.Case Study

Code Mixing and Code Switching of Counseling Teacher in Guidance Process (a Case Study in State Vocational School 7 Jember, East Java, Indonesia)

Pipiet Palestin Amurwani[1], Akhmad Haryono[2], Agustina Dewi Setiari[3]

Magister of Linguistics, Faculty of Cultural Sciences Jember University
Jl. Kalimantan 37, Tegalboto Jember, East Java, Indonesia
Correspondence Author

Abstract: In a multilingual society, code mixing and code switching occur in communication. The purpose of this study is to describe the code switching and code mixing used by counseling teachers in providing counseling guidance at State Vocational High School 7 Jember. Sociolinguistic studies were applied to achieve the objectives of this study The data collected was in the form of counseling teacher's utterances in the process of counseling guidance which contained code mixing and code switching. The data sources are counseling teachers and guidance students. The data is analyzed using theory of code mixing and code switching. The result of this study indicates that counseling teachers use code switching from Indonesian to Javanese to give advice to the students. The use of the code switching is an effort to make the advice given more effective. Code mixing into Javanese occurs due to the background of the native language possessed by the counseling teacher namely Javanese language.

Key Words: Language, Pandhalungan, Sociolinguistics, Teacher, Tobacco City

Introduction:

Indonesia is a country that has more than one language. In addition to Indonesian as a national language, Indonesia also has a variety of local languages used by the speech community. With no less than 700 local languages actively spoken, Indonesia is undoubtedly one of the most multilingual countries in the world, making the people at least at a very young age (TheJakartaPost, 2016). Therefore, the phenomenon of code mixing and code switching is a common thing. Wardhaugh's (2010: 84) states "we will look mainly at the phenomenon of code switching in bilingual and multilingual situations." From this statement it is clear that in bilingual and multilingual societies we can find code mixing and code switching events. The use of mixed languages aims to achieve the communication goals desired by the speaker.

State Vocational High School 7 Jember is one of the state vocational high schools in the tobacco city of Jember, East Java, Indonesia. This school is located in the western part of Jember, bordering with Lumajang district, precisely in the Sumberbaru sub-district. The majority of people around the school speak in Madurese language. Therefore, the majority of State Vocational High School 7 Jember students use Madurese language in their daily lives. However, many of students come from outside the district of Sumberbaru. Many of them are from Rowotengah, Jombang, Semboro and even from Jatiroto Lumajang, which is known as areas that majority of people speak in Javanese language. Thus, it is not surprising that the use of code switching and code mixing often occurs in this school both among students and between students and teachers. In central Jember where the Madurese and Javanese population groups were more or less equal in number, a cultural mix created a hybrid culture called as pandhalungan (Arifin, 2012).

In carrying out their duties in providing special guidance to students, counseling teachers in State Vocational High School 7 Jember often use code

switching and code mixing. Code switching is often done by counseling teachers is in the form of a change from Indonesian to regional languages namely Javanese language because the counseling teacher's background is Javanese . Code switching from Indonesian in a formal form to an informal form often happens to aim to reduce anxiety in students. The use of code switching is considered to provide comfort and familiarity to students who are undergoing guidance. Thus students feel more free to express the problems they are facing.There are several previous studies that study about code switching, namely Putri (2018) examined the form, function, and factors causing the use of code switching. This study examines teacher code switching in the learning process in bilingual classes. The results of the study explained that there were two forms of code switching in the form of language transfer, namely code switching from Indonesian to English and vice versa from code switching from English to Indonesian. The use of code switching by the teacher in the learning process functions to explain something, repeat the meaning of speech, order, praise, give questions, attract attention, and translate. The cause of the use of code switching in classroom learning activities found in this study is the linguistic factor, the classroom situation factor, the goal factor the speaker wants to achieve, and the speaker emotional factor. Sianipar and Manik (2018) examined the mix of codes and code switching used in bank service situations in courtesy situations. The main reason code changes occur in a courtesy situation in banking is to talk about a particular topic. Mujiono (2017) examined the mix of codes used as a communication strategy at the OBG central agency (Outbound Call). This research found that English codes occur in different situations namely to reward customers, to persuade customers, to avoid product weaknesses, to follow up on new customers, to build customer trust, and to attract customers. Lee (2010) examined the code switching used in teaching English as a second language in high school. The findings show that the majority of teachers have a positive attitude towards code switching. They only change the code when needed. The teachers also believe that code switching has facilitated second language learning. Fareed. et al (2016) examined the transfer of teacher codes in classrooms by Pakistani students. The results show a positive response from students, but there are some students who are perceived to be disturbed by the English language over the code used by the

