

Conference Paper

Code Mixing in Habiburrahman El Shirazy's Novel *Bidadari Bermata Bening*

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Abstract

This study aims to find out the usage of code mixing in the novel *Bidadari Bermata Bening* by Habiburrahman El Shirazy. It also aims to find out the types of code mixing. This study is supported by Bhatia and Richie' theory(2006:337) about code mixing. It is stated that code mixing refers to the mixing of various linguistic units (morphemes, words, modifiers, phrases, clauses and sentences) primarily from two participating grammatical system within a sentence Besides that, this study is also based Suwito's theory (1983, 76). He classified code mixing into two, they are: inner code mixing and outer code mixing. This study is conducted by using a qualitative descriptive method in analyzing finding and classifying mixed and mixed codes. In this analysis, the data used are the sentences and paragraphs which show the usage of code mixing in it. The result of the study shows that the form of insertion and also the types of code mixing that appear in the novel. There are two types of code mixing found in the novel. First, Inner code mixing (Indonesian and Javanese), its occurrences in the form of word, phrase, repetition and clause insertion. Second, Outer code mixing (Indonesian and Arabic), its occurrences in the form of word, phrase, and clause insertion.

Keywords: Code Mixing, Inner Code Mixing, Outer Code Mixing, Word Insertion, Phrase Insertion, Repetition Insertion, Clause Insertion

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1. Introduction

Language has an important part in human life. It is used for humans as a means of communication and interaction in their lives. It means that language is the key to communication in connecting people. We will not be able to express our thoughts, ideas, feelings and also to share our knowledge without language. Based on the statement above, it shows that it is impossible for people to live together without communication and it can be realized by using language.

In making communication, people sometimes only want to communicate with certain people or communities. They might try to exclude these people by using language that is not known by everyone to avoid other communities or people who interfere with their communication. In this case, people need to know about code. Code is a system which

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used by people to communicate with each other. When people want to talk to each other, they have to choose a certain code to express their feelings. These are symbols used by people to speak or communicate in a particular language, or dialect, or register, or accent, or style on different occasions and for different communication purposes. People usually choose different codes in different situations. They can choose certain codes or variations because it makes it easier for them to discuss certain topics, wherever they speak. When they want to talk about work or school at home, for example, they might use language related to those fields rather than the language used in their daily life in making communication at home.

In communication, when choosing code, people sometimes mix or shake their language when they communicate with others. Someone sometimes mixes their language when they communicate with others both in bilingualism and multilingualism. Bilingualism is a general term for the use of two or more languages in society (Mesthrie et al., 2004:37). In short, it can be said that bilingual (bilingualism) is a person who uses two languages (for example using Indonesian and Javanese), while multilingual (multilingualism) is a person who uses more than two languages. In other words, there are situations where the speaker intentionally changes the code used, namely code switching from one language to another, or a situation where people mix two languages when they talk or communicate with others. Related to this, there are two code points, namely code switching and code mixing as a means of language variation in sociolinguistics, and used in daily activities.

In this study, the researcher will focus on the types of code mixing found in the novel and as the object of study, the writer chooses *Bidadari Bermata Bening* novel that was written by Habiburrahman El Shirazy.

2. Literature Review

Talking about language and society, it deals with sociolinguistics. Fishman (in Chaer and Agustina-1599283536-1599283536, 2010,3) states that sociolinguistics is the study of the characteristics of language varieties, the characteristics of their functions, and the characteristics of their speakers. These three aspects are constantly interacting and changing one another within a speech community. This means that sociolinguistics is an interdisciplinary science between sociology and linguistics that cannot be rid of social interaction among people in a society, and all aspects (both internal and external) that influence the language use.

In using language as a means of communication, people sometimes do not realize that they use code in the conversation. The term code refers to speech varieties or dialects in a language or even languages. If the people use two code in conversation, we call them as bilingualism, but, if they use code more than two in their conversation, we call them as multilingualism. People usually choose different codes in different situations because it makes them easier to discuss certain topics, regardless of where they speak. When people want to talk to each other, they have to choose a specific code to express their feelings. This is a symbol of nationalism that is used by people to speak or communicate in certain languages, or dialects, or register, or accent, or style on different occasions and for different communication purposes.

