

**CODE SWITCHING AND CODE MIXING IN 'SMART BUSINESS TALK'
OF SMART RADIO 101.8 FM IN THE THEME 'HOW TO BECOME A
SUPERSTAR SALES PERSON'.**

A THESIS

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ABSTRAK

Skripsi ini berjudul CODE SWITCHING AND CODE MIXING IN 'SMART BUSINESS TALK' OF SMART RADIO 101.8 FM IN THE THEME 'HOW TO BECOME A SUPERSTAR SALES PERSON', yang merupakan suatu analisis tentang alih kode (*code switching*) dan campur kode (*code mixing*) yang dilakukan oleh para presenter dan penelepon dalam percakapan di Smart Radio 101.8 FM. Tujuan dari analisis ini adalah untuk mengetahui tipe dari alih kode dan campur kode serta alasan melakukan hal tersebut dalam percakapan yang dilakukan oleh presenter dan penelepon, yang dianalisis menurut teori Fasold, Gumperz (1972), Soewito (1983), Hoffman (1991) dan Saville_Troike (1986). Metode yang digunakan adalah metode penelitian lapangan. Hasil penelitian ditemukan 13 kasus alih kode (*code switching*), terdiri dari 2 kasus *situational code switching* dan 11 kasus *metaphorical code switching*, serta 14 kasus campur kode (*code mixing*) dengan alasan *because of talking about a particular topic, quoting somebody else, to show solidarity, interjection, repetition for clarification, intention of clarifying the speech content for interlocutor, expressing identity, to soften or strengthen request of command, and because of the real lexical need.*



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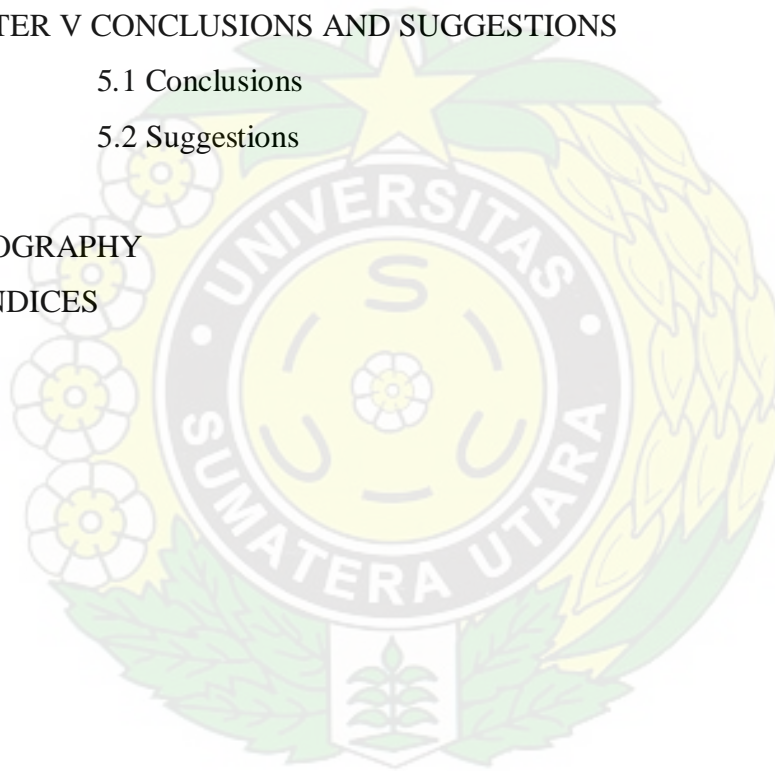
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CHAPTER I

INTRODUCTION

1.1 Background of the Analysis

Human beings are social beings who are always committed to a certain group of people. They live together and form a social community or in a larger scope of society. Members of society interact with one another in many fields. One of the primary means used in the interaction is language.

A branch of linguistics which studies about the relationship between society and language is called sociolinguistic. Hudson (1996:1) defines sociolinguistics as “the study of language in relation to society”.

Two of the important aspects to be discussed in this field are bilingualism and multilingualism. The term *bilingualism* can be defined as the ability of speaker to use two languages. Nobel (1982:41) says, “a bilingual individual is a person who can speak two languages”. It discusses about the patterns of usage of two languages and the kind of environment the language to be used. Multilingualism can be defined as the ability of speaker to use more than two languages.

In terms of *bilingualism* and *multilingualism*, code switching and code mixing often occur. People who live in a bilingual or multilingual community have a tendency to switch or mix codes when they communicate with each other. Code switching is a term in linguistics referring to using more than one language or variety in conversation. (http://wikipedia.org/wiki/code_switching accessed on

February 2, 2009 at 17.20 pm). In code switching, people can use two languages in conversation by turns that depends entirely on the situations. Code mixing is a case, where a fluent bilingual talking to another bilingual changes languages without any change at all in the situation (Bolinger, 1975: 53). Code mixing occurs when conversants use both languages together to the extent that they change from one language to other in the course of a single utterance (Wardhaugh, 1986: 103).

The study of code switching and code mixing is focused on dialogue or conversation found in bilingual or multilingual daily conversation and in radio program. For example, in one daily conversation, we probably hear someone saying something like *“jangan suka nge-judge gitu dong, orang kan beda-beda”*. The code mixing can be shown in that sentence, the speaker inserted English word. As the same case, in the radio broadcasting, for example; the sentences which are usually heard are *“Next, kita dengarkan sebuah lagu dari Rossa featuring Pasha UNGU dengan ‘Terlanjur Cinta’”, ‘still with me’*. These sentences show the language mixing clearly i.e. English and Indonesian. Speaking in the language mixing or English fully, might be called trend.

Radios broadcasting in Indonesia have been developed since many years ago both in their quality and quantity. Since the coming of foreigners who use English in their communication, Indonesian people become able to use English and begin to spread it to other Indonesian people. Since then, Indonesian radio presenters have also been influenced by English in delivering the radio program. They make special characteristics by switching or mixing their language as stated

by Jannedy (1994:257) “ A speaker may change styles___ ‘switch codes’___ to put himself closer to his hearers and to get all the obstacles out of the path of his message”. The presenters use Indonesian as the first language and English as the second language.

The phenomenon of code switching and code mixing itself has become an interesting topic to be discussed, especially in ‘Smart Business Talk’ of Smart Radio 101.8 FM. This is the reason why the writer wants to analyze the code switching and code mixing found in the conversation in Smart radio 101.8 FM.

1.2 Problems of the Analysis

Based on the background above, the writer saw some problems that appeared in the conversation. They were:

1. Types of code switching and code mixing found in ‘Smart Business Talk’ of Smart Radio 101.8 FM in the theme ‘How to Become A Superstar Sales Person’.
2. The probable reasons for the presenters and the callers in ‘Smart Business Talk’ of Smart Radio 101.8 FM to switch their Indonesian into English or mix Indonesian with English or the other way around.

These problems can be formulated as follow:

1. What types of code switching and code mixing are found in the conversation?

2. What are the probable reasons for the presenters and the callers in the conversation to switch their Indonesian into English or mix Indonesian with English or the other way around?

1.3 Objectives of the Analysis

In line with the problems above, this study is meant to answer those questions. What the writer expected from the analysis are:

1. To find out the types of code switching and code mixing in 'Smart Business Talk' of Smart Radio 101.8 FM in the theme 'How to Become a Superstar Sales Person'.
2. To find out the probable reasons for the presenters and the callers in 'Smart Business Talk' of Smart Radio 101.8 FM to switch Indonesian into English or mix Indonesian with English or the other way around.

1.4 The Scope of the Analysis

In this study, the writer made a limitation to obtain a clear and detail picture of the matter that is being analyzed. The writer focused this study to the types of code switching and code mixing found in 'Smart Business Talk' of Smart Radio 101.8 FM in the theme 'How to Become a Superstar Sales Person' and to the probable reasons for the presenters and the callers to switch Indonesian into English or mix Indonesian with English when they uttered their utterances. Besides, the writer also wanted to describe the specification of sociolinguistic in monolingual, bilingual, multilingual and diglosia.

1.5 Significance of the Analysis

An analysis could be beneficial for developing knowledge and insight, and also can be applied for daily living. This analysis has two main significances involve theoretical and practical. Theoretically, this study was made in order to enrich the study of sociolinguistics especially in code switching and code mixing. Practically, since this study is specifically focused on analyzing the types of code switching and code mixing and the reasons why it is used, this study might be useful for the readers, especially for those who live in a bilingual or multilingual community, in which it can help them to have a better communication or interaction in the society.

1.6 Review of Related Literature

In compiling this study, the writer used some information from books and previous researches to support the idea of the analysis. They were:

Hartley (1982:78) discussed about switching. He stated that if the individual communicative competence is sufficient, the individual can alternate or switch varieties as appropriate from situation to situation.

Abdullah in *Language, Linguistics and the Real World Volume II: Language Practices in the Workplace (2002) "Apa Cerita?" Code Choice and Code Switching in Organizational E-Mail*. In her paper, she analyzed code choice and code switching which occurred in e-mail messages in a bilingual/multilingual communication network in A Malaysia service-oriented corporate organization and identified the factor that influenced the code choice and code switching

behaviour of participants in message exchanges. She applied both library and field research finishing her paper. And she also used descriptive method to discover the result of the analysis. She concluded that e-mail message writers chosen codes to emphasize interpersonal features of their message or to create greater interpersonal distance with their target recipient.

Tarigan (2005). *Video Jockeys' Code Switching and Code Mixing on Indonesian's Music Television: A Sociolinguistic Study*. In his thesis, he analyzed the causal factors and the system of code switching and code mixing on Indonesian's Video Jockey's when they uttered their utterances to the people of Indonesia. He applied library and field research in finishing his thesis. He concluded that there were 30 cases in the dialog of the video jockey's. They were 12 situational code switching cases, 12 metaphorical code switching cases and 6 code mixing cases. He also concluded that the factor of situational was one dominant causal factor, because almost whole MTV shows were non-formal that the way things the video jockey used the slang.

I would like to describe 'Smart Business Talk' of Smart Radio 101.8 FM.

- Time : Every Tuesday morning at 07.00 AM
- Presenters : Riri Artakusuma (broadcaster of Smart Radio 101.8 FM and James Gwee (motivator and trainer from Academia Education and Training, Singapore).
- Program Background : As a concept in broadcasting, Smart Business Talk

is created as a media for the listeners to ask/share opinion and experiences in business by interactive or short message service. The presenters of Smart Business Talk try to answer every problems of listener that related to the topic.

Examples of the themes : Some steps to make an excellent presentation

How to face the customers.



CHAPTER II

THEORETICAL FRAMEWORK

2.1 Sociolinguistics

Sociolinguistics is a study about language in relation to society condition. Fishman (in Abdul Chaer dan Leonie Agustina, 2004: 3) says, “ Sociolinguistics is the study of the characteristics of language varieties, the characteristics of their functions, and the characteristics of their speaker as these three constantly interact, change and change one another within a speech community”. In the same manner C. Cramer and H.G.Widdowson (in Abdul Chaer dan Leonie Agustina, 2004: 3) say “Sociolinguistics is the study of language in operation, its purpose is to investigate how the convention of the language use relate to other aspect of social behavior”. Sociolinguistics will be concerned with investigating the relationships between language and society with the goal of a better understanding of the structure of language and of how languages function in communication; the equivalent goal in sociolinguistics will be to discover how social structure can be better understood through the study of language, e.g., how certain linguistics features serve to characterize particular social arrangements.

Holmes (2001:1) says that sociolinguistics is concerned with the relationship between language and the context in which it is used. 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 signal aspects of their social

identity through their language. To make it more obvious, here are some examples;

Example 1

Ray : Hi mum.

Mum : Hi. You're late.

Ray : Yeah, that bastard Sootbucket kept us in again.

Mum : Nana's here.

Ray : Oh sorry. Where is she?

Ray's description of his teacher would have been expressed differently if he had realized his grandmother could hear him. The way people talk is influenced by the social context in which they are talking. It matters who can hear someone and where he is talking, as well as how he is feeling. The same message maybe expressed very differently to different people in different social contexts.

Example 2

Leaving school Ray had run into the school principal.

Ray : Good afternoon, sir.

Principal : What are you doing here at this time?

Ray : Mr. Sutton kept us in, sir.

This response reflects Ray's awareness of the social factors which influence the choice of appropriate ways of speaking in different social contexts.

