



**Doctorate and Master Program of Linguistics,
Faculty of Arts, Udayana University**



**Local Languages Researcher
Association**

PROCEEDINGS

**The 8th International Seminar on
Austronesian and Non-Austronesian Language
and Literature in Indonesia**

DIASPORA OF AUSTRONESIAN AND NON-AUSTRONESIAN LANGUAGES IN INDONESIA

**Widya Sabha Mandala
Faculty of Arts, Udayana University
Denpasar, Bali, Indonesia
September 15th -- 16th, 2017**



DIASPORA OF AUSTRONESIAN AND
NONAUSTRONESIAN LANGUAGES IN INDONESIA

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“Diaspora of Austronesian and Nonaustronesian Languages in Indonesia”
“Diaspora Bahasa-Bahasa Austronesia dan Nonaustronesia di Indonesia”

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Ni Wayan Krismayani	747
Strategi Pemertahanan Bahasa Lokal	
Ni Wayan Sukarini	753
Pada Satua Bali <i>Sang Lanjana</i>	
Nidya Fitri	759
Bentuk Negasi pada Novel <i>Hulubalang Raja</i> Karya Nur Sutan Iskandar	
Nining Nur Alaini	767
Cerita Rakyat Bajo: “Si Canik-Canik” dan “Si Pemburu”, Potret Keterikatan Orang Bajo pada Laut	
Nirwan, Kadek Feni Aryati , Lukia Zuraida	777
Paralelisme Dan Relasi Sosial Dalam Tuturan Mantra Di Mandar	
Nur Fajrhi	781
Kamus Istilah Jajanan dalam Bahasa Ciacia: Analisis Komponensial Medan Makna	
Nurul Azizah	787
Konstruksi Kalimat Dasar Dialek Kuto-Kute dan Tipologi Sintaksis	
Nyoman Sujaya	795
Balinese Giving Verb <i>Baang</i> Construction	
Pana Pramulia	803
Karakter Penceritaan Pergelaran Wayang Kulit Jawa Timuran	
Patrisius Kami, I Nyoman Tri Ediwan	811
Alih Kode dalam Situasi Dwibahasa pada Mahasiswa di Kota Kupang	
Peng Zi Lin, Setya Yuwana S, Suharmono Kasiyun	821
Konflik Tokoh Utama dalam Novel <i>Unta Xiang Zi</i> dan <i>Cha Guan</i> Karya Lao She (Kajian Psikoanalisis Lacan)	
Prayudha	827
Code-Mixing and Code-Switching at a Language Boundary: Pasar Cileumeuh, Cilacap, Central Java Case Study	
Puji Retno Hardiningtyas, I Nyoman Weda Kusuma	833
Puisi-Puisi Penyair Bali yang “Mengingkari” Bahasa: Bergelut dengan <i>Licentia Poetica</i>	
Putu Agus Bratayadnya, I Nyoman Suparwa, Ida Bagus Putra Yadnya, Made Sri Satyawati	843
Translation of Diaspora’s Conversation in Film Eat Pray Love	

CODE-MIXING AND CODE-SWITCHING AT A LANGUAGE BOUNDARY: PASAR CILEUMEUH, CILACAP, CENTRAL JAVA CASE STUDY

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Abstract

Cilacap is geographically located in Central Java region and bordering directly with West Java. Ethnographically, Cilacap becomes a transitional area between Javanese and Sundanese ethnic. In linguistics, such area is called as language boundary. These conditions make some Cilacap residents speak Javanese, especially Banyumasan dialect, and some others speak Sundanese. Unlike the Indramayu and Cirebon communities in West Java who claim not to be part of the Javanese ethnic although using Javanese language, Sundanese speakers in Cilacap claim convincingly to be the part of the Sundanese ethnic group. In areas where the Javanese and Sundanese have direct contact, such as Pasar Cileumeuh, the communities are mostly bilingual. Uniquely, it is easy to find conversations between Javanese and Sundanese speakers where they use their own language but they know one another. However, Bahasa Indonesia is also used as a connecting language. With that explanations, it is interesting to know: 1) the structure and 2) the motivation of the code mixing and code switching events in Pasar Cileumeuh. This paper is aimed to answer the questions.