Wardhaugh (1986: 87) states that code can be defined as "a system used for communication between two or more parties used at every opportunity." This means that when two or more people communicate with each other, we can say that they use the code in the communication system. Therefore, people are usually asked to choose a particular code each time they choose to speak, and they can also decide to switch from one code to another or to mix code, sometimes it is in very short utterances.

According to Crystal (1980: 66), code is a set of conventions to convert one signaling system to another. In other words, code is a system of rules that allows us to give in symbolic form. Human language is also a code; consists of words that represent ideas, events, and objects. It will help us to communicate when we put them together in certain circumstances. From the opinion above, it can be concluded that a code can be said as a language. The code is a form of the language variation that is used by a society to make communication with other people.

Code mixing refers to the mixing of various linguistic units (morphemes, words, modifiers, phrases, clauses and sentences) primarily from two participating grammatical system within a sentence (Bhatia and Richie, 2006:337)." In other words, code switching refers to the use of two or more languages alternately between sentences in a conversation and code mixing refers to the insertion of various linguistic units into a sentence.

Furthermore, John Gumperz (in Jendra, 2010, 79) says that in Code Mixing, pieces from one language are used while the speaker basically uses another language. In addition, Ptuff (in Jendra, 2010, 79) states that Mixing Conversational Codes involves intentional mixing of two languages without related topics or changing situations.

As for mixing code, it happens when people combine small units (short words or phrases) from one language to another. It is often unintentional and often at the word level. One can see that in mixing code, you don't change the whole sentence, but

people only use one or two words. This often happens accidentally, sometimes people don't realize it.

Based on language variation, code mixing is classified into two types (Suwito: 1983, 76); they are: Inner Code Mixing and outer code mixing.

Inner Code Mixing is a Code Mixing event based on a first or second language with all of its variants. It occurs if the speakers insert the elements of their second language into their first language, the elements of first language into their second language, or elements of varieties and style into their utterance (dialect, accent). For instance, a Javanese boy inserts his first language (Javanese language) into his second language (Bahasa Indonesia) utterance while talking with his Javanese friend: (1) "Maaf ya. Kayaknya aku ora iso lungu ke pante. Eneng seng harus aku siapin besok." (I'm sorry, It seems that I can not go to the beach. I have to prepare something tomorrow.)

Outer Code Mixing occurs if the speakers insert an element of a foreign language (English, Arabic) in an utterance when they mostly speak with whether their first language or second language. For example, a bilingual student mixes her Bahasa Indonesia utterance with English codes when she talks with her friend with same knowledge about today's fashion: (2) "Cowok itu kelihatan cool banget. Liat itu stylenya! Oh my God! Kelihatan smart dan fashionable. Aku jadi speechless." (The boy looks so cool. Look at his style! Oh my God! He looks smart and fashionable. I become speechless.)

Thelander suggests in Suwito (1983, 92-94) that code mixing is divided into six kinds based on the structure: **Word Insertion** (happens when the speaker inserts a word element of whether local dialect or foreign language in his or her utterance), **Phrase Insertion** (happens when the speaker inserts a phrase of a foreign language into his or her utterance), **Hybrid Insertion** (occurs when the speaker inserts the element of language from two different language elements), **Repetition Insertion** (takes place when the speaker inserts another language in a repetition form into his or her utterance), **Idiom Insertion** (happens when the speaker inserts his or her native language in an idiom form of another language), **Clause Insertion** (occurs when the speaker inserts a clause of a foreign language element in his or her native language. A clause consists at least of subject and verb)

3. Research Method

Research method is the way used by researcher in collecting data. The method used in this research is descriptive method because I focus on a complete description of the types of Code Mixing occurrence in Habiburrahman El Shirazy's novel *Bidadari Bermata*

Bening. As a qualitative research, all the data collection in this research is in the form of words. Bogdan and Taylor state that qualitative method is a research procedure resulting in descriptive data, whether in written or oral form, from the investigated people and behavior (in Moleong, 2002, 3). To conduct the research and gain the data, I read, study carefully, investigate the required data, and write down the gained data based on my aims of research. After gaining the data, I analyze the data by describing the types of code mixing occurrences in Habiburrahman El Shirazy's novel *Bidadari Bermata Bening*.

