A SOCIOLINGUISTICS ANALYSIS OF CODE MIXING ON *NINE SUMMER TEN AUTUMNS* NOVEL BY IWAN SETIAWAN

A Thesis

Submitted to Faculty of Adab and Humanities

In Partial Fulfillment of the Requirements for the Degree Strata One

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ABSTRACT


This research is aimed to know of code mixing and interference that appears in the conversation of the novel. It also aims to know the types of code mixing. The writer uses descriptive qualitative method where she analyzes finds out and classifies code mixing and interference.

In this analysis, the writer concludes what the types of code mixing and about interference that appears in the novel. In this paper, the writer analyses about twenty dialogs which use code mixing. She chooses the dialogs randomly which are interested to be analyzed.

From the analysis twenty data, there are nineteen data of outer code mixing and one data of inner code mixing. Beside that there is no interference which used in the conversations of the novel.
APPROVAL SHEET

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Submitted to the Faculty of Adab and Humanities
As a Partial Fulfillment of the Requirements for
The Degree of Strata One (S1)

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The thesis entitled above has been defended before the Letters and Humanities Faculty’s Examination Committee on September 19th, 2014. It has already been accepted as a partial fulfillment of the requirements for the degree of strata one.

Jakarta, September 19th, 2014

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DECLARATION

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material extent has been accepted for the aware or any other degree or diploma of the university or other institute of higher learning, except where due acknowledgement has been made in the text.

Jakarta, September, 2014

Indira Kurniati
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The thesis is submitted in partial accomplishment for the Strata 1 Degree to The Faculty of Adab and Humanities, English Letters Department State Islamic University Syarif Hidayatullah Jakarta.

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A. Background of Study

Language becomes more flexible means of communication as it shared by all people in a given culture. They can express their messages, ideas, thoughts, and feelings to other more effectively and efficiently than other means of communication as they are only used in certain situations.¹ When we know language, you can speak and be understood by others who know that language. This means you have the capacity to produce sounds that signify certain meanings and to understand or interpret the sounds produced by others. We are referring to normal-hearing individuals.² Some of them are multilingual who are proficient to use three language, national language and other regional language or international language.³ The variety of language is due to the geographical spread of language or social factors that create variation in sounds, words, and grammar. In the presence of variety of language is to encourage people to learn more than one language thus create bilingualism and multilingualism. Sociolinguistics concerns also with an inevitable phenomenon, as a result of bilingualism or multilingualism, how the members of a society create new code by adopting and combining

² Victoria Fromkin, *An Introduction to Language*, (US: Heinle, 2003), p. 4
³ Muhammad Farkhan, op .cit . p. 138.
some of elements from more two or more language. When many members of society can speak more than one language, switching between two or more languages in the same conversation is a common phenomenon. People sometimes switch code within a domain or social situation. People 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 code. The code we choose to use on a particular occasion is like to indicate how we wish to be viewed by others and code switching and mixing may be very useful. A speaker may similarly switch to another language as a signal of group membership and shared ethnicity with an address. Even speakers who are not very proficient in a second language may use brief phrases and words for this purpose.

In many countries, regional variation is not simply a matter of two dialects of a single language, but a matter of two or more quite distinct and different languages., for example, Indonesia as archipelagoes countries with different tribes has hundreds of regional languages (vernacular) as their first languages used in every day communication. Nowadays, as everything becomes more sophisticated. English has become a language that many people in Indonesia speak in their daily communication. Therefore, Indonesian people are not monolingual but bilingual who are capable of using their first language and the national language, *Bahasa Indonesia* as their second language.

Most speakers command several varieties of any language they speak, and bilingualism, even multilingualism is the norm for many people

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throughout the world rather than unilingualism. People, then are usually required 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 even within sometimes very short utterances and thereby create a new code in a process known as code-switching.\textsuperscript{5} Code switching can arise from individual choice or be used as a major identity marker for a group of speakers who must deal with more than one language in their pursuits.\textsuperscript{6} We can use code switching and code mixing in daily conversation between one person to other or etc.

Code mixing is seldom found within formal situation. There is no right expression in such condition; it is need to use the word or expression from foreign language; in written language. Sometimes the purpose of this code mixing is to exhibit the education or the status. The characteristic of code mixing marked by the relationship between the role and the language function. the role means who is using the language, while the language function means what is the aim wanted by the speaker with the speech. The other relaxation or informal situation.

In this thesis the writer is interested in analyzing the kinds of codes and the functions of codes which used by the figures on the novel \textit{Nine Summer Ten Autumns}. This novel is a part of Indonesian novel. The novel is the chick literature (a novel about a dreams) in Indonesia using New York as background setting of this novel. In \textit{Nine Summer Ten Autumns} novel there is


\textsuperscript{6} Ibid, p. 99.
Indonesia-English code switching and code mixing. The writer chooses *Nine Summer Ten Autumns* as the subject of this paper because *Nine Summer Ten Autumns* has different story than other and it based on true story about the struggle to make a dreams come true its one of best seller novel which can inspiring the reader.

B. Focus of the study

In this research the writer focuses on the analysis of the types of code mixing which are applied in the dialogues and about interference that are used by characters of the novel.

