CODE SWITCHING

PERFORMED BY THE TRAINER OF PT. INSPIERA SINERGI INDONESIA MALANG

BY
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STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURE STUDIES
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THESIS

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THESIS

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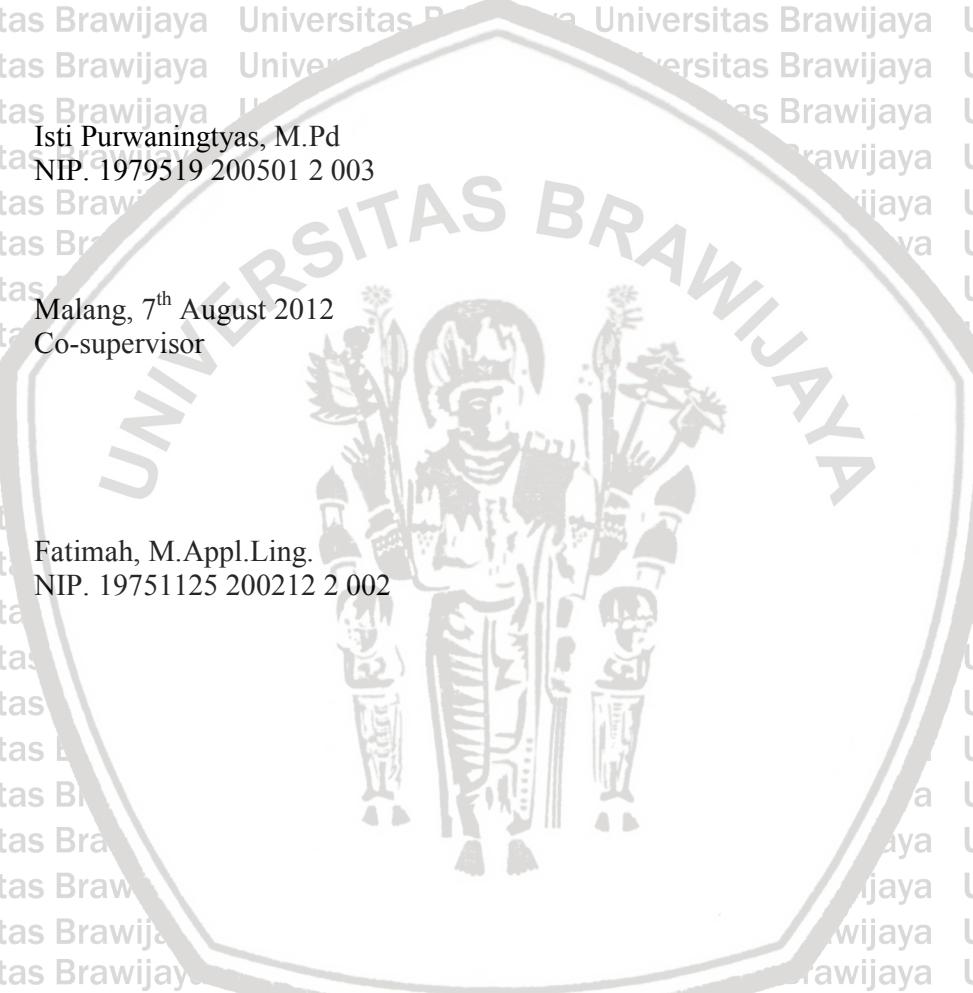
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ABSTRACT

Yulianto, Anang Tri. 2012., **Code Switching Performed by The Trainer of PT. Inspiera Sinergi Indonesia Malang**. Study Program of English Department of Languages and Literature Faculty of Culture Studies Universitas Brawijaya. Supervisor: (I) Isti Purwaningtyas (II) Fatimah

Keywords: Code switching, Training, Trainer, PT. Inspiera Sinergi Indonesia

As one of the most important elements in our life, communication can be defined as an activity in delivering and receiving messages among the people which is purposed to fulfill human being's need for social contact such as to express the ideas, feeling, opinion, emotion and so on. Code switching strategy is one of strategies which are common in bilingual or multilingual country. In this process, people try to deliver their message in two or more languages in their utterances. People use this strategy to make their communication run well. The writer conducts a study about code switching applied by a trainer in motivation training. The problems to be solved in this study are what types of code switching are performed by a senior trainer of PT. Inspiera Sinergi Indonesia and what the reasons of using the code switching.

This study uses qualitative approach in content analysis in relation to the use of clear and systematic description about the phenomena being studied. Descriptive study in content analysis is applied in this study to analyze the utterances of the trainer through the script of motivation training.

The result of the analysis shows that the trainer uses 52 utterances which are included in code-switching act. The type of code switching used by the trainer are intra-sentential (67,3%) and inter-sentential (32,7%). The reasons of using code switching are talking about particular topic (52%), Quoting somebody else (11,5%), repetition used for clarification (5,8%), and intention of clarifying the speech content for interlocutor (30,7%).

The trainer used code-switching because he wanted to be closer to audience, more adaptable to the audience and situation, and to make the message clearly delivered as his good service in motivation training world.

For the next study, the writer suggests that this thesis can be used as an additional reference or comparative studies about sociolinguistics concerning on code switching strategies.

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ABSTRAK

Yulianto, Anang Tri. 2012., **Code Switching Performed by The Trainer of PT. Inspiera Sinergi Indonesia Malang**. Program Studi Sastra Inggris Jurusan Bahasa dan Sastra Fakultas Ilmu Budaya Universitas Brawijaya. Pembimbing: (I) Isti Purwaningtyas (II) Fatimah

Kata kunci: Alih kode, Pelatihan, Pelatih, PT. Inspiera Sinergi Indonesia

Sebagai salah satu unsur penting dalam kehidupan kita, komunikasi dapat dijabarkan sebagai salah satu aktivitas menyampaikan dan menerima pesan di antara masyarakat yang ditujukan untuk memenuhi kebutuhan setiap orang dalam kontak sosial untuk mengungkapkan ide, perasaan, pendapat, emosi, dsb. Strategi alih kode merupakan salah satu strategi yang umum di negara bilingual atau multilingual dimana masyarakat menyampaikan pesan dalam komunikasinya menggunakan dua bahasa atau lebih. Masyarakat menggunakan strategi ini untuk membuat komunikasi mereka lebih menarik. Penulis menganalisa tentang fenomena alih kode yang digunakan oleh seorang pelatih dalam sebuah pelatihan motivasi. Permasalahan yang dibahas dalam penelitian ini adalah tentang tipe alih kode yang dilakukan oleh pelatih dari PT. Inspiera Sinergi Indonesia dan alasan penggunaanya.

Studi ini menggunakan pendekatan kualitatif analisa konten untuk mendeskripsikan fenomena yang dipelajari dengan jelas dan sistematis. Studi deskriptif dengan analisa konten diterapkan untuk menganalisa percakapan para trainer senior PT. Inspiera Sinergi Indonesia dalam sebuah training motivasi.

Hasil analisa menunjukkan bahwa pelatih menggunakan 52 kali alih kode. Berdasarkan tabel, tipe alih kode yang digunakan adalah intra-sentential (67,3%) dan inter-sentential (32,7%). Alasan penggunaan alih kode adalah membicarakan tentang topik tertentu (52%), mengutip perkataan seseorang atau sebuah sumber (11,5%), pengulangan untuk memperjelas (5,8%), dan memperjelas isi pembicaraan (karena kedua pihak saling memahami bahasa tersebut) (30,7%).

Pelatih menggunakan alih kode ini dikarenakan dia ingin lebih dekat dengan peserta pelatihan, menyesuaikan dengan situasi dan kondisi peserta, dan membuat pesan tersampaikan dengan jelas. Hal ini dilakukan sebagai bentuk layanan terbaik dalam pelatihan motivasi.

Untuk penelitian yang berikutnya, penulis menyarankan bahwa skripsi ini bisa menjadi referensi tambahan atau studi pembanding tentang sosiolinguistik yang menerapkan strategi alih kode.

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Malang, August 2012

The Writer,

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CHAPTER I

INTRODUCTION

This chapter presents the background of the study, problems of the study, objectives of the study, scope and limitation of study, and the definition of key terms.

1.1 Background of the Study

In daily interaction, people use a language or more either written or spoken to do their communication. People like to switch their language from one language to other languages. People speak several languages in several places and several purposes. It may be at home, work place, school, and other places. People use it for purpose of trade, and yet another for contact with the outside world of wider social or political organization. It is a common activity in bilingual and multilingual society.

Bilingualism and multilingualism are normal in many parts of the world. According to Mosigor (1983), when people socialize, they meet with different situation and different culture. So, they have to study, adapt, and choose language that they want to be used when they talk to other people. Because of that, people tend to change their language from one to another when they conduct some communications with other people fitting to the situation and their needs.

Indonesian has one national language. Besides that, Indonesians also use other languages in their communication. It can be local dialects or International language (English). They use local dialect, as their local identity, Indonesian language, as national language, and foreign language like English. Thus,

Indonesians speak two languages or more in one speech, so Indonesians can be called as bilingual or multilingual society.

If we talk about multilingualism, we will find a phenomenon called as code-switching. Hoffman (1991) says that the most general description of code switching is that it involves the alternate use of two languages or linguistic varieties within the same utterance or during the same conversation. Spolsky (1998) says that bilinguals like to shift their language for convenience. This situation may be the basic reason why people do code switching in their speech. Code switching and code mixing happen not only in spoken language like discussion, training, and speech, but also in written language like novels, articles, or newspapers.

Usually people speak with some languages and switch from one to another, either it is done consciously or unconsciously, it still contains certain purposes. Chaer and Agustina (1995) state that people switch their language because every word that has been spoken owns certain meaning. It is purposed to convey massage or information from speaker to listener directly and to make a good communication among them.

One example of communication happens in an educational activity organized as motivation training. Motivation training is an effort of making a new concept on send information to improve someone's knowledge and skill, based on the consideration that activities can be practiced in working. According to the substance, training covers a development of much information toward someone or groups, so they get new information. So, training can be defined as the means which aims to develop individual professionalism and they will be ready and well

prepared –continuously and progressively- to run job responsibility at the workplace, either in this present time or in the future (Ridha, 2006, p.7).

New information can be accepted by a communicant effectively when all elements of communication run well. In a training section, trainer plays as a communicator. Trainer is the main actor in training. A trainer plays multifunction, not only as an instructor (teacher), but also as a guide, director, critic, and supervisor. So, a trainer should be able to combine an academic abilities and practical experiences in order to make trainees get many benefits.

In delivering information, a trainer may have some ways. One of the ways is by switching his or her language in the progress of training. PT. Inspiera Sinergi Indonesia Malang is an example of a company that conducts some trainings, where they have some trainers that do code switching in motivation training. Previously, it was a branch company of PT. Trustco Cipta Madani Jakarta that was located at Malang. PT. Trustco has been established since 1998 and it has a branch in Malang in 2004. However, in 2010, it was separated from PT. Trustco and made a new training company named PT. Inspira Sinergi Indonesia. Inspiera is a famous company in academic society in Malang. Many universities in Malang often use Inspiera as a trusted company in motivation training.They are Brawijaya University, State University of Malang, Islamic University of Malang, Muhammadiyah University, and other. Some trainers often use at least three languages in their communication with the audience. They often use Indonesian as primary language and switch into English, or their local dialect –Javanese-. Sometimes they use Arabic. It can be known from a recorded sounds or videos of Inspiera's training. For example, Mr. Arif Alamsyah usually uses this strategy

during his training. He is a senior trainer of PT. Inspiera who conducts a lot of trainings and has written a book which the title is "The Way to Happiness". This book was published by PT. Gramedia Pustaka Umum on September 25th 2008. Also, he often uses code switching strategy in his training.

The phenomena of using more than three languages in these training motivation series can be included into code-switching activity. Because of that, the writer wants to know the phenomenon by conducting a research and analysis on this field. The analysis is focused on the speech performed by a trainer of PT Inspiera based on code switching which he used. Therefore, the writer chooses to conduct a research on code switching used by a trainer in motivation training section conducted by PT. Inspiera Sinergi Indonesia.

1.2 Problems of the Study

Based on the research background above, the research problems are:

1. What are the types of code-switching utterances used by the trainer of PT. Inspiera Malang in Motivation Training activities?

2. Why does the trainer use codes-switching in his speech?

1.3 Objectives of the Study

According to the research problems, thus the objectives of this research are:

1. To identify the types of code switching utterances used by a trainer in motivation training activities.

2. To analyze the reasons why the trainer uses code switching strategy in his speech.

1.4 Scope and Limitation

The scope of this study is the writer would study and analyze the code switching used by a trainer of Inspiera Malang. The writer only focuses on the utterances uttered by a senior trainer of Inspiera Malang, Mr. Arif Alamsyah and the reasons of using code switching strategy in his training which is conducted about 78 minutes.

This study only focuses on one trainer of PT. Inspiera, so it cannot cover all utterances of all Inspiera's trainers. Therefore, the result cannot be generalized into other trainers, whether they are trainers at the same company or in other companies.

1.5 Significance of the Study

This research is aimed to be significant theoretically and practically. It is purposed to give valuable contribution to:

1. The writer.

This research is intended to give a new knowledge about the brief description and explanation of code switching, and how to use this strategy in communication.

2. The English Department students.

This research is intended to give a valuable contribution to enrich the literature on students' paperwork in English Department about brief description and explanation of code switching strategy especially code switching which is used by public speakers in this era.

3. Next Writer

This research can be used as the research background or previous study for the next writer who chooses similar topic of research.

4. PT Inspiera Sinergi Indonesia Malang

This research is useful to enrich the strategy in motivation training speech to make a nice communication toward the audience. By giving some notes to the management, this research will be useful. When the speech can run well, it may give some deep impact to the audience.

1.6 Definition of Key Terms

There are some key terms that important in this study:

1. **Code-switching** : is that it involves the alternate use of two languages or linguistic varieties within the same utterance or during the same conversation (Hoffman, 1991)

2. **Trainer** : someone who speaks in front and give motivation toward trainees (audience) in a training session.

3. **Training** : means which aims to develop individual professionalism and they will be ready and well prepared –continuously and progressively- to run job responsibility at the workplace, either in this present time or in the future (Ridha, 2006).

4. **PT. Inspiera** : a company that conduct any kinds of training, whether outdoor training or indoor one e.g. motivation training. It is located at Jl. Cokelat, Malang, East Java-Indonesia.

CHAPTER II

REVIEW OF RELATED LITERATURE

To inquire code switching used in motivation training, there are some concepts that need to be provided. The concepts have been proposed in various – even contradictory – theories from many experts. Here the writer tries to get the red line from those theories that have connections with code switching.

2.1 Bilingualism and Mutilingualism

Bilingualism and multilingualism arise as a result of people contact. Everyday people communicate each other. Whether it is in their community or outside their community, they will do a conversation to send their messages or information. Either in one language or more languages, the conversation would be done.

Spolsky (1998, p.45) defines bilingual as, "A person who has some functional ability in second language". This ability may vary from one bilingual to another. Moreover, Spolsky (1998, p.46) says, "the bilinguals have a repertoire of domain-relate rules of language choice". In short, bilinguals can choose what language they are going to use. In other words, bilinguals can vary their choice of language to suit the existing situation and condition in order to communicate effectively. This leads them to alternate two languages within the same utterance or commonly called as code switching.

There are some definitions of multilingualism that have been said by some linguists. According to Pateda (1990, p.57), someone is called "multilingual" when he is able to speak in three language or more. Wardhaugh (1998) states that

Singapore society is one of example of multilingual society. They use already four formal languages in their communication, English, Mandarin, Tamil, and Malay. Indonesia is a multilingual country because it uses many languages in their communication, either local dialects or foreign languages.

Wardhough (1998, p.94) describes some possibilities that cause a group of society shows multilingual ability, when they are immigrant, new comers, or children that born into this multilingual environment: the child's father speak one language, the child's mother another, and other women with whom the child has daily contact perhaps still other. There are some social factors influence someone to be multilingual in communication. These are generally described as with whom someone communicates, the context, and the topics have been discussed. (Holmes, 2001, p.21).

From the explanation above, bilingualism and multilingualism are normal phenomena where people use two different languages or more than two languages in their conversation in order to communicate effectively. They use different languages to suit the situation and condition.

2.2 Definition of Code Switching

Speaking about code switching, it is certainly not far from how two or more language used in communication. Code switching is potentially the most creative aspect of bilingual speech (Hoffman, 1991, p.109). He further adds that the feature of bilingual speech such as interference, code mixing and code switching are normal phenomenon because bilinguals often find it easier to discuss a particular topic in one language rather than another (Holmes, 1992, p.44). According to Appel (1976, p.79), code switching is switch phenomenon in

using language because of different situations. Hymes (1875, p.103) mentions that code switching can happen in varieties or styles of one language. He further mentions that code switching has become a common term for alternate us of two or more language, varieties of language, or even speech styles.

