjunctions have a purely

logical connective function and the principal ones are *(both ...) and, but, (either ...) or, (neither ...) nor.* For example, *Neither Jim nor Ken can come.* Subordinating conjunctions are much more numerous and include, for example, *after, although, as, because, before, if, since, until, unless, whether, while, when, where, that, so that, in order that,* etc. For example, *She left after the vote had been taken.*

g. Interjection: Interjections are typically described as those words which are used to express the speaker's exclamation or emotional reaction but

which have no further lexical content. They include words like *oh, wow, aha, etc.*

2.4.2 Phrase Class

A phrase involves a group of two or more words, but nowadays Morley (2000:62) states phrase is regarded as a grouping of one or more words which focus around a head word element and which together perform the grammatical role which in other circumstances could be expressed by a single word. There are seven phrases classes according to Morley (2000).

a. Nominal phrase: the nominal phrase has a noun or pronoun as its head word. The head word may be a pronoun as well as a noun such as *they are on holiday.*

b. Verbal phrase: verbal phrases have a verb headword, which is a main verb. It may be preceded by an infinitive particle *to* and/or one or more auxiliary verbs. In the case of phrasal verbs, the main verb is followed by an adverbial particle, such as *starts, started, to start, etc.*

c. Adjectival phrase: adjectival phrases have an adjective headword. They may be modified (premodified) by a preceding adverb and qualified (postmodified) by a following adverb, prepositional phrase or subordinate clause, such as *quick,, quicker than me   very quick,*

etc.

d. Adverbial phrase: adverbial phrases have as their headword an adverb, for example *quickly, fairly quickly, quite quickly enough, more quickly than me, etc.*

e. Prepositional phrase: the prepositional phrase comprises a preposition as the head word plus a second, complement or completive element which is integral to the structure of the phrase, for example *from off the shelf, to by the tree, etc.*

f. Subordinator phrase: it cannot be used as a phrase on its own, such as *only if, even though, etc.*

g. Genitive phrase: genitive phrases are perhaps most readily associated with marking possession, such as *Jim's car*. It also variously known as possessive phrases or genitive noun phrases such as *David's sister is here*. Also they can typically be substituted by a possessive pronoun, such as *His sister is here.*

2.5 The reason or motivation in using code mixing

When code mixing occurs, there are reasons for a speaker to mix their languages. Holmes (1992) listed four reasons for speaker mix their languages:

1) Participants: A speaker becomes a part of a conversation by using

familiar or foreign language when speak to another speaker such as when a new participant of the conversation arrives. The participants use code mixing to their partner because they have certain will and goal. Viewing from the personality of the participant, there are will and goal of code mixing such as the speaker who wants to change the situation without any information in time and space (Holmes, 1992:41).

2) Affective function: People may change codes because they are angry (swearing in a language the other people do not understand) or when they want to achieve amusement or dramatic effect (poking fun at someone by imitating him or her). "A speaker may similarly switch to another language as a signal of group membership and shared ethnicity with an addressee. Even speakers who are not very proficient in a second language may use brief phrases and words for this purpose" (Holmes 1992: 41).

3) Status: This is concerning social roles and status differences between people, such as teacher and students, etc. Therefore the person with the higher social status has the choice of using formality or informality when addressing other persons of lower social status. But the person with the lower social status uses only formality when addressing a person of higher social status.

4) Talking about a particular topic: speakers may find different topic when discuss about something. Sometimes they change the topic of discussion to get the comfortable thing in their communication. People may also mix a code to discuss a particular topic. This happens especially within bilingual communities, e.g. when "certain kinds of referential content are more appropriately or more easily expressed in one language than the other" (Holmes 1992: 44). This type of switching includes switches for the purpose of quoting people as well as proverbs or well-known sayings – uttering these in their original wording helps to preserve the precise message content and may also signal ethnic or status identity.

A speaker has motivations to mix their language. Bathia and Richie (2004) listed four reasons for speaker mix their languages:

1. Social roles and relationships of participants: Participants' roles and the dynamics of their relationships play a crucial role in bilinguals language. The participant mix the language which reflects the nature of the social relationships that they perceived.

2. Situational factors: the social factors such as class, religion, gender, and age can influence language mixing behaviour.

3. language attitudes: Language attitudes are opinions, ideas and prejudices that speakers have with respect to a language.

4. Message-intrinsic considerations: Language mixing is also a function of additional linguistic and pragmatic considerations. There are quotations, reiteration, and message qualification.

a. Quotations: quotation or reported speech triggers language mixing or switching among bilinguals cross linguistically.

b. Message qualification: Frequently, mixing takes the form of a qualifying complement or argument as exemplified by the disjunctive argument and the adverbial phrase respectively in the following sentences.

> Slovenian-German (Gumperz, 1982, p. 60)
> Uzeymas ti kafe? Oder te?
> 'Will you take coffee? or tea?'

c. Reiteration: The message expressed in one language is either repeated in the other language literally or with some modification to signify emphasis or clarification.

