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KARYA ILMIAH : JURNAL ILMIAH

Judul Jurnal Ilmiah (Artikel) : Code Switching on "Suroboyo Nyambut Gawe" Found in Local Language of Surabaya
 Jumlah Penulis : .1 (satu) orang
 Status Pengusul : Penulis pertama
 Identitas Jurnal Ilmiah : a. Nama Jurnal : Prospects
 b. Nomor/Volume : Nomor 2 / Volume 5
 c. Edisi (bulan/tahun) : November 2015
 d. Penerbit : Perwira Media Nusantara (PMN)
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Catatan Penilaian artikel oleh Reviewer :

The diction are not suitable with the sentences on your journal
 You may need to improve your vocabularies

19 Oktober 2016

Reviewer 1



tanda tangan

Arik Susanti, S.Pd, M.Pd

NIP 197802052005012001

Unit kerja : Fakultas Bahasa dan Seni UNESA

Jabatan Akademik Terakhir : Lektor

Bidang Ilmu : Pendidikan Bahasa Inggris

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*Some words are missused, such as employers must be employees.
 Punctuation is also mistyped, such as decimal must use point not comma.
 The discussion must deeply talk about the research problems*

12 November 2016

Reviewer 2

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Chyntia Heru Woro P., S.Pd, M.Pd

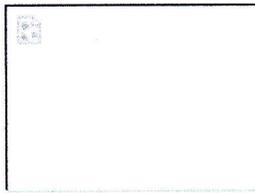
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Date	Friday, February 23, 2018
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Code-switching on ♦Suroboyo Nyambut Gawe♦ Shows Local Language of Surabaya Abstract This study is concerned with the language that people used in local marker in Surabaya based on Surabaya TV. Many people use more than one language when they have speech. Because usually, in their place has more than one language. Although it is only little bit they switch their language. It means the people use more than one language in a sentence. Switch language is code switching. Code switching means is the term used to identify alternations of linguistic varieties within the same conversation.

Code-switching here is the use of one more language in a sentence, dialect, or style. Fischer (2009) said that there are three factors that influence people language, (1)the relationship amongst speakers, (2)the setting where the talk takes place and (3)the topic being discussed by the speaker. Like in Surabaya, many people in Surabaya use more than one language, Suroboyoan and Indonesian. So, many people use two languages although they are not Surabayanese. We can see the reality from local TV in Surabaya, like Surabaya TV.

Many ethics and people from other places used Suroboyoan language. Key Words: code-switching, Suroboyoan, Bahasa Indonesia, TV Program Introduction Language is needed for human being as their communication one and each other. Without communication they will get much misunderstanding. Language is a tool of communication therefore language cannot be separated from human life. Palme (1983) stated that the technical term used to refer to the study of meaning and meaning is a part of language, that is a part of linguistics.

Language helps the people to know what the others mean and want. In order to be able to talk meaning fully about anything, it is necessary agree on meanings of the words involved. In everyday life, people reach the practical agreements of almost all the words they use and make it effective. Stern (1983, p. 291) states ♦Speech is one of the features that distinguishes man most clearly from other species and therefore, its function in the life of man is a necessary part♦.

Linguistics as a science must not be concerned with specific instances but generalization is the concern. Ferdinand de Saussure indicated this point by stating the diction between language (langue) and speaking (parole). Speaker meaning is what a speaker means when he utters a piece of language. Soekemi (2000, p. 3) stated ♦speaker meaning can include both courtesy and hostility, praise and insult, endearment and provoking♦.

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The social relationships formed and maintained by the use of language are not necessary courteous and amicable. The meaning of words, phrases, and sentences can safely be taken as known to competent speakers of language. There are many languages which help the people to communicate easier. Many people used more than one language as their single conversation. Sometimes, the people switch two languages in their communication. But the switching is only few sentences or phrases.

Code-switching does not only happen in the real situation but also in the media mass, such as television. For

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example, a reporter interviews someone in a place which has more than a language, like Surabaya. So, code-switching happened is not only in direct communication but also indirect communication. And mass media, television, is one of indirect communicative media that help the people to have communication.

