

CHAPTER IV

ANALYSIS OF DATA

This chapter discusses the analysis data of this research. The data are analyzed that aims to be able to answer the questions based on the theory of code mixing and code switching.

4.1 What are the dominant types of code mixing and code switching found in the dialogue

The sections of this study, code mixing and code switching are analyzed base on the type are:

4.1.1 Code mixing

The following is the result of the reading and understand whole novel *Rojak*, can be found:

Janice	:	“Bernice, <i>please give this to Eric</i> ,”	
Bernice	:	“Siapa?”	
Janice	:	“Eric.”	
Bernice	:	“Siapa itu?”	(P.3)

In the statement above, one can see the character uses Indonesian in their utterance. Then she inserts English. This can be categorized to outer code mixing as a Soewito’s criteria (in Linanto, 2011:9). If a person uses one word or phrase, he has done code mixing. The speaker, Janice inserted a phrase ‘*please give this to Eric*’, because it is habit of a person in the context of migration to other language areas of the country. In doing code mixing with the English language can give the impression that the speaker is a modern, educated and has good relationship in society.

Ibu	:	“Lho kenapa kamar mandinya basah? <i>Gak ada bath tub</i> ya? Kain seprainya <i>norak</i> .”	(P.16)
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(“Why why wet bathroom? Not a bath tub huh? Tacky fabric sheets”)

The conversation above, it has three words that mix with own language. The speaker, Ibu uses the word ‘gak’, ‘bath tub’ and ‘norak’. Ibu mixes her utterance with English and Indonesian slang word. The data above belongs to inner code mixing (see: Soewito in Linanto 2011:9). Inner code mixing shown, if the speaker inserts the elements of his own language into national language, the elements of dialect into his own language, or elements of varieties and style into his dialect. Sometimes people prefer to talk about particular topic in one language rather than the other, because the speaker feels free and comfortable to express their thought in that language.

Janice : “Masakannya jangan pakai daging babi. Mereka tidak makan babi.”
Ma : “*Haiya! Forget! Lupa lah! Cannot eat babi pongteh or pork rib lemak hah?*” (P. 31)
(Ouch! Forget! They cannot eat pork or pork bone dishes with coconut milk hah?)

In the data above there are two speakers, which are Janice and Ma. They are talking about dishes are not allowed to contain a pig. From the dialogue, it can be found type of code mixing, that is outer code mixing. Ma inserts some single word or phrase not clause. Ma uses the word ‘haiya’, ‘forget’, ‘cannot’, ‘pongteh’ and ‘pork rib’. She is mixing between Indonesian, Chinese and English to express the situation based on the background of him. Ma does code mixing in her dialogue to show reasons of talking about a particular topic that deal with dish topic.

Ma : “Silakan minum,” “Sudah berapa lama datang *ka* Singapura?”
Ibu : “Kira-kira sebulan.”

Ma : “*Awak senang keh?*” (P.32)

Above, According to Soewito in Linanto (2011:9) which are inner code mixing used. The inner code mixings occurred in the sentences below are Indonesian and Malayan sentence, here is the quotations:

‘Sudah berapa lama datang *ka* singapura?’

(How long has it come to Singapore?)

‘*Awak senang keh?*’ (Are you happy then?)

In the conversation above, Ma mixes Indonesian with Malayan in the conversation with Ibu. They are uses to speak bilingual. It is happens because they are come from the different background, areas and language. Ma is descendant of Chinese-Malayan and Ibu is descendant of Javanese-Indonesian. Ma mixes the words or phrases that can be easily understood one another. It maybe will change the meaning that makes the conversation become easier and understanding.

Eric : “*Must have my mie for breakfast what?*”
Janice : “*Ok lah,*” “Rasa apa?”
Eric : “Laksa.”
Janice : “Wah, *so* Singaporean hah?”
Eric : “Hehehe. . .ya. *You want?*” (P.99)

In the conversation above there are two speakers, which are Eric and Janice. They are talking about meal for breakfast. From the conversation, it can be found type of code mixing, that are inner code mixing and outer code mixing (Soewito in Linanto 2011:9). The type of inner code mixing that occurred in the conversation is English-Indonesian, it occurred in the sentence:

‘*Must have my mie for breakfast what?*’
(I have to eat breakfast with noodles)

The type of outer code mixing that occurred in the conversation is Indonesian-English, it occurred in the sentence:

‘Wah, *so* Singaporean, hah?’ (Gee, so Singaporean huh?)

