

**A STUDY ON CODE MIXINGS USED BY MEMBERS
OF SCOUTING AT UIIS MALANG**

THESIS

By

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ISLAMIC UNIVERSITY OF INDONESIA – SUDAN MALANG

2003

**A STUDY ON CODE MIXINGS USED BY MEMBERS OF
SCOUTING AT UIIS MALANG**

T H E S I S

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MOTTO

(263)

Perkataan yang baik dan pemberian ma`af lebih baik dari sedekah yang diiringi dengan sesuatu yang menyakitkan (perasaan sipenerima). Allah Maha Kaya lagi Maha Penyantun.

(Q.S Al-Baqarah :263)

Jika kau tak mampu menjadi pohon yang tinggi nan rindang

Maka jadilah kau bunga di taman

Jika kau pun tak mampu untuk menjadi bunga ditaman

Maka jadilah kau rumput yang hijau

Sehingga kau dapat memberi kebahagiaan pada orang lain

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May Sholawat and prosperous Salam always be presented to our prophet Muhammad SAW. The last Messenger of Allah, who has saved the human's life from destruction to safety, which is the God's favor.

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Malang, September 2003

The Writer

ABSTRACT

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Language has a lot of functions that make life enjoyable. There are a lot of languages owned by human beings in this world.. Communication is used in the process of sending and receiving information, signals or message by talking, gesturing or writing. Language is one of the most important things in communication. With language people interact and express their ideas, emotion as well as desire to each other. Based on the phenomenon above this study entitled *A study on Code Mixings Used by Members of Scouting at UIIS Malang* is pertinent to do. This study used a descriptive qualitative research in which the data were presented descriptively about the kinds and the reasons why members of scouting used code mixing.

Scouting members becomes the object of this study. It is because most of the members of scouting came from different cultures, backgrounds and educations, and they often mix their language to another language in their daily communication.

The result of the study shows that there are two kinds of code mixing namely inner code mixing and outer code mixing. There are three from five forms of code mixing used by members of scouting at UIIS Malang. They are code mixing in the form of words, code mixing in the form of phrases, and code mixing in the form of repetition word. The code mixing in communication among the members of scouting at UIIS Malang was influenced by some factors: they wanted to be familiar, they wanted to show their level of education, different cultures based on their language, and words which are often used in another language.

Based on the analysis, the researcher has some suggestions to other researchers to conduct deeper study on other code mixing. Finally, may this research be useful for everyone who needs it.

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CHAPTER I

INTRODUCTION

In this chapter, present the background of the study, problems of the study, objectives of the study, scope and limitation, significance of the study and definition of the key terms are presented

1.1. Background of the Study

There are many languages used by people in this world, especially in Indonesia. From this view, communication is related with our society. Wardhaugh (1986:1) says that language is what a particular society speaks. From this statement we can see that language and society may influence each other.

We often use language in many situations or when we do activities. Kartomihardjo (1988:1) states that language is used whenever human beings are present in particular places, either when they are accompanied by other people or when they communicate with each other. He also says that human beings use language to think, to create illusion, or even to dream. Briefly, according to Kartomihardjo, language is the integral part of human beings and in the reverse, human beings cannot be separated from language. Similarly, Nasr (1980:1) states that language is a part of culture. It is a part of human behavior. Language is an acquired habit of systematic vocal activity representing meaning coming from human experience.

A study about the way people use language in the social interaction is sociolinguistics. Sociolinguistics shows the systematic covariance of linguistic structure and social structure and perhaps even shows a casual relationship in one direction. As stated by Wardhaugh (1986:12) sociolinguistics is the study of language in relation to society.

Sociolinguistics has been described as the study of verbal behavior in terms of the social characteristics of speakers, their cultural background and the geological properties of the environment in which they interact (Gumperz, 1971:151).

To communicate with other people, we must choose what code that will be used, because code is to indicate how familiar and friendly one and others. They usually select a particular code whenever they speak and they may switch or mix one code to another. This matter is important to be searched in linguistics because code mixing is usually used by people in varied unique situations. So, based on the explanation above, interesting the code mixings used by members of scouting at UIIS Malang in their daily conversation is urgent to do.

This study research members of Scouting at UIIS because they come from different cultures, backgrounds and geographies. Certainly they have different languages and dialects in daily activities such as Indonesian dialect or Javanese dialect.

From my preliminary observation, they usually mix Indonesian and Javanese language to make conversation each other. It is also stated by

Wardhaugh (1986:103) that code mixing occurs when conversation uses both languages together to the extent that they change from one language to another in the course of single utterance.

1.2. Problems of the Study

As mentioned before, this study is to observe the use of code mixing by members of scouting. To be more specific, the problems to be investigated are as follows:

1. What kinds of code mixings do members of scouting at UIIS Malang use?
2. Why do they use the code mixings?

1.3. Objectives of the Study

Based on the above mentioned problems, the study aims :

1. To provide descriptive knowledge on the codes used by members of scouting.
2. To provide descriptive knowledge on the reasons why members of scouting use code mixings to communicate with each other.

1.4. Scope and Limitation

There are several aspects that may influence the development of language in the society, especially about sociolinguistics, such as the style of language code switching and code mixing of language and others. This research studies about

code mixings. It is based on the fact that many languages are used by members of scouting at UIIS Malang. However, this is limited an interesting about that, the limited of this atusy are:

The subjects of this study are only members of Scouting at UIIS Malang and only discuss code mixings among members of scouting at UIIS Malang.

This study is limited on code mixing in Indonesian, Javanese, English and Arabic.

1.5. Significance of the study

It is expected that the present study can give contribution to the reader. In theoretical study can develop building knowledge about code mixing and develop linguistic study in Indonesia, in practical study it can use by all the reader to understand and know about code mixing and in the future reseach it can be used as reference for those who are interested in studying code mixings by choosing other fields.

1.6. Definition of Key Terms

From the research problems stated above, this study focuses on code mixing that are used by members of scouting at UIIS Malang. In order to avoid misunderstanding, the key terms used in this study are defined as follows:

1. Code mixing occurs when a conversation uses two languages together to extend the change from one language to other language in course of single

utterance. What will be analyzed here is code mixing which are often used by members of scouting at UIIS Malang

2. Scouting is the name of a student organization whose activities are usually in education area, and it is a unit of student activities at UIIS Malang.

CHAPTER II

REVIEW OF RELATED LITERATURE

This study, there are some theories used as foundation to solve the research problems. They are theories of bilingualism, language choice, code mixing, and previous study.

2.1. Bilingualism

There are some definitions of bilingualism. Weinreich (in Rusyana, 1988:1-2) defines that bilingualism is the use of two languages alternatively by a speaker. Based on that definition, there is no level of bilingual. Weinreich's definition involves the use of three or more languages or multilingualism. However, in Weinreich's definition, the notion about bilingualism becomes wider, because he also argues that bilingualism involves the use of two different languages and two dialects or varieties of the same language.

According to Bloomfield (in Rusyana, 1988:1), bilingualism is the ability to use two languages equally well by a speaker as a native speaker who masters his language. This concept of bilingualism raises problems for many people. Because it is impossible for a speaker to use a second language as well as his native language. It is also difficult to measure the criteria of using two languages equally well. Native speakers are divergent in mastering their languages. Moreover, mastery of a language involves some skills dealing with the language.

The use of language by a native speaker is also divergent. It depends on the purpose and situation. Although it is simple Bloomfield's notion of bilingualism is difficult in application. Therefore, people then propose some other notions of bilingualism.

Furthermore, Haugen (in Rusyana, 1988:2-3) defines that knowing two or more languages is called bilingualism. It means that if people are called bilingual, it does not always mean that those people should speak or use two languages when they speak, it is enough that those people know and understand two languages.

In different manner, Oksaar (in Rusyana, 1988:3) explains that bilinguals belong to individual as well as a group. The reason is that language is not limited as a tool of contact between individuals, but it is also as a tool of communication between groups; moreover, language is a tool showing the group identity.

Chaika (1982:225) gives a definition that bilingualism is the study of those who speak two or more languages, when and where they speak each, and the effect of one language and the others. Furthermore, Wardhaugh (1986:94-95) explains that:

In many parts of the world it is just normal requirement of daily living that people speak several languages: perhaps one or more at home, another in village, still another from purposes of trade and yet another for contact with the outside world of wider social or political organization. These various languages are usually acquired naturally unless and consciously, and the shifts it form another are made without hesitation.

According to some theories above, bilingualism can happen because of that factor. There are many factors of bilingualism in a society. Groesjean (1982:30) states that movement of the group for political, social, economic reason, political reason, nationalism, and cultural and educational factors cause bilingualism in society. On the other hand, Groesjean (1982:36) mentions that factors of bilingualism are movement of people, intermarriage and education.

One of the factors that cause someone coming to be a bilingual is educational background. For Indonesian, the language used at home is often different from the language used at school. For example, they use regional language when they are at home, while Indonesian is used at school.

According to Subyakto-Nababan (1992: 92-93) there are two types of bilingual in Indonesia, they are:

1. Bilingual who speaks regional language and Indonesian

A bilingual speaks either Indonesian or another language because of some factors, they are:

- Social interaction like trade, socialization, social and office matter.
- A local language has a position that is extremely different from Indonesian
- The movement of people from one place to the other ones
- To make specific situation, and so on

2. Bilingual who speaks Indonesian and foreign language

A bilingual speaks Indonesian and one foreign language like English, French, Dutch, Arabic, and so on.

2.2. Language Choice

Code refers to a variety of language. It can refer to any kind of system that two or more people employ for communication (Wardhaugh, 1986:86). Many speakers sometimes even switch language, switch code or mix language.

A code may also refer to a language or variety of language. Moreover such register, style, dialect, or variety can be said as a code. Every day we choose a particular code to speak with someone else.