2.6 Facebook Fanpage

Facebook is a social network website that allows its user to socialize and share information about them. Users can sign up on the website with a valid e-mail address and create a profile page, upload photos, share links and videos and connect with people. One of the main applications in facebook is facebook fanpage. This provides varieties

information in accordance with the wishes of its owner, ranging from corporate, education, services, physical products, artists, and many other communities. Thus, facebook fanpage has become the social network on the Internet and a vital communication tool globally.

2.7 *Jancok Kata-Kata Kota Kita* (JK4) facebook fanpage

Jancok Kata-Kata Kota Kita is cultural community association site of Surabaya, established in 2009. It is one of popular community fanpages in facebook which has more than 169.725 members. The most members of this fanpage are from teenagers of Surabaya. This fanpage is made to answer Indonesia society's curiosity about the *'jancok'* word which is thought by some people that *jancok* is the negative word. Whereas *jancok* is not has negative word, it can be same with *woles* word that means slow

or calm, but *jancok* have been previously famous than *woles*.

The *jancok* word has characteristic which is always used in this fanpage. It is combined by some words or phrases or sentences that contain a joke such as *koen gak pantes guyu cok soale koen lek guyu mirip wedus lek disikati untune!* (you should not smile *cok*, because your smile is like goat when it brushes its teeth), *jancuk your eyes bitor (jancuk!* your eyes are blind), etc. Since many people of Surabaya think that *jancok* is the negative word, this joke is used to make that word become

usual word in Surabaya which can be said by many people in their daily activities.

The word *jancok* has many versions; there are four meaning and the causes using *jancok* word:

> First is Holland colonialism version, it is fancy term among Eurasians 1930s that is *yantye ook* means 'you too'. Their words were spoofed by *arek-arek* Suroboyo native becomes *yanty-ok,* if we spoken that sound like *Jancok.* This word become native laughingstock, and grew to be verbal abuse. Second is the arrival of Arab traders' version, it is said that the word comes from *Da'Suk. Da '* means you leave something, and *assyu'a* means ugliness, combined into *Da'Suk* which means leaves the ugliness. Since the accent of a*rek* Suroboyo, it is pronounced *Jancok.* The third is Japanese colonialism version, the word comes from the era of romusha *sudanco* which means come quickly, since youth of Surabaya was upset then spoofed by *dancok.* The last is village *palemahan* version, as the oldest village in Surabaya, *palemahan* had his own claim that the original word was born from this village. *JANCOK* is the acronym of *Marijan ngencuk* (sexual intercourse). Marijan is palemahan residents are fond of free sex (https://www.facebook.com/asliJANCOKER/info?ref=stream).

There are many kinds of status in this fanpage, those are *parikan cok, intermisuh, and story by blak-blakan. Story by blak-blakan* becomes the most favorite status in this fanpage, since it is the only status which switch and mix between Javanese and English language in written utterance. These code switching and mixing have been interesting reason to conduct this research. The first is the author and readers of this status are Javanese, but they are able to mix and switch their code in interesting way such as *hey square head (ndas kotak) mreneo!* (Hey square head

comes here!). As we know that, Surabaya people often use impolite word when they say to others; here the author and readers try to change the impolite word by mixing and switching into English without alleviating the style of Surabaya language.

The next reason is that most of the status are mixed and switched between Javanese language and English language that never appear in other fanpage of cultural community association site of Surabaya, like *Cak Cuk: Kata-Kata Kota Kita, Jancok Kata-Kata Surabaya, Anti Bonek Jancok,* and *Jancuk surabaya.* Those writers of facebook fanpages mostly used Bahasa Indonesia and Javanese language when posted the status.

2.8 *Story by blak-blakan*

Story of blak-blakan is a status in the form of online written

utterances. The writer made this *story by blak-blakan* to entertain the readers of *Jancok Kata-Kata Kota Kita* facebook fanpage. These tell about the story of Surabaya people in doing their daily activities which always show their attitude of using *jancok, gatelisasi,* and *asu.* Those words are always mixed by words or phrases in English such as your mouth, your eyes, etc. The writer wrote the problem that is faced by each character in the beginning of the story. The characters who are mostly used by the writer are *Paimo, Supri,* and *Paijo.* There are also the

supporting characters; they are *Emak, Bakul,* and the police.

2.9 Related Studies

There are many studies that have been done by others concerning code switching and code mixing. The writer believes the studies by M. Ilham Nuraminudin (2007) and Neny Isharyanti (2007) have correlation with this study in the term of problem, research method, and findings.

2.9.1 "Code Switching and Code Mixing Used by The Members of www.chip.co.id" by M. Ilham Nuraminudin (2007) student of State Surabaya University.

Code Switching and Code Mixing Used by The Members of www.chip.co.id by M. Ilham Nuraminudin in 2007 analyzes the causes and the forms of code switching and code mixing in www.chip.co.id which is used by its members. The language that is used by its members is

English and bahasa Indonesia. In his research, he used qualitative method and Wardhaugh's theory to find some causes of code switching and code mixing in www.chip.co.id. There are similarity between M. Ilham Nuraminudin's study and the writer's study. Both of researchers use the same topic and method.

2.9.2 " Code Switching and Code Mixing in Internet Chatting: between 'yes', 'ya' and 'si' A Case Study" by Neny Isharyanti (2007)

student of Satya Wacana Christian University.