The source of the data in this study is the novel *Bidadari Bermata Bening* by Habiburrahman El Shirazy. The novel is printed by Republika and published in 2017. The novel consists of 336 pages. Existing data in this research are sentence, phrase and word phrases that contain code mixing.

There are several steps used in this study. First, reading the novel and taking note of utterances containing Code Mixing. Second, classifying the data based on Code Mixing types from Suwito and Code Mixing Insertion Form from Thelander. Third, drawing the conclusion.

The techniques used to analyze the data is by classifying the data in accordance with the research problem, describing the data in accordance with the classification of research problem and, concluding the results of data analysis according to research problems.

4. Discussion

This analysis is based on the data of code mixing contained in the novel. There are two types of Code Mixing used to analyze the data, namely Inner Code Mixing and Outer Code Mixing. In its occurrence, I found several forms of Code Mixing insertion in the data. The insertion is in the form of Word Insertion, Phrase Insertion, Repetition Insertion and Clause Insertion.

4.1. Inner code mixing

Inner code mixing can be found in the utterances of the conversation in the novel. They are shown in the following utterances in the novel. From the utterances below, it can be seen that the characters in the novel used Indonesian language and Javanese in forming code mixing.

4.2. Word insertion

“**Ojo** kurang ajar, War, itu santrinya Kyai Sobron. **Kuwalat** kamu! Itu juga langgananku. Awas, kalau macem-macem sama dia!” sahut Pak Maksum. Penjual daging ayam.

(Shirazy, 2017:7)

(Don't be insolent, War, She's Kyai Sobron's student. Wretched you! She is also my subscription. Watch out, if you do the bad thing with her! "Said Mr. Maksum. Chicken meat seller. (Shirazy, 2017:7))

“Saya juga **anyel** sama Pak'e dan Buk'e. Kalau punya acara penting banget bisa dimaklumi nggak bisa datang. Lha, Pak'e nggak bisa datang alasannya mau mancing sama Kartolo di **waduk**, katanya. Lha, Mak'e malah ngomong males jauh! Saya sampai bilang ini cuma sekali seumur hidup bagi Dik Ayna, mbok ya disempat-sempatkan, apalagi Dik Ayna sudah masuk koran. Mereka tetap nggak mau datang. Aku kan jadi **mangkel** banget, Dik!”.....

(Shirazy, 2017:78)

(I am also annoyed with Pak'e and Buk'e. If he has a really important event, it's understandable that Pak'e can't come. Well, he can't come up the reason for fishing with Kartolo in the pool, he said. Yeah, Buk'esays that she is lazy to go because it is far! I came to say that this was only once a lifetime for DikAyna, they should come, especially when DikAyna had entered the newspaper. They still don't want to come. I'm really annoyed, Sis! "(Shirazy, 2017: 78))

“Kalau kamu misal kuliah sambil nyantri di tempat Kyai Yusuf itu, kira-kira **krasan** nggak, Na?” tanya Bu Nyai kalem.....

(Shirazy, 2017:87)

(If you, for example, lecture while waiting at Kyai Yusuf's place, do you feel comfortable, Na?" Asked Mrs. Nyai calmly.....(Shirazy, 2017: 87))

“Bukan se-Indonesia, salah itu!”

“**Wis** pokoknya begitu.”

“Siapa yang **ndandani** rumah ini, Mbak?” tanya Ayna, ia ingin segera menghapus penasarannya.

.....

“ Oh tenang, ada. Kamu nggak perlu **ngangsu** lagi. Pak Marjono sudah bikin sumur artesis.....

(Shirazy, 2017:90-91)

(Not in Indonesia, that’s wrong!”.”That’s the way it is.”.”Who repaired this house, Ma’am?” asked Ayna, she wanted to immediately remove her curiosity.....

