

CHAPTER I

INTRODUCTION

A. Background Of The Study

Every human being in life always communicate and interact as a form of social activity. One of the tools used communicate both among individuals or groups is the language. Language has a very important role in the process interacting with the society. Without language we certainly can not live in a society, as in social life we need language to communicate and exchange opinions with people other. Because, language is a tool of social interaction, in the sense of a tool to convey thoughts, ideas, concept or also feeling. The language used in both languages spoken or written language. In the spoken language is needed symbol sounds when communicating with people others. *Keraf* said that Language is a communication tool between society in the form of a symbol of the sound resulting from human vocal organs (Keraf, 1994:1). Language include two things: the vowels and the meaning. Language as vocal sounds who is result human vocal organ in the form sound vibrations that stimulate the hearing. While language as meaning the content contained in the sounds that cause reaction or responses of others.

Understanding of “Language” includes some things that sound symbol system arbitrator, communication tool, sound symbol who have meaning that used

community to interaction. Language is a system emblem arbitrator sound who is result by the human vocal organs and used to communicate, cooperation and identification. Arbitrator is origin of sound is not logis relationship between symbol and object. For example the word of “ I-C-E” is not relationship with “cool”, although we say “I-C-E”, but we will not feel cold. Symbol is something that can describe about ideas, feelings, thoughts, objects and not have direct relationship between the symbolic and simbolized.

Language has a function as expression tool, as a bridge communication tool, social adaptation to respect people other so can create atmosphere of intymaci and warmth as well as build a sense of togetherness and mutual needed. Because, human is social human not induvidual, so human that is needed communication with other. This is language has role very important, beside to communication tool as well as tool to exchange opinions and transaction. Without a language that humans could not be able to do much. In addition to the above uses, the language also a means of identity of a country. Someone can recognized from the language used. Example people of indonesia that use indonesian language as a communication tool because it is identity of indonesia. A Communication can do if language used can be understood so that the message can be accepted. If someone wants to express the purpose, good to people others or himself then it can used communication. In a society may not be able to communicate if groups of the society not use language as a media or tools. If we do not have the language, we will not be able to live as human social. Human needed language as

communication tool and language is a powerful tool to have relation and cooperation with people in society, market, in hospital, in school and anywhere.

Based on the linguistic aspect, “ Indonesian society is a society that is bilingualism (*two language*) that the society used two language in interacting with people other, such as Indonesian language, foreign language. (Nababan, 1984 : 27). That all can be seen of Indonesian national diversity with many tribes and language in Indonesia. The term bilingualism in Indonesia called *kedwibahasaan*. Bilingualism occurs because of language contact between the two different language groups, there is in every country in the world, in all classes of society and in all groups. As evidence of society diversity in language that there are many individuals who have and master many languages (multilingualism) or at least two language (bilingualism). A Society who are bilingualism (two language) will have a contact language so as to give birth to mixed code. Here, author will be *Analysis about Code Mixing in conversation between seller and buyer in market balongsari Surabaya* .

Market is place to meet between sellers and buyers to transaction. Market is where sellers and buyers meet, object and services will be available for sale and will happen transfer of property rights. In the interaction is almost impossible without involving language although in certain limits. Humans can not interact without the use of language, but the perfectin of interaction that can only be with language. In everyday life interaction that can have kind forms, such as working, playing and one of them is a bargain between seller and buyer. Bargaining as a form of interaction in which needed language. Bargaining is one of the speech

event that occurs interaction linguistic in one form speech or more involving two parties that is, speakers and opposite with one principal speech, in time, place and specific situations. In the process bargaining, the people often use kinds of language (variety language), it is because sellers and buyers who come from regions, background, geographical and social status are different, than the speech that appears to be different, for example: process bargaining in Market Balongsari Surabaya.

Market Balongsari is one of the largest traditional market in West Surabaya which has a high intensity, it is located not far from the boarding of the author and is one of the traditional market are crowded be visited buyers every day. This market open in the morning until the evening. There are many people from various regions, from natives until immigrants that is being worked Surabaya. Most of them speak the Javanese, because Javanese is the mother tongue. Indonesian language used by sellers to communicate is a form of speech in appreciate of the buyer. There are also many tribes Madura. They are master language of Madura, Indonesia and Java also, the rest a mix of all the region of East Java. From conversation between sellers and buyers in the Market Balongsari happen code mixing. For example: a seller from Java often use Java language “ngoko” and insert Java language “kromo inggil” in her speech, or a buyers using Indonesian language with insert Java language. It can be said to have been doing code mixing.

B. Statement Of the Problems.

In this research, the writer will focus on the analysis of code mixing in conversation between sellers and buyers in market Balongsari Surabaya. The writer will analyze :

1. What is the form of code mixing speech sellers and buyers in Market Balongsari Surabaya?
2. What are the reasons of the sellers and buyers use code mixing in transaction?

C. Purpose of Research

The purpose of the research and code mixing:

1. To describe the form of code mixing speech sellers and buyers in Market Balongsari Surabaya.
2. To describe reason people use of code mixing in conversation between sellers and buyers in transaction.

D. Benefit Of Research

This Research is expected to benefit both theoretically as well as practical in the development of general linguistic and sociolinguistics particular.

1.Theoretical Benefits

Theoretically, this research is useful as information material for the development of linguistic pertoire, especially the development of the science of language.

2. Practical Benefits

In practical terms, the writer hope this research can be useful for readers and increase knowledge about various languages. Finally, the writer hope this research can use as a reference to other researchers, especially in the field of sociolinguistic.

E. Scope and Limitaton Of Research

This study foccuses on sosiolinguistic study about code mixing used in conversation between buyers and sellers in Market Balongsari Surabaya. She limits her study “code mixing” in conversation between seller and buyer in Market Balongsari on 12th, 13th on May and 17th on june 2015.

F. Definition of Key Terms

Though this section, the writter gives some detail explanation, which are related to his study. This part is useful to help the readers to understand what is discused in this study. Thus the writer, give some definition of key terms as the following:

1.Code-mixing is a condition where people mixing two or more languages in speech act (Nababan, 1984:32)

2. Code defined as a variant form of the language used to communicate the real members of the society (Soepomo, 1976: 3).

G. Organization Of Writing

To give describe in out line, then author will present about systematic writing thesis is devided into several parts, parts of it are as follows:

Part contents of the thesis consists chapter I,chapter II,chapter III,chapter IV, and chapter V. Detail description of each chapter is follows:

Chapter I Introduction it present an introduction that consist of background, Identification of problem, purpose of research, benefit of research, Scope of research, Key of terms and Organization of writing.

Chapter II Review Of Literature it deals with the review on related references that consist of previous studies, the researches which are almost similar and theories in doing the research.

Chapter III Methodology it describe research methods that contain research approach,research objec and method of collecting the data.

Chapter IV Data Analysis it comprises the data Analysis, which consists of finding result and discussion.

