

CHAPTER III

DATA PRESENTATION AND ANALYSIS

Surabaya Srimulat, as a comedy group, consists of some comedians. Living in the same group, of course, the comedians have known each other well because of their common professions and interests. But, when they are on stage, they may play different roles. Consequently, people of different social classes appear on stage. Furthermore, the distinctive roles played by the comedians may influence the language used, because they have to adjust a certain variety or code to the role they play.

3.1 Code Switching

Code switching is a normal phenomenon in bilingual communities, even in the speech community where only one language is spoken, particularly when the language has several varieties.

As stated by Saviile-Troiike (1982), there are some reasons why code switching occurs and one of them is to bring humorous effect (p.69). Here the writer tries to present some examples and descriptions of code switching done by the comedians of Srimulat which generate burst of laughters from the audience.



Example 1.

- N: Namanya siapa sampeyan ?
 (What is your name ?)
- D: Dasir, direktur pabrik brem.
 (Dasir, director of brem factory)
- N: Layak ambune kecut.
 (That's why you are kecut)
Kecut, a Javanese word, is a term for the smell of fermented rice or cassava that usually tastes sour. Kecut can also refer to taste, that is sour.

Note, the underline words are Javanese.

Brem is a kind of food made from fermented rice extract that usually tastes sour.

This conversation occurs between two comedians who both act as executives of a firm. When they meet, they do not know each other yet. One of them (N) tries to know the other by asking "Namanya siapa sampeyan ?," a code mixing between Bahasa Indonesia and Javanese (the fancy), in Javanese, the fancy includes polite word. N speaks that way because he wants to honor his interlocutor since he has not known him yet. It is a norm in this culture that toward strangers someone must be polite and respectful. His interlocutor (D) answers in Bahasa Indonesia that his name is Dasir, the director of brem factory. Hearing that, the first speaker (N) mocks at (D) by using low Javanese (the plain), his mother tongue.

Example 2.

- Da: Namanya siapa
 (What is your name ?)
- Ti: Tengki.
- Da: Heh ... ?
 (Pardon me ?)

Ti: Tengki.

Da: Cilik jenenge Tengki, ndak pantes, pantese Pecut.

(Tengki, a name for this small guy, ? not suitable, Pecut is more suitable)

Tengki in Javanese means a container and its connotation is big and fat. Pecut that in Javanese means a whip has thin and tall connotation. It is expected that somebody who is called Tengki is big and fat.

Example 2 is similar to example 1, both are introduction, or both participants do not know each other yet. In the first, somebody (Da) speaks in Bahasa Indonesia politely. Bahasa Indonesia is used because it is the national language of this country and Da assumes that his interlocutor understands it. He doesn't use low Javanese at first, because he does not know Ti's status yet. If Da does that, he may become embarrassed, especially when Ti has higher status than Da. But when Da wants to mock Ti, he easily switches to low Javanese (the plain) regardless Ti's status.

Based on two examples above, Bahasa Indonesia and relatively high level of Javanese are used when the participants are strangers to each other and low Javanese is used to jest.

Examples 3.

N: Nama saya Nurul Bnt, sampeyan ?

(My name is Nurul Bnt, yours ?)

B: Alan Budi Kusuma.

N: Siapa ? Alan Budi Kusuma yang di Barcelona menang itu ?

(Who ? Alan Budi Kusuma who won in Barcelona,

didn't he ?)

D: Bukan, itu kan sing nggowo, eh nggondol piala.
Lha ini bukan piala, tapi nggondol memean.

(No, that is the one who brought, oh no, won the cup. This guy did not win the cup, but stole clothes that was being dried)

Here Bahasa Indonesia mixed with relatively high level of Javanese (code mixing) is used when speaking to a stranger. The other participant (D) who wants to mock, first speaks in Bahasa Indonesia but then switches to low Javanese (the plain).

Example 4.

