

## CHAPTER I

### INTRODUCTION

In this chapter, the researcher present introduction of research context, research focuses, research objectives, significance of study, definition of key terms, previous study, and review of related literature.

#### A. Research Context

Humans are social beings. As we know as social beings, humans really need to help of others to fulfill their needs and also carry out their daily lives, because they cannot run their own lives without help from others. In this case, every human being will communicate, interact, and socialize with other humans to convey what he or she needs, what they feels, they idea, or something else. Therefore they need a tool that they can use to convey some of these things to others, which is called language. By using language they can easily to communicate with each other and they will easily to understand what they are talking about. Language here can make it easier for humans to run their lives. They can use written or spoken to communicate by using language.

As stated by Dewa Putu Wijana language is a human verbal communication tool that can be used in the form of spoken or written language.<sup>1</sup>

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<sup>1</sup> Dewa Putu Wijana, *Pengantar Sociolinguistik* (Yogyakarta, Indonesia: Universitas Gajah Mada Press, 2021), 1.

According to Peter Trudgil language is not only used as a tool to communicate, such as conveying information for example about how the weather today or about other things. Language is also very important because it can build a relationship and can also maintain the relationship with other people.<sup>2</sup> Maintaining relationship with other people is very important, as contained in the Qur'an surah Al-Hujurat verse 49:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

“Surely all believers are brothers, so make peace between brothers, and fear Allah that mercy may be shown to you.”<sup>3</sup>

The verse above tells about as human it is very important that we should maintain our relationship with others. It can be seen to the word *فَأَصْلِحُوا* it means peace, so this word show the clear explanation to maintain our relationship with others, and we can maintain our relationship using language by using good language when asking for help, expressing our opinion, giving information, and others.

From the explanation above with language we can build and maintain our relationship with other people, for example like family, friends, teacher, and many more. Language is also a tool to communicate with others and it is very important in our life to communicate with other people to make them understand about what we are talking about. With this language it is very easy to live in daily life, because as social beings we cannot avoid

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<sup>2</sup> Peter Trudgill, *Sociolinguistics: An Introduction to Language and Society* (London: Penguin Books, 2000), 9.

<sup>3</sup> Maulawi Sher Ali, *The Holy Qur'an* (UK: Islamic International Publication LTD, 2004), 612.

communicating with other people every day. If there is no language then everyone will have difficulty in running their lives. By using language we can convey our feelings, ideas, or desires to others.

Language is very useful in our life. Imagine how we will be able to complete all the things that we will do in a daily life without language, for example to buy an item in a store, give or ask for some information, express our opinion, say love to someone that we love, agree or disagree with something, express our happiness and sadness, arguing and many other things. We can also imagine how we can do a job if there is no language, for example like having meetings with business partners, using telephones, and others.<sup>4</sup> So, language is very important in our daily life to communicate with each other in making our daily activities easier. Imagine if there is no language, how we can complete our activities and we cannot do anything. So, there are many benefits of language in our lives.

Indonesia has an association language, which is Indonesian. Indonesian people use this language to communicate with each other. Indonesia also has many different languages, such as Madura language, Javanese language, Sundanese language, Malay language, and many others. Sometimes Indonesian people use their own language based on their region and they combine with Indonesian. However, as the era evolved, this changed because not a few Indonesian people use two languages to communicate in their daily lives. For example, many young generations

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<sup>4</sup> Vyvyan Evans and Melanie Green, *Cognitive Linguistics: An Introduction*, Repr (Edinburgh: Edinburgh Univ. Press, 2009), 6.

today use two languages, like using Indonesian and English to communicate. Of course this is considered very normal because many foreign cultures are imitated by today's young generation.

When two people are having a conversation, the system they use can be called as code.<sup>5</sup> Someone who often uses more than one language in their daily life can be said to be a bilingual or multilingual society. Bilingual here refers to people that can use two language when they doing a conversation, meanwhile multilingual refers to people that use more than two languages when they do a conversation. So, bilingual or multilingual is someone that can speak more than one language. People who have bilingual or multilingual abilities can be referred to as a code mixing phenomenon, because when they do a conversation each other they often to mix their language with another language, such as from Indonesian to English.<sup>6</sup> Code mixing here refers to people when they do a conversation using more than one language or they mix their language.