From the conversation above, Fasold cited by Chaer and Agustina (2004:115) says that code mixing in the form word is found. Eric mixes Indonesian-English the sentence using Singaporean stylistic. He speaks about the meal for breakfast. The word ‘*mie*’ is Indonesian word that translating in English is Noodle. While, the word ‘*so*’ is the express about the appetite of Eric.

The code switching also found in the conversation above. That occurred in the sentence:

‘Hehehe. . .ya. *You want?*’

The type of code switching is grammatical classification namely tag code switching (Jendra, 2010:75), because it is based on the reason when a bilingual inserts short expressions from different language in the end of the utterance. Based on the conversation above, the speaker do mixing and switching language because the speaker prefer to talk about a particular topic in one language rather than in another. Sometimes, a speaker feels free and more comfortable to express their emotional feelings in a language that is not their everyday language (Hoffmann, 1991:116).

Eric : “Kamu makan mie ini saja kalau begitu...”
Janice : “Tapi kamu bilang mesti sarapan dengan mie, biar kenyang?”
Eric : “*Hahaha... can lah. Can. You eat mie lor.*”
(Hahaha... yes, I can. You are eating the noodles.)
(P. 100)

From the conversation above, Fasold cited by Chaer and Agustina (2004:115) says that code mixing in the form phrase is found. Eric mixes Malayan-English the sentence using Singaporean stylistic. He speaks about the meal for breakfast. Eric prefers to talk about particular topic in one language rather than the other, because it is the dialect of his daily communication and he feels free and comfortable to express their thought in that language.

Sumi : “Mereka pintar-pintar. Bahasa Inggrisnya bagus. *Wong* Filipina dulu katanya pernah diduduki Amerika. *Nggak* heran gaji mereka standarnya lebih tinggi dari kita, Pah. Aku dengar paling kecil tiga ratus dollar. Makanya kita mesti belajar banyak dari mereka. Iya *nggak* Pah? (P.65)

(“They are smart. His English is good. That said aid Filipino ever colonized America before. The women are very stylish. No wonder, they have standards higher salary than us, Pah. I hear the smallest three hundred dollars. So we should learn a lot from them. Yes no Pah?”).

One can see that state by Soewito in Linanto (2011:9) is found in the conversation above. There is inner code mixing. It shown that code mixing are lasted between languages themselves, such as the Indonesian language to Javanese or otherwise. Sumi inserts word ‘*wong*’ as a Javanese word and ‘*nggak*’ as Indonesian slang word. It happened because the background of the speaker, Sumi is Javanese. She feels more comfortable using and mixing Javanese to express her personal feeling (Hoffmann, 1991:116).

Sumi : “Mereka semua *enjoy*, sesudah kerja capek. Selain *shopping* ketemu teman, ya pacaran. Di taman sebelah stasiun itu tempat orang pacaran, atau di kebun raya. Asal hati-hati jangan sampai ketahuan polisi.” (P.66)

(“They all enjoy, tired after work. Besides shopping, meet some friends, and absolutely dating. In the park besides the station they are dating place, or in botanical gardens. As long as be careful not to get caught the police.”).

This data can be categorized to outer code mixing as Fasold’s criteria (see in Chaer and Agustina, 2004:115). That argues, if a person uses one word or phrase, he has done code mixing. Meanwhile, Sumi inserts words ‘*enjoy*’ and ‘*shopping*’ by reasons according to Hoffmann (1991:116) that sometimes people prefer to talk about particular topic in one language rather than the other, because the speaker feels free and comfortable to express their thought in that language.

Raja : “Halo, Indonesia *hah?*”
“*Awak sendiri keh?*”
“Saya orang Tamil. Sudah sepuluh tahun lebih tinggal di Singapura. Bos orang melayu lah. Jadi *tak payah* bicara inggris. *Cakap* Melayu boleh *lah*,” (P. 67)

The statement Soewito in Linanto (2011:9) is found in the conversation above. There is inner code mixing. It shown that code mixing are lasted between languages themselves, such as the Indonesian language to Malayan language. Dealing with Fasold’s criteria (Chaer and Agustina, 2004:115), if a person uses one word or phrase, he has done code mixing. Raja inserts some word and phrase like ‘*hah*’, ‘*awak sendiri keh*’, ‘*lah*’, and ‘*tak payah*’. It happened because the background of the speaker, Raja is an Indian but he has lived in Singapore for ten years. He feels more comfortable using and mixing Malayan to communicate one another and comfortable to express their thought in that language (Hoffmann, 1991:116).

