Power Relations and Code Switching between Javanese College Students: A Case Study in Faculty of Humanities, UDINUS

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Abstract: Code-switching is an inevitable phenomenon in a bilingual and multilingual community. The aim of this study is to discover the code-switching used in multilingual communities and its relation with the power relationship of interactants. This research used a descriptive qualitative method and the data were collected from two audio recordings of six multilingual college students. All of the participants speak three languages fluently, i.e. Ngoko Javanese, Bahasa Indonesia, and English. The first voice recording contained a conversation between a college senior and a junior conversing about college students' organizations. The second voice recorder contained the conversations among three students in the same batch. The results show that in the first recording, of the speakers used Bahasa Indonesia (high variety) most of the time (82%), followed by Ngoko Javanese (low variety) for 16%; and English (high variety) for 2%. While in the second recording, the speakers mostly used Ngoko Javanese (66%), followed by Bahasa Indonesia for 32%, and a few English (2%). It can be conclude that 'seniority' and power relation affect the use of language choice in the data. The students consider that it is rather impolite to use Ngoko Javanese to their senior, while it is more acceptable to use Ngoko Javanese among their friends from the same batch.

Keywords: code-switching, multilingual, power, relationship.

RESEARCH BACKGROUND

People continually engage in communication with one another through the use of language, which is an essential aspect of human life. According to Ronald Wardhaugh, language is a set of arbitrary voice symbols used for human communication (1986). It implies that human interaction through language is an essential part of life itself and cannot be separated from it. Language interaction is the state in which speakers of two or more languages utilize each other interchangeably (Mardikantoro, 2016). Suwito (1985), stated that bilingualization is the process of becoming bilingual, while bilingualism is the state of being bilingual.

Bilingualism and multilingualism are sub-chapter of Languages in Contact and it is part of Sociolinguistics study. Diglossia also part of it. In Indonesia, more than one language is spoken within one society and this situation is called bilingualism (Mardikantoro H. B., 2007). Charles Ferguson in Wardhaugh (2006) defines diglossia as refers to a situation in which two dialects of the same language coexist in a community and each has a specific role.

According to Bloomfield (1993), a diglossic utterer is one who speaks fluently in two languages and has the capacity to use both languages simultaneously. Diglossic society based on Fasold (1984) a diglossic society is a single society that simultaneously exhibits high and low variation. The community's use of the language varies greatly from one group or society to the next in terms of word pronunciation, diction, meaning, and syntax formation (Mardikantoro, 2006). The appearance of language varieties are caused by the social and situational factors. The existence of different languages indicates how languages are used in a variety of ways.

Code switching commonly occurs in bilingualism or multilingualism society. Due to emigration, code-switching is a sociolinguistic phenomenon that has been observed globally for ages. It occurs when people switch between languages or speech varieties. Speakers of a language are transitioning from one language to another language, or even from one dialect to another. It is a conversation that spontaneously occurs in everyday life. Bokamba (1989) considers code switching is the mixing of words, phrases, and sentences from two distinct grammatical systems across sentence boundaries within the same sentence or speech event. Meanwhile, Poplack (1980) defines code switching as the process of switching between two languages within a single discourse, sentence, or constituent.

The language variation also occurs in Semarang. Most of the bilingual people in Semarang are spoken in Javanese and Bahasa Indonesia and it occurs that people also use code switching without realize it. The languages play significant roles in the diglossic society. The use of Javanese and Bahasa Indonesia are affected by the environment, such as the role of Bahasa Indonesia as high variety and Javanese as low variety. It appears between college students in Semarang. The senior and junior are mostly using Bahasa Indonesia with a few Javanese by the tone ngoko. While the students who are in the same age mostly using Javanese with the tone ngoko and a few Bahasa Indonesia. This diglossic situation is affected by the relations and activities among the college students.

The languages that Semarang's college students used in the social interaction are occurring in various fields. Fishman (1972) divided the field into five, homes, educational, workplaces, religion, and governments. Two languages are used in educational fields, particularly among college students: Bahasa Indonesia and Javanese. Some research about diglossia was previously done by Riham Shendy (2019) with the title *The Limitations of Reading to Young Children in Literary Arabic: The Unspoken Struggle with Arabic Diglossia,* language diglossia in the Arab world is a problem that needs to be recognized throughout the Arab world. The majority of news and opinion pieces remain mute on the diglossic aspect of Arabic and its impact on reading levels, aside from the academic literature and select examples included in the research. Arabs will begin communicating with one another and using fusHa in everyday situations. It is improbable that FusHa will ever supplant the regional A'amiya vernaculars as a mother tongue.