”Oh calm down, there is. You don’t need to draw water anymore. Mr. Marjono has made artesian wells. (Shirazy, 2017: 90-91))

“Oh nggak apa-apa, Na. Lho, kan biasa tho kita duduk seperti ini. Rumah ini enak **adem**. Aku sudah membayangkan akan kepanasan, tapi ini **adem**, “Wajah Bu Nyai tampak segar.

(Shirazy, 2017:120)

(Oh it’s okay, Na. You know, it’s normal for us to sit like this. This house is cold. I had imagined it would be hot, but this was cool, ”Bu Nyai’s face looked fresh.(Shirazy, 2017: 120))

“Bukan Ummi dan Abah yang punya **kerso**, tapi **Njenengan?**” lirik Ayna terbata-bata.

(Shirazy, 2017:149)

(Not Ummi and Abah who have desires, but you right?” Ayna softly halted.

(Shirazy, 2017: 149)

4.3. Phrase insertion

“**Yo wis**, pecel lele saja kalau ada, kalau nggak ada ayam goreng. Sama jeruk panas.”

“Sip.”

“Eh sebentar, ini uangnya.”

“Udah nggak usah, kayak kamu punya uang saja. Anggap aja aku kasih hadiah untuk prestasimu.”

“**Matur nuwun** ya, Mbak Tikah.”

“Yo, **podo-podo**.

(Shirazy, 2017:100)

(Yes, it's just a catfish pecel if there is one, if not, fried chicken. and hot oranges. ".Ok". "For a moment, this is the money." "It's not necessary, like you have money. Let's just say I gave a prize for your achievement. ". "Thank you, Miss Tikah." "Yes, you are welcome.(Shirazy, 2017: 100))

"Wah, **segertenan**. Kadang-kadang sesuatu yang kelihatannya tidak umum atau tidak normal itu jadi rahmat dan nikmat. Tidak semua yang tampak tidak umum itu jelek.....

(Shirazy, 2017:118-119)

(Wow, it's cool. Sometimes something that looks unusual or abnormal becomes a blessing and a pleasure. Not everything that seems unusual is ugly.....

(Shirazy, 2017: 118-119))

"Waduh nggak enak aku, tamu kok ikut repot."

"Udah biasa aja, **koyok sopo wae**," santai Titin

(Shirazy, 2017:120)

(Wow, it's not good for me, why is the guest bothering me?" "It's just normal, just like anyone," Titin relaxed (Shirazy, 2017: 120))

"Pikiranmu **wis ora waras, Nduk!** Mesti kamu sudah diguna-guna sama Kyai itu! Begini, Pakde kasih waktu tujuh hari, pikirkanlah masak-masak. Jika kamu tetap mau nikah sama Kyai itu, ambillah barang-barangmu kembalilah ke pesantren sana!.....

(Shirazy, 2017:140)

(Your mind is crazy, kid! You must have been used with the Kyai! Look, Pakde gave seven days, think carefully. If you still want to marry the Kyai, take your things back to the pesantren there!(Shirazy, 2017: 140))

"Umami tidak tega melihatmu seperti ini, Fif. Umami tidak tega. Ayo, kamu pulang saja. Kamu boleh melakukan apa saja, asal kamu di rumah. Masak anak Umami dan Abah jualan gulali kayak begitu. **Ora wangun** rasanya."

"**Nyuwun sewu**, kenapa **ora wangun**, Mi? Karena Afif seorang Gus? Putra ulama terpendang? Umami ini perjuangan Afif melawan kesombongan diri.....

(Shirazy, 2017:228)

(Umami can't bear to see you like this, Fifi. Umami can't bear it. Come on, just go home. You can do anything, provided you are at home. Cook the children of Umami and Abah selling cotton candy like that. it doesn't feel right. ""Sorry, why is it inappropriate, Mi? Because Afif is a Gus? Son of a distinguished cleric? Umami this is Afif's struggle against self-pride...(Shirazy, 2017: 228)

4.4. Repetition insertion

Poyok-poyokan setiap hari. Akhirnya kami dinikahkan. Ya akhirnya bisa rukun, lahir tiga anak dari pernikahan kami."