There are many factors that influence people to choose a certain code. Ervin Tripp (in Groesjean, 1982:128) explains the four main factors in code choice:

First, the setting (time and place) and the situation, such as family breakfast, a party, a lecture or a date. *Second*, the participant in the interaction: their age, sex, occupation, socioeconomic status, origin, ethnicity, and their roles in relation to one another such as employer-employee, husband-wife. *Third*, the topic (work, sport, national events), and the *fourth*, the function of interaction: request, offering information or interpretation, routines, such as greeting and apology.

The choice of language very much depends on the factor in the background situation or by personal needs or by demands of immediate situation.

Hymes (in Wardhaugh, 1986:238-240) mentions eight factors that can influence language choice, they are:

1. Setting and scene. Setting refers to the time and place. Scene refers to the abstract psychological setting or the cultural definition or the occasion.
2. Participants. The term participant refers to various combination of speaker-listener, addressor–addressee, or sender-receiver. They generally fill certain socially specified roles.
3. Ends. The term ends refers to the conventionally recognized and expected outcomes of an exchange as well as to the personal goals that participants seek to accomplish on particular occasion
4. Act sequence. The term act sequence refers to the actual form and content of what is said such as the precise word used, how they are used, and relationship of what is said to the actual topic.
5. Key. The term key refers to the tone, manner, or spirit in which a particular message is conveyed: light-hearted, serious, precise, pedantic, mocking, sarcastic, pompous, and so on.
6. Instrumentalities. The term instrumentalities refer to choice of channel: oral, written, or telegraphic, and to the actual forms of

speech employed, such as the language, code, dialect, or register that is chosen.

7. Norms of interaction and interpretations. The term norms of interaction and interpretation refers to the specific behaviors and proprieties that attach to speaking and also to how these may be viewed by someone who does not share them such as loudness, silence, gaze, return and so on.
8. Genre. The term genre refers to clearly demarcated types of utterance, such things as poems, proverbs, riddles, sermons, prayers, lectures, and editorials.

Finally it can be said that one chooses a language related to some factors, such as background, situation and the demanded need in the immediate situation.

2.3. Code Mixing

Code mixing occurs when conversation uses both languages together in the extent that they change from one language to the other in the course of a single utterance. Furthermore, Wardhaugh (1986:103) explains that code mixing is two languages used together by the conversant to the extent. They do not change from one language to the other in the course of a single utterance. It means that the speaker inserts some pieces or elements of another language while he is basically using a certain language.

Fasold (1984:180) states that code mixing is a kind of language choice where pieces of one language are used while a speaker is basically using another language. The use of one language is in another language. He asserts that using another language is only pieces of the language to be mixed with another language. According to Subyakto-Nababan (1992:106), code mixing is the use of two or more languages or dialects in non-formal situation among the intimate people. In this situation, people can mix the codes freely, especially if there are terms that cannot be expressed in their language. Code mixing occurs either in bilingual or multilingual societies. It happened because the conversant tends to use more than one language

Another definition is from Redlinger and Park (in Hoffman, 1991:105) who state that language mixing refers to the combining of elements from two languages in a single utterance.

Most speakers command several varieties of any language they speak. People then, are usually forced to select a particular code whenever they choose to speak, and they may also decide to switch from one code to another or to mix codes. The factor that brings the speaker to mix from one code to the other is mostly forced by their solidarity with the listener, choice of topic and perceived social and cultural distance (Wardhaugh, 1986:102)

According to Fasold (1984:181) if a speaker of English, for example, uses a foreign word or phrase in an otherwise English sentence, it might be said that he has mixed a word from the other language with English.

According to Harding and Riley (1986, in Komsiyah, 2002) there are a number of reasons in engaging language mixing:

1. The bilingual may have forgotten the term for something in the language she or he is currently speaking.
2. The language being spoken may not have term for a particular concept the bilingual wants to refer to
3. A word which is similar in both languages and name may trigger a switch.
4. Language mixing can also be used to express emotion of close personal relationship

Suwito (1983:77) explains that there are three reasons why such code mixing occurs:

1. Role identification such as social, educational and register role.
2. Variant identification refers to the kinds of language used by the user.
3. Social status identity that refers to the sense for people to be identified as educated people when they use certain language.

From the fact above, Suwito (1983:78) offered five kinds of form of code mixing, they are:

1. Code mixing in the form of word insertion. The speakers mix their conversation only in the form of the word. such as “*mangka seringkali sok ada kata-kata seolah olah bahasa itu kurang penting*” . in this case *mangka* (Javanese) is used instead of *padahal* in Indonesian, *sok* (Javanese) is used instead of *seolah-olah*.

2. Code mixing in the form of phrase insertion. The speakers mix their conversation in the form of phrase, like “nah karena saya sudah *kadung apik* sama dia, ya *tak teken* saja”. In this case *kadung apik* is the word of Javanese which means *terlanjur baik* and *tak teken* is *ditandatangani*.
3. Code mixing in the form of hybrid. The speakers mix their utterance in a hybrid or mix of word such as “banyak *klap malam* yang harus ditutup”, “segera di adakan *hutanisasi*”. The words *klap malam* and *hutanisasi* are a hybrid of Indonesian and English language, *klap malam* is *tempat hiburan malam* and *hutanisasi* is *mengadakan penghijauan*
4. Code mixing in the form of repetition word. Speakers use code mixing in the form of repetition word such as “sudah waktunya kita menghapus *beking-bekingan*”. In this case the word *beking-bekingan* is a repetition of English language, the meaning is *to be protected*
5. Code mixing in the form of utterance or idiom. It is used by a speaker who mixes from utterance to utterance or from sentences to idiom such as, “apa boleh buat, *better late than never*”. *Better late than never* is English language, it means that the speaker wants to say *apa boleh buat, lebih baik terlambat dari pada tidak*

According to Suwito (1983:77) there are two kinds of code mixing namely inner code mixing and outer code mixing. A speaker who speaks Indonesian tends to insert regional language to the national language. Such kind of speech is called inner code mixing. Meanwhile, a speaker when he speaks national language or

regional language tends to insert foreign language. Such kind of speech is called outer code mixing.

2.4. Previous Study

Having surveyed the theses at UNIGA, STIBA and UM Malang library, the writer can state that many studies on analyzing code mixing have been made by the students. For example, a thesis that has been composed by Rahayu (2001) is entitled “A study of Code Mixing Used in Dunia Bintang: A Gossip Program on SCTV”. She analyzed code mixing used by presenters and the audience of the channel. In their speech they also used Jakarta dialect into Indonesian language, like “*ketemu lagi, saran gue, buruan, pemirsa waktunya udah abis and thank you banget, tentunya udah ada*”, etc.

Elfithier (1999) also has conducted a thesis entitled “An Analysis on Code Mixing in the Language Used by Srimulat Performance”. He summarized that they often use the other language like Mandarin (*wo ai ni*), Indian word (*nehik*), Jakarta (*rese'*) to Indonesian language.

Austiawan (2002) in his thesis entitled “The Study of Indonesian English Code Mixing Used by Lecturers in Medical Class in Faculty of Medicine, Brawijaya University Malang”. He summarized that they often use language as medical term, methodological terms, and other general terms. Besides, they also use Indonesian affixes in English words or phrases such as prefixes *ber*, *di*, *me*,

and also suffixes *-nya*. They use some Greek words, Latin words, East Javanese words and Jakarta dialect.

Maskha (2001) who wrote "An Analysis of Indonesian-English Code Mixing by the Students of the Academic Years of 97/98,98/99 and 99/00 at Faculty of Letters Gajayana University at Malang". She concluded that they used language and mixed to the other language in the form of the words, like *see you juga*.

On the other hand Erindawati (1993) wrote "Code Mixing among Students of the Fourth Year STIBA Malang". She studies kinds of language used by the fourth year on code mixing, namely English to Indonesian and Indonesian to English, like "*come on nanti terlambat*", English into Javanese and Javanese into English like "*tomorrow sido lungo*".

Diyanta (1997) on her thesis entitled "Code Mixing Used in Daily Newspaper", shows that code mixing on Jawa Pos and Surya especially English and Javanese can be analyzed into noun, adjective and verb.

Furthermore, the writer herself discusses code mixing in different areas. This thesis studies about the kinds of code mixing and the reasons used by members of Scouting.

CHAPTER III

RESEARCH METHODS

This chapter discusses about the research methods used in this study. It covers the discussion of the research design, subject of the study, instrument of the study, data collection and data analysis.

3.1. Research Design

Based on the purpose of the study, it described the code mixings used by members of scouting. This study is qualitative research because the researcher observed and analyzed directly the subject of this study. The research design used in this study is descriptive because it described code mixings and described the phenomena of language used by members of scouting at UIIS Malang. It means that what is described in this study is the condition that existed at the time of investigation. The data were obtained from daily activities, especially the language and word as natural setting used by members of scouting at UIIS Malang.

3.2. Subjects of the Study

The subjects of the study were the members of scouting who were still active in this organization. The writer took for this research 13 female and 10 male members were taken, because they usually they used more one language it

means that they used two or three language in their daily activities and also they goes to center of scouting anytime and also they active in many programs af scouting.

3.3. Research Instrument

In this research, the data were obtained using observation and interviewed. Direct observation in this study was done to observe their communication in their daily activities.the recording is very important in this study because without recording the writer cannot catch all words in their communication. In other words it is impossible for the researcher to memorize all words or communication in their communicated.

Interviewed some members when it was found that the data need clarification.

3.4. Data Sources

Data sources from this study is conversations between the members of scouting it taken from May up to June because in this mount they have many activities to done.

3.5. Data Collection

The writer made observation from May up to June, because in this month they have many activities to do. She observed the scouting activities twenty-five times, it needs because not in every communication they mix their language.