teacher. Ansar (2017) researched code switching and code mixing used by teachers in teaching English. Code switching and code mixing are done intentionally and unintentionally because the first language used by teachers and students is Indonesian.The six studies contributed to this study. The first contribution is in terms of topic selection. The same topic provides information on the use of relevant theories. The second contribution is in terms of methodology, namely using qualitative analysis techniques. What distinguishes these studies from the research that will be described is the context in this study occurred in the counseling guidance room, the conversation occurred between the teacher as a counselor and students as counselees.This study will elaborate on the code switching and code mixing used by counseling teachers in State Vocational High School 7 Jember, one of state vocational high schools in Jember, East Java, Indonesia and the reasons for their use. The benefits of this research are expected to be able to enrich research in the field of language, especially in the field of sociolinguistics. In addition, this research is expected to provide information to readers, teachers especially counseling teachers about the efforts that can be made in the process of mentoring students.

Research Method:
This research is included in the sociolinguistics study and is a qualitative research with a case study approach. The data presented in the form of sentences obtained from the counseling teacher's speech when conducting guidance on students with problems. The source of the data was obtained from the counseling teacher of State Vocational High School 7 Jember who provided guidance to students. The data obtained were grouped and analyzed using code mixing theory and code switching according to research needs. Hymes (1875: 103) says "code switching has become a common term for alternate us of two or more languages, varieties of language, or even speech styles". That code switching can occur between the various languages found in one language, not only between different languages. Appel (1976: 79) defines code switching as a symptom of language use switching due to changing circumstances. Symptoms of language transition naturally involve more than two languages used in communication. Based on Thelander (1976: 103) in Chaer (2004: 115) about differences in code switching and code mixing, that code switching occurs if the transition

from one language clause to another language clause occurs in a speech event. Code mixing occurs if in a speech event, there is a mixture of clauses or phrases used, and each clause or phrase no longer supports their respective functions.

Result And Discussion:

This research was conducted to uncover the code mixing and code switching used by counseling teachers in State Vocational High School 7 Jember in the process of mentoring students. The data in this study are in the form of counseling teacher utterances in the form of code mixing and code switching from Indonesian into Javanese.

Code Mixing Of The Counseling Teacher In The Guidance Process:

In conducting guidance on problematic students, counseling teachers use Indonesian. But often the Javanese language code mixing occurs because of the background of the counseling teachers whose native language is Javanese language. The code mixing in the form of words in Javanese that are spoken automatically by the counseling teacher, as in the following data;

Data (1)

Context:

A student was called to the counseling room because of a truant case. The student stood with a tense face. He looked down with occasional glances at the counseling teacher, indicating he was afraid of facing the counseling teacher. The counseling teacher tries to make the students less tense and afraid, using Javanese in everyday language.Guru BK: "Saya gak akan marah. Coba kamu Tanyakan kalo kakak kelas tiga menghadap Pak Dedi, apa pernah marah? Tapi kamu jangan bohong sama saya. Kalo kamu bohong sama saja seperti kamu bunuh diri. Tapi saya gak marahi, mas. Bu Aisyah iki manggil sampean ini intinya untuk membantu. Kamu menceng dalane, kon kliru dalan arep dilurusno ambek Bu Aisyah kok malah koen arep mbujuk i bu Aisyah, trus yo opo cara mikirmu. Kan intinya membantu sampean, mas. …

(Counseling Teacher: I am not angry. Try to ask the third grade students in facing Mr. Dedi, am I angry? But you don't lie to me. If you lie to me, it is like you kill yourself. But I am not angry with you, mas. Mrs. Aisyah calls you to help. You made a mistake, Mrs. Aisyah wants to make you back to the right way. But why do you lie to her? Then what such way is it? The main thing is that helping you, mas.)

