An Analysis of Code Mixing Used By Maestro Gate 107,5 Fm Radio Announcers in Muslim University of Indonesia

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Abstract

In this study, the writer explained about the analysis of the topic of Code Mixing occurs, the reasons, and also the frequency of Code Mixing happened among the radio announcers in Maestro Gate FM Radio of Moslem University of Indonesia. The writer uses descriptive qualitative method for analyse the use of Code mixing among the radio announcers; there are some tables and descriptive explanation of each table. When a word or a phrase from another language then Code Mixing occurred. This phenomenon happened to the radio announcers commonly. Especially the announcers of Maestro Gate FM Radio always mix the codes in some particular programs. The writer expected that the use of Code Mixing among the radio announcers that they should understand "why" and "how" Code-mixing happens in their live for communicating. So they can inform and share the main purpose of announcing some programs and give a lot of benefit through the languages they used. Because it can stimulate the environment to develop the other languages to be learned by the listener.

Keywords: Code Mixing, Radio, Announcers

1. Introduction

Background living in bilingual and multilingual society, Indonesia is able to talk to people in at least two different languages, they could use regional language at least (which is usually the mother tongue) and the Indonesian language as the national language. Due to the influence of globalization and the influx of foreign culture, more people are able to communicate more than one language. Mastery of several languages encourages people to use different languages in different situation and goals. Because of this phenomenon code mixing cannot be avoided. It is almost impossible for a language user in a bilingual society or to use one language regardless of other languages, only some vocabulary words.

English as the most popular language in the world becomes a compulsory subject from secondary school up to university in Indonesia. Besides, English is also taught and studied informally, such as by organizing conversation clubs, reading English books, watching TV, attending private English courses, and listening to the special programs on the radio. Initiated by the arrival of foreigners who use English as their communication. Indonesian society has begun to use English and then pass it on to others. Therefore, Indonesian programs on the radio has also been influenced by English. Because of this phenomenon, now we can see Indonesian announcers started to use English as their second language for broadcasting whether they combine it or not.

In daily life, sometimes some people cannot understand what someone says to us particulary for educated people, because they use two languages Indonesian and English. It is called bilingualism in linguistics. In this instance, the people should understand each other, in other that it does not make misunderstanding among us and we are not out of date from the English itself.

Sociolinguistics, as the term itself suggest, is a discipline that is capable of combining linguistics and social corners in varying degrees.

This research is in the area of socio-linguistics. Sometimes we find to be used in the same time or used in turns, and sometimes find code switching and code mixing. These code switching and code mixing commonly appear in formal situation or relax situation. In this research, the writer tries to describe and analyze the use of Indonesian – English code mixing used by the radio announcers.

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The term of sociolinguistics consist of two basic word that is, "Socio" and "Linguistics". The word "Socio" is related to society, whereas the word "Linguistics" is the study of language.

According to Trudgill (1976:32):

Sociolinguistics is the part of linguistics which is concerned with language as social and cultural phenomenon". Sociolinguistics, according to Trudgill, makes use of the subject matter, methodology, and finding of social sciences.

While Joshua A. Fishman (1975:4) states that:

Sociolinguistics is the study of the characteristics of language varieties, the characteristics of their function and the characteristics of their speakers as these three constantly interact, change and change one another within a speech community".

Whereas C. Criper and H.G. Widdowson (in J.B Allen and S. it Corder Ed. 1975:156) state that:

Sociolinguistics is the study of language in operation, it's purpose to investigate how the conversations of language use relate to other aspects of social behavior.

Hymes as cited in Gumperz (1962) gives a contribution to that opinion:

Sociolinguistics has been described as the study of verbal behavior in terms of the social characteristics of the speakers, their cultural background, and ecological properties of the environment in which they interact".

From the definitions above, its shows that in studying Sociolinguistics, it automatically relates to society which is a very important aspects. Sociolinguistics deals with:

Who speaks (or writes)

What language (or what language variety)

To whom

When

To what end.