In collecting the data the writer applied to the following steps

1. Observing conversations
2. Selecting the code mixings finding out
3. Finding out the reasons
4. Arranging the data systematically according to the problems in this study

3.5. Data Analysis

In analyzing the data, the writer used the following steps

1. Discussing and classifying code mixing used
2. Discussing the reasons why the members of scouting mix from one language or code to another.
3. Conclude the analysis.

CHAPTER IV

FINDINGS AND DISCUSSION

The analysis of the data in this chapter is conducted to answer the problems that are stated in Chapter I. The data consists of the dialogues among the members of scouting at UIIS Malang. They came from different cultures and backgrounds, so they often mix their language with other languages when they made conversation.

Based on the observations, there are two kinds of code mixings were found, namely inner code mixing and outer code mixing. Inner code mixing is used when speakers who speak Indonesian insert regional language or on the contrary, he inserts the national language. Meanwhile, a speaker who speaks Indonesian inserts a foreign language; such kind of speech is called outer code mixing. The mixings in the form of the words, phrases and repetitions are also identified.

4.1. Data Findings

There are thirteen dialogues from twenty-five dialogues which are used as the data in this research. The other twelve dialogues did not have code mixing. They are presented below:

Data I (May, 03rd 2003)

This dialogue occurred when the members of scouting were cooking for an activity of “malam keakraban” in the center of scout movement at UIIS Malang at 07.00 pm. Speaker I here is Titis, speaker II is Eka and the last speaker is Wana.

Speaker I : *mbak .. sampeyan masak apa.*

(what are you cooking)

Speaker II : *masak sego, ndang dibantu awake.*

(cooking rice, please help us)

Speaker III : *water ndang sunte'en.*

(please pour the water)

Speaker I : *se' sebentar tak jepe'ne, arepe tak suntek tapi gak ketok.*

(wait I will take, I will pour but I can not see)

Speker II : *eh sopo iku... Tis! .. senter senter nya di minta.*

(who is that... Tis! flashlight, the flashlight is asked)

Speaker III : *sek diluk.*

(just a moment)

In this dialogue the speakers use two languages; those are Indonesian and Javanese language. The basis of the dialogue is Javanese. The majority of code mixing was to Indonesian, so this is inner code mixing because they insert regional language and national language. The Indonesian words are as follows: *masak apa* in statement 1, *di bantu* in statement 2, *sebentar* in statement 4. However, there is code mixing to foreign language, which is outer code mixing

because the speaker English language to regional language, the English word in the dialogue is *water* in statement 3.

From the data it was found that the majority of the code mixing was in the form of words insertion such as *masak apa* in statement 1, *di bantu* in statement 2, *sebentar* in statement 4, *di minta* statement 5. and there was code mixing that used the form of phrase and repetition word like *senter senternya* statement 5.

From the data above there are some reasons why the speaker used code mixing. The words *masak apa* in statement 1, *di bantu* in statement 2, *sebentar* in statement 4 happened because the speaker wanted to make variant identification to the kinds of language she used, and the word *water* used by speaker three because she wanted to show her status identity or her education.

Data II (May, 06th 2003)

The data here were taken from an outdoor activity or follow up activity of scouting at 03.30 pm, was in at front of office of scouting. Speaker I here is Farida, speaker II is Tabah and the last speaker is Wana.

Speaker I : *kak mau ujian bahasa Inggris toh..., ento' piro kak.*

(are you joining an English test just moment ..., brother how is your mark?)

Speaker II : *jalukmu nilai piro.*

(what mark do you want?)

Speaker III : *oleh piro ujiane kak.*

(brother what is your test mark)

*Speaker I : oh yo... **kurikulumnya sudah, kurikulum vitaemu kak...***

(oh yes ... your curriculum is finished, brother your curriculum vitae)

*Speaker II : alah Tabah, **nama** m. mujtabah, **rumahnya** di Tumpang, SD sak sekolahan ambek aku, SMP de' ma'arif, Aliyah de' maarif, **pengalaman** jadi KDR **ketua prapala dulu.***

(alah, tabah the name is m mujtabah, his house is in Tumpang, elementary school was the same with me, senior high school was in Ma'arif, Aliyah was in Ma'arif, once he became KDR, chairman of prapala)

*Speaker I : kok **paham** mbak.*

(sisrer are you understand well)

*Speaker II : endak ... **maksudnya** sa' yayasan.*

(no...I mean one institution)

*Speaker III : de... jam piro **materiku** de' **mulai..***

(de...what time my topic is started)

Speaker I : kurang seperapat menit.

(fifteen more minutes (the meaning is a quarter of an hour))

Based on the data above the speakers used two kinds of languages, those were Javanese and Indonesian language. The basis of language in the dialogue above is Javanese. The Indonesia words such as *Kak, kakak* in statement 1, 3, 4,

nilai in statement 2, *nama, rumahnya* in statement 5, *ketua* in statement 5, *pengalaman* in statement 5, *jadi* in statement 5, *dulu* in statement 5, *maksudnya* in statement 7, *paham* in statement 6, *materi* statement 8, *di mulai* in statement 8. From the dialogue above they use code mixing in their dialogue Javanese and Indonesian language. The kind of code mixing in this dialogue was inner code mixing because they mixed their language from the regional language into national language. In the dialogue they not only used regional and national language but also used English language, the words *curriculum vitae* in statement 4, is outer code mixing because they inserted foreign language to regional language.

The data show that the majority of the code mixing was in the form of words insertion such as *Kak, kakak* in statement 1, 3, 4, *nilai* in statement 2, *nama, rumahnya* statement 5, *ketua* in statement 5, *pengalaman* in statement 5, *jadi* in statement 5, *dulu* in statement 5, *maksudnya* in statement 7 *paham* in statement 6, *materi* in statement 8, *di mulai* in statement 8. And the form of code mixing of phrase insertion such as *curriculum vitae* in statement 4.

There are some reasons for code mixing in the dialogue above, the speaker used *kak* because they want to express emotionally close personal relationship. The word *nilai* was used by the speaker because she said she said academic life common word. The word *kurikulum vitae, materi, pengalaman, maksudnya, paham, dimulai, ketua*, because the words are commonly used in both languages.

The words *nama*, *rumahnya*, *dulu*, used by speaker because the speaker wanted to show their variant identification referring to two languages.

Data III (May, 12th 2003)

The data occurred when the members were in a relax situation. It happened at the centre of scout movement at 02.00 pm. Speaker I is Uli, speaker II is Mila and speaker III is Tabah.

Speaker I : kak **ini** opo **ini**.

(*what is it*)

Speaker II : mainan.

(*toys*)

Speaker I : kok **gitu**

(*why like that ...*)

Speaker II : biarin !.

(*never mind!*)

Speaker III : ndok **mint**a mane ndok.

(*ndok give me again ndok*)

(*speaker III asked for more snacks*)

Speaker II : awas dadine **batuk** ne' keakean.

(*be careful, if too much you will get cough*)

Speaker III : ageh ndok.

(*please ndok*)

*Speaker I : sudah mbak di kasih aja biar **ndak** ramai.*

(please give him)

In this dialogue the speaker used two languages; those are Indonesian and Javanese language. The basis of the dialogue is Javanese. From the dialogue the Indonesian words are found *ini* in statement 1, *minta* in statement 5, *batuk* in statement 6. For the last sentence speaker I used Indonesian language as the basis, the speaker, and then mixed it with Javanese, *ndak*, *tidak* in statement 8. Furthermore, from that dialogue the speakers used code mixing between Javanese and Indonesian language. From the dialogue, it can be concluded that they used inner code mixing because they used regional language and national language.

Based on the data presented it was found that the majority of the code mixing was in the form of word insertion such as *ini* in statement 1, *minta* in statement 5, *batuk* in statement 6, *ndak*, in statement 8.

Because the dialogue happened when they were relax, they used code mixing to express their close personal relationship.

Data IV (May, 15th 2003)

The data occurred when they wanted to have lunch. Some of them need something to buy so they asked their friend. It happened in the center of scouting 12.30 pm. In this dialogue speaker I is Tabah, speaker II is Rahmad Basuki, speaker III is Fitria and spaker IV is Mila.

*Speaker I : boboho... nek gak diobrak-obrak gak **berangkat**.*

(boboho .. he does not go if there is no instruction)

Speaker II : bah-bah nyaopo to.

(what do you want)

Speaker I : boboho nggak **mau** budal.

(boboho do not want to go)

Speaker IV : boboho .. koe iki nyaopo to jane.

(boboho .. what is wrong with you)

Speaker III : koe ki nek **berlanjut** yo **berlanjut**.

(you must continue)

Speaker IV : boboho.. ndang **berangkat**.

(boboho go please)

Speaker II : moh ..

(no)

The dialogue above used two languages those are Javanese and Indonesian language. The basis of the language is Javanese. They mixed to Indonesian language, such as *berangkat* in statement 1, *mau* in statement 2, and *berlanjut* in statement 5. From the dialogue above they used code mixing in their dialogue between Javanese and Indonesian language. So the kind of code mixing in this dialogue is called inner code mixing, because they used regional language and national language.

Furthermore, from the data it was found that the majority of the code mixing is in the form of word insertion, the words are follows *berangkat* (*go*) in statemen 1, *mau* (*want*) in statement 2, and *berlanjut* (*continue*) in statement 5.

The words *berangkat* and *mau* used by the speaker because he wants to show his role status because he is younger than the others and he gave instruction. The word *berlanjut* used by the speaker because it is often used in Javanese language.

Data V

This dialogue happened at the centre of scouting movement. It occurred when they relax and waiting for a meeting on May 21st 2003. The speaker I is fitria, speaker II is Rahmad Basuki, speaker III Wana.

*Speaker I : aku ingin jower awakmu ngene lho ih...boboho **bandel, nakal** njalok dijower.*

(I want to pinch you like that, boboho headstrong, bad want to pinch)

Speaker II : se' se'.

(wait)

Speaker III : pit pit cepat pit duduk sini.