The most general description of code switching is that it involves the alternate use of two languages or linguistic varieties within the same utterance or during the same conversation (Hoffman, 1991, p.111). It is different from code mixing. Hoffman (1991, p.104-105) says that code mixing is combination of elements from two language in speech. Changing happens in sentences level. These transferred elements are mostly in the form of function words, articles, prepositions, conjunctions, and adverbs.

McLaughlin (1984), as quoted by Hoffman (1991, p.110), emphasizes the difference between code switching and code mixing in the sense that "code mixing takes place within sentences and usually involves single lexical item while code switching is a language change occurring across phrase or sentence boundaries."

In Longman (2002, p.81), it is stated that "code-switching is a change by a speaker (or writer) from one language or language variety to another one. Code-switching can take place in conversation when one speaker uses one language and the other speaker answers in a different language". Hymes in Chaer and Agustina (2004, p.107) says, "code-switching has become a common term for alternate us of two or more language, varieties of language, or even speech styles"

Rene Appel (in Chaer, 1995, p.141) says that code-switching is a phenomenon of switching of languages because of the changes of the situations.

Suwito has the same idea with her, "code-switching is the process of switching from one code to another (1985, p.68).

So, code switching is a common term in communication where people switch their code or language to another. It happens in any condition; formal or informal.

2.3 Types of Code Switching

There are many types of code switching. Hoffman (1991, p.112) divides code switching into six types. It is based on the juncture or the scope of switching where language takes place too. The types are:

(1) Emblematic

In this kind of code switching, tags and certain set phrases in one language are inserted into an utterance otherwise in another, as when a Panjabi/English bilingual says: *It's a nice day, hana?* (*hai nā isn't it*).

(2) Intra-sentential

This kind of code mixing occurs within a clause or sentence boundary, as when a Yoruba/English bilingual says: *Won o arrest a single person* (*won o* they did not).

(3) Intersentential

This kind of code switching occurs at a clause or sentence boundary, where each clause or sentence is in one language or the other, as when a Spanish/English bilingual says: *Sometimes I'll start a sentence in English y termino en español* (and finish it in Spanish). This last may also occur as speakers take turns.

(4) Intra-lexical code mixing

This kind of code mixing which occurs within a word boundary, such as in *shoppã* (English *shop* with the Panjabi plural ending) or *kuenjoy* (English *enjoy* with the Swahili prefix ku, meaning 'to').

(5) Establishing continuity with the previous speaker

This kind of code switching occurs to continue the utterance of the previous speaker, as when one Indonesian speaker speaks in English and then the other speaker tries to respond in English also. Yet, that speaker can also switch again to *bahasa Indonesia*. For instance:

Speaker 1: I can't leave him 'coz I love him so much…

Speaker 2: Correct! You got the point! *Kata 'banget' itulah letak permasalahanmu sekarang ini.*

(6) Involving a change of pronunciation

This kind of code switching or code mixing occurs at the phonological level, as when Indonesian people say an English word, but modify it to Indonesian phonological structure. For instance, the word 'strawberry' is said to be 'stroberi' by Indonesian people.

2.4 Reasons for People to Switch or Mix their Languages

Linguists have some reasons why people switch their language when they conduct any conversation between them. Hoffman (1991, p.116) says that there are seven reasons for People to Switch or Mix their Languages. The reasons are:

1. Talking about a particular topic

   People sometimes prefer to talk about a particular topic in one language rather than in another. Sometimes, a speaker feels free and more comfortable to express their emotional feelings in a language that is not their everyday language.

2. Quoting somebody else

   People sometimes like to quote a famous expression or saying of some well-known figures. In Indonesian, those well-known figures are mostly from some English-speaking countries. Then, because many of the Indonesian people nowadays are good at English, those famous expressions or sayings can be quoted intact in their original language.

3. Being emphatic about something

   Usually, when someone who is talking using a language that is not his native tongue suddenly wants to be emphatic about something, he/she, either intentionally or unintentionally, will switch from his second language to his first language. Or, on the other hand, there are some cases where people more convenient to be emphatic in their second language rather than in their first language.

4. Interjection (Inserting sentence fillers or sentence connectors)

   Language switching and language mixing among bilingual or multilingual people can sometimes mark an interjection or sentence connector. It may happen unintentionally or intentionally.

5. Repetition used for clarification

When a bilingual wants to clarify his/her speech so that it will be understood more by the listener, he/she can sometimes use both of the languages that he masters saying the same utterance (the utterance is said repeatedly).

6. Intention of clarifying the speech content for interlocutor

When bilingual talks to another bilingual, there will be lots of code switching and code mixing occurs. It means to make the content of his/her speech runs smoothly and can be understood by the hearer.

7. Expressing group identity

Code switching and code mixing can also be used to express group identity. As it has been mentioned previously, the way of communication of academic people in their disciplinary groupings, are obviously different from other groups. In other words, the way of communication of one community is different from the people who are out of the community (Barnett, 1994, p.7).

Also, there are three additional reasons given by Saville-Troike (1986, p.69). They are:

1. To soften or strengthen request or command

For Indonesian people, mixing and switching *bahasa Indonesia* into English can also soften a request because English is not their native tongue so it does not sound as direct as *bahasa Indonesia*. However, code mixing and code switching can also strengthen a command since the speaker can more powerful than the listener because he/she can use a language that not everybody can.

2. Because of real lexical need

The most common reason for bilinguals to switch or mix their languages is due to the lack of equivalent lexicon in the languages. When an English-Indonesian bilingual has a word that is lacking in English, he will find it easier to say it in *bahasa Indonesia*. And vice versa, when he/she has a word that is lacking in *bahasa Indonesia*, he/she will use the English term.

3. To exclude other people when a comment is intended for only a limited audience

Sometimes people want to communicate only to certain people or community they belong to. To avoid the other community or people interfere their communication, they may try to exclude those people by using the language that not everybody knows/masters.

There are also some reasons why people use code-mixing or code-switching in their communication, according to Holmes (2001, p.43) are:

1. Different domain or social situation; setting of place or environment.

2. Related to the speaker and listener (language user); listener specifications, ethnic identity, shows solidarities, shows social distance, and shows social status.

3. Related to topics; Function aspect or interaction purposes; add some emphasize, strengthen and shows felling.

In this research, the writer used Hoffman's theory in analysis. Then to make it credible, the writer used theory triangulation about code-switching proposed by Hoffman, Saville-Troike and Holmes because those three theories complete each other.

2.5. Brief Description of Inspiera

PT. Inspiera Sinergi Indonesia is a company that conducts any kinds of training, whether outdoor training or indoor one e.g. motivation training. It is located at Jl. Cokelat, Malang, East Java-Indonesia. There are many companies that have joined PT. Inspiera's programs. PT. Inspiera itself has vision and mission. Also, it has many products of training. It is purposed to fill company's needs.

2.5.1 Mission Statement

The mission is to provide Executive Coaching and Soft Skills Training of exceptional quality through trainers who are constantly evolving to achieve their highest potential and empower others to do the same thing. The results not only increase productivity but also enhance personal effectiveness.

2.5.2 Vision Statement

The mission is to make PT. Inspiera Sinergi Indonesia be a dynamic, vibrant; value based learning organization comprising exceptionally skilled, highly motivated and committed professionals who facilitate seamless transformation of the trainees towards performing in a space of excellence.

2.5.3 Profile

The Soft Skills Training programs of PT. Inspiera Sinergi Indonesia cover a wide range of skills that most organizations find to be integral and necessary part of everyday business. From basic communication skill to strategic

management, Inspiera offers a gamut of training programs in our quest to address every business training need.

To stay competitive in today's environment, organizations must provide client-focused business solutions. Even for people who are providing IT solutions, the reality is that soft skills is still an integral part of the interaction with clients and teams – from gathering needs to implementing solutions and all else that happens within. This fact has prompted PT. Inspiera Sinergi Indonesia to enter into a wide array of Soft Skills training which makes it an end-to-end training solutions provider.

Its leading-edge approach to training and professional education includes workshops, webinars, professional skills training, executive coaching, and train-the-trainer and customized training material created to suit the needs for each organization. As a result its clients see a measurable increase in employee performance, customer satisfaction and revenues.

Each training program can be fully customized to meet company's needs. Inspiera works with the company to design a program that is relevant to company's organizational issues. Inspiera understands company's needs and challenges and train them on the key skills and knowledge that it know will make a difference. Each program is interactive, participatory and includes readiness and reinforcement activities.

The three ways that human beings learn are:

I. Auditorily – Primarily through listening
II. Visually – Primarily through seeing
III. Kinesthetically – Primarily through experiencing it

Inspiera training is designed to cater to all three types so that everyone in the audience can absorb the material in their own method. Inspiera uses power points, movie clips and educational videos which help the visual learners; the trainers speak about this material and encourage class interaction which helps the auditory learners; and role plays, business cases and exercises help the kinesthetic learners to experience the concepts that are presented.

There are three training programs provided by PT. Inspiera Sinergi Indonesia namely:

- Coaching and Therapy

- Indoor Training: Job Seeking Training, Character Building, Communication, Create Your Own Magic, Upgrade Team Enthusiasm, Internet Marketing, Leadership Program, NLP Program, Self Confident Training, Student and Teaching, and Success Therapy.

- Outdoor Training: Air soft gun, Outbound Program, Corporate Refreshment Programs, Family Happiness Gathering, Student Camp, Paintball, Rafting.

PT. Inspiera Sinergi Indonesia has a team of experienced soft skills trainers.

2.5.4 Trainer Team

(1) dr. Arief Alamsyah, MARS

dr. Arief Alamsyah has been conducting motivation trainings more than 8 years. He is called as an inspiring trainer. Through his method that it is based on spirituality, he gives more than 600 sessions of training with more than 60.000 trainees in Indonesia.

In 2008, he wrote a book, titled "The Way to Happiness" that was published by Gramedia Pustaka Umum at September 25th 2008. This book tells us about his commitment to inspire people how beautiful this lives and invite us to enjoy the journey of live. Actually, happiness depends on us.

(2) Feri Dwi Sampuno, MNLP.CHt

He is a personal coach, motivator, inspirator and someone who have good talent in developing team work and work ethos. He can inspire many people. He gets master on NLP (Neuro Language Programing) on NFNLP Florida. His experience in some student and public organizations makes him more sensitive and better in knowing what people need in doing their jobs. He inspires more than 10.000 people from various companies and universities.

(3) Mohammad Andik, SE

He is an enthusiastic young trainer in PT. Inspiera Sinergi Indonesia. He is called as Andik TOP. He starts his training by self-improvement. His motto is "dare to take a risk", because there is no job or activity without a risk. He got many experiences when he studied at Brawijaya University. He usually opens his training with some jokes to make the audience cheers and happy. Because, when someone happy, he will be ready to get something new.

2.6 Previous Studies

There are many linguists that have studied and conducted research of code switching phenomena but until now, this field of study is still interesting to explore. It can be seen in some previous research that they are relevant to the topic of this research.

Simbolon (2007), in his research entitled "Code-switching in Cool Jockey's Utterances in RCT FM Semarang", describes about the cool jockey's utterances on Morning Star program of RCT FM Semarang. His research was purposed to identify, classify and describe the cool jockey's utterances. Also, he finds out the function of cool jockey's language and code-switching, as well as the factors that serve as the background of cool jockey's code-switching in English. The result of the analysis shows that there are 87 cool jockey's utterances which are included in code-switching act. From the research, Simbolon finds no anger expression during broadcasting of RCT FM Semarang in cool jockey's utterances of code-switching because the cool jockey wants to give good impression, attraction, and entertainment to listeners as his good service in broadcasting world.

Yassi (2006), in his analysis entitled "Speech Variety of Polite People in Makasar: Forms and Social Functions of Indonesian-English Code Switching" purposes to find out the reasons and motivations of elite people in Makasar in using code switching from Indonesian to English. The results show that there are nine functions of code switching. They are quoting: name, technical terms, someone's statement, or proverb, repetition, playing with well-known/popular English expression, English is much simpler and more explicit, lack of good equivalence of meaning in Indonesian, anglicizing, clarifying, neutralizing. The objectives of using code switching are making the message much clearer, keep the interaction going on, emphasize the message, clarify the message, convince the addressee, quote something, involve another party, show a respect, show a social status.

The study that the writer takes is somewhat related to research above. It describes and explains about code switching act in motivation training series performed by trainer of PT. Inspiera Sinergi Indonesia. The writer analyzed the trainer's speech in motivation training. It is interesting because the objective of the training is motivating people, so the speech or any words that he wants to say should be selected well.

The similarity of this research and the previous studies is the object of study. They are people who use code switching strategy in their communication, especially spoken language. Also, these study about the reason of using code switching strategy in conversation. The difference is just in the field of using this strategy. The fields are in broadcasting, daily life, and public speaking.

CHAPTER III
RESEARCH METHODS

In this chapter, the writer gives some information about the methods that are used in this study. This research method includes type of research, data sources, data collection, credibility and dependability, and data analysis.

3.1 Type of Research

This study is conducted by using qualitative approach in content analysis. Content analysis focuses on analyzing and interpreting recorded material within its own context (Ary et al, 2002). Neuendorf (2002) states that the content analysis is systematic, objective, quantitative analysis of message characteristic. Content analysis is applicable to many area of inquiry, with example ranging from the analysis of naturally occurring language. Meanwhile Neumann (2003) defines content analysis as a technique for gathering and analyzing the content of the text which can be anything written, visual, or spoken that serves as a medium for communication. The content refers to words, meanings, pictures, symbols, ideas, themes, or any message that can be communicated to the reader or viewer. It includes books, newspaper or magazine articles, advertisements, speeches, official documents, films or videotapes, musical lyrics, photographs, articles of clothing, or works of art. This kind of research type is used in conducting the study because it can be used to describe the phenomena existing in the media (in this case is the trainer utterances of PT. Inspiera) which is observed.

This research is aimed to gain descriptions about the switching process in motivation training activities organized by PT. Inspiera Sinergi Indonesia. It

collects information of a given phenomenon based on the reality at the moment of research. The writer tries to analyze the trainer's speech which contains code switching during the training runs. The analysis includes description about forms of code-switching and the functions of their usage.

3.2 Data Sources

Qualitative data sources include observation and participant observation (fieldwork), interviews and questionnaires, documents and texts, and the researcher's impressions and reactions. Lofland (1984, p. 47) defines that the primary data source in a qualitative research is words and actions. Another data such as documents, etc are additional data. Based on that theory, in this research, the writer uses the primary data from transcript of recorded sound of a trainer who conducts a motivation training activity organized by PT. Inspiera Sinergi Indonesia to gain all forms and kinds of code switching performed. The trainer is dr. Arif Alamsyah, MARS. He is a senior trainer of PT. Inspiera Sinergi Indonesia. He is an expert trainer who gives more than 600 session of training. The training was selected from some dr. Arif Alamsyah's speeches in motivation trainings. Then the writer decided to choose a recorded sound of spiritual motivation training –MIAS (*Mu'jizat Islam Al-Qur'an, dan As-Sunnah*)- which is held by Medical Faculty on March, 9th 2008. The speech was about 70 minutes.

3.3 Data Collection

In data collection, this research uses qualitative method which consists of a data collection. In this research, the writer applied all that kinds of methods

because it will be more helpful to fulfill the validity and reliability of this research. In collecting data, the writer did some activities. They are:

a. Going to PT Inspiera Sinergi Indonesia at Jalan Coklat Malang.

b. Asking some recorded speeches from the management of PT Inspiera Sinergi Indonesia Malang. There are 8 recorded speeches from dr. Arif Alamsyah.

c. Listening carefully the recorded speeches of dr Arif Alamsyah

d. Selecting a speech that performed many code switching strategy. It was speech in a motivation training in MIAS, on March 9th 2008

e. Transcribing the recorded speech from dr Arif Alamsyah to the written form.

f. Selecting any words, phrases, or sentences containing of code-switching.

3.4 Credibility and Dependability

The writer uses triangulation theory to measure the credibility and dependability of the data. Moleong (2004, p.179) states that triangulation is a reliable data observational technique to show that the data is worthy. Triangulation uses two perspectives to make the data become credible and dependable. Triangulation as one of the techniques of observing the data can be concluded as the effort of checking the data when the writer did not use only one source of data, one data collecting method, or just use a self-subjective comprehension without any other review from other research. Triangulation is based on multi perspective phenomenological thought. It means that credible conclusions need more than one perspective.

