



Types, Forms, and Functions of Code Mixing in the Goyang Jember Program

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ABSTRACT

Background: The broadcasters and callers in the Goyang Jember program on Prosalina FM radio are a reflection of the Pandalungan community, so the language used is unique and interesting to study.

Purpose: This research aims to describe the types, forms, and functions of code mixing in the conversations between broadcasters and callers in the Goyang Jember program on Prosalina FM radio.

Design and methods: This research is a qualitative descriptive study. Data collection was carried out using the observation method with tapping, free observation, and note-taking techniques. The data analysis stage used the translational and referential equivalence method with descriptive, identification, and classification techniques.

Results: The results of this study found two types of code mixing, namely internal code mixing from Javanese, Madurese, and Osing languages, and external code mixing from Arabic and English languages. The forms of code mixing found were insertion of words (152 data), phrases (42 data), repetition of words (1 data), clauses (24 data), and blasters (5 data). The functions of code mixing found were to build a relaxed and friendly atmosphere, show the ethnic identity of the speaker, show respect to the interlocutor, create humor, and show prestige. The result of this research is expected to provide awareness that code mixing in bilingual or multilingual communities serves to eliminate differences between societal groups and build interpersonal relationships among them.

Keywords: code mixing, Jember, Prosalina FM, radio, sociolinguistics

Introduction

Jember community is a heterogeneous community consisting of two major ethnic groups, the Madurese and the Javanese. These two ethnic groups have influenced each other, giving birth to the pandalungan culture. Pandalungan culture is a mix of Javanese and Madurese cultures (Farid & Subahri, 2021). Therefore, the Jember community has had language contact and has become a community that speaks at least two languages. Communities that speak two or more languages will produce unique linguistic phenomena such as code mixing. Code mixing is when a language user mixes codes from another language in a speech act in a relaxed situation and due to the user's habitual factors (Akbari et al., 2020; Masruddin, 2015, p. 51; Widyanigrum, 2017; Yendra, 2018, pp. 282–285). The code mixing event is determined by its use in a sentence (Suhardi, 2009, p. 45). If the elements from another language inserted are still within the limits of a sentence, it is called code mixing.

Gal revealed that code mixing in bilingual or multilingual communities serves to eliminate differences between societal groups and build interpersonal relationships (Wardhaugh, 2006, p. 101). Based on this, code mixing becomes an inevitability in bilingual or multilingual communities. Linguistic phenomena such as code mixing in the Jember

community do not only occur in daily face-to-face conversations but can also occur in broadcasting activities, such as on Prosalina FM radio. Prosalina FM radio is a private radio station located at Jalan Karimata number 98, Sumbersari, Jember, East Java. One of the programs on Prosalina FM radio where code mixing phenomena are frequently found is the Goyang Jember (Gober) program.

Gober is a program hosted by three presenters, Ibel, Reza, and Mashuri, and airs from 7 am to 9 am every Monday-Saturday. The program content consists of casual conversations between the presenters and listeners. Through telephone and WhatsApp services, listeners can convey greetings and chat casually with presenters. As the name suggests, the program aims to invite listeners to enjoy dangdut songs while dancing to uplift their spirits in their daily routines. Therefore, listeners can request dangdut songs to be played by radio presenters. The code mixing phenomena between presenters and callers on the Gober program is a unique linguistic phenomenon of the Jember community. Based on this description, the author is interested in conducting research on this topic.

To facilitate this research, the author conducted a literature review of relevant previous research. Several previous studies were conducted by Al-Ghofar et al. (2021); Marzuki et al. (2019); Sitepu & Wahidah (2022); Susylowati & Wisudawanto (2021); Wirahyuni (2017); and Yanti et al. (2017). Al-Ghofar et al. (2021) studied code mixing in the Bianglala Pagi program on Radio Reks located in Garut, West Java. Susylowati & Wisudawanto (2021) studied code mixing by radio announcers in the ex-Surakarta residency area, Central Java. Wirahyuni (2017) studied code mixing in advertisements on Pesona Bali radio. Yanti et al. (2017) studied code mixing in the D Sweetest Love program on Lampung radio. Sitepu & Wahidah (2022) studied code mixing in programs on RIS FM radio located in North Sumatra. Marzuki et al. (2019) studied code mixing in programs on several radios in East Kalimantan.

