

Analysis of the Function of Code Mixing in the Lyrics of Javanese Pop Songs by Denny Caknan

Fathurohman, Irfai^{1*}, Syaifuddin, Ahmad¹, Ristiyani¹, Roysa, Mila¹, Hidayati, Nur Alfin¹

Muria Kudus University, Kudus Regency, 59532, Indonesia

Email Author: irfai.fathurohman@umk.ac.id (Irfai Fathurohman), 202034029@std.umk.ac.id (Ahmad Syaifuddin), ristiyani@umk.ac.id (Ristiyani), mila.roysa@umk.ac.id (Mila Roysa), nur.alfin@umk.ac.id (Nur Alfin Hidayati)

*Corresponding author: irfai.fathurohman@umk.ac.id

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Abstract: This research aims to describe the function of code mixing in the lyrics of Javanese pop songs by Denny Caknan. The researcher focuses on the function of code mixing in Seowito theory (Nabila & Kustriyono, 2022). Data analysis techniques in research use the theory put forward by Miles and Huberman (Latifah & Supena, 2021). Code mixing is the science of studying language speech caused by communication with other individuals or groups. Social media is a digital platform that has a very wide network, with the development of the times human interaction can be done easily and sophisticatedly through social media. Code mixing in the lyrics of Javanese pop songs by Denny Caknan, several functions of code mixing that occurred in this research were found. In inserting code mixing in the form of words, phrases, clauses and repetition. The code-mixing function found in the research on the lyrics of the Javanese pop song by Denny Caknan, there was a total of 28 data found in this research with the details, namely: code mixing function used to emphasize a certain meaning 12 data, to show self-identity 2 data and influence regarding the issues discussed 14 data.

Keywords: Denny Caknan, Mixed Code, Javanese Pop Music

1. Introduction

Language has an important role in handling human interaction, language can be a communication tool used by humans in social interaction. Language, people easily connect between people and other people and groups. Language has a very important role in social life as a medium of communication, considering how important language is, of course all social activities in every society always involve communicators (speakers) or as communicants (audience). In current developments, communication is used as a medium or means of conveying thoughts, considerations, desires, reflections, reality, and so on. Writing is one of the most important language skills, and learning to write is more than just theory. Of course, learning to write requires additional writing practice besides theory.

Language plays a role as a means of interaction in all communication and social media as a medium of interaction, the way people relate to other individuals for certain purposes is called socialization. One of the tools used as a liaison in preparation for interaction is language. In line with Septiani (2020), language is a subjective phonetic system used by a group or society to communicate. In his thinking, Sondakh (2019) revealed that sociolinguistics is a thought that considers the relationship between individuals and society. Communication is one of the concepts that must be applied in language because communication can convey information both verbally and in writing.

Language skills include listening, speaking, reading, and writing. In the implementation of these four languages, they are interconnected and cannot be separated, writing skills need to be taught at a higher level and from an early age so that students are trained in communicating and expressing their ideas (Rusanti et al., 2022). Good and correct language comes from correct sentence structures. Correct sentences are sentences that are appropriate based on applicable linguistic rules. A sentence is an element of speech that is separated by a long pause with intonation, the rise and fall of the tone at the end of the sentence (Fitriana et al., 2023). Each individual's use of language can be used as a benchmark in determining

*Corresponding author: irfai.fathurohman@umk.ac.id

knowledge, social status and language skills. With the rapid development of the times in the fields of science and technology, the use of Indonesian has experienced many changes in language form and semantic systems (Ermanu & Fathurohman, 2023).

(Sari et al., 2023) Sociolinguistics is the study of language and its relationship with social reality in society. Sociolinguistics is the science of intrigue in two fields, in particular: sociology, etymology, and observational science which have a very close relationship. According to Wijana (2021) Sociolinguistics is a branch of etymological science that studies the relationship between language and social variables. Community variables are variables that come from outside the dialect. These components are also called external components. The sociolinguistics of language continues to experience shifts along with the approach of social components, for example speakers, individuals who are involved in communication actions given with the aim of providing data.