From those perspectives, it can be considered that any phenomenon

which appears to be concluded as a credible conclusion is more reliable. The writer compares the data based on three different theories: code switching which are proposed by Hoffmann, Saville-Troike, and Holmes.

Also, the writer does a peer interview with Andik TOP (Muhammad Andik, SE.) to cross check the reasons of code switching performed by dr Arif Alamsyah in motivation Training. He is a trainer too and also an assistant trainer of dr. Arif Alamsyah. The writer does a peer interview with Andik TOP because the writer finds difficulties in making a meeting with dr Arif Alamsyah. It is because dr. Arif Alamsyah is in his duty of handling some national training.

3.5 Data Analysis

In data analysis, the writer systematically search and arrange the data in order to increase his understanding of the data and to enable him to present what he learned to others. There are several steps to rearrange and analyze this research:

a. Reading carefully the data from the transcribed text to understand the speech,

b. Classifying the data into groups based on the characteristics of code switching and the reasons according to Hoffmann's theory,

c. Analyzing the reasons with theory of code switching which are proposed by Hoffman, Saville-Troike, and Holmes,

d. Doing a peer interview with trainer's assistant, Mohammad Andik, SE. to cross check the reasons because the writer finds difficulty in doing direct interview with dr. Arif Alamsyah,

e. Doing some revisions about the reason based on the analysis and result

(comment, revision, and suggestion) of peer interview,

f. Drawing conclusion based on the finding and discussion of the research.
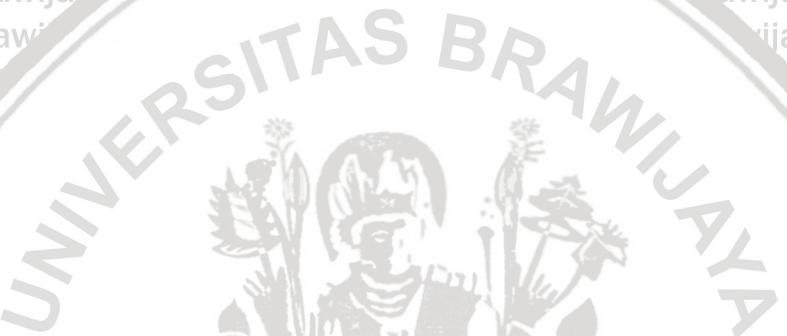
CHAPTER VI

FINDING AND DISCUSSION

This chapter includes data description of the research which refers to the explanation of the data being analyzed, analysis which explains the finding of the research and discussion which discuss the analysis of the research compared to the previous studies.

4.1 Data Description

The data which is analyzed in this chapter is taken from the transcript of the motivation training section handled by dr. Arief Alamsyah as a senior trainer of PT. Inspiera Sinergi Indonesia. First of all, the writer read the whole transcript. Then, the writer highlights the utterances which contain code switching from the trainer. The next is finding the utterances containing code-switching. The data which have been collected are placed into systematic table in order to make them easy to be analyzed and understood.

Table 4.1 Code Switching was performed by dr. Arif Alamsyah in motivation training.

No.	Utterances	Type of Code Switching	Reason of Using Code switching
1	Senang sekali saya berjumpa dengan anda, barangkali ini pertemuan yang kesekian kali, dan barangkali juga yang saya sampaikan tidak *one hundredpercent* baru buat anda. *(Glad to meet you, perhaps we have met several times, and perhaps my speech is not one hundred percent new to you.)*	Intra-sentential	Talking about particular topic
2	Apakah anda siap mengikuti training ini? Siap? *Are you ready?*... Oke *(Are you ready to join this training? Ready? Are you ready? Ok.)*	Inter-sentential	Talking about particular topic

Table Continuation…

No			
3	Jadi ketika orang itu mengatakan,**"yes..yes.. yes.."** di alam bawah sadarnya maka hampir selalu bilang **yes** *(So, if someone says, "yes,,yes,,yes,,", their subconscious almost always says yes)*	Intra-sentential	Talking about a particular topic
4	Mereka punya **book marketing** tu buanyak..sebagai seorang **market manager** misalnya si A, si **marketing manager** ini "wuah memotivasi anak buahnya,,,bagaimana anak buahnya ini bisa melakukan ensiklopedi itu sebanyak-banyaknya.. *(They have a lot of book marketing. As a marketing manager, for example "A", he motivates his team to sell encyclopedias as many as they can.)*	Intra-sentential	Talking about particular topic
5	Orang negro itu begitu **ireng**nya,ya..begitu **ireng**,tapi suaranya bagus2 biasanya, malah kita itu putih2 tapi **cempreng** suaranya *(Negro have very dark skin.. yes.. so dark, but they have good voice. On the other side, we have bright skin but our voice is bad.)*	Intra-sentential	Intention of clarifying the speech content for interlocutor
6	Ya mungkin nantilah ada kesempatan saya **launching** akan saya presentasikan seluruhnya.. *(May be next time, when I have a chance to launch my book, I will present it all.)*	Intra-sentential	Talking about particular topic
7	Hanya sedikit pelatihan motivasi itu yang berusaha membebaskan banyak orang dari **mental block**-nya *(Only a few of motivation trainings that try to release people from their mental block)*	Intra-sentential	Because of real lexical need
8	Habis itu dia **down** lagi *(After that, he is down again)*	Intra-sentential	Talking about particular topic
9	Terutama untuk orang-orang yang punya kepribadian **past negative** *(Especially for people who have a past negative personality)*	Intra-sentential	Talking about particular topic
10	Ada **timeline therapy**..temen saya tu kemarin di timeline.. *(There is timeline therapy.. my friend was treated yesterday..)*	Intra-sentential	Talking about particular topic
11	Kebanyakan kita..**lapoo**.kan gitu..**tuku meneh** *(Most of us will say,"why?...let's buy again, don't we?")*	Inter-sentential	Intention of clarifying the speech content for interlocutor
12	Ramalan itu **syirkul akbar**..wah,dia bilang begitu *("Fortune-telling is big thing to be avoided on religion.." Wow, he said that..)*	Intra-sentential	Because of real lexical need

Table Continuation…

No		Classification	Function
13	Langsung pikirannya, "Dosen PA-ku **sik lagi gak mood iki..dosen PA ku lagi ngamuk-ngamuk neng rumah sakit**.." Padahal nggak.. *(In his mind, "My lecturer is not in mood. My lecturer is still angry at the hospital." ,but he/she is not.)*	Inter-sentential	Intention of clarifying the speech content for interlocutor
14	Ini namanya **mind illusion**.. *(It is called mind illusion..)*	Intra-sentential	Talking about particular topic
15	Termasuk anda datang ke seminar ini mungkin karena banyak kebetulan, **"Kok,ndilalah aku mari ngono lewat dalan FK, kok ndilalah udan, kok ndilalah aku ngiyup, kok ndilalah pas ngiyup iku ono poster, kok ndilalah postere MIAS"** *(You come to this seminar may be because of a lot of coincidence, "it coincidence that I passed through Medical Faculty, then it rained, then I took shelter, and when I took shelter, I looked a poster, and it was MIAS poster.")*	Inter-sentential	Intention of clarifying the speech content for interlocutor
16	Kalau kita tidak mau meniru Mr. Bean, biasanya kita akan hanya berada di sebuah tempat yang namanya **comfort zone** *(If we do not imitate Mr. Bean, usually, we just stand on a comfort zone.)*	Intra-sentential	Talking about particular topic
17	**Kiro-kiro** kalo saya mau melangkah terus **notok**-nya..sempurna. betul? *(Probably, if I want to go forward, it will end perfectly, won't it?)*	Intra-sentential	Intention of clarifying the speech content for interlocutor
18	Dalam bayangan saya, **"sing milih biyen sopo..?"** *(In my mind, "who did choose?)*	Inter-sentential	Intention of clarifying the speech content for interlocutor
19	Biasanya tiba-tiba,wuss..**ilang** begitu. *(Usually, wuus..it is gone.. suddenly.)*	Intra-sentential	Intention of clarifying the speech content for interlocutor
20	**Stop compare**..jangan cuman mbandingin. *(Stop comparing.. don't just compare.)*	Inter-sentential	Repetition used for clarification

Table Continuation…

21	**Success is to get whatever you want and happiness is to love whatever you got.** Yah,sukses adalah seni mengejar apapun yang anda inginkan. Tapi **happiness is to love whatever you got.** **Happiness** adalah mencintai apapun yang telah anda dapatkan.. *(Success is to get whatever you want and happiness is to love whatever you got. Yeah, success is an art of pursuing what you want. But, happiness is to love whatever you get. Happiness is the way to love everything that we have gotten before.)*	Intra-sentential	Quoting somebody else
22	Ini bukan berarti orang yang bersyukur itu **stagnant**. *(It does not mean that a grateful people is stagnant.)*	Intra-sentential	Talking about particular topic
23	**Unhappy** kalau nggak diselesaikan ternyata dampaknya manjadi sangat berbahaya *(If unhappy is not finished, it will be dangerous)*	Intra-sentential	Talking about particular topic
24	Kalau nggak diselesaikan maka tahun 2008 bisa terjadi apa yang namanya **burn out** *(If it is not finished yet in 2008, it would burn out)*	Intra-sentential	Talking about particular topic
25	Yang pertama kelelahan fisik. **Lack of energy**. *(First is the physical exhaustion. Lack of energy.)*	Intra-sentential	Talking about particular topic
26	Orang yang sudah lack of energy, **chronic fatigue syndrome**, susah. Sindroma kelelahan yang kronik. *(People who get lack of energy, chronic phatic syndrome, are bothersome. Chronic phatic syndrome)*	Intra-sentential	Repetition used for clarification
27	**Masio entek** *satu* **pak**, kalau anda nggak mau nulis pendahuluan, nggak akan maju skripsi. *(Although he smokes a pack of cigarettes, he will not finish his thesis if he does not start to write)*	Intra-sentential	Intention of clarifying the speech content for interlocutor
28	Atau depresi, **hopelessness**, nggak punya harapan. *(Or depression, hopelessness, do not have any hope)*	Intra-sentential	Repetition used for clarification

Table Continuation…

29	**Jadi exhaustion itu ada tiga ya. Physical exhaustion, emotional exhaustion, dan attitudinal exhaustion.** **(So, there are three kinds of exhaustion: Physical exhaustion, emotional exhaustion, and attitudinal exhaustion)**	Intra-sentential	Talking about particular topic
30	**Yok opo ki maksudte**…iya kan.. *("What does it mean?".. right?)*	Inter-sentential	Intention of clarifying the speech content for interlocutor
31	"Ya terus gimana pak, saya bisanya kan ngusul." … "**Yo ojok banter-banter**.." *("So, how is it, Sir? I am only able to suggest.." ; don't be loud..)*	Inter-sentential	Intention of clarifying the speech content for interlocutor
32	**Happiness is the big motivator. Happiness is the best medicine**… Yah,,gitu. *(Happiness is the big motivator. Happiness is the best medicine... Yeah, like that)*	Inter-sentential	Quoting somebody else
33	Dan ini fikirannya sudah **unrealistic.** (*And his thought has been unrealistic)*	Intra-sentential	Talking about particular topic
34	Bukankah di Al-Qur'an itu disebutkan begini, **wasta'inu bishobri washolah**..minta tolongnya kepada sabar dan sholat. *(In Holy Qur'an it is stated, wasta'inu bishobri washolah.. Ask for help being patient and praying.)*	Inter-sentential	Quoting somebody else
35	Bacaan Al-Qurannya lebih fasih daripada anda, **ngaplo kan** anda, **"kate tak apakno ki..?"** *(His reading is better than you, how shocked you are,, "What should I do?")*	Intra-sentential; Intra-sentential	Intention of clarifying the speech content for interlocutor
36	Bukankah Allah berfirman, **innallaha laa yughoiyiru bi qoumin, hatta yughoyyiruna bi anfusihim..** *(Allah says, innallaha laa yughoiyiru bi qoumin, wa khatta yughoiyiru maa bi anfusihim..)*	Inter-sentential	Quoting somebody else
37	Hoo..**Kate ngomong opo ki aku**.. Kasihan dia.. *(Hoo..What should I say? How poor he is..)*	Inter-sentential	Intention of clarifying the speech content for interlocutor
38	Yang pertama **unfinished emotion-unresolved anger.** Ada sesuatu emosi yang tidak terselesaikan. Entah itu kebencian, dendam, sakit hati, apapun whatever. (First is unfinished emotion – unresolved anger. There is an emotion that is not finished, whether it is dislike/aversion, reverenge, or misery, whatever)	Intra-sentential	Talking about particular topic
39	**All or none.** Jadi dia itu suka memakai kata 'selalu' , padahal juga tidak selalu. *(All or none. So, he likes to use "selalu (always)", but it is not like that.)*	Intra-sentential	Talking about particular topic

Table Continuation…

40	Berikutnya **spiritual weakness.** *(the next is spiritual weakness.)*	Intra-sentential	Talking about particular topic
41	Gimana dia bisa seneng, gimana bisa termotivasi, **spiritual ma'iyatullah**nya itu nggak ada. *(How he can be happy, how he can be motivated, if he does not have spiritual ma'iyatullah.)*	Intra-sentential	Intention of clarifying the speech content for interlocutor
42	Yang berikutnya adalah **disharmony.** Yah.. **relationship, financial,** kemudian **carrier, spiritual**..itu menjadi bidang-bidang kehidupan ..**physical**.. lima bidang kehidupan ini harus seimbang. *(Next is disharmony. Yeah, relationship, financial, then carrier, spiritual, they are parts of live…and physical..These five parts of live should be equal.)*	Intra-sentential	Talking about particular topic
43	Kalau anda bermimpi hidup ini tanpa luka, maka anda tidak akan pernah bisa **survive** *(If you dream about unwound life, you never survive)*	Intra-sentential	Talking about particular topic
44	Kalau kita memilih hidup kita ini senang terus, **imposible..** *(we will be happy at the time if we can choose our life..*	Intra-sentential	Talking about particular topic
45	Makanya gimana caranya? **Release**, supaya ego itu tidak menguasai. *(So, how is the way? Release, so that our ego will not control us)*	Intra-sentential	Talking about particular topic
46	**Forgiveness** jawabannya. Itulah caranya mengalahkan ego kita.. *(Forgiveness is the answer. That is the way to defeat our ego.)*	Intra-sentential	Talking about particular topic
47	Memaafkan orang. Oke…**Life is problem, dynamic, dilemma and romance.** *(Forgive someone. Ok,, Life is problem, dynamic, dilemma and romance.)*	Inter-sentential	Quoting somebody else
48	Ini hanya sekedar..ee,,**just kidding**.. *(It is…e…just kidding.)*	Inter-sentential	Talking about particular topic
49	Ada kata-kata bagus, yang ditulis di buku, dari..siapa ya..Rich Holden atau siapa ya… **Happiness is not just the absence of pain. It's also the capacity to learn from your pain..**luar biasa. *(There are wise words that are written in a book of…Rich Holden or who is he?.. Happiness is not just the absence of pain. It's also the capacity to learn from your pain.. It is amazing)*	Inter-sentential	Quoting somebody else

Table Continuation…

50	Saking dia itu ini..**hopelessness**.yah,, luar biasa. Ini hanya sekedar..gambaran tentang kehidupan saja.. *(because he is hopelessness. Amazing. It is just a picture of life.)*	Intra-sentential	Intention of clarifying the speech content for interlocutor
51	Dia ada di Matos bersama ibunya.. Padahal **handphone**-nya hilang.. *(She is at Matos with her mother.. Actually, her handphone was gone.)*	Intra-sentential	Intention of clarifying the speech content for interlocutor
52	Kan ada istri kan **emotional need**-nya memang berbeda-beda ya *(The emotional need of every wife is really different, isn't it?)*	Intra-sentential	Talking about particular topic

4.2 Analysis

In this sub chapter the writer explains the finding related to the research's problem in the following analysis.

1. *Senang sekali saya berjumpa dengan anda, barangkali ini pertemuan yang kesekian kali, dan barangkali juga yang saya sampaikan tidak **one hundredpercent** baru buat anda.*

a. Type: Intra-sentential

Analysis*:* Here, speaker inserts another language (English) into his utterance within a clause or sentence boundary. He speaks almost in Indonesian, and then he inserts a clause "*one hundred percent.*"

b. Reason: Talking about particular topic

Analysis: This utterance utter in the opening moment. The speaker knows that the listener (audience) specified as intellectual community because almost of them are

students of Brawijaya University. So, he change *"seratus persen baru…"* to "one hundred percent *baru…*". The speaker prefers to use English that is not his everday language. He wants to show his social status that he belongs to intellectual group, so that he uses that term to show it.