Based on the literature review above, it is known that the similarity between previous research and this research is to study the types, forms, and functions of code mixing. The difference lies in the object of the research. Previous studies examined code mixing in radio broadcasts in the regions of West Java, Central Java, Bali, Lampung, North Sumatra, and East Kalimantan, while this study examines code mixing that occurs in radio broadcasts in Jember, East Java.

As far as the author knows, there have not been many studies on code mixing in radio broadcasts in Jember. This research reveals the use of language in the Jember community, which is the Pandalungan community. Therefore, this study will examine unique linguistic phenomena because the Pandalungan community is different from other communities. In addition, this study will also detail the forms of code mixing by describing various classes of words and phrases so that the results of this study are expected to be more detailed and complete.

The research problem that will be examined in this study is (1) what types and forms of code mixing are used by broadcasters and callers in the Gober program on Prosalina FM radio? and (2) what is the function of code mixing used by broadcasters and callers in the Gober program on Prosalina FM radio? Based on the research problem, the aim of this study is to describe the types, forms, and functions of code mixing used by broadcasters and callers in the Gober program on Prosalina FM radio. This research belongs to the field of sociolinguistics. Sociolinguistics is a study that links language factors with social factors, especially in the functional use of language. Therefore, studying sociolinguistics is the same as studying language in the sociocultural context of its speakers. Sumarsono argued that sociolinguistics highlights all problems related to the social organization of language

behavior, not only covering language use, but also attitudes toward language, behavior toward language, and language users (Simatupang et al., 2018).

Suwito argued that code mixing is divided into two types, namely internal code mixing and external code mixing (Aprilia et al., 2020; Rokhman, 2013, p. 38). Internal code mixing is a type of code mixing that inserts elements of the original language that are still related or cognate, while external code mixing is a type of code mixing that inserts elements from foreign languages. Wijana divides the forms of code mixing into five types, namely code mixing in the form of (1) words, (2) repeated words, (3) word groups, (4) idioms, and (5) clauses (Hestiyana, 2019). Meanwhile, forms of code mixing into five types, namely code mixing in the form of (1) words, (2) phrases, (3) clauses, (4) expressions or idioms, and (5) blaster forms, which are a mixture of two languages (Haryono, 2015, p. 42).

To further detail the discussion on words and phrases, the author uses the theory of grouping parts of speech and phrases. Chaer categorizes parts of speech into eleven groups, namely (a) nouns, (b) verbs, (c) adjectives, (d) adverbs, (e) prepositions, (f) pronouns, (g) numerals, (h) conjunctions, (i) interjections, (j) particles, and (k) articles (Ismayasari et al., 2016). Meanwhile, phrases according to parts of speech are divided into six types, namely (a) nominal phrases, (b) verbal phrases, (c) adjectival phrases, (d) adverbial phrases, (e) prepositional phrases, and (f) numeral phrases (Abidin, 2019, p. 173; Moeliono et al., 2017, p. 32; Shalima, 2018, pp. 67–77).

The causes of external code mixing are (a) identification of roles, (b) identification of varieties, and (c) the desire to explain and interpret. These three factors are interdependent and often overlap. Meanwhile, internal code mixing occurs because of the reciprocal relationship between speech participants, language forms, and language functions (Rokhman, 2013, p. 38). The code mixing function is similar to the language function. This is because code mixing is also a language event. Language has two functions (Baryadi, 2012, p. 8). The first function of language is to symbolize, represent, or portray everything. This first function is called the referential, representational, or ideational function. The second function of language is as a means to communicate with others. This second function is called the communicative or interactional function.

Methods

This study is a qualitative research. The research method used is qualitative descriptive method because the process of this research is done by describing language phenomena in the form of code mixing events into sentences. The data source in this research is the utterances spoken by three Prosalina FM Jember radio announcers, namely Ibel, Reza, and Mashuri; and listeners who are involved in communication via telephone or WhatsApp with the announcers during the Gober program. The data in this research are oral utterances in the form of words, phrases, and clauses that contain code mixing. The data were obtained from conversations between announcers and 10 different callers that took place in September 2022 and uploaded to Prosalina FM's YouTube account.