(pit pit hurry up pit sit down here)

*Speaker I : Boboho **suaramu**, raimu elek.*

(boboho your face, your voice are bad)

Speaker II : raimu koyok **garbu**.

(your face like fork)

Speaker I : *biarin*.

(nevermind)

Speaker II : Pipit koyok **garbu**

(pipit like fork)

Speaker I : **biarin** Boboho koyok buntute...em.

(nevermind boboho like ...em)

Speaker II : em.. opo hayo.

(emmm what is that ...)

Speaker I : aku mau nyanyi ayo.

(I want to sing a song)

Speaker II : yo nyanyiyo ndang **satu dua tiga**.

(please a sing one two three)

Speaker I : nyanyi opo em.. **satu-satu** yo..? aku sayang Bobo... ih aku njalok

di **bayar!** bayar neng aku bungane **enam puluh persen** eh..**dua**

puluh ribu. Dari enampuluh persenne ne` **lima puluh** eh..seratus

persen dari dua puluh ribu berarti **sewelas** ribu berarti entar ke aku

mbayar sebelas ribu.

(what song emm one by one ok ..? I love bobo ih I want your

payment please pay me sixty percent eh twenty thousand. Sixty

percent from twenty thousand is eleven thousand so you must pay me eleven thousand)

Based on the data above the speakers use two languages those are Javanese and Indonesian language. The Indonesia words such as *ingin (want)* in statement 1, *nakal (bad)* in statement 1, *bandel (headstrong)* in statement 1, *suaramu (your voice)* in statement 4, *garpu (fork)* in statement 5, 7, *seperti (like)* in statement 8, *bernyanyi (sing)* in statement 10, *satu, dua, tiga (one two three)* in statement 11, *bayar (pay)*, *satu-satu (one by one)*, *enam puluh (sixty)*, *persen (percent)*, *dua puluh (twenty)*, *sebelas (elevent)* in statement 12. In the last sentence there was word that used code mixing from Indonesia to Javanese, the word is *sewelas*. From the dialogue above they used code mixing in their dialogue Javanese and Indonesia language. So, kind of code mixing in this dialogue is called inner code mixing.

From the data it was found that the majority of the code mixing was in the form of word insertion. The word are *ingin (want)* in statement 1, *nakal (bad)* in statement 1, *bandel (headstrong)* in statement 1, *suaramu (your voice)* in statement 4, *garpu (fork)* in statement 5, 7, *seperti (like)* in statement 8, *bernyanyi (sing)*, *bayar (pay)* in statement 12. Some conversation used code mixing of phrase insertion are *satu dua tiga (one two three)* in statement 11, *satu-satu (one-one)*, *enam puluh persen (sixty persen)*, *dua puluh (twenty)* in statement 12.

The reason why the speakers used code mixing of the word *bandel, nakal, bayar, suara, garpu*, because the words are commonly used in both languages so,

it means that the similar words. The words *seperti, bernyanyi, bayar, satu, dua, tiga, satu-satu, enam puluh persen, dua puluh*, used by speakers because to make close personal relationship because the situation was relax.

Data VI

This dialogue happened in the centre of scouting movement on May 21st 2003, it occurred when one of the members came from his house it occurred between speaker I is Rahmad Basuki, speaker II is Eka, speaker III is Wana and speaker IV is Fitria.

Speaker I :eh muslimin...

(eh muslimin...)

Speaker II :kok dipanggil muslimin sih.

(why he's called by muslimin)

*Speaker I :mereka sudah punya panggilan kesayangan, eh ismail gak **melok**.*

(they have the darling call, eh ismail do not follow) after that speaker I gave a snack.

*Speaker III :eh tangannya jangan **melok-melok**.*

(eh your hand does not follow)

*Speaker IV :**made in my mothernya boboho**, ini **made in mothernya boboho**.*

(made in my mothernya boboho, this is made in mothernya boboho)

Speaker III :rek aku gak melok-melok.

(my friend do not follow)

Speaker II :eh situ' dibagi-bagi ya.

(one assorted)

In the dialogue above the speakers used two languages, those are Indonesian and Javanese language. The basis of the language in the dialogue is Indonesian language. From the dialogue the words Javanese are *kok*, *mengapa* (*why*) in statement 2, *gak melok*, *tidak ikut* (*does not follow*) in statement 3, *situ'*, *satu* (*one*) in statement 7. Furthermore, from that dialogue the speakers used code mixing between Indonesian and Javanese language.

From the dialogue the researcher concludes that they used code mixing in their dialogue is called inner code mixing because they used regional language and national language. However, the speaker used Indonesian language mixed to English language which outer code mixing, because they used national language to foreign language the word is *ini made in mothernya*.

From the data it was found that the majority of form of code mixing is the words insrtion are *kok*, *situ'*, and there are small of phrase like *made in mathernya*, and then there is code mixing of repitition like *melok-melok*.

The reasons of the speakers used code mixing in the dialogue above such as the words *kok*, *melok-melok*, because they make a personal close relationship and the word *ini made in mothernya* used by speaker because she wants to identification her education, her role status as she understand about English language.

Data VII

The data here occurred when the speaker just came from panderman mountain, May 10th 2003. when they take a rest in the centre of scouting. It happened between speaker I is Tabah, speaker II is Suliyah, speaker III is Niam speaker IV is Dini and speaker V is Rahmad Basuki

Speaker I : kamu kalau dilihat begitu lucu sekali.

(if you looked like that you are very funny)

*Speaker II : **endak** sih mas .. biasa.*

(I think not like that brother... it is like the usually)

Speaker I : oh biasa.

(it is usually)

Speaker II : ayo' mas pulang...

(come on brother go home...)

Speaker I : pulang kemana.

(where do you go home)

Speaker III : pulang ke..... rahmatullah.

(go home to..... rahmatullah)

After that the speaker IV came with his guitar

*Speaker IV : mau lagu apa, **siji loro telu**, mulai...*

(what do you song are need, one two three, start)

Speaker II : lagu apa .., yang bisa apa ya...

(what song .., what song I can...)

Speaker III : *sella on 7, padi.....bunglon..... jagung.....*

(sella on 7,padi.....bunglon..... maize.....)

Speaker II : *em ..padi aja wes yang itu lho **opo iku** ..kasih tak sampai.*

(em .. padi what is that .. love in less than f)

Speaker V : *aduh... kasih tak sampai....*

(ouch... love in less than...)

Speaker I : *biar sampai di apain.*

(how to reach)

Speaker II : *ayo mbak ...eh ketawa lagi ...*

(came on sister eh laughed again)

Speaker V : *lah udah sampai **ki** ayo di **praktekno***

(that has until let in practicing on)

In this dialogue the speaker use two languages; those are Indonesian and Javanese languages. And the basis of language is Indonesian language. From the dialogue the words Javanese are *endak, tidak (no)* in statement 2, *ayo', mari (come on)* in statement 4, *siji loro telu, satu dua tiga, (one two three)* in statement 7, *wes, sudah (finish)* in statement 10, *opo iku, apa itu (what is that)* in statement 10, *ki, ini, (this)* in statement 14, *praktekno (to practice)* in statement 14. Furthermore from that dialogue the speakers used code mixing between Indonesian and Javanese language. From the dialogue the researcher concludes that they used code mixing in their dialogue is called inner code mixing because they used regional language and national language.

From the data above it was found that the form of code mixing they used are code mixing of word insertion are *endak, ayo', wes, iki, praktekno*, and smallest of code mixing of phrase insertion like *opo iku, siji loro telu*.

The reasons why they used code mixing in the dialogue above is to made close personal relationship.

Data VIII

This conversation occurred in the canteen of UIIS of May 10th 2003, it happened between Tabah and Dwi they want to massage a drink cause they just came from panderman mountain.

Speaker I :kowe pesan apa.

(what is your order)

Speaker II :aku es jeruk,..., lho.

(I am orange ice,..., lho)

*Speaker I :oh kamu es jeruk **dadine** wajahnya kayak es, oleh karena itu kalau **ngomong** yang bettul ...*

(oh you are orange ice so your face likes ice, therefore if you are speak must be correct talking...)

Speaker II : aku pesen es jeruk.

(I message orange ice)

The basis of the language in the dialogue above is Indonesian language. In this dialogue the speaker use two languages, those are Indonesian and Javanese

language. From the dialogue the words Javanese are *kowe*, *kamu*, (*you*) in statement 1, *dadine*, *jadinya*, (*it to be*) in statement 3, *ngomong*, *bicara*, (*talk*) in statement 3. Furthermore, from that dialogue the speakers used code mixing between Indonesian and Javanese language. From the dialogue the researcher concludes that they use kind of code mixing in their dialogue is called inner code mixing because they used regional language and national language.

From the data it was found that they used code mixing of the form of word insertion are *kowe*, *dadine*, *ngomong*. And the reason they used code mixing because they want to make a close personal relationship between each other.

Data IX

This dialogue was occurred when they just come from climbing on May 10th 2003. It happened between speakers I is Rahmad, speaker II is Dini, speaker III is Suliyah.

Speaker I : *kalo' aku bisa ngomong, aku pasti bilang gini ngapain nih orang goda gua.*

(if I can speak, I surely spell out like this why this people lure me)

speaker I was told to another because he was joke with a children

Speaker II : *kamu udah mandi.*

(have you taken a bath)

Speaker III : nanyak nih Dwi.

(you can ask to dwi)

Speaker I : lho sudah mandi tempatnya kayak gitu...

(if you have take a bath the place like that)

*Speaker II : lah **wong** bajunya **nggak** basa **kok** ya,*

(why your clothes like that)

Speaker I : eh dari kemarin bajunya itu terus.