2. Apakah anda siap mengikuti training ini? Siap? *Are you ready?*... Oke

a. Type: Inter-sentential

Analysis*:* This statement is also spoken in the opening. Speaker inserts another language (English) into his utterance within a clause or sentence boundary, where each clause or sentence is in one language or the other. He inserts a full sentence in interrogative form, i.e. *"Are you ready?"*

b. Reason: Talking about particular topic

Analysis*:* This utterance is aimed to involve the audience to the communication. So, there are some two ways communications. Also, he wants to strengthen his expression because he says in Indonesian first, and then he repeats it ones again but in another language in louder sound. At the second utterance, the speaker uses English because he feels more comfortable to express it. In other way, he wants to get more attention from the audience.

3. Jadi ketika orang itu mengatakan,*"yes..yes..yes.."* di alam bawah sadarnya maka hampir selalu bilang *yes*

a. Type: Intra-sentential

Analysis*:* In this statement, the speaker inserts another language (English) into his utterance within a clause boundary i.e. *yes* and it is repeated several times.

    b. Reason: Talking about a particular topic

Analysis: The speaker prefers to talk a particular topic in one language rather than. It makes him free and more comfortable to express his emotional ings in a language that is not their everyday language. He uses the word "yes" to change the word "ya" in Indonesian. He says it in the opening time to check audience's readiness.

4. Mereka punya **book marketing** tu buanyak..sebagai seorang **market manager** misalnya si A, si marketing manager ini "wuah memotivasi anak buahnya, ..bagaimana anak buahnya ini bisa melakukan ensiklopedi itu sebanyak-banyaknya..

    a. Type: Intra-sentential

Analysis: In this statement, speaker inserts another language (English) into his utterance within a clause or sentence boundary.

    b. Reason: Talking about a particular topic

Analysis: The speaker prefers to talk a particular topic in one language rather than his common language. It makes him feel free and more comfortable to express his emotional things in a language that is not their everyday language. Here, he speaks about some marketing terms. Also, this term is more common in English than in Indonesian. So, he uses those words because it will give deeper impression toward the audience.

5. Orang negro itu begitu **irengnya**,ya..begitu **ireng**,tapi suaranya bagus2 biasanya, malah kita itu putih2 tapi **cempreng** suaranya

a.   Type: Intra-sentential

Analysis: In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary. He inserts 3 words of Javanese. Two of them are same, because it is repeated twice.

b.   Reason: Intention of clarifying the speech content for interlocutor

Analysis: The speaker prefers to talk in Javanese because he wants to get more attention from listener. Here, almost all of the listeners (audience) are Javanese, because almost all of them are smiling, as a sign of understanding. Also, it aims for strengthen the expression because *ireng* means very black, and it says twice. *Cempreng* means very bad sound. Moreover, the word *cempreng* is difficult to find its synonym in Indonesian.

6. Ya mungkin nantilah ada kesempatan saya **launching** akan saya presentasikan seluruhnya..

a.   Type: Intra-sentential

Analysis: In this statement, speaker inserts another language (English) into his utterance within a clause or sentence boundary. He inserts the word "launching" in his utterance.

b.   Reason: Talking about particular topic

Analysis: The speaker uses English that is not his everyday language. He feels more comfortable to use the word "launching". Speaker also wants to show his social status that he belongs to intellectual group. The word "launching" is very common in this society and it is little bit difficult to find the synonym in Indonesian language.

7. Hanya sedikit pelatihan motivasi itu yang berusaha membebaskan banyak orang

dari *mental block*-nya

    a. Type: Intra-sentential

Analysis: In this statement, speaker inserts another language (English) into his utterance within a clause or sentence boundary. He inserts a clause "mental block" into his utterance.

    b. Reason: Talking about a particular topic

Analysis: The speaker prefers to talk a particular topic in one language rather than his common language. It is talk about a motivation. It makes him feel free and more comfortable to express his emotional feelings in a language that is not their everyday language. He chooses a phrase "mental block" as something that makes someone does not do something which they want to do or they have to do.

8. Habis itu dia *down* lagi

    a. Type: Intra-sentential

Analysis: In this statement, dr. Arif inserts another language (English) into his utterance within a clause or sentence boundary.

    b. Reason: Talking about a particular topic

Analysis: The speaker prefers to talk a particular topic in one language rather than. It makes him feel free and more comfortable to express his emotional feelings in a language that is not their everyday language. Also, the speaker use another language term because of due to the lack of equivalent lexicon in this language. He tries to find the easier word to make other people understand. It is

also very common in academic society. He uses the word "down" as a condition where someone fell down or demotivated.

9. Terutama untuk orang2 yang punya kepribadian *past negative*

a. Type: Intra-sentential

Analysis: In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary. He inserts a clause "past negative", means bad habitual or bad experiences that happened in the past time.

b. Reason: Talking about a particular topic

Analysis: Speaker prefers to talk a particular topic in one language rather than his common language. It makes him feel free and more comfortable to express his emotional feelings in a language that is not their everyday language. In this statement, the speaker wants to show about something that makes some people become unmotivated or fell incapable of doing something. It can be caused by their negative thing happened in the past time.

10. Ada *timeline therapy*..temen saya tu kemarin di *timeline..*

a. Type: Intra-sentential

Analysis: In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary.

b. Reason: Talking about a particular topic

Analysis: The speaker prefers the clause "timeline therapy" because he is talking about a particular topic in one language rather than in his common language. It makes him feel free and more comfortable to express his emotional feelings in a

language that is not their everyday language. The speaker uses another language term because of due to the lack of equivalent lexicon in this language. He tries to find the easier word to make other people understand. Timeline therapy is a kind of therapy. The speaker uses this clause because it is originally named timeline.

11. Kebanyakan kita..*lapoo*.kan gitu..*tuku meneh*

    a. Type : Inter-sentential

Analysis*:* In this statement, the speaker inserts another language (Javanese) into his utterance within a clause or sentence boundary, where each clause or sentence is in one language or the other. He inserts *lapo* means why, and *tuku meneh* means we buy again

    b. Reason: Intention of clarifying the speech content for interlocutor

Analysis*:* The speaker prefers to talk in Javanese because he wants to get more attention from listener. Here, almost the listeners (audience) are Javanese. Also, it aims to strengthen the expression because the word *lapoo* means why. Here, he tells about a story where a man is trying hardly to get his ticket back. The speaker thinks that if we become that man, we may do another effective activity. So, the speaker says *lapo* strongly. Also, it is quite funny when it is said in Javanese. *Tuku meneh* means we buy again is the better way to get a new ticket. In other word, we can translate this into "Why don't we buy (a new ticket) again?"

12. Ramalan itu *syirkul akbar*..wah,dia bilang begitu

a. Type: Intra-sentential

Analysis: In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary.

b. Reason: Intention of clarifying the speech content for interlocutor

Analysis: The speaker prefers to talk in Arabic because he wants to get more attention from listener. Here, almost the listeners (audience) are Muslims because the theme of this training is Islamic motivation training. The speaker thinks that every people in that training is very familiar with this word *(syirkul akbar)* because it is included into Islamic lesson in junior high school. Syirkul akbar means activities or habit that people believe another thing beside Allah. It is a kind of the biggest sin. In Indonesia, it means *kesyirikan yang besar.* Also, it aims for strengthen the expression because the speaker says it strongly to make a deep impression toward the audience.

13. Langsung pikirannya, "***Dosen PA-ku sik lagi gak mood iki..dosen PA ku lagi ngamuk2 neng rumah sakit..***" Padahal nggak..

a. Type : Inter-sentential

Analysis: In this statement, the speaker inserts another language (Javanese) into his utterance within a clause or sentence boundary, where each clause or sentence is in one language or the other.

b. Reason: Intention of clarifying the speech content for interlocutor

Analysis: The speaker prefers to talk in Javanese because he wants to get more attention from listener and his speech runs smoothly. Here, the speaker wants to be closer to the audience by saying words in Javanese because almost all of the

listeners (audience) are Javanese. He puts himself as a student who does not finish his theses or academic problems and he always gives unrealistic reason.

14. Ini namanya *mind illusion*.

    a. Type: Intra-sentential

Analysis*:* In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary.

    b. Reason: Talking about a particular topic

Analysis*:* She speaker prefers the clause "mind illusion" because he is talking about a particular topic in one language rather than his common language. It makes him feel free and more comfortable to express his emotional feelings in a language that is not their everyday language. Speaker use another language term because of due to the lack of equivalent lexicon in this language. He tries to find the easier word to make other people understand.

15. Termasuk anda datang ke seminar ini mungkin karena banyak kebetulan, *"Kok,ndilalah aku mari ngono lewat dalan FK, kok ndilalah udan, kok ndilalah aku ngiyup, kok ndilalah pas ngiyup iku ono poster, kok ndilalah postere MIAS"*

    a. Type : Inter-sentential

Analysis*:* In this statement, speaker inserts another language (Javanese) into his utterance within a clause or sentence boundary, where each clause or sentence is in one language or the other.

b. Reason: Intention of clarifying the speech content for interlocutor

Analysis: The speaker prefers to talk in Javanese to make his speech runs smoothly. Here, almost the listeners (audience) are Javanese. The speaker wants to explore that the audience come to that training because of something that they did not suppose before.

16. Kalau kita tidak mau meniru Mr. Bean, biasanya kita akan hanya berada di sebuah tempat yang namanya *comfort zone*

a. Type : Intra-sentential

Analysis: In this statement, dr. Arif inserts another language (English) into his utterance within a clause or sentence boundary.

b. Reason: Talking about a particular topic

Analysis: The speaker prefers to talk a particular topic in one language rather than his common language. It makes him feel free and more comfortable to express his emotional feelings in a language that is not their everyday language. Comfort zone means a situation that makes people be comfort and it makes them unwilling to do something. They feel enough with that situation and become stagnant. It also shows social status that the speaker belongs to intellectual group, so that he uses that term to show it. Actually, he can use *zona nyaman* for his statement, but he uses an English term on it.

17. Kiro2 kalo saya mau melangkah terus *notok*nya..sempurna. betul?

a. Type: Intra-sentential

Analysis: In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary.

b. Reason: Intention of clarifying the speech content for interlocutor

Analysis: The speaker prefers to talk in Javanese because he wants to get more attention from listener and his speech runs smoothly. Here, almost all of the listeners (audience) are Javanese. The word *notok* means at the end.

18. Dalam bayangan saya, *"sing milih biyen sopo..?"*

a. Type: Inter-sentential

Analysis: In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary, where each clause or sentence is in one language or the other.

b. Reason: Intention of clarifying the speech content for interlocutor

Analysis: The speaker prefers to talk in Javanese because he wants to get more attention from listener. Most of the listeners (audience) are Javanese. The statement means, "Who chose?". Here, the speaker is talking about his dialogue with someone who has family problems. He always blames his wife. So, the speaker thinks that it was his fault.

19. Biasanya tiba2, *wuss..ilang* begitu.

a. Type: Intra-sentential

Analysis: In this statement, dr. Arif inserts another language (English) into his utterance within a clause or sentence boundary.

b. Reason: Intention of clarifying the speech content for interlocutor

Analysis*:* The speaker prefers to talk in Javanese because he wants to get more attention from listener. Here, most of the listeners (audience) are Javanese. *Ilang* means gone. In Indonesian language, it is quite same *(hilang)*.

20. ***Stop compare***..jangan cuman mbandingin.

    a. Type   : Inter-sentential

Analysis*:* In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary, where each clause or sentence is in one language or the other.

    b. Reason: Repetition for clarification

Analysis: He wants to clarify his speech so that it will be understood more by the listener the utterance is said twice. First, it says in English and then he clarifies it in Indonesian. Stop compare is a notice that asks people not to compare something with another. If people do comparing, they will not fell enough with anything they get/ have.

21. ***Success is to get whatever you want and happiness is to love whatever you got***. Yah,sukses adalah seni mengejar apapun yang anda inginkan. Tapi ***happiness is to love whatever you got. Happiness*** adalah mencintai apapun yang telah anda dapatkan..

a. Type: Inter-sentential

Analysis*:* In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary, where each clause or sentence is in one language or the other.

b. Reason: Quoting somebody else

Analysis*:* Here, the speaker wants to tell the audience about the meaning of happiness. This statement is quoted from someone that it tells people about happiness. The speaker just reads this statement from his slide. In the other side, he wants to clarify his speech so that it will be understood more by the listener the utterance is said repeatedly. The speaker repeats his statement in Indonesian to make it understandable for the audience.

22. Ini bukan berarti orang yang bersyukur itu *stagnant.*

a. Type: Intra-sentential

Analysis*:* In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary. It is an adjective within a sentence.

b. Reason: Talking about particular topic

Analysis: The speaker uses another language (English) because he feels more comfortable with this. Also, he uses this term because of due to the lack of equivalent lexicon in this language and it is common word in society. He tries to find the easier word to make other people understand. He gets difficulty in using a word with similar meaning with it. Stagnant is a condition where people do not do an activity.

23. *Unhappy* kalau nggak diselesaikan ternyata dampaknya manjadi sangat berbahaya

    a. Type: Intra-sentential

Analysis: In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary.

    b. Reason: Talking about a particular topic

Analysis: The speaker prefers to talk a particular topic in one language rather than his common language. It makes him feel free and more comfortable to express his emotional feelings in a language that is not their everyday language. Unhappy is the antonym of happy. The speaker wants to show the audience that this condition is not good. So, it should be finished as soon as possible.

It also shows social status that the speaker belongs to intellectual group, so that he uses that term to show it. The audience is mostly university students.

24. Kalau nggak diselesaikan maka tahun 2008 bisa terjadi apa yang namanya *burn out*

    a. Type: Intra-sentential

Analysis: In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary.

    b. Reason: Talking about a particular topic

Analysis: The speaker prefers to talk a particular topic in one language rather than his common language. It makes him feel free and more comfortable to express his emotional feelings in a language that is not their everyday language. Burn out is

used to show the bad condition (become completely exhausted) through overwork or unhappy condition. Moreover, he speaker uses another language term because of due to the lack of equivalent lexicon in this language. He tries to find the easier word to make other people understand. It is difficult to find the similar word in Indonesian.

25. Yang pertama kelelahan fisik. *Lack of energy.*

    a. Type: Intra-sentential

Analysis: In this statement, speaker inserts another language (English) into his utterance within a clause or sentence boundary.

    b. Reason: Talking about a particular topic

Analysis: Speaker prefers to talk a particular topic in one language rather than. It makes him feel free and more comfortable to express his emotional feelings in a language that is not their everyday language.

It is repeated, but the function is not to clarify the meaning. If it is clarifying about something, English term will utter at first. So, it just shows social status that the speaker belongs to intellectual group, so that he uses that term to show it. The audience is mostly university students.

26. Orang yang sudah *lack of energy, chronic phatic syndrome,* susah. Sindroma kelelahan yang kronik.

    a. Type: Intra-sentential

Analysis: In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary.

b. Reason: Repetition for clarification

Analysis: Here, the speaker wants to clarify his speech so that it will be understood more by the listener the utterance is said repeatedly. He clarifies his statement about chronic phatic syndrome in Indonesian.

27. *Masio entek satu pak*, kalau anda nggak mau nulis pendahuluan, nggak akan maju skripsi.

a. Type: Intra-sentential

Analysis: In this statement, the trainer inserts another language (English) into his utterance within a clause or sentence boundary.

b. Reason: Intention of clarifying the speech content for interlocutor

Analysis: The speaker prefers to talk in Javanese because he wants to get more attention from listener. He even mixes bahasa Indonesia when he is using the word *satu* instead of using *siji* or *sak* which are more suitable with the language he is using at that moment. Here, most of the listeners (audience) are Javanese. *Masio entek satu pak* means although he smokes a pack of cigarettes.

28. Atau depresi, *hopelessness*, nggak punya harapan.

a. Type: Intra-sentential

Analysis: In this statement, dr. Arif inserts another language (English) into his utterance within a clause or sentence boundary.

b. Reason: Talking about a particular topic

Analysis: The speaker prefers to talk a particular topic in one language rather than his common language. It makes him feel free and more comfortable to express his

emotional feelings in a language that is not their everyday language. It also shows social status that the speaker belongs to intellectual group, so that he uses that term to show it.

29. Atau *attitudinal exhaustion*. Jadi *exhaustion* itu ada tiga ya.*Physical exhaustion, emotional exhaustion,* dan *attitudinal exhaustion.*

    a. Type: Intra-sentential

Analysis*:* In this statement, dr. Arif inserts another language (English) into his utterance within a clause or sentence boundary.

    b. Reason: Talking about a particular topic

Analysis*:* The speaker prefers to talk a particular topic in one language rather than his common language. It makes him feel free and more comfortable to express his emotional feelings in a language that is not their everyday language. Also, the speaker may quote this term from an English book. So, he does not change it into Indonesian.