The data collection stage of this research uses the observation method. The basic technique used is eavesdropping, and the advanced techniques used are free non-participatory observation and note-taking. The observation method is used because the researcher only observes the language phenomena in the form of code mixing on the recorded conversations in the video. The eavesdropping technique is chosen as the basic technique because the data collection process is done by eavesdropping on the language usage in the video. The free non-participatory observation technique is chosen because the researcher only observes without engaging in any conversation with the research subjects. After observing, the researcher then proceeds with the note-taking technique, which is to

write down or transcribe the sentences spoken by the radio announcer and callers in the Gober program.

The next stage is data analysis. The method used to analyze the types and forms of code mixing is the translational equivalent method, while the method used to analyze the functions of code mixing is the referential equivalent method. Translational equivalent method is a language analysis method where the criterion is from another language, while the referential method's criterion is the reference or reality indicated by the language (Zaim, 2014, pp. 99–100). The reference of the language is the function of code mixing. The techniques used in data analysis are description, identification, and classification. After the data has been successfully analyzed, the next researchers tested the validity of the findings. There are four methods to test the validity of data in qualitative research: credibility, transferability, dependability, and confirmability (Sugiyono, 2013, p. 270). In this study, the researchers employed the credibility test by extending observations, increasing perseverance, and conducting a recheck of the Gober video recordings.

Findings & Discussion

Gober is one of the flagship programs on Prosalina FM radio. The program airs every Monday to Saturday from 7:00 to 9:00 a.m. The program has one female presenter named Ibel and two male presenters named Mashuri and Reza. Gober also has a telephone service that allows listeners to call the presenters during the program, so callers can chat with the presenters.

The program uses the basic code, which is the Indonesian language. The presenters use the basic code to open the Gober program and to start the initial conversation with the callers. In the conversation between the presenters and the callers, both parties insert codes from other languages into Indonesian. Based on this, both parties have mixed codes. The types of code mixing found in the conversation between the presenters and the callers are internal code mixing and external code mixing.

Findings

This research found internal code mixing and external code mixing. The internal code mixing involves the insertion of linguistic elements from Javanese, Madurese, and Osing languages into Indonesian language. Code mixing from Javanese language found in the study involves the insertion of linguistic elements in the form of words, phrases, and clauses. Code mixing from Javanese language in the form of word insertion was found in 131 data with the following breakdown: nouns (21 data), verbs (14 data), adjectives (3 data), adverbs (30 data), prepositions (1 data), pronouns (28 data), numerals (2 data), conjunctions (11 data), interjections (3 data), and particles (18 data). Code mixing from Javanese in the form of phrases is found in 36 data consisting of nominal phrases (10 data), verbal phrases (10 data), adjectival phrases (5 data), adverbial phrases (3 data), prepositional phrases (2 data), and numeral phrases (6 data).

Code mixing from Madurese language takes the form of word, phrase, reduplication, and clause insertions. Code mixing in the form of word insertions found 16 data with details: nouns (5 data), verbs (1 data), adjectives (1 data), adverbs (7 data), and interjections (2 data). Code mixing from the Madurese language in the form of phrase insertion was found as many as 6 data with details: nominal phrase (1 data), verbal phrase (3 data), and adverbial phrase (2 data). Code mixing from the Madurese language in the form of reduplication was found only 1 data. Meanwhile, code mixing from the Madurese language in the form of clause

insertion was found only 1 data. The form of code mixing from the Osing language found was only in the form of word insertion only 1 data.

The external code mixing found in this study is a code mixing of Arabic and English. The external code mixing of Arabic found is only in the form of the insertion of three words. The three data found are all nouns, namely *barokah* (blessing), *maghfiroh* (forgiveness), and *romadhon* (ramadan). Meanwhile, the external code mixing of English found is only in the form of the insertion of one word, which is *fans*.

Then, the code mixing between radio broadcasters and callers in the Goyang Jember program is not done without reason. These various code mixing instances serve five functions, namely: building a relaxing and friendly atmosphere, showing ethnic identity, showing respect to the interlocutor, creating humor, and showing prestige.

Discussion

1. Types and Forms of Code Mixing

Internal code mixing is a type of code mixing that inserts elements of a related or cognate native language. Code mixing from Javanese to Indonesian is the most dominant type of code mixing. Broadcasters and callers often mix Javanese into their conversations because they are Javanese speakers. Javanese is the primary local language used by the people of Jember. This indicates that the people of Jember are proficient in Javanese. Additionally, most Madurese speakers in Jember are also proficient in Javanese. Therefore, when they meet Javanese people, they will use Javanese language. The following are examples of the findings data.