The conversation between Ray and his mother also illustrates the fact that language serves a range of functions. Someone uses language to ask for and to give people information. He uses it to express indignation and annoyance, as

well admiration and respect. Often one utterance will simultaneously convey both information and express feelings. Ray's utterance 'Yeah, that bastard Sootbucket kept us in again' not only tells his other why he is late, his choice of words also tells her how he feels about the teacher concerned, and tells something about his relationship with his mother (he can use words like *bastard* talking to her) compared to his grandmother and the principal (to whom he uses *sir*). The relationship with his mother is an intimate and friendly one, rather than a formal, distant or respectful one.

Choice of words is also known as language variety or code. The occurred variation of language is always done by heterogen speaker. By the existence of the language varieties, some people need to choose the code or interaction strategy correctly to be used at random context. It is done because of some factors. Holmes (2001:34-51) mentions that there are four social factors, which generally influence the code choices:

1. The speaker-hearer or the participants

Relationship between participants often expressed a change in: the solidarity or social distance dimension (intimate-distance or high solidarity-low solidarity); the status relationship between people (superior-subordinate or high status-low status); or the formality of the interaction (formal-informal or high informality-low informality). The speaker may influence someone in choosing a code. The speaker will use formal language while talking with a person who have higher social status (such as a doctor-patient, teacher-pupil, soldier-civilian,

official-citizen), and the speaker will use informal language such as dialect while talking to a person who have equal or lower social status.

2. The setting or social contexts of interactions

The place or background where the conversation takes place determines what code should the speaker used, for example in seminar, courts or wedding; people usually use formal language while at home people usually use informal language. At home, the informal language will usually be used by the family members for communication.

3. The topic

Topic is usually regarded as the primary factor in language user as multilingual context. It is related to what is being talked about. People may choose code in conversation discuss particular topic. It will be easier for them to discuss particular topic in one code than another. The technical topic is related to a particular code and the topic itself can trigger a switch to appropriate code. In chatting or gossiping it will be more comfortable to use informal language. While in a business meeting people will use formal language.

4. The function

There are two pervasive and basic functions identified: first, the referential (high information contents-low information contents) tends to put the emphasis on information, for instance gossip or weather forecast. In general the more referentially oriented an interaction is the less it tends to express feeling on the information. Second, the affective (low affective content-high affective content) is more concerned with expressing feelings. In fact, the specific content

of the conversation is rarely important, for instances insulting people, joking, expressing friendship, disapproval, daily greetings, and anger or symbolizing authority.

The choosing variety in one language fixed by the same factors. The speaker can choose between the varieties of region language which containing in the valuable objects depend to the geographic territory and sub-grouping of population where they are identified themselves, or when they are traveling from one area to another.

2.2 Types of Speaker

2.2.1 Monolingual

Monolingual can be defined as the ability of a speaker to use only one language. Nowadays, a monolingual individual is rarely found. In fact, a monolingual individual would be regarded as a misfit, lacking an important skill in society, the skill of being able to interact freely with the speakers of other languages with whom regular contact is made in the ordinary business of living.

2.2.2 Bilingual

In many parts of the world, an ability to speak more than one language is not all remarkable. It is just a normal requirement of daily living that people speak several languages, in various contexts, under various situations, and for many purposes. The ability can be acquired naturally and

unselfconsciously, and the shifts from one language to another are made without hesitation.

A person who is bilingual absolutely must have good skill in those alternated languages. Moreover, a bilingual should have the ability to sense and define the situation in which he should do the switch from one language to another and then to do so fluently for various kind of purposes, in various situations. Remembering the ability of using those languages may not be equal, at the certain time and in a certain situation one of the bilingual languages is likely to be dominant. It will fall into the tendency of translating the dominant language into another. On the other hand, a bilingual person can also have a good ability in separating the use of the both languages. In the speaking, one language will not be influenced by another, and the systems of those languages will not be fixed. Furthermore, one can also integrate both systems of languages, in which the languages influence each other.

However, even if someone is a highly proficient bilingual at the performance, his bilingual competence may not be so balanced. There are three types of bilingual competence in using both languages; compound bilingualism, co-ordinate bilingualism, subordinate bilingualism. (<http://home.comcast.net/~bilingualslp/> accessed on May 8, 2009, 01.12 PM).

These will be described as follows:

a. Compound bilingualism

Compound bilingualism is classification of bilingualism where the two language systems are integrated as one at some fairly deep level of psychological organization. The linguistic elements (words, phrases) in a compound bilingual's mind are all attached to the same concepts. He is usually influenced by the native language. Therefore, in using a second language, he tends to mix it with his first language, and vice-versa.

b. Co-ordinate bilingualism

The linguistic elements (words, phrases) in a co-ordinate bilingual's mind are all related to their own unique concepts. It is happened because the two language systems are store separately. When using a language, he is not influenced by other languages, and would not mix the two system of language when switching his language to another. The two systems of meanings evolve independently.

c. Subordinate bilingualism

A person can be considered as a subordinate bilingual when he tends to undergo a process of translation from the dominant language. This type of bilingualism is far from a perfect bilingualism, since the two system of language involved in are separated. In these individuals, one language, usually the first language is more dominant than the other, and the first language may be used to think through the second language.

2.2.3 Multilingual

Multilingual refer to an individual speaker who uses two or more languages, a community of speaker in which two or more languages are used, or speaker of different languages (<http://wikipedia.org/wiki/multilingualism> accessed on February 2, 2009 at 17.20 pm).

People who are multilingual do not have the same abilities in the languages, as Sridhar (in Wardaugh, 1986: 95) says,

“Multilingualism involving balanced, native like command of all the languages in the repertoires is rather uncommon. Typically, multilinguals have varying degrees of command of the different repertoires. The differences in competence in the various languages might be range from command of a few lexical items, formulaic expressions such as greetings, and rudimentary conversational skills all the way to the excellent command of the grammar and vocabulary and specialized register and styles”.

In a multilingual situation, context determines language choice. In such situation, a speaker who wants to be socially competent must find out who uses what, when, and for what purpose the language used. As Sridhar also says, “multilinguals develop competence in each of the codes to the extent that they need it and for the contexts in which each of the languages is used”. In other words, since the members of a multilingual community vary in the capacity of mastering the languages used in the community, they have to be able to set a condition where they can communicate effectively. This condition leads them to do code switching and code mixing.

2.2.4 Diglossia

In sociolinguistics, diglossia is known as well, i.e. the situation in society where the distinction of using language according to the function or the play in role in each other by the context, as state by Wardaugh (1986:88) “a diglossic situation exists in a society when it has two distinct codes which show clear functional separation; that is, one code is employed in one set of circumstances and the other in an entirely different set”.

The term ‘diglossia’ was first introduced into English from French by Charles A. Ferguson to refer to “one particular kind of standardization where two varieties of a language exist side by side throughout the community, with each having a definite role to play”. Ferguson used the technical terms of diglossia to figure out the condition of a society where containing two varieties from one language which consist in side and each of them have the specific play in role. Ferguson originally summarized diglossia (in Abdul Chaer dan Leonie Agustina, 2004: 92) as follows:

“Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any section of the community for ordinary conversation”.

As Ferguson, the variety in diglossia considered from the ‘High’ variety (*High=H*) and the ‘Low’ variety (*Low=L*). The H variety is the prestigious, powerful variety; the L variety lacks prestige and power. Formal

domains such as public speaking, religious text and practice, education, and other prestigious kinds of usage are dominated by the H variety; the L variety is used for informal conversation, jokes, street and market, the telephone, and other domains not reserved for the H variety. This is the case, for example, in Arabic with Classical Arabic (H) and local vernaculars (L), in Switzerland German with Hochdeutsch (H) and Schwyzertütsch (L), in Greece with Katharevusa (H) and Dhimotiki (L), in Haiti with French language (H) and Creole (L).

2.3 Code

In everyday interaction, people usually choose different codes in different situation. They may choose a particular code or variety because it makes them easier discuss a particular topic, regardless where they are speaking. When talking about work or school at home, for instance, they may use the language that related to those fields rather than the language used in daily language communication at home.

A code is a system that is used by people to communicate. When people want to talk to each other, they have to choose a particular code to express their feeling. The code is a particular language, dialect, style, register or variety (Wardough, 1986:87). According to Crystal (1980:66), code is a set of conventions for converting one signaling system into another. However, it is mainly used as neutral term for any system of communication, which involves language, dialect or variety.

In other words, a code is a system of rules that allow us to give in formation in symbolic form. Human language is also a code; consists of words that represent ideas, events, and objects. When it put together in certain circumstances, it will help us to communicate.

Fasold (in Tarigan, 2005: 20) explains one criterion to different code switching and code mixing.

“One creation that is sometimes offered to distinguish switching from mixing is that the grammar of the clause determines the language. By this criterion, if a person uses a word or a phrase from another language, he has mixed, not switched. But if one clause has the grammatical structure of one language and the next is constructed according to the grammar of another, a switch has occurred”.

2.4 Code Switching

Code switching is the inevitable consequence of bilingualism and multilingualism. Anyone who can speak more than one language chooses the language according to the circumstances in which the language will be comprehensible to the person addressed. A bilingual speaker tends to switch rapidly from one language to another, in a certain condition and for certain reason. It occurs when environment forces the speaker to switch his language into another that he has mastered well. Gal (in Wardaugh, 986:100)says, “code switching is a conversational strategy used to establish, cross or destroy group boundaries; to create, to evoke or change interpersonal relations with their rights and obligations”.

While Nababan (1993:31) says, “*konsep alih kode ini mencakup juga kejadian di mana kita beralih dari satu ragam fungsiolek (umpamanya*

ragam santai) ke ragam lain (umpamanya ragam formal) atau dari satu dialek ke dialek lain, dan sebagainya'. In code switching, the speaker changes the code as he redefines the situation – formal to informal, official to personal, serious to humorous, and politeness to solidarity.

The conversation below is the example of code switching case in English and Maori given by Holmes (2001:34):

Sarah : I think everyone's here except Mere(E).

John : She said she might be a bit late but actually I think that's her arriving now (E).

Sarah : You're right (E). *Kia ora Mere (M). Haere mai (M). Kei te pehea koe?(M)*

(Hy Mere. Come in. How are you?)

Mere : *Kia ora e hoa (M). Kei te pai (M)*. Have you started yet? (E).
(Hello my friend. I'm fine.)

Code switching happens both in Sarah and Mere's statements. Firstly, Sarah and John speak in English, but when there is some obvious change in the situation, that is the arrival of a new person (Mere), Sarah switches her language. Mere is Maori and although the rest of the meeting will be conducted in English, Sarah switches to Maori to greet her. The Maori greeting is an expression of solidarity.

2.5 Types of Code Switching

Blom and Gumperz (1972:409) describe two types of code switching, as situational code switching and metaphorical code switching.

1. Situational code switching

Situational code switching occurs when the languages used change according to the situation in which the speakers find themselves; they speak one language in one situation and another in a different one. One variety is used in a certain set of situations and another in an entirely different set. The switches between languages always coincide with changes from one external situation (for example, talking to members of family) to another (for example, talking to the neighbours). It is indicated by the changing of topic, participant or the situation of communication. The changeover from one to another may be instantaneous.

2. Metaphorical code switching

Metaphorical code switching happens when the same situation the shift gives the added meaning to the components like the relation of act.

2.6 Code Mixing

Code mixing is a mixing of two codes or languages, usually without a change of topic. Code mixing often occurs in the level of syntactic structure level within a sentence. Thus, within one sentence, one element is spoken in language A and the rest in language B.

Code mixing is found mainly in informal interactions. In formal situations, the speaker tends to mix it because there is no exact idiom in that

language, so it is necessary to use words or idioms from other language, as stated by Nababan (1993:32);

“Ciri yang menonjol dalam campur kode ini adalah kesantiaian atau situasi informal. Dalam situasi berbahasa yang formal, jarang terdapat campur kode. Kalau terdapat campur kode dalam keadaan yang demikian, itu disebabkan karena tidak ada ungkapan yang tepat dalam bahasa yang sedang dipakai itu, sehingga perlu memakai kata atau ungkapan dari bahasa asing”.

In code mixing, there is a main or basic code which is used and has function, while the other codes involved in a speech event constitute pieces only without any function as a code. For example, a speaker who inserts a piece of his regional dialect into Indonesian can be called that he has done a code mixing.

