

Code Switching and Mixing Codes on Yowis Ben Movie Dialogues Bayu Skak's Work: A Sociolinguistic Study

by Nurlaksana Eko Rusminto

Submission date: 05-Jan-2023 08:49PM (UTC+0700)

Submission ID: 1988838825

File name: S-3_Code_Switching_and_Mixing_Codes_on_Yowis_Ben_Movie.pdf (837.14K)

Word count: 5875

Character count: 29962

Code Switching and Mixing Codes on Yowis Ben Movie Dialogues Bayu Skak's Work: A Sociolinguistic Study

Kiki Nurjana¹, Siti Samhati², Nurlaksana Eko Rusminto³

^{1,2,3} Master of Education and Indonesian Literature Study Program, FKIP, University of Lampung, Indonesia
kikinurjana053@gmail.com, samhati.siti@gmail.com, nurlaksanaeko@yahoo.co.id

Abstract

This study aims to describe the forms of code switching and code mixing in the YOWIS BEN film and several factors that influence the occurrence of code switching and code mixing. This research focuses on problems related to the phenomenon of code switching and code mixing along with the factors that influence the phenomenon. The research data was obtained by the technique of listening to record. The research data were analyzed using descriptive analysis techniques. The validity of data analysis is carried out by data reduction, data presentation, and data verification. The results showed that: 1. The form of code switching in the YOWIS BEN film includes code switching of relationships between languages, found Indonesian – bahasa Javanese, Javanese language – Indonesian. 2. The form of code mixing in the film YOWIS BEN seen in terms of syntax is found to be a mixed form of code including the insertion of elements in the form of words, the insertion of elements in the form of phrases, the insertion of elements in the form of clauses. Factors of code switching and code mixing include: (a) the relationship of the speaker with the speech partner, (b) the presence of a third party, (c) familiarity, (d) humorous elements.

Keywords

code switching; code mix;
dialogue; YOWIS BEN movie



I. Introduction

Language is the most important communication tool in human life. With language, humans can interact with other humans in social life. Therefore, humans are required to be able to master the language used as a tool for interacting with other humans. Kridalaksana (1993:21) states that language is a system of sound symbols used by members of a society to work together, communicate, interact and identify themselves. Language is one of the most important things in the life of every human being. Each of them is of course inseparable from language, the first time a child gets a language that is heard directly from the father or mother when the child is born into this world. Then as time goes by and as the child grows, they will acquire a language other than the language taught by the mother and father, either in the form of a second, third, foreign language or so on which is called language acquisition where it depends on the social environment and cognitive level possessed by these children through the learning process in their environment. (Purba, N. et al. (2020).

Alwasilah (1985:8) says that language has as bright as the rules known to its speakers. No matter how primitive a society of speakers is, it also works according to an orderly set of rules. It can be concluded that, language is a communication tool used by humans, in order to connect with humans in social events.

Research on code mixing and code transfer has been carried out by Maria Astripona, Sisilya Saman Madeten, Amriani Amir. (2020). Titled: Code Switching and Code Mixing

in Rudi Soedjarwo's *Batas* Film. The research conducted focused on code switching and code mixing and how the factors causing code switching and code mixing in Rudi Soedjarwo's film *Batas* and the implications of learning in schools.

The next relevant research is a study conducted by Nasrul Bagus Fajriansyah Dede Sopianda, Grandson of Kartini (2018) with the title: *Code Switching and Mixing Codes in Romeo & Juliet Karya Films Andibachtiar Joseph*. The research conducted tried to analyze the language yang used in the film *Romeo & Juliet* and the form of code switching and mix code on the dialogue of Andibachtiar's Film *Romeo & Juliet*.

The last relevant research is research conducted by Bekty Tandaningtyas Sundoro, Sarwiji Suwandi, and Budhi Setiawan (2018) *Mixing Banyumasan Language Codes in Indonesian Language Learning in Vocational High Schools*. The research conducted describes and explains (1) the form and (2) the causal factors of code mixing in the learning process Indonesian.

Some of the research above shows the use of code mixing and code switching in the world of cinema. Many directors are interested in making films with the language of bilingualism. Because basically in Indonesia it is bilingual because Indonesia is a country that is rich in regional languages and has Indonesian as a national language. Film is a means of communication of the times, namely a means of conveying various types of natural messages of this modern peradaban, in other uses film becomes a tool for film artists to express ideas, ideas, through an insight into beauty (Sumarno, 1996:27).