The word "samean" or "sampean" is often used by

the counseling teacher to replace the word "you" or "you" in students. In Javanese the word "samean" or "sampean" is a second person singular pronoun that is included in the middle or intermediate Javanese. Javanese language recognizes levels of language, there are three levels of language namely ngoko (low), madya (middle), and krama (high). Madya or intermediate Javanese is usually used in older people or for the purpose of appreciating. As Kurniati, et al. (2013) stated that Javanese language krama inggi has a high level of politeness (the most respectful) where as krama madya has a medium or middle politeness level (standard). In Jember's daily life, the use of the word "samean" or "sampean" is very common because it gives the impression of being friendly and close. "Sampean" is used to pay the respect (Bawani, 2013). Therefore, counseling teachers usually use the word "samean" or "sampean" because they are used to using it. Likewise with the use of the nickname "mas" which is used to call male students. The word "mas" means a nickname in Javanese for older men. In addition, the nickname "mas" is also used for people who are just known as a form of appreciation or respect. "Mas" is a Javanese greeting that is used as a tribute (Zakiyah, 2018). In the context above, the teacher uses the word "mas" for students of course not because of the age of older students but the teacher wants to give appreciation to the students. As Mujiono (2017) argued that the use of code mixing aims to give appreciation to the speech partners. In the data above there is also the word "gak" which is a Javanese vocabulary meaning "no". Counseling teachers tend to use the word "gak" rather than the word "tidak" because the habits in the original language are very strongly affecting their second language, Indonesian.

Data (2)

Context:

Students are called to the guidance room because there are reports of intoxication outside the school environment. The teacher asks them about the incident.

Guru BK : terus dimana lagi, dua kali atau lebih dari dua kali. Bener, jujur lho. Padahal pak dedi ini cuma mewakili semua untuk bantu samean kalau samean gak mau di bantu yo gak papa it,s ok.

(Counseling Teacher: and where else, twice or more. Right, be honest. Where as Mr. Dedi here is to help you if you need a help, but if you don't want it it's ok)

Data (3)

Guru Jadi biar apa, biar tidak ada diantara kita, terserah pikiranmu negatif opo positif terserah, aku ngomong terserah. Saya gak mau memberikan kamu seperti ini supaya kamu berbuat baik ke saya, gak, gak gelem aku, terserah sampean, ya.
(Counseling teacher: so, no lie among us, up to you negative or positive you think about, said up to you. I don't want you to do something good to me, no, I don't want it, up to you, right.)

Data (1), (2), and (3) are the words of the counseling teacher when conducting guidance in different cases. The word "samean" also appears in the counseling process of drunken cases as in truant cases. Likewise, the word "gak" reappears in data (2) and (3). From these two data, it proves that the code mixing done by the counseling teacher is a strong influence of the native language that is owned and used in daily life. The process of communication and social interaction leads to a tendency of a speaker utilizing the potential of language variation, one of which is code mixing (Mustikawati, 2016). The phenomenon is also in line with the opinion of Thelander (1976:103) in Chaer (2004:115) that code mixing is only fragments of language that appear unconsciously in its use. In other words, fragments of language that arise due to the strong influence of the native language speaker.

Code Switching Of Counseling Teacher In The Guidance Process :

Counseling teachers often deliberately use code switching from Indonesian to Javanese in certain parts of the counseling guidance process. The use of Javanese code is intended to make students understand better what the counseling teachers mean. By using the language of everyday students' namely Javanese, students look more calm in conducting guidance. The use of Javanese in guidance also aims to make students more free in expressing their problems and provide information needed by teachers to solve problems or find solutions that they face. This effort can be called a teacher's persuasive effort to condition students to do what they want the teacher to provide certain information. Code switching is used for a certain purpose (Putri, 2018). In general, the use of code switching by counseling teachers occurs when counseling teachers provide advice to students on the core activities of counseling guidance, as shown in the following data;

Data (3)
Context:
Counseling teachers call students to the guidance room because they drink alcohol outside the school environment. The student sits in front of the teacher with his head down indicating he feels anxious and guilty. The teacher knows that students use Javanese in everyday life.

saya tidak mau memarahi cuman sekarang kamu di depan saya, di depan orang tua kamu aku kepengen minta pertanggungjawaban kamu sebagai seorang anak, betul tidak Pak. Supoyo bapak mene iki posisine apa namanya posisi berangkat ke Flores pikirane tenang le, gawe sopo, gawe samean Muhammad Arifin maju ke depan yang tegas kamu seorang anak, iya. Bapak e pean iki nyambut gawe nang Flores iki akhire kepikiran coba saya tanya ke bapak. Bapak panjenengan sinten Pak ?
(Counseling Teacher: I don't want to be angry with you but now you are infront of me, infront of your parent I want you to be responsible as a child to your parent, right Sir? So that your father can go to Flores calmly, boy. For whom? For you Muhammad Arifin, come here, be assertive please. Your father works with a big thought of you, try to ask him. Is it right, Sir?)