To make it more obvious, here are some examples of code mixing among Spanish (S) – English (E) bilinguals given by Pfaff (in Wardaugh, 1986:107):

1. S E
No van a/bring it up in the meeting.
(They are not going to /bring it up in the meeting).

2. S E
Todos los Mexicanos/ were riled up.
(All the Mexicans /were riled up)

2.7 Types of Code Mixing

Soewito (1983:76-78) divides code mixing in two kinds. They are:

1. Inner code mixing (campur kode ke dalam)

“Campur kode ke dalam (inner code mixing) adalah campur kode yang bersumber dari bahasa asli dengan segala variasinya”. Inner code mixing shown, if the speaker inserts the elements of his own language into national language, the elements of dialect into his own language, or elements of varieties and style into his dialect. Code mixing and the elements of a regional language show that the speaker has a regional language in tuff, or want to show his regional language characteristic.

2. Outer code mixing (campur kode ke luar)

“Campur kode keluar adalah campur kode yang berasal dari bahasa asing”. For example, the elements of Holland code switching inserted in Indonesian language. It shows that the speaker belonging to the old century, students and special man/woman. In doing code mixing with the English language can give the impression that the speaker is a modern, educated and has good relationship in society. Code mixing with the elements of Arabic impresses that the speaker is Islamic, obedient, or a devout person.

2.7 Reasons for Switching or Mixing Code

When switching or mixing code, the motivation or reasons of the speaker is an important consideration in the process. According to

Hoffman (1991:116), there are a number of reasons for bilinguals or multilinguals to switch or mix their languages. They 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.

The case can be found in Singapore, in which English used to discuss about trade or a business matter, Mandarin for international “Chinese’ language, Malay as the language of the region, and Tamil as the language of one of the important ethnic groups in the republic.

2. Quoting somebody else

A speaker switches code to quote a famous expression, proverb, or saying of some well-known figures. The switch involves just the words that the speaker is claiming the quoted person said. The switch like a set of quotation marks. 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. For example:

A : Bolehkah saya tahu nama anda, Pak? (May I know your name,Sir?)

B : *What is a name.*

3. Being emphatic about something (Express solidarity).

Usually, when someone who is talking using a language that is not his native language suddenly wants to be emphatic about something, he either intentionally or unintentionally, will switch from his second language to his first language. Or, on the other hand, he switch from his second language to his first language because he feels more convenient to be emphatic in his second language rather than in his first language.

4. Interjection (Inserting sentence fillers or sentence connectors)

Interjections are words or expressions, which are inserted into a sentence to convey surprise, strong emotion, or to gain attention. Interjection is a short exclamation like: Darn!, Hey!, Well!, Look! etc. they have no grammatical value, but a speaker uses them quite often, usually more in speaking than in writing.

Language switching and language mixing among bilingual or multilingual people can sometimes mark an interjection or sentence connector. It may happen unintentionally or intentionally. The following are examples of the usage of interjection in sentences:

1. Indonesian_English

Dompetku ketinggalan di taksi! *Shitt!*

(My wallet was left in the taxi!)

2. Spanish_ English (Gumperz, 1982:77)

Chicano professionals saying goodbye, and after having been introduced by a third speaker, talking briefly:

A : Well, I'm glad to meet you.

B : *Andale pues* (O.K.Swell). And do come again.Mm?

5. Repetition used for clarification

When a bilingual or multilingual wants to clarify his speech so that it will be understood better by the listener, he can sometimes use both of the languages (codes) that he masters to say the same message. Frequently, a message in one code is repeated in the other code literally. A repetition is not only served to clarify what is said, but also to amplify or emphasize a message. For examples:

English_Hindi (Gumperz, 1982:78)

Father calling his small son while walking through a train compartment, "Keep straight. *Sidha jao*" (keep straight).

6. Intention of clarifying the speech content for interlocutor

When bilingual/ multilingual talks to another bilingual/ multilingual, there will be lots of code switching and code mixing occur. It means to make the content of his speech runs smoothly and can be understood by the listener. A message in one code is repeated in the other code in somewhat modified form.

7. Expressing group identity

Code switching and code mixing can also be used to express group identity. 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.

Saville-Troike (1986: 69) also gives some additional reasons for bilinguals and multilingual to switch or mix their languages, these are:

1 To soften or strengthen request or command

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

2 Because of real lexical need

The most common reason for bilinguals/ multilinguals 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 Indonesian. And vice versa, when he has a word that is lacking in Indonesian, he will use the English term. If it putted into Indonesian, the meaning will be hazy/ vague, and sometime it would not practice. For example, in Indonesia, the technical topics are firmly associated with English and the topic itself can trigger a switch or mix to/with English.

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 interfering their communication, they may try to exclude those people by using the language that not everybody knows.

CHAPTER III

METHODOLOGY

3.1 Research Method

The method of research applied in this thesis is field research. I use the method to find out the data and relevant information that support the ideas stated in the analysis.

3.2 Method of Collecting the Data

The data used in this analysis are taken from Smart Radio 101.8 FM exactly on 'Smart Business Talk' Program in the theme 'How to Become a Superstar Sales Person' which is recorded on May 26th, 2009. The data are collected by using purposive sampling as Arikunto (2006:139) says,

“Sampel bertujuan dilakukan dengan cara mengambil subjek bukan berdasarkan atas strata, random, atau daerah, tetapi berdasarkan adanya tujuan tertentu. Tehnik ini biasanya dilakukan karena beberapa pertimbangan, misalnya alasan keterbatasan waktu, tenaga dan dana sehingga tidak mengambil sampel yang besar dan jauh”.

(Purposive sampling is done by taking the subject, not based on strata, random other the place other wise based on specific purpose. Usually this technique is done because of some considerations, for instance the reason of limited time, energy, and fund so that it does not take a big and far samples).

The data was taken by recording conversation in ‘Smart Business Talk’ of Smart Radio 101.8 FM in the theme ‘How to Become a Superstar Sales Person’ for duration of two hours in the day of the show and consists of three sessions. I use session II only as a sample, with duration about 35 minutes. Some steps that are used in collecting the data are as follows:

1. Recording the conversation from Smart Radio 101.8 FM exactly on ‘Smart Business Talk’ Program in the theme ‘How to Become a Superstar Sales Person’.
2. Transcribing the conversation.
3. Identifying and classifying the data based on the needs of analysis.

3.3 Method of Analyzing the Data

The method that is used in performing this analysis is descriptive qualitative method. This methodology research is aimed to solve the problem by describing the facts and data systematically based on the recent fact. As Nawawi (1993:27) says, *“Metode deskriptif adalah prosedur atau cara memecahkan masalah penelitian dengan memaparkan keadaan objek yang sedang di teliti sebagaimana adanya berdasarkan fakta-fakta yang aktual pada masa sekarang”* (Descriptive method is a procedure or manner in solving the problems of an analysis by explaining the object which is being investigated towards the factual facts).

Therefore, the overall analysis will be systematically conducted by the following steps: firstly, analyzing and discussing the selected data based on

the used theory in order to get the result. Secondly, drawing some conclusion and suggestion.



CHAPTER IV

ANALISYS OF DATA

4.1 Code Switching

4.1.1 Situational Code Swicthing

Riri : O...Pak Niko. Suaranya hampir-hampir mirip. Silahkan langsung saja.

James : Selamat Pagi, Pak Niko! Apa kabar,Pak?*How are you?*

Caller 2 : A... *fine*,Pak! *fine*....

James : *Wonderful!* (**Appendices no.44-47**)

As Fasold's criteria, if one clause has the grammatical structure of one language and the next is constructed according to the grammar of another, a swicth has occured, that the thing was done by presenter James. This data is classified into situational code switching because the participants were changed. James switched his language from Indonesian to English spontaneously because of the coming of new participant in the conversation. He repeated his utterances from Indonesian to English to clarify his utterances and to make it easier to be understood for the caller.

Riri : Besok? O...hari Rabu ya. *Tomorrow never die. Wednesday*, tepatnya hari Rabu tanggal 27 Mei besok, di Novotel Hotel Mangga Dua Jakarta, jam 9 sampai jam 4 sore. Nah, Pak james, akan bertemakan...kayaknya *luxurious* banget nih ‘ *How to*

Become A superstar Sales Person'. Wow...untuk yang mendaftar lima orang, kan, apa ini? Oh... free untuk datang enam orang, satu gratis. *Get five, get one free.* (**Appendices no.66**)

The statements of presenter Riri is situational code switching because the change of topic occurred there. As Blom and Gumperz's criteria (1972:409), a situational code switching happens when the language shifts by the existing the changing topic. Riri switched her language from Indonesian to English when quoting an expression or saying of some well-known figures '*tomorrow never die*', '*get five, get one free*', '*how to become a superstar sales person*'.

The case of code mixing also occurs here when Riri inserted some words of English such as: '*luxurious*' and '*wednesday*'. '*Wednesday*' is repetition for '*rabu*' by reason to make it more obvious to the listener.

4.2.2 Metaphorical Code Switching

James : Oke. Borongan. *Buy one get one free.* Ha....ha..
(**Appendices no.49**)

The data can be categorized as metaphorical code switching because the types of code mixing above did not contain the changing situation, topic and the participant. As Hoffman's criteria, the purpose to do code switching is to quote an expression or some well-known figures, i.e. '*buy one get one free*'.

James : *Yes!* Pak Martin bicara dari *sense of belonging* dari orang sales yang kadang-kadang belakangan ini sudah mulai di *outsource*. Kalau *sales team*nya sudah mulai di *outsource*, yang akan jadi pengaruh besar adalah sistem insentifnya, dan juga bagaimana interaksi antara *sales supervisor* atau sales manager dengan *outsource team* ini. Kalau interaksinya cukup positif, dan mungkin seminggu sekali ada *briefing*, ada *meeting*, dan kalau mereka bisa ajak orang *sales*nya, walaupun mereka tenaga *outsource*, *celebrate together the wins, you will find that the outsource team* akan merasa lebih akrab dan lebih erat perusahaan ini daripada perusahaan mereka sendiri. Nah, kadang perusahaan mereka sendiri anggap ini karyawan tenaga *outsource*, dilempar untuk orang lain gitu. Jadi tenaga *outsource* tidak dirangkul. *So*, ini kayak orang sales yang tidak bertuan. *The official...* tuan resmi lempar keluar, tuan *outsource* anggap in tenaga kerja *part time*. *No body is holding them*, tidak ada orang rangkul mereka. Jadi, disini kita lihat peran dari *sales manager*. Ini sangat penting. Kalau perusahaan saya mau cari tenaga kerja *outsource*, sales manager dari perusahaan saya harus berperan lebih banyak untuk rangkul orang sales ini yang memang tenaga *outsource*. Jadi kita tidak boleh terlalu bersikap, ini bukan karyawan saya, karyawan tenaga *part time* saja. *We still depend on them, so*, kita harus merangkul mereka, *celebrate wins, make*

them feel, maybe secara resmi tidak ada ikatan, tapi secara emosional bisa ada ikatan. Karena sebetulnya waktunya banyak dihabiskan di perusahaan yang *menghigher* perusahaan *outsourse* itu sendiri. (**Appendices no.55**)

The above data had been fulfill the criteria of Fasold, the code switching might be happen if one clause arranged by the grammar of one language and next clause arranged by the grammar from another language. It becomes metaphorical code switching since it did not contain the changing situation, topic and the participants.

The statements above also contain code mixing. The case might be shown by single words or phrase of English in the James's utterances. Talking about particular topic is the main reason for switch or mix the language in the data above. Besides, interjection is also the reason of the presenter to switch or mix the code. It might be shown by the words "yes!", 'so', 'maybe'.