[Data 1]

- Mama Robi : *Saya kirim salam aja, ya?* [I just wanted to send my regards]
 Mashuri : *Monggo Mama Robi, salamnya buat siapa?* [Please, Mama Robi. Regards for whom?]
 Mama Robi : *Salamnya tadi, ada Mbak Susi Anggrek, salamnya sehat selalu. Oh itu, untuk Bapak Saiful, salamnya hormat. Untuk Bunda Ida, Buk Sumi Hariyati yang sering nyalami saya, ya Allah, kadang lupa lo, Mas Reza.* [Regards for Mbak Susi Anggrek, wishing her good health always. Oh, and also for Mr. Saiful, respects to him. And for Bunda Ida, Buk Sumi Hariyati, who often sends her regards to me. Oh God, sometimes I forget, Mas Reza.]
 my
 Reza : *O iyo* [Oh, okay]
 Mama Robi : *Sudah masuk gini ini, lupa mau nyalam-nyalam.* [When it comes to this, I forget what I wanted to say.]
 Reza : *iyo* [Yeah]

In the data 1 above, it is known that the caller, Mama Robi, wants to convey greetings to the listeners of the Gobar program. One of the announcers, Mashuri, allows the caller to convey the greetings. Mashuri uses the word "*monggo*" (meaning "please") which is a verb in Javanese language. When the caller starts conveying the greetings by mentioning each person's name, another announcer, Reza, responds to it using the word "*iyo*" (meaning "yes" or "okay"), which is a particle in Javanese language.

[Data 2]

- Reza : *Lah, ya opo carane, kita tahu suara terbanyak itu, carane yo opo nilaine?* [So, how do we know which voice is the loudest, how do we judge it?]

- Ida : *Iya mungkin dari suara penonton itu, mas.* [Maybe from the voices of the audience, Mas.]
- Reza : *Oh penonton? La yo mangkanya. O, dari surak-surakane ta sing paling banter?* [Oh, the audience? Well, that makes sense. Oh, is it based on the loudest cheers?]
- loudest : cheers?]
- Ida : *Hahaha* [Hahaha]
- Reza : *Lah, iyo kan? Yo opo Buk?* [Is that so? What about you, Buk?]
- Ida : *Iya mas, surak-surakan yang bagus juga. Penilaian dari juri bagus juga.* [Yes, Mas, the cheering voices are also important. The judgment from the judges is also good.]

In the data 2 above, the caller, Ida, informs that her team became the favorite champion in the gymnastics competition held during the celebration of the 77th anniversary of the Republic of Indonesia in August 2022. Reza questions how the judges evaluate the competition. Reza uses a clause from Javanese language, "*carane yo opo nilaine*" (meaning "how do we judge it"). Ida explains that the judges assessment is likely based on the audience's response. Reza then further questions the clarity of the competition's evaluation. He uses a clause from Javanese language, "*surak-surakane ta sing paling banter*" (meaning "is it based on the loudest cheers?"). Then, Ida answers that the evaluation of the gymnastics competition is based on the audience's cheers as well as the judges assessment.

Next, the internal code mixing found in this study is also the code mixing from Madurese language. Madurese is the second local language widely used by the people of Jember. Madurese speakers usually insert elements from Madurese language when communicating, both to fellow Madurese speakers and to Javanese speakers. The following are examples of the findings data.

[Data 3]

- Reza : *Diajak Lek Huri kalau ada gitu-gitu buk, ya?* [If there's something like that, Lek Huri would invite, right, Buk?]
- Zubaidah : *O, gitu ya.* [Oh, is that so?]
- Mashuri : *Takziah itu kewajiban tetangga, Buk.* [Offering condolences is a neighbor's duty, Buk.]
- Reza : *Kewajiban, Lek Huri diajak* [It's a duty, Lek Huri said.]
- Ibel : *Biar pengalaman, gitu ta Lek?* [So that you have the experience, is that it, Lek?]
- Zubaidah : *Uh, tapi takok'an itu katanya, mas.* [Uh, but he's a coward, Mas.]