Beside Neny Isharyanti's study, in conducting this research the writer is based on the other study on code switching and code mixing; *code switching and code mixing in internet chatting: between 'yes', 'ya' and 'si' a case study* in 2009 analyzes code switching used by the chatting user. She examined the occurrences of code switching and code mixing in an environment-based chat room. She collected the data from the chat room conversations of twelve English non-native speakers from Spanish and Indonesian backgrounds and those data were collected during two months period. There is similarity between Neny Isharyanti's study and the writer's study. Both of researchers use the same topic.

CHAPTER III

RESEARCH METHOD

This chapter describes the research method used by the researcher by providing explanation on the method approach, source of data, data, instrument of data, technique of data analysis, and technique of data collection of this study.

3.1 Method approach

In this analysis, the writer used qualitative research method and descriptive analysis approach to get the accurate data. According to Dornyei (2007:25) qualitative research involves data collection procedures that result primarily in open-ended, non-numerical data which is then analyzed primarily by non-statistical method.

The writer used descriptive analysis approach because the result of the data analyzed was in descriptive phenomenon such as words, sentences and phrases.

3.2 Source of data

In this thesis, the writer had the primary data which the writer got directly from conversation online in social networking website known as *Jancok Kata-Kata Kota Kita facebook fanpage: Story by Blak-blakan.*

The writer also had secondary data from journals and some books that are related to code mixing.

3.3 Data

The data of this research were in the form of sentences or phrases or words that contain code mixing. It was taken from February until October 2013. The writer chose the data on February until October since the administration staff of the facebook fanpage often posts *Story by Blak-Blakan's* status than other status such as *Parikan Cok* and *Intermisuh*. So, the data would be accurate to conduct this research. In this research, the writer took the sentences or phrases or words samples which show the most frequent words/phrases which is appeared and the reasons or prime motives in using code mixing clearly.

3.4 Technique of Data Collection

In collecting the data, the writer observed the data which contain the reason or prime motives in using code mixing. Internet used in this study is a medium of observation. The writer used modem internet to be connected to the internet. To collect the data, the writer used certain software like snipping tool that can allow the data from object's website to be saved into removable storage such as flash disk. Then, since the writer also collected

the data by interviewing the source or the writer of facebook fanpage, she transcribed the recording and took a note. All data that were collected would be copied into the writer's computer for further analysis.

3.5 Instrument of Data Collection

The writer was the main instrument of this study. The writer was planner, collector of the data, analyst and reporter of the result in this research. She directly observed this object of this study. She collected the data from online written utterances which contain code mixing in facebook fanpage.

Another instrument lied in interview with the administration staff or writer of facebook fanpage. This interview was taken to get the data or information about the reasons on the use of code mixing. Also, this study

deals with internet, the writer conducted the study by using internet connection. Thus, the writer was supported by equipment such as type recording and computer with internet connection for conducting this analysis.

3.6 Technique of Data Analysis

In collecting data for the research, the writer organized the data and prepared it for further analysis. The data for this study were taken from

observation which is done by the writer. The data were analyzed according to the reasons or prime motives in using code mixing. The data were classified based on the context where the data occurred.

First, the data that contained code mixing were divided and described. The data which contained code mixing were classified into some group depending on phrase or word. It is used to answer the first question. Secondly, to know the data which contained words/ phrases in code mixing that is more frequently used by the writer of *story by blak-blakan* would be counted by using Microsoft office word tool. The researcher wold type the words/ phrases that she found in the text in search menu. Then, the total number of words wold appear with highlight on each word in the text. It used to answer the second question. Thirdly, the writer applied the theory stated by Holmes (1992) and Bathia and

Richie (2004) in order to find out reasons or prime motives in using code mixing.

In addition, she used triangulation method. Triangulation is qualitative cross-validation. Wiersma (cited in Sugiono, 2011:125) explains that triangulation assesses the sufficiency of data according to convergence of multiple data sources or multiple data collection procedures.

She used the method to ensure that the findings were accurate and

credible; the writer triangulates the different data sources. Denzin (1970:14) states data triangulation is the use of a variety of data sources, including time, space and persons in a study. Findings can be corroborated and any weaknesses in the data can be compensated by the strengths of other data, thereby increasing the validity and reliability of the results. The approach has been used in many sectors to strengthen conclusions about findings and to reduce the risk of false interpretations.

The writer was triangulating performance data from three aspects; they were interviewing data, internet data, and observation data. For the interviewing data, she interviewed writer of facebook fanpage about his perception or motivation in using code mixing on the *story by blak-blakan.* Then, the internet data were taken by on-line written utterance from *story by blak-blakan.* Thirdly, observation data were gotten from what theories

regarding the use of code mixing.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter presents the overall findings of the research. Data was examined based on the the occurrences of code mixing and the prime reason/motivation in using code mixing. Then, this chapter also discusses the findings of the research by providing relevant examples from collected data.

Related to the statements of the problem of this analysis, this chapter will be divided into three sub chapters which include the words or phrases that are used by the writer in *story by blak-blakan,* the words or phrases that are most frequently used by the writer in *story by blak-blakan,* and the reasons in using code mixing. The detailed information about both

sub chapters follow the details below.