30. *Yok opo ki maksudte*…iya kan..

    a. Type: Inter-sentential

Analysis*: In* this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary, where each clause or sentence is in one language or the other.

b. Reason: Intention of clarifying the speech content for interlocutor

Analysis*:* Speaker prefers to talk in Javanese because he wants to get more attention from listener. Here, almost the listeners (audience) are Javanese. *Yok opo ki maksudte* means what is it mean?

31. Ya terus gimana pak, saya bisanya kan ngusul… ***Yo ojok banter-banter***..

a. Type: Inter-sentential

Analysis*:* In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary, where each clause or sentence is in one language or the other.

b. Reason: Intention of clarifying the speech content for interlocutor

Analysis: The speaker prefers to talk in Javanese because he wants to get more attention from listener. Here, almost all of the listeners (audience) are Javanese. *Yo ojo banter-banter* means do not speak too loud.

32. ***Happiness is the big motivator. Happiness is the best medicine…*** Yah,,gitu.

a. Type: Inter-sentential

Analysis*:* In this statement, speaker inserts another language (English) into his utterance within a clause or sentence boundary, where each clause or sentence is in one language or the other.

b. Reason : Quoting somebody else

Analysis*:* The speaker may quote this term from an expert. The source may be in English. So, he does not change it into Indonesian. But, he does not clarify it with

Indonesian because he thinks that the term is simple. The audience can understand it easily.

33. Dan ini fikirannya sudah *unrealistic*.

    a.   Type: Intra-sentential

Analysis: In this statement, dr. Arif inserts another language (English) into his utterance within a clause or sentence boundary.

    b.   Reason: Talking about a particular topic

Analysis: Speaker prefers to talk a particular topic in one language rather than his common language. It makes him feel free and more comfortable to express his emotional feelings in a language that is not their everyday language.

34. Bukankah di Al-qur'an itu disebutkan begini, *wasta'inu bishobri washolah..*minta tolongnya kepada sabar dan sholat.

    a.   Type: Inter-sentential

Analysis: In this statement, the speaker inserts another language (Arabic) into his utterance within a clause or sentence boundary, where each clause or sentence is in one language or the other.

    b.   Reason: Quoting (from Holy Qur'an)

Analysis: The speaker quotes an ayah in Holy Qur'an. He wants to strengthen his speak and he feels more comfortable to express his emotional feelings in that language. It is also a proof that he does not say something meaningless, because he uses Holy Qur'an for a source of the speech.

35. Bacaan Al-qurannya lebih fasih daripada anda, ***ngaplo***kan anda, ***"kate tak apakno ki..?"***

    a. Type: Inter-sentential

Analysis*:* In this statement, the speaker inserts another language (Javanese) into his utterance within a clause or sentence boundary, where each clause or sentence is in one language or the other.

    b. Reason: Intention of clarifying the speech content for interlocutor

Analysis*:* The speaker prefers to talk in Javanese because he wants to get more attention from listener and the speech runs smoothly. Here, almost all of the listeners (audience) are Javanese. *Ngaplo* means shocked and *Kate tak apakno iki?* means What should I do?

36. Bukankah allah berfirman, ***innallaha laa yughoiyiru bi qoumin, hatta yughoyyiruna bi anfusihim..***

    a. Type: Inter-sentential

Analysis*:* In this statement, the speaker inserts another language (Arabic) into his utterance within a clause or sentence boundary, where each clause or sentence is in one language or the other.

    b. Reason: Quoting (from Holy Qur'an)

Analysis*:*The speaker quotes an ayah in Holy Qur'an. He wants to strengthen his speak and he is more comfortable to express his emotional feelings in that language. It is also a proof that he does not say something meaningless, because he uses Holy Qur'an for a source of the speech.

37. Hoo..*Kate ngomong opo ki aku*.. Kasihan dia..

    a. Type: Inter-sentential

Analysis*:* In this statement, the speaker inserts another language (Javanese) into his utterance within a clause or sentence boundary, where each clause or sentence is in one language or the other.

    b. Reason: Intention of clarifying the speech content for interlocutor

Analysis*:* The speaker prefers to talk in Javanese because he wants to get more attention from listener. Here, almost all of the listeners (audience) are Javanese. *Kate ngomong opo iki* means What should I say?

38. Yang pertama *unfinished emotion-unresolved anger*. Ada sesuatu emosi yang tidak terselesaikan. Entah itu kebencian, dendam, sakit hati, apapun *whatever*.

    a. Type: Intra-sentential

Analysis*:* In this statement, dr. Arif inserts another language (English) into his utterance within a clause or sentence boundary.

    b. Reason: Talking about a particular topic

Analysis*:* The speaker prefers to talk a particular topic in one language rather than his common language. It makes him feel free and more comfortable to express his emotional feelings in a language that is not their everyday language. He also clarifies that term into Indonesian to make it clearer.

39. *All or none*. Jadi dia itu suka memakai kata 'selalu', padahal juga tidak selalu.

a. Type : Intra-sentential

Analysis: In this statement, dr. Arif inserts another language (English) into his utterance within a clause or sentence boundary.

b. Reason: Talking about a particular topic

Analysis: The speaker prefers to talk a particular topic in one language rather than his common language. It makes him feel free and more comfortable to express his emotional feelings in a language that is not their everyday language. Moreover, it shows social his status that the speaker belongs to intellectual group, so that he uses that term to show it.

40. Berikutnya *spiritual weakness*.

a. Type: Intra-sentential

Analysis: In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary.

b. Reason: Talking about a particular topic

Analysis: The speaker prefers to talk a particular topic in one language rather than his common language. It makes him feel free and more comfortable to express his emotional feelings in a language that is not their everyday language.

41. Gimana dia bisa seneng, gimana bisa termotivasi, spiritual *ma'iyatullah*nya itu nggak ada.

a. Type: Intra-sentential

Analysis: In this statement, the speaker inserts another language (Arabic) into his utterance within a clause or sentence boundary.

b. Reason: Intention of clarifying the speech content for interlocutor

Analysis: The speaker prefers to talk in Arabic because he wants to get more attention from listener. Here, almost the listeners (audience) are Muslim. *Ma'iyatullah* means the awareness of Allah's existence. He means that a person is less awareness about his God's existence, so this person fells there is none can help him.

42. Yang berikutnya adalah *disharmony*. Yah..*relationship, financial*, kemudian *carrier, spiritual*..itu menjadi bidang-bidang kehidupan..*physical*.. lima bidang kehidupan ini harus seimbang.

a. Type : Intra-sentential

Analysis: In this statement, dr. Arif inserts another language (English) into his utterance within a clause or sentence boundary.

b. Reason: Talking about a particular topic

Analysis: Speaker prefers to talk a particular topic in one language rather than his common language. It makes him feel free and more comfortable to express his emotional feelings in a language that is not their everyday language. But, the word relationship here is a common term in everyday conversation. It means *hubungan sesama*.

43. Kalau anda bermimpi hidup ini tanpa luka, maka anda tidak akan pernah bisa *survive*

    a. Type: Intra-sentential

Analysis: In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary.

    b. Reason: Talking about a particular topic

Analysis: Here, the speaker feels more comfortable to use English to express it. He also wants to shows his social status that the speaker belongs to intellectual group. Also, the term in Indonesian is not well-mannered.

44. Kalau kita memilih hidup kita ini senang terus, *imposible..*

    a. Type: Intra-sentential

Analysis: In this statement, dr. Arif inserts another language (English) into his utterance within a clause or sentence boundary.

    b. Reason: Talking about particular topic

Analysis: Here, the speaker feels more comfortable to use English to express it. It also shows social status that the speaker belongs to intellectual group, so that he uses that term to show it.

45. Makanya gimana caranya? *Release*, supaya ego itu tidak menguasai.

    a. Type : Intra-sentential

Analysis: In this statement, dr. Arif inserts another language (English) into his utterance within a clause or sentence boundary.

b. Reason: Talking about a particular topic

Analysis*:* The speaker prefers to talk a particular topic in one language rather than his common language. It makes him feel free and more comfortable to express it in English. It is an advice to overcome somebody's ego.

46. *Forgiveness* jawabannya. Itulah caranya mengalahkan ego kita..

a. Type: Intra-sentential

Analysis*:* In this statement, dr. Arif inserts another language (English) into his utterance within a clause or sentence boundary.

b. Reason: Talking about a particular topic

Analysis: The speaker prefers to talk a particular topic in one language rather than his common language. It makes him feel free and more comfortable to express it in a language that is not their everyday language.

47. Memaafkan orang. Oke…*Live is problem, dynamic, dilemma and romance.*

a. Type: Inter-sentential

Analysis*:* In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary, where each clause or sentence is in one language or the other.

b. Reason: Quoting somebody else

Analysis*:* The speaker prefers to quote a statement from an expert. Here, he talks about live. In human live, there are many problems. It is dynamic. Sometimes, people are in dilemmas, or in other time in romance. It also shows social status that the speaker belongs to intellectual group, so that he uses that term to show it.

He does not change it into Indonesian. The audience is mostly university students that they are included in academic / educated people.

48. Ini hanya sekedar..ee,,*just kidding*..

   a. Type: Intra-sentential

   Analysis*:* In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary.

   b. Reason: Talking about a particular topic

   Analysis: The speaker shows social status that he belongs to intellectual group, so that he uses English to show it. He feels more comfortable by using this term. The audience mostly is university students that known as academic / educated people. Here, he just wants to make the audience feel close with him.

49. Ada kata2 bagus, yang ditulis di buku,dari..siapa ya..Rich Holden atau siapa ya… *Happiness is not just the absence of pain. It's also the capacity to learn from your pain..*luar biasa.

   a. Type: Inter-sentential

   Analysis*:* In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary, where each clause or sentence is in one language or the other. He inserts two sentences. First is "Happiness is not just the absence of pain.", and the second is "It's also the capacity to learn from your pain."

b. Reason: Quoting somebody else

Analysis: This statement is quoted from someone that it tells people about happiness. He says that he quotes it from Rich Holden. He does not change the statement into Indonesian because he feels more comfortable with it.

50. *Saking* dia itu, ini ...*hopelessness*.

a. Type: Intra-sentential

Analysis: In this statement, the speaker inserts another language (Javanese) into his utterance within a clause or sentence boundary.

b. Reason: Intention of clarifying the speech content for intercolutor

Analysis: The speaker prefers to talk in Javanese because he wants to get more attention from listener. Here, almost the listeners (audience) are Javanese. *Saking* means very. He means that a person is in a very bad condition. This person may so hopeless.

51. Dia ada di Matos bersama ibunya.. Padahal *handphone*-nya hilang..

a. Type: Intra-sentential

Analysis: In this statement, dr. Arif inserts another language (English) into his utterance within a clause or sentence boundary.

b. Reason: Intention of clarifying the speech content for interlocutor

Analysis: Speaker and hearer know about the language used in their communication. Speaker does it to make the content of his speech runs smoothly and can be understood by hearer. Hand phone (HP) is more common word among

Indonesian society than *telepon genggam*. So, the speaker and the audience know this word well.

52. Kan ada istri kan *emotional need*-nya memang berbeda-beda ya.

a. Type: Intra-sentential

Analysis*:* In this statement, the speaker inserts another language (English) into his utterance within a clause or sentence boundary. He inserts a noun phrase.

b. Reason: Talking about a particular topic

Analysis*:* Speaker prefers to talk a particular topic in one language rather than his common language. It makes him feel free and more comfortable to express his emotional feelings in a language that is not their everyday language. He talks about emotional need. Each wife has different needs in their emotional. It also shows social status that the speaker belongs to intellectual group, so that he uses that term to show it. Actually, he can use *kebutuhan emosional* for his statement, but he uses an English term on it.

4.3 Discussion

This sub chapter discusses about the entire data which are being analyzed to answer the research problem proposed in the first chapter. This sub chapter explains further about the analysis of the data. There are two main points discussed in this study, the types of the code-switching performed by the trainers of PT. Inspiera Sinergi Indonesia in a motivation training section and the reason of using that code-switching.

From the analysis in the previous sub chapter, the writer found that the trainer, dr. Arif Alamsyah often performs code switching. He performs it for 52

times. The type of code switching which are performed by the trainer and reasons of using code switching are displayed on the tables bellow:

Table 4.2 Types of Code Switching performed by dr. Arif Alamsyah in training motivation

No.	Types	Frequency	Percentages
1.	Emblematic	-	-
2.	Intra-sentential	35	67,3 %
3.	Inter-sentential	17	32,7 %
4.	Intra-lexical code mixing	-	-
5.	Establishing continuity with the previous speaker	-	-
6.	Involving a change of spelling	-	-
	TOTAL	52	100 %

From Table 4.2, it is found out that among the six types of code switching, there are just two of them that can be found in the data. It seems that the trainer uses only two types of code switching. He uses intra-sentential and inter-sentential code switching.

The trainer prefers to use more than two languages on his training section. It shows about the characteristic of multilingual people. Appropriate with the theory that someone is called "multilingual" when he is able to speak in three languages or more Pateda (1990, p.57). Indonesia is a multilingual country too because it uses many languages in their communication, either local dialects or foreign languages.

It also shows that some people use code switching strategies in their communication, even they are public speaker, teacher, or other occupation. It is appropriate with the theory that code switching is potentially the most creative aspect of bilingual speech (Hoffman, 1991, p.109). Also, the feature of bilingual speech such as interference, code mixing and code switching are normal

phenomenon because bilinguals often find it easier to discuss a particular topic in one language rather than another (Holmes, 1992, p.44).

He uses intra-sentential more often than other types. It means that intra-sentential code switching is easier to be performed in training because it is easier to put some words in speech than insert a sentence or phrase.

Table 4.3 Reasons for Code Switching performed by dr. Arif Alamsyah in training motivation

No.	Reasons	Frequency	Percentages
1.	Talking about a particular topic	27	52 %
2.	Quoting somebody else	6	11,5 %
3.	Being emphatic about something	-	-
4.	Interjection (Inserting sentence fillers or sentence connectors)	-	-
5.	Repetition used for clarification	3	5,8 %
6.	Intention of clarifying the speech content for interlocutor	16	30,7 %
7.	Expressing group identity	-	-
	Total		100 %

From Table 4.3, it shows that the trainer uses code switching in three languages. They are English, Javanese, and Arabic. The trainer also uses code switching for some reasons. It seems that the trainer uses code switching because he is talking about a particular topic. He prefers to talk about particular topic in one language (English and Arabic) rather than in another. It may because he feels free and more comfortable to express his emotional felling in languages that are not his everyday language. Also, there are some English words that are familiar to the speaker and listeners so that they can easily use them in their dialogues (within the sentence). For example:

launching (*"Ya mungkin nantilah ada kesempatan saya* launching…*"),*

mood *("Dosen PA-ku sik lagi gak* mood…"),

and **handphone** (*Padahal* handphone*nya hilang*…).

From the analysis, some reasons of the trainer uses code switching in motivation training is in line with Holmes and Saville-Troike. Those codes switching are used to give deep impact toward the listener (audience) because it is motivation training. Training is a group of medium that possible to develop individual professionalism and they will be ready and well prepared – continuously and progressively- to run job responsibility at the workplace, either in this present time or in the future (Ridha, 2006).

It also supports the conclusion of Simbolon (2007) and Yassi (2006) in reasons of using code switching strategy in communication. They said that people use code switching strategies in their speech because of some reasons such as: making the message much clearer, keep the interaction going on, clarify the message, convince the addressee, quote something, involve another party, show a respect, and show a social status.

Moreover, from the peer interview with Andik TOP – another trainer in Inspiera, also an assistant of dr. Arif Alamsyah – there are many supporting statements to the analysis, especially on the reasons of performing code switching in motivation training. For example:

Ada kata2 bagus, yang ditulis di buku,dari..siapa ya..Rich Holden atau siapa ya…. ***Happiness is not just the absence of pain. It's also the capacity to learn from your pain..***luar biasa

In the finding, that utterance can be classified as quoting somebody else or an expert. And based on the peer interview, it is said the same that the utterance are quoted from a book indeed. Also, there is an addition from Andik that another reason of using English in training is to be close to the audience and make the audience comfortable. So, they will turn their mind up and let them say, *"Ini gue*

banget, gitu loh..." Then they will be ready to get the motivation. In addition, the trainer applied the theory in a literature of NLP (Neuro Language Programing), namely "Pacing and Leading". According to Andik, "Pacing and Leading" is a strategy that means when someone wants to let another person to do something or makes people follow him, he must build rapport with them. So, there will be a same emotion and condition.