It may be helpful at this point to discuss the kind of community to which varieties or items may be related. The term of Speech Community is widely used by Sociolinguistics to refer to a community based on language , as has been stated in advanced but linguistic community is also used with the same meaning. If speech community can be delimited, then can be studied, and it may be possible to find interesting differences between communities which correlate with differences in their language. However, there has been considerable confusion and disagreement over exactly what a speech community is, as the following survey shows.

The simplest definition of "Speech Community" is that of Lyons (1970:326): "Speech Community is all the people who use a given language (or dialect)".

According to this definition, speech communities may overlap(where there are bilingual individuals) an need not have any social or cultural unity. Clearly it is possible to delimit languages and dialects.

A more complex definition is given by Charles Hockett (1958:8):

Each language defines a speech community: the whole set of people who communicate with each other, either directly or indirectly, via the common language.

In this definition the criterion of communication within the community is added, so that if two communities both spoke the same language but had no contact with each other at all, they would count as different speech communities.

The next definition shifts the emphasis entirely from shared language to communication. A simple form of it was given by Leonard Bloomfield (1933:42):

"A speech community is a group of people who interact by means of speech (Hudson, 1980:26)".

Bilingualism

Hymes as cited in gumperz (1962:24) mentions that:

A group of people can be either monolingual or multilingual. A group of people who communicates in two or more languages can also be called bilingual.

Clyne (1975:46) defines a bilingual according to descriptive and normative one. He says descriptive definition bilingualism is: "A bilingual is a person who can communicate in two or more languages".

According to the normative definition: A bilingual is a person who is equally competent in every respect in two languages.

Clyne also states that one can distinguish between different types of bilinguals. For instance there are oral and visual bilinguals. There are those who can speak a language and understand the English speaking but they cannot read or write it. There

are also bilinguals who point to those who cannot understand the language very well and who can speak it, but they can read and write the language. Receiving bilinguals are those who only understand the written and the spoken language. Sending bilinguals are those who communicate in the language by speaking it. Sending bilinguals usually are also receiving bilinguals, but receiving bilinguals are not always sending bilinguals.

When bilingual use one language rather than another, they are assumed to switch from one grammar to another. When they speak a second language with a foreign accent, it is generally assumed that they are using grammar and pronunciation rules from the grammar of the first language while speaking the second (interference). Discussing this issue, Haugen as cited in Fasold (1984:254) comes to the following conclusion:

In the world of the bilingual anything is possible, from virtual separation of the two codes to their virtual coalescence. The reasons for this are clearly rooted in the possibilities for variable competence in the human brain.

Multilingualism

What is multilingualism? Fasold (1984:8) stated that in a societal multilingualism, there can be several languages in society. This indicates that in multilingual society there is a situation in which some dialects, standard language more than one language.

Gumperz (1968:52) has determined multilingualism in relation to multilingual society, as follows: "In many multilingual communities the choice of one language over another has the same signification among lexical alternates in linguistically homogenous societies".

The choice of one language over another is available to the member of society. This situation has strong attitudinal occurrence to switching. A code as either as the other code may be chosen in the interaction.

What code really is? To answer this question, it is better to quote

Gleason (1963:374) as follows:

A code is an arbitrary, prearranged set of signals. A language is merely one special variety of code; in its strictest delimita-

tion, only with this aspect of communication.

A nearly similar definition of code is given by Wardhaugh (1986:99). Further, Wardhaugh states as follows: The particular dialect or language one chooses to use on any occasion is a code, used for communication between two or more parties".

Wardhaugh definition on code is strengthened by definition of Kridalaksana (1984:102), as or follows:

Lambang atau system ungkapan yang dipakai untuk menggambarkan makna tertentu. Bahasa manusia adalah sejenis.

Sistem bahasa dalam suatu masyarakat; variasi tertentu dalam suatu bahasa.

The given definition indicates that the concept or codes covers both linguistics and non linguistics tool of communication. Thus, language is one special variety of code sin it is a tool of communication which verbally or linguistically used by people to communicate.