The driving factors for the occurrence of code mixing are described by Indra (2008:36), namely extralinguistics and intralinguistics. Extralinguistic factors are influenced by things outside of the language such as, related to the purpose of speech, the situation of speech, the level of education, social status, interlocutor, and the nature of the speech. Extralinguistic factors can also arise from the speaker's desire to explain, express prestige, be funny, use language that means allusions, and other causes. The intralinguistic factor deals with things that exist in the language itself, such as there is no lexicon of the original language for certain concepts, the lexicon of the original language has not been or is not the luxury of the concept referred to in other languages, and other causes.

A person tends to use the vernacular as the first language in everyday communication. However, in certain situations, many also use second languages such as national bahasa and foreign languages they speak. The national language and foreign language that is spoken intentionally or not are used in everyday life. Many speakers of a language do not pay attention to the rules of using a language. Lack of attention to language results in the emergence of language phenomena. One of these language phenomena is code switching and mixing code.

The phenomenon of code mixing that occurs when a speaker uses a language predominantly, supporting a speech to be inserted with other elements of the language. Kridalaksana (2011) argues that code mixing is the use of one language to another with the aim of expanding the style or variety of languages, including words, clauses, idioms and so on. Another opinion was expressed by Saddhono (2012:75) who said that code mixing is the use of two or more languages by inserting elements of other languages.

Suwito (1983:68) says code switching is the event of switching one code to another. Code mixing is when person 2 mixes two (or more) languages or varieties of languages in a language act (speech act or discourse) (nababan,1991:32).

The use of code switching and code mixing in Indonesian society is still widely found. Indonesian people still use the regional language thickly. In addition, code mixing in Indonesia also occurs due to the cultural influence of luar, especially western culture.

Indonesian society is more likes to emulate westernized styles as a symbol of slang and ensitization.

The presence of code switching and code mixing is a result of the ability of members of the community to speak more than one, besides that if two or more languages meet because they are used by speakers of the same language community, it will happen that the components—certain components can be transferred from one language, i.e. sumber language to another, referred to as interference that has a language relationship with code switching and code mixing. Advances in science and technology have also influenced the development of language. Many language speakers are increasingly accustomed to using a foreign language or switching languages in their communication. This event in linguistic science is called code switching. This event almost happened in all languages, including Indonesian.

In the film Yowis Ben there is code switching and mixing codes, it can be seen from the dialog between characters who use Indonesian and switch languages using Javanese. Furthermore, the characters in the film also mix languages, namely using Indonesian which is mixed with Indonesian and English. So, never mind that in the movie Yowis Ben has a switching and mixing of language codes.

In the film Yowis Ben there is also a transfer of the code of intren and ekstren.it can be known in the dialogue between the characters where there is a conversation between the characters who speak using the Indonesian bahasa and switch code using javanese language. Furthermore, we can see that there are several dialogues that use extremist code switching where there are conversations between characters who use Indonesian and switch codes using English. So, in the film Yowis Ben by Bayu Skak, there is an intren code transfer and an ekstren code transfer.

Film has great functions such as education, entertainment, information and other drivers of the growth of creative industries. Thus, the film touches various aspects of human life in society, nation, and state. Their style of speech between speakers and counterparts has two or more languages (multilingualime). Because in addition to using Indonesian and Javanese, it also uses a foreign language (English). Yowis Ben's film 80% is very thick with its Javanese language which especially has a Javanese language typical of the East Javanese provinsi people, precisely in the city of Malang and raises activities local community. This film has received an award from the Bandung film festival for the category of youth films charged with local wisdom in 2018.

Based on the background mentioned, the research was designed to analyze the use of code mixing and code switching that occurred in the conversation of Bayu Skak's Yowis Ben film. This study aims to examine the forms of code mixing and code switching that occur in the process of Yowis Ben's film conversations and the factors that cause code mixing and code switching.