Therefore, all of those code switching performed by dr. Arif Alamsyah in motivation training are used as a strategy that has many reasons, in order to make him closer to the audience. So, the audience will feel comfortable in accepting the motivation or advices from the trainer.
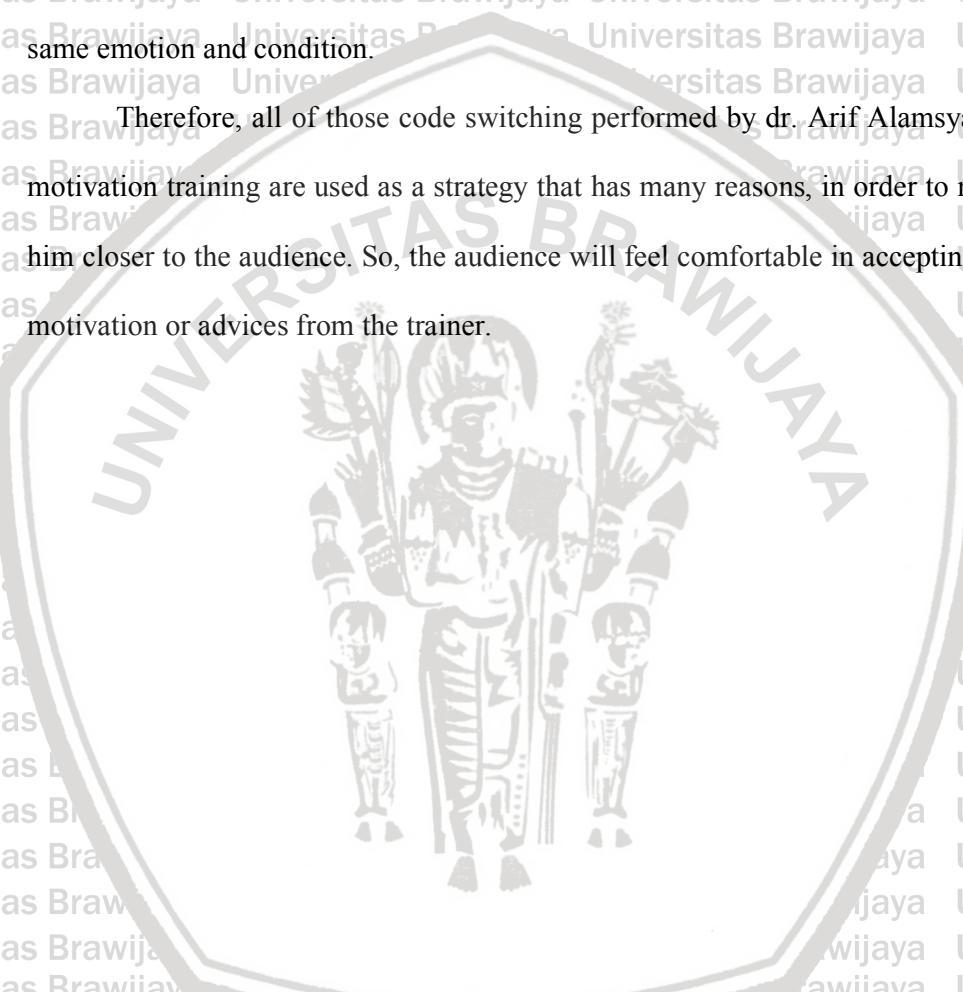
CHAPTER V

CONCLUSION AND SUGGESTION

This chapter contains the conclusion concluded from the result of the research and the suggestion from the researcher.

5.1. Conclusion

This study is conducted in the field of code switching performed by the trainer in the motivation training section. The conclusion here is presented based on the research question which is proposed in the first chapter about what code switching are performed by the trainer of PT Inspiera Sinergi Indonesia in motivation training section and what are the reason of using code switching

Based on this research on the analysis and discussion performed in the previous chapter, from six types suggested by Hoffman, there are only two types of code switching can be found in the motivation training section performed by trainers of PT Inspiera Sinergi Indonesia. They are:

1. Intra-sentential code switching for 35 times,

2. Inter-sentential code switching for 17 times.

From the frequency, intra-sentential code switching is used more often than inter-sentential in training motivation section. It is because there are quite many words in English that are familiar to them and they can use them in their sentences easily. Intra-sentential is a kind of code switching that occurs at a clause or sentence boundary, where each clause or sentence is not in one language. So, it just happens in sentence level.

From the seven reasons which are used to analyze why trainer switch their codes in motivation trainer section, there are four reasons that can be used to explain the code switching. They are:

1. Talking about a particular topic for 27 times,
2. Quoting somebody else for 6 times,
3. Repetition used for clarification for 3 times,
4. Intention of clarifying the speech content for interlocutor for 16 times

From the frequency, it seems that the trainer switches codes in order to talk about a particular topic, which means that he prefers to talk a particular topic in one language rather than in another. He feels free and more comfortable to express their emotional feelings in a language that is not his everyday language. Also, he wants to be closer to audience, more adaptable to the audience and situation, and to make the message clearly delivered.

5.2. Suggestions

For the next study, this thesis can be used as an additional reference or comparative studies about pragmatics especially the study which conducts code switching and the reason why people do code switching in motivation training or other activities. Other studies about code switching should be done to improve the result and finding of the previous studies and it is better done in other genre of conversation to know more about code switching strategy. Because, in this the next researchers can develop this research by including all related aspects of code switching and code mixing, especially about the language of the speech in motivation training or other kind of speech.

They are also expected to explore and investigate some other phenomena of code switching and code mixing in any speech community in order to reveal some other types and reasons of code switching and code mixing.
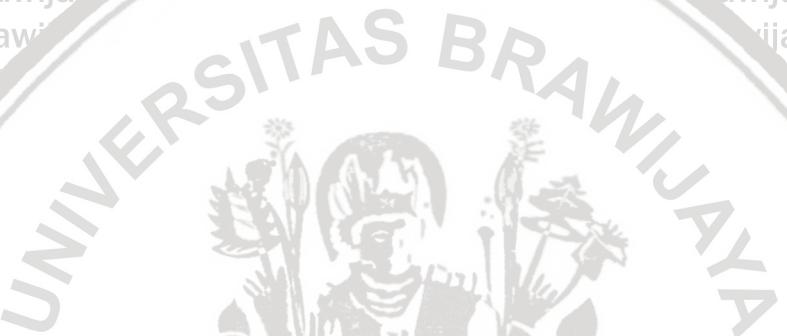
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APPENDICES

Appendix 1: Transcript of dr. Arif Alamsyah's Speech in MotivationTraining

Assalamu 'alaikum wr. Wb

Alhamdulillah kepada Allah SWT memberi kita kekuatan. Siang hari ini, Karena cuacanya hujan jadi petirnya ndak berhenti-berhenti.

Senang sekali saya jumpa dengan anda, barangkali ini pertemuan yang ke sekian kali.. dan barangkali juga yang akan saya sampaikan tidak *one hundred percent*[1] baru buat anda. Dan mudah-mudahan ini mengingatkan kita semua. Karena katanya motivasi itu naik dan turun. Kadang-kadang dia naik setinggi-tingginya kadang-kadang dia turun serendah-rendahnya sebagaimana juga dengan iman kita.

Sekarang jam 1 lebih 30… Anda sudah melihat ke depan semua… dan saya yakin di depan anda ada tulisan, ada alat tulis, ada blocknote , ada makalah…

Apakah anda siap mengikuti training? Siap???

Are you ready??[2]

Jadi orang itu kalau yang pertama ditanya jawabnya iya, kedua iya, ketiga iya keempat pasti iya…jadi secara tidak sadar tadi saya menghipnotis anda.. ini sekedar buka rahasia.

Jadi kalau ada pembicara yang mengatakan, "sekarang jam 1 lebih 30" walaupun anda nggak menjawab, anda pasti di alam bawah sadar mengatakan iya..iya kan? kemudian anda mneghadap ke depan semua melihat saya. Betul nggak?? Iya. Di depan anda ada alat tulis, ada blocknote, ada makalah? Iya… maka ketika terakhir saya bertanya pasti iya jawabannya…. Betul ndak? Jadi ketika orang itu mengatakan *yes yes yes* maka di bawah sadarnya yg keempat hampir selalu bilang iya.[3] Demikian juga dengan percakapan… gitu…ya

Wah ada teh nih… yes………di alam bawah sadarnya dia mengatakan yes….. padahal dia tidak menjawab……tehnya lagi panas nih……..Yes…kalau ada esnya dia tidak bilang begitu kalau panas ya mengebul-ngebul…

Tehnya warnanya coklat ya? yes …maka yang keempat dia ngomong apa aja jawabnya yes.

Saya akan memulai dengan sebuah cerita. Cerita ini tentang sebuah perusahaan buku… jadi perusahaan buku ini menjual buku ensiklopdia. Buku ensiklopedi ini kan tebel2. Mereka punya *book marketing* tu buanyak..sebagai seorang *market manager* misalnya si A, si *marketing manager* ini "wuah memotivasi anak buahnya [4] ,,,bagaimana anak buahnya ini bisa melakukan ensiklopedi itu sebanyak-banyaknya…..setelah satu bulan show offroad mrk smua keliling.

Buanyak sales ensiklopedi pada kumpul semua.. semua ditanya semua seet set laku empat, laku lima,.laku ini... ternyata tau nggak yang paling banyak laku itu ternyata org yg gagap… org yg gagap….kaget semua gitu kan… melakukan ensiklopedia begitu banyak padahal dia org yg gagap…wah semua standing applause… smua tepuk tangan … tanya marketing manager…. oke kamu maju ke depan … coba km ceritakan bgmn km bs melakukan ensiklodi banyak sekali, temen2 kamu yg tdk ggal susah?

Akhirnya dia bilang:

Sssssaa… yaaaa… cucu… maaa… cu… maaa….. Bi…lang…be…li….bu…kuuuu

Uakehe rekkk,.

Semua pada heran …. orang kayak begini kok bisa sukses?

Si marketing manajer bilang…. Coba kamu ceritakan lagi…..smua pada memperhatikan…..

Saaaa … yaaaa… cu… maaa…. Bi…lang…be…li….bu…kuuuu …. Aaaaa…..tauuuuu…. Sa sa….yaa… bacakannn…..

Beli buku atau saya bacakan….. bilang gitu aja luar biasa apalagi mau membacakan ensiklopedia….bisa dicoba….

Rekan2 smua yg dicintai oleh ALLah SWT..

Jadi teryata di balik potensi dan kekurangan kita.. Allah menitipkan potensi.. di balik tubuh yg gemuk ..wah..enak kan. Dibalik tubuh yang kurus, enak. Kalau bikin celana satu meter cukup. Coba kalau kayak saya, dua meter nggak cukup ngatung.. saking nggak cukupnya. Dibalik setiap kekurangan itu biasanya Allah menitipkan sebuah kekuatan. **Orang negro itu begitu *irengnya,,begitu ireng tapi suaranya bagus-bagus biasanya. Malah kita itu putih-putih tapi *cempreng* suaranya.** [(5)]

Yah.. jadi artinya kita itu tidak boleh membenci diri kita sendiri. Kenapa? Karena banyak orang tidak bahagia karena dia tidak mau menerima keadaan.. ya, ini kunci sebenarnya.

Saya sebetulnya menargetkan buku saya tu keluar. Cuman ya namanya meleset. Mungkin baru minggu depan tu naik cetak. Dua minggu kemudian baru bisa di malang. Buku itu judulnya the way to happiness. Tapi tidak saya bahas kongkret seperti buku saya pada siang hari ini. Saya mungkin banyak menguilang beberapa materi sebelumnya, karena **ya mungkin nantilah ketika ada kesempatan saya *launching* saya akan presentasikan seluruhnya**. [(6)]

Yah.. sebetulnya buku ini saya ambil dari beberapa pengalaman yang sifatnya pribadi maupun berhadapan dengan beberapa klien, pasien yang mereka mengalami ketidakbahagiaan. Karena menurut saya, ada satu kekurangan pelatihan motivasi yang sekarang ini sedang banyak marak di Indonesia. **Hanya sedikit pelatihan motivasi itu yang berusaha membebaskan banyak orang itu dari *mental block*-nya. (7)**

Jadi ketika orang dimotivasi, "ayo maju.." "Yes..yes..yes.." gitu.. mereka mungkin maju sebentar, habis itu malah kecontangan. Ibarat bawa meja ini..banyangin ini. Saya harus bawa menja ni kemana-mana. Kuliah dibawa, betul? Ujian dibawa.. iya kalo mejanya entheng, kalau mejanya berat?

"Are you ready?" Ikut pelatihan motivasi

"yeees…." Semangat dia, huh..huh..huh.. tapi si meja ini nggak ditaruh. Dia malah lari dengan meja ini. Maka sebentar saja capek itu biasanya, betul?

Habis itu dia *down* lagi.. **(8)** "aduh, hidup itu memang susah ya.." akhirnya begitu dia. Karena dia tidak mau menaruh..lha ini.

Dan mental blok orang itu muacem2 ternyata. Dan kebanyakan mental blok itu berhubungan dengan masa lalu. **Terutama orang-orang yang punya kepribadian *past negative*. (9)** Pikirannya selalu ke belakang, yang jelek2 lagi. Dan masa lalu yang jelek itu ibarat re-dial nomor telepon. Ya. Jadi ketika *tit..rrrrrrrrrrt*..langsung zet..seperti disabotase hidup anda.

Ketika ke pantai niyatnya relaksasi, bayangan itu muncul kembali.

Ketika niyatnya relaksasi ke bukit, bayangan itu mjuncul lagi.

Ketika mau skripsi bayangan itu muncul lagi.

Bayangan itu terus muncul mensabotase diri anda, sehingga anda dimotivasi kayak opo aja ya nggak bisa. Sebelum bayangan itu dihapuskan dari diri anda. Nah, makanya biasanya kalau untuk yang sudah dalem itu pakai sesi2 terapi. **Ada *timeline therapy*. Temen saya itu kemarin di timeline dik**. **(10)** Masa lalu. Kebetulan anaknya pernah meninggal. Ketika dia diminta memindahkan masa lalunya ke belakang, langsung nangis. Nggak sadar..huhuhu gitu.. masa lalunya berat selaki. Luar biasa. Tapi sebenarnya tanpa sesi terapipun anda aware anda tahu bahwa anda itu tidak boleh hidup dengan identitas masa lalu dik. Maka biasanya anda sudah cukup dengan, "oh iya ya. Masak anda mau hidup anda dikendalikan masa lalu. Kalau anda tidak mau menerima masa lalu biasanya "oh iya ya, saya ini begini, saya itu begitu." dia bikin identitas konsep diri sendiri. Yang itu produk dari masa lalu dia. Dan tu bahaya.

Oke ya, itu sekedar pembukaan. Saya akan maju kedepan, sebelunya seperti biasa supaya nggak ngantu ini ya.

Eh, saya pingin anda punya gairah. Seperti orang ini yah, ini kan semua dah pernah lihat ni. Saya ulang sekali lagi. (melihat film pendek di slide)..

Ceritanya sangat sederhana seebenarnya, dia itu punya tiket bill, tiket billnya itu oleh dibawa ayam itu yah. Tiket bill itu ada di kaki ayam. Kemudian ayam itu lari. Ayam itu lari, dia kejar. Ayam itu lari ke mobil. Lari ke mobil pick up.. mari kita lihat.

Dia hanya punya speda pancal. Yang dia hadapi itu mobil pick up. Dia kejar itu.

…

Dan dia harus mencari…..

Teman2 smua. Kelihatannya film ini gurauan, tapi sesungguhnya film ini pelajarannya luar biasa. Seandainya anda jaadi Mr bean anda diminta mengejar mobil pakai sepedah pancal, anda maju nggak? Nah, kebanyakan kita..lapoo.. tuku meneh. Kebanyakan kita kenapa kok bisa begitu? Karena pikiran kita itu suka mereka-reka kejadian yang belum tentu terjadi. Dan orang yang tidak bahagia itu pikirannya ya begitu… padahal dia itu anti ramalan. "Ramalan itu syirkul akbar." Wah,dia bilang begitu. Tapi dia suka meramal nasibnya sendiri. Negative lagi. Contohnya, disuruh cepet, "ayo kamu ke dosen PA-mu sana lo.." Langsung pikirannya, **"Dosen PA-ku sik lagi gak *mood* iki..dosen PA ku lagi ngamuk2 neng rumah sakit.. padahal nggak.** [(13)] Dosen PA-nya lagi happy gitu. Akhirnya nggak telpon2.

Coba lihat temen2 smuanya ya, seandainya pikiran mr bean itu suka mereka-reka hal yang negative ,betul. **Ini namanya *mind illusion*.** [(14)] Dia mereka-reka hal yang negative. Kemudian,"wes..lapo" dia pasti tidak akan pernah mengejar mobil itu.