Indonesia can become a bilingual society, Indonesia adheres to the Linguafranca system, which is a system that determines the official language used because Indonesian society has several tribes with different languages. The Indonesian government made Indonesian the official term so that communication in society could run well, this made Indonesian society bilingual from the start. The official language alone is still not enough to be used as a benchmark or rule for society in communicating, with a wide zone meaning that Indonesia has a territorial language in each locale, such as Java which has the Javanese language. Society consists of speakers or communities that have few languages or are multilingual and intermarry between different tribes. Ethnicity can become a pluralistic society. When someone from one ethnic group marries someone from another ethnic group, the couple acquires and uses the language of both parents' ethnic groups. This creates an all-inclusive society with multilingual capabilities. Nonfiction texts are texts whose content is factual, the things contained in them come from facts that really exist in life. This will certainly make it easier for students to learn and receive the material well at school (Agustina & Purbasari, 2020).

According to Khasanah (2020) song lyrics are a scientific work which is included in the type of poetry and contains about encounters with individuals or other people conveyed by the creator to the audience. Lyrics have an important influence on society, which can change behavior patterns because the audience can assimilate the substance of the lyrics with deep ethical messages. Music is a combination of works of art and writing performed with instruments and music that is packaged dramatically and appropriately to communicate the composer's meaning to the audience. The music that is usually played includes pop music, dangdut music, jazz music, keroncong music, campursari music, and others. This analysis will examine using social media, especially Denny Caknan's official YouTube account. Code mixing is a science that studies language speech caused by communication with other people or groups. This code mixing is one of the sciences contained in sociolinguistic thinking. In communicating, people often use code mixing in the form of unintentional interactions (Wijana, 2023).

Code mixing is the science of not speaking in more than one dialect. In this condition the speaker expresses his sentence in a calm and unconscious state. As a rule in communication, people do not have problems with combining dialects in sentences because the most important thing is that the communication partner conveys the message. Code mixing is the use of two languages or two language mixtures in conversations in society. Code mixing occurs as if in the form of code parts, where code mixing is sometimes used without realizing it, code mixing in communication has the benefit of producing thoughts or describing the meaning of the message being conveyed, in this case it is very important to learn various languages in communication. Meanwhile, according to Moshinsky (2019), in code mixing speakers include components of other languages when using a particular language. Code switching can be an event of moving from one code to another or a code moment, so that if the audience is used to starting with code A and then switching to code B, this kind of language change is called code mixing. (Rizza & Ahsin, 2022).

In line with Khoiriyah (2021), there are two types of code mixing, namely intralinguistic and extralinguistic. The interlinguistic component, especially the influence of the term itself, such as the need for vocabulary in the mother tongue or the mother tongue not being sufficient to convey the concepts mentioned in another language. Extralinguistic factors, viz. the influence of things outside the tongue, for example the reason for the conversation, circumstances, level of education, social status, type of conversation and questions. In agreement with Amriyah (2021), the components that cause the use of code mixing are constraints in the use of codes, the use of terms that are more commonly used by speakers and private speakers, supporting dialects, location of the house and time of discussion, type of discussion, subject, task and reason, flexibility and degree of dialect, proximity of speaker, and subject.

In agreement with Putriani (2019), code mixing is a reflection of language that was initially used in discourse as a final effort to express dialects that could not be expressed in the mother tongue. In other words: the investigation of code mixing and other dialect mixing was initially analyzed in discussions or just verbal data, but as it progressed, code mixing increased to analyze data structured like melodic verses. Code mixing occurs suddenly at first suddenly and impulsively in spoken time, but is now used in scientific works reproduced by scholars or craftsmen or who create scientific works to provide a clear and stylish impact.

In agreement with Tjahyadi (2020), scientific work in English language learning is related to the inventive work of people who use dialect as a material in their creation. Etymologically, the word writing in Indonesian comes from Sanskrit which is a compound word from the word sas which means coordinating, ordering and directing, as well as finishing as a rule used to indicate an instrument or musical instrument. When we look at the word based on its etymological meaning, the word can be interpreted as an educational tool or guide in preparation for learning.

In agreement with Sholeh (2020) social media is online media where clients can associate to take an interest in contributing meaning. Clients can interact with each other, exchange data effectively, create images in the form of substance or substances. to communicate other data, answer comments with client input. others insert other messages into the social media space. Anything can be done quickly and without limits. Distribution is very important in bringing out or developing the potential of a region, perhaps human resources and existing regional potential, such as potential natural assets. With social media, anyone can distribute all data very easily and at a very reasonable and low cost, especially with the development of social media.