James : Nah, ini menurut saya berkaitan dengan paradigma juga,ya! Karena seseorang yang lulusan S1, apapun bidangnya, *after you study five years for S1 degree, you are not thinking becoming a salesman, you are thinking about working in the company, in level manager, and so on.* Jadi buat.. untuk *mindset* orang S1 ini, setelah lulus, dapat gelar S1, jadi *salesman*, ini turun lo, turun jabatannya. Jadi dia rada tidak bangga jadi orang *sales* karena bisa jadi ini justru karena persepsi masyarakat, dan ini mungkin tidak

dibahas di perguruan tinggi, bahwa *it is good, it is positive to be a sales person. Even in the university, they don't teach us, for example, even in Singapore, when I was in university, saya kan di bidang S1 informatika. So, sebelum saya lulus, ada teman ajak saya, 'James, why don't we open a computer school together? We open a computer school together' Nah, I was confused. Just before graduation, in fact, during my graduation party, I was confused. I went to ask my lecturer, bule lagi. This is interesting bule. 'Mister Smith, you have been training us to become programmers and then to become system analyst eventually, and to hit an IT department. That was our training that you have planned for us. Now, I have friends who are asking me, inviting me to open a computer school together. What is your advice? I'm confused. So, I take the carrier road, becoming employ programmers, system analysts, and informatics technology manager or should I try to be an entrepreneur and start a computer school? He said ...a...you asked my opinion, you should be a programmer. Ok! He said, be a programmer, be a system analysts because that was you were trained to do. Then I said, thank you very much for your advice, saya pikir-pikir lagi. Akhirnya saya buka kursus lembaga computer bersama teman saya. Maksudnya adalah, even at that level your lectures tell you, go and work to be a professional programmer sesuai bidang*

kamu. Dia tidak bilang *be an entrepreneur, think outside the box, be a sales person, it's cool, it's fine. No, we have to train to become this, go and become this for the rest of your life.*

(Appendices no. 57)

The above data can be classified into metaphorical code switching because no change in the topic, in the situation and the participant. The presenter switched his language intentionally, when talked about a particular topic.

The data above also contains code mixing since the presenter inserted a word or clause of English in his Indonesian conversation.

James : Maka, *what he has to do, he has been trained to do accounting for example, he has been trained to do computer, and then he goes sell and become a sales man.* Buat dia, ini satu *demotion*, jadi dia ngga bangga, maka karena dia tidak bangga, berpengaruh ke *attitude*. **(Appendices no. 59)**

Presenter James did the code switching from Indonesian to English and back to Indonesian. It is metaphorical code switching since it doesn't contain the shift in topic, situation, and participant.

The data above also contains code mixing. It might be seen by the using of the words '*demotion*', '*attitude*'. Based on the Hoffman's criteria, discussing certain topic is the reason for switch or mix languages because the speaker mastered the vocabulary and felt comfortable to explore his feelings, related to the topic in which discussed in English.

James : *Yes!* Beberapa bulan yang lalu saya di undang oleh salah satu bank, *roadshow* ke perguruan-perguruan tinggi, dan bagian saya hanya bahas *the good think, the positive think about becoming a sales person*. Ya, dan bank ini lagi *recruit marketing executive* untuk jual produk-produk perbankan dan sebagainya, tetapi dia.. *and...* ini anak-anak yang di *faculty* keuangan, *finance managemen, whatever, and I was going there to talk about why it is good, why it is promising*, menjanjikan *to become a sales person*. (Appendices no. 61)

The above data belongs to metaphorical code switching because there are no shift in topic, situation or in participant. The utterances of the presenter also contain code mixing when he inserted some words and phrases of English.

In the data above, as Hoffman's criteria, switching and mixing the code happened because talking about a particular topic, inserting sentence filler or sentence connector 'yes!' to gain attention and because of the real lexical need '*marketing executive*'.

James : *Besok. Tomorrow*. (Appendices no. 65)

The data belongs to metaphorical code switching. James repeated his message by using English after using Indonesian to clarify his utterance, so, it will be understood better by the listener.

James : *Thank you very much. So, you have read the book.*

Riri : *Iya, saya sudah baca, Stay positive always, Riri!*

James : *Wonderful! Wonderful! (Appendices no.73-75)*

The data above is metaphorical code switching. Presenter Riri switched her languages from Indonesian to English to show solidarity, because the interlocutor spoke in English.

James : Tadi kita sudah bicara dari sisi S1 ya. Dan karena dari segi kualitasnya tidak diarahkan ke *sales*, begitu dia jadi orang *sales*, mungkin dia anggap diri sendiri *drop* dan mungkin malu sama teman-teman seangkatan. Dan bisa jadi, juga sebagai orang *sales*, *basic salary*nya di bawah *expectation* lulusan S1. *Maybe*, dia anggap lulus dengan S1, saya bisa bekerja dengan gaji 2,5 sampai 3 juta. Begitu jadi orang *sales*, *basic salary* bisa jadi ,5 juta., yang lain komisi. Betul kan ya? Jadi dia tidak liat dari segi komisinya, dia lihat dari *basic salary*. Itu dia sudah jatuh, sudah *drop*. Maka, *his ego takes everything*, jadi unhappy, jadi minder, jadi depresi. Dan dia anggap batu loncatan, *I would not stay here for too long*. Itu pengaruh *attitudenya*. Sedangkan sebaliknya si lulusan *high school* , si lulusan SMA justru dia dengan lulusan SMA, dia tidak banyak berharap. *I hope I can get a job. Any job I will do because the market is so thigh now*. Nah, begitu dia dapat *job*, as *a sales person*, 1,5 juta, *it could be better than he expected, plus*

incentive commission and all that he could take point 4.5 million. So, lulusan SMA very happy, dan ini bukan batu loncatan. This is more than I expected. And, untuk lulusan SMA, mungkin dia sadar diri bahwa difficult for me to get a job with my qualification, maka dia lebih fokus dan dia lebih committed dalam pekerjaannya. Akibatnya, attitudenya...karena dia anggap itu lebih serius, dia lebih committed when he pushes in more efforts, and when he pushes in more efforts, actions, he gets better result and better result is reinforce, ternyata pekerjaan ini menjanjikan juga ya, dan di sanalah bergulirnya, dan kalau kita backtrack, ujung-ujungnya attitude, ujung-ujungnya mindset.

(Appendices no.77)

In the utterances above, presenter James spoke in Indonesian and inserted word, phrase and clauses of English in his utterances. According to Fasold, if one clause arranged in based on another language's grammar, it will happen the code switching, but if he only inserts one word or phrase, he does code mixing, that the thing was done by presenter James.

While Hoffman, concludes the reasons to switching or mixing code. The main reason here is the comfortable feeling to discuss about certain topic. Another reason is repetition or intention to clarify the speech content for interlocutor, to make it obvious to the listener. There are some clauses that draw the reason such as: *'Itu dia sudah jatuh, sudah drop, 'dan dia anggap batu loncatan, I would not stay here for too long'*.

James : *Now, for a change, self thoughtnya* is bagaimana kalau *ordernya* cukup sampai dua tahun ke depan ya, dan bayangkan, visualisasi itu positif...*positive visualization*. Bayangkan setelah presentasi, begitu kita ketemu dan bincang-bincang menyenangkan, bahkan kalau perlu bayangkan *conversation* dengan *customer* ini menyenangkan, nyambung, ceria dan berakhir dengan satu jabatan tangan and *his sign on your order form and he says, 'ok! What you have, sound good, let me think about it'*. *It is positive, let me think about it* jangan dianggap sebagai penundaan. *Let me think about it* anggap sebagai suatu hal positif atau bayangkan, *actually, honestly, 'we don't have the budget yet, but I will introduce you to one of my friend who can be offered to buy your product'*, bayangkan hal-hal yang positiflah. (**Appendices no. 81**)

The statements of presenter James above is metaphorical code switching because the changing of topic, situation and participant did not occur there.

The presenter have also done code mixing by inserting a word or prhrase of English in his utterances such as: '*self thought*', '*order*', '*positive visualization*' '*conversation*', '*customer*'.

According to Hoffman's criteria (1991:116), in which mention about reasons for switching or mixing code, include discussing a certain topic, the presenter did code switching and code mixing because of the feeling comfortable

in expressing mind. Other reasons that occurred here were repetition to clarify 'visualisasi itu positif...*positive visualization*' and interjection 'ok!' to gain attention of the listener.

James : *Now, attitude.* Satu hal lagi yang kita bahas adalah *Successful sales people, superstar sales people, they understand objection, rejection, and postponement.* Maksudnya adalah mereka sadar bahwa keberatan, penolakan, dan penundaan dari pihak customer itu bagian dari pekerjaan. Selalu saya kasih contoh, seorang petinju yang tidak siap di tonjok jangan jadi petinju. (**Appendices no.83**)

Metaphorical code switching can be seen clearly because the switching of code without changed topic, situation or participant when the communication turned. It such as the criteria of Blom and Gumperz (1972:409). Discussing about certain topic was the reason of the presenter when he switched or mixed his language spontaneously.

James : Dia bayangin harus langsung ada *close*, jadi ketika tidak ada *closing* biarlah gagal. *No, there doesn't. The first objective of sales is to establish a good interaction with our customer,* yang akibatnya akan menghasilkan *order* belakangan tapi tujuan utamanya hubungan yang akrab dulu. Banyak orang *sales* yang maunya langsung *order*. Nah, *let's say*, buat seorang petinju, dia

harus tahu bagaimana meng-KO kan lawannya. *This guys is stuffed, I tried about six rounds to knock him out, that means I am not going to knocked him out in the first round until fifth round, it is gonna take six round. That means that from the first round until six round, I'm gonna take punch one in a while two, and that part of it.* Jadi kalau seorang sales mengerti bahwa *this process is going to take two months, that means from now until two months, I'm going to get rejection from this guy and I have to hold it until two months.* Itu satu *mindset*. Kedua, dia harus mengerti *industry standart*. Maksud dari *industry standart* adalah ada industri-industri tertentu ketemu dari 10 orang, 3 orang kelihatannya serius, akhirnya 1 orang yang beli. So, ada angka 10:3:1. Jadi maksud saya, untuk dapat 1 *order*, saya harus kunjungi 10 orang dulu, dan dari 10 orang ini, 7 sudah menolak saya, terus patah semangat karena ini, itu lazim. Yang 7 ini dari awal sudah menolak, tidak mau, *'thank you very much, please leave the room. You came again, I send satpam to pull you out'*. Three, then. Nah, tinggal 3. 3 kelihatannya serius. 'Bagus, you kirim proposal, kita ketemu lagi ya. Kita bincang- bincang, saya ajak istri, saya ajak suami'. Kita penuh dengan semangat. Nah, yang 3 ini kita *follow up* dengan bergebu-gebu, 2 akan menolak, 1 beli. Nah, 2 menolak itu standar. Kalau orang *sales* tidak mengerti angka di industrinya, 7 menolak dia sudah patah

semangat, 2 menolak dia bunuh diri, tinggal 1 orang, nyaris dapat *order*, dia sudah keburu meninggal. *So, if you don't know the industry standard, you tend to be unrealistic. But if you understand the industry standard you take it as part of the process my journey to getting that one order.* (**Appendices no. 85**)

As criteria of Fasold about code switching and code mixing, presenter James had used English words, phrases, and clauses while he spoke in Indonesian conversation.

The presenter James did metaphorical code switching, from Indonesian to English. He inserted so many clauses in his utterances without shifted the topic or the situation. He also mixed his languages while speaking.

The cases of switching and mixing code happened spontaneously, it might be happen because the presenter mastered both of the language, and used it by turn in discussing a certain topic.

42. Code Mixing

Riri : Ya, kembali anda bersama kami, dan Smart *listener* dimanapun berada termasuk anda yang berada di radio jaringan kami dan juga anda yang berada di radio sindikasi kami, Fla FM Palangkaraya. Lupa disebut, Pak James. Kita sapa, selamat pagi! Untuk Fla FM Palangkaraya. Ini soalnya sudah ada *SMS*, kok Fla FM tidak disebut? Nah, ini sudah di sebut ya! Langsung saja. Ini katanya

Leli sudah ada penelepon. Yang ingin langsung berinteraksi dengan *Mister James Gwee*, dari *Academia Education and Training Singapore*. Langsung saja kita sapa, selamat pagi.

(Appendices no.34)

This data belongs to outer code mixing as Fasold's criteria, i.e if a person uses one word or phrase, he has done code mixing. Riri inserted words '*listener*', '*SMS*', '*Academia Education and Training Singapore*' by reasons to soften request or command and because of the real lexical need, especially the term '*SMS*'. The term '*SMS*' is the universal term in cellular that the meaning will be hazy if this term is putted into Indonesian whether the term of '*Academia Education and Training Singapore*' is an institutional name, so it is not usual that a name of an institution be putted into Indonesian.

Riri : Selamat pagi, Pak Martin. Silahkan,Pak. Langsung saja dengan *Mister James Gwee* tanpa basa-basi. **(Appendices no. 36)**

The data is an outer code mixing data, in which the word '*Mister*' inserted by Riri. The usage of '*Mister*' here is to express the identity of James Gwee that he is different with the caller.