C. Research Question

Based on the background of study above, therefore the research question in this study can be summarized as follows:

1. What are the types of code mixing used by the figures in their conversation on *Nine Summer Ten Autumns Novel*?
2. What interferences if there is any that happened in the dialogues used by the characters in *Nine Summer Ten Autumns Novel*?

D. Significances of the Study

This study can give more information about code mixing and interference. The analyzes this study is expected to have advantageous for the readers who have the desire to know about phenomenon of code mixing and interference in conversations.
E. Research Methodology

1. Objective of the Research

The objectives of the study are to describe the types of code mixing and about intereference which used by the figures in the conversations of *Nine Summer Ten Autumns* Novel.

2. Method of the Research

In this research, the writer uses qualitative method which relies on verbal data and non numerical description as fundamental analysis and problem solving for this research. Through this method the writer tries to explain about what types of code mixing and about interference which found in *Nine Summer Ten Autumns* novel.

3. Instrument of the Research

The research uses qualitative method. The main instrument is a data card which found by reading and analyzing the data. This research use the relevant theories that relate to the code mixing that support this research.

4. Technique of Data Analysis

There are the steps of data collection as follows:

a. Reading and understanding the whole material as a source of data in many times.

b. Making notes or marks the data that including of code mixing.

c. Analyzing and explain the data to know code mixing and interference that happens.
To analyze the data the writer uses content analysis technique with the descriptive analysis technique and supported by the theories which relevant of code mixing. The data from the novel are compiled by reading and selecting needed data. Then the writer classifies the data which ones belong to code mixing.

5. Unit of Analysis

The analysis units of this study is *Nine Summer Ten Autumnns* novel by Iwan Setiawan published by Gramedia Pustaka Utama, in 2011.

6. Time and Place of study

This research has been started since May 2013 up to September 2014 at English Letters Department. The Faculty of Adab and Humanities, State Islamic University Syarif Hidayatullah Jakarta.
A. Sociolinguistics

Sociolinguistics is the study of the effect of any and all aspects of society. Including cultural norms, expectations, and context, on the way language is used; or it talks about how and why people use language to interact with others in their society. When people interact with others in society at anytime and anywhere they must use a language. Without a language, people will find some troubles when they do their activities and toward to others as we can see there is no one or society without a language. The role of language among the people in this life is very crucial. It develops into sociolinguistics or the sociology of language.

Sociolinguistics takes as its primary task to map linguistic variation into social conditions. This mapping helps understand not just synchronic variation (variation at a single point of time), but also diachronic variation (variation overtime on language change). Sociolinguistics brings together linguists and sociologists to investigate matters of joint concern but they are not the only researchers involved in studies of language in society. Scholars from a variety of other disciplines have an interest too, e.g, anthropologists, psychologists, sociologists, educators, and planners. Sociolinguistics is different from any other branches of linguistics in studies external as opposed

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7 Muhammad Farkhan, op.cit., p. 131
9 Ibid., p. 18
to internal language. Internal language applies to the study of language on the abstract level, or in the head. External language applies to language in social contexts, or outside the head. The distinction is important, because internal language analyses, such as syntax and semantics, operate on the assumption that all active speakers of a language are quite homogeneous in how they process and perceive language. External language fields, such as sociolinguistics, attempt to explain why this is in fact not the case. Sociolinguistics actually does not discuss a structure of language, but it focuses on how a language is used. So it could play its function well, from this statement we know that people also face language conflicts before sociolinguistics appears so it is clear now that the role of sociolinguistics is to manage a language as its function in society, or other words sociolinguistics deals with a language as means of communication.

B. Bilingualism

Nowadays Bilingualism have become a phenomenon that has taken place in many parts of the world. We can find many people speak two or more language. They are able to speak the language in informal or formal situation. This usually happens to people who move from another place, visitors, or children where parents are from different cultures.

According to Harimurti Kridalaksana, “Bilingualism (kedwibahasaan) adalah penggunaan dua bahasa atau lebih oleh seseorang atau oleh suatu

\[10 \text{Ibid, pp. 131-132}\]
Bilingualism is interrelated with the individual and society by two languages, how both of language used and how they studied. While the people that interrelated in, it called bilingualism or bilingual. One bilingual individual using a word from language A in language B is a case of switching, but when many people do, even speakers of B who don’t know A are likely to pick it up. At this stage, especially if the pronunciation and morphology have been adapted, we can say the word has been borrowed.

Someone who uses two languages look at bilingualism as a personal and social problem, because of the different culture and structure of two languages. They are difficult to be learnt and acquire bilingualism in their life.

One of the factors that cause someone to come to be a bilingual is educational background. For Indonesians, 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. Not only educational background is the cause of bilingual, but also mixed marriage and immigration.

C. Code Mixing

Ronald wardaugh said code mixing occurs when conversations use both languages together to the extent that they change from one language to the other in the course of a single utterance. According to Nancy Bounvillain, code mixing is a linguistic process that incorporates material from

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13 Ronal Wardaugh, *op.cit.*, p. 103
a second language into a base language, adding morphological markers of the base to introduced elements.\textsuperscript{14}

Code mixing is the use of a language or language variety in relaxing situation between the speaker and listener who have an intimate relationship. Code mixing means a mixing of two codes or languages, usually without a change of topic. Code mixing often occurs within one sentence, one element is spoken in language A and rest in language B. In formal situation, the speaker tends to mix it because there is no exact idiom in that language, so it is necessary to use words or idioms from other language.