(eh from yesterday your clothes non-stoped)

*Speaker II : **wong** bajunya kayak gitu.*

(why your clothes like that)

*Speaker III : **nggak** percaya **yo wis**...*

(unbilieved is ok)

In this dialogue the speakers use two languages; those are Indonesian and Javanese languages. And the basis of this dialogue is Indonesian. From the dialogue the words Javanese are *ngomong, bicara (speak)* in statement 1, *wong, tapi, (but)* in statement 5, *kok tidak (why not)* in statement 5, *nggak, tidak (no)* in statement 8, *yo wis ya sudah (never main)* in statement 8. Furthermore, from that dialogue the speakers used code mixing between Indonesian and Javanese language. From the dialogue the researcher concludes that they used of code mixing in their dialogue is called inner code mixing because they used regional language and national language.

From the dialogue the majority of the form of code mixing is code mixing of the word of insertion and they used those words because they want to make a close personal relationship.

Data X

This conversation occurred when they done a ceremonial anniversary at center of scouting on June 13th 2003. It happened between Farida and Wana.

Speaker I : de fre de tolong ambilin bajunya.

(de fre de helps to take my clothes)

Speaker II :ini mbak.

(this is sister)

*Speaker I :eh iyo de.. seragamku **ambe'** dedik zamroni **di woco...** wan kamu jadi frensia tah wan, iya farida rohayati.*

(my uniform by dedi zamroni was read frensia... wan you are become frensia tah wan, like that farida rohayati)

*Speaker II :**wes ndang** berangkat*

(hurry up you must be quickly)

In this dialogue the speakers use two languages; those are Indonesian and Javanese languages. And the basis of language is Indonesian language. From the dialogue the words Javanese are *ambe'*, *sama*, (*with*) in statement 3, *di woco di baca* (*was read*) in statement 3, *wes endang*, *sudah cepat* (*hurry up*) in statement 4. Furthermore, from that dialogue the speakers used code mixing between

Indonesian and Javanese language. From the dialogue the researcher concludes that they used kind of code mixing in their dialogue is called inner code mixing because they used regional language and national language.

From the data above it was found that they used code mixing of the form words insertion are *ambe'*, *diwoco* and code mixing of the form phrase insertion such as *wes endang*. The reason why they used of the words of their mixing is to make a close personal relationship between each other.

Data XI

This conversation occurred between the members of scouting there are zeni and nurin. It happened in the centre of scouting movement at UIIS Malang on June 14th 2003.

Speaker I : tak cari **sampean** tadi.

(I am looking for you)

Speaker II : nyaoopo.

(what for)

Speaker I : penting aku pertama tadi aku telfon **neng** kosnya yang terima omnya.

(very important. For the first time I was call you to your boarding house your uncle received)

Speaker II : lagi **nyambangi** temanku dari kemarin.

(from yesterday I was take a caret my friend)

Speaker I : nyambangin siapa ?.

(who is your take a care)

Speaker II : temanku loro de` rumah sakit islam.

(my friend is sick at rumah sakit islam)

The conversation above, the speaker use two languages. Those are Indonesian language and Javanese language. The basis of the language they used is Indonesian language. From the dialogue above the words Javanese are *sampeyan* (you) in statement 1, *neng, di* (there) in statement 2, *nyambangin* (take a care) in statement 3, *loro de'* (sick at) in statement 4. Furthermore from the dialogue the speaker used code mixing between Indonesian and Javanese language. And the researcher concludes that they used kind of code mixing in their language is called inner code mixing because used to insert regional language and national language.

From the data above it was found that they used of form of code mixing of word insertion are *sampeyan, neng, nyambangin, loro de'*. And the reason they used code mixing in this dialogue is to make a close personal relationship between each other.

Data XII

This conversation occurred when they had meeting at center of scouting it happened on May 28th 2003. In the formal situation they used Indonesian language but not only that sometime they mixed their language into foreign

language and Javanese language. There are many speaker in this dialogue speaker I is Ikhwan, speaker II is Mila, speaker III is Firman, speaker IV is Wana, speaker V is Zamroni, speaker VI is Tabah, speaker VII Rahmad, speaker VIII is Suyatun speaker IX is Niam, speaker X is Indriawan, Speaker XI is Didik and speaker XII is Dini.

*Speaker I : yang pertama mungkin perlu kita lihat **schedule** tentang musdega saja, minimalkan nanti dengan program yang tersisa dengan waktu yang beberapa bulan nanti, kita bisa melaksanakan agenda yang telah disepakati bersama minimal ee.. kira-kira untuk yang namanya musdega itu bisa kita laksanakan. Karena mungkin kalau jadwal dari surat pengangkatan dari kampus kemarin sampai bulan desember terus ukm-ukm lain pun persiapan mulai sekarang eee. Bedanya untuk pengajuan tentang revormasi akan dibahas di rapat paripurna mpm tapi sebenarnya tidak mempengaruhi apa-apa. mungkin ada yang punya usul ?.*

(the first time we can see our schedule of musdega, we can remain our program which is some month, and we can execute our agenda which have been agreed ee..when we can do our musdega. Because possible if schedule from letter of assignment from campus yesterday until December so the others ukm-ukm was also the preparation from now eee. It difference for proffering about

reformism will be studied in plenary meeting of mpm but in the fact do not have something influence for us.may be there is suggestion?)

*Speaker II : em.. berarti kita harus buat **deadline**.*

(em.. it mean that us must to make deadline.)

*Speaker I : ya.. kan nantikan biar langsung **dedline** untuk kegiatan-kegiatan yang belum kita laksanakan jelas sampai kapan **deadline** terakhir reka-reka sudah menentukan kegiatan bulan apa? Ini **just** rancangan awal saja.*

(yes..we are directed to deadline for the activity will do still unclear. When the last of deadline of reka have determined it is just the first device)

*Speaker III : tapi mesti musdega toh, ojo sampai ora, **final test** bulan apa?.*

(but we must musdega ,when the final test?)

Speaker IV : mei, juni akhir.

(may, the last June)

*Speaker III : eh.. mungkin setelah **final test** tapi **finalnya** selesai **bareng opo ora, evektif juni sa` durunge** tapi sebelumnya masih banyak acara.*

(eh.. may be it possible we done after final test but it in the same time or not, we have many agenda and the evektive is juni.)

Speaker I : terus masuk semester lagi kira-kira bulan apa? .

(so the first semester again what mount?)

Speaker III : agustus akhir.

(the last of Augustus)

*Speaker V : kalau melihat pada kondisi ini sudah **clear**, kenapa kampus memindahkan jadwal pergantian pada akhir tahun. Ketika melaksanakan pergantian pada **periode** ini berarti masih ada setengah tahun **periode** apakah itu akan ada sisa nah ini perlu **diflourkan** terutama saya lihat **faktor teknis**, kalau kita melaksanakan sekarang belum ada keputusan dari mpm tentang faktor keuangan berarti kita tidak bias melaksanakan musdega sekarang. Yah **thank you** terima kasih.*

(if seeing at this condition it has clear, why campus remove schedule of commutation by the end of year. when executing commutation of period it means there is still half year period it still there is a part time that need to give solution actually in technical factor, if we do now we still confused about the money, from mpm still not decided, so it possible for us to do our musdega now. Thank you.)

Speaker III : yah.. untuk masalah keuangan yah kalau kita lihat itu sama kita sudah satu semester sampai bulan juni besok bulan depan sudah semester baru berarti tutup buku bulan desember. Jatah tetap sama. Tapi setiap saya tanyak masing-masing ketua ukm lain mereka menjawab bahwasannya mereka punya keputusan tertinggi jadi mereka melaksanakan reformasi terlebih dahulu.

(yeah.. for problem of finance if we see that is of equal us have one semester until month of June so the next month of the new semester we will close book of December. Distribute is the same. But when I asked to the chairman of ukm they answered that they have high forum to do reformation).

*Speaker I : jadi mungkin untuk besok kita hanya menentukkan **teknisnya** kalau ada yang reformasi lebih awal pada bulan ini kemarin saya dengar kalau mengadakan reformasi lebih duluan harus melapor pada mpm, bem tapi itu hanya sebatas **opini** . minimalkan kita punya target kegiatan kita sehingga kita bias **mendeadline** kegiatannya. Terus kalau kegiatan di paksa ya hasilnya nggak maksimal. Kalau saya punya usulan musdega waktu liburan dengan catatan meninggalkan sk reka kerja opramtara.*

(if there is the reformation It is possible for tomorrow we only take the way I heard that if we want do reformation today we must said to mpm, bem but it just opinion. We must have a goal for our activities and we can make a deadline. So we have good activities. I have suggestion we do our musdega after final tes but we make sk opramtara.)

Speaker III : tapi mungkin menurut saya sesudah opkal.

(but according to me after opkal).

Speaker I : yang jelas bisa, katakanlah kalau kita dibulan agustus gitu musdega ya berarti tiap bidang menyetorkan apa yang sudah terlaksana, yang tidak berjalan , solusi beres. Saya tinggal mengetik sudah jadi nggak usah harus repot-repot. memang seperti itu konsekwensinya ketika harus menyusun sebuah laporan lpj saja. Keuangan nanti bendahara yang ngurus keuangan. Tinggal nanti mengumpulkan jilid bendel jadi satu bendel lpjtinggal kita nantin menambahkan kapan kita deadline terakhir untuk musdega kira-kira satu minggu sebelum itu sudah tidak ada kegiatan lagi sudah di cut sudah terakhir sudah. Setelah kita persiapan akhir untuk musdega jadi tidak ada besok musdega sekarang masih ada kegiatan terus evaluasinya nyusul di tulis tangan di lpjkan sangat memperbesar kemaluan dewan.

(if we musdega at august so every area must be submit their schedule what do not walk , solution all right. I just typing . I think like that influence when we have to complete a report. Our finance does by financer just waiting to collect. We just give the deadline we must musdega and about one week before musdega we donot have the other activities or schedule cause if it happened it will be make shamed us)

Speaker VI : kalau bisa ditentukan kapan lpjnya.