Code mixing is the phenomenon of mixing two or more languages in one sentence. Code mixing has become a very interesting phenomenon to understand and study especially in terms of language use in society as it is a necessary element in the development and usage of languages (bilingual) or mixed (multilingual). Generally, there are two reasons why code mixing is used in society, such as the speaker could only communicate and understand

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<sup>5</sup> Ronald Wardhaugh, "An Introduction to Sociolinguistics," *Malden, Mass., USA*, 5<sup>th</sup> ed, 2006, 3.

<sup>6</sup> Ketut Sudrama and Ida Bagus Putra Yadnya, "Dilema Multilingualisme Dan Implikasinya Terhadap Perencanaan Bahasa," *RETORIKA: Jurnal Ilmu Bahasa* 1, no. 1 (February 20, 2017): 95, <https://doi.org/10.22225/jr.1.1.15.94-107>.

with the target language, and variety in communication. Code mixing is usually used by young people because mixing language is a style and high status for the users.<sup>7</sup> Sukarno said that code mixing is a term which the speaker / writer mix the language (code) he is using with one or two foreign words. Someone that using code mixing has several reasons such as to make their utterance more communicative, friendlier, or simply to show that he or she masters more than one language.<sup>8</sup>

Based on the explanation above, many Indonesians are bilingual or multilingual in language, because there are many young generations that use more than one language to communicate with others. The use of bilingual and multilingual is affected by programs on television, novel, films, and others. But the most influential for the young generation are programs by television and films, because sometimes people watching television or watch film to spend their spare time and to refresh their mind. One example of films that contain code mixing in their conversation is *Layangan Putus* Film Series. This film is viral in January 2022. There are so many people that watched this film. The main characters in this film are Aris, Kinan, and Lydia. The enthusiasm of the audience was very high to watch this film. Evidenced by various groups such as teenagers, adults, even parents also really like this film. The example of code mixing that use in this film such as

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<sup>7</sup> Pangeran Muhammad Faqih Syafaat and Teguh Setiawan, "An Analysis of Code Mixing in Twitter," in *Proceedings of the International Conference on Interdisciplinary Language, Literature and Education (ICILLE 2018)* (Proceedings of the International Conference on Interdisciplinary Language, Literature and Education (ICILLE 2018), Yogyakarta, Indonesia: Atlantis Press, 2019), 276, <https://doi.org/10.2991/icille-18.2019.57>.

<sup>8</sup> Sukarno, *Sociolinguistics in Language Teaching Perspectives* (Yogyakarta: Deepublish, 2012), 50.

on episode 6B are, Aris said, “Hey sayang, how are you?”<sup>9</sup>, Kinan said, “Dan ya, dari semua tempat di dunia ini kenapa Cappadocia, why?”<sup>10</sup>, Kinan said, “Oke, let’s speak”<sup>11</sup>, and many more. From the example above between Aris and Kinan mix their conversation using Indonesian and English, and this phenomenon often happened in Indonesia where people often mixed their language to English in their conversation. In fact, there are also many people who parody scene footage in this film in social media.

In this study, the researcher looked for the code mixing on *Layangan Putus* film series, exactly in what are the types of code mixing that used in this film and how the code mixing constructed in this film. So, based on the explanation above the researcher conducted the research about code mixing from Indonesia to English that use in *Layangan Putus* film series. In this research, the researcher just analyze the use of code mixing that used by the main characters, namely Aris, Kinan, and Lydia in two episode namely on episode 6A and 6B, because this episode because this episode is the climax and the most viral in social media. There is a viral code mixing in this episode spoken by Kinan, such as “Terus kamu bawa dia ke Cappadocia it’s my dream not her. My dream Mas”.<sup>12</sup> So, there are many people parody this scene on tiktok, such as @shanty\_denny, @dennycagur, @maharanikemala, @inul.daratista, @banununab, @fadlanholao, @bobacott, @fadiljaidi, @\_ehan, @triarona, and many more. The researcher really motivated to

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<sup>9</sup> Beni Setiawan, *Layangan Putus*, Romance (MD Pictures, 2021), in minute (27:47).

<sup>10</sup> Setiawan, in minute (28:11).

<sup>11</sup> Setiawan, in minute (29:07).