II. Research Method

The method used in the study is descriptive qualitative with a sociolinguistic approach. The data collection technique uses listening and note-taking techniques (Mahsun, 2007: 92). The method of listening by not participating in the process of the conversation. This listening method is carried out repeatedly, so as to get absolutely accurate data according to the object under study and the things that are problems in the research. The listening method, using advanced techniques in the form of note-taking techniques. What is required by the recording technique is to record data that is relevant

and in accordance with the goals and objectives of the study. This research was conducted by watching the film *Yowis Ben*. Data and data sources were obtained by watching *yowis ben* movies. The research data obtained by the next cell was analyzed descriptively qualitatively, namely analyzing the data based on the results of observations in the *yowis ben* film.

III. Result and Discussion

3.1 Result

6 Based on the results of the study, it was found that the forms and factors of using code switching and code mixing in conversational interactions between characters in the film *Yowis Ben*. The following is a presentation of the results of the study.

Code switching is the transition from a language or dialect to another language or dialect. The form of code switching also occurs in the dialogue of the film *yo wis ben* in this film, the speaker uses a lot of regional languages, especially Javanese, the use of Indonesian is approximately only 20% and Javanese is 80%. Code transfer is divided into two, namely internal code transfer and external, namely, internal code transfer, which is code transfer that takes place between one's own language such as from Indonesian to Javanese or vice versa. As for the form of code switching the internals that occur in the dialogue of this film are as follows:

a. Code switching form from Javanese to Indonesian

Switching the code or switching of languages internally in the film *yo wis ben* is the transfer of codes from Javanese to Indonesian. The conversation that shows the form of code switching from Javanese to Indonesian can be shown in the following conversation:

1st data Location at School

Security guard: "how come it's handsome to?". (how come it's so handsome) Bayu: "iyo- iyo ta".

Dawn: "woy,, there is a streetblock -street".

Bayu: "Who are you guys?" Nugros: "well, don't know us?" Dawn: "I'm an alumnus here I'm Dawn"

Nugros: "I'm Nugros, that's the alumni most encouraged by one school".

In the dialogue above, it took place at Bayu's school which had just arrived at school and then entrusted his motorbike to the security guard using Javanese which was then answered by the security guard in Javanese, then met with alumni as the third speaker i.e. Dawn and Nugros. The transition from Javanese to Indonesian was influenced by the presence of a third speaker, so Bayu as the first speaker changed his *tutura* to compensate for the ability to speak Nugros and Fajar with Indonesian so that interactions can take place well.

4th Data on Home Locations

Nando Nando: "iki omahku" (this my house)" Omahe Nando, enek toko material e rec". (Nando's house has a material store)

Papa Nando: "Nando" Nando: "iya pa"

Papa: "Where have you been going? sampek jam segini baru pilang?"

Nando: "Nando just gathered with friends"

Papa Nando: "It's a lie when you have a friend?"

The code switching that occurs in this dialogue between Javanese and Indonesian carried out by Nando and Nando's papa. Which was originally in Javanese because of the presence of new speakers and speech partners in Indonesian so that to compensate, it was Indonesian. So that speech partners or speakers understand and understand what has been conveyed.

3rd data Nando House Location

Doni : " iy lah sak band kok " (iy lah one band kok)
Bayu : " iyo I sak band to, but lak yo lungguh not enough to ?" (yes I'm also a band right ? but if you sit together, it's not enough)
Doni : " San may come out bentar "
Susan : " why ? I bother you guys huh?"

The transition of the Javanese language code to Indonesian. " iy lah sak band kok " Originally used Javanese. Then switch the code using Indonesian. " San may come out ". In the next conversation there is a code switching event between Doni and Susan. Susan, who can only use Indonesian to interact, therefore Doni uses Indonesian to talk to Susan with the aim of speech partners understanding with speakers.

b. Switching between Indonesian and Javanese

7th data Nando House Location

Susan : " Assalamualaikum " Yayan : " Walaikumsalam " Susan : " Surprise "(Surprise)
Yayan : " Astafirullohalazim "
Bayu : " Surprise, shocked all yes, face-surprised face try to see this Susan, Susan this yo wis ben " Together : " ben " (biarin)
Yayan : " sek Bay"(briefly bay) Doni : " Boso Jowomu endi ?"

The conversation took place at Nando's house, experiencing a code switch from Indonesian to Javanese " ben " which means biarin indicating the transition of language from Indonesian to Javanese. Both speakers and speech partners understand and understand what is being talked about so that the communiqué can run well. It can be seen from the subsequent conversation that uses Javanese to communicate "sek Bay" which means briefly Bay. Thus it can be concluded that all those who communicate understand even if a code transfer event occurs.