Bo: Mudah-mudahan yang memberi rokok ini mendapat rejeki yang setimpal dengan pemberiannya.
(Hopefully someone who have given these cigarettes will get luck that proportionate to what their giving)

Ka: Lho, berlimpah ruah gitu lho, umpama rokok ini harganya dua ribu, mendapatkan saru juta.
(Well, so you will get quite an abundance, for instance the price of these cigarettes are two thousands rupiahs, you will get one million)

Bo: Torog la'an ?
(So we lost ?)

Example 4 shows that when the comedian who acts as a servant wants to address his speech to the audience directly, he speaks in Bahasa Indonesia. It occurs when the comedian (Bo) would like to say thanks to the audience. But when the comedian (Bo) grumbles (*menggerutu*), he switches to low Javanese (the plain).

Example 5.

Dm: Saya ini Didik Mangkuprojo, turunan ningrat.
Kalau dicarikan pembantu seperti ini, ini kan jatuh, hilang martabat, prestise Pak Didik jatuh.

(I am Didik Mangkuprojo, an aristocrat if given a servant like this, this means a degradation, loss of respects people will respect Mr. Didik

- less).
- Ba: Jadi Pak Didik tidak setuju ?
(So Mr. Didik does not agree ?)
- Dm: Apa ? Tidak setuju ? Sing kondo sopo ? He ...
lha yo iki sing cocok.
(What ? Disagree ? Who says that, (laughing).
This kind of servant is the one I like)

This conversation occurs between a comedian who acts a rich man wants to look for a servant (Dm) and a servant distributor (Ba). They speak in Bahasa Indonesia when they talk about transaction (a serious topic). But when one of them (Dm) makes a jest, he switches to low Javanese. In this example Bahasa Indonesia is used to talk about serious topics and low Javanese (the plain) is used to jest.

Example 6.

- Ti: Saya dengar ribut-ribut di luar, kelihatannya tidak pantas, sama tetangga kok pada ribut.
Nyuwun sewu, rokok'e Pak ?
(I hear noise outside, it does not seem appropriate to quarrel with neighbour. Excuse me, give me a cigarette please ?)
- Dm: Opo ?
(What ?)

This conversation occurs between neighbours. Ti speaks in Bahasa Indonesia when he gives a warning to his neighbour (Dm). But when Ti wants to ask a cigarette, he switches into polite Javanese (the fancy). It means that he wants to lower himself in front of Dm and at the same time to show respect to Dm. It is normal when some one wants to ask something to other people, she/he will be especially nice to them. And Javanese enables people to

do that by switching from one variety to the other. Both "kromo" or usually called "kromo madya" (the fancy) and "kromo inggil" (the elegant) are used when we talk to people we respect or to strangers.

Example 7.

Et: Do you understand the globe ?
 Da: Globe itu apa ?
 (Globe, what is that ?)
 Et: Bola dunia
 Da: Ow, bola dunia.
 Et: On the globe, Inggris and Indonesia cidek.
 (On the globe, England and Indonesia are near)

This conversation occurs between two comedians who act as a foreign tourist and a servant. The tourist (Et) at the beginning speaks in English. But the servant (Da) does not understand and then the tourist switches into Bahasa Indonesia. When Et wants to jest, he switches to low Javanese (the plain). Actually the distance from England to Indonesia on the globe can be expressed as near in English or dekat in Bahasa Indonesia, but Et uses the word cidek jokingly, a low Javanese word which means near or close.

Example 8.

Et: Kamu tidak boleh masuk dulu, one by one.
 (You're prohibited to come in, one by one)
 Da: Apa ?
 (What ?)
 Et: One by one you know, you get that ?
 Da: Yes, no smoking.
 Ka: No smoking lak pom bensin.
 (No, smoking, isn't it a filling station ?)

This conversation happens between a businessman (Et) who has been abroad and two of his servants. Et

speaks in English to his servants, but they do not understand. Then Da asks Et to explain what he means by using Bahasa Indonesia (Apa). But Et answers it in English, again Da does not understand. Furthermore, Da acts as if he understand by saying "Yes, no smoking." He switches from Bahasa Indonesia to English (code changing), but what he said is out of context or it was not what Et meant. Da just wants to mock at Et. "No smoking" is interpreted by Ka as "pom bensin" (filling station), a code mixing between English and Javanese. That is what Ka interprets because at the place of filling station "no smoking" is usually put up as a warning. So, English here is used to mock. And in general, English in Srimulat is used to describe educated and high class people. On the other hand, English can also be used to describe low educated people when it is deliberately used in wrong way.