<sup>12</sup> Setiawan, in minute (31:57).

conduct a research entitled “Analysis on Code Mixing in *Layangan Putus* Film Series”

## **B. Research Focus**

Research focus is collection of several questions that the answer will be searched by collecting of some necessary data related to the research. Each of these problems must be based on the problems that researchers find in their research.<sup>13</sup> This research focus confirms what things will be investigated by the researcher. The researcher found the phenomenon of using code mixing in “*Layangan Putus*” Film Series, so in this research the researcher focused on the formulation of the problem as follows:

1. What are the types of code mixing used by the actors in *Layangan Putus* film series?
2. How the code mixing constructed in *Layangan Putus* film series?

## **C. Research Objective**

In several studies where the problem is very simple, it appears that the goal seems only from the formulation of the problem, only the formulation of the problem is stated, while in the form of a statement which usually begins with the word want to know.<sup>14</sup> So, research objective is to answer research focus based on the problem. Based on the research problem above, researcher has the following objectives to be achieved:

1. To know the types of code mixing used by the actors in *Layangan Putus*

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<sup>13</sup> Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, 19th ed. (Bandung: Alfabeta, 2013), 35.

<sup>14</sup>Sandu Siyoto and Ali Sodik, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015), 7.

film series.

2. To find out the code mixing constructed in *Layangan Putus* film series.

#### **D. Significance of Research**

After identifying the objectives of research, the researcher determines the significance of study. Significance of research is to explain why this research is important and what can be learned in this research.<sup>15</sup> Ary mentioned that significance of research divided the significance into two types, namely for educational practice and theory. So, in significance of study mention the benefit of the research especially for readers, researcher, and next researcher. The researcher establishes significance of study which consists of the aspects as follows:

##### **1. Theoretical Significance**

The result of this research could be learn as Sociolinguistics, especially on code mixing. The researcher hopes this research gives a contribution to developing the study of sociolinguistics. This research contains some theories related and supported to the study of code mixing, such as the types of code mixing.

##### **2. Practical Significance**

###### **a. For Readers**

This research can be guidance for the readers in improving their understanding about code mixing including what are the types of code mixing and how the code mixing constructed in *Layangan Putus* Film Series.

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<sup>15</sup> Donald Ary et al., *Introduction to Research in Education*, eight (Canada: Wadsworth, Cengage Learning, 2006), 621.



**b. For Researcher**

This research may lead the researcher to find out code mixing by using a film series entitled *Layangan Putus*.

**c. For Next Researcher**

This research may become a guidance or reference for the next researcher who have desire to conduct a research dealing with analysis on code mixing.

**E. Definition of Key Terms**

Definition of key terms describe about the terms used so, so that there is a commonality of interpretation and avoid ambiguity of meaning or double interpretation.<sup>16</sup> So, definition of key terms is used for clarify the difficult word for the readers. The researcher wants to provide an explanation of the term, as follows:

**1. Sociolinguistic**

Sociolinguistic is a study about human's language. It means that sociolinguistic is about language that used in society.

**2. Code Mixing**

Code mixing is when people communicate and mix their language with another language. Code mixing usually occurs in word, phrase and clause.

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<sup>16</sup> *Pedoman Karya Tulis Ilmiah* (Pamekasan: Institut Agama Islam Negeri Madura, 2020), 31.

### 3. Film Series

Film series are films whose stories are serialized, that have showtimes. It means that if you watch film series you have to wait for the next episode at the specified time.

#### F. Previous Study

Previous study is crucial to know since it will guide the researcher to determine the position of the research or its differences and similarity with other research conducted in previous time.<sup>17</sup> In this research, the researcher present some relevant previous study conducted the other researchers about code mixing. First is *An Analysis of Using Code Mixing on Atta Halilintar's Video Youtube Channel* conducted by Agung Sukrisna. This study aims to show and analyze the code mixing that use in Atta Halilintar's video Youtube Video and what are the levels of code mixing that is in Atta Halilintar's Youtube Video. The type of research used by the researcher is descriptive qualitative method and the main instrument is human research. In this research the researcher uses documentation method to collect the data. This study employed content analysis which focused on analyzing the types of code mixing which defined by Hoffman and the levels of code mixing that argued by Suwito. Then, the result of types and levels of code mixing were counted by using Sudjiono's formula.<sup>18</sup>

Second, is *An Analysis of Code-Mixing and Code-Switching Used by*

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<sup>17</sup> *Pedoman Karya Tulis Ilmiah* (Pamekasan: Institut Agama Islam Negeri Madura, 2020), 20.

<sup>18</sup> Agung Sukrisna, "An Analysis of Using Code Mixing on Atta Halilintar's Video Youtube Channel," n.d., ii.