2nd data

Bayu : " San Susan , San pecelnya no longer love your friend "
Susan : " yes I already know , thanks yes " . Bayu : " loh San "
Roy : " Opo duek e wes ?" . (what the money already?)
Bayu : " Wes " (Already) Roy : " Susuke ?" " Wes ".(already)
Roy : " la keep opo meneh ?" (la continue what else)
Bayu : " right I want to meet Susan " (I want to meet Susan)
Roy : " Halah-halah lambe koyok kejeot pintu".(never mind, mouth like pintu suck)

The code transfer contained in the dialog above is a code transfer from Indonesian Javanese. Susan who spoke using Indonesian " yes you already know , thanks yes " then his speech partner or speech opponent Bayu used Javanese then came the next speaker which caused the code switching from Indonesian to Javanese. The codeover event can be

seen from " Opo duek e wes ?", the following dialogue is in katakana by Roy as the third ruler. The code switching was carried out by Bayu, who was previously in Indonesian, switched the code using Javanese, to compensate for his speech partners. So that the communication of breast milk can be well established.

c. 10th data Nando House Location

Bayu : " you wait on my motorcycle first, yes, then pick up again here, bentar yes"
Susan : " yes, I don't have to worry about it, I want to go home "
Bayu : " loh San don't go home first San Doni : " eh, arep ngendi kene, lungguh kene" (uh, where to sit here)
Bayu : " lungguh nang endi ? not enough cok " (sit where ? not enough)

The conversation took place at Nando's house switching the code between Indonesian and Javanese. "eh, arep ngendi kene, lungguh kene" uses Javanese which previously used Indonesian. Further communication using Javanese " *lungguh nang endi?* not enough cok". In communicating, it can be seen that the sender and his speech partner understand when communicating.

d. Code Mix Form

The results of the research presented are speech events carried out by *Yowis Ben* figures who use code mixing in conversations. Mix the code found, i.e. insertion of words, insertion of phrases, mix code in the form of clauses, mix codes in the form of idioms or expressions and mix codes in the form of repetition of words.

e. Mix Code in the Form of Word Insertion

The following is a speech event that uses mixed codes into the form of insertion of words in Bayu's conversations with friends.

Data to : 1
Kamidi : " Nyoh gelot nyoh"!! (let's gelot, come on!!)
Bayu : (Opening the towel tied to Kamidi)
Kamidi : "Surprise " (Surprise)
Bayu : " Koe watched my band ?" (you watched my band)
Kamidi : " I don't want to watch your band, but I'm a fan of your fans. (I'm not just watching your band, but I'm a fan of yours)
Bayu : " I ndue a fan ? " (I have fans)

In the conversation above, there was a code mixing event between Kamidi and Bayu, the code mix that occurred was a code mix between Javanese and English. Kamidi who said "*surprise*" in Indonesian which means surprise mixed code with Bayu who spoke using Javanese and then Bayu also mixed with code asked Kamidi "koe watch my *band*?" although he was familiar with the word *band* in the ear we or it could be a colloquial language to dub a musical troupe, and then Kamidi speaks "I'm your *fan*" which means fan is also a common language used by the general public.

Data to : 3
Bayu : " Lek guyu melodious , koyok manuk forbid "(laughing melodiously like an expensive bird)

Doni : " Koe lo nyedeki arek wedok koyok ngno, I lo nyeeki sing bando *pink*," (You lo neketin girls like so , I'm a kid who's a *pink* bando)
Bayu : " Bando *Pink* ?" (pink bando ?)

In the dialogue above, there was a code-mixing event between Javanese and English "*pink*" which means pink even though the word "*pink*" no longer speaks foreign English in the ears of the listener. The word "*pink*" itself can be said to be colloquial or the language that sering is used when mentioning pink people more easily to dissolve it "*pink*".

Data to : 4
Alya : "Look at my followers 10K "
Bianka : " Don't want to, look at my followers 15K ."
Bayu : " Susan "
Alya : " *Sopo* ?" (who?) Bianka : " Your followers are the most."