In the teacher's utterance in data (3) above, the teacher gives advice to students using Javanese. The words " supoyo bapak mene iki posisine apa namanya posisi berangkat ke Flores pikirane tenang le, gawe sopo, gawe samean Muhammad Arifin " (So that your father can go to Flores patiently, he work for you) is advice given by teachers to students to behave well so that parents feel calm in work. The purpose of using Javanese is so that students can receive the teacher's advice message well.

Data (4)
Context:
The counseling teacher called a student because the case did not go to school without permission for more than one day. Parents or guardians are also invited to attend. However, it turns out that what was presented by the student was not his parents, but teenagers who claimed he was his brother. The student stood with a tense face. He looked down with the occasional glance at the teacher, indicating he was afraid to face the teacher. Knowing that, the teacher opens the conversation and says that the parents must attend. The teacher tries to make the students not too tense and afraid, using daily Javanese language.

Guru 1 :"Kalau besok Senin bukan orang tua yang

ke sini, saya yang ke sana. Tambah repot kamu. Iso Gik, iso mendatangkan orang tuamu ke sini, bisa ya?(Teacher 1 :"If your parent doesn't come on Monday, I will go there. You will get a problem. Can you, can you take your parent here, can you?")Siswa :"Bisa, Pak."
(Student :"I can, Sir.")
Guru BK :"Bu Maya punya nomor telponnya. Masih saudara sama Bu Maya?"
(Teacher 1 :"Mrs. Maya has his telephone number. Are you Mrs. Maya's relation?")
Guru 2 :"Ndak, kemarin itu main."
(Teacher 2 :"No, he played yesterday")
Guru 1 :"oo main, trus minta nomer telponnya?"(Teacher 1 :"oo played, and then asked for the phone number?")
Siswa :"nomer telponnya temen saya,Pak."
(Student :"My friend's phone number, Sir")Guru 1 : Siapa? Nomer telponnya siapa?"(Teacher 1 :"Who? Whose number?")Siswa :"Ardiansyah"(Student "Ardiansyah")Guru 2 :"Ketemu
bapakmu."(Teacher2 :"Met you father.")
Guru 1 :"Kemarin Bu Maya ketemu bapakmu."
(Teacher 1 :"Yesterday Mrs. Maya met your father.")
Siswa :"Bapak saya, pak."
(Student :"My father, Sir.")
Guru 2 :"la yo ketemu bapakmu, le."
(Teacher 2 :"Yes met your father, boy.")
Guru 1 :"Saya nggak akan marah. Coba kamu Tanyakan kalo kakak kelas tiga menghadap Pak dedi apa pernah marah. Tapi kamu jangan bohong sama saya. Kalo kamu bohong sama saja seperti kamu bunuh diri. Tapi saya ngak marahi,mas. Bu Aisyah iki manggil sampean ini intinya untuk membantu. Kamu menceng dalane, kon kliru dalan arep dilurusno ambek Bu Aisyah kok malah koen arep mbujuk i bu Aisyah, trus yo opo cara mikirmu. Kan intinya membantu sampean, mas. Kenapa harus dipanggilkan kakak yang bukan kakak kandung. Kenapa harus seperti itu. Padahal undangannya harus jelas orang tua yang harus datang.
Teacher 1:" I am not angry. Try to ask the third grade students in facing Mr. Dedi, am I angry? But you don't lie to me. If you lie to me, it is like you kill yourself. But I am not angry with you, mas. Mrs. Aisyah calls you to help. You made a mistake, Mrs. Aisyah wants to make you back to the right way. But why do you lie to her? Then what such way is it? The main thing is that helping you, mas. Why do you come here with someone else not your parent. The invitation is clear for your parent.)