Susan : “*Finish school, then for what, Jie jie? Never mind lah.*”
Janice : “Nanti aku pikirkan.”
Susan : “*No need lah. Boh pian what.*”
Janice : “Terserah. Tapi nanti kita bicarakan lagi ya?”

Susan : “Suara apa tu *Jie jie? So noisy.*”
 Janice : “Orang ngebor dibawah, pembetulan kabel.”
 Susan : “Oh. *Ok lah. Xiexie. Bye.*”
 Janice : “*Bye.*” (P.159)

Meanwhile in the conversation above there are two speakers, which are Janice and Susan. Each of them uses the code mixing in their speech. Based on Soewito's argues in Linanto (2011:9), it can be found two type of code mixing, that are inner code mixing and outer code mixing. The type of inner code mixing that occurred in the conversation Indonesian, English and Chinese, it occurred in the sentence:

‘Finish school, then for what, Jie jie? Never mind lah.’
‘No need lah. Boh pian what.’

In the conversation above, Fasold in Chaer and Agustina (2004:115) state that the forms of code mixing happen if someone inserted word and phrase from one language. In above code mixing such as word and phrase occur several times. The word *‘jie jie’* is Chinese language that means sister and the phrase *‘boh pian’* that means not necessary. The speaker uses code mixing because they have same background. The background of the speaker and hearer that are Chinese, it is influence the reason why speaker mix Indonesian, Chinese and English in an utterance. By mixing their utterance that it could be easier for them to communicate one another (Hoffmann, 1991:116).

Cynthia : “*Guess what?*”
 Janice : “*Apa?*”
 Cynthia : “*Haiya. . . Guess lah.*”
 Janice : “*Apa sih?*”
 Cynthia : “Eric Tan dengan perempuan lain! Perempuan yang katanya bersamanya itu sudah menikah . . .”
 Janice : “Kata temanmu dimana ia melihat mereka berdua?”

Cynthia : “*Botanical Garden. Tak malu hah?*”
 Janice : “Kamu tahu siapa perempuan itu?”
 Cynthia : “*No lah. What for hah?*” (P.162)

In the conversation above only has one type of code mixing that is outer code mixing. Types of outer code mixing that occurs Indonesian-English-Chinese. The Indonesian-English can see in the sentence:

‘*Guess what?*’

‘*Haiya. . . Guess lah.*’

‘*No lah. What for hah?*’

The data above are classified into outer code mixing (Soewito in Linanto, 2011:9) because all the mixed code is foreign language. Cynthia inserts the words ‘*guess*’, ‘*what*’, ‘*no*’, ‘*what for*’ are English word, and ‘*haiya*’ is Chinese word. The possible reason why the characters are inserts that word because she feels easier to talk about that topic by mixing it (in Hoffmann, 1991:116). Besides, Cynthia might have learned and usage of the words is also to express solidarity where interlocutor also used English in her speech, so she also used it.

Janice : “Halo Cynthia? Ya, aku terima kasih informasi gosipnya. Tapi aku tidak peduli Eric lagi karena aku sudah mendapatkan orang lain untuk berbisnis. *But, thanks anyway.*”
 Cynthia : “Apaan tuh Jan?”
 Janice : “Orang ngebor di bawah apartemen.”
 Cynthia : “Gila. *Weekend* begini? Sampai kedengaran di apartemen lantai atas bunyinya?”
 Janice : “Iya.”
 Cynthia : “*Wah piang. Crazy. Anyway, ok lah. Nevermind. Nice weekend, Jan. Bye.*”
 Janice : “Bye.” (P.163)

The conversation above one can see bilingualism. According to Nababan (1993: 27) bilingualism is habit of using two languages in interaction with others. The characters at that conversation included the phenomenon of bilingualism is called code mixing. The data above are classified into outer code mixing because all the mixed code is foreign language.

Code mixing that included words and phrases in accordance with the statement of Fasold in Chaer and Agustina (2004:115). Janice inserts phrase '*but, thanks anyway*' and Cynthia inserts the some English words '*weekend*', '*crazy*', '*anyway*', '*never mind*', '*nice*' and '*bye*', she also mixes Chinese word '*wah piang*' that means wow.

According to Hoffman (1991:116), the possible reason as the conversation above, because the characters feel easier to talk about that topic by mixing it. Besides, Cynthia and Janice might have learned and usage of the words is also to express solidarity where interlocutor also used English in her speech, so, he also used it.