Actually, the central interest here and one of the most important things to discuss about code, so it can be more interesting namely, when it is related to community where code is used, because of it can sometimes be manifested in the change of language behavior.

Code Switching

Code switching can happen in bilingual situation. It is the common term for alternate use of two or more languages or varieties of language. It is also the most important development in social interaction, because bilingualism is a significant social matter.

As has been pointed out by Hudson (1980:56) that "Code switching is a single speaker uses different varieties at different times".

Another opinion that is related to this study is coming from Trudgill (1983:73). He states that code switching as follows: "Switching from one language to another when the situation demand".

Code Mixing

Both code switching and code mixing are the most important development in social interaction which is the common terms for alternate use of two or more languages or varieties of language. But code mixing is also a common phenomenon in multi – lingual community.

The concepts of code mixing are given by some authors as stated below:

According to Kridalaksana (1984:32) states that:

Campur Kode (code mixing):

Interferensi,

Penggunaan satuan bahasa dari satu bahsa ke bahasa lan untuk memperluas gaya bahasa atau ragam bahasa; termasuk didalamnya pemakaian kata, klausa, idiom, sapaan dan sebagainya.

While P.W.J. Nababan (1911:32) describes that:

Campur code (kode mixing): Sesuatu keadaan berbahasa lain ialah bilamana orang mencampur dua (atau lebih) bahasa atau ragam bahasa dalam suatu tindak bahasa (speech act atau discourse) tanpa ada sesuatu dalam situasi berbahasa itu yang menuntut pencampuran bahasa itu.

Whereas Wardhaugh (1987:103) in this intro – duction to linguistics states that "Code mixing occurs when conversant from one language to the other in the course of a single utterance".

Furthermore Wardhaugh (1987:104) adds his opinion toward "Code mixing involves the deliberate mixing of two languages without an associated topic change". To sump more simply, from this opinion code mixing can only occur in either single utterance or sentence. There is no topic change and situation involve. It could happen among monolingual, bilingual, and multilingual speaking person.

In the following examples of code mixing among Spanish English Bilinguals that has been pointed out by Plaff in (Wardhaugh 1989:104) as follows:

No van bring it up in the meeting

"They are not going to bring it up in the meeting"

Todos los Mexicanos were riled up

"All the Mexican were riled up"

Some duchess, la onda is to flighty jambar

"Some dudes, then in the thing to fight and steal".

The prominent feature in this code mixing is atmosphere of relation in informal situation. We seldom find code mixing in

this situation, it may be caused, there is no exactly expression in that language used. Automatically, he/she needs using a word or an expression from foreign language.

In real experience either code switching or code mixing is sometimes very difficult to be distinguished because both of them sometimes show the same forms. Even though they can be distinction is not at the internal linguistic form. The distinction is rather at the motivational factory.

Code Mixing also has some types, Suwito (1983) in Umar and Napitupulu (1994:14), divided code mixing into two: Innercode Mixing and Outercode Mixing. Innercode Mixing is sourced from the native language with all its variations (formal, standard, informal or non-standard). While Outercode Mixing is sourced from foreign language. In this study, because the scope is clear that the writer only focus on Indonesian and English language, automatically the only type of Code Mixing here is the Outercode Mixing.

Hoffman (1991) shows types of code mixing based. There are:

Intra-sentential

Intra-lexical

Involving a change of pronunciation

One of the electronic media which uses languages a tool of communication is radio. Radio is the sending and receiving of music messages, etc; from place to place by means of electronic waves travelling through space (The holt & Basic Dictionary 1966:580). Radio also means the name of electricity that is use to give electromagnetic wave signal which is change from sound to radio receiver set without electric cable to connect between the station and the receiver. Radio receiver set changes electromagnetic waves into the sound vibration which can be listen by people at their homes.

The development of science and technology in relation to radio supports the forms of radio programs and thus, the service to the listeners is also improved. Radio programmers have functions as: to inform, to educate, to change behavior, and to entertain people.