The speech event was a mixture of internal codes from Indonesian mixed with Javanese. The word "*sopo*" in Indonesian means who is a mix of codes from Javanese to Indonesian. Speech partners understand even if their language is experiencing code-mixing events. Communication also goes well and smoothly because the speech opponent also masters the language conveyed by the speaker.

Data 5
Bayu : " I'm Bayu "
Bianka : "Bayu *Sopo*?" (Who is it ?)
Bayu : " I've been in contact with Susan kok kemaren "
Alya : " Already in contact with Susan? *decilbladus*gini contact with Susan ? is your IG weighty ? " (Have you been in contact with Susan? don't you think it's like this is a contact with Susan? Indeed your IG weighs?)

The conversation above was carried out in the classroom when Bayu approached Susan and interacted with Susan's two friends, namely Bianka and Alya. The mix of codes contained in this dialogue is the utterance conveyed by Alya "*bladus*" which in Indonesian means not karuan or not pleasing to the eye. The code mix event is a code mix into the form of word insertion.

Data: 9
Bayu : " Which Loh Susan ?" Alya : " Susannya is busy here "
Bayu : " Loh but I made a promise"
Alya : " What are you doing , it's already here".
Bayu : " Yes, this is not scrambling for *didum* iyo". (Yes, don't scramble to be divided)

In the dialogue above, it takes place at school in front of Bayu's student council room who delivers pecel for the student council event and meets Susan but in front of the entrance Bayu does not find Susan but is blocked by Susan's friends, namely Alya and Bianka, who ask pecel from Bayu's hand. Then Bayu gave pecel and said "*didum*" in Indonesian means divided. From this word, *code mixing* occurs. The code mix event is a code mix into the form of word insertion.

f. Mix Phrase Insertion Codes

Data to: 12

Nando: "Papa beliin "

Pope Nando: "Papa sewain "

Bayu : " Rent sampek when om?"

Papa Nando : " You guys play embois " (Sampek you mainya cool)

Bayu : "Thanks om "

The conversation took place at Nando's house mixing the code that occurred between the Inonesian language and the Javanese language. " Sampek you guys play e mbois " here papa Nando said " play e mbois " means here mainya cool. In the dialogue, there was a mixing of language in the form of phrases from Indonesian with Javanese.

Data to: 11

Yayan : "Jare wong 2 iki your crewhandsome" (said these two people you are handsome)

Doni : " Wong Kene talks about skills really" (this kid is indeed handsome really)

Yayan : " When did your crew ngmong earek e?" Doni : " Maeng " (just now)

Bayu : " Wong kene ngmongke *skill*really, wes Yan meneng wae Yan, Ndo lak kon join the band e dewe top Ndo, chees sek" (our person talks about abilities really, already Yan just shut up Yan, Ndo if you join our band top Ndo, chees sek)

Doni : " Cheese sek "

The speech event is one of the code mixes in the form of phrases because in the dialogue uttered by Bayu "ngmongke *arek e*". " By the way " is Javanese and "*arek e*" means him.

Data to : 10

Susan : " *Assalamualaikum* " Yayan : " *Walaikumsalam* " Susan : " *Surprise* "(*Surprise*)

Yayan : " *Astafirullohalazim* "

The above speech event is a code-mixing event between arabic and english "*Assalamualaikum* " which muslims are obliged to use. Say when visiting home or anywhere then answered " *Walaikumsalam* " using Arabic and mixed code with English " *Surprise* " then answered by Yayan " *Astafirullohalazim* " with the answer indicating that the speech partner understands or understand the language that the speaker speaks.

g. Mix Code Form Clauses

A clause in grammar is a set of words consisting of a subject and a predicate although in some languages and some types of clauses., the subject of the clause may not appear explicitly and this is particularly common in zero-language languages.

Data to : 1

Kamidi : "Kon gak eman to Bay kelangan opo seng wes mbok perjuangke"

Bayu : "Maksute?"

Kamidi : "Maksute sing iso nompo your crew sak urunge your crew is famous."

Kamidi : "Susan opo Yowis ben?" Bayu : "my motorbike is ngendi ?" Kamidi : "Nang Jodipan kono"
Bayu : " Kamidi jupuken bicycle my motorbike nang Jodipan!"
Kamidi : " and-and"

In this dialogue, there is a mix of codes by inserting a clause in the dialogue, "Kamidi jupuken my motorcycle nang Jodipan!" Bayu subconsciously inserted the word motorcycle in his dialogue, which he originally spoke in Javanese.