One criterion that is sometimes offered to distinguish mixing from switching is the grammar of clause determine of language. The norms of code selection tend to be relatively stable. Unlike a less stable bilingualism, language choice behavior is relatively more predictable, i.e. language choice normally occurs between languages rather than within a single matrix language. Therefore questions of who speaks what to whom and when are more appropriate in language choice investigation than question of syntactic or grammatical constrain. But if one clause has the grammatical structure of one language and constructed according to grammar of another a switching has occurred.

\textsuperscript{14} Nancy Bounvillain , 	extit{Language, Culture, and Communication, The meaning Messages}, (New Jersey ; Prenties Hall, 2003), 4\textsuperscript{th} ed., p. 360
D. Types of Code Mixing

Soewito divided code mixing in two kinds that are:

1. Inner code mixing is come from the nature of the language with all the variation. Inner code mixing shows that if the speaker insert the elements of their own language, or elements of varieties and style into their dialect. The implication also can be shown the identification certain act. Code mixing and the elements of language region show that the speakers have region language in tuff, or want to show their region language characteristic.

2. Outer code mixing is come from foreign language i.e. the elements of Holland code switching inserted in Indonesian language. Code mixing with the English language can be given the impression that the speaker is education prestige and have a good relationship of society. Code mixing with the element of Arabic impressed that they are Islamic, obedient, devout person, or master term of address for Islamic. \(^{15}\)

One of the characteristics of code mixing that occur in an informal situation, is caused by the speakers habit only, in relax situation, some usually mix his or her language. In Indonesia code mixing often occurs when the people mix BI (Bahasa Indonesia) with their native language according to their tribe such as: Batak Language, Javanese, etc.

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\(^{15}\) Suwito. Sosiolinguistik Pengantar Awal. (Surakarta: Henary Offset, 1985) p.76-77
E. Interference

Based on Suwito theory, essentially interference is language elements using into other languages which occur in the speakers themselves. Interference basically is an aberration in using Bahasa Indonesia, therefore, using interference should be minimized as much as possible.\textsuperscript{16} According to Weinrich, those instances of deviation form the norms of either language which occur in the speech of bilinguals as a result of their familiarity with more than one language, i.e. as a result of language contact will be referred to as Interference.\textsuperscript{17} Interference can take place at all levels of the linguistic system, i.e. in phonology, morphology, syntax, semantics, pragmatics, and the lexicon.

Beside that, according Alwasilah in his book, there is Hartman and Stork statement that call, Interference is the errors by carrying over the speech habits of the native language or dialect into a second language or dialect. The implications for interference of the presence of more than two languages in the individual have shown how the weakest language may often bear traces attributable no to the primary or dominant language but to the second best known.\textsuperscript{18} Therefore, in order to discover a bilingual’s linguistic competence his code must be defined and described in terms of its internal consistency rather than by reference to monoglot behavior. If this is done, then of course bilingual speech can be analysed in transformational-generative terms without


\textsuperscript{17} Uriel Weinrich. *Language in Contact*. (New York : 1953) p.1

any difficulty. It is also possible this implies that the two distinct language realizations of competence are in some way comparable with stylistic variation in the monoglot, as will be seen further.\textsuperscript{19}

\footnote{\textit{Ibid.} p. 104}
CHAPTER III
RESEARCH FINDINGS

A. Data Description

The main point of Nine Summer Ten Autumns is a novel about the struggle of a man who wants to make his dream come true. It started when he moved from Malang to New York, United States. After he graduated as a bachelor, he got a job in Jakarta. Then he moved to work in New York, United States. He left his family in Malang, Jatim. He started his life there alone. He lived in a little flat. There were so many experiences when he lived in New York, sometimes he got a bad experience, but he was always tough to make his dreams come true. Overall it is a really inspiring novel, especially for young readers. We can get many values of life to make our dream comes true and always make our family happy.

In this data description, the writer selects seventeen character’s dialogs that use code switching and code mixing. She chooses the dialogs randomly which are interested to be analyzed. Here are the dialogs which will be analyzed in this paper:

1. Little boy : “Muka Mas masih biru-biru semua. Are you OK?”

   Iwan : “Don’t worry about me. Ayo kita cari tempat duduk! Let’s grab something for dinner.” (Page 6 line 8)

2. Iwan : “Forget about the loneliness. A kid like you knows nothing about loneliness! You know Mbak Ati?”
The child: “Of course! Berkat dia mas bisa ke New York seperti sekarang. I think she’s an Angle. Dia telah bantu Mas banyak sekali untuk Memulai hidup disini. She’s an angle, isn’t she?” (page 7 line 14).

3. The child: “Wah enak e. Nyaman sekali tempatnya. Mas sendirian disini ?”

Iwan: “I am very grateful. Dulu aku harus berbagi dua kamar untuk tujuh orang.” (page 12 line 18).

4. Iwan: “It’s a beautiful day! Spring akhirnya datang juga. Do you know that spring is my favorite season?”. Spring symbolizes a hope, a new beginning. Meninggalkan melankoli musim dingin, salju dan malam yang panjang.”