People can learn many things from the information sent through the radio programs, both from the musical information and the scientific information even the general issues.

In Makassar, we have some radio broadcasting stations with their various programs. Instead of government radio we also have some private radio that is improved by the university student with various programs. One of them is Maestro FM Radio Broadcasting in Muslim University of Indonesia.

The Use of Radio

Radio broadcasting is used for different purposes namely: spreading information, education, and entertainment. For this discussion the writer divided the purposes into four categories: to motivate, to inform, to teach, and to change behavior.

Jamison and G. Emile (1978:18-19) writes, as follows:

Radio broadcasting used to motivate concerns arousing people to think about and hopefully, ultimately to act something.

For example: Programs on political themes often seeks to motivate to national patriotism.

Radio broadcasting used to inform would include

For example: Programs on local, national, or international news.

Using radio to educate for non-formal education is probably its most important development communication purpose.

Using radio top change behavior refers to types of programs advising people of a specific activity without trying to explain much about it. Learning is at minimum and people are asked simply to follow certain direction.

Radio, by virtue of its speedy distribution of news, can raise the aspiration of people who want to improve. Radio as well known from the ability to inform, but unknown for its function to stimulate discussion and facilitate decision making.

The Influence of Radio

Numerous studies have been done to find out the effectiveness of difference styles of radio programmers. Although findings contradict each other, it may be confidently asserted that not all programmers are the same in their teaching effectiveness.

Studies by Lumsdaine (1961) and Schramm (1972) confirm that, other things being equal, programmers which stimulate listener involvement teach better than those which do not.

Apparently, quality in radio programs can influence the listeners. So, the important question is, "How does one achieve quality?" In considering this question, it must be born in mind that since the producer is responsible for making programs, he is also responsible for managing the programmers, and he is also responsible for improve their quality.

Basically, there are two basic approaches to helping the producer to make better programs. The first is to broaden his range of option for programs design. The second approach is to give the producer information about the strengths and the weaknesses of programs that he has already produced. This gives him feedback from listeners and from his colleagues. So, a program of the radio must be interest audiences in general.

Be sure that by listening to the radio programs, we can get something. For example, listening to the special programs which held by the announcer who always insert some English words in their Indonesian utterances, so it's called code-mixing, the announcers themselves including the listeners can get something

2. Method

The research is conducted by this qualitative approach because the research of data analyze is in descriptive phenomenon such as words, sentences and utterances. In this research, the writer has describe the type of code-mixing of each statement as utterances and about the reason of the speakers used code-mixing in Maestro FM Radio Broadcasting of Muslim University of Indonesia.

In this research, the writer will focus to 5 (five) announcers. There are two consideration of choosing them: 1. They all have educational background of English (attending English course and as the students of Letter Faculty in Muslim University of Indonesia) 2. They are responsible for running some special programs.

The data Collections will use library research and field research. The technique for collecting the data will use recording and questioner.

3. Results and Discussion

The following data were taken from the information uttered by the announcers of Maestro Gate 107, 5 FM Radio in Moslem University of Indonesia The writer has recorded a number of utterances produced by 5 (five) announcers from some programs run by Maestro Gate FM Radio in a couple of week. The writer did her research so the data were used to prove that Code-mixing really occurs in the utterances produced by the announcers and they are analyze based on the aim as finding out the topics in which mix the codes, the reasons for Code-mixing, and the frequency of Code-mixing.

The writer tries to tabulate the frequency of Code-mixing, the reasons for mixing the code, and in what topic Code-mixing is mostly produced by the announcers. The following table will filled in with the numbers which indicates the amount of announcers.