In the data 3 above, the caller, Zubaidah, informs the announcer that before joining in listening to the Gobar program on September 15, 2022, she first paid a condolence visit to her neighbor who passed away earlier that morning. Reza then asks Zubaidah to invite Mashuri to join in paying condolences as well. Zubaidah responds to Reza's request by saying that Mashuri is not brave enough to see someone who has passed away. Zubaidah uses the word "*takok'an*" (meaning "coward"), which is an adjective in the Madurese language.

[Data 4]

- Reza : *Dari siapa ini?* [Who are you]
- Kacung : *Dari Kacung.* [I am Kacung]

- Ibel : *O, Kacung.* [Oh, Kacung]
 Mashuri : *Dimana Cung?* [Where are you from, Cung?]
 Kacung : *Kacung gaul, hehehe.* [Kacung is cool guy, hahaha]
 Ibel : *O, kacung gaul iku lo om, sing sering WA, om.* [Oh, Kacung is a cool guy, om, who often sends WhatsApp messages, om.]
 Kacung : *Iya, hehehe.* [Yes, hahaha]
 Ibel : *Kok **ngi-nyrengi**?* [Why are you grinning?]
 Reza : *Senang dia Bel, bisa masuk.* [He's happy, Bel, that he got in.]
 Ibel : *O, gitu* [Oh, I see]
 Kacung : *Iya, ini kan, bisa masuk, seneng.* [Yes, I'm happy because I got in this Gober telephone]

In the data 4 above, there is a new caller. Therefore, the announcer, Reza, asks for the caller's name. The caller then reveals that his name is Kacung. Mashuri asks about the caller's place of origin. The caller responds by saying that he is a "kacung gaul" while chuckling softly. From that, the announcer realizes that the caller has been sending messages through the WhatsApp application during the Gober program in the past few days. Kacung confirms it while chuckling softly. Ibel responds to Kacung using the word "*ngi-nyrengi*" (meaning "grinning"), which is a reduplication form in the Madurese language. After that, Kacung explains that he chuckled softly because he is happy to be able to join the Gober program through the telephone.

Furthermore, the internal code mixing found in this study is the code mixing from the Osing language. The Osing language is a dialect of the Javanese language. This language originates from the Osing community in Banyuwangi regency, east of Jember regency. A small portion of the Osing community also resides in the Jember area. In addition, Osing-language dangdut songs are also favored by some Jember residents. Therefore, elements of the Osing language are used by a small portion of the Jember community. The following is the finding data.

[Data 5]

- Pak Didik : *Iya, salam-salam kabeh iku, moco WA yo, moco WA mau salam-salam nang aku, salam balik semuanya. Terima kasih salam-salam di pagi hari yang ini, cuacanya cakung ini, cuaca mendukung. Semangat kerja, luar biasa.*
 segar [Yes, who fresh : I'm sending greetings to everyone, read the WhatsApp message. To those who have greeted me earlier, greetings back to all. Thank you. Greetings on this morning, the weather is cloudy but supportive. Keep up the great work, extraordinary.]
 Reza : *Cuacanya **semebyar**.* [The cloudy weather is evenly.]
 Pak Didik : *Iya betul, itu motivasi pagi dari sampeyan bertiga, sangat berpahala.* [Yes, that's right. It's the morning motivation from the three of you, very rewarding.]
 Ibel : *Iya Pak Didik.* [Yes, Pak Didik]

In the data 5 above, the caller, Mr. Didik, sends greetings in response to the people who have sent greetings to him through WhatsApp messages. Mr. Didik expresses his gratitude to those people while mentioning that the weather is slightly overcast in his hometown. Then, Reza responds to the caller by saying that the weather on that day is generally cloudy. Reza

uses the word "*semebyar*" (meaning "evenly") which is an adjective in the Osing language. Mr. Didik agrees with Reza's statement and expresses appreciation to the announcers for providing motivation in the morning through the Gober program.

In addition to the code mixing from the three regional languages mentioned above, there is also code mixing in the form of blaster or mixed language insertion. The blaster referred to in this subsection is a mixture of Javanese and Madurese. The presence of this blaster from two languages is due to continuous language contact between them. There are 4 instances of blaster found, namely *lung-kalungan* (necklace toy); *peng-topengan* (mask toy); and *yul-tuyulan* (pretending to be a ghost). Lexically, these words originate from Javanese. However, morphologically, the reduplication process of these words is influenced by Madurese. In addition, another blaster was also found, namely *molak-nya* (so therefore). *Molak* is a conjunction from Madurese, while *-nya* is a clitic from Indonesian.