Caller 1 : A...selamat pagi, Pak James. Ini cerita *mindset* ini. *Mindset* tadi bapak bilang hampir 80% banyak yang gagal ini Apalagi yang zaman sekarang, apalagi orang-orang yang,..ya.., seperti *trainer* atau yang *mentraining*, karena apalagi *background* dari SMA ini,

berat. Ini kan untuk *memindset* ini, karena apa? Mereka sebelumnya *outsourcing* atau kontrak, berat sekali, pak. Jadi nggak ada *sense* sebelumnya. (**Appendices no.39**)

The data can be classified into code mixing because the caller just inserted some single words, not clause, as Fasold's criteria. The words '*mindset*', '*trainer*' '*training*', '*background*', '*outsourcing*', '*sense*', is inserted by reasons of talking about a particular topic, that deal with business topic.

Caller 2 : Mau nanya nih, Pak. Kadang kan di *mindset* orang Indonesia, kalau namanya *marketing* atau *sales* ya, itu kan selalu dari *high school*, *high school*, *high school* , kok gitu ya, Pak? Kadang makanya di Koran-koran, dimana-mana ada *job vacancy*, yang dibutuhkan selalu *bachelor*, *bachelor*, S1, kan begitu, Pak. Padahal kan belum tentu ya, kalau saya melihat sendiri ya, walaupun saya dari S1 juga, dari masalah *skill*, masalah *mindset*, masalah *spirit*, dari *high school* malah *fighting spiritnya* lebih tinggi. Yang mau saya tanyakan, kenapa masalah *valuenya* itu harus dari masalah insentif, masalah dari *salary* gitu? Kok jarang orang lihat dari S1 gitu? Trus, dua ini, Pak. Mau nanya satu lagi. Borongan nih, Pak. (**Appendices no. 48**)

The above data is classified into outer code mixing because all the mixed code is foreign language. The caller inserted the words, '*mindset*', '*marketing*', '*sales*', '*highschool*', '*job vacancy*', '*skill*', '*fighting spirit*',

value, *salary*, because he felt easier to talk about that topic by mixing it. Besides, the caller might have learned the vocabulary of economics in English, so, he might do not know these words in Indonesian. The usage of the words is also to express solidarity where interlocutor also used English in his speech, so, he also used it.

Caller 2 : Kadang kalau kita bangun pagi kan, pasti semangat kan, Pak. Terus, *mindset* kita kalau mau ketemu *customer* gitu kan, selalu ada *self thought* yang bilang, 'ayo dong, nanti kamu dimarahin', ada seperti itu. Gimana cara menghilangkan itu, Pak? (**Appendices no.50**)

The above data belongs to code mixing case because as Fasold's criteria, the caller only inserted word (s) '*customer*', '*self tough*', in his utterances by reason of talking about a particular topic. As Hoffman (199:116) theory, people prefer to talk about particular topic in one language rather than the other, because the speaker feels free and comfortable to express their thought in that language.

Riri : Terimakasih , Pak Niko. Nah, ini menarik sekali. Mungkin pertanyaan Pak Niko ini hampir mewakili semua *sales people*. Silahkan, Pak James. Dari pertanyaan pak Martin dulu. (**Appendices no.54**)

Based on criteria of Fasold about code switching and code mixing, Riri's utterance is code mixing case. Those utterances were basic in Indonesian, but the presenter inserted words such as: '*sales people*', which constitute as the vocabulary of English. As Hoffman, one of the reasons to mixing code is talking about a particular topic.

Riri : Baik, Pak James. Ke pertanyaan Pak Niko, pertama tentang *mindset* seorang *bachelor*, sebelum nanti ke *self thought*. (**Appendices no.56**)

The data belongs to code mixing case because Riri only inserted some words/vocabulary of English, not clause. These words such as; '*mindset*', '*bachelor*', '*self thought*', is used when the presenter talked about a particular topics, i.e. marketing topic.

Riri : Nah, Pak James, apakah mungkin salah satunya adalah, perlu nih kayaknya pendidikan bagi seorang *sales*. Jadi yang di pelajari tidak hanya perbankan ataupun manajemen begitu ya, tetapi juga salah satu di dalamnya sebagai *sales people*. (**Appendices no.60**)

Based on criteria of Fasold about code switching and code mixing, presenter Riri had done code mixing, because Fasold's statements says that, if a person uses one word or phrase from another language, she had done code mixing. The reason of usage of those words; '*sales*', '*sales people*', might because of talking about a particular topic, that related to marketing topic.

Riri : Nah itu dia, Pak James. Tapi Pak James, pertanyaan kedua dari Pak Niko ini sebetulnya belum sempat di jawab ya. Jadi, pak Niko sabar dulu, karena pertanyaannya juga tadi rombongan gitu kan, jadi jawabannya masih tersisa. Nanti selepas pesan-pesan berikut ini, langsung di tanggapi oleh Pak James. Tapi bagi anda yang lain yang ingin berinteraksi masih banyak waktu, silahkan di 0213983388 atau SMS di 0812112959. Kami segera kembali. **(Advertisements)** Anda kembali bersama kami dalam Smart Business Talk dan saya tentunya masih di temani oleh *Mister James Gwee*. **(Appendices no.62)**

The case above as criteria of Fasold is a code mixing case. The inserted word in Riri's utterances, 'SMS' or *short message service* constitutes as a technical term, which is found in one technology if it is translated into Indonesian will be difficult. The reason for mixing code which done by the presenter is because of the real lexical need as stated by Saville-Troike. The presenter also inserted the word '*Mister*' to express/emphasize the identity of James Gwee.

James : Dan besok adalah *red carpet, glamour*. **(Appendices no.67)**

The data belongs to code mixing case because it fulfill the Fasold's criteria i.e. if a person uses one word or phrase from another language, he had done code mixing. It can be seen by the inserted words, '*red carpet*', and '*glamour*'.

As the reasons for mixing code, which is proposed by Hoffman (1991; 116), the reason for the case above is intention to clarify the speech content for interlocutor. James had used word '*red carpet*', that means luxurious. To make it more clear, he repeated by word '*glamour*' that has same meaning.

Riri : Jadi langsung saja, daripada penasaran, seperti apa sih nanti penampilan Pak James dalam Seminar? Langsung anda registrasikan diri ke 081511001610 atau anda juga bisa lihat di *websitenya* terlebih dahulu di www.jamesgwee.net. Nah, kalau sebetulnya berbincang-bincang mengenai topik yang kita bahas, juga relevansinya pada pagi hari ini. Kita kan membahas *sales people*, berkaitan juga dengan penampilan, *knowledge*, *attitude* dan *skillnya*. Itu terangkum semua dalam satu buku Pak James, keluaran Januari atau februari 2009, saya agak lupa, cetakan pertama.

(Appendices no.68)

In this code mixing case, presenter Riri preferred the words: '*website*', '*sales people*', '*knowledge*', '*attitude*', '*skill*' in her utterances. The word '*website*' is technical term, which is found in one technology if it is transferred into Indonesian will be un-practice and the meaning will be vague. Thus, as given by Saville-Troke (1986:69) the reason for mixing the code is because of the real lexical need.

The background of usage of the words '*sales people*', '*knowledge*', '*attitude*', '*skill*' in the utterances of the presenter is to talk about a particular

topic. These words have deeper meaning in English than Indonesian, so, if it is putted into Indonesian, the meaning will be blurr.

Riri : Ha...ha...itu cetakan pertama. Yang saya dapatkan sudah cetakan ketiga *Smart listener*. Jadi langsung saja anda dapatkan di toko-toko buku terdekat. Orang *sales* harus baca buku ini. *Provokative* tapi jamin sangat bermanfaat bagi anda yang memang saat ini seorang *sales person*. Saya bukan *sales person* saja tertarik.

(Appendices no.72)

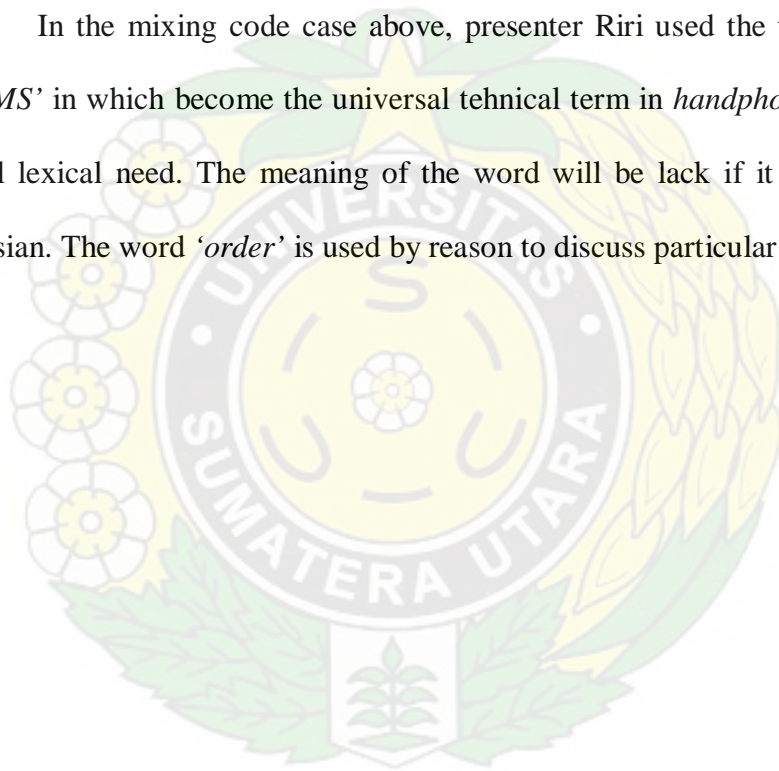
In the utterances of presenter Riri is found some words of English i.e. '*listener*', '*sales*', '*provokative*', '*sales person*', as the criteria of Fasold about code switching and code mixing, called code mixing. The presenter used these words to strengthen her command because it might be more powerful since it is not everybody can use that language.

Riri : Ujung-ujungnya *mindset*, ujung-ujungnya *attitude*. Itu muara semua dari seorang *successful sales people*. Tadi Pak Niko bertanya tentang *self though*. Bagaimana cara mengatasinya? **(Appendices no.78)**

The data above belongs to code mixing case. The reason for mixing code is to talk about a particular topic i.e. successful sales people.

Riri : Ini yang mesti dipahami . misalnya dari 10, 7 sudah ditolak, 2 lagi nambah, nggak usah keburu mati duluan. Sayang, *ordernya* sudah didepan mata. Pak James, selepas pesan-pesan berikut ini di sesi ke III, kita akan langsung menanggapi *SMS* yang sudah banyak sekali masuk ke *line SMS*. Jangan kemana-mana. Selepas pesan berikut ini, kami akan segera kembali. (**Appendices no.86**)

In the mixing code case above, presenter Riri used the technical term '*line SMS*' in which become the universal tehncial term in *handphone* because of the real lexical need. The meaning of the word will be lack if it is putted into Indonesian. The word '*order*' is used by reason to discuss particular topic.



CHAPTER V

CONCLUSSIONS AND SUGGESTIONS

5.1 Conclusions

Data were collected from the notes of the conversation between the presenters and the callers in 'Smart Business Talk' of Smart Radio 101.8 FM in the theme 'How to Become A Superstar Sales Person'. According to the types of the presenters and the callers' dialogues, the data were classified. The results of the analysis show that the dialogues contain two situational code switching cases, eleven metaphorical cose switching cases, fourteen outer code mixing cases, and no case of inner code mixing.

The cases above happened because of the level of mastery of the presenters and callers were good. They were shown when the presenters and the callers made a conversation. They could master the two languages by turns as well as enough.

The code switching occured when the presenters and the callers wanted to change the topic of discussion, the coming of new participants, and the changing of the situation of the conversation. According to the mode of analysis about the type of code switching, the data refer to situational code switching. Besides, the type of code switching which was found is metaphorical code switching. It was caused by the conversations which did not contain the change of situation, topic, and participant. Generally, the long utterances are only used to

emphasize the topic which is discussed. Code mixing occurred when the presenters and the callers inserted only a word or phrase of English in their utterances.