Social media has become a necessity for certain communities in order to search for work, inspiration, information, and so on. Considering the advertisement about the e-Marketer being established, web utilization in Indonesia reached 212.9 million clients at the beginning of 2023, which is around 202 million more clients than in 2022, or a rate increase of 10 percent at the end of the year. The population of Indonesia is around 276.4 million people, which means there are around 77 percent of social organization clients in Indonesia. Most social media users in Indonesia are young people and adults. In Indonesia, YouTube, Facebook and Instagram are the most widely used social media. There are many benefits to social media, but it also has negative impacts. It all depends on each person, if you are wise in using social media it will have a good positive impact and if you use it for negative things, it will have a bad impact. have an impact on yourself. YouTube is a social media used to share recordings, both music videos, creative recordings and films, as well as other original data (Maula, 2023).

When using social media itself, the use of polite language is a necessity which unfortunately not all users have. If the use of increasingly sophisticated technology in education should make it easier for students and educators in the learning process (Zakiyyah & Fathurohman, n.d.). The object of study in this research is the Function of Code Mixing in the Lyrics of Javanese Pop Songs by Denny Caknan, on Denny Caknan's YouTube channel which has 5.72 million endorsers. This account not only offers recordings of Denny Caknan's songs but also handles YouTube uploads, usually also sharing how to take recordings or what is often called behind the scenes. Denny Caknan's YouTube account can be classified as a medium for musical excitement on social media. The presence of Denny Caknan's YouTube account makes it easier for Denny Caknan fans to appreciate his work, especially since Denny Caknan is really idolized by today's young generation because the work, he produces reflects life stories of heartbreak or love stories.

Denny Caknan's YouTube account has more than five million supporters from various circles, both the younger generation and the older generation. Denny Caknan is known for more than 15 melodic works which are widely known to the public both at home and abroad. In his musical poetry, Denny Caknan's work has its own characteristics. Javanese music uses Javanese and Indonesian. This shows that there is code mixing in the following verses of the song.

One of the codes mixing that occurs in Denny Caknan's song lyrics is as follows:

“Misal memang keputusanmu”

In the quotation of the song lyrics, there is a form of code mixing in the form of phrases, namely words "Kabarmu" which should be in Javanese "wacanamu" This proves that in the song lyrics created by Denny Caknan there was code mixing. Researchers are interested in analyzing the phenomenon of code mixing with sociolinguistic studies in several songs by Denny Caknan.

Based on the basis that has been explained regarding code mixing that occurs in song lyrics which is supported by significant research, the researcher is interested in conducting research with the title Analysis of Code-Mixing Forms in Javanese Pop Song Lyrics by Denny Caknan. This research will focus on code mixing that occurs in song lyrics. It is believed that this research can make analysts or the open public more understanding and sensitive to the linguistic phenomena that occur.

Structure of References

a. Relevant research was conducted by Elizabeth Siagian, Ni Wayan Meidariani, and Ni Luh Gede Meilantari in 2022 with the research title "Code Mixing in JKT48 Song Lyrics by Yasushi Akimoto". The aim of this research is to determine the forms of code mixing and the factors that cause code mixing in the lyrics of the song JKT48 by Yasushi Akimoto. This research uses sociolinguistic theory. Data analysis methods and techniques use qualitative descriptive methods. This research uses an informal method of presenting the results of data analysis. The similarity in this research is in the object studied, namely code mixing in song lyrics and the difference in this research is in the song object studied.

b. "Other related research is research conducted by Emma Asyrotul Umami, and Betari Irma Ghasani in 2021 with the research title Code Switching and Code Mixing in Vlogs: Sociolinguistic Syudy." The purpose of this research is to look at the types of code mixing and code-mixing factors that cause code mixing in YouTube vlog recordings. The context in the video studied is a vlog recording and it asks about not how it happened. We look at code blending but moreover code exchange and its similarities trying to find types and forms of code blending on social media.

c. Relevant research was conducted by Elizabeth Siagian, Ni Wayan Meidariani, and Ni Luh Gede Meilantari in 2022 with the research title "Code Mixing in JKT48 Song Lyrics by Yasushi Akimoto". The aim of this research is to determine the forms of code mixing and the factors that cause code mixing in the lyrics of the song JKT48 by Yasushi Akimoto. This research uses sociolinguistic theory. Data analysis methods and techniques use qualitative descriptive

methods. This research uses an informal method of presenting the results of data analysis. The similarity in this research is in the object studied, namely code mixing in song lyrics and the difference in this research is in the song object studied.

d. Other related research is research conducted by Emma Asyrotul Umami, and Betari Irma Ghasani in 2021 with the research title *Code Switching and Code Mixing in Vlogs: Sociolinguistic Syudy.* The purpose of this research is to look at the types of code mixing and code-mixing factors that cause code mixing in YouTube vlog recordings. The context in the video studied is a vlog recording and it asks about not how it happened. We look at code blending but moreover code exchange and its similarities are trying to find types and forms of code blending on social media.