3.2 Pun or Plesetan

Plesetan is a Javanese word that consists of the word pleset, meaning to slide (cause to move smoothly), and a suffix -an, giving the additional meaning that the sliding activity is done deliberately. So the smooth movement is deliberately done. The writer assumes that from the grounded research he has done, if the term plesetan is applied to language use, it means a smooth

movement, furthermore it is called shift. So plesetan could be easily referred as a kind of "shift." Because language consists of form and meaning, the shift may occur either at the form or meaning. For example, the Indonesian phrase "ujung pangkalnya" which is translated into its beginning and end, is deliberately spoken into "ujung pahunya" which means his/her upper part of the thigh and therefore generate humor. There is a form of shift, from "pangkal" to "paha," furthermore this shift is followed by a shift in meaning. For further discussion, the writer has divided pun or plesetan into two groups of pun: form shift and semantic shift.

3.2.1 Form Shift

As stated above, pun may cause a shift of the form. Form here can be in the phonological or morphological levels.

Example 1.

- Ta: Penyakitnya campur-campur.
(He's got complication)
- Da: Campurnya apa ?
(What are mixed ?)
- Ta: Komplikasi antara panu dan kadas
(Complication between "panu" and rash)
- Dm: Penyakit yang lebih dari satu macam atau campur namanya koperasi.
(If someone suffers from more than one disease it is called cooperative).
- Da: Bukan koperasi tapi komplikasi.
(Not cooperative but complication)

What is meant by pun in example 1 is the word

komplikasi (complication) which is shifted to koperasi (cooperative). It is clear that there is a shift on the form and in this case is on morphological level. Furthermore, the meaning is also shifted accordingly, from "complication" to "cooperative."

Example 2.

- Te: Gara-gara kamu aku terlambat.
(Because of you I am late).
Ka: Hee ?, kowe terlambat, mokal lho, kok iso yo ?
(Hee ?, you're late, impossible, how can it be)
Te: Ya bisa to.
(Yes, it's possible)
Ka: Berarti kowe wamil ?
(It means you're in military service ?)
Te: Ndak, terlambat tiga bulan itu, ... gara-gara kamu gajiku tidak dibayar.
(No, I have not had my monthly periods for three months, ... I mean because of you my salaries were not paid)

Note; both Te and Ka play as servants. Te is a homosexual man (waria) and Ka is a male.

Plesetan of this example is placed on the word wamil. Actually the right word according to context is hamil, means pregnant. But it is deliberately shifted to wamil. Wamil in Bahasa Indonesia means militia (obligatory military service). The form shift here is on the phonological level, from [h] to [w].

Example 3.

- N: Lha kowe sopo ?
(Who are you ?)
D: Dasir
N: Gasir ?
(Cricket ?)

D: Gasir niku jangkrik, dados jeneng kulo jangkrik
(Gasir is cricket, so my name is cricket)

There is a form shift, from Dasir (man's name) to gasir (name of insect). The shift here is from [d] to [g].

Example 4.

Ka: Panjenengan sinten mbah ?
(Who are you old man ?)
To: Mboten wonten malih, kulo meniko Pendekar Sair Demam Berdarah.
(There is no other one, I am dengue fever poem hero)
Ka: Ee ee, iku jenenge kliru, nekat ae lho. Kliru sampeyan Pak, dudu Sair Demam Berdarah, nanging Sair Berdarah.
(Ee ee, that name is wrong. You are wrong sir, not dengue fever poem but bleeding poem)
To: Pun diganti.
(It has been changed)

Form shift due to "plesetan" in this example is from Sair Berdarah to Sair Demam Berdarah. Based on a serial radio drama, T tutur Tinular, the right name of the hero is Sair Berdarah (Bleeding Poem), but is deliberately shifted to Sair Demam Berdarah (Dengue Fever Poem) by adding an Indonesian word demam. Demam Berdarah (Dengue Fever) is the real name of the disease. In this example, form shift is followed by semantic shift.