4.1 The words/ phrases in *story by blak-blakan*

In this part, the researcher finds out the trend of what words or phrases which appear mostly on *story by blak-blakan.* To know the trend, list of the words is surely needed.

Table 1: Table of mixing words/ phrases of English-Javanese in *story by*

blak-blakan

No	Mixing words/ phrases	The intended meaning
1.	Your head sempal iku kenalan (Data 1, no.1, February 4th ,2013)	*Your head* used for saying that someone has top part of body. It showed possessive of addressee.
2.	Your eyes suwek cok (Data 1, no.2, February 25th ,2013)	The phrase *your eyes* is mixed by the word *suwek.* Those are used for saying that someone who has body part for seeing which was injured as affected by violence.
3.	Your eyes bitor, yo gak onok ndeng (Data 1, no.3, February 26th ,2013)	*Your eyes bitor* means that the part of someone's body which is used to see is in the trouble so that he/she is unable to see.
4.	Your face kok mbok tekok ae ket mau (Data 2, no.1, March 7th ,2013)	*Your face* in Javanese means *raimu* which showed people's performance.
5.	Hey square head (ndas kotak) mreneo! (Data 2, no.4, March 22nd , 2013)	The word *hey* is used to express a speaker's exclamation or emotional reaction. Also, it does not have further lexical content. Thus, the class of this word is interjection.
6.	Sorry guyon, ngono ae nggondok. (Data 3, no.3, April	The word *sorry* is mixed by *guyon* which is Java language. The word *sorry* describes that someone apologizes for bothering another person.

	20th ,2013)	Therefore, this word belongs to adjective.

There are many trends of words/phrases of English-Javanese in the code mixing that appear in the *story by blak-blakan* such as the phrase *your head* which is in number one. The phrase *your head* is mixed in Javanese word *sempal* which means ripped as exposed sharp / hard object. The second number is the phrase *your eyes* mixed *suwek* which means the part of body that has a function for seeing was injured as affected by violence. On the other hand, there is also phrase *your eyes* which is in number three. There are mixing English phrase and Javanese word, the phrase *your eyes* and the word *bitor* which means unable too see.

The other trend is the phrase *your face*. The English phrase *your face* is mixed with Javanese sentence *your face kok mbok tekok ae ket mau*,

your face means that someone has the front part of head, where their eyes, nose, and mouth are. But in Javanese, *your face* means *raimu* which shows the people's performance. There is also mixing the English word to Javanese such as *sorry guyon, ngono ae nggondok*. The word *sorry* is mixed by *guyon* which is Java language. There are mixing word between English to Java language. The participant habitually mixed with English to express and show a deeper apology towards the recipient.

Table 2: Table of mixing words/ phrases of Javanese-English in *story*

by blak-blakan

No.	Mixing words/ phrases	The intended meaning
1.	Nge-fly (Data 1, no.2, February 25th,2013)	Nge-fly is the habit of someone who felt moving through the air since he uncontrolled when he drunk something that can make boozy.
2.	Asu ancene your face iku (Data 1, no.2, February 25th,2013)	The word *asu* is mixed by phrase *your face* in a sentence beside. The word *asu* means nickname for close friend or a call which is used to criticizing others. Then, *your face* in java language means *raimu* which is used to call someone else, that is a rude nicknames
3.	Gatelisasi Your face, mangkane gak mendem-mendem (Data 1, no.2, February 25th,2013)	The word *gatelisasi* is mixed by phrase *your face*. It was mixing from Java language to English. *Gatelisasi* and *your face* in are used to show a greeting in expressing a sense of disappointment by Javanese.
4.	Lah your egg ket biyen ya wes ngene iki (Data 1, no.3, February 26th,2013)	The phrase *your egg* means that someone depends completely on just one idea, plan, or person.
5.	Lah your face cok (Data 1, no.3, February 26th,2013)	Beside, there are mixing Java word *cok* and English phrase *your face*. Both of them are showed the expressing of annoyed which is spoken by someone. The word *cok* is usually used by the Surabaya people to express their distaste toward something. And *your face* which means

		raimu showed the way to insult people who do not like.
6.	Sayang, kopiku endi? honey, ayo mlaku-mlaku. (Data 2, no.2, March 10th ,2013)	There are mixing word between Java language to English, the word *sayang* and *honey*. The word *sayang* has same meaning with the word *honey* which is used to call the someone who we love. It can be the sweet name for special someone. Thus, the class of the word *honey* is noun.
7.	Emange koen nge-date karo sopo su? (Data 2, no.3, March 15th ,2013)	The using word *date* is added by affix *nge-* which means doing interacting with someone who you are interested, for instance going out to dinner.
8.	Gak ndesani your head iku tah. (Data 3, no.1, April 6th ,2013)	The phrase *your head* has meaning *endhasmu* in Javanese. This phrase is commonly used by Surabaya people to show their ethnic identity.
9.	Aku jomblo single (Data 3, no.1, April 6th ,2013)	The mixing words between *jomblo* and *single* have the same meaning. Both of them are the status of an individual who has not married yet.
10.	Lah mbok kiro raiku iki koyok Chinese food? (Data 3, no.2, April 16th ,2013)	The phrase Chinese food is mixed in Javanese sentence. It means the food that is made by Chinese method.
11.	Padahal aku wes gawe seragam, trus heleman, spion lengkap, bensin full. (Data 3, no.2, April	There are mixing words between Java language with English. The word *bensin* is mixed by the word *full* which means the same size as object itself. So *bensin full* mean the gasoline which is fully charged.