(if we can determined when the last report)

Speaker I : masalah lpj tanggal berapa itu gampang kalau bulan juli itu memungkinkan tidak . Gak mungkin agustus juga nggak mungkin.

(for our report is easy if we can not do in June, August I think so)

Speaker III : bulan setelah selesai uas siap nggak.

(after we are final test it possible)

Speaker I : kalau saya siap saja. Nggak ngomong uas nanti saiki yo siap.

*Gimana itu kan ada kepengurusan yang baru, masak kita nangani opramtara dua kali, berarti besoknya sudah **nggak nangani** opramtara lagi.*

(if just me I am ready . without final test I am ready. there is new chairman so we do not have opramtara program twice).

*Speaker V : gini, sudah kembali pada **statement** awal, inikan fokkusnya pada opramtara yang kita bicarakan adalah musdega, kita **finishkan** dulu musdeganya setelah itu baru opramtara.*

(we have to returned to the first statement, our discuss is opramtara which we converse is musdega, our musdega must be finished the musdega the first afterwards we continue to opramtara)

*Speaker I : jadi ya tetap opramtaranya musdega yang berjalan atau gini aja kita **deadline** terakhir kegiatan adalah September.*

(how about if we make deadline of the last activities is September)

*Speaker I : bagaimana September awalnya terus, langsung agenda selanjutnya kita evaluasi perbidang minimal kita deadline sampai dengan September dengan kegiatan yang tersisa perbidang bisa melaksanakan kapan, langsung kita tidak terpancang itu, langsung kongkrit jadi langsung gerak cepat, **wong wes gak enek** kegiatan. Kita langsung mulai dari ops diklat*

(how about if the early of September so we can continue to the other agenda, so we must hurry up, we know that there is no activity. We continue to ops diklat the first)

*Speaker VII : untuk agenda yang harus dilaksanakan sesuai dengan raker kemarin adalah yang pertama opramtara, kedua latihan rutin ketiga adalah pelantikan dan sku, untuk latihan rutinnya kita satu minggu sekali kemarin **fleksibel** terus yang belum terlaksana yaitu sku.*

(for the agenda which must be executed as according to raker yesterday first is opramtara, second is routine training, third is practice and sku appointment, for the routine practice is we are one week was flexible yesterday so which uncommitted that is sku)

Speaker I : mungkin kita bahas sku nya saja.

(may be we just discuss the sku)

*Speaker VII : kalau kita bahas sku menurut aturan musdega tahap adatnya tak langsung selesai, harus **step by step** tapi ternyata kalau seperti itu ya nggak jalan-jalan mungkin ada usu.l*

(if we study sku according to its order musdega custom phase is not finish, we have to step by step but the reality if like that it is not take the air may be there is suggestion.)

*Speaker V : mungkin saja kita langsung menuju **pointnya** aja dan siapa yang sudah ya harus dilaporkan pada timnya dan itu harus sesuai dengan **timing**.*

(might possible if we direct go to the point and who have finish have to be reported at the team and that have to as according to timing.)

Speaker VII :kesulitan lagi untuk pengurus sekarang nggak ada yang pandega. Siapa yang pandega

(we have difficulty for our manager now there is no members which pandega. Who is pandega)

*Speaker I : mmmm terima kasih sku nanti bisa sambil jalan. Mungkin bisa dianjut ke litbang nanti sku dibahas oleh timnya. Kongkrit **opo seng durung**.*

(mmmm thanks to sku will be do by the walked. May be we can continue to the litbang sku will be discuss by their team work. What are not realities?)

Speaker VIII : untuk litbang kegiatan sudah dilakukan semua kemudian yang belum adalah penelitian dan bedah buku.

(for litbang activity have been done all so which not yet is make a result and operate on book)

Speaker I : sudah pernah fordisma.

(have you done fordisma)

Speaker VIII : tiga kali.

(three times)

Speaker I : perlu diperbanyak apa lagi yang belum.

(need too much again)

Speaker VIII : sudah.

(finish)

Speaker I : penelitian sudah berjalan kan.

(for research were you done)

Speaker V : ya sudah. Tapi untuk masalah dana gimana, langsung ke dewan atau gimana.

(yes but there is problem about money where is we must take a money)

Speaker I : kedewan saja.

(take to dewan)

Speaker VII : yah buat proposal penelitian.

(you must make research of proposal)

Speaker I : yah pokoe butuh duet piro wis.

(how much do you need)

*Speaker III : nah gitu aja **reng-rengan** dan proposal .*

(you mast make a list and your proposal)

*Speaker VII : kalau bisa buat proposal yang **excellent** nanti kita bias merekomendasikan keluar bagaimana kongkrit.*

(if you can make proposal which excellent we can recommend to exit)

*Speaker I : jadi gini lho nggak usah **bullet** butuh uang minta dewan terus kira-kira deadline terakhir untuk penelitian kapan nanti biar ndak terbentur dengan yang lain.*

(I think you don't confuse if you need money ask to dewan and then we make the last deadline for the research cause not collided with others)

Speaker V&VIII: akhir juli.

(the last of juni)

*Speaker I : itu sudah jadi berarti sudah **clearkan** penelitian nya nanti ada laporan oleh tim penelitian solusi, evalus, itu perlu saya kira terus bedah bukunya*

(that is ready made it means have to clear, the research must be there is report by solution research team, evaluation , so we can continue to our operated book)

Speaker VIII : em ... karena bedah buku kemarin nggak terlaksana mungkin kita butuh waktu lagi.

(em ... because operation of book yesterday is not executed so we need of time again)

Speaker I : ya mungkin ada usulan untuk bedah buku.

(yes it possible if there is suggestion to operate on book)

Speaker VII : saya lebih tertarik dari yang diusulkan kak niam dulu jadi bedah adart.

(I more interested from proposed by brother niam first to surgical operation adart)

Speaker I : selain adart mungkin ada buku pramuka yang perlu dibahas.

(may there is another book of scout have to study beside adart)

Speaker VI : ada sk tahun berapa.

(there is sk what is year)

Speaker IX : tahun delapan puluhan no berapa itu.

(eighty year what number)

*Speaker I : enaknya kapan kan nggak perlu rumit tinggal sk disebarkan kita ngumpul bareng sudah beres. Atau mungkin dibahas oleh litbang tapi yang pasti kalau bulan ini terbentur **middle**.*

(I think we don't make confuse after that sk propagated by us so we discuss together or it is possible studied by litbang but if this month we are middle.)

Speaker X : ya sudah dibahas litbang saja.

(yes have been studied by litbang)

Speaker I : mmm mungkin untuk penerbitan.

(mmm may be for publication)

Speaker XI : untuk penerbitan nggak ada masalah tapi bulletin akhir nanti perlu laporan dari teman-teman yang ikut kegiatan di luar malang kemarin dan juga tentang diklat jurnalistik waktunya kalau memungkinkan secepatnya dan sebelum libur.

(for the publication there is no problem but final bulletin just waiting report from our friends which follow activity of outside malang yesterday as well as about the time of diklat journalistic if enabling as soon as and before holiday)

Speaker III : berarti bereskan.

(it means is ok)

Speaker I : langsung aja kita bahas rt . rt ada masalah.

(we continued to rt . for rt there is problem)

*Speaker XII : baik untuk rt **no problem**. Tinggal **check inventaris**.*

(for rt no problem just chck inventaris)

*Speaker I : baik semua sudah **clear** bias disimpulkan nanti musdega akhir oktober dengan sudah tidak ada kegiatan lagi.*

(ok all have clear we can concluded to wait final musdega of oktober with have there is no activity again)

From data above the basis of language is Indonesian. And the dialogue above the speakers used three languages, those are Indonesian language English language and often Javanese language. They used code mixing called outer code mixing because they mixed their nasional language into foreign language, the words are *schedule* in statement 1, *deadline* in statement 2, 3, 11, 19, 38, *just* in statement 3, *final test* in statement 4, 6, *evektive* in statement 6, *clear* in statement 9, 40, *flour* in statement 9, *factor* in statement 9, *technis* in statement 9, 11, *thank you* in statement 9, *opini* in statement 11, *cut* in statement 13, *statement* in statement 18, *finish* in statement 18, *fleksible* in statement 20, *proposal* in statement 34, 36, 37, *step by step* in statement 22, *agenda* in statement 1, 21, *excellent* in statement 37, *point* in statement 23, *timing* in statement 23, *team* in statement 23, *middle* in statement 46, *no problem* in statement 53, *check* in statement 53. Furthermore, there is some words is called inner code mixing because used national language and regional language are *bareng opo ora (the same time or not)* in statement 6, *sa' durunge (before)* in statement 6, *nggak saiki yo (not now)* in statement 17, *wong wes nggak enek (there is no..)* in statement 19, *opo seng durung (what is not do..)* in statement 25, *reng-rengan (outline)* in statement 36, *nggak usah bulet (don't make difficult)* in statement 38, *ngumpul bareng (we are together)* in statement 47.

From the data above it was found that the majority of code mixing is word insertion such as *deadline, schedule, just, final test, evektive, clear, flour, factor, technis, thank you, opini, cut, statement, finish, fleksible, proposal, agenda,*

excellent, point, timing, team, middle. And some of form of code mixing are phrase are *step by step, no problem, sa' durunge, nggak saiki, bareng opo ora, wong wes nggak enek, opo seng durung, nggak usah bulet, ngunpul bareng* and the form of code mixing of repetition like *reng-rengan*.

The reason for the words or phrase of code mixing they used in Javanese language is they want to show their personal close relationship because their background is Javanese and for the reason to the word or phrase of code mixing they used English language because they are shows their education, and also commonly used in their language.

Data XIII

This dialogue occurred when the members are talk in the centre of scouting movement on June 06th 2003. It happened when they will be preparing of guiding a new member. Speaker I here is Dini, speaker II Yusuf, speaker III Tabah and speaker IV is Ika.