Data to :2

Roy : "Jancok, waduh new plate iki cok. Lapo kowe nangkene" I'm talking to Susan"
Roy : "Iki duit 5000 tuku petrol seliter muliho, Susan is already with your crew"
Bayu : "Roy, 5000 is not enough to get gasoline. Minggiro I'm talking to Susan. San, Susan"
Susan : "You don't hear what Roy said ?"
Roy : "5000 petrol celiter muliho"

Mix the code in the form of a clause "Iki duit 5000 tuku gasoline seliter muliho, Susan already males with your crew" (this is 5000 money buy 1 liter of gasoline go home, Susan is already lazy with you) in the dialogue Roy inserted language Indonesian to Javanese.

h. Mix Code in the form of Word Repetition

Here's a speech event that uses code mixing into the form of word repetition.

Data to : 7

B. Fri : " Edan opo your crew ?gak ono *discounts* ! kon piker department store opo ?"
(What crazy are you ?no discounts , you are this a convenience store ?)
Bayu : " Yo sopo roh buk moro- moro dadi pecel department store , department store iku started from discount gede- gedean buk". (Yes, who knows, suddenly it became a pecel that is like a convenience store)
B. Fri : " Opo discount? Capital 50 ewu jalok discount".(What discount ? capital 50 thousand ask for a discount)

In the event of speech there is a mixture of codes, namely *discounts*, which means that the use of mixed codes aims to provide clarity. So, the atmosphere becomes fun and interesting. The speech event above is a mixture of inward codes, namely the use of the Banyumasan Javanese language into Indonesian in the form of rewording.

i. Factors Causing Code Switching and Code Mix Familiarity

The use of code mixing is also due to factors to establish good relationships between parents, and peers.

Data to: 12

Nando : " Papa beliin " Papa Nando: " Papa sewain "
Bayu : " Rent sampek when om?"
Papa Nando : " You guys play embois " (Sampek you mainya cool)
Bayu : "Thanks om "

The mixing of the code gives the impression of familiarity from nando's parents. The mix of codes is used to change the atmosphere more relaxed. The event was a code-

mixing event from Indonesian into the Banyumasan Javanese language caused by factors to establish familiarity.

j. The Presence of the Third Person

The presence of a third person or other person who does not have the same language background as the same language used by speakers and speech opponents can lead to code switching.

Data To: 1

Security guard : " how come it's handsome to?" (reallyreally handsome) Bayu : " iyo- iyo ta ". (yes yes)

Dawn : " woy,,, there is a streetcloth – a street ".

Bayu : " Who are you guys ?"

Nugros : " well, don't know us?" Dawn : " I'm an alumnus here I'm Dawn"

Nugros : " I'm Nugros, that's the alumni most encouraged by one school ".

In this dialogue, the security guard asked Bayu using Javanese and then came the third speaker who used the Indonesian language Fajar and

Nugros. Dawn : " woy,,, there is a streetcloth – a street ". Because it is the third-person who uses another language to interact so that the opponent of speech follows the speaker ,

k. Changing Speech Situation

10th data

Nando House Location

Bayu : " you wait on my motorcycle first, yes, then pick up again here, bentar yes"

Susan : " yes, I don't have to worry about it, I want to go home "

Bayu : " loh San don't go home first San Doni : " eh, arep ngendi kene, lungguh kene" (uh, where to sit here)

Bayu : " lungguh nang endi ? not enough cok " (sit where ? not enough)

l. Elements of Humor

Data to : 7

B. Fri : " Edan opo your crew ?gak ono *discounts* ! kon piker department store opo ?" (What crazy are you ?no discounts , you are this a convenience store ?)

Bayu : " Yo sopo roh buk moro- moro dadi pecel department store , department store iku started from discount gede- gedean buk". (Yes, who knows, suddenly it became a pecel that is like a convenience store)

B. Fri : " Opo discount? Capital 50 ewu jalok discount".(What discount ? capital 50 thousand ask for a discount)

Based on the data that has been presented, it is concluded that in the process of scrambling in the dialogue of the film *Yowis Ben* the use of code switching and code mixing is due to the factor of the presence of the third pihak, changing speech situations , familiarity and humorous elements .