Example 5.

Te: Lagune opo ?
(What is the song ?)
Ka: Unchained Melody
Te: Opo ? Ancur Minah ?
(What ? Ancur Minah ?)

In this example, Unchained Melody, as a title of song, is deliberately shifted to Ancur Minah. Consequently it generates different (unexpected) meaning, since there is an Indonesian song entitled "Ancur Minah" and there is an American song entitled "UNchained Melody." Both names refer to different songs. The shift here is on the morphological level, from phrase Unchained Melody to Ancur Minah.

Example 6.

- To: Iki nek nimbali bapak'e Romo.
(He calls his father Romo)
Da: Ow, Romo, keturunan kraton yo ?
(Ow, Romo, is he of noble birth ?)
Yo: Darah biru
(Blue blood)
Bo: Buktine ?
(How do you prove it ?)
Da: Yen iku dudu darah biru, ning lingkaran biru.
(He is not blue blood but blue circle)
Bo: Iku lak KB ?
(Isn't it Birth Control ?)

Form shift in this example is from phrase darah biru which means of noble birth is jokingly shifted to lingkaran biru. In Indonesia, lingkaran biru is a symbol related to birth control service. So the shift from word darah to lingkaran causes a complete meaning shift.

Six examples above show that Pun or Plesetan which causes form shift is followed by semantic shift or shift in meaning. But it does not always automatically happens. Sometimes form shift is not followed by semantic shift. Two examples below will prove it.

Example 7.

- Dm: Hal itu impossible [impɔssiblə]
 (That is impossible)
 Ka: Apa Pak ?
 (What Sir ?)
 Dm: Impossible [impɔssiblə]
 Bo: Salah Pak, yang benar impossible [impɔsəblə]
 (You're wrong Sir, the right one is
 [impɔsəblə])
 Dm: Tapi tulisane lak impossible.
 (But its writing is impossible, isn't it ?)

Form shift due to pun in this example is an English word (impossible) but spoken using Indonesian phonological system. The word impossible is spoken with a high front vowel ;i; in the syllable [si] and vowel [ə] in the final position after consonant [l]. According to English phonological system, of course, this kind of pronunciation is wrong. The right one is [impɔsəbl] with the vowel [ə] in the syllable [sə] and without vowel after consonant [l]. The form shift from [impɔsəbl] to [impɔssiblə] is not followed by semantic shift, because it does not generate a new meaning.

Example 8.

- Pe: Kenalkan Pak, saya Pete [pəte]
 (Let me introduce myself, I am Pete [pətel])
 To: Ow, ini to yang namanya Teme [təme]
 (Ow, this is the guy whose name is Teme [təme])
 Bo: Bukan Teme [təme], tapi Pete [pəte]
 (He is not Teme, but Pete)

Form shift in example 8 is Pete [pəte], a man's name, deliberately shifted (spoken) into Teme [təme]. The form shift here does not cause semantic shift, because

the new form, Teme, does not carry a new meaning. Both names refer to the same people, Pete.

Based on the two examples above, number 7 and 8, it is clear that form shift is not always followed by semantic shift.

3.2.2 Semantic Shift

Pun or Plesetan does not always appear in the form of form shift, but it can appear in the form of semantic shift. The form does not change, but there is a semantic shift. These examples below will show pun in the form of semantic shift.

Example 1.

Ka: Hee ! kamu ke sini, bagaimanapun tamu harus kita hargai.
 (Hee ! you are here, anyhow, guests must be respected)
 Be: Dihargai piro Pak ?
 (How much is it, Sir ?)

The word "harga" in Bahasa Indonesia lexically means price. And "hargai," from the word "harga" to which the suffix /-i/ is added then means giving a price.