*Indonesia Lawyers Club on TV One* conducted by Suardani Silaban and Tiarma Intan Marpaung. This study aims to find out kinds of code-mixing and code-switching, the dominant kinds of code-mixing and code-switching and the factors code-mixing and code-switching used by Indonesia Lawyers Club on TV One. The researchers used theory sociolinguistics by Sumarsono to analyze the data. This research was descriptive qualitative method and the human research is the main instrument of this research. This study employed content analysis which focused on analyzing the kinds of code mixing and code-switching which defined by Suwito. Then, the result of kinds of code-mixing and code-switching were counted by using Ardhana's formula.<sup>19</sup>

In this study, the researcher looked for the code mixing on *Layangan Putus* film series exactly in the types of code mixing that use in this film and how the code mixing constructed. Actually, there are the similarities between the previous researched with this research namely, the same discusses about code mixing and the type of qualitative research that conduct in the previous research and this research is library research. What make this research different with the previous research, the researcher use the types of code mixing which according with Pieter Muysken theory, and the researcher analyze the use of code mixing in *Layangan Putus* film series.

## **G. Review of Related Literature**

Review of related literature or literature review is important to consider in finding out the theories, concepts, and generalizations which can

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<sup>19</sup> Suardani Silaban and Tiarma Intan Marpaung, "An Analysis of Code-Mixing and Code-Switching Used by Indonesia Lawyers Club on TV One" 6, no. 3 (2020): 17.

be used as theoretical basis for a research would be conducted.<sup>20</sup> In other words, this part is present some of the literature which contains the theories that underline this research, namely code, code mixing and code switching, and layangan putus film series.

## 1. Sociolinguistic

Language is very important in human life. Without language it is very difficult to say something to other people. We can not deliver our feelings, thought, idea, and many more. It is also very important to maintain our relationship in society. Human and language can not be separate because they have relation, which is human can not do anything without language. So, human's life is very difficult without language. There is a branch of linguistic that study about the relationship between human and language, it is called with sociolinguistic.

As claimed by Nababan in Tutik Wahyuni's book said that sociolinguistics is consists of two elements, namely socio and linguistics. Socio here means social which relates to society, community, groups and social functions. Meanwhile linguistics is the science that study and discusses about language, especially the elements of language and their relationship with those elements. Therefore, sociolinguistics is the study about language that related to speakers of that language as members of society.<sup>21</sup> So, it can be conclude that sociolinguistics is about the relationship between language and the language users in society.

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<sup>20</sup> *Pedoman Karya Tulis Ilmiah* (Pamekasan: Institut Agama Islam Negeri Madura, 2020), 32.

<sup>21</sup> Tutik Wahyuni, *Sosiolinguistik* (Klaten: Lakeisha, 2021), 9.

Janet Holmes stated that sociolinguistic is study about the relationship between language and society. This study is interested in explaining why people speak differently in different social contexts, and concerned with identifying the social functions of language and the ways it is used to convey social meaning. Examining the way people use language in different social contexts provides a wealth of information about the way language works, as well as about the social relationships in a community, and the way people convey and construct aspects of their social identity through their language.<sup>22</sup> From the explanation above, if we study about sociolinguistic we will know about the relationship between human and language.

Ronald Wardhaugh said that sociolinguistics is the study of our everyday lives, which is how language works in our casual conversations and the media we are exposed to, and the presence of societal norms, policies, and laws which address language.<sup>23</sup> Meanwhile Bernard Spolsky said that sociolinguistics is the field that studies the relation between language and society, between the uses of language and the social structures in which the users of language live.<sup>24</sup> From the statement above, it is clear that sociolinguistics is study about the language that use in society to interact with each other or when do a conversation.

As Sumarsono said in Al Ashadi Alimin and Eti Ramaniyar's

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<sup>22</sup> Janet Holmes, *An Introduction to Sociolinguistics*, 4. ed, Learning about Language (London: Routledge, 2013), 1.

<sup>23</sup> Wardhaugh, "An Introduction to Sociolinguistics," 1.

<sup>24</sup> Bernard Spolsky, *Sociolinguistics* (New york: Oxford University Press, 1998), 3.

book, sociolinguistics is the study of language that related to social conditions. Sociolinguistic studies about three things, such as language, society, and the relationship between language and society.<sup>25</sup> From several previous definitions about sociolinguistics which argued by experts, it can be conclude that sociolinguistics is study about human and language, especially in the relationship. This study is related with community, variety, function, and the users of language. Every community has their own language to distinguish it from other communities and it can also be an identify for them.