The cases of code switching and code mixing occurred because of some reasons, these are: because of talking about a particular topic, quoting somebody else, to show solidarity, interjection, repetition for clarification, intention of clarifying the speech content for interlocutor, expressing identity, to soften or strengthen request of command, and because of the real lexical

5.2 Suggestions

The code switching and code mixing which happen in Indonesian speakers, especially in radio broadcasting, are varied and show many aspects, including the social class of the speakers. The ability to switch or to mix codes by turns in conversation is a very useful skill to make a good relationship in society or to get a better carrier. The access for that will be larger if we master two or more languages. Since then, this interesting phenomenon was analyzed. But the results of this research is still not enough to represents all the code switching and code mixing phenomenon which happen in Indonesian radio broadcaster. Because of that, the problem of sociolinguistics must be given more attention.

APPENDICES

(THE TRANSCRIPT OF THE CONVERSATIONS IN 'SMART BUSINESS TALK' OF SMART RADIO 101.8 FM IN THE THEME 'HOW TO BECOME A SUPERSTAR SALES PERSON')

Participants:

Riri Artakusuma (Riri)

James Gwee (James)

Caller 1

Caller 2

Session I

1. Riri : Dari Radio Smart FM, saya Riri Artakusuma kembali menyapa anda pagi ini dalam 'Smart Business Talk'. Saya akan langsung menyapa Mister James Gwee. Pak James, apa kabar?
2. James : Selamat pagi.
3. Riri : Mikenya dong, mike!
4. James : Selamat pagi Riri dan selamat pagi Smart listener, kabarnya baik sekali.
5. Riri : Kabarnya baik yah! Ini putih atau apa ini? Kalau misalkan putih, berarti kita seragam gitu ya.
6. James : O... ini putih kalau begitu.
7. Riri : Saya merah, anda putih, berarti kita kayak bendera ya.
8. James : Bendera..bendera..., jadi bisa dikibar di tiang tinggi.

9. Riri : Oke! Nah, Smart listener, pada pagi hari ini kita sangat senang sekali bisa menyapa anda di seluruh jaringan radio Smart FM, dan juga anda yang ada di radio sindikasi kami yaitu melalui Borneo FM Samarinda, Pro News Fm Padang, Citra FM Cirebon, G love FM Tasikmalaya dan juga Meta FM Solo. Pada kesempatan pagi ini kita akan membahas mengenai 'the mindset of successful sales people'. O...pasti deh kalau kita membahas mengenai mindset gitu ya, udah kebayang orang-orang yang sukses yang ada di dalamnya.
10. James : O.... didalam otaknya orang yang sukses.
11. Riri : Oh ya, kebalik-balik aja. Oke, Pak James. Sebetulnya inti dari topic yang ingin kita bahas pagi hari ini begitu ya? Kenapa sih Pak James punya ide begitu? Ingin mengangkat mengenai mindset dari orang orang sales people yang sukses begitu?
12. James : Ini seperti Smart listener ketahui, ini lanjutan dari minggu kemarin ya, Ri. Ya! Yes! A... karena kenapa kita mau membahas mindset ya, di dalam otak mereka, dalam pikiran mereka,karena seperti minggu kemarin kita bahas, a... apa yang ada didalam pikiran kita ya, itu akan diterjemahkan menjadi pikiran kita. So, what ...how we think would then decide our behavior, our action ya. Nah, dari tindakan kita itu kalau dilakukan secara terus-menerus akan menjadi satu kebiasaan,

our habit, and our habit would then determine our result. So, from our thinking becomes our action, action if you continue to do it again and again becomes your habit. From your habit, you get your result. A... if have a good habit, then you have a good result. And if you have consistently good result, then... akibatnya, you become successful. Ya! Oke! Maka buku dari Stephen Covey, 7 habits of highly effective people, ya kan! Because not 7 actions, but 7 habits. Action itu di ulang terus-menerus sampai menjadi satu kebiasaan. Kalau kebiasaannya sudah terbentuk, kebiasaan baik berarti hasilnya baik. Ya, kalau hasilnya baik, akibatnya dia jadi successful.

13. Riri : Oke. Tapi Pak James, kalau misalkan kita boleh mengulang lagi, mereview sedikit dari kemarin gitu ya, saya kasih juga contekannya, biar kebagiannya sama. Nah, kalau kita berbicara mengenai mindset, sebetulnya apa sih pikiran-pikiran gitu yang memang dipikirkan, yang ada didalam otak orang-orang sukses terutama bagi sales people?

14. James : Yes! A... ini quick review dari minggu kemarin ya. Pertama-tama, mereka bangga sekali jadi orang sales, ya...they are proud to be sales people, ya... dan saya sudah bertemu dengan banyak orang sales di Indonesia. Ada orang sales yang biasa-biasa, ada orang sales yang tidak tercapai targetnya trus, dan ada orang sales yang prestasinya luar

biasa di berbagai bidang, dan satu lagi yang paling dominant ya, menyolok ya diantara mereka adalah orang-orang sales yang sukses. Itu rata-rata sangat-sangat bangga bahwa they are sales people, ya, and they tell everyone that they are sales people, and the people know how successful they are di dalam bidang sales itu.

15. Riri : Oke. Jadi yang pertama, mereka pada intinya bangga dulu dengan profesinya ya.
16. James : Yes! Mereka bangga dengan profesinya.
17. Riri : Selama ini, pada nggak mau mengakui gitu ya, saya business executive, padahal inti-intinya semuanya sales people.
18. James : Apalagi saya orang marketing gitu, bukan orang sales, gitu ya....
19. Riri : Iya! Nah, berikutnya Pak James, setelah dari pikiran mereka, apa sebetulnya inti lain yang membuat mereka punya pemikiran yang berbeda dan menjadi orang-orang sales people yang sukses ketimbang sales people lainnya? Kebanyakan kan jatuh bangun ya. Orang sales people itu banyak dicari orang, tapi banyak juga yang berguguran.
20. James : Ya, banyak sekali, banyak sekali yang berguguran, bahkan bisa di bilang 80% itu tidak lewat tahun pertama.
21. Riri : Wah....
22. James : Yes! Oke. hal kedua yang membedakan antara superstar sales people dan ordinary sales people adalah mereka anggap ini

sebagai satu profesi dan mereka juga anggap ini sebagai satu bisnis usaha, ya....Maka karena mereka anggap ini sebagai satu profesi, mereka bersikap professional seperti seorang pengacara, seperti seorang akuntan, seperti seorang notaris, seperti seorang dokter. A...ini semua adalah orang-orang yang anggap profesi mereka adalah profesi yang tinggi ya. So, mereka ada kode etik tertentu, So, orang sales yang sukses saya lihat, itu mereka tahu dan mereka anggap diri sendiri sebagai seorang professional, bukan sebagai seorang pekerja saja. Bukan sebagai seorang karyawan saja di kantor, ya, hanya demi sesuap nasilah. Tidak, mereka anggap diri mereka sendiri professional, and because of that, they invest their time, they invest their money, they invest their effort to continually improve themselves. Ya, apakah itu dalam penampilan, apakah itu dari segi knowledge, apakah itu dari segi investasi beli buku supaya bisa up grade knowledge dan skillsnya, ikut seminar dan sebagainya. They are continually finding ways to improve themselves. They always open their ears and try to learn from other people, what makes this other guys so successful. Why is he consistently delivering good result? Mereka selalu belajar, terus- menerus, karena mereka anggap this is my profession, I am in here for a long term. Sama seperti seorang dokter ya...kalau dia sudah jadi seorang dokter, kemungkinan dia sudah buat satu keputusan, ini profesi selama hidup. Seorang

pengacara, ini profesi selama hidup. Bisa jadi si pengacara join dengan seorang teman untuk buka perusahaan hukum or whatever, law firm but he is still lawyer by profession, same as a doctor, he can join with a few friend, open a clinic but he still a doctor by profession. Maka, he is thinking a long term. Orang sales seperti itu.

23. Riri : O... gitu. Jadi nggak berpikir sementara ya Pak James ya.
24. James : Hmm....dia nggak berpikir sementara.
25. Riri : Kadang-kadang kalau misalkan, yang saya ketahui, karena saya juga bagian dari sisi lain adalah seorang sales, kadang-kadang kita berpikir mau asyiknya insentifnya saja. Itu temporary aja sebetulnya kan. Kita tidak berpikir panjang. Tapi pak James, di sisi lain kadang-kadang kalau saya pikirkan dan saya lakukan, kadang-kadang ya, kita tidak suka memperhatikan knowledgenya. Yang penting pengalaman, learning by doing. Biasanya begitu. Apakah ini bagian dari sebuah pengetahuan, ataukah memang seperti yang tadi Pak James bilang, secara formalnya pengetahuan yang harus didapat misalkan ikut seminar, atau baca buku. Gimana Pak James?
26. James : Yes! Knowledge itu sangat penting. Jadi buat orang sales itu ada dua. Satu, knowledge, dua, skills. Sebenarnya ada tiga, attitude, knowledge, and skills. Attitude sudah kita bahas tadi. Attitude sangat penting. Tanpa attitude yang positive, knowledge dan skill

itu nggak ada gunanya. So, knowledge, kenapa knowledge? Banyak orang beranggapan bahwa knowledge ini adalah sesuatu yang teoritis, sedangkan sales ini adalah satu profesi dimana lebih banyak tindakannya, prakteknya daripada teorinya. Ok! And you said just now, learning by doing. Ok! So, you can gain experience through learning by doing, but then the experience takes a longer time. Yes! Because you have to do over a period of six months, one year, two years, three years and then you accumulated that knowledge of experience. Ya...sedangkan apa yang akan Riri kerjakan enam bulan satu tahun ke depan, yang akan kita coba dan ketemu kendala dan harus kita pikirkan bagaimana mengatasi kendala on your own, learning by doing, autodidact. Sedangkan orang lain, orang sales yang lain sudah alami hal-hal yang akan anda alami. Ok! So, what you are going to face the problems, obstacles that you are going to face, other sales people have already faced it, and they have already found the way around it, and they have written books about it. So, if you could read the book and learn from that knowledge, learn from the experience, reading the book, like what, two weeks, three weeks, understanding it takes you one month, applying it takes you three months. Nah, so, kalau kita bisa belajar dari buku dan pengalaman orang lain, si pengarang buku, berarti tiga bulan saja daripada dua tahun.

27. Riri : O..oke. jadi jangan sampai melakukan hal yang sama, begitu kan?
28. James : Ya!
29. Riri : Apalagi itu hal yang salah gitu.
30. James : Ya, itu...itu mempersingkat learning curvenya kan ya!
31. Riri : Oke. Baik. Terimakasih ya,Pak James sudah kasih tau, karena sampai tadi saya ditegor Mas Lili, jangan lupa iklan. Oh ya. Oke deh!
32. James : Aduh, matamu itu loh..!ha....ha...
33. Riri : Body languagenya semuanya udah kebaca. Gitu ya! Oke. Smart listener dimanapun anda berada, silahkan anda langsung saja berinteraksi bersama Pak James di sini di 02139833888 atau juga bisa melalui SMS, 08121112959. Tidak usah khawatir, selepas pesan-pesan berikut, Pak James akan kembali untuk anda.

Session II

34. Riri : Ya, kembali anda bersama kami, dan Smart listener dimanapun anda berada termasuk anda yang berada di radio jaringan kami dan juga anda yang berada di radio sindikasi kami, Fla FM Palangkaraya. Lupa disebut, Pak James. Kita sapa, selamat pagi! Untuk Fla FM Palangkaraya. Ini soalnya sudah ada SMS, kok Fla FM tidak disebut? Nah, ini sudah di sebut ya! Langsung saja. Ini katanya Mas Leli sudah ada penelepon. Yang ingin langsung berinteraksi dengan Mister James Gwee, dari Academia

Education and Training Singapore. Langsung saja kita sapa, selamat pagi.