Moh. Alif Fairus Abadi through his research with The Phenomenon of Diglossia Usage by Adolescents in the District of Sampang, Madura (2022) as the title has been done with a conclusion that the use of variants of Madurese language by adolescents in Sampang, Madura can be classified based on the context of a formal situation or informal situation as well as with whom a conversation is carried out. Moh. Alif Fairus Abadi was using descriptive qualitative method and the data was taken from the field area in Sampang, Madura with different level of people.

This research is conducted to explain the patterns of Bahasa Indonesia-Javanese diglossia in the educational field, primarily among college students. The findings of Bahasa Indonesia Javanese diglossic patterns among college students are based on the usage of Bahasa Indonesia and Javanese with tone ngoko. By looking at the languages used by the speakers, the power relation among them can also be seen and alayzed.

RESEARCH METHOD

This research used qualitative method to analyze the data. Based on Basuki (2006), the ideas, perceptions, views, and beliefs of people that are observed are what qualitative research refers to and numbers cannot measure it. Qualitative method is an attempt to present the social world and its perspective on the world from intellectual, action, perceptual, and human-investigated perspectives (Moloeng, 2007).

The research focuses on the connection between college students and diglossia in the educational field. The research data consists of excerpts of college students' field-based diglossic utterances as well as observational information. This research applies a conversational data collection method that entails dialogue and contact between the sources (Sudaryanto, 1993).

The conversational data is gathered by two voice recorders. The first voice recorder involved two college senior and junior conversing about college organization. And in the second voice recorder, which involved three college students who are close friends, the author included only a few lines of dialogue.

The author took some steps to analyze the data. In the first step, the author took voice recorders and then transcribed the audio to text. After that, the author analyzed the high and low variation in the use of Bahasa Indonesia and Javanese with tone *ngoko* and related them to the power relation of the speakers.

Table 1 below shows the detail of the participants involved in this study. All of the 6 participants are students in the English Department who are also members of the same student organization on their campus. They are from two different batches, with A as the oldest and N as the youngest. N is also the only Chinese Javanese in the group. However, she cannot speak Chinese. All of the participants are multilingual and speak Bahasa Indonesia, Javanese, and also English.

Table 1. Details of the participants

No	Code Name	Ethnicity	Age
1	A	Javanese	24
2	SF	Javanese	21
3	N	Chinese - Javanese	20
4	AR	Javanese	21
5	SD	Javanese	21
6	K	Javanese	21

RESULT AND DISCUSSION

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The results show that there are some patterns of language used among the participants. The diglossic patterns show that in an informal setting, participants with age gap different (senior and junior) tend to use Bahasa Indonesia or the High variety, while those who are from the same batch and age range, tend to use Ngoko Javanese or the low variety. English is used very little in the data.
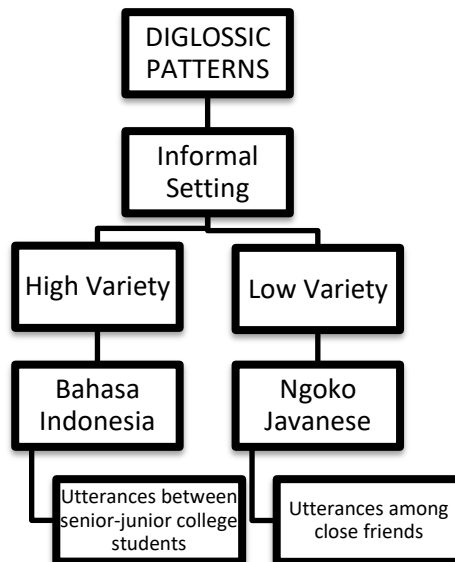

Figure 1. Patterns of Language Use among the Participants

Senior-junior Relationship

Table 2 bellow shows the language used by the speakers with different batch. A is the oldest and the senior while SF and N are the junior.

Table 2. Total words of senior-junior college students conversation

No	The speaker to target	Total of Words in High Variety		Total of Words in Low Variety (Ngoko Javanese)
		English	**Bahasa Indonesia**	
1	A to Sf	10	270	54
2	Sf to A	1	125	13
3	N to Sf	0	1	8
4	Sf to N	0	3	1

It can be seen that Bahasa Indonesia is mostly used when A and SF interact. English is used with 11 words (2%), while Bahasa Indonesia 399 (82%), and Javanese 76 (16%).