The child: “Hey, do you want to continue your story about your home?”

Iwan: “Of course! It would be my pleasure…….” (page 15 line 6).


Iwan: “As always yoga class is healing. Aku selalu menemukan kesegaran baru ditengah-tengah hiruk-pikuk kota ini. Yoga member napas baru. Yoga and you are the best things in my life.” (page 30 line 2).
6. Iwan : “Jivamukti Yoga seperti tempat rehab bagiku, rumah spiritualku, tempat pencucian kotoran hidup, pemurnian duri. Can you believe that I come to this place about five times a week? And lady Ruth, I think she has saved my live.”

Rima : “Apa kabar di rumah Batu. How’s your Mom?”

7. Iwan : “Hello! This is Iwan.”

The child : “Ini aku sahabatmu kecilmu. Ingat baju merah putihku?”

Iwan : “Oh my God! Of course. I have been waiting for you!

Kemana aja?”

8. The child : ”Aku tau pasti Mas sibuk sekali beberapa hari ini.”

Iwan : “You know. I’m dying waiting for you. How are you?”

The child : “Im good, very good. Aku baru saja makan malam. Do you want to order first?”

9. Iwan : “I have few stories written for you already. Ntar aku kasih tau ya.”

Little boy : “Oh ya? Thank you! Would you have a story while we’re waiting for the food here?”

10. Nico : “After 19 years, my dear friend!.... Gosh! I have been waiting for you! Kemana aja kamu?”

Iwan : “You know, since I reached NYC ten years ago. I taught about you right away. Bule Gila! I know, you mailed me...”
a letter when I was in Bogor, but I was stupid enough not replying to your mail. Then, we lost contact, forever. I am glad. I am very happy. I finally found you. How are you? " (page 88 line 11).


12. Iwan : “Tidur disini malam ini, OK!”

The little boy : “Terima kasih, but you to be alone. I need to go.”

13. The little boy : “Mungkin kau harus sendiri, aku tak bisa selamanya disini.”

Iwan : “Aku tak bisa sendiri. Aku tak bisa. I need you”.


The little boy : “Mungkin aku harus pergi.”

Iwan : “Semua kenyamanan, di tengah kekurangan kami di Batu, adalah sebuah kekayaan yang tak ternilai harganya. Family is everything. Are you OK, dear? “ (page 101 line 7)
15. Kalista: “Hey it’s me. Aku udah sampai di JFK airport ya!“ (page 157 line 14)

16. Iwan’s friend: “Whatever! I think I should go now!“

Iwan: “Wait! Jangan marah disini.” (page 182 line 12)

17. Iwan: “Do you want ice cream?“

His friend: “Nope. I don’t like ice cream!“


18. Iwan: “It was La Boheme. Its was so big. I almost can not handle it. It was too beautiful. It was a total dream comes true moment”. “You know, I have been a huge fan of tenor singers like Pavarotti and Domingo. Semenjak SMA! I really love these tenor singers and its pretty weird at the time, in my age, in Batu to listen to hear songs. Nessudorma is my first love!” (page 186 line 7)

19. Iwan: “I like Broadway. I loved Phantom of The Opera. But my heart goes to real opera. It’s like a rehab for me to come to this place. It’s healing. I think you’re gonna enjoy it. Semoga. Jangan ketiduran ya!” (page 187 line 14)

20. The little Boy: “It’s been a wonderful journey. I am very happy. Aku hanya sedikit capek. May I go now?“

Iwan: “I want to protect you and.....you may go, you may rest here.” (page 203 line 18).
B. Data Analysis

From the data description above, it can be analyzed as follows:

Code Mixing and Interference

Data 1 (Page 6 line 8)

This situation happens in Grand Central Terminal, when Iwan suddenly meets a little boy who is standing alone, then Iwan invites the boy to grab something for dinner with him.

The little boy: “Muka Mas masih biru-biru semua. Are you OK?”

Iwan: “Don’t worry about me. Ayo kita cari tempat duduk! Let’s grab something for dinner.”

Analysis:

This conversation is happened when Iwan met with the little boy in Grand Central Terminal. The little boy asks Iwan why Iwan’s face look so bruise, he uses Indonesian language on his question “Muka Mas masih biru-biru semua” after that he switches into English language “Are you Ok?”, then Iwan answers his question with Indonesian and English Language. First, he uses in English language “Don’t worry about me” After that he switches into Indonesian languages “Ayo kita cari tempat duduk.” then he switches again into English language “Let’s grab something for dinner”.

From the dialogues above, there is no interference which used by the figures. They speak in informal conversation which they used more than one language. In that conversation they used outer code mixing, because they use another language between Indonesian and foreign language.
This is the conversation when Iwan makes sure that the little boy knows about \textit{Mbak Ati}.