35. Caller 1 : Hallo! Selamat pagi, Ibu Riri.
36. Riri : Selamat pagi, Pak Martin. Silahkan,Pak. Langsung saja dengan Mister James Gwee tanpa basa-basi.
37. Caller 1 : Selamat pagi, Pak James.
38. James : Selamat pagi. Bagaimana anda, intonasi suaranya pun pasti tetap ketahuan oleh Mbak Riri ini, Pak! Mau ceria, mau santai, tetap ketahuan,pak Martin.
39. Caller 1 : A...selamat pagi, Pak James. In cerita mindset ini. Mindset tadi bapak bilang hampir 80% banyak yang gagal ini Apalagi yang zaman sekarang, apalagi orang-orang yang,..ya..., seperti trainer atau yang mentraining, karena apalagi background dari SMA ini, berat. Ini kan untuk memindset ini, karena apa? Mereka sebelumnya outsourcing atau kontrak, berat sekali, pak. Jadi nggak ada sense sebelumnya. Gimana ini, Pak?
40. Riri : Oke, makasih,Pak Martin. Di belakang Pak Martin udah ada siapa lagi ini? Hallo, Smart FM, selamat pagi!
41. Caller 2 : Selamat pagi!
42. Riri : Selamat pagi. Dengan pak Deny kan?
43. Caller 2 : A...Niko.
44. Riri : O...Pak Niko. Suaranya hampir-hampir mirip. Silahkan langsung saja.

45. James : Selamat Pagi, Pak Niko! Apa kabar,Pak? How are you?
46. Caller 2 : A... fine,Pak! fine....
47. James : Wonderful!
48. Caller 2 : Mau nanya nih, Pak. Kadang kan di mindset orang Indonesia, kalau namanya marketing atau sales ya, itu kan selalu dari high school, high school, high school , kok gitu ya, Pak? Kadang makanya di Koran-koran, dimana-mana ada job vacancy, yang dibutuhkan selalu bachelor, bachelor, S1, kan begitu, Pak. Padahal kan belum tentu ya,kalau saya melihat sendiri ya, walaupun saya dari S1 juga, dari masalah skill, masalah mindset, masalah spirit, dari high school malah fighting spiritnya lebih tinggi. Yang mau saya tanyakan, kenapa masalah valuenya itu harus dari masalah insentif, masalah dari salary gitu? Kok jarang orang lihat dari S1 gitu? Trus, dua ini, Pak. Mau nanya satu lagi. Borongan nih, Pak.
49. James : Oke. Borongan. Buy one get one free. Ha....ha..
50. Caller 2 : Kadang kalau kita bangun pagi kan, pasti semangat kan, Pak. Terus, mindset kita kalau mau ketemu customer gitu kan, selalu ada self though yang bilang, ‘ayo dong, nanti kamu dimarahin’,ada seperti itu. Gimana cara menghilangkan itu, Pak?
51. James : Self though itu ya?
52. Caller2 : Ya.
53. James : Ok! Got it! Got it!

54. Riri : Terimakasih , Pak Niko. Nah, ini menarik sekali. Mungkin pertanyaan Pak Niko ini hampir mewakili semua sales people. Silahkan, Pak James. Dari pertanyaan pak Martin dulu.
55. James : Yes!Pak Martin bicara dari sense of belonging dari orang sales yang kadang-kadang belakangan ini sudah mulai di outsource. Kalau sales teamya sudah mulai di outsource, yang akan jadi pengaruh besar adalah sistem insentifnya, dan juga bagaimana interaksi antara sales supervisor atau sales manager dengan outsource team ini. Kalau interaksinya cukup positif, dan mungkin seminggu sekali ada briefing, ada meeting, dan kalau mereka bisa ajak orang salesnya, walaupun mereka tenaga outsource, celebrate together the wins, you will find that the outsource team akan merasa lebih akrab dan lebih erat perusahaan ini daripada perusahaan mereka sendiri. Nah,kadang perusahaan mereka sendiri anggap ini karyawan tenaga outsource, dilempar untuk orang lain gitu. Jadi tenaga outsource tidak dirangkul. So, ini kayak orang sales yang tidak bertuan. The official... tuan resmi lempar keluar, tuan outsource anggap in tenaga kerja part time. No body is holding them, tidak ada orang rangkul mereka. Jadi, disini kita lihat peran dari sales manager. Ini sangat penting. Kalau perusahaan saya mau cari tenaga kerja outsource, sales manager dari perusahaan saya harus berperan lebih banyak untuk rangkul orang sales ini yang

memang tenaga outsource. Jadi kita tidak boleh terlalu bersikap, ini bukan karyawan saya, karyawan tenaga part time saja. We still depend on them, so, kita harus merangkul mereka, celebrate wins, make them feel, maybe secara resmi tidak ada ikatan, tapi secara emosional bisa ada ikatan. Karena sebetulnya waktunya banyak dihabiskan di perusahaan yang menghigher perusahaan outsource itu sendiri.

56. Riri : Baik, Pak James. Ke pertanyaan Pak Niko, pertama tentang mindset seorang bachelor, sebelum nanti ke self thought.

57. James : Nah, ini menurut saya berkaitan dengan paradigma juga, ya! Karena seseorang yang lulusan S1, apapun bidangnya, after you study five years for S1 degree, you are not thinking becoming a salesman, you are thinking about working in the company, in level manager, and so on. Jadi buat.. untuk mindset orang S1 ini, setelah lulus, dapat gelar S1, jadi salesman, ini turun lo, turun jabatannya. Jadi dia rada tidak bangga jadi orang sales karena bisa jadi ini justru karena persepsi masyarakat, dan ini mungkin tidak dibahas di perguruan tinggi, bahwa it is good, it is positive to be a sales person. Even in the university, they don't teach us, for example, even in Singapore, when I was in university, saya kan di bidang S1 informatika. So, sebelum saya lulus, ada teman ajak saya, 'James, why don't we open a computer school together? We open a computer school together' Nah, I was

confused. Just before graduation, in fact, during my graduation party, I was confused. I went to ask my lecturer, *bule lagi*. This is interesting *bule*. ‘Mister Smith, you have been training us to become programmers and then to become system analyst eventually, and to hit and IT department. That was our training that you have planned for us. Now, I have friends who are asking me, inviting me to open a computer school together. What is your advice? I’m confused. So, I take the carrier road, becoming employ programmers, system analysts, and informatics technology manager or should I try to be an entrepreneur and start a computer school? He said ...a...you asked my opinion, you should be a programmer. Ok! He said, be a programmer, be a system analysts because that was you were trained to do. Then I said, thank you very much for your advice, *saya pikir-pikir lagi*. Akhirnya saya buka kursus lembaga computer bersama teman saya. Maksudnya adalah, even at that level your lectures tell you, go and work to be a professional programmer sesuai bidang kamu. Dia tidak bilang be an entrepreneur, think outside the box, be a sales person, it’s cool, it’s fine. No, we have to train to become this, go and become this for the rest of your life.

58. Riri : Betul!

59. James : Maka, what he has to do, he has been trained to do accounting for

example, he has been trained to do computer, and then he goes sell and become a sales man. Buat dia, ini satu demotion, jadi dia ngga bangga, maka karena dia tidak bangga, berpengaruh ke attitude.

60. Riri : Nah, Pak James, apakah mungkin salah satunya adalah, perlu nih kayaknya pendidikan bagi seorang sales. Jadi yang di pelajari tidak hanya perbankan ataupun manajemen begitu ya, tetapi juga salah satu di dalamnya sebagai sales people.

61. James : Yes! Beberapa bulan yang lalu saya diundang oleh salah satu bank, roadshow ke perguruan-perguruan tinggi, dan bagian saya hanya bahas the good think, the positive think about becoming a sales person. Ya, dan bank ini lagi recruit marketing executive untuk jual produk-produk perbankan dan sebagainya, tetapi dia.. and... ini anak-anak yang di faculty keuangan, finance managemen, whatever, and I was going there to talk about why it is good, why it is promising, menjanjikan to become a sales person.

62. Riri : Nah itu dia,Pak James. Tapi Pak James, pertanyaan kedua dari Pak Niko ini sebetulnya belum sempat dijawab ya. Jadi, pak Niko sabar dulu, kaena pertanyaannya juga tadi rombongan gitu kan, jadi jawabannya masih tersisa. Nanti selepas pesan-pesan berikut ini, langsung di tanggapi oleh Pak James. Tapi bagi anda yang lain, yang ingin berinteraksi masih banyak waktu, silahkan

di 0213983388 atau SMS di 0812112959. Kami segera kembali.
(**Advertisements**)Anda kembali bersama kami dalam Smart Business Talk dan saya tentunya masih di temani oleh Mister James Gwee.

63. James : Tentu. Masih setia di sini.
64. Riri : Iya! Harus jangan kemana-mana. Sebelum dilanjutkan ini, sudah ada beberapa pengumuman. Coba pengumumannya saya lihat dulu. Ini nanti kita akan ada seminar...
65. James : Besok. Tomorrow.
66. Riri : Besok? O...hari Rabu ya. Tomorrow never die. Wednesday, tepatnya hari Rabu tanggal 27 Mei besok, di Novotel Hotel Mangga Dua Jakarta, jam 9 sampai jam 4 sore. Nah, Pak James, akan bertemakan...kayaknya luxurious banget nih ' How to Become A superstar Sales Person'. Wow...untuk yang mendaftar lima orang, kan, apa ini? Oh... free untuk datang enam orang, satu gratis. Get five, get one free.
67. James : Dan besok adalah red carpet, glamour.
68. Riri : Jadi langsung saja, daripada penasaran, seperti apa sih nanti penampilan Pak James dalam Seminar? Langsung anda registrasikan diri ke 081511001610 atau anda juga bisa lihat di websitenya terlebih dahulu di www.jamesgwee.net. Nah, kalau sebetulnya berbincang-bincang mengenai topik yang kita bahas, juga relevansinya pada pagi hari ini. Kita kan membahas sales

people, berkaitan juga dengan penampilan, knowledge, attitude dan skillnya. Itu terangkum semua dalam satu buku Pak James, keluaran Januari atau february 2009, saya agak lupa, cetakan pertama.

69. James : Wah, sampai hafal.
70. Riri : Hafal saya. Halaman ini halaman awal.
71. James : Sampai tersentuh dan tergerak saya dari ujung rambut sampai ujung kaki.
72. Riri : Ha...ha...itu cetakan pertama. Yang saya dapatkan sudah cetakan ketiga Smart listener. Jadi langsung saja anda dapatkan di toko-toko buku terdekat. Orang sales harus baca buku ini. Provokative tapi saya jamin sangat bermanfaat bagi anda yang memang saat ini seorang sales person. Saya bukan sales person saja tertarik.
73. James : Thank you very much. So, you have read the book.
74. Riri : Iya, saya sudah baca, Stay positive always, Riri!
75. James : Wonderful! Wonderful!
76. Riri : Langsung saja menjawab pertanyaan Pak niko, Pak James!
77. James : Tadi kita sudah bicara dari sisi S1 ya. Dan karena dari segi kualitasnya tidak diarahkan ke sales, begitu dia jadi orang sales, mungkin dia anggap diri sendiri drop dan mungkin malu sama teman-teman seangkatan. Dan bisa jadi, juga sebagai orang sales, basic salarynya di bawah expectation lulusan S1. Maybe,

dia anggap lulus dengan S1, saya bisa bekerja dengan gaji 2,5 sampai 3 juta. Begitu jadi orang sales, basic salary bisa jadi ,5 juta., yang lain komisi. Betul kan ya? Jadi dia tidak liat dari segi komisinya, dia lihat dari basic salary. Itu dia sudah jatuh, sudah drop. Maka, his ego takes everything, jadi unhappy, jadi minder, jadi depresi. Dan dia anggap batu loncatan, I would not stay here for too long. Itu pengaruh attitudenya. Sedangkan sebaliknya silulusan high school , si lulusan SMA justru dia dengan lulusan SMA, dia tidak banyak berharap. I hope I can get a job. Any job I will do because the market is so thigh now. Nah, begitu dia dapat job, as a sales person, 1,5 juta, it could be better than he expected, plus incentive commission and all that he could take point 4.5 million. So, lulusan SMA very happy, dan ini bukan batu loncatan. This is more than I expected. And, untuk lulusan SMA, mungkin dia sadar diri bahwa difficult for me to get a job with my qualification, maka dia lebih focus dan dia lebih committed dalam pekerjaannya. Akibatnya, attitudenya...karena dia anggap itu lebih serius, dia lebih committed when he pushes in more efforts, and when he pushes in more efforts, actions, he gets better result and better result is reinforce, ternyata pekerjaan ini menjanjikan juga ya, dan di sanalah bergulirnya, dan kalau kita backtrack, ujung-ujungnya attitude, ujung-ujungnya mindset.