Chapter V Conclusion And Suggestion it contains the conclusion and suggestion of the study

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Speech Event

We need language to social interaction and communication with people other in daily. Certainly, human can use other tool to communication, but apparently the language is the best communication tool between communication tool the others. In every communication people can convey information such as thoughts, ideas, feelings and emotion. In this communication process it happens *speech event*. Speech Event is social events in interaction between speakers with speakers partners in a particular event. This is same as definition according (Chaer and Agustina, 2004:47) said that speech event is the occurrence of linguistic interaction in one or more forms of speech that involves two parties, between speakers and speakers partner with one principal speech, in time, place and specific situations. In other words, speech event is a communication interaction between the two parties in the situation of time, place and situation who happen. So, interaction between sellers and buyers in the market at a certain time with used language as communication tool is speech event. While according to (Dell Hymes in Chaer & Agustina, 2004:48) a famous linguistic said that an speech event must fulfill to 8 components, if the first letter is bundle becomes SPEAKING acronym. To eight components were removed from (Wadhaugh in Chaer & Agustina, 2004:48).

S = (Setting and Scene)

P = (Participans)

E = (Ends : purpose and goal)

A = (Act sequences)

K = (Key : tone or spirit of act)

I = (Instrumentalities)

N = (Norms of interaction and interpretation)

G = (Genres)

Setting and scene. In this section referred to elements of that is situation, atmosphere, and the situation of language use at the time made, it will affect a person's speech in a communication. For example, talking in the middle of market is different with talking in the room. The market we are able to speak loudly but in the room we must slowly if was talking.

Participans is the parties involved in the conversation, between speaker and listener, or the sender and recipient (message). Social status can be determine the diversity of language used. For example a style of a child who was talking with friend is different when they talk to the teacher at school.

Ends (purpose and goal), discussed in this element is the result or outcome, and what goals are desired by the speaker, this will affect the form of language and speech the speaker.

Act sequence, refers to a form of speech and content of speech. This form of speech related to the words use, how its use, and related between what is said by topic. For example : from of the speech in universal lecture, in conversation, in the party is different. And also to the contents in conversation.

Key, elements of how the tone of voice as well as the diversity of languages used communication will affect the form of speech.

Instrumentalities, that is speech will be used in communication. This pathway may be a narrative though the print media, hear, and etc.

Norm of Interaction and Interpretation, must be understood and obeyed in a communication. Norm in question can be either language norms that govern how that language is easily understood.

Genre, that is the element of delivery of the message types. This type of message delivery is poetry, dialogue, story and etc. It is also influenced by the form of the language used.

From Hymes opinion can be seen that the complete of the speech event who is using every day.

B. Sociolinguistic

Language has a very important role, without language people can not live in a society. Someone needed language to interaction with people others in society at anytime or anywhere they must used language. Without language, people will find some troubles when they do their activities. The role of a language among the people in this life is very crucial. The study of linguistics reveals that language and society cannot be separated to be investigated. It develops into sociolinguistics or the sociology of language.

“ Sociolinguistic is the study of the characteristics of language varieties, the characteristics of their functions, and the characteristics of their speakers as these three constantly interact, change and change one another within a speech community (J.A Fishman in Chaer and Agustina, 2004: 3). According Kridalaksana sociolinguistic is the study of the characteristics and variations of language, and the relationship between the linguist with the characteristic function of the language variations within a society (Kridalaksana in Chaer and Agustina, 2004: 3). “Sociolinguistic is the study of language in operation, it’s purpose is to investigate how the convention of the language use relate to other aspects of social behaviour (C.Criper and H.G.Widdowson in J.P.B Allen and S.Piet Corder(ed) in Chaer and Agustina, 2004: 4).

Based on the definition of sociolinguistic above it can be concluded that sociolinguistics is relationship between language with social factors within a community.

C. Bilingualism

Based on the linguistic aspect," Indonesia society is a society is bilingualism (*kedwibahasaan*) that customary use two language or more by a society such as region language, Indonesian language or foreign language (*dictionary large indonesia*). According Nababan bilingualisme is customary use two languages in interaction with people other" (Nababan, 1984:27). According (Mackey and Fishman in Chaer & Agustina, 2004:84) bilingualisme is the use of two languages by a speaker in interaction with people other alternately. It can be concluded that people in many tribes and language in Indonesia. Based on the opinion above can be said that Indonesian society is a society of bilingualism which used more than one language.

To be able to use two language, someone must be understood both languages. The first is regional language, the second is other language. This opinion is the same with according (Bloomfield in Chaer and Agustina, 2004:85) said that bilingualism is a speaker's ability to use two language equally well. So, according Bloomfield someone called bilingual if someone can use the region language and language other equally well. So, we concluded from all above opinion it is true that bilingualism used many people is bilingualism on early level. Without us knowing the daily activities we often used bilingualism on early level, for example : conversation with friends in school or conversation in market. Now, many people who do not understand both language used with good. Problem about bilingualism have related with linguistic development of Indonesian society. This is because the Indonesian people use more than one language which is their

native language (region language) and the Indonesian language as the national language. People will be often change the language or variety of language that would depend with purposes of language.

D. Code –mixing

Language have important role as a communication tool. People needed language to interaction with people others. In the communication process, a speakers using two or more language. For example: someone who have national Indonesian when talking with tourist used English language but when talking with Indonesian people he changed using Indonesian language. This condition usually occurs in people bilingual. Contact between the two or more language in bilingualism situation such as Indonesian society can be result to the phenomenon of language is code-mixing.

Nababan said that code – mixing is a condition where people mixing two (or more) language or variety of language in speech act (Nababan, 1984: 32) . In code mixing speakers often mix in elements of language others when used specific language. As for characteristic of code-mixed is relaxation or informal situations. Example: there is a speakers uses Indonesian language and mix into the Java language. As well as according (Suwito, 1996:96) said that code mixing is the used of two or more language with mixing elements of one language into another language consistently. From the opinions of the above can be seen in common that related to the use of code-mixing two or more language or variety in the speech acts consistly with each mixing language. Code –mixing occurs because have

relation between speakers, form of the language and function of language. This means that speakers who have a specific background to choose code mixing to support specific function.

1. Characteristic of Code-mixing

According to (Weinreich, 1970: 64-65) said that the characteristic of code mixing is:

a) The speaker are bilingualism

In indonesia, people are bilingual and they are able to speak two language well, such as indonesian as standart language and javanese as the regional language. This bilingualisme make people tend to combine two languages together and it happens because of their internal factor. It means that people use the other codes to show the ability of mastering two languages. The mixing of of indonesian and regional language is used to show the familiarty and solidarity. Therefore, there are many people do code-mixing when they communicate with other people.

b) Lack of loyalty toward a certain language

Lack of loyalty in a certain language causes the people do not honor their own language. This action may becomes the deviation of standart language use by people and speaker want to appear different and more with others and then speaker mix the element of other language in their conversation as a result, code-mixing occurs in the society.

c) To show prestige

The speaker uses code-mixing to show their prestige and their educational background. Actually, people frequently use foreign language since they consider that it can increase the prestige of people speaking. For example: using foreign language such as english, show that people in consider to have good education background. It is proved by mastering many language and uses it in their conversation. This condition causes code-mixing in the society.

d) No exact items

In certain situation, people used code mixing because they do not find the exact items on their native language to describe something. Therefore, people tend to take the items form other code and they realize that it is needed to complete their conversation. Thus, no exact items in native language cause people to do code mixing.