	16th ,2013)	
12.	Gak jo! Soale pas aku ujian nang trek zig-zag sepedaku tak tuntun (Data 3, no.2, April 16th ,2013)	The Java language is mixed by English. These are *trek* with *zig-zag*. Zig zag means a line that has a series of short, sharp turns or angle.
13.	Aku dipenjara gara-gara aku gawe helmet Jo (Data 3, no.3, April 20th ,2013)	There is a mixing English word in Java sentence. The English word *helmet* has a meaning helm in Java language. Both of them mean a protective covering for the head when driven motorcycle.
14.	Saiki bukaen sisan G-String'e bojoku. (Data 4, no.1, May 14th ,2013)	The using word *G-String* is added by suffix e-which is in Java language means possessive. So, it means type of underwear belonging to a woman.
15.	Emange sakdurunge koen budal audisi your brain iku mbok laundry'no ta kok kok sek pancet goblok ae? (Data 4, no.2, May 27th ,2013)	In the Javanese sentence beside, there is an English phrase which is mixed. The meaning phrase *your brain* in Javanese is *utekmu* that is used to someone thinks about something whether good or bad.
16.	Nang kunu panggone money changer (Data 5, no.1, June 13rd,2013)	In Javanese sentence beside, an English phrase is mixed. It is the phrase *money changer* which means place for change the money.
17.	Dharma Wanita itu jeneng play group karo TK su asu	Beside, there is an English phrase that is mixed in Javanese sentence. It is *play group* which has a meaning the place where children between the

	(Data 5, no.2, June 19th,2013)	ages of two and four go to play and learn.
18.	Yo gak salah seh, mek your brain ae jalok diperiksano (Data 6, no.1, July 12nd, 2013)	The English phrase *your brain* has a meaning in Javanese, that is *utekmu* which used for saying that someone has mind and thoughts.
19.	Warna warni your foot su, aku mari digepuk'i uwong sak pangkalan ojek (Data 6, no. 2, July 16th, 2013)	The English phrase *your brain* has a meaning in Javanese, that is *sikilmu* which is used for saying that someone has part of body at the end of leg, on which they stand.
20.	Gak percoyo karo your mouth aku cok. Palingan koen mbari numpak trus mlayu gak mbayar (Data 6, no. 2, July 16th, 2013)	The English phrase *your mouth* has a meaning in Javanese, that is *cangkemmu* which which means a aspersion. That phrase usually is used by Javanese to condemn someone who spoke lies.
21.	Loh my face iki kenek opo kok peliket kabeh? (Data 6, no. 3, July 18th, 2013)	The English phrase *my face* is mixed in Javanese sentence. This phrase means *raiku* in Javanese. It used for saying that someone has the front part of head.
22.	Yok opo deal ta? (Data 6, no.4, July 31st,2013)	There are mixing word between java language with English. The word is *deal* that means an agreement. Possibly since the participant was already familiar with using that word in their original language in daily conversation.

23.	Yowes koen kalah jo, ayo saiki aku tukokno mie double (Data 6, no.4, July 31st ,2013)	The English word *double* is mixed by the Javanese word *emi*. *Double* means contain twice as many digits. So the double noodles means there are two noodles.
24.	Karo susu soda seng original teko pegunungan kembar (Data 6, no.4, July 31st ,2013)	The English word *original* which is mixed by the word *susu* and *soda* means the soda that added with the fresh milk.

Besides the words/phrases of English-Javanese in the code mixing that appear on *story by blak-blakan,* there are also words/ phrases of Javanese-English that appear on *story by blak-blakan.* For instance, *nge-fly,* the using word *fly* is added by affix *nge-* which is in Javanese language means doing something. The word *fly* here means uncontrollable, so *nge-fly* means under the influence of alcohol. Others, the word *nge-date,* the using word *date* is added by affix *nge-* which means doing interacting with someone who you are interested. Then, in the sentence *aku jomblo single* which is in number nine, the mixing word between *jomblo* and *single* have the same meaning although both of them are different language. Those are the status of an individual who is not married. The next sentence is *gak percoyo karo your mouth aku cok* which is in number twenty. There is English phrase *your mouth* which is mixed

in Javanese sentence. The English phrase *your mouth* has meaning in Javanese, that is *cangkemmu* which means an aspersion. That phrase is usually used by Javanese to condemn someone who speak lies.