78. Riri : Ujung-ujungnya mindset, ujung-ujungnya attitude. Itu muara semua dari seorang successful sales people. Tadi Pak Niko bertanya tentang self though. Bagaimana cara mengatasinya?
79. James : Self though banyak yang bisa kita bahas. Di smart FM banyak pakar-pakar self though, now, saya hanya ada satu usulan,a... orang sales cenderung self thoughnya, bagaimana kalau ditolak? Bagaimana kalau dia nggak mau beli? Bagaimana kalau ada satu keberatan yang tidak bisa saya tangani?
80. Riri : Itu yang dominan ya.
81. James : Now, for a change, self thoughnya is bagaimana kalau ordernya cukup sampai dua tahun ke depan ya, dan bayangkan, visualisasi itu positif...positive visualization. Bayangkan setelah presentasi, begitu kita ketemu dan bincang-bincang menyenangkan, bahkan kalau perlu bayangkan conversation dengan customer ini menyenangkan, nyambung, ceria dan berakhir dengan satu jabatan tangan and his sign on your order form and he says, 'ok! What you have, sound good, let me think about it'. It is positive, let me think about it jangan dianggap sebagai penundaan. Let me think about it anggap sebagai suatu hal positif atau bayangkan, actually, honestly,'we don't have the budget yet, but I will introduce you to one of my friend who can be offered to buy your product', bayangkan hal-hal yang positiflah.

82. Riri : Hal ini sebelumnya jarang di pikirkan ya, Pak James. Sekarang bayangkan hal-hal yang positif, kira-kira bagaimana kalau order itu bisa sampai dua tahun ke depan. Nah, Pak James, kita tadi sudah sampai pada masalah attitude. Ini harus dibahas cukup singkat, karena waktu. Tapi memang harus kita sampaikan, sebelum nanti di sesi ke III, kita akan lebih membacakan SMS yang sudah masuk.
83. James : Now, attitude. Satu hal lagi yang kita bahas adalah Successful sales people, superstar sales people, they understand objection, rejection, and postponement. Maksudnya adalah mereka sadar bahwa keberatan, penolakan, dan penundaaan dari pihak customer itu bagian dari pekerjaan. Selalu saya kasih contoh, seorang petinju yang tidak siap di tonjok jangan jadi petinju.
84. Riri : Jadi seorang sales yang nggak siap untuk di tolak, jangan jadi seorang sales.
85. James : Dia bayangin harus langsung ada close, jadi ketika tidak ada closing biarlah gagal. No, there doesn't. The first objective of sales is to establish a good interaction with our customer, yang akibatnya akan menghasilkan order belakangan tapi tujuan utamanya hubungan yang akrab dulu. Banyak orang sales yang maunya langsung order. Nah, let's say, buat seorang petinju, dia harus tahu bagaimana meng-KO kan lawannya. This guys is stuffed, I tried about six rounds to knock him out, that means I

am not going to knocked him out in the first round until fifth round, it is gonna take six round. That means that from the first round until six round, I'm gonna take punch one in a while two, and that part of it. Jadi kalau seorang sales mengerti bahwa this process is going to take two months, that means from now until two months, I'm going to get rejection from this guy and I have to hold it until two months. Itu satu mindset. Kedua, dia harus mengerti industry standart. Maksud dari industry standart adalah ada industri-industri tertentu ketemu dari 10 orang, 3 orang kelihatannya serius, akhirnya 1 orang yang beli. So, ada angka 10:3:1. Jadi maksud saya, untuk dapat 1 order, saya harus kunjungi 10 orang dulu, dan dari 10 orang ini, 7 sudah menolak saya, terus patah semangat karena ini, itu lazim. Yang 7 ini dari awal sudah menolak, tidak mau, 'thank you very much, please leave the room. You came again, I send satpam to pull you out'. Three, then. Nah, tinggal 3. 3 kelihatannya serius. 'Bagus, you kirim proposal, kita ketemu lagi ya. Kita bincang-bincang, saya ajak istri, saya ajak suami'. Kita penuh dengan semangat. Nah, yang 3 ini kita follow up dengan bergebu-gebu, 2 akan menolak, 1 beli. Nah, 2 menolak itu standar. Kalau orang sales tidak mengerti angka di industrinya, 7 menolak dia sudah patah semangat, 2 menolak dia bunuh diri, tinggal 1 orang, nyaris dapat order, dia sudah keburu meninggal. So, if you don't know

the industry standard, you tend to be unrealistic. But if you understand the industry standard you take it as part of the process my journey to getting that one order.

86. Riri : Ini yang mesti dipahami . misalnya dari 10, 7 sudah ditolak, 2 lagi nambah, nggak usah keburu mati duluan. Sayang, ordernya sudah didepan mata. Pak James, selepas pesan-pesan berikut ini di sesi ke 3, kita akan langsung menanggapi SMS yang sudah banyak sekali masuk ke line SMS. Jangan kemana-mana. Selepas pesan berikut ini, kami akan segera kembali.

Session III

87. Riri : Ini segment terakhir dalam program kami di Smart Business Talk dan saya juga masih di temanin oleh Mister James. Ini, sudah banyak sekali SMS yang sudah masuk ke 0812112959. Tanpa basa-basi, mohon pinjam dulu kursornya. Saya langsung bacakan saja ya. ‘salam antusias Pak James. Saya mau bertanya seberapa besar pengaruh mindset terhadap kesuksesan seorang sales man dan minta tipsnya agar konsisten terhadap mindset sukses’, dari Pak Gilbert Situmeang.

88. James : Nanti. Hold. Catat.

89. Riri : Kemudian Daniel di Semarang, ‘selamat pagi semuanya. Pak James, bagaimana kita menghubungkan teori tentang sales yang kita dapatkan di pendidikan formal dengan praktek yang berbeda di kondisi realitanya?’ kemudian saya ke Pak Canny,

‘menurut Bapak, apa trend persepsi konsumen terhadap sales man di sini, Pak? Bagaimana dengan di Singapura? Nah, 3 ini saja dulu, dijawabnya singkat-singkat saja.

90. James : Yang pertama dulu, ga bisa singkat sudah singkat kok. Ok! seberapa besar pengaruh mindset terhadap kesuksesan seorang sales person ya. Sangat-sangat besar, bahkan untuk orang sales ,mindset adalah segalanya. Bukan berarti saya bilang knowledge and skill tidak penting. Justru mindset itu akan memotivasi , mendorong orang sales itu untuk mau belajar knowledge, debat, baca buku dan sebagainya untuk mempraktekkan apa yang dia pelajari. Dari praktek itu baru muncul skill. Misalnya saya mau belajar renang, saya bisa baca buku-buku tentang bagaimana cara berenang, tetapi itu hanya knowledge, kecuali saya, I jump in into the pool and try to apply that knowledge then I will get the skill of swimming. So, skill adalah mempraktekkan knowledge itu. Banyak orang baca buku namun harap bisa sukses, namun tidak. Knowledge have to be translated and converted into action.

91. Riri : Dua-duanya harus balance lah ya. Setelah kita mengetahui ilmunya, langkah lebih lengkap kita praktekkan langsung.

92. James : Harus di praktekkan baru skill. Jadi itu semua berkaitan dengan mindset. Kalau tidak ada mindset, dia malas baca, karena mindsetnya jelek. Apa yang dia baca malas dia lakukan.

93. Riri : Untuk Pak Canny, menurut bapak, apa trendnya?
94. James : Persepsi sales man disini masih kurang positif, namun di banding dengan 5 tahun lalu, sudah ada satu shift atau pergeseran yang cukup positif karena kita semua kenal orang-orang, teman-teman kita, saudara kita yang sukses sebagai seorang sales. Yes! Our friend, our classmate, our relatives who are successful as sales people in industry property. You see their progress, your friend/relatives who are successful in network marketing MLM, in life insurance. You see them going overseas as incentive to see their life getting better, and then you start to understand, hey sebenarnya kalau sungguh-sungguh jalanin sales, bisa loh sebenarnya, dan kita sudah mulai tidak meremehkan profesi sales karena kita lihat ada bukti nyata bahwa orang sales itu bisa sukses.
95. Riri : Kalaupun sudah ada bukti nyata, tapi kenapa sales people itu tetap di pandang sebelah mata oleh masyarakat kita, Pak James?
96. James : Karena orang-orang sales yang sukses itu seperti kita bilang, the crime of the crop, the tip of the eyes. The 10 person yang rata-rata ketemu bisa jadi 90 % yang kurang professional, attitudenya, caranya, knowledgenya, atau terlalu agresif sinking semangatnya sampai jadi menyebalkan. Jadi itulah yang membuat stigma negative. But we can see, over the last five

years, a shift has toward as positive perception of the sales person.

97. Riri : Baik. Berikutnya, Pak James, kita ke Alex, 22 tahun 'Pak James, thank you for your seminar at UNTAR, that is very inspired me as fresh graduated, membuat orang tidak takut untuk menjadi sales person'.

98. James : Wonderful, I think.

99. Riri : Selamat, Mas Alex. Berikutnya Pak Thomas Sugiarto.

100. James : Hallo, Pak Thomas!

101. Riri : 'Pak James, apa kabar? Tentang topik hari ini sesungguhnya banyak orang tidak suka dengan sales karena mereka salah bertanya, sama seperti Pak James salah tanya sama dosen tentang entrepreneurship, kalau sales dilakukan dengan benar, income is not limited dan sales sesungguhnya adalah cikal bakal entrepreneur yang bisa berincome ratusan juta bahkan lebih besar dari banyak presiden perusahaan besar. Betul ya, Pak James?'

102. James : Setuju, dan tadi Pak Thomas bilang salah tanya, bisa jadi pertanyaannya yang salah atau bertanya pada orang yang salah. Saya tanya kepada dosen, tidak tanya entrepreneur maka dosennya mengarahkan saya 'be what I have told you', so, I asked a wrong person.

103. Riri : Berikutnya kita ke 02133 sekian-sekian ‘ Good morning, Pak James. I think banyak orang yang tidak mau menjadi sales person terutama fresh graduated, karena low self esteem dan ada kecenderungan dari pola asuh orang tua, jadi mindsetnya sudah seperti itu’. Pak James, satu lagi SMS yang akan kita tanggapi, dari Pak Jama, ‘Pak James, salut saya. Bagaimana kalau Pak James membuka sekolah khusus untuk sales karena menurut saya waktu dua jam tidak cukup’.
104. James : Saya setuju,Pak! Setuju.... On the way! Thank you. Doain ya...
105. Riri : Nah, Pak James, walaupun ada beberapa hal yang belum sempat kita bahas pada kesempatan pagi ini, tetapi minimal sedikit,apa yang bisa kita sampaikan sebagai conclusion kita.
106. James : Sebenarnya, kesimpulannya adalah besok hadir di seminar saya..ha..ha... ok! It all begin with mindsets, it all begin dengan cara berpikir karena cara berpikir kita adalah positif, kita bangga atas profesi kita. Cara berpikir kita ‘ ini bukan just a job, bukan batu loncatan, but this is a proffesion, this is business. And once you start to think like that, yout action will change, and the result you get will totally different, will be positive. Nah, dengan result yang positif, itu akan mereinforce kembali bahwa ternyata profesi ini menjanjikan. Dan kalau kita bergaul dengan orang-orang sales yang sudah sukses, kita akan terbawa kearah sana. Kita bisa lihat, how they do it, kita bisa lihat disiplin mereka,

komitmen mereka, apa yang mereka pelajari, kita bisa belajar dari cara mereka. Kalau mereka bisa, kenapa saya nggak bisa? Berarti nggak ada alasan lagi. Kalau kita bergaul dengan orang-orang yang tidak mencapai target, banyak sekali alasan kenapa tidak bisa mencapai target. Tetapi kalau kita bergaul dengan orang-orang yang secara konsisten mencapai target, masa ada alasan tidak bisa mencapai target?

107. Riri : Baik, smart listener. Sekali lagi saya sampaikan untuk melengkapi pengetahuan anda, terutama bagi anda yang sales, langsung saja anda hadir seminar Pak James mengenai 'How to Become A Superstar Sales Person' pada hari Rabu besok, jam 09.00 sampai 16.00 di Novotel Hotel Mangga Dua Jakarta. Pak James, thank you so much for inspiring us hari ini.

108. James : It's wonderful session. Thank you ya..

109. Riri : And Smart listener, terimakasih banyak atas perhatian dan kebersamaan anda. Mohon maaf ada beberapa SMS yang tidak sempat kami bacakan karena keterbatasan waktu. Saya Riri Artakusuma,

110. James : Saya James Gwee,

111. Riri/James : Have a fantastic day!

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