2. Kinds of code - mixing

Based on the linguistic elements involved in it, (Suwito, 1985:76) differentiate code mixing two kinds is:

a) Inner code – mixing (internal)

Inner code – mixing is someone in the use of indonesian language insert many elements of regional language or conversely. Example: code-mixing on the speech event indonesian language is get in it elements of regional languages as the language madura, sumbawa, java language or etc.

b) Outer code – mixing (Eksternal)

Outer code-mixing is code mixing that occurs cause to the insertion of elements from foreign language. Example: in the event of the use of code-mixing in indonesian language are insert of foreign language such as English language, Arabic, Japanese, France, Chinese and etc.

CHAPTER III

RESEARCH METHODOLOGY

The author divides this chapter into several parts, which generally shows about how the writer analyze the data. They are research approach, research object, data collection and analyze data.

A. Research Approach

The writer uses a qualitative descriptive approach as a method of study. Qualitative research is research to understand a social phenomenon and perspective of individuals to study has a purpose to get information about their behavior, feelings, ideas, form a thought and can result a theory. Descriptive study, data collected in the form sentence, the concept is not a number. This approach used to describe the process of code- mixing in conversation between sellers and buyers in market Balongsari Surabaya.

B. Source Of Data.

Source data in this study is the sellers and buyers in Market Balongsari or all of speech event. The located source of data for this study on Market Balongsari Surabaya.

C. Data Collection

Basically the research do is to get valid data, on the symptoms and the objective data about spesific symptoms. So, here is needed technic to get the data. To obtain data and information in the study, the writer will following steps:

1. The first stage, the writer is the direct observation the object and located of the data to research.
2. The second stage, the writer collected data by recording handphone conversation between seller and buyer in secret.
3. After getting the data from record result, the writer listened to the recording and play repeatedly to write the data obtained.
4. The last stage, the writer sorting the word that contain code-mixing by theory of (Suwito, 1985:76)

D. Data Analysis

After collecting the data, the writer will make a table that contain with code mixing from conversation between sellers and buyers target. The step of processing the data can be write down as follow:

1. Tabelling the data collection
2. Grouped the data based on date.
3. And finally explaining also recorded each conversation.

**Table 3.1 : Conversation between sellers and buyers
in Market Balongsari Surabaya**

No.	Conversation	Code Mixing	C.M (Inner)	C.M (Outer)
1.	2	3	4	5

Notes : Coloumn 1 is used for the serial number

Coloumn 2 is used to fill conversation between sellers and buyers.

Coloumn 3 is used to fill of words than contain code mixing.

Coloumn 4 is used to classify words into inner code mixing.

Coloumn 5 is used to classify words into outer code mixing.

CHAPTER IV

RESEARCH FINDING AND ANALYSIS

Based on the result of the research, then in chapter IV will be presented about form of speech sellers and buyers who are causing occurs code-mixing in Market Balongsari Surabaya. The data was taken on 12th, 13th on May and 17th on June 2015. It the following table shows clearly form of code-mixing in conversation between sellers and buyers in Balongsari Surabaya.

A FINDINGS

**Table 4.1 Conversation between sellers and buyers
In Market Balongsari**

No.	Conversation	Code – mixing	C.M (inner)	C.M (outer)
	Accesed on 12th May 2015 (The seller of skirt)			
1.	Pembeli : Buk rok <i>jin</i> mboten enten?	....Jin....		✓
2.	Penjual : Ini sayang, <i>sing</i> panjang <i>sing</i> pendek <i>mek</i> celana.	....sing.... ....mek....	✓	
3.	Pembeli : Pilihan yang lain	...mboten enten..	✓	

	<i>mboten enten.</i>			
4.	Penjual : Habis, <i>ngeneki</i> laris kari sitok.	...ngeneki....	<i>v</i>	
5.	Pembeli : coba bu <i>pean</i> turunin	.....pean.....	<i>v</i>	
6.	Penjual : Isik towo <i>seratus</i> <i>dua puluh</i> , iso kurang.	....seratus dua puluh....	<i>v</i>	
7.	Penjual : iki <i>delapan puluh</i> <i>lima</i> iso kurang, ngko tak pasne.	....delapan lima...	<i>v</i>	
8.	Pembeli : Tidak boleh kurang <i>ta</i> bu?	.....ta....	<i>v</i>	
9.	Pembeli : Pilian <i>lainnya</i> mboten enten?	...lainnya...	<i>v</i>	
10.	Penjual : iki warnae karo pink.iki mbak kembangane pink, mek <i>dua warna</i> tok.	.....dua warna...	<i>v</i>	
11.	Pembeli : Lima puluh <i>gak</i> boleh bu.	.....gak.....	<i>v</i>	
12.	Penjual : <i>gak</i> boleh <i>tasik</i> mahal.	....gak... ...tasik.....	<i>v</i>	
13.	Penjual: nek iki gak popo tak kek.i <i>tujuh puluh</i> , niki	....tujuh puluh...	<i>v</i>	

	mahal.			
14.	Penjual : tambah ono <i>lima belas</i> ae wes gak popo kari sitok.	.....lima belas...	✓	
Accessed on 12th May 2015 (The seller of jacket)				
15.	Pembeli : waduh <i>gak</i> boleh kurang <i>ta</i>?	.....gak..... .....ta.....	✓	
16.	Penjual : boleh lah, motong <i>sekenik</i> lah.	.....sekenik.....	✓	
17.	Penjual : iyalah potong <i>kenik</i> , potong lima <i>ebu</i> lah.	.....kenik..... .....ebu.....	✓	
18.	Pembeli : pase <i>berapa</i> , pase piro?	.....berapa.....	✓	
19.	Pembeli : enam lima <i>ta</i> ? Kurangi lah!	.....ta.....	✓	
20.	Penjual : warna <i>abang</i> , ambil berapa?	.....abang.....	✓	
21.	Penjual : nek ngambil lima oleh <i>motong poleh</i> mbak.	motong poleh..	✓	
Accessed on 12th May 2015 (in Counter)				
22.	Pembeli : Bisa nyervis <i>handphone</i> ta mas?	...nyervis..... ...handphone...		✓

23.	Penjual : wong penggaweane , yo karo <i>service</i> barang.	....service....		✓
24.	Pembeli : sama itu mas, jual <i>charger</i> atase tok mas.	..charger....		✓
25.	Pembeli : mas tadi aku coba ke <i>service</i> seh, <i>handphonenya</i> itu rusak, <i>software, hardware</i> rusak semua.	....service... ..handphone... ...software... ...Hardware...		✓
26.	Pembeli : yang <i>hardwarenya</i> cuma tekanan <i>on – offnya</i>.	....hardware.. ....on- off.....		✓
27.	Penjual : Ini <i>original</i> ya mas?	....Original....		✓
Accessed on 13th May 2015 (The seller of jubah)				
28.	Pembeli : Baju <i>gamis</i> niki berapa?	.....gamis.....		✓
29.	Penjual : Sing endi, sing niki <i>seratus tujuh lima</i> kenek <i>seratus enam belas</i>.	....seratus tujuh lima..... ....seratus enam belas.....	✓	