4.2 The most frequent words/phrases used in *story by blak-blakan*

No	English words/phrases	Frequency of usage	Word Class/Part of speech	The intended meaning in Indonesian.
1.	Your eyes	Thirty five times	Genitive phrase	*Your eyes* used for saying that someone has body part for seeing
2.	Your face	Thirty times	Genitive phrase	*Your face* used for saying that someone has the front part of head, where their eyes, nose, and mouth are.
3.	Your mouth	Six teen times	Genitive phrase	*Your mouth* used for saying that someone has the part of face below their nose that use to eat and speak.
4.	Your brain	Three times	Genitive phrase	*Your brain* used for saying that someone has mind and

				thoughts.
5.	Your foot	Once	Genitive phrase	*Your foot* used for saying that someone has part of body at the end of leg, on which they stand.
6.	Your head	Seven times	Genitive phrase	*Your head* used for saying that someone has top part of body.
7.	Helmet	Five times	Noun	Protective covering for the head
8.	Sorry	Three times	Adjective	The commonly expression that used to apologize for any mistakes
9.	Deal	Twice	Verb	Agreement
10.	G-String	Twice	Noun	A type of underwear
11.	Full	Twice	Adjective	The same size as object itself
12.	Single	Twice	Adjective	The status of an individual who is not married

Table 3. Table of most frequent words/phrases used in story by

blak-blakan

From the collected data, majority of eighty seven online written

utterances from forty six stories posted in facebook fanpage by the writer

of *story by blak-blakan* are in Javanese language which are mixed up with

English. The English phrases largely adapt Javanese characters such as your face *(raimu)*, your eyes *(matamu)*, your head *(endhasmu)*, your mouth *(cangkemmu)*, and your brain *(utekmu)*.

The phrase *your eyes* is mentioned thirty five times which is frequently appears in *story by blak-blakan*. The writer often used *your eyes* in his posting than other phrases. The second phrase that is usually used by the writer is *your face* which is mentioned thirty times. And the phrase *your mouth* is mentioned six teen times, this phrase is tolerably used. For the frequency of usage the phrase *your brain* and *your head* are under ten times. Those are less mentioned in *story by blak-blakan*.

Apart from that, Javanese language is usually mixed as words into English such as helmet, sorry, full, and single. The word *helmet* is mentioned five teen times, it means the writer commonly used that word in

his posting.

In addition, there are also Javanese discourse markers or particles that are attached to the beginning of English phrases by the writer. The most commonly used discourse maker is *lah*. In contrast, the usage of English particles such as *uh-huh* is unusual.

4.3 The reasons/prime motives in using code mixing

When the code mixing occurs, the reasons/motivations is an

important consideration in the process. The are a number of reasons in the code mixing used by the writer. Those are:

1. Affection function

A speaker can switch his or her code because of self emotion such as angry, sad or happy or when they want to achieve amusement or dramatic effect (poking fun at someone by imitating him or her).

1) Polisi: your head sempal iku kenalan ! saiki tak takok'i maneh, lah trus emange koen katene lapo nang kantor polisi barang? Gatelisasi, koen katene ngurus STNK tapine koen dewe malah gawe perkoro
(Police: your head are broken. Well, I have a question for you. What will you do in police office? You want to arrange for Motor Vehicle License. But you do some terrible problems)
(Data no.1, February 4th, 2013)

The police expressed his anger in English but continued his dissatisfaction in Javanese. In the beginning, Paimo looked for police office, but he did not know where the police office is. Then, he did foolish doing by stealing rearview mirror of motorcycle. He thought that he could go there by stealing those.

2) Bakul : Your Eyes Bitor, yo gak ono ndeng.
(seller: your eyes are blind, I do not sell the mosquito repellent that you mean)
(Data no. 3, February 26th,2013)

The phrase *your eyes* was used in expressing the seller's annoyance in example number 2. This could be to show his bad mood to his addressee. Then, he mixed code with his mother tongue since it is more readily available. He was angry with Paimo who did the silly thing when bought mosquito repellent.

3) Tarjo : lah your face iku kon gak niat sembayang tapi disembayangi.
(Tarjo: your face! You do not want to get prayer but the people will pray for you)
(Data no. 3, February 26th, 2013)

The statement was made by Tarjo when he described his annoyance to addressee's habitual in English phrase after knowing the motives of addressee in using new t-shirt. He also kept saying by using Javanese, he chose to use Javanese after English to convey more precise meaning. The above example is effective function because Tarjo showed his mocking to perform his enthusiastic annoyance.

4) Tarjo : Jancok Gatelisasi your face, mangkane awet gak mendem-mendem koen asu.
(Tarjo: *Jancok Gatelisasi* your face, oh I see! you do not drink alcohol)
(Data no. 4, February 26th, 2013)

Tarjo might use word like *jancok, gatelisasi,* and *asu* to express his angry, since he is Surabaya people who often use those words. Actually,

he also could use Javanese word *raimu* as that word is commonly used among his ethnic. But he used English word *your face*. Here, Tarjo tried to mix those codes and preferred using Javanese to English to express his angry.

> 5) Tarjo : halo cok, Asu ancene your face iku seng butuh sopo malah aku mbok kongkon telpon balik !
> (Tarjo: hallo, Shit! Your face! You need me to help you, but you ask to me to call you)
> (Data no 8, 25 February 2013)

Above, Tarjo reflected the view of his ethnic. He said *asu, cok* with insertion *your face*. These words and phrases are commonly used among Surabaya people to show their ethnicity. He mixed with English to emphasize his identity as Surabaya people.