## 2. Bilingualism

In general, bilingualism is seen as the habit of people using two or more language when they do a conversation or communicate with each other. People can said as bilingual if they able to use two languages when communicate with each other, not requiring full mastery but only with minimal mastery of the second language that people can be said as bilingual.<sup>26</sup> From the explanation above, there is the difference between bilingualism and bilinguality. Bilingualism is refers to someone that can use two language in society, meanwhile bilinguality refers to the person's ability to use two language.

Spolsky said that bilingualism is an individual who has ability to speak in two languages and it has some functional ability in a second

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<sup>25</sup> Al Ashadi Alimin and Eti Ramaniyar, *Sosiolinguistik Dalam Pengajaran Bahasa (Studi Kasus Pendekatan Dwi Bahasa Di Sekolah Dasar Kelas Rendah)* (Pontianak: PT. Putra Perbaya Perkasa, 2020), 3.

<sup>26</sup> Al Ashadi Alimin and Eti Ramaniyar, 10.

language.<sup>27</sup> Nowadays many people use more than one language when communicate with each other in daily life, especially for young generations. So, if they have this ability they can speak or use more than one language when they do a conversation.

There are several factors that believe influence individual's bilingual capabilities, namely:

**a. Age of Acquisition**

Someone's acquired bilingualism can be influenced by the language they acquire, whether in early childhood, adolescence, or learned in adulthood. So, in every age they always learn some language, so that they can speak more than one language, and it can be called as bilingualism.

**b. Manner of Acquisition**

A person can acquire the ability of bilingualism from various environments, namely formal and informal. The example of formal environment is that person can acquire various language in the school or in language class, usually they learn it consciously, meanwhile the example of informal environment is like when playing with friends, when make interaction in social, or it can be at home and usually they learn it unconsciously.

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<sup>27</sup> Spolsky, *Sociolinguistics*, 45.

**c. Sequence of acquisition**

Things that can affect an individual's bilingual capabilities are sequence of acquisition, whether the language they acquire simultaneously or sequentially. So if they acquire language simultaneously or sequentially automatically they have bilingual capabilities.

**d. Literacy skills**

Whether the person can read and write in one or all of their languages. So if person can read and write their languages it can make him or her easily to learn another language.

**e. Function**

Whether an individual's language is used for the same purpose, in the same area, and with the same regularity.

**f. Fluency**

The individual has the same linguistic capabilities in all of their languages.<sup>28</sup>

There are several types of bilingualism, such as:

**1) Compound Bilingualism**

Compound bilingualism refers to children being taught a new language and being able to expand their knowledge of the new

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<sup>28</sup> Shahrzad Mahootion, *Bilingualism* (New York: Routledge, 2020), 13.



language being taught. So when one of the two languages is used predominantly automatically, the language used in their society or environment, while the other language is only used at an intelligible level. They prefer to use dominant language that they usually used in their environment than another language.

## **2) Balanced Bilingualism**

Balanced bilingualism means that speakers are able to balance themselves when speaking in two languages. Being able to speak two languages means that they can use them in a balanced way. So, they have. So they have a balanced ability between the two languages they speak For example, a person who uses Indonesian and English for communication can use these two languages in balance.

## **3) Subtractive Bilingualism**

Subtractive bilingualism is refers to someone who can speak two languages, but the people around them do not use it, so they have to adjust their language around them, and they automatically become one of them, automatically he or she will lose one of these languages.

## **4) Additive Bilingualism**

Additive bilingualism is opposite of subtractive bilingualism, it is refers to someone who learns new language, but does not lose the

language that he or she has.<sup>29</sup>

### 3. Code

Ronald Wardaugh stated that when two or more people communicate each other, we can call the system they use a code.<sup>30</sup> So, it can conclude that code is a system that used when somebody do a communication with each other. While Janet Holmes, state that people may use different pronunciations, vocabulary, grammar, or styles of a language for different purposes. They may use different dialects of a language in different contexts, and in some communities people select different languages according to the situation in which they are speaking. In any community the distinguishable varieties or codes (another term sometimes used for this concept) which are available for use in different social contexts form a kind of repertoire of available options.<sup>31</sup> So, from the explanation above she said that code is variety that used when communicating. Every some communities have different code. They used a code depending on the context of their communication and where they do a communication.