\textbf{Iwan} : "\textit{Forget about loneliness. A kid like you knows nothing about loneliness! You know Mbak Ati?}"

\textbf{The little boy} : "\textit{Of course! Berkat dia Mas bisa di New York seperti sekarang, I think she’s an Angel. Dia telah bantu Mas banyak sekali untuk memulai hidup disini. She’s an angel, isn’t she?}"

\textbf{Analysis:}

This conversation happens in Grand Central Terminal when Iwan and the little boy meet up. They are talking in the food court. Iwan asks the little boy where does he go, then the little boy changes the topic. He talks that he knows what Iwan's feels. In this conversation they are talking in Indonesian language and English language. Iwan uses English language in his statement "Forget about the loneliness. A kid like you knows nothing about loneliness! You know Mbak Ati?". Then the little boy tries to answer in two languages, for the first he uses English languages "Of course!" after that he switches into Indonesian language "Berkat dia Mas bisa di New York seperti sekarang……". Then he switches into English language again "I think she’s an angel". Then he switches into Indonesian languages again "Dia telah bantu Mas banyak sekali untuk memulai hidup disini." Then he ends his statement to English language "…..She’s an angel, isn’t she?".
According to Weinrich, those instances of deviation form the norms of either language which occur in the speech of bilinguals as a result of their familiarity with more than one language, i.e. as a result of language contact will be referred to as Interference. From the dialogues above, we know that there’s no interference happened. The figures on the novel talk with clearly. The dialogues above are including of the outer code mixing, because the dialogue use two languages between Indonesian and foreign language.

Data 3. (page12 line 18)
This is the conversation when they are in Iwan’s new flat.
The child : “Wah enak’e, nyaman sekali tempatnya. Mas sendirian disini? “
Iwan : “I am very grateful. Dulu aku harus berbagi dua kamar untuk tujuh orang”.

Analysis:
This conversation shows that code mixing is happened because at the first, the little boy talks in Indonesia and Javanese language “Wah enak’e”, than continues into Indonesian language “nyaman sekali tempatnya. Mas sendirian disini?”. After that Iwan answers in two languages. First, he uses English language “I am grateful” then he switches into Indonesian language “dulu aku harus berbagi dua kamar untuk tujuh orang”.

In that conversation, the writer not found the interference. The figures in that conversation talk with informal style and there is no mistake in grammatical etc. The dialogues above are including of inner code mixing, the little boy used
the word “enak’e” that word comes from Javanese language. So based on Suwito
the utterance above is including of inner code mixing, because the dialogue use
another language (dialect) but still in one country.

Data 4. Page 15 line 6

The conversation happens in SOHO while they enjoy view around of
them.

Iwan: “It’s a beautiful day! Spring akhirnya datang juga. Do you
know that spring is my favorite season?” “Spring symbolizes a
hope, a new beginning. Meninggalkan melankoli musim
dingin, salju, dan malam yang panjang”.

The little boy: “Hey, do you want to continue your story about your home?”

Iwan: “Of course! it would be my pleasure…”

This is the conversation when Iwan and the little boy at the corner of
Washington Square Park. Iwan tells the little boy that he really loves the weather.
He loves spring. Iwan tells in two languages. First, he tells in English “It’s a
beautiful day! ……” Then he continues into Indonesia language “akhirnya datang
juga” In the second sentence he adds “spring” in his utterance. After that he
continues in Indonesia phrase “akhirnya datang juga.” According to …… , this
sentence is categorized as code mixing , because Iwan uses English and
Indonesian in one sentence. After that he switches into English language “Do you
know that spring is my favorite season?”. “Spring symbolizes a hope, a new
beginning.” Then, he switches again into Indonesia language “Meninggalkan melankoli musim dingin, salju, dan malam yang panjang” The child answers in English language “Hey, do you want to continue your story about your home?”.

And Iwan answer in English “Of course! it would be my pleasure”.

From the sentence below, the interference does not exist. The dialogues above are including of outer code mixing, because the dialogue use two languages between Indonesian and foreign language.

Data 5 (Page 30 line 2)

The conversation happens at Iwan's favorite restaurant. In this conversation Iwan meets his friend Dedy. They were talking in a restaurant.

Dedy : “Bagaimana kelas yoga malam ini?”

Iwan : “As always, yoga class is healing. Aku selalu menemukan kesegaran baru ditengah-tengah hiruk-pikuk kota ini. Yoga memberi napas baru. Yoga and you are the best things in my life here”.

Analysis:

Dedy uses Indonesian language “Bagaimana kelas yoga malam ini?” in his statement. Then Iwan answer in English language “As always yoga class is healing…..”. Then he continues into Indonesian language “…..Aku selalu menemukan kesegaran baru ditengah-tengah hiruk-pikuk kota ini. Yoga memberi napas baru……” after that he continues in English language “…….Yoga and you
are the best things in my life here”. Based on criteria about code the conversation above is including in code mixing.

In the dialogues above, we know that there’s no interference happened. The dialogues above are including of outer code mixing, because the dialogue use another language from different country.

Data 6 (Page 30 line 11 )

It still in the same place, when they were having brunch in Iwan’s favorite restaurant.

The situation is still in the same place, when they are having brunch in Iwan’s favorite restaurant.

Iwan: “Jivamukti Yoga seperti tempat rehab bagiku, rumah spiritualku, tempat pencucian kotoran hidup, pemurnian diri. Can you believe that I come to this place about five times a week? And lady Ruth, I think she has saved my life”.

Rima : “Apa kabar di rumah Batu. How’s your mom?”.