External code mixing is a type of code mixing that inserts elements from foreign languages. This type of code mixing is the rarest in conversations between announcers and callers on the Gober program on Prosalina FM radio. This is because announcers and callers are more accustomed to using local languages than foreign languages.

Based on the above, it can be said that because they are not accustomed to using foreign languages to communicate, code mixing from foreign languages is only done by announcers and callers in the noun class, not more than that.

[Data 6]

Reza : *Lagunya siapa buk?* [Whose song do you want, Buk?]
 Ida : *Dari Evi Masamba.* [The song by Evi Masamba.]
 Reza : *Oh, "Ikhlasaku".* [Oh, the song titled "Ikhlasaku."
 Ibel : *Oh, "Ikhlasaku", buk. Ada buk, tunggu buk, pertelon ya.* [Oh, "Ikhlasaku,"
 Buk. The song is available, Buk. Please wait at the intersection]
 Ida : *Iya wes gitu, hahaha. Untuk kalian bertiga selamat tugas ya.* [Yes, that's
 how it is, hahaha. Good luck to the three of you on your assignment.]
 Mashuri : *Oke, terima kasih Bunda Ida.* [Okay, thank you, Bunda Ida.]
 Ida : *Jaga kesehatan, mudah-mudahan selalu dapat **maghfiroh** dari Allah ya.*
 [Take care of your health, may you always receive forgiveness from Allah.]
 Ibel : *Iya* [Yes]

In the data 6 above, the caller, Ida, requests a song by Evi Masamba titled "Ikhlasaku" to be played. The announcer agrees to Ida's request and will play the song immediately. Furthermore, Ida gives a message or advice to the announcer to take care of their health. She also prays that the announcer always receives forgiveness from Allah SWT. Ida uses the word "*maghfiroh*" (meaning "forgiveness"), which is a noun in the Arabic language.

[Data 7]

Mashuri : *Halo* [Hello]
 Fatim : *Halo, assalamualaikum.* [Hello, peace be upon you.]
 Mashuri : *Walaikumsalam warahmatullahi wabarokatuh.* [And peace be upon you,
 and may the mercy of Allah and His blessings be upon you.]
 Ibel : *Iya, dari?* [Yes, who are you?]
 Fatim : *Dari Bude Fatim, Kertonegoro.* [I'm Bude Fatim, from Kertonegoro.]
 Ibel : *Bude Fatim.* [Bude Fatim]

Fatim : *Mau kirim salam, buat fans radio Prosalina, semoga semua sehat.* [I want to send greetings to the fans of Prosalina radio, may everyone be healthy.]
 Reza : *Amin.* [Amen]

In the data 7 above, there is a new caller named Fatim. After mentioning her place of origin, Fatim conveys greetings to the listeners or fans of Prosalina FM radio. Fatim uses the word "fans", which is a noun from the English language.

In addition to the two foreign languages above, there is also code mixing in the form of blaster or mixed language insertion. The blaster referred to in this section is a mixture of English and Madurese language. The only data found for blaster is *tig-lin* (tagline). Lexically, the word comes from English. However, phonologically, the data is influenced by Madurese language.

2. Function of Code Mixing

Code mixing between the radio broadcaster and callers in the Gober program is not done without reason. Code mixing has various functions. The following is an explanation of the findings regarding the functions of code mixing performed by the radio broadcaster and callers.

a. Building a Relaxing and Friendly Atmosphere

The Gober program is a program presented by Prosalina FM to entertain the public in the morning. The target audience is people with middle-level education and who work as entrepreneurs. The conversation topics between the radio broadcaster and callers are free-flowing. Generally, these topics are not separated from casual and humorous conversations. Therefore, code mixing between the radio broadcaster and callers functions to create a relaxing atmosphere and to build familiarity with each other. This function is the most dominant function of internal code mixing found in this study. The following are the findings of this data.