Ingat temen2 yah, hidup itu terus menerus berjalan. Dan tergantung pada anda. Anda mau ngapain , anda mau jadi apa saya ndak tau anda pada hari ini. Hari sepuluh tahun yang lalu anda males, sekarang males, sepuluh tahun ke depan susah saya akan mengatakan anda rajin. Yah, jadi kuncinya adalah hari ini. Hari ini yang menentukan anda nanti mau ngapain, anda mau jadi apa. Ibarat busur panah dik. Oke..?

Karena kadang2..mohon maaf ini..kita harus yakin bahwa hidup ini kadang2 banyak kebetulan2 yang kita tidak bisa menalarnya. Mungkin anda masuk ke brawijaya ini kebetulannya wah banyak sekali. **Termasuk anda datang ke seminar ini mungkin banyak sekali kebetulan. "*Kok,ndilalah aku mari ngono lewat dalan FK, kok ndilalah udan, kok ndilalah aku ngiyup, kok ndilalah pas***

ngiyup iku ono poster, kok ndilalah postere MIAS" **nah gitu**. **(15)** Jadi semuanya serba kebetulan, kebetulan, kebetulan. Dan ternyata subhanallah ya, orang-orang yang dekat kepada Allah SWT, dia yakin dengan Allah SWT, maka Allah itu mendatangkan banyak kebetulan-kebetulan yang positif. Ini sebuah gambaran sebuah kebetulan to.. ketika Mr. Bean itu pakai sepeda pancal untuk mengejar mobil, tiba2 ada mobil di belakangnya..kemudian dia megang mobil itu, dia maju ke depan.

Nah, temen-temen semuanya. **Kalau kita tidak mau meniru seperti Mr. Bean, biasanya kita hanya akan berada dalam sebuah tempat yang namanya** *comfort zone.* **(16)** Nah ini peti mati. Dan ini sangat berbahaya.

Eee..saya itu trainer. Untuk bisa keluar dari comfort zone saya itu hoby untuk ikut training-training orang lain dik. Karena kadang-kadang orang itu kalau merasa sudah sempurna itu bahaya. Karena sempurna itu jebakan. Yah, sama dengan anda ini. Dokter misalnya, pasiennya dah banyak. Jadi semakin sibuk, dan anda nggak sholat2. Coba,,keluar dari comfort zone ini.

Jangan merasa diri paling baik, jangan merasa diri paling sempurna. Kenapa? karena sempurna itu jebakan. Sama ketika anda mau maju skripsi misalnya, anda mau maju thesis, anda mau cari istri atau cari suami. Ndak mungkin anda mencari yang sempurna, karena sempurna itu jebakan. Betul nggak?

Dan orang yang nggak bahagia itu adalah orang yang perfeksionis. Sedikit2 dia ingin sempurna, sedikit2 dia ingin sempurna.. nggak mungkin sempurna itu. Ini sebuah gambaran dik. Misalnya saya berdiri di atas kotak ini. Ini kotak jelek. Saya ingin lebih baik, maka saya melangkah ke kotak sedang, betul?

Saya mau lebih baik lagi, maka saya melangkah ke kotak sedang, betul nggak?

Saya mau melangkah lagi, jadi lebih baik, saya melangkah lebih baik.

Saya mau lebih baik lagi, saya mau melangkah sangat baik.

Sekarang, *kiro-kiro* **kalau saya mau melangkah terus** *notok***nya,,sempurna, betul**. **(17)** Setelah sempurna anda mau melangkah kemana lagi? Nggak bisa. Karena tidak ada sangat sempurna sekali, nggak ada. Kalau sudah sempurna, ya sempurna. Artinya kalau orang yang merasa sempurna, ia tidak akan mungkin pernah untuk melangkah untuk menjadi lebih baik. Ini lho comfort zone.

Yah, jadi orang yang sudah sempurna itu sebenarnya dia terpenjara oleh dirinya sendiri. Seorang trainer yang merasa sempurna, ya.. seorang manager yang merasa sempurna, seorang suami yang merasa sempurna, seorang istri yang merasa sempurna, maka dia tidak bisa melangkah lagi.

Kalau saya mengartikan sempurna itu hanya dua hal. Belajar dan berlatih.

Seorang suami, dia harus berlatih terus untuk menjadi suami yang lebih baik. Karena kadang-kadang mohon maaf dik, laki-laki dan perempuan itu bedanya begini saya ceritakan. Kalau laki-laki itu stok kata-katanya cuman dua belas ribu. Kalau perempuan itu dua puluh lima ribu. Sudah gitu kalau ngomong itu huaaa…lebih cepet dari kecepatan cahaya. Iya..suami yang sudah merasa sempurna, maka di rumah, istrinya, "pa, papa kok begitu sih, wlwlw….." "Mama nih cerewet baget sih." Hwaaa..gitu.. Padahal stok kata-katanya lebih banyak tiga belas ribu daripada dia. Pernah ada orang ngemail ke saya dik. "Dokter, istri saya itu wlwlwlwl.." pokoknya jelek-jelekkan istri. **Dalam bayangan saya, *"sing milih biyen sopo?"* [18]** kan gitu. Lha kok saiki moro-moro ngomong istri saya begita begitu, begita begitu. Saya beri tahu ya, "Pak, kalau istri itu lebih banyak ngomongnya dari laki2, wajar." Karena ada gab 15.000, dengarkan aja. Sambil empati, "Oh, mama memang hebat..luar biasa..heeh..heeh.." Tapi dalam hati itu ngitung, "enam ribu…" dengerin lagi. Nanti biasanya pada dari kantor gitu, ba'da isya' begitu lagi, " Pa, anak kita tadi di TK begini begita begitu..wuuuu..luar biasa". "Mudah-mudahan anak kita itu jadi anak yang sholeh." Seneng dia. Sambil ngitung lagi,"enam ribu.." biasanya seribunya itu sebelum tidur. "Pa, anak kita itu lho…" (Anak kita lagi)…**biasanya tiba-tiba..wussh *ilang* begitu. [19]**

Sama ketika seorang istri menghadapi laki-laki, suami saya itu lho,dokter,kalau pulang kantor selalu saya ajak ngomong itu tidak pernah memperhatikan saya. Paling hm..hm..hm.." "Sabar bu, stok kata-kata laki-laki itu separuh dari stok kata-kata anda bu. Apalagi kalau suami anda trainer gitu, iya kan? Tekan omah kari rongatus seket, betul? Karena sudah habis di seminar-seminar,," "Oh,gitu ya dokter ya. Ehm… berarti hebat ya, walaupun 250 suami saya itu masih mau ngomong lho." Iya hebat. Nggak jadi cerai itu dik. Lho, iya. Betul itu. Perempuan, kata laki-laki idaman sekarang ini katanya susah ibu rumah tangga nih, betul?

Gara-gara orang itu selalu pengennya sempurna dik. Yah,ndak bisa. Karena mau cari model kayak apa gitu, rambut apa apa macem-macem gini, iya kalaupun anda dapet masalahnya apa mereka mau sama anda. Kadang kita itu pengennya A, tapi kadang C+ aja nggak masuk itu. Yah, diterima apa adanya. Begitu lho.

Kalau begitu hidup ini luar biasa. *Stop compare*. **Jangan cuma mbandingin. [20]** Kalau positif sih nggak pa2, dan kita mau mengejar itu usaha sih nggak pa pa. kadang kita itu mbandingin seseorang, tapi mbandingin yang lama dik. Oke, ini ada sebuah pertanyaan, "Mungkin kita sukses, tapi apa kita bahagia" itu pertanyaan yang luar biasa. Kenapa? Karena banyak orang yang merasa sukses tapi dia tidak merasa bahagia dik. Karena memang sukses dan bahagia itu berbeda.

Success is get whatever you want. Happiness is love whatever you got. **Sukses adalah seni mengejar apapun yang anda impikan, tapi *Happiness is love***

whatever you got. Happiness **adalah mencintai apapun yang telah anda dapatkan dik.** **(21)** Yah, bersyukur gitu. Tadi mungkin Prof. Suhartono sudah bahas dik. Syukur itu dahsyat. Cuman sayangnya saking sering dikhotbahkan tapi nggak pernah diamalkan, syukur ini sampai kehilangan kekuatan, kasihan dia. Padahal syukur itu, wah, luar biasa.

Kalau kita mau bersyukur. Lho,temen-temen, sorry. Berjuta-juta orang itu lho pengen kayak anda, lha kok anda pengen kayak orang lain. Kalau mau jujur lho, berjuta-juta ada orang yang pengen kayak anda. Lho, knapa? Lho, anda kan sudah punya anak. Lha dia belum punya anak ni berjuta-juta orang lho nggak punya anak. Betul nggak?

Kadang-kadang kita itu terjebak pada apa yang tidak kita miliki. Padahal yang kita miliki itu menjadi idaman jutaan orang di seluruh dunia. **Tapi bukan berarti orang bersyukur itu *stagnant*.(22)** Orang yang bersyukur itu memahami. Ketika dia bersyukur, dia meyakini bahwa dibalik setiap yang ia syukuri Allah menitipkan amanah. Jadi dia akan terus bergerak, bergerak, dan bergerak..berusaha. oke?

Nah, saya menemui fenomena ini dalam kehidupan saya, kehidupan kita semuanya ya. *Unhappy* **itu kalau tidak diselesaikan ternyata dampaknya sangat berbahaya. (23)**

Tahun 90, dia mengalami sebuah trauma. Kalau ini nggak diselesaikan, tahun 2000 itu menjadi sangat kronik. **Kalau nggak diselesaikan, tahun 2008 bisa terjadi apa yang namanya *burn out*. (24)**

Burn out itu ditandai dengan beberapa jenis kelelahan. **Yang pertama adalah kelelahan fisik, *Lack of energy*. (25)** Makanya kadang-kadang saya menemui banyak orang itu yang..lemes. "Gimana?" "Iya,saya seperti nggak punya tenaga gini ya. Capek hidup ini." Seperti lari dari masalah ke masalah lainnya. Krisis ke krisis lainnya. Kalau bangun pagi, "Ya Allah, kok sudah pagi lagi sekarang." Gitu.. Ini unhappy.

Coba bayagin dik, masio dimotivasi koyok opo, **orang sudah lack of energy, *chronic fatigue syndrome*, susah. Syndrome kelelahan yang kronik**. **(26)** Yang sudah ko-as IPD cari itu di buku IPD ada, chronic fatigue syndrome. Sindroma kelelahan yang kronik. Gimana tidak capek coba, dia bawa meja. (dug..dug..dug.. –*langkah kaki*)…gini. Ngos-ngosan. Meja itu dimana? Di alam bawah sadar dia itu. "Saya bahagia..", padahal ada mental blok disini. Yah..

Dan kebayakan orang kenapa susah lari dari masalahnya? Dia pakai ego divence mechanism. Dia memilih manajemen mental blok yang salah. Dia represif. "Wes, gak po-po." Padahal batinnya bayangan itu muncul terus dik. Ini konyol. Atau proyeksi. "Oo, ancen. Koncoku itu gak betah." Temennya di Sidoarjo sana, tapi

yang dimarahin meja ini lho. Ini namanya pro..proyeksi. Atau comfort. Dia bisa menyamankan dirinya dik. Biasanya menyamankan diri itu pilihannya kalau nggak makan, tidur. Yah.. ngemil, termasuk ahli hisab. Ehm..ehm..gini kan. Kalau ada masalah, langsung.. aah.. ini perilaku yang langka. Masalahnya ilang nggak,,? Enggak. Ni mohon maaf ya, temen-temen yang skripsinya belum selesai. **Masio entek satu pak, kalau ndak mau nulis pendahuluan, ndak akan maju skripsi itu.** [27] Betul? "Ahh, nggak po-po. Tenang." Ya Allah, ahli hisab tulen iku. Yah, ini manajemen mental blok yang salah. Dia betul-betul berada dalam penjara sudah. Hati-hati.

Atau ngemil. Sambil noton 'Cahaya'.

Atau menyibukkan diri dalam khayalan. Mengurung diri di kamar. Yang dibaca buku motivasi. Self help, Awaken the Dignity. From Zero to Hero. Tapi cuman berhenti sampai khayalan, "Wah, aku nanti begini." Komputer dibiarkan menyala, tapi nggak dikerjain-kerjain tu skripsi. Jadi dia tenggelam dalam khayalan.

Lha itu bahaya. Kalau terus menerus bisa burn out..lack of energy.

Atau depresi. *Hopelessness*, nggak punya harapan. [28] "Cita-citamu apa?" "Wis biarkan air mengalir kemana gitu." Gitu katanya jawabannya. Yah, susah kan.

Atau attitudinal exhaustion. **Jadi exhaustion itu ada tiga ya. *Physical exhaustion, emotional exhaustion, dan attitudinal exhaustion*.** [29] Itu di buku saya juga ada. Attitudinal exhaustion itu begini, suka nyalahin orang. Salahnnya padahal dirinya sendiri. Orang yang burn out itu cirinya cuma satu dik. Suka ngritik tapi miskin amal. Kalau ngritik itu wuooooh.. "Oke, anda jadi ketua tim reformasi." "Jangaaaaan…" *Yok opo iki maksudte*. [30] "Oke, anda yang tanggung jawab ya. Anda punya tim ini." "Jangaaan.." Ini pengecut namanya. **"ya terus gimana pak, aku bisanya ngusul e..". "*Yo ojok banter-banter*.. [31]"** Betul nggak. Ngritik mbok sing santun dikit. Ya bahaya, orang yang sudah burn out, lama..lama..lama..lama..biasanya pikirannya materialistis. Masuk nggak realistic lagi dan bisa jatuh pada gangguan jiwa berat.

Dan ini bisa mengenai siapa saja ya, temen-temen. Mahasiswa maupun non mahasiswa. Orang yang masih kerja maupun sudah di-PHK. Istri maupun suami. Anak kecil maupun orang dewasa. Orang yang ngaji maupun yang tidak ngaji. Orang yang berjilbab maupun yang tidak berjilbab. Orang Islam maupun non islam.

"Lho kok bisa?" .. Iya betul. Saya pernah merawat orang yang menurut saya agamanya bagus banget. Hafalan Qur'annya banyak, imam di sebuah masjid, tapi mau bunuh diri. Bayangkan itu..

Jadi anda ni, yang mungkin..jadi ustadz, membina banyak orang gitu, anda harus tau ini.

"Gimana pak ya, adik kelas saya itu saya suruh begini-begini, dia itu kayak kehilangan energi..?" Ya itu ada *something wrong.* Ada mental block yang harus terus anda cari. Karena orang yang tidak happy..orang yang tidak happy itu tidak akan bisa mengeluarkan potensinya. *Happiness is the big motivator. Happiness is the best medicine.* **Yah..gitu.** [32]

Bahaya sekali kalau sudah nggak realistis begini. Pasien saya itu datang ke saya, dia bilang, "saya tidak bisa tidur 12 hari dok." Datang ke saya itu dik, **pikirannya sudah *unrealistic*.** [33] Datang ke saya aja dia itu bilang begini, "saya sebetulnya tidak mau dating ke dokter." Kenapa? "Karena saya takut. **Bukankah di Al-Qur'an itu ada ayat begini *wasta'inu bishobri washolah***..minta tolongnya kepada sabar dan sholat.** [34] Berarti kalau saya minta tolong ke dokter itu berarti sabar saya nggak bener, sholat saya nggak bener. Saya berarti dosa besar." Gitu e ngomonge.. Coba kalau anda dokter, pasien anda bilang begitu. *Kathek* bacaan **Al-Qur'annya lebih fasih daripada anda, ngaplo kan anda. "*Kate tak apakno iki?*"** [35]

"..saya tidak bisa tidur. Tidur cuman 1 jam."

Saya bilang begini, "saya mohon maaf. Apa menurut anda sabar itu?" Itu pertanyaan saya, saya balik. Mulai dia..kaget gitu. Iya kan..

"iya ya, apa ya sabar itu?"

Langsung saya ketika bingung, nah ini dik ini teknik mempersuasi orang, buat orang itu bingung. Langsung masukin ketika bingung itu. "**Bukankah Allah berfirman,** *Innallaha laa yughoyiru maa biqoumin khatta yughoyiru maa bi anfusihim…*"[36]

Langsung dia itu berubah, "Iya ya dokter ya..berarti pemahaman saya salah terhadap ayat ini.."

"Iya mas.."