Analysis:

In this dialog, there are sentences that used by the characters in English language, at the first sentence of conversation Iwan said in Indonesian language from word “Jivamukti” till word “diri”, then he switches to English language for the next utterance “..... Can you believe that I come to this place about five times a week? and lady Ruth, I think she has saved my life”. Then Rima said in
Indonesian language “Apa kabar dirumah batu” then she switches to English language “…. How’s your mom?” Iwan answers in English language for the first “They are fine, thank you. Do you know I always call my mom almost every day?” after that he switches in Indonesia language “Dia pahlawan hidupku”.

According to Weinrich, those instances of deviation form the norms of either language which occur in the speech of bilinguals as a result of their familiarity with more than one language, i.e. as a result of language contact will be referred to as Interference. From the dialogues above, we know that there’s no interference happened. He said in two languages and can understood the meaning clearly. The dialogues above are including of outer code mixing, because the dialogue also use foreign language.

Data 7 (Page 60 line 16)

This is conversation between Iwan and the little boy, they are talking by phone. Since Iwan never meets up with this little boy. Iwan feels shocked when the little boy calling him.

Iwan : “Hello! This is Iwan”.

The little boy : “Ini aku sahabat kecilmu. Ingat baju merah putihku?”

Iwan : “Oh my God! of course. I have been waiting for you! Kemana aja?”.

Analysis:

In this dialogue, Iwan and the little boy use two languages in their conversation. For the first sentence, Iwan answers the telephone with English phrase “Hello! This is Iwan” then the little boy answers in Indonesian language
“Ini aku sahabat kecilmu. Ingat baju merah putihku?” and Iwan answers in English language “Oh my God! Of course. I have been waiting for you! Kemana aja?”.

From the conversation, we know that there’s no interference happened in their utterances. They talk in informal situation and the conversation above are including of the outer code mixing, because the dialogue use another languages between Indonesian and English language.

Data 8 (page 67 line 19)

This is the time when Iwan wants to have dinner in his favorite restaurant. Suddenly he meets with the child.

The child : “Aku tau pasti Mas sibuk sekali beberapa hari ini”.

Iwan : “You know, I'm dying waiting for you. How are you?”

The child : “I'm good, very good. Aku baru saja makan malam. Do you want to order first?”

Analysis:

From this conversation Iwan and the child use two languages, Indonesian and English. For the first statement suddenly the child comes to Iwan and uses Indonesian language in his utterance “Aku tau pasti Mas sibuk sekali beberapa hari ini”. Then Iwan answers in English language “You know, I'm dying waiting for you. How are you?” and the child answers “I'm good, very good. Aku baru saja makan malam. Do you want to order first?” in this answer, the child uses
English language for the first utterance then he switches to Indonesian language and then asks Iwan in English language.

Based on Weinrich, those instances of deviation form the norms of either language which occur in the speech of bilinguals as a result of their familiarity with more than one language, i.e. as a result of language contact will be referred to as Interference. So, from the dialogues above we know that there’s no interference happened. The dialogues above are including of outer code mixing, because the dialogue use more than one language both of Indonesian and English language.

Data 9 (page 68 line 4)

It is still in the same place when they are having dinner together.

Iwan : “I have few stories written for you already. Ntar aku kasih tau ya.”

The little boy : “Oh ya? Thank you! Would you have a story while we’re waiting for the food here?”

Analysis : 

In this conversation we know that they used two languages, Indonesia and English. They used those languages in their conversation. At the first statement Iwan says in two languages at the same time, first he speaks in English language. He said in English language “I have few stories written for you already” then he is continues to Indonesian language “Ntar aku kasih tau ya.” While little boy answer in two languages too. First in English and mixes to Indonesia.“Oh ya? Thank you!”. In this answers, the little boy mixes two words of Indonesian and English. According to McLaughlin criteria, code mixing takes
place within sentence and usually involves single lexical items. So, the two phrases “Oh ya? Thank you” is categorized as code mixing, then he continue again to English language” Would you have a story while we’re waiting for the food here?”.

From the dialogues above, we know that there’s no interference situation. The dialogues above are including of outer code mixing, because the dialogue use another language from different country.

Data 10 (page 88 line 11)

This is the conversation between Iwan and his old friend Nico. Iwan and Nico are talking by phone.

Nico : “After 19 years, my dear friend!... Gosh! I have been waiting for you! Kemana aja kamu?”

Iwan : “You know, since I reached NYC ten years ago, I taught about you right away, Bule Gila! I know, you mailed me a letter when I was in Bogor, but I was stupid enough not replying to your mail. Then, we lost contact, forever. I am glad, I am very happy, I finally found you. How are you?”

Analysis:

In this conversation we know that Nico and Iwan use two languages. For the first statement Nico said in English language “After 19 years, my dear friend!... Gosh! I have been waiting for you!” Then he said again in Indonesia language “Kemana aja kamu?” . After that Iwan answer in two languages too. “You know,
since I reached NYC ten years ago, I thought about you right away,” Then he added two words in Indonesia “Bule gila”. After that he continue in English language “. I know , you mailed me a letter when I was in Bogor, but I was stupid enough not replying to your mail. Then, we lost contact forever. I am glad, I am very happy, I finally found you. How are you? “

From the dialogues above, the figures on the conversation talk in informal situation with daily conversation and used more than one language. The dialogues above are including of outer code mixing, because the dialogue use another language from foreign language.