Keywords: *code mixing, code switching, language boundary, pasar Cileumeuh*

INTRODUCTION

Indonesia is one of the most diverse countries in the world. Although it consists of many islands, ethnicity, and religious, this fourth biggest population country also has huge number of indigenous languages. At least, 742 languages exist in this country (*National Geography*). From those numbers, there are 13 languages that have more than 1 billion speakers. Javanese and Sundanese languages are two of them.

Geographically, Javanese language is used by communities in Central Java and East Java. Meanwhile, Sundanese language is spoken by people who life in West Java. Both of languages are included as the largest language in Indonesia. By the transmigration program in Indonesian new order government, the languages also have spread to the whole country.

Central Java is directly adjacent to West Java. The condition generates some communities in Central Java territory speak Sundanese and some communities in West Java use Javanese. Indramayu and Cirebon regency are included in West Java but more than a half of the population use Javanese. However, some communities in Cilacap and Brebes 'that are the parts of Central Java territory' speak Sundanese in their daily life. It can be drawn as language boundary.

Language boundary according to Bloomfield (1996: 53) is an imaginary line which separates two or more languages. One spot of Language boundary between Javanese and Sundanese can be found in Majenang District. This district is included as multilingual communities. A half of the population in Majenang are Sundanese ethnic group who have Sundanese as their mother language. Moreover, a half of Majenang district population are Javanese ethnic group and they rise with Javanese as mother language. However, frequent contacts between the two languages communities evoke diglossic and polyglossic situation.

Diglossic situation occurs when speakers of one language community use high and low variety of a language in distinct situation (Holms, 2001: 27). Furthermore, polyglossic situation

happens where a community regularly use more than two languages (Holms, 2001: 31). In the case of Majenang district, diglossic situation commonly occurs between Javanese language speakers where the language consists of three levels of language variety: *ngoko* (low), *krama* (high). Even though Javanese language in Majenang is Banyumasan dialect, those varieties are still used. It is different with Sundanese language used by Majenang people that is only Sundanese low variety. When the Javanese and Sundanese speakers have some interactions, they will use one of the language depends on language situation and the motivation of the interactions. Sometime, Indonesian language is also used for some special terms and specific vocabulary. The situation is called polyglossic.

In diglossic and polyglossic situations, speakers practice code-mixing and code-switching. Code-mixing and code-switching have some structures or patterns and also motivations. The structures and the motivations of the code-mixing and code-switching in Majenang district as language boundary can be easily found in a market. Because of that, this paper analyzes code-mixing and code-switching at Pasar Cileumeuh as the biggest traditional market in Majenang district.

Theoretical Review

Code-Mixing and Code-Switching

Some people have difficulty distinguishing between code-switching and code-mixing. The term “code” must be defined clearly. According to Wardhaugh (1988: 86), “code” is any kind of system that two or more people employ for communication. Code-mixing refers to the mixing of various linguistic units (morphemes, words, modifiers, phrases, clauses, and sentences) primarily from two participating grammatical systems within a sentence Bhatia and Ritchie (2004). Code-mixing is intra-sentential and is constrained by grammatical principles but it is motivated by social-psychological factors.

Wardhaugh (1988: 103) explained that code-switching occurs when conversations use both language to the other in course of single utterance. More specifically, code-switching is defined as the alternation of two languages within a single discourse, sentence, or constituent. Code-switching is divided into situational code-switching and metaphorical code-switching (Holmes, 2001: 40). Situational code-switching occurs when the language used change according to situation in which the conversants find themselves speak one language in one situation and another in different one. When a change of topic requires a change in language used, it is called metaphorical code-switching. Structurally, Poplack (1980) differs code-switching into (1) tag-switching, (2) inter-sentential switching, and (3) intra-sentential switching.

Motivation for Code-Mixing and Code-Switching

Fishman (1972) has a basic formulation in analyzing code-mixing and code switching: (1) domain, (2) interlocutor, (3) place, and (4) topic. The four aspects can draw the motivation of code-mixing and code switching of a situation. Moreover, Grosjean (1982) has optional formula that are (1) participants, (2) situations, (3) content of discourse, and (4) function of interactions. After that, the motivation of code-mixing and code-switching can be investigated. Based on Halliday (1964) perspective, there are six possible motivations for code-mixing and code-switching: (1) referential function, (2) directive function, (3) expressive function, (4) phatic function, (5) metalinguistic function, and (6) poetic function.