3.2 Discussion

After conducting research, it was discovered that at the time of conversation in the film dialogue Yowis Ben often used three languages, namely Indonesian and Javanese (Banyumas), and foreign languages, such as English and Arabic. Players often use two languages, namely Indonesian and Banyumasan Javanese. Based on the direction, the mix of codes that muncu l in the conversation of yowisBen's film is mixing code and code switching.

Based on the results of the study, it can be known the types of code mixing and code switching. Code transfer consists of internal and external code switching while mixed code is found mixed codes Insertion of Elements in the Form of Words, Insertion of Elements in the Form of Phrases, Insertion of Elements in the Form of Clauses.

Based on the presentation of data, it is known that the use of language in the process of yowis ben film conversations is predominantly influenced by regional languages. The same result was obtained by Nasrul Bagus Fajriansyah Dede Sopianda, Grandson of Kartini (2018) that the regional language is very influential in the language spoken. This is caused by the factors of speakers and speech partners, the presence of third speakers, place background, educational background, situation, events, social, cultural, development of the times.

In contrast to the research results of bekty Tandaningtyas Sundoro, Sarwiji Suwandi, and Budhi Setiawan (2018) in this study found 5 forms of code mixing, namely the insertion of words, phrases, clauses, expressions or idioms, and repetitions of words. The factor causing the occurrence of code mixing is the change in the situation, to explain something, to establish an attitude of familiarity between teacher and student.

The appearance of code mixing and code switching in a speech event always has a certain causal factor. As previously stated, in this study found the presence of a third party, changes in speech situations, familiarity and elements of humor.

The use of code mixing and code switching in Yowis Ben's film conversations is caused because the speakers and speech partners are Javanese tribal people with banyumasan dialect so that the speakers customize the speech partners. Wardaugh (2006) posits that when a person speaks, he must constantly carry out some considerations, such as who he speaks with, how to convey it, sentences, words and what kind of intonation to do and so on.

The development of the times encourages one to use code switching and code mixing. The results of research by Bekty Tandaningtyas Sundoro, Sarwiji Suwandi, and Budhi Setiawan (2018) show that a person uses code switching and code mixing due to changing situations and inserting words into his first language. In addition, someone uses it because it is familiar with teman.

The factors causing the use of code mixes and code switching are the factors of familiarity, changing situations and elements of humor as much as possible. This shows that the film character Yowis Ben has a good relationship. The use of code mixing and code switching occurs because speakers and speech partners use regional languages as their daily language so that the culture still feels strong.

Similarities in language and cultural background, and environmental factors. Differences in results and the object of study is influenced by the conditions and time at the time of the study. The appearance of code mixing in a speech event always has a certain causal factor.

The results of this study are Yowis Ben by Fajar Nugros and Bayu Eko Moektito, there are three languages used in the film, namely Indonesian, Javanese, English. Of the three languages, Javanese is the more dominant language used in conversations in Yowis

Ben films. The dominance of the language occurs because the setting of this filmed place is in the Malang city area of East Java, which in fact the language used is Javanese. There are also other languages that are used only in certain scenes, Indonesian is used only when the shooting location is set in a school, while English is used because the majority of the cast of the film are young people always want to look cool by mixing up several languages at once. That's what makes film use a lot of language, so there is a high probability of potential code switching and code mixing.

IV. Conclusion

The communication that occurs in the dialogue of the YOWIS BEN film has an 80% percentage of Javanese usage compared to the use of Indonesian. This is because everyone who has a dialogue in this film has a lot of Javanese language, the Javanese accent is very thick. And the making of this film was also located in East Java to be precise in Malang. There are many factors that influence a person to switch codes or mix codes these factors such as the relationship between the ruler and speech partner, the presence of the third right pi, the changing of the speech situation, familiarity and elements of humor.