The statement on the data (4) above is " Kamu menceng dalane, kon kliru dalan arep dilurusno ambek Bu Aisyah kok malah koen arep mbujuk i bu Aisyah, trus yo opo cara mikirmu " (You made a mistake, Mrs. Aisyah wants to make you back to the right way, but why do you lie to her? Then what such way is it?) is a sentence that shows the teacher is giving advice to students to get back on the right path. Before the sentence of advice, the teacher spoke in Indonesian "ini intinya untuk membantu (the main purpose is helping you)" but when delivering the advice the teacher changes the code using Javanese language.
Data (5)
Mrs. Sinta's guardianship class X named chess got into a fight with a student named Yuda. Catur's parents and Yuda were called to school. That day, Catur's mother was present first.
Guru : "Siapa, yang satunya ibu, orang tua siapa?"
(Teacher :"Who, this mom, whose parent?")Orang tua :"catur"(Parent :"catur")Guru :"Catur, ini wali kelasnya?"(Teacher :"Catur, his homeroom teacher?")Wali Kelas :"saya"(Homeroom teacher:"me")Guru :"Yuda belum datang? Yuda durung teka? Ya, Yuda belum datang?"
(Teacher"Yuda hasn't come? Yuda hasn't come? Yes, yuda hasn't come?")
Guru :"ndak apa-apa, gausa bahas masalah. Kalo kita bahas masalah ga mari-mari.
(Teacher :"it's ok, never talk about the problem. Talking the problem will never end."
Orang tun nggih."
(Parent :"yes")
Guru :"Sing penting posisinya jenengan saya beri tahu. Wis ngko masalah-masalah ne ben diurus kepala sekolah mari wis. Nek bahas masalah-masalah berlarut-larut ngko mas, nggak selesai-selesai. Sing penting matur sembah nuwun panjenengan sudah rawuh di sini, sudah datang. Artinya kemarin ada miskomunikasi.Yang jelas kemarin saya sudah memberikan pelajaran tanggung jawab pada mas Catur, "cuman orang tuamu harus ke sini. Takutnya nanti ada apa-apa di luar orang tuamu tidak tahu". Saya bilang, "nek koen terusna piye? Pak Dedi nggak akan panjang kali lebar, sing penting aku wis nyampekna, damekna, aku sebagai gurune sampean wis nglurusna, salaman, damai, ki awak e dewe dulur. Lek iki masalahe diteruskan, ya wis tak pasrahkan ke orang tuamu."
(Teacher : "I tell you. The headmaster will

handle the problem. Talking the probem continuously will make it never ends. Thanks for your coming here. Yesterday we had miscommunication. I learn Catur to be responsible. "But your parent must come here. I am afraid your parent doesn't know when something happen you." I said, "how will you do it then? Mr. Dedi will not say more, I have told you, calm you, I am as your teacher have given you the right way, shake hand, peace, we are brothers. If you still make a trouble, I back to your parent. ")

Orang tua :"nggih, wau dalu niku pun diceramahi kalih bapak e. salah sampean iku le, terose bapak e."(Parent :"yes, last night his father advised him. "you're wrong my son, said his father")

Guru Jadi hanya seperti itu, Ibu." …

(Teacher: So that's all, mam"…)

In the data (5) the counseling teacher again uses Javanese language code switching when giving advice to students. "Sing penting aku wis nyampekna, damekna, aku sebagai gurune sampean wis nglurusna, salaman, damai, ki awak e dewe dulur. Lek iki masalahe diteruskan, ya wis tak pasrahkan ke orang tuamu." (I have told you, calm you, I am as your teacher have given you the right way, shake hands, peace, we are brothers. If you still make a trouble, I give you back to your parents.) The speech is advice for students not to repeat their actions or they will be returned to their parents or in other words expelled from school.

From the phenomena that occur in data (3), (4), and (5) it can be said that the teacher deliberately changes the code from Indonesian into Javanese code when giving advice because the mentored students have the original Javanese language. The use of code switching is intended so that the advice given can be understood and well received by students. The use of code switching can be an effective effort in communication (Kurniasih and Zuhriyah, 2017). The statement is also in line with the opinion of Putri (2018) that the use of code switching has a specific purpose. The use of code switching in the phenomena above is done because of the speaker factor, namely the teacher who has the native language of Javanese, the listener factor is the students who also speak the original Javanese language, and the change factor of the topic of conversation, which initially talks about the problems being done or faced by students using Indonesian, then when giving advice the teacher always changes the code into Javanese. The phenomenon of code switching is in line with the opinion of Hymes (1875: 103) "code switching has

become a common term for alternate us of two or more languages, varieties of language, or even speech styles".

Conclusion:
In the activities of mentoring the students, phenomenon of code mixing and code switching occurs from Indonesian to Javanese. The native language of teachers and students is the major factor causing code mixing and code switching. The teacher also uses code switching in giving advice to students. The use of code switching is intended to make the advice works well.

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