Saville state that any one speaker also has a variety of codes and styles from which to choose, but it is very unlikely that any individual is able to produce the full range different subgroups of the community may

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<sup>29</sup> Leo Loveday, *The Sociolinguistics of Learning and Using a Non-Native Language* (Oxford: Pergamon Press Ltd, 1986), 9.

<sup>30</sup> Wardaugh, "An Introduction to Sociolinguistics," 3.

<sup>31</sup> Holmes, *An Introduction to Sociolinguistics*, 8.

understand and use different subsets of its available codes.<sup>32</sup> When choosing the code that will be used in communication, it is very important to pay attention to several things such as with whom to talk, what context will be discussed, and also the function or topic of the conversation.<sup>33</sup> This is of course very important for someone in choosing the code that will be used, so that the conversation can be understood by both parties in accordance with the purpose of the conversation and there is no misunderstanding. So the purpose of using code in communication is to make it easier to understand or discuss the topic.

#### 4. Code Mixing and Code Switching

There are two kinds of code, namely code mixing and code switching, namely:

##### a. Code Mixing

As claimed by Sukarno code mixing is a term which the speaker / writer mixes the language (code) he is using with one or two foreign words.<sup>34</sup> Pieter Muysken state that code mixing refers to all cases where lexical items and grammatical features from two languages appear in one sentence.<sup>35</sup> Code mixing is the change one of language to another within the same utterance or the same verbal / written text.

This a common phenomenon in societies where more than one

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<sup>32</sup>Muriel Saville-Troike, *Introducing Secong Language Acquisition*, 2nd ed. (New York: Cambridge University Press, 2012), 41.

<sup>33</sup> Holmes, *An Introduction to Sociolinguistics*, 21.

<sup>34</sup> Sukarno, *Sociolinguistics in Language Teaching Perspectives*, 50.

<sup>35</sup> Pieter Muysken, *Bilingual Speech A Typology of Code-Mixing* (Australia: Cambridge University Press, 2000), 1.

language is used. people sometimes mix two languages, particularly between national and a foreign language like English. However, code mixing does not only exist between the languages, there is also the mixing between national and regional languages.<sup>36</sup>

According to Rod Ellis stated that code mixing is the use of both the L1 (first language) and L2 (second language) in the construction of the same sentence.<sup>37</sup> Saville conclude that L2 learners are neither merely imitating what they hear nor necessarily transferring L1 structures to the new code, but subconsciously creating a mental grammar which allows them to interpret and produce utterances they have not heard before.<sup>38</sup> Based on Pieter Muysken there are 3 types of code mixing, namely:

### 1) **Insertion**

Insertion occurs when the lexical parts of a particular language insert, from one language into a structure from the other language. So, insertion means like borrowing foreign language into a particular structure. The difference would simply be the size and the type of element inserted, such as noun, verb, adjective,

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<sup>36</sup> Yessy Marzona, "The Use of Code Mixing Between Indonesian and English in Indonesian Advertisement of Gadis," *Jurnal Ilmiah Langue and Parole* 1, no. 1 (2017): 238–48, <https://doi.org/10.365057/jilp.v1i.25>.

<sup>37</sup> Rod Ellis, *The Study of Second Language Acquisition* (New York: Oxford University Press, 1994), 28.

<sup>38</sup> Saville-Troike, *Introducing Second Language Acquisition*, 47.

and adverb.<sup>39</sup> For examples of insertion (Indonesian /English), as follows:

- 1) Aku suka *style* kamu hari ini.
- 2) Dia memang suka banget sama *dance*.

From the example above, the words *style* is noun in English, and *dance* is verb in English that inserted in the sentence.

## 2) Alternation

Alternation is likely found when structures of two languages are alternated instinctively. Alternation is the constraint of mixing in terms of compatibility or equivalence of the languages involved at the mix point, and clause.<sup>40</sup> For examples of alternation (Indonesian /English), as follows:

- 1) Selamat ulang tahun, semoga kamu *become a better person*.
- 2) I hope you always happy and *sehat selalu*.

From the examples above, the sentence is constructed by mixing two languages. For number 1) Bahasa Indonesia sentence is followed by English sentence as a complement, meanwhile for number 2) English sentence is followed by Bahasa Indonesia sentence as a complement.

## 3) Congruent lexicalization

Congruent Lexicalization refers to the situation where two

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<sup>39</sup> Muysken, *Bilingual Speech A Typology of Code-Mixing*, 5.