Data 11 (page 89 line 11)

During Iwan and Nico are talking by phone, the little boy is still waiting for Iwan and listening almost all conversations between Iwan and Nico, then Iwan asks about Nico with the little boy.

Iwan : “What do you think about Nico, Bule Gila ini?

Analysis:

In this sentence we know that Iwan uses two languages in one utterance, English and Indonesia. In the first statement he uses English language “what do you think about Nico, “then he mixes in Indonesia “Bule gila ini?”. The conversation uses more than one language, which uses Indonesian and English language. The interference does not exist in that conversation. The dialogues above are including of outer code mixing, because the dialogue use another language from different country.
Data 12 (page 92 line 16)

The conversation when Iwan and the little boy talk by telephone

Iwan : “ Tidur disini malam ini, OK!”

The little boy : “ Terima kasih, but you to be alone. I need to go.”

Analysis :

In this conversation, Iwan and little boy are doing the conversations in two languages. For the first Iwan uses Indonesian language “tidur disini malam ini” then he mixes to English language “OK”. Beside that the little boy also uses two languages, at the first utterance he said “terima kasih” then he mixes to English “but you to be alone. I need to go”. In this analysis he uses outer code mixing because he mixes two languages between Indonesia and English as a foreign language. There is no interference in the conversation and the figures on the conversation uses informal language.

Data 13 (page 95 line 10)

This is the conversation when Iwan and the little boy in the central park.

The little boy : “ Mungkin kau harus sendiri,aku tak bisa selamanya disini”.

Iwan : ”Aku tak bisa sendiri. Aku tak bisa. I need you.”

Analysis :

In the dialogue above, Iwan talk in the two languages between Indonesian and English. At the first the little boy talk in Indonesian language “Mungkin kau harus sendiri,aku tak bisa selamanya disini.” After that, Iwa answer in two languages “Aku tak bisa sendiri. Aku tak bisa” then he continues to English language “I need you”. Based on the conversation we know that Iwan uses code
mixing and he uses outer mixing because he mixes both two languages between Indonesia and foreign languages and there is no interference in the conversation.

Data 14 (page 101 line 7)

The conversation happened in Central park in the middle of New York City this conversation between Iwan and little boy.


Analysis : 

In this conversation, Iwan and little boy are doing the conversations in two languages. For the first Iwan said in English statement “You know”, than he continues to Indonesian phrase “banyak air mata ditengah perjuanganku di Bogor. In this cases Iwan mixes the two phrases in one sentence “you know,..... Bogor” means he uses code mixing.

Based on Weinrich, those instances of deviation form the norms of either language which occur in the speech of bilinguals as a result of their familiarity with more than one language, i.e. as a result of language contact will be referred to as Interference. The dialogues above are including of outer code mixing, because the dialogue use another language between Indonesian and foreign language.

Data 15 (page 157 line 14)

This is the conversation when Kalista (Iwan’s new friend) arrived in airport.

Kalista : “Hey... it’s me. Aku udah sampai di JFK airport ya!”
Analysis:

In this dialog Kalista uses two languages in her utterance. She uses two language English and Indonesia. First she uses English language “Hey.. it’s me”. Then she uses Indonesian language “Aku sudah sampai di JFK airportya!” She uses Indonesian language but there’s English word “airport”.

From the dialogues above, we know that there’s no interference happened. The dialogues above are including of outer code mixing, because the dialogue use another language from foreign language.

Data 16 (page 182 line 12)

This is conversation Iwan and his friend, when Iwan buys his friends a Gucci new shoes.

Iwan’s friend : “Whatever! I think I should go now!”
Iwan : “Wait! Jangan marah disini,”

Analysis:

In this conversation we know that Iwan’s friend talks in English language only “Whatever! I think I should go now! Then Iwan said in English-Indonesia language. He said “Wait” and he continue to Indonesian language “Jangan marah disini”. Iwan mixes word “Wait” in that clause than he continues in Indonesian language.

From the dialogues above, we know that there’s no interference happened. The dialogues above are including of outer code mixing, because the dialogue use another language from different country.
This is conversation when Iwan and his friend want to leave Barneys they're going to Central Park.

Iwan : "Do you want ice cream?"

His friend : "Nope, I don't like ice cream!"

Iwan : "What about if I tell you a story. Bagaimana aku bisa sampai ke New York ini? I think you’ll lie it better than ice cream?"

Analysis:

In this conversation Iwan and his friend using English language. But Iwan uses two languages. For the first he used English language to offering his friend ice cream “Do you want ice cream?” than his friend answer “Nope, I don’t like ice cream“. After that Iwan offers his friend to tell about his friend’s story “What about if I tell you a story.” Then he switches to Indonesian language “Bagaimana aku bisa sampai ke New York?“ then continue to try his friend, he use English language “I think you’ll lie it better than ice cream? “.

From the dialogues above, we know that there’s no interference happened. The dialogues above are including of outer code mixing, because the dialogue use Indoensian language and foreign language.

This conversation happens in Lincoln center in Upper Side Manhattan.