Schramm (1975) said "Media communications and macro-sociolinguistics consider media as social institutions to developing communicative". This paper discuss about the code-switching which used to interview the sellers in Pasar Atom Mall Surabaya by Cak Iga, Surabaya TV reporterin the program of [Surabaya Nyambut Gawe](#). Code-Switching Code-switching is the term used to identify alternations of linguistic varieties within the same conversation (Myers-Scotton, 1993). Code-switching occurs when a bilingual speakers uses more than one language in a single utterance above the clause level to appropriately convey speaker's intents.

Utterances containing code-switching show the same [discourse unity](#) as utterances in one linguistic. The person switching within a single sentence, the elements from the two different languages generally are joined. The linguistics varieties in code-switching may be different languages, or dialects, or styles of the same language. Sometimes code-switching is influence interpersonal relation (Coulmas, 1998, p. 149).

The use of code-switching in social functions on a micro-level reflects group values and norm associated with the varieties in a community. Fischer in (Cordenas-Claros, 2009) notes that three contextual factors should be taken into code-switching, first is the relationship amongst speakers. Second is the setting where the talk takes place and the last is the topic being discussed by the speaker. Surabaya Language The Surabaya dialect or more commonly known as "bahasa Suroboyoan" is a Java language dialect which spoken in Surabaya and surrounding areas.

These dialects evolved and used by some people in Surabaya and surrounding areas. Structurally this language is the harshest. However, language with a smoother level is still used by some people of Surabaya (arek Suroboyo), as a form of respect for others. However, the use of fine Javanese (madya and krama) among the people of Surabaya most is not as smooth as in Java especially Yogyakarta and Surakarta with many everyday words mixing the more rugged.

The Javanese is generally considered Suroboyoan dialects are harshest, but in fact, it shows the attitude of resolute, straightforward, and candid. The attitude of courtesy of arek Suroboyo, does not apply in life of arek Suroboyo. For example in speaking, wong jowo stressed should not be looking at the eyes of the person who is older or elderly or leader, because it is considered disrespectful. But for arek Suroboyo, it indicates that the person is not a true coward, because it does not dare look at the eyes of the person.

Arek Suroboyo use partikel "rek" as their typical, which has mean "friend". Then, they often change "i" to "e", for example "titip" become "tetep" and "u" to "o", such as "tutup" be "totop". This is the example in a sentence, "Rek, ayo mlaku-mlaku nang Tunjungan" it means "guys, let's go to Tunjungan". Suroboyoan is and identity for Surabaya people because Suroboyoan is different with Bahasa Jawa in other cities (<http://julaeha-kartingsih-fib14.web.unair.ac.id>).

Besides, Suroboyoan language, arek Suroboyo also use Indonesian language, and sometimes little bit of English, such as download, ok, browsing, etc. Almost people in Surabaya can't speak Suroboyo language. Moreover the people are from outside Javanese, they often switch their language, such as Chinese ethnic. Population in Surabaya Javanese are an ethnic majority in Surabaya. Although Java is the majority (83,68%), but also the Surabaya residences of various ethnic groups in Indonesia, including the madurese (7,5%), Chinese (7.25%), Arabic (2,04%), and the other ethnic groups such as the Balinese, Batak, Bugis, Manado, Minangkabau, Dayak, Toraja, Ambonese, and Aceh or foreign residents (<http://dinkominfo.surabaya.go.id/dki.php?hal=30>).

TV Station in Surabaya Surabaya has eleven TV local stations; one of it is Surabaya TV. Surabaya TV is local television in Surabaya with broadcasting in Surabaya and surrounding areas (Gresik, Jombang, Mojokerto, etc). Surabaya TV was formed on May 31, 2004 to coincide with Surabaya birthday to-711. Surabaya TV also broadcasted on channel 44 UHF. Surabaya TV now airs on at 05.00-24.00 pm. Sometimes airs at 06.00-24.00 pm. Broadcast TV Surabaya can be captured through the parabolic antenna on the Telkom 1 Satellite Horizontal.