<sup>40</sup> Muysken, *Bilingual Speech A Typology of Code-Mixing*, 5.

languages share grammatical structures, which can be filled lexically with elements from either language. The processes above happen inside a sentence. This type of code mixing occurs at phonological level, for example when Indonesians pronounce English word, but modify it into Indonesian phonological structure.<sup>41</sup> The example of using congruent lexicalization as follow:

1) Wan ik komt home from school.

‘When I come home from school.’

In English *when* appears as a Dutch-like word *wan* (cf. Du *wanneer*), the Dutch word order is adapted to English (cf. Du *wanneer ik thuis* (‘home’) *kom*), and the inflected form of the verb is in correct.<sup>42</sup>

## **b. Code Switching**

According to Hudson, code switching represents one of the usage language forms of a bilingual that is usage more than one language by a bilingual which say by choose one of the language code adapted with situation.<sup>43</sup> Meanwhile Yuliani said that code switching happens there is the third person in conversation between two people and it can change the language which they use and also it can change

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<sup>41</sup> Muysken, *Bilingual Speech A Typology of Code-Mixing*, 3.

<sup>42</sup> Muysken, *Bilingual Speech A Typology of Code-Mixing*, 11.

<sup>43</sup> M Natsir and Ririn Setyowati, “Code Switching in Dior and I Film” 3, no. 1 (2019): 52–61, <http://dx.doi.org?10.30872?jbsb.v3i1.158>.

the situation and topic of the conversation.<sup>44</sup> So, based on the explanation above code switching is the use of two language or more both oral form or written form and when use code switching it can change the purpose of conversation.

While in Lusiana's jurnal, Hoffman stated that there are several types of code switching, such as:

### 1) **Inter-sentential Switching**

The first type of code switching is inter-sentential switching. It took place between clauses or sentences, e.g. the switch occurs at a clause or sentence boundary where each clause or sentence is in a different language. The speakers who choose this type of switching usually utter his or her speech in fully one-form of language earlier and later switch into another language between clauses or sentences. This type of switch is not limited by alternation of one or two words. For example as when an adult Spanish-English bilingual says:

Tenia zapatos blancos, un poco, they were off-white, you know.”<sup>45</sup>

### 2) **Intra-sentential Switching**

The second type of code switching is tag switching, which requires only a little compounding of the two languages. Tag

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<sup>44</sup> Sukrisna, “An Analysis of Using Code Mixing on Atta Halilintar’s Video Youtube Channel,” 17.

<sup>45</sup> Lusiana Kartika Candra and Laila Ulsi Qodriani, “An Analysis of Code Switching in Leila S. Chudori’s For Nadira,” *Teknosastik* 16, no. 1 (2018): 10.

switching is the switching of either a tag phrase or a word, or even both from one language into another language, or insertion of a tag from one language into an utterance that is in another language. For example when a Spanish – English bilingual says:

I started going like this. Y leugo decia (and then he said). Look at the smoke coming out my fingers.<sup>46</sup>

### 3) Emblematic/Tag Switching

The third type of code switching is intra-sentential code switching which requires a lot of integration and is usually associated with the most fluent bilinguals. Intra-sentential code switching refers to alternation in a single discourse between two languages or more, where the switch occurs within a clause or sentence.<sup>47</sup> For example: as when a Panjabi / English says:

“It’s a nice day, Hana?” (hai n? Isn’t it). Another example is when an adult Spanish American English says: “...Oh! Ay! It was embarrassing! It was very nice, though, but I was embarrassed!”<sup>48</sup>

## 5. Film

According to Abdul Halik, film can be said as life images. Film, collectively is often called as cinema. Films are produced by footage of people and things (including fantasy and artificial figures) with a camera

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<sup>46</sup> Candra and Qodriani, 10.

<sup>47</sup> M Natsir and RirinSetyowati, “Code Switching in Dior and I Film” 3, no. 1 (2019): 52–61, <http://dx.doi.org/10.30872?jbsb.v3i1.158>.

<sup>48</sup> Candra and Qodriani, “An Analysis of Code Switching in Leila S. Chudori’s For Nadira,” 10.



or by animation.<sup>49</sup> According to Sri Wahyuningsih, Film is the presentation of images through the big screen. In addition, films can also be said as a media to deliver messages from communicators to communicants.<sup>50</sup> So, from the explanation above the researcher can conclude that film is a media in the form of live picture or motion picture that are presented on a large screen to convey a message to the audience. In addition, this film can be used as a media of entertainment for the community.