(Shirazy, 2017:139)

(we ridicule every day. Finally we got married. Yes, it finally got along well, three children were born from our marriage. "(Shirazy, 2017: 139))

4.5. Clause insertion

"Njih krasan sanget, Mi. Pesantrennya bersih, adem, mahasiswa yang nyantri juga baik-baik dan berpikiran terbuka. Ideal sekali kalau kuliah bisa sambil nyantri di situ. Tapi untuk Ayna kok rasanya tidak mungkin itu menjadi kenyataan."

(Shirazy, 2017:87)

(I'm very comfortable, Mi. The Islamic boarding school is clean, cool, female students who are also in good care and open minded. It is ideal if you can study while waiting there. But for Ayna how come it doesn't seem possible that it will come true. "(Shirazy, 2017: 87))

"Nyuwon sewu, kulo namun dados talangipun atur Pak Darsun. Begini Pak Kyai, Pak Darsun tidak bisa bicara saking bahagiannya atas kerawuhan Pak Kyai dan Bu Nyai. Juga atas lamaran yang sungguh tidak pernah kami bayangkan. Siapalah kami, siapalah ananda Ayna sampai dilamar keluarga dari Kyai besar.....

(Habiburrahman El Shirazy, 2017:120)

(Sorry, I only became a spokesman for Pak Darsun. This is how Pak Kyai, Mr. Darsun, cannot speak because he is happy at the hubbub of Pak Kyai and Bu

Nyai. Also on applications that we never really imagined. Who are we, who are you, Ayna, to be asked for a family from Kyai besar.....(Shirazy, 2017: 120))

“**Wiwiting tresno jalaran soko kulino**. Bude ini contohnya! Bude dulu musuh bebuyutan Pakdemu ketika masih kecil dan masih gadis.”

(Shirazy, 2017:139)

(Love starts with habits. Your aunt is an example! Buddy used to be a sworn enemy of Pakdemu when he was little and still a girl. ”(Shirazy, 2017: 139))

4.6. Outer code mixing

Outer code mixing can be found in the utterances of the conversation in the novel. They are shown in the following utterances in the novel. From the utterances below, it can be seen that the characters in the novel used Indonesian language and Arabic in forming code mixing.

4.7. Word insertion

“Bukan masalah pintar, tapi masalah mental dan habitus keluarga. Jika Ayna lulus Aliyah, lalu lanjut mondok di sini jadi **khadimah** Bu Nyai, itu sebuah kemajuan luar biasa. Daripada lulus Aliyah jadi TKW di Arab, kayak ibunya!”
(Shirazy, 2017:3)

(It's not a smart problem, but a mental problem and family habits. If Ayna passed Aliyah, then went on boarding here to be Bu Nyai's maid, it was an extraordinary progress. Instead of graduating Aliyah, become a migrant worker in Arabia, like her mother! ”(Shirazy, 2017: 3))

“**Subhanallah**, jumlah nilainya 55,60. Nih aku baca ya. Bahasa Indonesia nilainya 8,9. Bahasa Inggris 9,5 dan ekonomi 9,8. Matematika, wah ini edan banget, Matematika 10. **Subhanallah**. Terus sosiologi 9,1, dan Geografi 8,3.
(Shirazy, 2017:12)

(Praise be to Allah, the amount is 55.60. Here I read. Indonesian is 8.9. 9.5 English and economy 9.8. Mathematics, wow this is really crazy, Math 10. all praise be to Allah. Continue sociology 9.1, and Geography 8.3.(Shirazy, 2017: 12))

“Iya, **alhamdulillah**, dan aku harus berterima kasih padamu, Na. Aku banyak tetolong oleh ringkasan yang kamu buat. Kamu tau sendirikan menjelang UN aku sakit.”

“Segala puji hanya milik Allah.”

(Shirazy, 2017:14)

(Yes, thank God, and I have to thank you, Na. I have a lot of summaries that you make. You know that setting up before the UN I get sick. ”All praise belongs only to God.”(Shirazy, 2017: 14))

“**Abah, Ummi, Ustadzah** dan bapak ibu keluarga Neneng, bolehkah saya menyampaikan sesuatu? Zulfa angkat bicara.