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One of the programs of Surabaya TV is Surabaya Nyambut Gawe. Discussion Cak Iga, presenter Surabaya TV, came to Pasar Atom Mall to report two sellers there. He reported for Surabaya Nyambut Gawe program. This program held at 3 p.m every Monday on Surabaya TV. Cak Iga calls arek suroboyo with *◆bolo◆* or *◆dulur◆*. It mentions that bolo or dulur is typically friends greeting. Then, he calls mbak or ning for woman and cak or mas for man. When he speaks, Cak Iga does not use Suroboyoan all the time. Sometimes he switch with Indonesian and little bit of English, like OK.

Not only Cak Iga but also the people was interviewed by Cak Iga also switch their language. In this section, Cak Iga came to two stores. First store is the store which was sell baby needed and the second store was souvenir store. In the first store, the sellers and Cak Iga spoke Suroboyan in many times but sometimes switch in Bahasa Indonesia. These were their conversations: Cak Iga : *◆Hargane piro iki ning?◆* Seller 1 : *◆Delapan ratus lima puluh◆* Cak Iga : *◆Murah yo◆* Seller 2 : *◆lyo, gak sampek sak juta.◆*

Seller 1 : *◆Mangkane belien ta mas.◆* Cak Iga : *◆Pemirsa ternyata ndek kene onok box bayi murah. Soale, jika anda pengen nurokno bayi sampean bahkan sampean karo bojo sampean, yo iki nggon bayine.◆* (Cak Iga's jokes, it is impossible to sleep in the baby box with the kid and parents. Because that box is small and it is only for the kid). Form the first conversation, the reporter used Suroboyoan language (italic tying), but the first seller answered in Indonesian. Actually the first seller is Javanese.

Then, the dialect which is used by the first seller was Javanese dialect. The first seller used Bahasa Indonesia because the place where she talked and with whom she talked were influence her language like what Fischer (2009) said. If the place and the relation of the people when they talk are influence the language usage. The camera brought by the reporter influenced first seller's language. She thought that she was in television, so she spoke Bahasa Indonesia fluently and the dialect changed like Jakarta people.

She thought that it could increase her climbing status like an artist because she was in TV. In fact, she knew well about Javanese language or Suroboyoan language. Although she used Indonesian as her language when Cak Iga was interviewing her, Cak Iga continued to use Suroboyoan language to create friendly situation. Interlocutor's language was able to influence the language. Cak Iga used Suroboyoan language and the seller switch her language between Bahasa Indonesia and Suroboyoan although she tried to keep her image in front of camera.

It different with second seller, she used Suroboyoan as her language. In the last conversation, Cak Iga switched three language, Indonesian, English, and Suroboyoan, but in fact, his dialect is Suroboyoan although he used Indonesian or English. The word "box" in Indonesian means kotak. Cak Iga did not say kotak bayi but box bayi. Box bayi is more familiar to hear by the society, so that is why, Cak Iga used box bayi as the phrases.

Then, he used anda (you) to calls his audiences, because anda is more polite than koen (you in Javanese). But in the other conversation, he used sampean (you in Javanese) to calls his audiences. In this case, sampean and anda have same meaning and language level. The topic was about baby needed, so most of the audiences are mature. So it would impolite if the reporter used koen to mature people. In the last section on the first store, Cak Iga gave joke to audiences to create good atmosphere. Then, it would not create monotonous situation.

He also switches his joke, between Suroboyan and Indonesian. It was hard giving joke in Suroboyoan language because in this time, many people don't understand deeply of Suroboyoan language. So, the reporter should switch the languages, Bahasa Indonesia and Suroboyoan, to make the audience understand. Cak Iga came to another store, souvenir store. At this store Cak Iga talked to the store's owner. Their conversation was not really different with the first conversation.