30.	Penjual : Tinggal satu <i>tok</i> lo ya, ga ada <i>wisan</i>.	..... tok..... ....wisan....	✓	
31.	Penjual : iya <i>sae</i> itu.	..... sae.....	✓	
32.	Pembeli : Kalau <i>sing</i> ini berapa?	.....sing....	✓	
33.	Penjual : Dua ratus lima puluh, habis ada <i>ndek njero</i> hitam punyae orang.	.....Ndek njero...	✓	
34.	Penjual : Nggeh sae, iki tek.e wong kabeh iki, <i>Merah hati</i> tek.e wong kabeh bayar satus seket kurange <i>tujuh puluh lima</i> ngko <i>diambil waktu lunas</i>.	....Merah hati... .....Tujuh puluh lima... ...Diambil waktu lunas...	✓	
Accessed on 13th May 2015 (The selling of kitchen)				
35.	Pembeli : bu ayam seperempat <i>pinten</i>?	....Pinten...	✓	
36.	Penjual : Seprapat <i>tujuh ribu</i> mbak.	...tujuh ribu....	✓	
37.	Pembeli : minta <i>sing</i> dada ya bu.	.....sing....	✓	

38.	Pembeli : buka.e <i>sampai</i> jam pinten bu?	.....sampai....	<i>v</i>	
39.	Penjual: buka e ta, jam <i>tujuh</i> wes bukak mbak.	.....tujuh....	<i>v</i>	
40.	Penjual : sak entek.e mbak, jam <i>sepuluh</i> pulang. Kerjo ngene sak enak.e mbak gak koyo ning pabrik <i>seharian</i> kerjo.e.	.....sepuluh..... .....seharian....	<i>v</i>	
Accessed on 17th June 2015 (The selling of Penjual kerudung)				
41.	Pembeli1 : <i>gak</i> boleh kurang <i>ta</i> ?	....gak.... ....ta.....	<i>v</i>	
42.	Pembeli2 : <i>sepolo</i> telu, <i>sepoloan</i> pak <i>sepoloan</i>.	.....sepolo.....	<i>v</i>	
43.	Penjual : Ini <i>paris</i> . buat hari raya idul fitri.	.....paris.....		<i>v</i>
44.	Pembeli2 : kok ireng, wong lamongan lho putih putih iki kok wonge <i>cele'ng .cele'ng</i>.	.....cel'ng.....	<i>v</i>	
45.	Pembeli2 : <i>wolong</i> <i>ebu</i> iki mbak <i>wolong</i> <i>ebu</i> mbak.	..wolong ebu....	<i>v</i>	

	(berbicara dengan pembeli lain)			
46.	Pembeli 1: warna lain gak ada ta?	...gak.. ...ta...	v	
47.	Pembeli2 : Kon wong melbu <i>mualaf</i> tukokno kerudung iku ganjaran gedhe	...mualaf...		v
48.	Pembeli2 : reng medure seneng warna <i>merah</i> reng medure.	..warna merah..	v	
Accessed on 17th June 2015 (The seller of Daster)				
49.	Pembeli : <i>mik</i> , daster iki kena berapa?	.....mik.....	v	
50.	Penjual : Daster <i>iki</i> kena delapan lima.	.....iki.....	v	
51.	Pembeli : Delapan lima niku pas <i>ta</i>?	.....ta.....	v	
52.	Penjual : <i>seje – seje</i> regane nak!	....seje – seje....	v	
53.	Pembeli : nek niku sedoyo <i>delapan puluh lima</i> sing niku.	....delapan puluh lima...	v	

B. ANALYSIS

Context : Buying and selling skirt on 12th May 2015

1. The sentence “ Buk rok *jin* mboten enten?”.

From the fragment conversation, it shows clearly that the buyer used outer code mixing, the buyer insert english into java language. The meaning of “ Jeans” is the fabrics are textured hard and strong (in english), but indonesian society more easily familiar with “jin”. The word “jin” more easy, if people say with indonesian, which is the true meaning would be too difficult and long. The buyer used outer code mixing because, the buyer want to describe something, and need another language to interpret a language. The aim of using english to facilitate communication and create atmosphere more relax.

<http://sbd-denim.blogspot.com/2012/01/pengertian-kain-jeans-dan-denim.html>

2. The sentence “ Ini sayang sing panjang, sing pendek mek *celana – celana*”.

In this context, the seller applied inner code –mixing the seller uses indonesian language and insert java language to his speech. In this sentence also a repetition of the word “ *Celana – celana*”, the meaning of “celana –celana” is trousers. The seller used inner code mixing to offer good by way of persuading buyers that buyers want to buy their product and create atmosphere more intimate. Persuade is common way to do by seller to promotion her product to get the customer by her good.

3. The sentence “ Pilihan yang lain, *mbote enten?*”.

In this context the buyer used inner code – mixing with uses indonesian language and insert java language “ kromo”. Buyer used indonesian language because of the limitation of language, thus forced to find a synonym with using another language is the language is “kromo ” and also feel more polite. The aim of using java (kromo) is to get more cheaper price.

4. The sentence “ Habis, *ngeneiki* laris kari *sitok – sitok*”.

In this context the seller applied inner code – mixing and insert the element word repetition. The seller uses indonesian and insert javanese into conversation its. In this sentence there is a repetition of the word “ *sitok – sitok*”, the meaning of “ sitok – sitok “ is one (satu). The seller used inner code mixing in order to create a more intimate atmosphere and more relaxed.

5. From the sentence “ Coba bu *pean* turunin”.

In this context the buyer applied Inner code mixing, with used indonesian language and insert java language. The word “ pean / sampeyan (java), the meaning of “pean” is “ you” (kamu). From the word “pean”, it shows clearly that each region has a variety of language. The aim of using inner code mixing is to create atmosphere more relax impressed and to appreciate the seller.

6. From the sentence “ Isik towo *seratus dua puluh*, iso kurang “.

It shows clearly that the seller used of the javanese and insert indonesian in his speech. In this context the seller applied inner code – mixing with purpose to

facilitate communication in terms of bargaining and hope the product quickly sold.

7. The sentence “*iki delapan puluh lima iso kurang, ngko tak pasne*”.

In this context the seller offer their good to invite buyer to negotiate and give fixed price, and hope the buyers will buy the product. The seller used inner code mixing with conducted java language and then insert indonesian language. The aim of using inner code mixing is to facilitate communication and create a more intimate atmosphere.

8. The sentence “*Tidak boleh kurang ta bu?*”.

In this context the buyer used inner code mixing with applied indonesian language and then insert the java language. The word “*ta*” is a particle in javanese, the function of particle is complement. The buyer used inner code mixing in order to create more relax atmosphere and persuading the seller to get a cheaper price.

<https://books.google.co.id/books>.

9. The sentence “*Pilihan lainnya mboten enten*”.

It shows clearly that buyers used inner code mixing, the buyer mixed indonesian and java language (kromo). The meaning of “*mboten enten*” is “nothing” (*tidak ada*). The buyer applied inner code mixing because the limited of language, and feel more polite if used kromo. The buyer mixed indonesian language and javanese (kromo) the purpose is to facilitate communication with the seller and create relaxe atmosphere.