2. Research Methodology

The method used in this research is a type of research that uses a qualitative descriptive approach. In agreement with Hardiansyah (2022), qualitative research is characterized as research about preparation that produces clear information in the form of words composed or spoken and individual behavior that can be seen. Regarding the content of qualitative research, it is emphasized that research related to interpretive orientation is a field of qualitative research whose research requires direct data. To obtain accurate data, the approach used is a descriptive approach, namely detailing the problems and information obtained from interviews and direct observation. Meanwhile, this interview technique is used to explore data that is not yet available in the literature study.

This approach treats the environment and humans comprehensively. So, in this case, one should not limit people or organizations to factors or speculation but should be seen as part of the whole. Based on the description above, it can be concluded that qualitative research is defined using words used to clarify the data being discussed and compiled. Researchers focus on the function of code mixing in Seowito's theory according to (Nabila & Kustriyono, 2022).

The research used data from Denny Caknan's YouTube account which was chosen because the YouTube account contains song lyrics or Denny Caknan's works which were uploaded to social media. It is not only the younger generation who appreciate Denny Caknan's work, but many are also curious about Denny Caknan's songs because his poems depict contemporary life stories, so many have become loyal fans of Denny Caknan. Denny Caknan's song which is used as a source of information by analysts is as follows:

Los Dol, Proliman Joyo, Titipane Gusti, Tanpo Tresnamu, Sampek Tuwek. Agreeing with Sugiyono (2019) partitions asking for sources into two, namely:

- a) Primary Sources
Essential information is information that pertains to physically collected information, the analyst relates the factors of interest to the specific objectives of the investigation.
- b) Secondary Source
Secondary sources are information related to information collected from existing sources. This auxiliary information is information that supports the need for important information such as books, writings and usage related to the data needed by the analyst.

This research uses the Listen and Note Technique by listening to and noting the song lyrics posted on Denny Caknan's YouTube account to get information. Palupi (2019) the information gathering strategy used in this research is Listen and take notes. The note-taking method is a strategy used to analyze the use of language to obtain information. The listening method is to note down several forms that are appropriate to questions about the use of structured language.

This research uses data analysis techniques according to Miles and Huberman (Latifah & Supena, 2021), namely qualitative data analysis which is carried out continuously until the data is complete. Activities in data analysis according to Miles and Huberman are in the form of data collection, data reduction, data display and confirmation of conclusions or verification.

4. Result and Discussion

This research analyzes the function of code mixing using Seowito's (1995) theory on Denny Caknan's YouTube account. The data in this research uses song lyrics found on Denny Caknan's YouTube account. The lyrics of Denny Caknan's song which became research material, namely: Helleh, Kalih Welasku, Widodari, Gak Pernah Cukup, Satru, Ndas Gerih. Researchers will analyze the function of code mixing in several parts, namely: the function to emphasize a certain meaning, as a form of respect in communication with other people, to show self-identity and influence on the issue being discussed.

Song title HELLEH
Published September 1, 2022
Work: Denny Caknan

Loh kok mecucu ae
Ora niat mesem e
Enek salahku, mbok omongo wae, timbang gelo mburine
Helleh encep e esemu
Nantik - nantik ayumu
Yogane sinten
Jan koyo emas inten
Gregetne nganti kuangen
Piye to ki kok geting aku
Piye to ki kok geting aku
Ora usah di ungkit yang lalu
Urip ora mung padu
Mbok ojo nesu - nesu sayang.
Ncen kabeh salah ku
Mpun mbanding-bandingke
Saing - saingke kalih liyane
Mbok wis leh mrengute,
Ddibari padune
Gek ndang pelaminan karuane

Function to emphasize a certain purpose

Data (1)

“Enek salahku, mbok omongo wae, timbang gelo mburine”.