> 6) Paimo : hey square head (ndas kotak) mreneo ! *nyopo Tarjo*
> (Paimo: hey the square head comes here (Paimo greets Tarjo)
> (Data no 7, 22 March 2013)

Paimo greeted his friend in the beginning of their conversation. He wanted to say hello to his friend that had close relationship with him. So, in his greeting, he mixed his code by using English. He said square head to make their relationship closer and solid.

> 7) Tarjo: sorry guyon su, ngono ae nggondok. Emange koen lapo kok dipenjara?

(Tarjo: I am sorry, I was joking. Do not be angry. Why did you go to jail?)
(Data 3, no.4, April 20th ,2013)

In the example above, Tarjo wanted to show his act of apology to his friend, Paimo. By doing so, Tarjo could remedy his friend's lack of interest in his conversation. He expressed his act of apology by mixing word in English, but asked the addressee in Java language. Using a mixing word above is more familiar with might lessen the formality of the situation.

2. Status

Mixing code may reflect a change in other dimension, for instance the status of relationship between people in either formal or informal circumstances. More formal relationship, which sometimes involve status

differences too (holmes, 1992:41)

1) Polisi: your head sempal iku kenalan. Sak iki tak takoki maneh, la terus emange koen katene lapo nang kantor polisi barang?
    (Police: your head was broken! Now, I wanna ask to you again, why did you go to police office?)
    (Data 1, no. 1, February 4th, 2013)

The statement was made by a police when he found the strange case. It was Paimo who wants to go to the police office by the very strange ways then he got caught red-handed by the police. The status of

the police in this statement was a police who wants to interrogate someone in a criminal case.

2) Tarjo : yowes, bengi iki pokok'e awakdewe kudu nge-fly sampek isuk mo !
(Tarjo: well, tonight we have to enjoy like flying until tomorrow)
(Data 1, no. 2, February 25th ,2013)

Tarjo described his condition by mixing his word from Javanese with English. For Javanese, the term of the word *fly* cannot be translated directly or found in Javanese. He used the word *fly* to show that he was a drunkard. By doing so, he automatically understood that he was becoming a drunkard.

3) Paimo : yowes paklek, lah lek seng Elektrik entek, lak ono aku tuku seng Voucheran ae ono gak paklek ?

(Paimo: Well sir, If there is no electric, I will buy voucher. Is there?)
(Data 1. no. 3, February 26th ,2013)

Here, there are seller and buyer. Paimo as buyer wanted to buy the mosquito repellent. He used English word *voucher* since there is no word in Javanese that mention that one. And also, it cannot be translated directly and found in Java language.

4) Tarjo: masio aku jomblo single, tapi sampek saiki aku sek doyan wedokan su.
(Tarjo: Although I am single, but I am still normal. I like a women)
(Data 3, no.2, April 6th ,2013)

Tarjo's status in this statement was single. It was Showed when Tarjo defended himself when his friend, Paimo denounced him because he did not have a special girl friend. He used *jomblo* instead of singles probably to show a deeper loneliness towards the recipient of the message. In the utterance above, Tarjo mixed to English, the using English word is more familiar with might not lessen the essential of the conversation.

5) Paimo : yo contohne koyok ngene.: darling wes mangan ? sayang, kopiku endi ? honey, ayo mlaku-mlaku.
    Paimo: for instance: darling, have you eaten? Dear, where is my coffee? Honey, let's take a pleasure trip)
    (Data 2, no. 2, March 5th ,2013)

Paimo's status was grandchildren of his grandfather. Paimo commented about his grandfather attitude to his wife. As his explanation, he was becoming a romantic husband who call his wife by using the

sweet name, such as honey. He explained to his grandfather about using the word *sayang* instead of honey which probably show a deeper love. He was mixing code to English when explained his mind.

3. **Topic**

Sometimes people prefer to talk about a particular topic in one language rather than in another. Because the speaker feels more comfortable and free to express his feeling in a language.

1) Tarjo : emange koen nge-date karo sopo su ?
   (Tarjo: Do you have a date with someone?)
   (Data 2, no.5, March 15th ,2013)

In the beginning of the story Tarjo met his close friend, Paimo in the stall. Both of them greeted each other. Tarjo tried to ask Paimo for omitting   his curious about the Paimo's performance.

In the middle of the story, there was a topic that both of them talked about. Tarjo tried to ask his friend about his friend's dating. He had a goal as a speaker which only one word was mixed to English. These might show that the speaker was unable to find words in Java, thus only mixed to English for that particular word.

2) Tarjo: your eyes cok mosok luluran iku bahane teko kanji, gak memisan ae mbok tambahi saos karo bumbu cek dadi cap jay memisan?
   (Tarjo: your eyes cok. Are you kidding me? You are wearing scrubs flour? Well, I think you can also use sauces and seasonings, so that you can make a bowl of cap jay)
   (Data 3, no. 3, April 16th ,2013)

This topic was about Tarjo who studied with Paimo in cafe. Both of them would have national examination soon. Because they did not have concentrations well, they decided to play carom. Those who lose will be powdered in flour. In fact, Tarjo won the game and Paimo lost the game. Finally, Tarjo insulted Paimo because his face was filled with flour, but Paimo were happy with that ugly face.