Methodology

This study is qualitative research. Sudaryanto (1993: 132) states that there are two methods of gathering data in linguistic research, namely Observing Method and Interviewing Method. Thus,

the data in this study is gathered using interviewing method. The interview held on Saturday, 26th August, 2017 at Pasar Cileumeuh, Majenang District, Cilacap Regency, Central Java. The interviewees consisted of five sellers and buyers. There were three Javanese speaker sellers (SJ) and two Sundanese speaker sellers (SS). Moreover, two Javanese speaker buyers (BJ) and three Sundanese speaker buyers (BS) were also included as interviewees. Most of the interviewees were women.

RESEARCH FINDINGS AND DISCUSSIONS

The Structure of Code-Mixing and Code-Switching

The Structure of Code-Mixing

The structure of code-mixing in Pasar Cileumeuh, Majenang District, Cilacap Regency, Central Java consists of morphemic code-mixing, phrasal code-mixing, and clausal code-mixing. The explanation is as follow.

a. Morphemic Code-Mixing

1) (BS) *Duapuluh limolas nya?*
'Twenty five, okay?'

(SJ) *Mo menang atuh. Ngke urang rugi Bu. Mung nyokot limaratus. Dua puluh ya.*
'Not yet. I can be loss mom. Only take five hundreds. Just twenty.'

2) (SJ) *Barangna kabeh dangkitu Bu.*
'All of the goods are that price.'

(BS) *Nya ges stengah bae.*
'Okay, only a half.'

Data 1) shows parts of a conversation between Javanese seller (SJ) and Sundanese Buyer (BS). There is morphemic code-mixing “*ya*”. If SJ consistently speak Sundanese, she should use “*nya*”. “*ya*” is a kind of Javanese morpheme and sometimes is an interjection. Data 2) and 3) describe the example code-mixing in phrase level. The word “*kabeh*” that is uttered by SJ is Javanese vocabulary which means “all”. It must be “*sadayana*” in Sundanese. Although the BS is Sundanese speaker, she mentions “*bae*” which is Javanese vocabulary.

b. Phrasal Code-Mixing

3) (BS) *Iyeu tempe sakumahaan bu nu gede?*
'How much does the big tempe cost?'

(SJ) *Tulu rebu Bu. Kie anu uwis dadi.*
'Three thousands mom. It's already done.'

4) (BS) *Mon meli dua puluh jadi murah kan?*
'If buy twenty becomes cheap right?'

(SJ) *Wah pada bae Bu.*
'Wah, the same mom.'

Data 3) describes the example code-mixing in phrase level. The phrase “*uwis dadi*” is a Javanese verb phrase. Although SJ has tried to speak Sundanese, SJ still needs Javanese phrase in the communication. A section of a conversation in data 4) shows that SJ answer the question

from BS using phrase “*pada bae*”. If SJ wants to answer totally in Sundanese, she should use “*sarua*”. The data demonstrates code-mixing in phrase level.

c. Clausal Code-Mixing

- 5) (BJ) *Brambange pira siki Mang Ujang?*
“How much does red onion cost?”
- (SS) *Satus skeet.*
“Five hundreds and five.”
- (BJ) *Masa semeno. Aja gluwehan lah.*
“It’s impossible. Don’t be kidding.”
- (SS) *Yakin Bu, ora ngelombo, barang na ge keur angel.*
“I’m sure, the goods are difficult (to find).”
- 6) (SS) *Mangga atuh Bu.*
“Please mom.”
- (BI) *Bawang putihnya Bu.*
“The white onion Mom.”
- (SS) *Mau berapa?*
“How many?”
- (BI) *Sekilo saja.*
“A kilogram only.”

Data 5) shows a conversation between a Javanese speaker buyer with Sundanese speaker seller. It can be seen that the buyer controls the code used in the conversation. The buyer uses Javanese. In the beginning, SS can use Javanese effectively but in the last he mixes with a clause “*barang na ge keur angel*”. Then, data 6) is a conversation between Sundanese speaker seller with a buyer who seems to be non-Javanese and also non-Sundanese speaker. At the beginning, the seller greets the seller using Sundanese. Because the buyer answer it using Indonesian language, the buyer follows her. It is an example of clausal code-mixing from Sundanese to Indonesian language.