Table 1. The frequency for Code-mixing

Frequency of Code-mixing in programs	Programs					
	Break Time	Hot Hits	Dunia Kampus	Infotek	Indonesia Culture	Good Morning
Always	1	1	1	1	1	-
Often	3	1	-	1	-	3
Sometimes	1	1	4	1	2	2
Seldom	-	2	-	2	1	-
Never	-	-	-	-	1	-

From the table above it can be seen that from five announcers there is one announcer always and sometimes mixes the codes for "Break Time" and also there are three announcers that often mixes the codes for that program. For "Hot Hits" and "Infotek" program there are three of them that always, often, and sometimes mixes the codes but two of them seldom does the code-mixing. Four announcers sometimes mix the codes for "Dunia Kampus" and one who always mixes the codes. Special for

"Indonesia Culture" two announcers that sometimes mixes the codes, and the ones who always, seldom, and never mixes the codes. Then three of them often mixes the codes but two of them sometimes mixes the codes especially for "Good Morning" program.

Table 2. Reasons for Code-mixing

Reasons for Code-mixing in particular programs	Music	S & T	Pol	Eco	S & C	C E	Religion
No equivalent words, phrases or expression in Bahasa Indonesia	-	1	-	-	-	-	-
Relax / Informal situation	4	2	-	-	-	-	-
Self confidence	-	-	-	-	-	-	-
Radio prestige	1	-	-	-	-	-	-

Notes:
S & T   : Science & Technology
Eco.   : Economics
S & C   : Social & Culture
Pol : Politics
CE : Current Events

There are four announcers who has the reason because they are in relaxed situation or assume that they are in informal situation for Music Information, two for Science & Technology. There is one announcer that has reason for mix the codes because there are no No equivalent words, phrases or expression in Bahasa Indonesia so she did it. There is one left announcer that mix the codes it because the radio prestige, so when they mix the codes it will keep the radio prestige to their listener.

There are three announcers who always mixes the codes for Music Information, two for Actual Events and three announcers for Science and technology. There are two announcers that seldom mixes the codes for Economic and Social Culture for each. There is single announcer that mixes the codes for Religion, Science and Technology, and also for Politic. There are two announcers that mixes the codes for each topic they are Music, Politic, and Eco-

Table 3. The topics for Code-mixing

TOPIC	FREQUENCY				
	ALWAYS	OFTEN	SELDOM	SOMETIMES	NEVER
Music	3	-	-	2	-
Politic	-	-	1	2	2
Economic	-	-	2	2	1
Social and Culture	-	-	2	3	-
Current Events	2	-	-	3	-
Religion	-	-	1	1	3
Science and Technology	3	-	1	1	-

nomic. Then three announcers for each topic they are Social Culture and Actual Events. And the ones mixes the codes for Religion and Science and Technology topic. And there are three announcers that never mixes the codes for Religion topic, two for Politic and single announcer for Economic topic.

Now we can conclude that there are two topics where the Code-mixing is almost always produced by all announcers, first one is Music and the second is Science and Technology. The common reasons for all announcers to mix the codes are they are in relaxed and informal situation and they do it for the radio prestige.

4. Conclusion

It has been pointed out before that the use of Code-mixing by a number of announcers in Maestro Gate FM Broadcasting Radio is difficult to avoid. This is due to its function of spreading information which is still dominated by English terminology for certain words and the knowledge level of the audience which consists of the middle class and the higher class.

Based on the analysis in chapter IV, the writer concludes that:

There are two main topics in which the announcers always mix the codes. They are Music information and Science and Technology.

Most of the announcers of Maestro Gate FM Radio always mix the codes in some particular programs related to Music information and Science and Technology.

The main reasons to mix the codes are because they are in informal situation, in

this case they assume that broadcasting situation is an informal situation so they can easily mix the codes every time they announce without worrying about using Bahasa Indonesia or grammatically. Regardless of the audiences knowledge level of Maestro Gate FM Broadcasting Radio, the announcers think that the listeners can always understand what they are talking about or never confuse by the way they speak, the other reason of Code-mixing is for satisfaction. According to them, Code-mixing between English and Bahasa Indonesia indicates their ability in understanding English terminologies instead of creating good image of radio prestige for the listener.

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