10. The sentence “ Iki warnae karo pink”. Iki mbak kembangane pink, mek *dua warna* tok”.

In this context the sellers applied inner code mixing, the seller insert indonesia language into java language. Speech inner code mixing conducted by seller in order to create atmosphere is more relaxed and the buyer will buy the product.

11. The sentence “ Lima puluh *gak* boleh bu?”.

In this context the buyer applied inner code mixing, the buyer used indonesian and then inset javanese. From the word “ *gak*” from javanese, the meaning of “ga” is “not” (tidak). The buyer used inner code mixing to negotiate with the sellers to get a cheaper price.

12. The sentence “ *gak* boleh *tasik* mahal”.

In this context the seller mixed java language into indonesian language, from the word “gak “ the meaning is “not” (tidak) and the word “ *tasik* “ means of “ yet” (masih). It shows clearly that, the seller used inner code mixing in order to facilitate communication.

13.The sentence” Nek iki gak popo tak kek.i *tujuh puluh*, nek niki *mahal*”.

In this fragment of conversation, the seller used inner code mixing with insert indonesia language into speech javanese. It show clearly that, the seller feel tired with buyer who continued to bid. The seller used inner code mixing to create a relaxing atmosphre and more familiar.

14. The sentence “Tambah ono *lima belas* ae wes gak popo kari sitok”.

In this context the seller used inner code mixing, with insert indonesian language into javanese language. The seller applied inner code mixing in order to facilitate communication in process of bargaining and hope the buyer will buy the product.

Context : Buying and selling jacket on 12th May 2015

15. The sentence “Waduh *gak* boleh kurang *ta* pak?”.

In this context the buyer used inner code mixing, with applied indonesian language and then insert javanese. The buyer insert the word “gak” it means “not” (tidak) and the particle “*ta*” as a complement. The aim of using javanese is to bid the product to get a cheaper price. <https://books.google.co.id/books>.

16. The sentence “Boleh lah, motong *sekenik* lah.”

In this context the seller applied inner code mixing, the seller insert madura language into indonesian language. It show that using of word “sekenik” it means “a little”(sedikit). The seller insert madura language cause the seller from madura. The aim of using “madura language” is to facilitate communication.

17. The sentence “Iyalah potong kenik, potong lima ebu lah.”

In this context the seller insert madura language into indonesian language, from the word “*kenik*” it means “little” (sedikit) and “*ebu*” it means “thousand”

(ribu). The seller persuading the buyer that, the buyer will buy the product. The aim of using “Madura language “ is to facilitate communication.

18. The sentence “Pase *berapa*, pase piro?”.

In this context the buyer used inner code mixing, with applied javanese language and then insert indonesian language. The buyer feel annoyed and asking fixed price. The buyer used inner code mixing with purpose to facilitate communication and hope get a fixed price.

19. The sentence “Enam lima *ta*? Kurangi lah.”

In this context the buyer applied inner code mixing, with insert particle “*ta* “ as a complement. It can see that, the buyer continue trying to bargain and hope get a cheaper price. The aim of using inner code mixing is to facilitate communication in bargaining transaction. <https://books.google.co.id/books>.

20. The sentence “Warna *abang*, ambil berapa?”.

It shows clearly that, the buyer used indonesian language and then insert java language. From the word “*abang* “ it means is colour red (warna merah), the seller has purpose to change the atmosphere more relaxed.

21. The sentence “Nek ngambil lima, oleh motong poleh mbak”.

In this fragment of conversation, the seller used inner code mixing. The word “*motong poleh*” from madura, the meaning of “*motong poleh* “ is “discount” . The seller conducted inner code mixing because limitate of java language. The

seller wanted to explain the buyer about discount. The aim of using “Madura” is to facilitate communication and create atmosphere more relaxed.

Context : Buying and selling in counter on 12th May 2015

22. The sentence “Bisa *nyervis handphone* ta mas?”.

In this context the buyer applied outer code mixing. The word “*Handphone*” is derived from english the meaning of “*Handphone*” is “telepon tangan /genggam, the word “*nyervis*” is service it means melayani / memperbaiki. The buyer used outer code mixing because, the word more easier to understand by seller and not too long a word (waste). The buyer used outer code mixing in order to facilitate communication with seller. (*An English- Indonesian Dictionary*).

23. The sentence “Wong penggaweane, yo karo *service* barang”.

In this context the seller insert english language into speech java language. The word “*Service*” derived from english language, in indonesian called “melayani or memperbaiki”. The aim of using outer code mixing is facilitate communication. (*An English- Indonesian Dictionary*).

24. The sentence “Sama itu mas, jual *charger* atase mas?”.

In this context the buyer explain outer code mixing, the buyers insert english language into indonesian language. It can be seen from the word “*charger*” is derived from english language but, in indonesian charger means “Tool to filling energy into mobile phone battery” (alat untuk mengisi energi ke dalam baterai handphone). The buyer used the word “*charger*” because more general and easier

to understand by seller, if using a meaning in Indonesian will be difficult and too long. The buyer used outer code mixing in order to create atmosphere more relaxed. <https://dwisaar.wordpress.com/2013/04/09/apa-itu-portable-charger/>.

25. The sentence “ Mas tadi aku coba ke *service* , *handphone* nya itu rusak *software*, *hardware* nya rusak smua.

In this context the buyers insert English language into Indonesian language. It shows that the buyer uses the word “ *service*, *handphone*, *software* and *hardware*” all the words are English language. The buyer inserts English language because it feels more easier than using meaning in Indonesia that is too long and difficult. The aim of using outer code mixing is to facilitate communication with seller.

26. The sentence “ Yang *hardware*nya cuma tekanan *on – off* nya”.

In this context the buyer applied outer code mixing, it can be seen of the word “ hardware” is “stuff of metal” (barang - barang dari logam) and the meaning of “on – off “ is” button to put on and off (tombol untuk memasang dan mematikan). The buyer inserts English language into Indonesian because it feels more easier to understand the word hardware and on off, if people used Indonesian that will be more difficult and too long (waste). (*An English- Indonesian Dictionary*).

27. The sentence ” Ini *original* ya mas?.

Based on the utterance above, the seller inserts English into Indonesian. The word “ *original*” from the English language is meaning “*Asli*”. The sellers used the word “original” because it is more easier to remember and universal in society.

The aim of outer code mixing is to facilitate communication. (*An English-Indonesian Dictionary*).

Context : Selling and Buying Jubah (gamis) on 13th May 2015.

28. The sentence “ Baju *gamis* ini berapa?”.

In this context the buyer applied outer code mixing with used indonesian and insertion with Arabic. It can see from the word “ *Gamis*” From Arabic (Qomish) it means “Jubah / kain yang menutupi seluruh tubuh”. The buyer used outer code mixing because the buyer want to describe something, and need another language to interpret a language. The aim of using “Arabic” is to facilitate communication and create atmosphere more relax. <http://www.agensyahlaa.com/p/coba.html>.