The displacement of topics occur in their conversation. From talking the rules of playing carom until talking about cooking cap jay. When the displacement of the topic, Tarjo preferred to use English by mixing the phrase in his utterances.

3) Paimo: oh iyo pak suwon, trus saiki aku takok panggone money changer iku nang endi pak?
(Paimo: Well sir, thank you so much. I have a question again, where is the place of *money changer*?)
(Data 5, no 1, Juny 13th ,2013)

The statement was made by Paimo after asked to security in airport about the place for *Doro Airlines*. Then he asked about the place for exchange the money by mixing the phrases *money changer.*

Those movement topic can be the new topic that they discussed in this story about the place for money exchange which was started by

saying thank to show a deeper gratitude towards the recipient of the message.

4. **Language attitudes**

language attitude is attitudes that used by the speaker to a language. It is including opinions, ideas and prejudices that speakers have to respect a language.

1) Tarjo: hey lapo your head iku, kok koyok rengginang remuk ngunu?
(Tarjo: hey, what is going on? your head. You like crumble

rengginang ?)
(Data 2, no. 13, March 13th, 2013)

Tarjo as speaker used *your head* might to smooths his words towards the recipient of the message, since y*our head* means *endhasmu* which was impolite phrase to be spoken.

The speaker habitually mix to English when expressing a language in their state mind. Then, he preferred to respond that language in mixing phrase in his conversation. Those words/phrases that will be spoken probably directly involves and affects the hearer.

2) Tarjo: delok'en talah your face, ket mau kalah trus saiki coba ngoco'o lak koyok mayit pupuran
(Tarjo: please, look at your face. You was loosing your game. So, let you look in the mirror right now. You look like a dead person who was wearing thick powder)
(Data 3, no. 3, April 16th ,2013)

Tarjo's statement was showed that the way he faced/ responded the language used. He preferred to mix his code in English by using phrase *your face* which has a meaning *raimu* in Java language. Its phrase showed the rude talking. He used that phrase since he might be shame when other people hear his language.

3) Tarjo: Emange sakdurunge koen budal audisi your brain iku mok laundryno tak cok kok sek pancet goblok ae?
(Tarjo: before you were going to the audition, did you wash your brain? You are still stupid)
(Data 4, no. 8, Mei 27th ,2013)

The statement was made by Tarjo as a speaker in responding the addressee. It showed that he was annoyed with Paimo's statement. In order not to look rude in insulting an addressee, he mixed to English by using phrase *your brain.* It can be used as effective strategy to direct a message to specific a person in a conversation. He felt free and more comfortable to express his emotional feeling in a language.

4) Paimo: your eyes Pri, maksudku iku jeneng lengkape sopo?
   (Paimo: your eyer Pri, I mean who's his full name?)
   (Data 5, no. 2, Juny 19th ,2013)

Paimo expressed his satisfaction in English. In expressing he used the rude phrase to vent his frustration to the addressee. So, when he felt annoyed he preferred to mix in English, he did not use Javanese since he did not want to speak harshly. Hence, the speaker might choose to use English in order to convey more precise meaning.

5) Tarjo: gak percoyo karo your mouth aku. Palingan koen mbari numpak trus mlayu gak bayar.
   (Tarjo: I do not believe with your saying. I think you did not pay the public transportation and ran away soon, did I?)
   (Data 6. no. 3, July 16th ,2013)

Tarjo mixed from his first language to his second language because he felt more convenient to be smooth in his second language rather that in his first language. He used the phrase *your mouth*   to

offend Paimo's statement. He did not believe with   Paimo's said.

The most of Javanese usually said *cangkemmu* when they disagree with speech which is uttered by addressee. That phrase was impolite to be said. Hence, Tarjo preferred to use your mouth than *cangkemmu.*

CHAPTER V

CONCLUSION

This chapter discusses the final conclusion which the writer concludes after analyzing all the data. There are three problems that the writer chooses as the focus in this study. They are the kinds of words/phrases in the code mixing used by the writer, the words/phrases in the code mixing which is the most frequent used by the writer, and the prime motivations/reasons in using code mixing.

There is one word which is most frequent used by the writer. The word *helmet* is often appeared and mentioned by the writer. And, the phrase *your eyes* is the most frequent phrase which is mentioned. On the other hand, the phrases *your brain* and *your foot* are less mentioned.

This analysis also finds out the writer's reasons of using code
mixing in *story by blak-blakan*. The first reason of a speaker mixes his code is because of self emotion such as anger, sadness or happiness. Also in showing his identity, speaker can mix his code. Those are called by affective function. The second reason is the status of relationship between people in either formal or informal. It can cause them mix their code as well. The third reason is the speaker is able to mix his code when they talk about particular topic, since they felt free to express his feeling a language. The last is they will mix the code when they had opinions, ideas and

prejudices to respond a language.

In future research, the occurrence of code mixing in facebook fanpage can be observed in a larger number of data so that the result are more substantial. As age and gender were not addressed in this paper, research can be done to find out whether code mixing triggers different reasons between different genders in written discourse online.

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