[Data 8]

Pak Didik : *Ibel yang baik hati, adindaku, ojo ngosok'an, yo!* [Ibel, my kind-hearted sibling, don't get easily offended, okay!]
 Reza : *Iku lek, gak oleh ngosok'an.* [That's right, Lek, shouldn't get easily offended.]
 Pak Didik : *Sebentar lagi gojeknya meluncur.* [The Gojek (online motorcycle taxi) will be arriving soon.]
 Mashuri : *Oke.* [Okay]
 Pak Didik : *Yang penting sehat wal afiat, panjang umur, lancar rejeki.* [What matters is good health, long life, and smooth fortune.]
 Reza & Ibel : *Amin.* [Amen]

In the data 8 above, the caller, Pak Didik, advised Ibel not to get easily angry. While conveying the advice, Pak Didik used code mixing in the form of a Javanese clause "*ojo ngosok'an, yo*" (meaning "don't get offended easily, okay"). The function of code mixing by the caller is to create a relaxed and friendly atmosphere so that the advice is expected to be easily accepted by the host without hurting the host's feelings.

b. Showing Ethnic Identity

The second function of code mixing found in this study is the speaker's attempt to show their identity as a certain ethnic group. The phenomenon found was that the speaker wanted to show that they were from the Madurese ethnic group. Here are the findings.

[Data 9]

Ibel : *Umi Ida, bagaimana kabarnya Umi Ida?* [Umi Ida, how are you, Umi Ida?]
 Ida : *Alhamdulillah, sehat.* [Alhamdulillah, I'm healthy.]
 Ibel : *Udah sambang abah?* [Have you visited abah (father)?]
 Ida : *Oh, kenapa abah?* [Oh, what's the matter with abah?]
 Ibel : *Iya maksudnya kan silaturahmi lah, umi.* [I mean, have you visited him to maintain the relationship, Umi.]
 Ida : *Hahaha, mak nyeloq umi le, Bel. Belum sek Bel, repot sek Bel.* [Hahaha, why are you calling me Umi, Bel. I haven't visited abah yet, Bel, I'm still busy, Bel.]

In data 9 above, the host Ibel asked about the caller Ida's condition. The host addressed the caller using the kinship element from Arabic, "umi". At first, the caller answered the host's question using Indonesian. Then, the host asked again using the kinship element from Arabic, "abah". From this, the caller realized that the host had called them and others they knew using an Arabic term. Because it did not fit their identity, the caller used code mixing from the Madurese language, "mak nyeloq" ("why are you calling"). This shows that the caller wants to show that they are from the Madurese ethnic group.

c. Showing Respect to the Interlocutor

The third function of code mixing found in this study is the effort of the speaker to show respect to their interlocutor. Code mixing that functions to give respect is code mixing from Javanese with *krama* level of speech. Someone using Javanese with the *krama* level of speech has a certain purpose, one of which is to show respect to others. The following is an example of the data finding.

[Data 10]

Mashuri : *Salamnya buat siapa Va, silakan Va* [Whose regards is it for, Va? Please go ahead, Va!]
 Eva : *Salamnya buat kesemua aja wes. Karena belum hafal satu persatu. Buat jenengan bertiga, salam kenal dari Eva ya* [The regards are for everyone. Because I haven't memorized their names one by one. To the three of you, nice to meet you from Eva.]
 Mashuri : *Oke, kenal juga ya Va* [Okay, nice to meet you too, Va.]
 Eva : *Lagunya kutunggu ya* [I'll wait for the song]
 Ibel : *Oke ditunggu ya Va* [Okay, please wait for it, Va.]

In data 10 above, there is a new caller named Eva. When given the opportunity to convey greetings, the caller conveyed greetings to everyone in general because they had not yet memorized the names of Guber's loyal listeners. Furthermore, the caller conveyed an introduction greeting to the broadcaster. The caller used the word "jenengan" ('you'), which is a pronoun from Javanese with the *krama* level of speech. The code mixing used by the caller functions as a form of respect for the broadcaster because their relationship is not yet close.

d. Creating Humor

The fourth function of code mixing found in this study is to create humor. Gober is a program aimed at entertaining listeners. Therefore, the code mixing that occurs between the announcer and callers on the Gober program cannot be separated from its function as a humor-forming agent. The code mixing data that serves to create humor is found in the following example.

[Data 11]

Reza : *Lagunya siapa buk?* [Whose song do you want, Buk?]
 Ida : *Dari Evi Masamba.* [The song by Evi Masamba.]
 Reza : *Oh, "Ikhlasaku".* [Oh, the song titled "Ikhlasaku."
 Ibel : *Oh, "Ikhlasaku", buk. Ada buk, tunggu buk, pertelon ya.* [Oh, "Ikhlasaku,"
 Buk. The song is available, Buk. Please wait at the intersection]
 Ida : *Iya wes gitu, hahaha. Untuk kalian bertiga selamat tugas ya.* [Yes, that's
 how it is, hahaha. Good luck to the three of you on your assignment.]
 Mashuri : *Oke, terima kasih Bunda Ida.* [Okay, thank you, Bunda Ida.]