The Structure of Code-Switching

The structure of code-mixing in Pasar Cileumeuh, Majenang District, Cilacap Regency, Central Java divides into tag-switching and inter-sentential switching. It also can be analyzed whether the code-switching is situational or metaphorical. The explanation is as follow.

a. Tag-switching

- 7) (SJ) *Barangna kabeh dangkitu Bu.*
“All of the goods are that price mom.”
- (BS) *Nya ges stengah bae.*
“Okey, a half only.”
- (SJ) *Ora percaya? Ya wis.*
“Dosen’t believe me? It’s okay.”

Data 7) tells a conversation between Javanese speaker seller (SJ) with Sundanese speaker buyer (BS). The conversation is controlled by the buyer who uses Sundanese. In the end of the conversation, the seller utters “*Ora percaya? Ya wis*”. Such expression in Javanese is a tag-switching. The expression is not the core of the conversation but a common expression used by Javanese native speaker. The code-switching includes situational switching because it occurs when the language used change according to situation in which the buyer and the seller find themselves speak one language in one situation and another in different one.

b. Inter-sentential switching

- 8) (BS) *Kecambahna skumahaan?*
 “How much do the sprouts cost?”
- (SJ) *Duawelas rebu sakilo.*
 “Twelve thousand a kilogram.”
- (BS) *Larang ujur. Salapan rebu bae nya.*
 “So expensive. Eight thousand would be okay.”
- (SJ) ***Kue uwis murah banget yakin bu lah.***
 “Thus so cheap. I’m sure.”
- (BS) ***Wong anu kader cilik-cilik, elek mbarang.***
 “They are so small and ugly.”

An example of inter-sentential switching can be found in data 8). In the beginning, the Sundanese buyer is controlling the conversation through her language. After that, the seller switches the conversation into Javanese in full sentence, “*Kue uwis murah banget yakin bu lah*”. The buyer finally follows the rule and also switches into Javanese language, “*Wong anu kader cilik-cilik, elek mbarang*”. Code-switching involves switching from one language to other between sentences: a whole sentence (or more than one sentence) is produced entirely in one language before there is a switch to the other languages is called inter-sentential switching. The code-switching includes situational switching because it occurs according to situation in which the buyer and the seller find themselves speak one language in one situation and another in different one.

The Motivation of Code-Mixing and Code-Switching

It is important to identify some factors of code-mixing and switching in Pasar Cileumeuh, Majenang District, Cilacap Regency, Central Java. Formula from Grosjean (1982) seems suitable for the context. The explanation is as follow.

Grosjean’s (1982) List on Factors Influencing Language Choice

<i>Participants</i>	<i>Situations</i>	<i>Content of discourse</i>	<i>function of interactions</i>
Javanese Seller (SJ)	<ul style="list-style-type: none"> • In the market • Informal Situation 	<ul style="list-style-type: none"> • Bargaining the price 	To get the most match and suitable price.
Sundanese Buyer (BS)			
Sundanese Seller (SS)			
Javanese Buyer (BJ)			

By comparing the data above with the lists in the table, the motivation of code-mixing and switching in Pasar Cileumeuh, Majenang District, Cilacap Regency, Central Java can be analyzed. Data 1) 2) 3) 6) occur because the lack of knowledge of one language or lack of facility in that language on a certain subject. Thus, the code-mixing and switching are as referential function. Furthermore, code-mixing and code-switching in the data 4) 5) 8) have poetic function because the situations occur because the speakers want to make some jokes.

CONCLUSION

The study has concluded some explanations about the structures and the motivations of code-mixing and switching in Pasar Cileumeuh, Majenang District, Cilacap Regency, Central Java. The structure of code-mixing happened in Pasar Cilumuh consist of morphemic, phrasal, and clausal code-mixing. While the structure of code-switching in Pasar Cilumuh are tag-switching and inter-sentential switching. The study also concludes that the motivation of code-mixing and code-switching in Pasar Cilumuh is as referential and poetic functions.

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