29. The sentence “ Sing endi, sing niki *seratus tujuh puluh lima*. KeneK, *seratus enam belas*”.

In this context the seller used javanese that is mixed with indonesian, it means (yang mana, yang ini *seratus seratus tujuh puluh lima*. Bisa, *seratus enam belas*). The seller applied mix language code with other languages in order to create familiar and also the buyer not feel bored. Therefore, the seller conducted inner code mixing that mixed of the java language with indonesian language.

30. The sentence “ Tinggal satu *tok* lo ya, ga ada *wisan*”.

It show clearly that the seller used inner code mixing with applied indonesian language and then insert javanese. From the word “ Tok” it means “ only”(hanya) and the word “ wisan” it means “ again”(lagi). The seller used inner code mixing

in order to persuading the buyers to buy the product, and give the impression that it product is very demand.

31. The sentence “ Iya *sae* itu”.

It show clearly that the seller used inner code mixing with indonesia language and then insert javanese, from the word “ *sae* “ it means “ good” (bagus). The seller applied this code with purpose to influencing buyers to buy the product and create a more intimate atmosphere.

32. The sentence “ Kalau *sing* ini berapa?”.

In this context the buyers applied inner code mixing with used indonesian language and then insert java language. The buyer used inner code mixing to negotiation in bargaining and to facilitate communication.

33. The sentence “ Dua ratus lima puluh , *ndek njero* hitam punyae orang”.

It shows clearly that, the seller used indonesian language and then insert java language. From the word “ *ndek njero*”, explain that the seller conducted inner code mixing. The aim of using inner code mixing is to promoud her product to get the customer and hope the buyer will buy the product.

34. The sentence “ Nggeh *sae*, iki tek.e wong kabeh iki. *Merah hati* tek.e wong kabeh bayar satus seket kurange *tujuh puluh lima ngko di ambil waktu lunas*”.

In this context the seller applied inner code mixing, with used javanese and then insert indonesia language. From the speech, the seller to shows that it's

product are very salable. The purpose is inner code mixing to create atmosphere more relax and also the buyer not feel bored.

Context : selling and buying chicken on 13th may 2015

35. The sentence “ Bu ayam seperempat *pinten*?”.

In this context the buyer applied inner code mixing, the buyer mixed indonesian language into java language. From the word “*pinten*” it means “ how much” (berapa), the buyer used java language (kromo) because of the limitation of language and to find synonym with using another language. The aim of using “*kromo*” is to get cheaper price.

36. The sentence “ Seprapat *tujuh ribu* mbak”.

In this context the buyer applied inner code mixing, with used java language and then insert indonesian language. The seller used inner code mixing with purpose to facilitate communication.

37. The sentence “ Minta *sing* dada ya bu”.

It shows clearly that, the buyer used inner code mixing. The word “*sing*” is word from java language and then insert into indonesian language. The buyer conducted mixing code with purpose to create atmosphere more relax.

38. The sentence “Buka.e sampai *jam pinten* bu?”.

In this context, the buyer used Indonesian language and then insert Java language (Kromo). Because of limitation of language, the buyer insert Java language. The word “*jam pinten*” it means Kromo, the buyer feels more polite to use “Kromo”. The aim of using “Kromo” is to create an atmosphere more relaxed and familiar.

39. The sentence “Buka.e ta? *Jam tujuh* wes bukak mbak”.

In this context the seller used inner code mixing, with applied Java language and then insert Indonesian language. The seller used Java language (Ngoko), because due to see a person younger. The aim of using “Ngoko” is to create an atmosphere more familiar.

40. The sentence “sak entek.e mbak, *jam sepuluh pulang*. Kerjo ngene sak enak.e mbak gak koyo ning pabrik *seharisan* kerjone”.

It shows clearly that, the seller applied Java language and then insert Indonesian language. The seller used “Ngoko” in her speech in order to create an atmosphere more relaxed. Therefore, the seller conducted inner code mixing to facilitate communication and create an atmosphere more relaxed.

Context : selling and buying “kerudung” on 17th june 2015.

41. The sentence “ *gak* boleh kurang *ta* ?.

In this context the buyer (1) applied inner code mixing, the buyer used indonesian language and then insert java language. The word “gak” it means “not” (tidak) and word “ *ta*” is particle (javanese), the function of particle is complement. The buyer conducted code mixed to persuading the seller in order to get a cheaper price. <https://books.google.co.id/books>.

42. The sentence “ sepoloan telu, sepoloan pak sepoloan”.

In this context the buyer (2) used inner code mixing, the buyer applied madura language and then insert javanese. It can see of the word “ sepoloan “, the meaning of “ sepoloan” is ten thousand (sepuluh ribu). The buyer has a sense humor and help promoted to get customer. The aim of using madura language is to create atmosphere more relaxed.

43. The sentence “ Ini *paris*. Buat hari raya idul fitri”.

In this context the seller applied outer code mixing, with used indonesian language and then insert french. The word “ paris “ it means kerudung segi empat yang terbuat dari bahan katun tipis yang disebut voile”, from france. The people says “ paris “ because feel more easier than used with the meaning of indonesian. The aim of using outer code mixing is to facilitate communication and the seller promotion his product to get customer.

<http://tipsscaraberjilbab.blogspot.com/2015/01/jilbab-segiempat-dan-asal-usul-jilbab.html>

44. The sentence “ Kok ireng, wong lamongan lho putih- putih. Iki kok wonge *cele`ng . cele`ng*”.

In this context the buyer (2) used javanese language and then insert madura language. In this sentence, the buyer repetition of the word “ *cele`ng – cele`ng*, the meaning of *cele`ng – cele`ng* is “ dark “ (gelap). The buyer used inner code mixing to kidd in order to create almosphere more relax and not feel bored.

45. The sentence “ Wolong ebu *iki mbak*, wolong ebu mbak”.

In this context the buyer (2) insert javanese into madura language. The word “ wolong ebu” it means “ eight thousand (delapan ribu). The buyer has a sense humor and help promotion to get customer. The buyer used inner code mixing with purpose to create atmosphere more relax.

46. The sentence “ Warna lain *gak* ada *ta*?”.

From the speech, it show clearly that the buyer (1) used inner code mixing. The buyer applied indonesian language and then insert javanese. The word “ *gak*” it means “tidak” (not), and the word “*ta*” is particle (Javanese) who have fuction as complement. The aim of using inner code mixing is to create atmosphere more relax. <https://books.google.co.id/books>.

47. The sentence “ Kon wong melbu *mualaf* tukokno kerudung iku ganjaran gedhe”

In this context the buyer (2) applied outer code mixing, the buyer used javanese and then insert Arabic. The word “ mualaf” it means “ people who are new to islam” (seseorang yang baru memeluk islam). The buyer used the word “ mualaf “ because more familiar and universal in society. The aim of using outer code mixing is to facilitate communication and create atmosphere more relaxed.

<http://agamakuislam100.blogspot.com/2013/01/mualaf.html>

48. The sentence “ reng medure senenge *warna merah*, reng medure”.

In this context the buyer (2) applied inner code mixing, with used madura language and then insert indonesian. From the sentence “ reng madure senenge *warna merah* , reng medure “ , The buyer quipped another buyers. The buyer attempt to kidd with quipped other people in order not to feel bored. The aim of using inner code mixing is to create atmosphere more enjoyed.