Based on the topic, the word "hargai" in the example above loses its lexical meaning, and then grammatically means to be respected (as stated by Ka). So the expected meaning of word "hargai" in the example above is to be respected. But Be deliberately misunderstands it. He interprets "hargai" based on lexical meaning, by

saying "Dihargai piro Pak ?" (How much is it, Sir ?). As a result, Be's understanding is out of topic. There is a semantic shift, from expected meaning to unexpected meaning.

Example 2.

- To: Jenengmu sopo ?
 (What's your name ?)
 Ka: Kulo Karman Om, meniko Pete [pətel]
 (I am Karman Sir, and this is Pete)
 To: Ow, wajane sepiro ?
 (Ow, how big is the pan ?)
 Ka: Tegese Pete jeneng
 (I mean here, Pete as a name).
 To: Wah akeh jeneng yo kok ngenggo Pete.
 (Wah, there are a lot of names, why use Pete)

As stated by Ka, Pete [pətel] in this example refers to a man's name, but Pete is misunderstood as a kind of vegetables. It can be seen when To says, "Wah wajane sepiro ?" (how big its pan ?). "Wajan" is a Javanese word which means a pan where usually vegetables are cooked. In Bahasa Indonesia or Javanese, "pete" is a kind of vegetables or edible stinking beans. Pun in the form of semantic shift here occurs because the expected meaning "Pete" as a man's name is wrongly and deliberately understood as its lexical meaning (a kind of vegetables). Consequently, there is a shift in meaning, from expected meaning (in this case is grammatical meaning) to unexpected meaning (denotative meaning).

Example 3.

- N: Uang kita, kita tabung di Bank gatal-gatal
 (Our money is saved in Itchy Bank)
 B: Apa itu ?
 (What is that ?)
 N: Bank Exim
 (Exim Bank)

Based on the topic of conversation, the term exim is an acronym of export and import. So "bank exim" means Export and Import Bank. But N interprets the meaning of word exim from medical point of view, that exim is a name of skin disease. Javanese people usually pronounce exeem, a real name of skin disease borrowed from Dutch, as [eksɛm], so it is similar with the pronunciation of the acronym exim [ɛksɪm]. One of the exeem's symptoms is itchy. Furthermore, Exim Bank is jokingly shifted to Itchy Bank or Bank gatal-gatal. Semantic shift here is exim as bank's name (expected meaning) which is wrongly and deliberately understood as a disease's name.

Example 4.

- Ka: Kenalno, iki kakangku, jenenge Peter.
 Nyambut gawe neng kene. Iki keturunan Ambon.
 (Let me introduce my brother to you, his name is Peter. He works here. He is of Ambon descent)
 Da: Ambon ? Lhak koyo gedang
 (Ambon ? Isn't it like banana ?)
 Bo: Iki turunan Ambon, suk anake lhak gedang Kluthuk.
 (He is of Ambon descent, it means in future his child will be a Kluthuk banana)

The word "Ambon" has several meanings. In Javanese, "Ambon" is known as a name of a big green banana. "Ambon"

can also refer to a name of place (city) and ethnic group in the Maluku Island.

In the conversation above, as stated by Ka, Ambon refers to place and ethnic group where Peter comes from. So, the expected meaning of Ambon based on the topic is a name of place and ethnic group. But Da and Bo wrongly and deliberately consider Ambon as a name of banana's variety. Moreover, Bo relates Ambon to another variety of banana, Kluthuk. Kluthuk is a name of short and small banana. As a result, the conversation goes out of context. The semantic shift here is from Ambon as a name of place and ethnic group to a name of banana's variety.

Example 5.

Ti: Aku di sini sebagai bosmu.

(I am here to be your boss)

Da: Bos berarti bekas orang sinting.

(Boss means somebody who used to be crazy)

In Bahasa Indonesia, bos means lord or boss. But in this conversation, bos is semantically shifted to somebody who used to be crazy or an ex-crazyman." It occurs because the term bos in Bahasa Indonesia which means boss or lord is deliberately referred to as an acronym; /b/ stands for bekas (ex-), /o/ for orang (man) and /s/ for sinting (crazy). As a result, the meaning is shifted although the form is not shifted or remains constant.