4.1.2 Code switching

4.1.2.1 Situational code switching

Eric	:	" <i>Ni hao!</i> Masih disini?"
Janice	:	" <i>Ni hao.</i> "
Eric	:	"Tidak <i>jogging</i> lagi?" "Ayolah, <i>jogging</i> lagi. Terlalu lama duduk membuat tubuhmu dingin dan susah untuk memulai pemanasan lagi, <i>Are you okay?</i> " "Kamu tinggal disini?"
Janice	:	"Aku tidak tinggal dekat sini, tapi senang dengan taman ini karena luas. Tapi tinggalku tidak jauh dari Thompson." (P.63)

As Fasold's criteria (in Chaer and Agustina, 2004:115), if one clause has the grammatical structure of one language and the next is constructed according to the grammar of another, a switch has occurred that the thing was done by Eric. This data are classified into situational code switching because the participants were changed (Jendra, 2010:76). Eric switched his language from Indonesian to English spontaneously to make easier to understanding for the hearer.

The statements above also contain code mixing. The case might be shown by single words or phrases of English in the Eric's utterances. Talking the particular topic is the reason of switch and mix the language in the data above. Besides, interjection is also the reason of the speaker to switch or mix the code (Hoffmann, 1991:116).

Janice	:	<i>"Anything without alcohol?"</i>	
Waiter	:	<i>"Excuse me?"</i>	
Janice	:	<i>"Mazu nanika nomitai n'desu ga."</i>	(First, I want to drink)
Waiter	:	<i>"Hai!"</i>	(Ok!)
Janice	:	<i>"Sake wa keko desu."</i>	(I do not want to drink Sake.)
Waiter	:	<i>"Hai!"</i>	(Ok!)
Janice	:	<i>"Ryokucha?"</i>	(Green tea?)
Waiter	:	<i>"Hai!"</i>	(Ok!) (P.96)

As Jendra's criteria, when there is a change in the situation that causes the bilingual switches from one code to another that was done in the dialogue above. This conversation is classified situational code switching because the participants were changed. Janice switched her language from English to Japanese spontaneously because of the other participant in the conversation, the waiter is not understood. She repeated her utterances from English to Japanese to clarify her utterance and to make it easier to be understand for the waiter.

Setyo : "Hati-hati,"
 Janice : "Jangan kuatir,"
 Setyo : "Jangan kuatir bagaimana?"
 Janice : "So?"
 Setyo : "*So, please be careful,*"
 Janice : "*I'll be fine*, Mas,"
 Setyo : "Aku tetap kuatir. . ." (P.91)

The conversation above, the speaker does not change or translate the word. Without translate these word, the speaker and the hearer are more simple and easier in communicating. Meanwhile, that conversation is situational code switching because the change of topic occurred there. A situational code switching is happens when the language shift by the existing the changing topic.

Janice : "Aku sudah senang kita bisa bertemu. Apa lagi yang harus aku minta Eric? Seminggu bersamamu lebih dari cukup untukku sekarang ini."
 Eric : "*You know what?*"
 Janice : "*What?*"
 Eric : "Aku senang kamu menemaniku di Jepang sini." (P. 102)

In the conversation above, the speaker does not change or translate the word. Without translate these word, the speaker and the hearer are more simple and easier in communicating. Meanwhile, that conversation is situational code switching because the change of topic occurred there. A situational code switching is happens when the language shift by the existing the changing topic (Jendra, 2010:76).

4.2.1.2 Metaphorical code switching

Janice : "Ops, *I am sorry. It was an accident.*"
 Eric : "*It's okay.*"
 Janice : "*Duibuqi.*" (Sorry)
 Eric : "*Mei guanxi.*" (It does not matter)
 "*Zher fengjing tai peaoliang le!*" (Good scene here!)

Janice : "Maaf, tidak terlalu lancar berbahasa Mandarin,"
 Eric : "Kamu tidak apa-apa?"
 Janice : "Saya? Kenapa memangnya?"
 Eric : "Apakah kamu tidak apa-apa?" "Kamu seperti kehilangan pijakan, entah melamunkan apa."
 Janice : "*I am okay. Thanks,*"
 Eric : "*Zaijian!*" (Bye) (P.61)

The data above are contain Jendra's statement, the code switching might been happen if one clause arranged by the grammar of one language and next clause arranged by the grammar from another language. It becomes metaphorical code switching since it did not contain the changing situation, topic and the participants. The statements above also contain code mixing. The case might be shown by single words or phrase of English and Chinese. Talking about particular topic is the main reason for switch or mix the language in the data above (Hoffmann, 1991:116).