In the data 11 above, the caller, Ida, requested that a song by Evi Masamba titled "Ikhlasaku" be played. The announcer agreed to Ida's request and asked the caller to wait until the song was played. Then, the announcer used the Javanese noun "pertelon" ('T-junction') which means that the caller was asked to wait at the T-junction until the requested song was played. Upon hearing this, the caller laughed. Therefore, the function of the code mixing in the above data is to create humor.

e. Showing Prestige

The fifth function of code mixing found in this study is the effort of speakers to show prestige. This function was found in external code mixing between Arabic and English. However, the functions of external code mixing from Arabic and English have a slight difference. Speakers who perform code mixing from Arabic want to show prestige related to religion, especially Islam. This can be seen from the following data.

[Data 12]

Ida : *Iya wes gitu, hahaha. Untuk kalian bertiga selamat tugas ya.* [Yes, that's
 how it is, hahaha. Good luck to the three of you on your assignment.]
 Mashuri : *Oke, terima kasih Bunda Ida.* [Okay, thank you, Bunda Ida.]
 Ida : *Jaga kesehatan, mudah-mudahan selalu dapat **maghfiroh** dari Allah ya.*
 [Take care of your health, may you always receive forgiveness from Allah.]
 Ibel : *Iya* [Yes]

In data 12 above, the caller Ida gave positive words of motivation, advice, and prayer to the announcer because her requested song would soon be played. When conveying the prayer to the announcer, the caller used the word "maghfiroh" ('forgiveness') which is a noun from Arabic language. The function of the code mixing performed by the caller is to show prestige in religion to the announcer. The function of code mixing from English also aims to show prestige. However, this is slightly different from code mixing from Arabic. Code mixing from English functions to show prestige in modernity. Data on code mixing showing prestige in modernity can be found in the following data.

[Data 13]

Mashuri : *Halo* [Hello]
 Fatim : *Halo, assalamualaikum.* [Hello, peace be upon you.]
 Mashuri : *Walaikumsalam warahmatullahi wabarokatuh.* [And peace be upon you, and may the mercy of Allah and His blessings be upon you.]
 Ibel : *Iya, dari?* [Yes, who are you?]
 Fatim : *Dari Bude Fatim, Kertonegoro.* [I'm Bude Fatim, from Kertonegoro.]
 Ibel : *Bude Fatim.* [Bude Fatim]
 Fatim : *Mau kirim salam, buat fans radio Prosalina, semoga semua sehat.* [I want to send greetings to the fans of Prosalina radio, may everyone be healthy.]
 Reza : *Amin.* [Amen]

In the data 13 above, a new caller named Fatim greets the loyal listeners or fans of Prosalina FM radio. She uses the word "fans" which is a noun from English. The use of the word "fans" feels cooler than using its translation in Indonesian, which is "penggemar". Therefore, the function of the code mixing is to show prestige in modernity.

Conclusion

Code mixing is a common occurrence in bilingual or multilingual societies such as in Jember and its surrounding areas. Code mixing not only occurs in face-to-face conversations but also in conversations through media such as conversations between broadcasters and callers in the Gober program on Prosalina FM radio. Based on the analysis presented above, it can be concluded that there are two types of code mixing found in this study, namely internal code mixing and external code mixing.

The findings of internal code mixing are the insertion of language elements from Javanese, Madurese, and Osing. Meanwhile, the findings of external code mixing are the insertion of language elements from Arabic and English. Overall, the forms of code mixing found were the insertion of words (152 data), phrases (42 data), reduplication (1 data), clauses (24 data), and blasters (5 data). The researchers found that code mixing had several functions, namely (a) to build a relaxed and friendly atmosphere, (b) to show the ethnic identity of the speaker, (c) to show respect to the interlocutor, (d) to create humor, and (e) to show prestige. The result of this research is expected to provide awareness that code mixing in bilingual or multilingual communities serves to eliminate differences between societal groups and build interpersonal relationships among them.

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