References

- Al-walid, Chaedar. (1985). *Sociology of Language*. Bandung: Space.
- Arsyad, Azhar. (2011). *Learning Media*. Jakarta: PT. King Grafindo Persada.
- Bekty Tandaningtyas Sundoro, Sarwiji Suwandi, and Budhi Setiawan. (2018). "Mixing Banyumasan Javanese Codes in Indonesian Language Learning in Vocational High Schools". *RHETORIC: Journal of Language, Literature and Its Teaching*, ISSN: 2614-2716 (print), ISSN: 2301-4768 (online).
- Chaer, Abdul and Leonie Agustina. (2010). *Sociolinguistics*. Jakarta: Rineka Cipta.
- Chaer, Abdul and Leonie Agustina. (2004). *Sociolinguistics of Early Introduction (Revision Ed)*. Jakarta: Rineka Cipta.
- Indra, I.B.K. (2008a). Supporting factors for The Occurrence of Code Mixing in The Staging of Gong Dramas in Bali. *Script*, XIX (31), 35-43.
- Kridalaksana. (2011 1:25) *Sociolinguistics an Introduction*. Jakarta: PT. Gramedia.
- Mahsun. (2007). *Language Itel Method*. Jakarta: PT Raja Grafindo Persada.
- Maria Astripona, Sisilya Saman Madeten, Amriani Amir. (2020). "Code Transfer and Code Mixing in Rudi Soedjarwo's *Batas Film*". *Journal of Education and Learning*.
- Moleong, Lexy J. (2011). *Qualitative Research Methodology*. Bandung: PT Remaja Rosdakarya.
- Nasrul Bagus Fajriansyah1, Dede Sopianda, Kartini's grandson. (2018). "Code Switching and Code Mixing on Andibachtiar Yusuf's *Romeo and Juliet Film*". *Parole Journal*, Volume 1 Number 4, July 2018 P– ISSN 2614-624X E – ISSN 2614-6231.
- Purba, N. et al. (2020). *Language Acquisition of Children Age 4-5 Years Old in TK Dhinukum Zholtan Deli Serdang*. P.19-24
- Purwati, P., Rosdiani, R., Lestari, R., D., Firmansya, D. (2018) Analyzing Metaphorical Language Styles in Andre Hirata's Novel "*Laskar Pelangi*". *Parole (journal of Indonesian Language and Literature Education)*, 1(3), 291-302.
- Rulyandi, Muhammad Rohmandi, and Edi Tri Sulistyio. (2014), "Code Switching and Code Mixing in Indonesian Language Learning in High School". *Journal*

- Paedagogia, Volume 17, Number 1, Pages 27-39. ISSN 1026-4109. Joseph, Muri.
Research Methods. Jakarta: Kencana.
- Saddhono, Kundharu, (2012). Introduction to Sociolinguistics (Basic Theories and Concepts). Surakarta: Sebelas Maret University Press.
- Sugiyono. (2017). Educational Research Methods. Bandung: CV. Alfabeta.
- Suwandi, Sarwiji. (2010). All-Round Linguistics. (Why Practice Language). Surakarta: Sebelas Maret University Press.
- Suwito. 1983. An Early Introduction to Sociolinguistic Theory and Problems. Surakarta UNS Press.

Code Switching and Mixing Codes on Yowis Ben Movie Dialogues Bayu Skak's Work: A Sociolinguistic Study

ORIGINALITY REPORT

12%

SIMILARITY INDEX

12%

INTERNET SOURCES

5%

PUBLICATIONS

%

STUDENT PAPERS

PRIMARY SOURCES

1	www.bircu-journal.com Internet Source	3%
2	e-jurnal.unisda.ac.id Internet Source	2%
3	ejournal.ipinternasional.com Internet Source	1%
4	ijisrt.com Internet Source	1%
5	pasca.unila.ac.id Internet Source	1%
6	journal.unhas.ac.id Internet Source	1%
7	jurnal.fkip-uwgm.ac.id Internet Source	1%
8	R Vindy Melliany Puspa, Fuji Alamsari. "Code Mixing on Menu Brochure In Cafes and The Implications for Tourist Attractions, in Bandung, INA", International Journal of	1%

Applied Linguistics and English Literature, 2021

Publication

9

garuda.kemdikbud.go.id
Internet Source

1 %

Exclude quotes On

Exclude matches < 1%

Exclude bibliography Off

Code Switching and Mixing Codes on Yowis Ben Movie Dialogues Bayu Skak's Work: A Sociolinguistic Study

GRADEMARK REPORT

FINAL GRADE

/0

GENERAL COMMENTS

Instructor

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10

PAGE 11

PAGE 12

PAGE 13