*Speaker I : nanti ketua opramtaranya yosep, dan sekarang sudah mulai belajar tentang arsip proposal tahun lalu, **alaise kadalik** sep.*

(the chairman of next opramtara is yosep cause from now he is studied the proposal of one years ago it is like that sep)

*Speaker II : **na'am** nanti kalau aku ketua sekretarisnya siapa mas.*

(yes, if I become a chief who's my secretary)

Speaker III : nanti ika sep bagaiman sudah klop kan.

(your secretaris is ika are you agree)

*Speaker II : ka.., mau kan jadi sekretarisku, **kaifa** ka..*

*Speaker IV : **kaifa.. kaifa** gimana pokoknya nggak mau*

(I am not agree)

Speaker II : oh mintamu dengan gandi yah nggak pa ..pa.

(oh do you want with gandi it is ok)

The conversation above the speaker used two languages; there are Indonesian language and foreign language. The basis of their conversation is Indonesian language. They used kind of code mixing is called by outer code mixing because they insert Indonesian language as national language to Arabic language, the words such as *alaisal kadalik (it is like that)* in statement 1, *naam (yes)* in statement 2, *kaifa (how)* in statement 3, 4.

From the dialogue above it was found that the majority of form code mixing are words insertion, and the reason for the words they used because they want to show their educational background that they had to study Arabic.

4.2. Discussion

From the data findings above the researcher make some discussion, that the speakers or members of scouting at UIIS Malang in their daily communication used two basis of language those are Javanese and Indonesian language. They often used Indonesian language in formal situation and informal situation, their

background language is Javanese language and they used it in their daily communication.

Furthermore from the basis of language they used, it was found that they used two language, they are Indonesian and Javanese language. It was found that when they spoken Javenese they often mix to Indonesian language and seldom to foreign language it happened because between Javenese and foreign language is very different words. And when they used the Indonesian language they mix to Javanese and Foreign language, English and Arabic language, it happened because most of the word between English and Indonesia always used by speakers in formal situation.

About the form of code mixing they used the majority are words and small phrase and small repetition and no sentences.

There are some reasons that the members of scouting used code mixing. There are they want to make a close personal relationships, they want to show their status and their educational background, and to make identification refers two language teir used.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter is the last part of this writing. The writer will formulate the conclusion and suggestion especially to the next researcher who interested in conducting the same research, namely sociolinguistics.

5.1. Conclusion

From the data obtained by the researcher above, it can be concluded that generally between members of scouting used Indonesian language in their formal situation , in kontras they used Javanese language when the situation become informal. They mix their language to the other language namely Indonesian into Javanese language, Javanese into Indonesian language, and Indonesian into foreign language.

There are two kinds of code mixing used by the members of scouting in their namely communication. There are inner code mixing and outer code mixing. And from the form of the conversation they used they often used of form of the word, small phrase and small repitition

All of the code mixing done by members of scouting above was caused by some reasons like they used code mixing because of their emotion close personal relationship , the different their education, to make identification refers two the kinds their language.

5.2. Suggestion

Therefore, this research is still far from the excellent predicate, probably there are some of weaknesses. Either about methodology or the way of giving analysis of data. Hopefully critical and suggestion will come from the reader in order to make better in the next time.

This study is about code mixing between the members of scouting. It means that there is still another discussion that can be concluded to improve this study, so there will be more information about code mixing used by members of scouting.

Therefore another code mixing we know about interference in sociolinguistics, which also study about language in practical.

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Appendix

Data I

Speaker I : mbak .. sampeyan masak apa..¹

Speaker II : masak sego, ndang di bantu awa'e²

Speaker III : water ndang sunte'en³

Speaker I : se' sebentar tak jepe'ne, arepe tak suntek tapi gak ketok⁴

Speker II : eh sopo iku... tis! .. senter- senter nya di minta⁵

Speaker III : sek diluk⁶

Data II

Speaker I : kak mau ujian bahasa Inggris toh..., ento' piro kak¹

Speaker II : jalukmu nilai piro²

Speaker III : oleh piro ujiane kak³

Speaker I : oh yo... kurikulumnya sudah, kurikulum vitaemu kak...⁴

Speaker II :alah tabah, nama m. mujtabah, rumahnya di tumpang, sd sak
sekolahan ambek aku, smp de' ma'arif, aliyah de' maarif,
pengalaman jadi kdr ketua prapala dulu⁶

Speaker I : kok paham mbak⁷

Speaker II : endak ... maksudnya sa' yayasan⁸

Speaker III :de... jam piro materiku di mulai..⁹

Speaker I : kurang seperapat menit.¹⁰

Data III

- Speaker I* : kak ini opo ini¹
- Speaker II* : mainan²
- Speaker I* : kok gitu³
- Speaker II* : biarin !⁴
- Speaker III* : ndok minta mane ndok⁵
- Speaker II* : awas dadine batuk ne' keakean⁶
- Speaker III* : ageh ndok⁷
- Speaker I* : sudah mbak di kasih aja biar ndak ramai⁸

Data IV

- speaker I* : Boboho... nek gak diobrak-obrak gak berangkat¹
- Speaker II* : bah-bah nyaopo to²
- Speaker I* : Boboho nggak mau berangkat³
- Speaker IV* : Boboho .. koe iki nyaopo to jane⁴
- Speaker III* : koe ki nek berlanjut yo berlanjut⁵
- Speaker IV* : Boboho.. ndang berangkat.⁶
- Speaker II* : Moh ..⁷

Data V

- Speaker I* : aku ingin jewer awakmu ngene lho ih...boboho bandel , nalkal njalok dijewer¹
- Speaker II* : sek sek²

- Speaker III* : *pit pit cepat pit duduk sini*³
- Speaker I* : *boboho suaramu, raimu elek*⁴
- Speaker II* : *raimu koyok garbu.*⁵
- Speaker I* : *biarin*⁶
- Speaker II* : *pipit koyok garbu*⁷
- Speaker I* : *biarin boboho koyok buntute ..em.*⁸
- Speaker II* : *em.. opo hayo*⁹
- Speaker I* : *aku mau nyanyi ayo.*¹⁰
- Speaker II* : *yo nyanyi ndang satu dua tiga.*¹¹
- Speaker I* : *nyanyi opo em.. satu-satu, yo..? aku sayang Bobo... ih aku njalok di bayar! bayar neng aku bungane enam puluh perseneh..dua puluh ribu. Dari enam puluh persene ne`lima puluh persen eh.. seratus persen dari dua puluh ribu berarti enam puluh ewu berarti entar ke aku mbayar enam puluh ewu*¹²

Data VI

- Speaker I* : *eh muslimin...*¹
- Speaker II* : *kok dipanggil muslimin sih*²
- Speaker I* : *mereka sudah punya panggilan kesayangan, eh ismail gak melok*³
- Speaker III* : *eh tangannya jangan melok-melok*⁴
- Speaker IV* : *made in my mothernya boboho, ini made in mothernya boboho*⁵
- Speaker III* : *rek aku gak melok-melok*⁶

Speaker II : *eh situ' dibagi-bagi ya*⁷

Data VII

Speaker I : *kamu kalau dilihat begitu lucu sekali*¹

Speaker II : *endak sih mas .. biasa*²

Speaker I : *oh biasa*³

Speaker II : *ayo mas pulang...*⁴

Speaker I : *pulang kemana*⁵

Speaker III : *pulang ke..... rahmatullah*⁶

Speaker IV : *mau lagu apa, siji loro telu, mulai...*⁷

Speaker II : *lagu apa .., yang bisa apa ya...*⁸

Speaker III : *sela on 7,padi.....bunglon..... jagung.....*⁹

Speaker II : *em ..padi aja wes yang itu lho opo iku ..kasih tak sampai*¹⁰

Speaker V : *aduh... kasih tak sampai....*¹¹

Speaker I : *biar sampai di apain*¹²

Speaker II : *ayo mbak ...eh ketawa lagi*¹³

Speaker V : *lah udah sampai ki ayo di praktekno*¹⁴

Data VIII

Speaker I : *kowe pesan apa*¹

Speaker II : *aku es jeruk,..., lho*²

Speaker I : oh kamu es jeruk dadine wajahnya kayak es, oleh karena itu kalau ngomong yang bettul ...³

Speaker II : aku pesen es jeruk⁴

Data IX

Speaker I : kalo' aku bias ngomong, aku pasti bilang gini ngapain nih orang goda gua¹

Speaker II : kamu udah mandi²

Speaker III : nanyak nih dwi³

Speaker I : lho sudah mandi tempatnya kayak gitu...⁴

Speaker II : lah wong bajunya nggak basa kok ya⁵

Speaker I : eh dari kemarin bajunya itu terus⁶

Speaker II : wong bajunya kayak gitu⁷

Speaker III : nggak percaya yo wis...⁸

Data X

Speaker I : de fre de tolong ambilin bajunya¹

Speaker II :iki mbak²

Speaker I : eh iyo de.. seragamku ambe' dedik zamroni di woco... wan kamu jadi frensia ta wan iya farida rohayati³

Speaker II : wes ndang berangkat....⁴

Data XI

Speaker I : tak cari sampean tadi¹

Speaker II : nyaopo²

Speaker I : penting aku pertama tadi aku telfon neng kosnya yang terima omnya.³

Speaker II : lagi nyambang temanku dari kemarin⁴

Speaker I : nyambangin siapa?⁵

Speaker II : temanku loro de` rumah sakit islam.⁶

Data XII

Speaker I : yang pertama mungkin perlu kita lihat schedule tentang musdega saja, minimalkan nanti dengan program yang tersisa dengan waktu yang beberapa bulan nanti, kita bisa melaksanakan agenda yang telah disepakati bersama minimal ee.. kira-kira untuk yang namanya musdega itu bias kita laksanakan. Karena mungkin kalau jadwal dari surat pengangkatan dari kampus kemarin sampai bulan desember terus ukm-ukm lain pun persiapan mulai sekarang eee. Bedanya untuk pengajuan tentang revormasi akan dibahas di rapat paripurna MPM tapi sebenarnya tidak mempengaruhi apa-apa. mungkin ada yang punya usul ?¹