Jadi kadang-kadang kita memahami ayat itu sepenggal, betul..? Memahami Al-Qur'an itu sepenggal..bahaya lho dik. Ayat orang kaya dipakai untuk orang miskin, ayat orang miskin dipakai untuk orang kaya itu bahaya dik. Betul nggak..? Iya. Misalnya, dua setengah persen uang orang kaya adalah hak orang miskin. Orang miskin denger, "wah, dua setengah persen.." Langsung nggedor rumah orang kaya dia, "Pak…mana uang anda. Dua setengah persen adalah punya saya.." betul? Ya, jadi ayat itu jika tidak dipakai pada saat dan target yang tepat, bisa bahaya..betul nggak? Yah..

Akhirnya masuk ke orang ini.. Sempat saya terapi, setelah 3 minggu, kelihatannya sudah sembuh, ternyata belum dik. Tiba-tiba di depan saya, "dokter, saya sekarang di depan terminal. Saya bawa pisau. Saya akan bunuh orang kafir.." .."Lhoh,.." Bayangkan saya lagi di mobil, pasiennya saya mau bunuh orang kafir. "Woo..kate ngomong opo iki aku iki rek.." Kasihan dia.

"Sudah, kamu sekarang temui saya…SEKARANG..!"

Sudah masuk lagi dia. Alhamdulillah, sekarang dia sudah kerja. Hah..dengan perjuangan…. insyaAllah sekarang sudah punya anak. Luar biasa..

Itu salah satu pengalaman saya. 37:37 Jadi kalau burn out ini dibiarkan terus, dampaknya luar biasa. Bahaya kan ini. Dia nggak termotivasi, unrealistic, suka marah-marah..itu kan akhirnya dik..yah..

ee…di buku saya tu saya menulis empat hal ini. Jadi orang tidak bahagia itu sebabnya menurut saya cuman 4. **Yang pertama *unfinished emotion, unresolved anger.* Ada sesuatu emosi yang tidak terselesaikan. Entah itu kebencian, dendam, sakit hati, apapun *whatever.*** [38]

"Selama tiga tahun telah menyakiti saya, dia telah merampas masa depan saya.." Tidak akan bahagia orang kayak begini. Yah..

Atau mind illusion. Ada temannya nggak menyapa, "Huh,sombong banget. Dia membenci saya berarti.." Padahal baru satu kali. Itupun kebelet kencing dik. Jadi buru-buru itu. Orang yang suka mereka-reka itu kan, "Huh, dia tidak menyapaku lagi. Dia membenci saya..awas.." Nah gitu, orang seperti itu tidak akan pernah bahagia..

Atau generalisasi berlebihan. Ada sekitar 8 yang ada di buku saya itu. Tapi nggak saya jelaskan disini semuanya. Ada lagi generalisasi berlebihan, saya meneliti semua rubric psikologi di nova, femina itu, rata-rata orang yang bicara sama psikolog itu, mesti bahasanya bgini, "suami saya itu SELALU begini,, istri saya itu selalu begini..tidak ada sama sekali kebaikannya..dia selalu…." Nah ini generalisasi berlebihan. *All or none.* **Jadi dia itu kan suka memakai kata 'selalu' padahal juga tidak selalu.** [39] Dia itu suka memakai kata 'sama sekali'.."Murid saya itu SAMA SEKALI TIDAK MENGHARGAI SAYA.." Sudah, orang seperti ini mana bisa bahagia.. padahal dari 100 muridnya itu, 80 orang menghargai dia.

Atau 'selalu..selalu'. Nah ini bahaya dik. Yah coba ni ya, anda inget-inget aja ketika anda berantem dengan temen anda. Yang dipikan anda kan, "Dia itu selalu begitu.." Coba,,yah,,kata-kata selalu itu bahaya. Kenapa? Karena menutup pintu baik sangka, paham? Menutup pintu baik sangka..

Berikutnya, *spiritual weakness*. (40) Gimana dia bisa seneng, gimana dia bisa termotivasi, *spiritualitas ma'iyatullah*nya itu nggak ada. (41)

Temen-temen ya tolong perhatikan. Kalau anda sedang susah, sedih gitu pergi keluar kemudian liat langit. Katakan.. ada Dzat yang sedang melihat anda. Dzat itu tau anda difitnah, Dzat itu tau anda didholimi, Dzat itu tau anda ingin punya anak, Dzat itu tau anda punya hutang yang bertumpuk-tumpuk, Dzat itu tau anda ingin membahagiakan orang tua, Dzat itu tau kalau anda sedih. Dan Dzat itu adalah Allah SWT.

Jadi anda itu nggak bakalan sendiri, betul? Orang yang spiritual weakness itu selalu merasa,, sendiri.. Atau dia malah mengatakan "ya Allah,takdir-Mu begitu kejam..huhuhu" Padahal kalau kita berdo'a sama Allah, jawaban Allah itu kan cuman 3 yah temen-temen. Jawaban pertama adalah 'ya', jawaban kedua adalah 'tidak', dan jawaban ketiga adalah 'tunggu'..

"Ya Allah, berikan aku suami yang seperti ini. Wajahnya setampan Gunawan, akhlaknya seperti Arifin Ilham..ohh.." gitu.. Allah jawabannya cuman 3, 'iya', dan besok anda dipertemukan dengan calon suami. 'Tidak' karena Allah akan memberikan yang lebih baik dari itu. Karena kadang-kadang kalau anda diberi begitu, anda merasa ..ee.. jauh dari Allah dik. Atau Allah bilang begini, "Sssst..Tunggu ya, nanti Saya kasih di waktu yang tepat."

Jadi jawaban Allah itu cuman ada 3, iya, tidak, dan tunggu.

Saya dulu kan pengen masuk UI banget gitu ya.. S-1 itu saya pengen kuliah di UI, pokoknya puengen sampek dateng kesana. Ternyata jawaban Allah apa, "Tunggu…" Saya pikir jawabannya 'tidak'. Ternyata jawabannya, "tunggu Rif sebentar, nanti tahun 2000 kamu masuk UI. Kamu akan ketemu orang begini, kamu akan menjadi trainer Rif.." Ternyata memang luar biasa.. Allah memasukkan saya di saat yang tepat. Saya terlambat satu tahun aja saya nggak bisa jadi trainer.. betul.. "tunggu,," itu jawaban Allah SWT..

…

Dan yang berikutnya adalah *disharmony*. Yah.. *relationship, financial,* kemudian *carrier, spiritual*..itu menjadi bidang-bidang kehidupan..*physical*.. lima bidang kehidupan ini harus seimbang. (42) Jangan sampek kita ini menjadi,,,apa ini,, ee,, jadi dosen kelas A misalnya, tapi jadi ayah kelas E. pasti tidak akan pernah bahagia..

…

Ingat temen-temen, **kalau anda bermimpi hidup ini tanpa luka, maka anda tidak akan pernah bisa *survive*. (43)** Kalau anda sedang terluka sekarang, maka

anda tidak sendiri. Karena memang hidup itu wajahnya kadang-kadang cemberut, kadang-kadang senyum, kadang-kadang memaki. Itulah kehidupan,,yah. **Kalau kita pengennya hidup ini seneng terus, *impossible*. [44]** Justru kadang-kadang Allah itu kalau kita minta kekuatan, Allah justru berikan masalah supaya kita kuat.

…

Kenapa ia merasakan bahagia sebentar? Karena egonya selama ini merasa tertindas, terancam, terdzalimi. Dan ego itu bahasanya cuman satu, bales.. jadi pengennya ego itu membalas sudah.. **Makanya, gimana caranya? *Release*..supaya ego itu tidak menguasai. [45]** Maafkan yang anda benci.

Yah..*forgive,,forgiveness* jawabannya. Itu caranya mengalahkan ego, ego kita. [46] Yah, maafin orang, maafin orang, maafin orang..oke?

Nah, **Life is problem, dynamic, dilemma and romance. [47]**

....

Mohon maaf ini bukan porno ini ya. **hanya sekedar..ee,,*just kidding*. [48]** Kata Tukul apa? Just kidding. Jadi ini gurauan..humor. Apa pelajaran menarik dari film yang mungkin sudah sering anda tonton ini. Orang ini mau menghindari masalah, eh,malah dia yang kena masalah. Mau menghindari luka, malah terluka.

Ada kata-kata bagus, yang ditulis di buku, dari..siapa ya..Rich Holden atau siapa ya… *Happiness is not just the absence of pain. It's also the capacity to learn from your pain*.. [49] Kebahagiaan bukanlah hanya hilangnya luka, tapi kebahagiaan adalah kapasitas kita untuk belajar dari luka itu.. luar biasa..yah..

…

…

Appendix 2: Peer interview with Mohammad Andik, trainer of PT. Inspiera and the trainer assistant of dr. Arif Alamsyah, M. ARS.

Interviewer : Mohon maaf mas sebelumnya, saya kemarin itu meneliti tentang training yang diisi oleh Pak Arif. Dalam penelitian itu, saya menemukan beberapa penggunaan code switching atau pengalihan kode. Maksudnya mengubah bahasanya saat bicara. Nah, saya mau mengecek apa kira-kira alasan yang tepat terkait penggunaan alih bahasa tersebut.

M. Andik : Iya.

Interviewer : saya menemukan 52 perkataan yang terdapat alih kode nih mas. Kemudian saya menganalisanya dengan teori. Pertama begini, (Senang sekali saya berjumpa dengan anda, barangkali ini pertemuan yang kesekian kali, dan barangkali juga yang saya sampaikan tidak *one hundred percent* baru buat anda.) Nah,perkataan ini disampaikan Pak Arif di saat pembukaan. Kenapa ya Pak Arif menggunakan kata *one hundred percent*? Tidak pakai bahasa Indonesia saja.

M. Andik : mmm..bgini, sering memang, Pak Arif mengawali pembukaannya dengan mengatakan,"Senang sekali saya berjumpa dengan anda, barangkali ini pertemuan yang kesekian kali,…".
Hal ini dilakukan beliau untuk mengapresiasi audien. Ada istilah di dunia training itu *pacing and leading*. Maksudnya adalah untuk menyamakan posisi trainer dengan audien, agar audien tidak merasa asing dengan trainer. Sehingga audien lebih nyaman untuk mendegarkan training.

Interviewer : Kalau penggunaan *one hundred percent* itu sendiri mas?

M. Andik : Melihat kondisinya sih, pesertanya kan mayoritas mahasiswa. Jadi beliau menggunakan selipan bahasa inggris tersebut,yah..bahasa-bahasa muda lah. "Nah,ini gue banget gitu lho."

Interviewer : Jadi kembali ke trainernya gitu ya? Berarti masuk ke dalam teori yang ini ya,,related to the speaker and listener. Istilahe,nggaya gitu.

M. Andik : yah, kurang lebih begitulah. Melihat peserta juga. Kan gak mungkin Pak Arif bilang one hundred present kalo pesertanya misalkan kelompok tani begitu.

Interviewer : Oke mas. Masuk yang kedua, Pak Arif mengatakan,"Apakah anda siap mengikuti training ini? Siap? Are you ready?... Oke". Ini kalau analisa saya masuk ke repetition. Pengulangan yang tujuannya agar lebih jelas.

M. Andik : Mmm..iya ya.

Interviewer : Apa ini termasuk nggaya juga atau diulang-ulang untuk memperkuat juga ya?

M. Andik : Iya, perkataan seperti ini biasanya untuk melibatkan audien.. agar ada komunikasi dua arah begitu. Ya.. mungkin tepat juga ya kalau kata anda tadi ini termasuk pengulangan untuk penjelas..

Interviewer : Oh ya,sebenarnya begini. Kalau lebih singkatnya bisa saya kelompokkan seperti ini. Ada tiga bahasa alihan.. Bahasa inggris, bahasa Arab, dan..bahasa jawa. Yang mengalihkan ke bahasa inggris saya kelompokkan,, ada yang talking about particular topic,, ngomongin topic tertentu, trus,, mengutip perkataan seseorang,, repetition, pengulangan. Kalau yang bahasa arab itu ada yang kutipa dari Al-Qur-an,,atau istilah yang mungkin dipahami audien. Yang bahasa Jawa,,ee..menunjukkan group identity. Menunjukkan bahwasannya beliau dari Jawa.

M. Andik : Ee,,coba lihat teori anda..

Interviewer : Ini pak (menyerahkan *print out* teori beserta hasil analisis).. ini analisa saya..

 Ada tujuh poin alasan di teori ini..

M. Andik : ini gimana maksudnya,,? Jelasin ya..

Interviewer : …………….. (menjelaskan tujuh poin alasan penggunaan alih kode dari teori Hoffman)

…….…………………………………………..

Interviewer : di beberapa ucapan, ada beberapa istilah dalam Bahasa Inggris, seperti *book marketing, market manager* ini berhubungan dengan topik dunia penjualan begitu.. terus, yang lain ada *timeline therapy, happiness, mind illution, lack of energy,,*ini saya masukkan alasannya adalah berbicara tentang topik tertentu.. apa seperti itu sudah pas ya?

M. Andik : Yang ini berarti berarti begini ya.. Ooo.. yah,sepertinya kurang lebih begitu lah..

Interviewer : Apa ini bukan termasuk quoting ya?

M. Andik : Kalau menurut saya, kutipan itu lebih ke perkataan seseorang,,panjang gitu.. misalkan yang ini (menunjuk poin 22). *Happiness is to love whatever you got*.. Ini yang menutrut saya kutipan. Kalau yang pendek-pendek itu sepertinya memang istilah yang ada hubungannya dengan topik pembicaraan, ini terkait dengan *happiness* itu sendiri,,

Interviewer : Iya juga sih.. Ini kan tema trainingnya the way to happiness kan ya..

....

M. Andik : Yah, insyaAllah kurang lebih sudah tepat lah.. beberapa saja yang perlu diubah. Biar lebih tepat..

Interviewer : Oke mas,, terima kasih..

Oh ya, kalau yang ini..? *All or none*… iya semuanya atau tidak sama sekali.. ini termasuk quoting atau membicarakan topik tertentu?

M. Andik : Sepertinya ini istilah dari Pak Arif sendiri. Dalam teori, ada disebutkan bahwa seseorang yang stress atau tertekan batinnya, karena sering menjadikan sesuatu itu serba salah atau tidak beres. Biasanya dia menggunakan kata "selalu, semua itu, pasti". Contohnya misalkan, "Kamu itu sesalu saja terlambat." Padahal hanya satu atau dua kali saja. Dia menghakimi orang lain sekalipun hanya melakukan kesalahan yang kecil.

Interviewer : Kalau yang lain..ee.. tidak ada masalah kan mas?

M. Andik : Iya, insyaAllah

Appendix 3: Berita Acara Bimbingan Skripsi

BERITA ACARA BIMBINGAN SKRIPSI

1. Nama Mahasiswa : Anang Tri Yulianto
2. NIM : 0510330006
3. Program Studi : Sastra Inggris
4. Topik Skripsi : Sociolinguistics
5. Judul Skripsi : Code Switching Performed by Trainer of PT. Inspiera Sinergi Indonesia Malang
6. Tanggal Mengajukan : 5 Februari 2012
7. Tanggal Selesai : 7 Agustus 2012
8. Nama Pembimbing : I. Isti Purwaningtyas, M.Pd
   II. Fatimah, M.Appl.Ling.
9. Keterangan Konsultasi

No	Tanggal	Materi	Pembimbing	Paraf
1	8 Februari 2012	Konsultasi judul dan draft	Pembimbing I	
2	26 April 2012	Konsultasi draft Bab I, II, III	Pembimbing I	
3	28 April 2012	Revisi Bab I, II, III	Pembimbing I	
4	29 Mei 2012	Konsultasi revisi Bab I, II, III, IV, V	Pembimbing I	
5	30 Mei 2012	Konsultasi Bab I, II, III, IV, V	Pembimbing I	
6	30 Mei 2012	Konsultasi Bab I, II, III, IV, V	Pembimbing 2	
7	25 Juli 2012	Konsultasi Revisi Bab I, II, III, IV, V	Pembimbing I	
8	25 Juli 2012	Konsultasi Revisi Bab I, II, III, IV, V	Pembimbing I	
9	30 Juli 2012	Konsultasi Format seluruh isi skripsi	Pembimbing II	
10	8 Agustus 2012	Konsultasi Revisi Semhas	Pembimbing I	
11	8 Agustus 2012	Konsultasi Revisi Semhas	Pembimbing II	
12	29 Agustus 2012	Konsultasi Revisi Ujian Skripsi	Pembimbing I	
13	29 Agustus 2012	Konsultasi Revisi Ujian Skripsi	Pembimbing II	
14	29 Agustus 2012	Konsultasi Revisi Ujian Skripsi	Penguji	
15	30 Agustus 2012	ACC	Penguji	

| 16 | 30 Agustus 2012 | ACC | Pembimbing II | |
| 17 | 30 Agustus 2012 | ACC | Pembimbing I | |

10. Telah dievaluasi dan diuji dengan nilai:

Malang, 30 Agustus 2012

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Dosen Pembimbing II

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