Janice : "Aku ada urusan bisnis dengan temanmu yang bernama Eric Tan. Apa nomor kantornya masih sama?"
 Cynthia : "Eric Tan? Oh, dia sudah tidak bekerja di sini lagi Jan..."
 Janice : "O ya? Sejak kapan? Pindah kemana?"
 Cynthia : "Tidak lama sepulang dari Jepang. Dengar-dengar dia dapat tawaran dari perusahaan lain. Pria memang lebih beruntung di banding perempuan. Di masa sulit seperti ini bisa saja dia mendapat peluang lebih baik. Ngomong-ngomong urusan kerja apa sih Jan? Bisa aku ambil alih?... Halo? Halo? Janice, Janice, *Are still there?*"
 Janice : "Ya. Sudahlah kalau begitu, tidak penting. Terima kasih ya. *Bye.*"

The data above belongs to the criteria of Fasold (see Chaer and Agustina, 2004:115), the code switching might be happen if one clause arranged by the grammar of one language. It becomes metaphorical code switching since it did not contain the changing situation, topic and the participants. Cynthia did metaphorical code switching from Indonesian to English. She inserts clause in her

utterance without shift the topic or the situation. She also mixes her language while speaking. The case of switching and mixing code happen spontaneously and use it by turn in discuss a certain topic.

4.2 The possible reason of using code mixing and code switching

The characters in the novel *Rojak* by Fira Basuki have a difference background. There are Indonesian, Javanese, and Chinese. Based on the background of the character, they usually mixing and switching the Indonesian with Javanese or with Chinese or even with English. The options do code switching and code mixed in the conversation might have been some reason. The writer analyzed the data based on observations above.

According to Hoffmann (1991:116), the possible reason the characters do code mixing and code switching in their conversation that used:

4.2.1 Talking about a particular topic

Most of characters in the novel *Rojak* by Fira Basuki do not use one variety in the conversation that can be used to represent as speaker identity. People sometimes prefer to talk about a particular topic in one language rather than in another. Sometimes, a speaker feels free and more comfortable to express their emotional feelings in a language that is not their everyday language.

The novel takes place in Singapore, in which English used to discuss about trade or a business matter, Mandarin for international Chinese language, Malayan as the language of the region, and as the language of one of the important ethnic groups in the republic. Here is the example based on the data:

Susan : “*Finish school, then for what, Jie jie? Never mind lah.*”
 Janice : “Nanti aku pikirkan.”
 Susan : “*No need lah. Boh pian what.*”
 Janice : “Terserah. Tapi nanti kita bicarakan lagi ya?”
 Susan : “Suara apa tu *Jie jie? So noisy.*”
 Janice : “Orang ngebor dibawah, pembedulan kabel.”
 Susan : “Oh. *Ok lah. Xiexie. Bye.*”
 Janice : “*Bye.*” (P.159)

From conversation above, information that is about the reason of talking about a particular topic. The characters use some words from English, Chinese and Malayan because they feel comfortable to express their emotional language used that foreign language.

4.2.2 Quoting somebody else

In the analysis of data not found the characters using the reason to quoting somebody else. The reason that quoting somebody else happen, if a speaker switches code to quote a famous expression, proverb, or saying of some well-known figures. The switch involves just the words that speaker is claiming the quote person said. The switch like a set of quotation marks.

4.2.3 Being emphatic about something (express solidarity)

The application of the reason that being emphatic about something or express solidarity in use code mixing and code switching, one can see in the conversation:

Sumi : “Mereka pintar-pintar. Bahasa Inggrisnya bagus. *Wong* Filipina dulu katanya pernah diduduki Amerika. Perempuannya pada gaya. *Nggak* heran gaji mereka standarnya lebih tinggi dari kita, Pah. Aku dengar paling kecil tiga ratus dollar. Makanya kita mesti belajar banyak dari mereka. Iya *nggak* Pah?”

Sumi : “Mereka semua *enjoy*, sesudah kerja capek. Selain *shopping* ketemu teman, ya pacaran. Di taman sebelah stasiun itu tempat orang pacaran, atau di kebun raya. Asal hati-hati jangan sampai ketahuan polisi.”

On the conversation above, one can see the characters uses word ‘*wong*’, ‘*nggak*’, ‘*enjoy*’, and ‘*shopping*’. When someone who is talking using a language that is not his native language suddenly wants to be emphatic about something, will switch from the second language to the first language (Hoffmann, 1991:116). They feel convenient to be emphatic in their second language rather than in first language.