Speaker II : em.. berarti kita harus buat deadline.²

Speaker I : ya.. kan nantikan biar langsung dedline untuk kegiatan-kegiatan yang belum kita laksanakan jelas sampai kapan deadline terakhir reka-reka sudah menentukan kegiatan bulan apa? Ini just rancangan awal saja.³

Speaker III : tapi mesti musdega tah, ojo sampai ora nggak, final test bulan apa?.⁴

Speaker IV : Mei-juni juni akhir.⁵

Speaker III : eh.. mungkin setelah final test tapi akhirnya selesai bareng opo ora, evektif juni sa` durunge tapi sebelumnya masih banyak acara⁶

Speaker I : terus masuk semester lagi kira-kira bulan apa?.⁷

Speaker III : agustus akhir.⁸

Speaker V : kalau melihat pada kondisi ini sudah clear, kenapa kampus memindahkan jadwal pergantian pada akhir tahun. ketika melaksanakan pergantian pada periode ini berarti masih ada setengah tahun periode apakah itu akan ada sisa nah ini perlu diflourkan terutama saya lihat factor tekhnis, kalau kita melaksanakan sekarang belum ada keputusan dari mpm tentang factor keuangan berarti kita tidak bias melaksanakan musdega sekarang. Yah thank you terima kasih.⁹

Speaker III : yah.. untuk masalah keuangan yah kalau kita lihat itu sama kita sudah satu semester sampai bulan juni besok bulan depan sudah semester baru berarti tutup buklu bulan desember. Jatah tetap

sama. Tapi setiap saya tanyak masing-masing ketua ukm lain mereka menjawab bahwasannya mereka punya keputusan tertinggi jadi mereka melaksanakan reformasi terlebih dahulu.¹⁰

Speaker I : jadi mungkin untuk besok kita hanya menentukkan teknisnya kalau ada yang reformasi lebih awal pada bulan ini kemarin saya dengar kalau mengadakan reformasi lebih duluan harus melapor pada mpm, bem tapi itu hanya sebatas opini . minimalkan kita punya target kegiatan kita sehingga kita bias mendeadline kegiatan. Terus kalau kegiatan di paksa ya hasilnya nggak maksimal. Kalau saya punya usulan musdega waktu liburan dengan catatan meninggalkan sk reka kerja opramtara.¹¹

Speaker III : tapi mungkin menurut saya sesudah opkal.¹²

Speaker I : yang jelas bisa, katakanlah kalau kita dibulan agustus gitu musdega ya berarti tiap bidang menyetorkan apa yang sudah terlaksana, yang tidak berjalan, solusi beres. Saya tinggal menetik sudah jadi nggak usah harus repot-repot. Memang seperti itu konsekwensinya ketika harus menyusun sebuah laporan lpj saja. Keuangan nanti bendahara yang ngurus keuangan. Tinggal nanti mengumpulkan jilid bendel jadi satu bendel lpj tinggal kita nantin menambahkan kapan kita deadline terakhir untuk musdega kira-kira satu minggu sebelum itu sudah tidak ada kegiatan lagi sudah di cut sudah terakhir sudah. Setelah kita persiapan akhir untuk

musdega jadi tidak ada besok musdega sekarang masih ada kegiatan terus evaluasinya nyusul di tulis tangan di lpjkan sangat memrbesar kemaluan dewan.¹³

Speaker VI : kalau bias ditentukan mata lpjnya.¹⁴

Speaker I : masalah lpj tanggal berapa itu gampang kalau bulan juli itu memungkinkan tidak . gak mungkin agustus juga nggak mungkin.¹⁵

Speaker III : bulan setelah selesai uas siap nggak.¹⁶

Speaker I : kalau saya siap saja. Nggak ngpmomng uas nanti saiki yo siap. Gimana itu ka nada kepengurusanyang baru, masak kita nangani opramtara dua kali, berarti besoknya sudah nggak nangani opamtara lagi.¹⁷

Speaker V Gini, sudah kembali pada statement awal, inikan fokkusnya pada opramtara yang kita bicarakan adalah musdega, kita finishkan dulu musdeganya setelah itu baru opramtara.¹⁸

Speaker I : Jadi ya tetap opramtaranya musdega yang berjalan atau gini aja kita deadline terakhir kegiatan adalah September.

bagaimana September awalnya terus, langsungagenda selanjutnya kita evaluasi perbidang minimal kita deadline sampai dengan September dengan kegiatan yang tersisa perbidang bisa melaksanakan kapan, langsung kita tidak terpancang itu, langsung kongkrit jadi langsung gerak cepat, wong wes yang enek kegiatan. Kita langsung mulai dari ops diklat.¹⁹

*Speaker VII : untuk agenda yang harus dilaksanakan sesuai dengan raker kemarin adalah yang pertama opramtara , kedua latihan rutin ketiga adalah pelantikan dan sku, untuk latihan rutinnya kita satu minggu sekali kemarin fleksibel terus yang belum terlaksana yaitu sku.*²⁰

*Speaker I : mungkin kita bahas sku nya saja.*²¹

*Speaker VII : kalau kita bahas sku menurut aturan musdega tahap adatnya tak langsung selesai, harus step by step tapi ternyata kalau seperti itu ya nggak jalan-jalan mungkin ada usul.*²²

*Speaker V : mungkin saja kita langsung menuju poinnya aja dan siapa yang sudah yua harus dilaporkan pada timnya dan itu harus sesuai dengan timing.*²³

*Speaker VII : kesulitan lagi untuk pengurus sekarang nggak ada yang pandega. Siapa yang pandega.*²⁴

*Speaker I : mmmm terima kasih sku nanati bias sambil jalan . mungkin bias dianjut ke litbang nanti sku dibahas oleh timnya. Kongkrit opo seng durung.*²⁵

*Speaker VIII : untuk litrbang kegiatan sudah dilakukan semua kemudian yang belum adalah peneltian dan bedah buku.*²⁶

*Speaker I : sudah pernah fordisma.*²⁷

*Speaker VIII : tiga kali.*²⁸

*Speaker I : perlu diperbanyak apa lagi yang belum.*²⁹

*Speaker VIII : sudah.*³⁰

*Speaker I : penelitian sudah berjalan kan.*³¹

*Speaker V : ya sudah . tapi untuk masalh dana gimana, langsung ke dwwan atau gimana.*³²

*Speaker I : kedewan saja.*³³

*Speaker VII : yah buat proposal penelitian yah.*³⁴

*Speaker I : yah pokoe butuh duet piro wis.*³⁵

*Speaker III : nah gitu aja reng-rengan dan proposal.*³⁶

*Speaker VII : kalau bias buat proposal yang excellent nanti kita bias merekomendasikan keluar bagaimana kongkrit.*³⁷

*Speaker I : jadi gini lho nggak usah bullet butuh uang minta dewan terus kira-kira deadline terakhir untuk penelitian kapan nantik biar ndak terbentur dengan yang lain.*³⁸

*Speaker V&VIII: akhir juli.*³⁹

*Speaker I : itu sudah jadi berarti sudah clearkan penelitian nya nanti ada laporan oleh tim penelitian solusi, evaluasi , itu perlu saya kira terus bedah bukunya.*⁴⁰

*Speaker VIII : em ... karena bedah buku kemarin nggak terlaksana mungkin kita butuh waktu lagi.*⁴¹

*Speaker I : ya mungkin ada usulan untuk bedah buku.*⁴²

*Speaker VI : saya lebih tertarik dari yang diusulkan kakniam dulu jadi bedah adart.*⁴³

*Speaker I : selain adart mungkin adad buku pramuka yang perlu dibahas.*⁴⁴

*Speaker VI : ada sk tahun berapa.*⁴⁵

*Speaker IX : tahun 80 an no berapa itu.*⁴⁶

*Speaker I : enaknya kapan kan nggak perl;u rumit tinggal sk disebarkan kita ngumpul bareng sudah beres. Atau mungkin dibahas oleh litbang tapi yang pasti kalau bulan ini ternbentur middle.*⁴⁷

*Speaker X : ya sudah dibahas litbang saja.*⁴⁸

*Speaker I : mmm mungkin untuk penerbitan.*⁴⁹

*Speaker XI : untuk penerbitan nggak ada masalah tapi bulletin akhir nanti perlu laporan dari teman-teman yang ikut kegiatan di luar malang kemarin dan juga tentang diklat jurnalistik waktunya kalau memungkinkan secepatnya dan sebelum libur.*⁵⁰

*Speaker III : berarti bereskan.it means is ok.*⁵¹

*Speaker I : langsung aja kita bahas rt . rt ada masalah.*⁵²

*Speaker XII : baik untuk rt no problem. Tinggal check inventaris.*⁵³

*Speaker I : baik semua sudah clear bias disimpulkan nanti musdega akhir oktober dengan sudah tidak ada kegiatan lagi.*⁵⁴

Data XIII

*Speaker I : nanti ketua opramtaranya yosep, dan sekarang sudah mulai belajar tentang arsip proposal tahun lalu, alaisa kadalik sep.*¹

*Speaker II : na'am nanti kalau aku ketua sekretarisnya siapa mas.*²

*Speaker III : nanti ika sep bagaiman sudah klop kan.*³

*Speaker II : ka.., mau kan jadi sekretarisku, kaifa ka.*⁴

*Speaker IV : kaifa.. kaifa gimana pokoknya nggak mau.*⁵

*Speaker II : oh mintamu dengan gandi yah nggak pa ..pa.*⁶