The quote above occurs code mixing in the form of phrases. This is characterized by the presence of a combination of two or more words in the language utterance in Denny Caknan's song. The insertion is located in the word “Salahku” who should use the word “Aku keliru” in Javanese. The function of song lyrics in words “Salahku” shows a certain meaning or a affirmation regarding the use of language as a communication tool.

Data (2)

“Ncen kabeh salah ku”.

The quote above occurs code mixing in the form of phrases. This is characterized by the presence of a combination of two or more words in the language utterance in Denny Caknan's song. The insertion is located in the word “Salahku” who should use the word “Aku keliru” in Javanese. The function of song lyrics in words “Salahku” shows a certain meaning or a affirmation regarding the use of language as a communication tool.

Data (3)

“Gek ndang pelaminan karuane”.

The quote above occurs code mixing in the form of phrases. This is characterized by the presence of a combination of two or more words in the language utterance in Denny Caknan's song. The insertion is located in the word “Pelaminan” who should use the word “Rabi” in Javanese. The function of song lyrics in words “Pelaminan” shows a certain meaning or a affirmation regarding the use of language as a communication tool.

Song title Kalih Welasku
Published December 30, 2022
Work: Denny Caknan dan Duo ONAR (Bayu Onyonk & Soepardi Aye)

Anane mung tresno kalih welasku
Anane mung iki sing tak nduweni
Doyo doyo ngganduli
Doyo doyo nangisi
Kesandung-sandung aku
Maksane atimu
Gapuk meh tumbang
Tak gawe gawe dewe

Raiso ngukur kurang kesadaranku
Reff:
Kekarepanku yen pancen dadi siji
Iso ngrumat lan baturi
Tekan besok nganti petuk pati
Urung kewujud we kesusu mutusi
Aku sembrono ning ra sepiro
Malah dadi perkoro
Nanging rapopo ketulo tulo
Dadi tulisan kanggo cerito tuo
Anane mung tresno kalih welasku

Function to emphasize a certain purpose

Data (1)

“Gapuk meh tumbang”.

The code-mixing of the lyric quote occurs, this is indicated by the insertion of Indonesian into the Javanese speech in Denny Caknan's song. The insertion is located in the word “Tumbang” who should use the word “Ambruk” in Javanese. The function of song lyrics in words “Tumbang” shows a certain meaning or affirmation regarding the use of language as a communication tool.

Data (2)

“Tekan besok nganti petuk pati”.

The code-mixing of the lyric quote occurs, this is indicated by the insertion of Indonesian into the Javanese speech in Denny Caknan's song. The insertion is located in the word “Besok” who should use the word “Sesok” in Javanese. The function of song lyrics in words “Besok” shows a certain meaning or affirmation regarding the use of language as a communication tool.

Data (3)

“Dadi tulisan kanggo cerito tuo”.

The code-mixing of the lyric quote occurs, this is indicated by the insertion of Indonesian into the Javanese speech in Denny Caknan's song. The insertion is located in the word “Tulisan” who should use the word “Layang” in Javanese. The function of song lyrics in words “Tulisan” shows a certain meaning or affirmation regarding the use of language as a communication tool.

Judul lagu WIDODARI

Terbit 10 Jul 2021

Karya: Denny caknan X Nurbayan

Timbangan sepele ku.
Tondo seneng marangmu.
Karna ku terpuruk sendiri dalam hampa.
Dan kau datang merubah cerita
AKu nemu widodari
Motomu kebak pelangi
Hadirmu dalam hidupku beriku warna
Dari kisah masalalu yang pernah terluka
Ku pernah terjatuh. Ku pernah ditinggalkan
Pupus cerita tinggallah impian.
Maha sempurna Tuhan
Kirimkan kau untuk ku kekasih yang tulus.
Dan kisah kelam ku kini hilang terhapus...
Sayang. Gondelono atiku .
yen takdir-e gandeng yo bakale gandeng
Tuhan terima kasih hadirkan penjaga hatiku
Yang slalu setia menemaniku

e. Function to emphasize a certain purpose

Data (1)

“Ku pernah terjatuh. Ku pernah ditinggalkan”.

The lyric quote occurs as code mixing in the form of clauses. This is indicated by the presence of an Indonesian clause in Denny Caknan's song, which is actually a Javanese song. The use of clauses lies in words “Ku pernah terjatuh. Ku pernah ditinggalkan” which should “Aku wis tiba. Aku wis ditinggal!”.