Context : selling and buying clothes (daster) on 17th June 2015.

49. The sentence “ *mik*, daster ini kena berapa?”.

In this context the buyer applied outer code mixing, the buyer mixed arabic in her speech. The word “ *mik*” from Arabic (ummi) it means “ mother” (ibu). The buyer called “mik” because habit of other customer call “ mik”. The aim of using “ Arabic” is to facilitate communication and create atmosphere more relaxed.

<https://astriyaniastuti.wordpress.com>

50. The sentence “ Daster *iki* kena delapan lima”.

In this context the seller used inner code mixing, with mixed indonesian language into java language. The seller used inner code mixing with purpose to Create atmosphere familiar that the buyer not feel bored.

51. The sentence “ Delapan lima niku pas *ta*?”.

In this context the seller used inner code mixing, the word “ta” has fuction as partikel in javanese. The buyer used the partikel because want create familiar atmosphere and hope get a cheaper price. <https://books.google.co.id/books>.

52. The sentence “ *seje – seje* regane nak!.

In this context, it shows clearly that the seller used inner code mixing. The seller also repetition of the word “ *seje – seje*” in her speech. The meaning of “ *seje – seje* “ is “ different” (berbeda). The seller used word “ *seje – seje*” to explain that price of product is different. The aim of using inner code mixing is create more intimate.

53. The sentence “ nek niku sedoyo *delapan puluh lima* sing niku?”.

In this context the buyer applied inner code mixing, the buyer used java language and then insert indonesian language. The buyer used java language “ kromo” with purpose to appreciate the older seller and hope get cheaper price.

C. REASONS OF THE SELLERS AND BUYERS USED CODE MIXING.

Reason of the seller and buyers use mixed code in Market Balongsari Surabaya :

1. To create atmosphere more relax.

The sellers and the buyers conducted code mixing to create atmosphere more relax.

2. To describe something .

Wish to describe something make someone conducted code – mixing. Sometimes, needed other language (foreign) to give explanation to other people with purpose to easier of interpretation.

3. To create intimate atmosphere (familiar) between sellers and buyers.

To create intimate so, the sellers or the buyers occasionally mixed code of language with other language in order to create familiar atmosphere.

4. Limitations of language.

Someone often conducted code – mixing because, limitations the master of language. Often speakers searching a synonym to explain what is meant.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Based on the analysis and discussion in chapter IV, the research findings of code mixing in “conversation between seller and buyers in Market Balongsari Surabaya”. The writer concludes that code mixing are used in conversation between sellers and buyers in Market Balongsari, can be classified into 2 (two) types, namely: 1. Inner code mixing (Javanese, Indonesian and Madura Language), 2. Outer code mixing (English Language, Arabic and France). The reason of the sellers and buyers use mixed code is to create atmosphere more relax, to describe something, to create intimate atmosphere (familiar), limitation of language.

B. Suggestion

In society life human needed language as a communication tool. Language is a tool to transaction and cooperation in transaction buying and selling in Market. Diverse of language will be found in the process of selling and buying such as Java, Indonesia, Madura and etc. From used various language will happen code – mixed. All of these meant that the sellers and the buyers can understand each other. Finally, the writer hope

that this study will be useful for the future improvement of studying linguistic, especially about code mixing and also the writer there will be a better research which use this paper as a reference for student in Wijaya Putra University.

APPENDIXES

1. Pedagang rok panjang (Jeans)

Pembeli : Buk rok jin mboten enten?

(Buk rok jeans ada tidak?)

Penjual : Ini sayang sing panjan, sing pendek mek celana – celana.

(Ini sayang yang panjang, yang pendek cuma celana)

Pembeli : Pilihan yang lain mboten enten?

(Pilihan yang lain tidak ada?)

Penjual : Habis ngeneki laris kari sitok – sitok.

(Habis ini laris tinggal satu)

Pembeli : Oh, niki.

(Oh, ini)

Pembeli : Coba pean turunin!

(Coba anda turunkan!)

Penjual : Sik yo mbak yo,,

(Bentar ya kakak..)

Pembeli : Rok.e pinten niki?

(Rok nya berapa ini?)

Penjual : Isik towo seratus dua puluh, iso kurang.

(masih menawarkan seratus dua puluh ribu, bisa kurang)

Pembeli : Satus rong puluh kurang.

(seratus dua puluh kurang?)

Penjual : Iki delapan puluh lima iso kurang, ngko tak pasne.

(ini delapan puluh lima bisa kurang, nanti tak kasih harga pas)

Pembeli : Tidak boleh kutang ta buk?

(tidak boleh kurang bu?)

Penjual : iyo, isok.

(iya, bisa...)

Pembeli : Pilihan lainnya mboten enten?

(pilihan lainnya tidak ada?)

Penjual : Iki warnae karo pink, iki mbak kembangane pink, mek dua warna tok.

(ini warnanya sama pink, ini kakak warna bunganya pink, cuma dua warna aja)

Pembeli : Lima puluh gak boleh bu?

(lima puluh tidak boleh bu?)

Penjual : Gak boleh tasik mahal.

(tidak boleh, masih mahal)

Pembeli : ini masih mahal.

Penjual : Nek iki gak popo tak kek.i tujuh puluh, niki mahal.

(kalau ini tidak apa saya kasih tujuh puluh, kalau ini mahal)

Pembeli : Mboten angsal berarti?
(Jadi tidak boleh?)
Penjual : Tambah ono lima belas ae wes gak popo kari sitok.
(tambah lima belas ribu saja tinggal satu)
Pembeli : Mboten, mboten enten piliane.
(tidak, tidak ada pilihan yang lainnya)

Diambil pada tanggal 12 Mei 2015.

2. Penjual jaket.

Pembeli : Berapaan ini pak?
(Berapa ini pak?)
Penjual : Opoe, sing endi?
(Apanya, yang mana?)
Pembeli : Jaket, jaket!. Iki lo warna merah.
(jaket, jaket! ini lo warna merah.)
Penjual : Wolong puluhan.
(delapan puluhan)
Pembeli : Waduh *gak* bisa kurang *ta*?
(waduh tidak bisa kurang kah?)
Penjual : Oleh, motong *sekenik*.
(boleh, potong sedikit)
Pembeli : Berapa pak?
Penjual : Wolong puluh.
(delapan puluh)
Pembeli : kurangin !
(tidak boleh kurang)
Penjual : boleh lah motong sekenik lah.
(boleh dipotong sedikit)
Pembeli : kurangi dikit lah pak.
(kurangi sedikit pak)
Penjual : Iyalah motong sekenik, tak potong lima ebu lah.
(iya di potong sedikit, saya potong lima ribu)
Pembeli: pas e pase berapa pase. Pase piro?
(harga pas nya berapa?)
Penjual : suwidak limo.
(enam lima)
Pembeli : kurangi lagi lah.
(kurangi lagi ya..)
Penjual : Wes iku pas enam puluh lima.
(sudah, itu sudah pas enam puluh lima)
Pembeli : Kurangi lagi.
Penjual : Iku wes murah tuku nok laine ra kiro oleh.