Table 3. The calculation of high variety and low variety between senior-junior college students

No	The speaker to target	Total words	High Variety	Low Variety	Percentage of High Variety usage	Percentage of Low Variety usage
1	A to Sf	334	280	54	83.83%	16.16%
2	Sf to A	139	126	13	90.6%	9.4%
3	N to Sf	9	1	8	11.1%	88.9%

4	Sf to N	4	3	1	75%	25%

The data above showed us that two people who are college students, the power relations between them are senior and junior in college. The conversation took place in an informal setting because the participants converse in a casual manner. The majority of the speakers used Bahasa Indonesia (high variety) with a few Ngoko Javanese (low variety); they also used English (high variety), but only a few words. According to Table 2, Bahasa Indonesia is the predominant variety used in conversation.

Excerpt 1 – Ab talking to Sf

A (24): "*Ya aku kemaren iseng sih kesana, tau aku. Ternyata ada dosennya juga?*" (I know, but I just playing around. It turns out there was a lecturer too.)

Sf (21): "*Ada, Pak F.*" (Pak F was there.)

A (24): "*Pak F, tak kiro alumni og. Tapi rak tau ndelok aku alumni ne.*" (I thought Pak F was a fromer student, but I has never seen him before.)

Sf (21): "*Soal e jek enom banget.*" (Because he is still young.)

A is the senior participant in this conversation. According to excerpt 1, A was using Bahasa Indonesia and Ngoko Javanese while S as the junior was using Bahasa Indonesia fully.

There is a switch from one code to another code. A spoke Ngoko Javanese as his dominant language. The meaning of "*rak tau ndelok*" in Ngoko Javanese is that the speaker has never seen the lecturer and believes he is a former student.

Excerpt 2 – Sf talking to Ab

Sf (21): "*Eee … sekarang tuh kaya e tuh dua puluhan lebih … eh sekarang karena udah ada adek-adeknya dua puluh lah .. tiga puluh lah.*" (I guess right now there is around 20 … eh there is our junior too, around 20 or 30.)

A (24): "Nah itu, karena kemaren, karena angkatan seng, kamu kan 20 ya? Angkatan 19 kan ga ada, angkatan 19 tetep ikut." (Because the 19 batch did not participate before and there is no activity about that, they should involve.)

S is the junior in this conversation, and according to excerpt 2, she expressed politeness by conversing in Bahasa Indonesia with her senior college students. And the speaker was mixing Bahasa Indonesia with Ngoko Javanese with the "e" suffix.

Excerpt 3 – N talking to Sf

N (20): "*Halah rak sah diomongke to yo, wes lewat og.*" (Enough guys, what's on the past, stays in the past.)

Sf (21): "*Dadahhh ... tiati ya. Makasih lho.*" (Dadahhh … be careful. And thank you.)

S and N are friends in college, they often to be seem together. N was using Ngoko Javanese because her target was S and they are close to each other.

According to excerpts 1, 2, and 3, the dominant language of the speakers is Bahasa Indonesia because they still respect one another, particularly the junior college students. It occurred because S and A were not sufficiently close and A is older than S. N only stayed for a short time before leaving and conversing with S in Ngoko Javanese. S and N are in the same college batch and are likely the same age.

Close friends relationship

Table 4. Total words of close friends conversation

No	The speaker to target	Total of words in High Variety		Total of words in Low Variety (Ngoko Javanese)
		English	**Bahasa Indonesia**	
1	Ar to Sd	6	201	367
2	Sd to Ar	3	92	227
3	Ar to K	1	14	11
4	Sd to K	2	13	35
5	K to Ar	0	7	21
6	K to Sd	0	4	16

Table 4 shows that English is used 12 times (2%), Bahasa Indo 331 times (32%), while Javanese 677 (66%) Total 1.020.

Table 5. The calculation of high variety and low variety between close friends conversation

No	The speaker to target	Total of words	High Variety	Low variety	Percentage in High Variation usage	Percentage in Low Variation in usage
1	Ar to Sd	574	207	367	36.06%	63.93%
2	Sd to Ar	322	95	227	29.5%	70.5%
3	Ar to K	26	15	11	57.7%	42.3%
4	Sd to K	50	15	35	30%	70%
5	K to Ar	28	7	21	25%	75%
6	K to Sd	20	4	16	20%	80%

The speakers from the data above are close friends. The conversation among them consist of 3 people, A, S, and K (the researcher). A is the turn-taking in the conversation with 66 utterances, S with 59 utterances, and K with 12 utterances. The speakers mostly use Javanese with tone Ngoko and a few English and Bahasa Indonesia while talking to each other.

Excerpt 4 – Ar talking to Sd

A: "*Aku juga rak mikir nek bakal ono ular. Cuma waktu kui ki, waktu aku mbek konco-koncoku mlaku ki emang ono ulo ngono lho*." (A snake never crossed my mind before, but when I'm with my friends, there was an actual snake.)