According to Sri Wahyuningsih, there are kinds of film such as:

**a. Story Film**

Story film is a type of film that contains a story. Usually this film is screened in a cinema. This film was made to be distributed to the audience. The topic of the story that is often raised in this film is usually a true or fictional story that is modified to create a more interesting impression to watch, both in terms of the story line or a more artistic image. This story films are divided into two types, namely short story films with a duration of 60 minutes, and long story films with a duration of 90-100 minutes, such as s films that shown in cinema. From this film the audience also can take message that contained in the film.

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<sup>49</sup> Halik Abdul, "Komunikasi Massa," *Makassar : Alauddin University Press.*, 2013, 109.

<sup>50</sup> Sri Wahyuningsih, *Film & Dakwah Memahami Representasi Pesan-Pesan Dakwah Dalam Film Melalui Analisis Semiotik* (Surabaya: Media Sahabat Cendekia, 2019), 1–2.

**b. Documentary Film**

Documentary films are films that are taken based on a real event and also a fact that has happened. For example, Indonesian independence film, world war film, and others.

**c. News Film / News Reel**

A news film or news reel is a film that is based on the facts of an event that actually happened. This film contains news value. This film has similarities with documentary film, but the difference is that usually these film have a shorter duration than documentary film.

**d. Cartoon Film**

Cartoon films are paintings which are then photographed one by one. Then the shots are assembled and played on a film projector, so it looked moving and alive.<sup>51</sup>

According into the genre, the film is divided into 4 types, namely:

**a. Action Film**

Action films are films that tell about the struggle of life with the theme of action and are modified with the greatness of characters who are able to survive at the end of the fight.

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<sup>51</sup> Sri Wahyuningsih, *Film & Dakwah Memahami Representasi Pesan-Pesan Dakwah Dalam Film Melalui Analisis Semiotik* (Surabaya: Media Sahabat Cendekia, 2019), 3-5.

**b. Comedy Film**

Comedy films are films that contain humor, so that can entertain the audience.

**c. Romance Film**

Romance films are films related to drama or problems that are usually experienced by humans. For example love problems, disputes, so that this film can drain the emotions of the audience.

**d. Mystery Film**

Mystery films are films that present stories related to other worlds. This film can arouse curiosity in the audience. Usually this film is also collaborated with other genre such as s action, comedy, or romance.<sup>52</sup>

**6. Layangan Putus**

*Layangan Putus* is an Indonesian series that premiered on 26 November 2021 in WeTV streaming platform. *Layangan Putus* is the work of director Benni Setiawan and produced by MD Entertainment with a total of 10 episodes divided into two parts, namely A and B. This film series is broadcast every Friday and Saturday at 18.00 WIB. This film played by well-known actors and actresses in Indonesia as the main characters, namely Reza Rahardian (Aris), Putri Marino (Kinan), and

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<sup>52</sup>Abid Nurhuda, "Nilai Pendidikan Karakter Dalam Film Layangan Putus 1A Produksi MD Entertainment" 13, no. 1 (2022): 33–40, <https://doi.org/doi.10.26418/j-psh.v13i1.52107>.

Anya Geraldine (Lydia). This film is a true story based on the novel "*Layangan Putus*" written by Mommy ASF.<sup>53</sup>

This film tells the story of a pregnant wife, Kinan. She did not know that her husband, Aris, had an affair behind her. Aris is a husband, who is very caring for his wife, but behind his wife he is having an affair with another woman, she is Lydia. Kinan began to suspect her husband as a result of strange things such as the earrings in his coat, the smell of other people's perfume and many others. Kinan considers that the story of her household is like a broken kite, because in the end she separated from her husband and continued her life with her child.

On the several kind of film that have been mentioned above, *Layangan Putus* Film series include the category of romance film, because this film contained about the humans problem which is love, and included into the long category because the duration is over 60 minutes with several episodes.<sup>54</sup>

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<sup>53</sup> Maria Ulfa Batoebara, "Efek Nonton Film 'Layangan Putus' Istri Posesif," *Network Media* 5, no. 1 (March 7, 2022): 78–87, <https://doi.org/10.46576/jnm.v5i1.1830>.

<sup>54</sup> Nurhuda, "Nilai Pendidikan Karakter Dalam Film Layangan Putus 1A Produksi MD Entertainment."