(itu sudah murah, beli di pennjual yang lain tidak mungkin dapat)
Pembeli : Enam puluh , enam puluh ae ya.
(enam puluh, enam puluh aja ya?)
Penjual : Nek ngambil lima oleh motong poleh.
(kalo ambil lima dapat potongan lagi)

Di ambil pada tanggal 12 Mei 2015.

3.Di ambil pada tanggal 12 Mei 2015 (counter)

Pembeli : Bisa nyervis handphone ta mas ?
(bisa memperbaiki handphone kah mas?)
Penjual : Wong penggaweane, yo karo service barang.
(orang sudah pekerjaannya,ya sama service juga)
Pembeli : Sama itu, jual charger sing atase tok mas.
(sama jual charger yang atasnya aja mas)
Penjual : Apa itu?
Pembeli : Charger.
Penjual : Charger, atase.
(charger, atasnya)
Pembeli : Charger sing atase tok iku lho.
(charger yang atasnya saja)
Penjual : Adaptornya aja.
(adaptornya saja)
Pembeli : Iya adaptornya aja.
(iya, adaptornya saja)
Pembeli : Mas tadi aku coba ke service seh, handphonenya itu rusak,
software, hardware rusak semua.
(mas tadi aku coba ke service. Handponenya itu rusak, software,
hardware rusak semua)
Penjual : Ow....
Pembeli : Yang hardwarenya cuma tekanan on- offnya.
Penjual : Ini original ya mas?
Pembeli : Iya.

Di ambil pada tanggal 12 Mei 2015.

4. Penjual gamis (jubah)

Pembeli : Baju gamis ini berapa?

Penjual : Sing endi, sing niki seratus tujuh lima kenek seratus enam belas.
(yang mana, yang ini harganya seratus tujuh puluh lima dapat seratus enam belas)

Pembeli : Bagus ya bu.
(bagus ya bu)

Penjual : Tinggal satu tok lo ya, ga ada wisan.
(tinggal satu ini aja, sudah tidak ada)

Pembeli : Telas sedoyo, sae nggeh niki.
(habis semua, bagus ya ini)

Penjual : Iya sae itu.
(iya bagus itu)

Pembeli : Kalau sing ini barapa?
(kalau yang ini berapa?)

Penjual : Dua ratus lima puluh habis, ada ndek njero hitam punyae orang.
(dua ratus lima puluh habis, ada didalam hitam miliknya orang)

Pembeli : Sae nggeh buk.

Penjual : Nggeh sae, iki tek.e wong kabeh iki, merah hati tek.e wong kabeh bayar satus seket kurange tujuh puluh lima ngko diambil waktu lunas.
(iya bagus, ini miliknya orang semua, merah hati miliknya orang semua bayar seratus lima puluh kurang tujuh puluh lima nanti diambil waktu lunas).

Di ambil pada tanggal 13 Mei 2015.

5. Penjual Ayam

Pembeli : Bu, ayam seperempat pinten?
(bu, ayam seperempat berapa?)

Penjual : Seprapat tujuh ribu mbak.
(seperempat tujuh ribu kakak)

Pembeli : Minta sing dada ya bu.
(minta yang dada ya bu)

Pembeli : Bukak.e sampek jam pinten bu?
(buka nya sampai jam berapa bu?)

Penjual : Bukak.e ta, jam tujuh wes bukak mbak.
(jam tujuh sudah buka kak)

Pembeli : Jam tiga sore?

Penjual : Pagi.

Pembeli : Jam tiga pagi.

Penjual : Bukae?

Pembeli : He.e

(iya)

Penjual : Jam tujuh sudah buka.

Pembeli : Tutupe jam pinten?

(tutupnya jam berapa?)

Penjual : Sak entek.e mbak, jam sepuluh pulang. Kerjo ngene sak enak.e mbak
gak koyo ning pabrik seharian kerjone.

(Sampai habis nya kak, jam sepuluh pulang. Kerja seperti ini bisa santai
kak, beda kalau di pabrik, susah).

Di ambil pada tanggal 13 Mei 2015

6.Penjual Kerudung (paris)

Pembeli (1) :Berapaan ini pak?

(harganya berapa ini pak?)

Penjual : Tak kek.i limolas ewuan saking konco.

(Lima belas ribu an karena teman)

Pembeli (1): Lima belas ribu.

Pembeli : gak boleh kurang ta?

(tidak boleh kurang?)

Pembeli (2) : Sepuluh tiga nggak ada?

(sepuluh ribu tiga tidak ada?)

Penjual : ga ada, sepuluh tiga perdana.

Pembeli (1) : ga boleh kurang ta?

(tidak boleh kurang?)

Pembeli (2) : sepoloan pak sepoloan.

(sepuluh ribu pak, sepuluh ribu an)

Penjual : Ini paris buat hari raya idul fitri.

Pembeli (2) : Iki lo wong meduro cek larange.

(ini lo orang madura, mahal banget)

Penjual : iki meduro?

: (ini madura)

Pembeli (2) : sopo lamongan?

Penjual : aku.

Pembeli (2) : kok ireng, wong lamongan lho putih- putih iki kok wonge cele'ng.
Cele'ng.

Penjual : yo dodol tok.

(iya, karena jualan terus)

Pembeli (1) : Pak sing iki piro?

(pak yang ini berapa?)

Penjual : Podho sayang, lima belas.

(sama sayang, lima belas ribu)

Pembeli (2) : Wolong ebu iki mbak, wolong ebu.
(delapan ribu ini kakak, delapan ribu)

Pembeli (1) : Warna lain ga ada ta?
(warna yang lain tidak ada?)

Pembeli (2) : Kon wong melbu mualaf tukokno kerudung iku ganjaran gedhe.
(kamu orang menjadi mualaf, kamu belikan kerudung dapat pahala besar.

Pembeli (2) : Sepolo telu, sepolo telu jilbab.
(sepuluh ribu tiga, sepuluh ribu tiga jilbabnya)

Pembeli (3) : Iki piro pak?
(ini berapa pak?)

Pembeli (2) : Reng meduro senenge warna merah reng medure.
(orang madura suka nya warna merah , orang madura).

Di ambil pada tanggal 17 juni 2015

7.Penjual Daster

Pembeli : Mik daster iki kena berapa?
(bu, daster ini harganya berapa?)

Penjual : Daster iki kena delapan lima.
(daster ini delapan puluh lima)

Pembeli : Delapan lima niku pas ta?
(delapan puluh lima itu harga pas?)

Penjual : Angsal kirang.
(bisa kurang)

Pembeli : Niku piliane nggeh.
(itu pilihan nya ya)

Penjual : seje – seje regane nak!
(Harganya tidak sama)

Pembeli : kaine nggeh.
(kain nya ya?)

Penjual : Yo kaine, yo modele.
(ya dari segi kain, ya model)

Pembeli : Nek niku sedoyo delapan puluh lima sing niku.
(kalau itu semua delapan puluh lima yang itu).

Penjual : Ono sing delapan puluh lima.
(ada yang delapan puluh lima).

Pembeli : niki kok delapan lima seh buk?
(yang ini kok delapan lima?)

Penjual : Kaine apik, modele yo apik.
(kain nya bagus, modelnya juga bagus).

Di ambil pada tanggal 17 Juni 2015