(Shirazy, 2017:35)

(Father, mother, teacher and family of Neneng, can I say something? Zulfa spoke up.(Shirazy, 2017: 35))

“**Syubhat** atau haram! Ibadah saya nggak ada gunanya kalau ada barang haram masuk ke dalam perut saya jadi darah dan daging.”

(Shirazy, 2017:189)

(Unclean! My worship is useless if there are illicit items entering my stomach into blood and meat. ”(Shirazy, 2017: 189))

4.8. Phrase insertion

“Lho, belum diperbaiki tho. **Masya Allah**, padahal sudah dua kali aku nyuruh si Bardi ngundang tukang servisnya. Habis ini kau mau apa, Na?”

(Shirazy, 2017:45)

(Well, it hasn't been fixed tho. My God, even though I have told Bardi to invite his repairman twice. What do you want after this, Na? ”(Shirazy, 2017: 45))

“Berarti sistem tata surya siapa yang menciptakan, siapa yang mengatur?”

“Allah.”

“Pinter. **Allahu Akbar**, apa artinya?”

“Allah Maha Besar.”

.....

“Yang benar, bumi diputar oleh Allah pada porosnya. Bumi bukan berputar sendiri, ada yang memutar, yaitu **Allah subhanahu wa ta’ala.**”
 (Shirazy, 2017:49)

(That means who the solar system created, who set it up?.”God.”Smart. God, what does that mean? ”.”Allah is the Greatest.”

.....

”The truth is, the earth is rotated by God on its axis. The earth is not spinning alone, there is a twist, namely Allah subhanahuwata’ala. ”(Shirazy, 2017: 49))

“Ummi punya kawan baik. Dia punya toko pakaian di daerah Malioboro. Kau bisa kerja disana sambil kuliah. Kalau Ummi yang minta sama dia, **Insyallah**, tidak ditolak, “kata Bu Nyai dengan penuh kesungguhan kepadanya saat ngobrol suatu pagi setelah sarapan.
 (Shirazy, 2017:79)

(Mother has a good friend. He has a clothing store in the Malioboro area. You can work there while studying. If asks for him, God willing, it is not rejected, ”Bu Nyai said earnestly to him when he talked one morning after breakfast.(Shirazy, 2017: 79)

4.9. Clause insertion

“**Ahlan wa sahlan wa marhaban bikum**, selamat datang Romo Kyai Haji Yusuf Badrudduja dari Sleman Yogyakarta, selamat datang Simbah Kyai Hamdan Bajuri dari watocongol, selamat datang Kyai Izzuddin dari Tegalrejo.....
 (Shirazy, 2017:62)

(How are you and welcome I say to you, welcome Father Kyai Haji Yusuf Badrudduja from Sleman Yogyakarta, welcome to Simbah Kyai Hamdan Bajuri from Watocongol, welcome Kyai Izzuddin from Tegalrejo.....
 (Shirazy, 2017: 62))

.....Mulia dan hina seseorang bermula dari barang yang dimakan manusia. Maka Al Qur’an berpesan, **kuluu minath thayyibat wa’maluu shaal-ihah**. Makanlah makanan yang baik, yaitu baik lahir dan batin, dan beramallah yang saleh.....

(Shirazy, 2017:189)

(..... Noble and despicable people originated from goods eaten by humans. Then the Qur'an is advised, Eat good food, both physically and mentally, and godly godliness.....(Shirazy, 2017: 189))

5. Conclusions

Based on the above description, it can be concluded that the usage of code mixing can be seen in the novel. From the data analysis, it can be concluded:

1. Inner code mixing occurs in the utterances of the novel because the characters mix Indonesian and Javanese. Its occurrences in the form of word insertion, phrase insertion, repetition insertion and clause insertion.
2. Outer code mixing occurs in the utterances of the novel because the characters mix Indonesian and Arabic. Its occurrences in the form of word insertion, phrase insertion, and clause insertion.

Code mixing is a mixture between two or more languages in which there is a dominant language inserted with different language to give it appropriate context to the listener. It means that Code mixing happens when people mix two codes or languages without changing the topic.

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