Iwan : “It was La Boheme. Its was so big. I almost can not handle it. Its was too beautiful. Its was a total dream comes true moment,”. “You know, I have been a huge fan of tenor singers
like Pavarotti and Domingo. Semenjak SMA! I really love these tenor singers and it's pretty weird at that time, in my age, in Batu to listen to hear songs. Nessumdorma is my first love!

Analysis:

In this conversation Iwan used two languages Indonesia and English. Iwan use English for the first statement than he continue to Indonesia. In the first utterance he told in English language: It was La boheme. It was so big. I almost can not handle it. Its was too beautiful. Its was a total dream comes true moment,”. “You know , I have been a huge fan of tenor singers like Pavarotti and Domingo. Than he mixes in Indonesia language “Semenjak SMA”! for the next utterance he uses English language.

Based on the sentence above, it shows code mixing situation because Iwan mixes Indonesian and English phrases. There is no interference in the conversation. The dialogues uses outer code mixing because they talk in two languages between Indonesian and foreign languages.

Data 19 (page 187 line 14)

It happens when Iwan watch the Opera in New york

Iwan: “I like Broadway. I loved Phantom of The Opera. But my heart goes to real opera. It’s like a rehab for me to come to this place. It’s healing. I think you’re gonna enjoy it. Semoga. Jangan ketiduran ya!”

Analysis:

The conversation is happened when Iwan want to see the opera. Opera is his favorite thing. He uses English and Indonesian in his utterance. At the first
utterance he uses English “I like Broadway. I loved Phantom of The Opera. But my heart goes to real opera. It’s like a rehab for me to come to this place. It’s healing. I think you’re gonna enjoy it. After that, he mixes in Indonesian phrase Semoga. Jangan ketiduran ya!”

Based on Weinrich, those instances of deviation form the norms of either language which occur in the speech of bilinguals as a result of their familiarity with more than one language, i.e. as a result of language contact will be referred to as Interference. So, from the dialogues above we know that there’s no interference happened. The dialogues above are including of outer code mixing, because the dialogue use another language from two languages from Indonesian and English languages.

Data 20 (page 203 line 18)

It happens when Iwan and the little boy are sharing in front of their tent.

The little boy : “It’s been a wonderful journey. I am very happy. Aku hanya sedikit capek. May I go now?

Iwan : “I want to protect you and… you may go, you may rest here.”

Analysis :

The conversation happens when they are sharing in their tent. In the conversation the little boy uses two languages inside. He uses English and Indonesian in his utterance. He tells Iwan in English language “it’s been a wonderful journey. I am very happy. Then he switches in Indonesia language “Aku hanya sedikit capek. “

Based on Weinrich, those instances of deviation form the norms of either language which occur in the speech of bilinguals as a result of their familiarity with more
than one language, i.e. as a result of language contact will be referred to as Interference. So, from the dialogues above we know that there’s no interference happened. The dialogues above are including of outer code mixing, because the dialogue use another language from two languages from Indonesian and English languages.
CHAPTER 1V
CONCLUSIONS AND SUGGESTIONS

A. Conclusions

After analyzing the data, the writer would like to conclude about the types of code mixing and interference that are existed in *Nine Summer Ten Autumns* novel. The writer selects twenty data to be analyzed. From the twenty data, the writer finds that nineteen data are uses outer code mixing and there is no interference in the conversations of the novel. Based on Suwito theory that the types of code mixing are divided into two kinds. They are inner code mixing and outer code mixing. Inner code mixing is come from the nature of the language with all the variation. Outer code mixing is come from foreign language i.e. the elements of Holland code switching inserted in Indonesian language. Then, from the analysis of twenty data, there are nineteen data of outer code mixing and one data of inner code mixing. Beside that there is no interference in the conversations of the novel.

B. Suggestions

In this study, the writer has some suggestions:

1. The readers or the students who want to understand are code mixing and interference deeply, they should enrich about those subjects, especially through studying further about the two concepts of them.
2. Through this study, the writer hopes that this paper can be useful for all the students who want to do the similar research and it can be one of references in studying about code mixing and interference.

3. Finally, the writer hopes that this study will be useful for future improvement of the text implicitly or explicitly, especially to the faculty of Adab and Humanities, State Islamic University of Syarif Hidayatullah Jakarta.
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Synopsis

This novel based on true story which tells us about Iwan Setiawan’s life journey. Iwan Setiawan was born in a modest family in East Java. He is the son of a minibus driver from Batu City. The highest education of his father was the eighth grade and his father always can’t remember his own birthday. His mother couldn’t finish her elementary school education. She is the perfect mirror for humbleness. Iwan have four sisters and they are the strongest pillars in his life. Because they grew up poor, their toys were school textbooks, and they would work for extra money selling food during Ramadan and painting wooden dolls at a shop near their little house; or help their neighbor sell vegetables at the market. Education was the key that changed their lives; pulled us out of poverty. But it was the love of a family that saved us all. Iwan was raised with love, struggle, laughters and tears, until he has finally achieved his dream, even more than his dream. Getting a strategic position in one of Multinational Companies and was stationed in New York City is something that has been never previously imagined by him. From the city of apples to the Big Apple. Iwan Setiawan was trying to retell the story of his life with an interesting storyline, simple and touching language, and sometimes very melancholy.