Both of the speaker switched their languages when they talked.. This was the example of second conversation with the owner of souvenir shop: Cak Iga : *◆Bu Susan, sampean bukak took nang kene mulai kapan?◆* Bu Susan : *◆Lima tahun yang lalu pak (smile).◆* Cak Iga : *◆Ngedol opo ae bu, ben dolor nang omah isok ngeriti.◆* Bu Susan : *◆Ini ada souvenir, handul, dan lain-lain.◆* Cak Iga : *◆Klro-kiro piro bu regone?◆* Bu

Susan : ◆Murah, pak. Paling murah lima ribu (smile again).◆

Cak Iga : ◆Dolor, nek sampean pengen golek souvenir ta mbordir-mbordin kain, iso teko nak Pasar Atom. Ok bu, opo artine Susan?◆ Bu Susan : ◆Ndak eroh pak.◆ Cak Iga : ◆Su iku artine baik, san suka menolong. Dadi Susan iku suka menolong yang baik. Iyo to bu?◆ Bu Susan : shy smile and happy Cak Iga : ◆Makane dulur, kerjo seng bener cek isok nyenengno anak bojo.◆ Susan is a Chinese. Chinese ethnic almost dominate the markets in Surabaya and the employers are Javanese people.

Then, Chinese ethnics in Surabaya use Bahasa Indonesian as their communication and sometime they switch their language become Suroboyoan. Actually, they able to speak Suroboyoan as arek Suroboyo but many of them try to keep their prestige as Chinese men, so, they try to speak Bahasa Indonesia. Chinese is minority but their economic is higher than Javanese people. This problem created asymmetry between those ethnic because Chinese people though that their level is higher than Javanese people (Ghalih: 2010).

It also happened to Susan. When Cak Iga was reporting Susan, Susan always used Indonesian as her language. It might appreciate her customer because the use of language depends on the relationship of the people (Fischer in (Cordenas-Claros, 2009)). Sometimes, Susan spoke Suroboyoan. It has proven from Susan's reaction to Cak Iga's joke. Susan answered the joke using Bahasa Indonesia but she switched into Suroboyoan for several words, such as "ndak" (means no) and "eroh" (means know).

In this conversation, Cak Iga did not only use Bahasa Indonesia and Suroboyoan but also Javanese language from other cities. Actually Suroboyoan Language and Javanese Language from others cities is almost same but the dialect and also few phrases or words are different. Aji (2013) stated "Javanese languages are diverse and this diversity is still kepping till this time, both because it is spoken or through written documentation". There was a word "ben" (means let). This word uses out of Surabaya, like Madiun, Nganjuk, etc.

The word "ben" has same meaning with "cek" in Suroboyoan and the meaning in English is "let". Cak Iga didn't only switch his language in Suroboyoan and Javanese but also in English. He used "ok" to continue his conversation. He used "ok" because it was hard to change "ok" in Javanese or Indonesian. Actually, now the word "ok" usual uses in Indonesian, like download and browsing. So, all of the people almost switch their languages to deliver their words.

It is known that people in general can switch between different ways of interpreting events and feelings ◆ a phenomenon known as frame shifting (Luna, 2008). There are few reasons why many people switch their language to communicate. First reason is they hard to look for the vocabulary of those words. Second, code switching makes the listener understand the meaning of the speaker. Third, the situations that speaker faces. If the situation cheerful, they will switch their language. Fourth, the topic what they talk also influence their language. And the last is with whom they talk.

Conclusion Many people use more than one language when they have communication with others. There are reasons which influence their language, where and with whom the talk. If they talk with their boss, they will use formal language. It will be different if the speaker talks with his friend. So, the first conclusion is where and with whom speaker talk can influence their language (Fischer in (Cordenas-Claros, 2009)).

People's ethnic was influence their language, especially Chinese. They often switched their language, between local language and nationality language. The second conclusion is the ethnicity of someone also influence their language also their dialect. The last conclusion is someone whose from out of Surabaya, would try to speak with Suroboyo to adjust the setting where the talk takes place (Fischer in (Cordenas-Claros, 2009)).

If people from other place of Surabaya spoke used their local language, for example Madiun people, they will use "cah-cah", "ben", etc, they would look like katrok people. So, they decided to use Suroboyoan language. Surabaya is a big city, so, they wanted to have the same status as arek Suroboyo. But their dialect was different from the origin people. REFERENCES Aji,K. 2013. Macam Varian Dialek-Sialek Bahasa Jawa in <http://infobimo.blogspot.co.id/2013/11/macam-varian-dialek-dialek-bahasa-jawa.html> Cordenas-Claros, M. S. (2009). Code Switching and Code Mixing in Internet Chatting: Between ◆yes◆, ◆ya◆, and ◆si◆ a Case

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