S: "*Hiii medeni A, aku dadi rak wani nyemplung*." (Hiii that's so scary, I don't have enough bravery to swim.)

From the excerpt above the speaker used Ngoko Javanese dominantly and embed Bahasa Indonesia as well. We can see, "aku juga rak mikir nek bakal ono ular," and " aku dadi rak wani nyemplung." That is code switching phenomenon, the speaker switching from one code to another in one utterance.

Excerpt 5 – Sd talking to Ar

Sd (21): "*Yo maksud e koyo aku rak kebayang nek ono*." (I mean, I never imagine that there is a snake.)

Ar (21): "*Yo awal e aku yo rak kebayang, cuma karna aku koyo, koncoku koyo "wes rakpopo rakpopo mlaku mlaku mlaku mlaku" muni ngono kan. Ngopo? "Mlaku wae mlaku wae" Ngono to. Lha nek wes adoh nembe ngomong*." (Yeah, me too. But my friends said, "it's ok, let's continue our journey." And I asked, "why?" but still one of my friend asked us to continue. After we are far from the location, my friend told me about that.)

Sd (21): "*Ulo opo ik*?" (What kind of snake?)

Ar (21): "*Rak ngerti, rak wani*." (I don't know.)

Excerpt 2 still shows us that close friends are having close relationship and the language choice is the one we use in daily life because all of us are Javanese. It is more comfortable using Ngoko Javanese that shows how close the friendships are.

Excerpt 6 – Sd talking to K

S: "*Camp mawar ki opo to*?" (What is camp mawar?)

K: "*Rak ngerti to, takon A to ya.*" (I don't know, go ask A.)

S: "*Ya kan sopo ngerti,*" (I thought you know it.)

K: "*Aku rak ngerti,*" (I don't know.)

As people who live in bilingualism or multilingualism society, it shows in the excerpt 3. We switch from one language to others. "Camp" is the English version of "tenda/kemah," "*ki opo to*?" is the Ngoko Javanese version of "What is the … (thing or other)?"

It also shown from "*Ya kan sopo ngerti*," ya kan is utterances that using Bahasa Indonesia while "*sopo ngerti*" is utterances that using Ngoko Javanese. Nowadays, without realizing the phenomenon, people are doing code switching because they do not talk only in one language.

The power relations between close friends are less than between senior-junior college students. It is because the close friends whether at the same age as us or older than us can enjoy the conversation using Ngoko Javanese as our daily life conversation. While the power relations between senior-junior college students are stronger because almost of the senior are older than junior students. The junior students must talk in polite way. Also power in this senior-junior conversation is influenced by authority and influence because they were in the same college student organization.

Interview with the Participants (Triangulation Method)

The author did an interview to senior-junior college students to see their opinion about the use of Bahasa Indonesia and Ngoko Javanese between the senior-junior relation in college.

Excerpt 7 – the answers from the interview

A (24): "*Nek menurutku sih gapapa ya kalo ada adek tingkat pake Ngoko ke kakak tingkat, soal e kan umur kita juga nggak yang jauh banget bedanya.*" (For me, it's ok if there are juniors talk to seniors using Ngoko Javanese. Because the difference of our ages isn't that far.)

S (21): "*Kakak tingkat apalagi yang satu organisasi tuh kerasa beda gitu loh, aslinya ya mereka fine-fine aja kalo kita pake Ngoko, itu pendapatku sih. Cuma ga tau kenapa kaya sungkan nek meh pake Ngoko ya walaupun suka switch sendiri kaya Indo-Ngoko gitu.*" (The seniors, joined the same organization, it feels different to talk with Ngoko. But actually they don't care if you are using Ngoko when talk to them. But I don't know I feel reluctant to use Ngoko, sometimes I switch from Bahasa Indonesia to Ngoko Javanese.)

From the answers above, we conclude that the seniors let the juniors to talk in Ngoko Javanes because their age gap is not big. For the juniors they feel not ok or reluctant to talk with the seniors using Ngoko Javanese.

CONCLUSION

From the research findings, the diglossic patterns of Bahasa Indonesia and Ngoko Javanese in educational field of Javanese youth college students are based on informal setting. The pattern that dominantly occurs based on utterances among senior-junior college students are High Variety using Bahasa Indonesia. In close friends relationship, the pattern that dominantly occurs based on their utterances are Low Variety using Ngoko Javanese. The pattern of diglossia in educational field in Semarang, especially in informal setting between college students, they still apply the patterns based on politeness. It happens because the senior students still have influence for their junior in college. For the case of close friends, we conclude that the closeness of their friendships is the reason they can speak in Low Variety with comfort.

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