The function of using the words " Ku pernah terjatuh. Ku pernah ditinggalkan". I was abandoned" shows a certain meaning or affirmation regarding the use of language as a means of communication.

f. The function of influence on the issue being discussed

Data (1)

"Kama ku terpuruk sendiri dalam hampa".

The lyric quote occurs as code mixing in the form of clauses. This is indicated by the presence of an Indonesian clause in Denny Caknan's song, which is actually a Javanese song. The use of clauses lies in words "Kama ku terpuruk sendiri dalam hampa" which should "Amarga aku kelep dhewe ing kekosongan". The function of using the words "Kama ku terpuruk sendiri dalam hampa" aims to influence the issues discussed regarding the use of language as a communication tool.

Data (2)

"Dan kau datang merubah cerita".

The lyric quote occurs as code mixing in the form of clauses. This is indicated by the presence of an Indonesian clause in Denny Caknan's song, which is actually a Javanese song. The use of clauses lies in words "Dan kau datang merubah cerita" yang seharusnya "Lan sampeyan teka kanggo ngganti cerita". Function of word use "Dan kau datang merubah cerita" This aims to influence the issues discussed regarding the use of language as a communication tool.

Data (3)

"Hadimu dalam hidupku beriku warna".

The lyric quote occurs as code mixing in the form of clauses. This is indicated by the presence of an Indonesian clause in Denny Caknan's song, which is actually a Javanese song. The use of clauses lies in words "Hadimu dalam hidupku beriku warna" which should "Kehadira nmu ing uripku menahi warna". Function of word use "Hadimu dalam hidupku beriku warna" This aims to influence the issues discussed regarding the use of language as a communication tool.

Data (4)

"Dari kisah masalalu yang pernah terluka".

The lyric quote occurs as code mixing in the form of clauses. This is indicated by the presence of an Indonesian clause in Denny Caknan's song, which is actually a Javanese song. The use of clauses lies in words "Dari kisah masalalu yang pernah terluka" which should "Saka crita jaman biyen sing nate lara". Function of word use "Dari kisah masalalu yang pernah terluka" This aims to influence the issues discussed regarding the use of language as a communication tool.

Data (5)

"Pupus cerita tinggallah impian".

The lyric quote occurs as code mixing in the form of clauses. This is indicated by the presence of an Indonesian clause in Denny Caknan's song, which is actually a Javanese song. The use of clauses lies in words "Pupus cerita tinggallah impian" which should "Nalika crita wis ilang, mung ngimpi sing isih ana". Function of word use "Pupus cerita tinggallah impian" This aims to influence the issues discussed regarding the use of language as a communication tool.

Data (6)

"Maha sempurna Tuhan".

The lyric quote occurs as code mixing in the form of clauses. This is indicated by the presence of an Indonesian clause in Denny Caknan's song, which is actually a Javanese song. The use of clauses lies in words "Maha sempurna Tuhan" which should "Gusti iku sampurna". Function of word use "Maha sempurna Tuhan" This aims to influence the issues discussed regarding the use of language as a communication tool.

Data (7)

"Kirinkan kau untuk ku kekasih yang tulus".

The lyric quote occurs as code mixing in the form of clauses. This is indicated by the presence of an Indonesian clause in Denny Caknan's song, which is actually a Javanese song. The use of clauses lies in words "Kirinkan kau untuk ku kekasih yang tulus" which should "Kirimi sampeyan pacangan sing tulus". Function of word use "Kirinkan kau untuk ku kekasih yang tulus" This aims to influence the issues discussed regarding the use of language as a communication tool.

Data (8)

"Dan kisah kelam ku kini hilang terhapus".

The lyric quote occurs as code mixing in the form of clauses. This is indicated by the presence of an Indonesian clause in Denny Caknan's song, which is actually a Javanese song. The use of clauses lies in words "Dan kisah kelam ku kini hilang terhapus" which should "Lan crita petengku saiki wis ilang lan dibusek". The function of using the words "Dan kisah kelam ku kini hilang terhapus" is aimed at influencing the issues discussed regarding the use of language as a communication tool.

SATRU

17 Januari 2021

Cipt : Denny Caknan

Unine batin dungoku

Ra luput ko jenengmu

Aku ngedem - ngedem atimu

Bakoh mempertahankanmu

Gusti kulo pun manut dalane

Mung jenengan sing ngatur critane

Sing jelas aku mikir kedepan-e

Opo bakal hubungan satru seteruse

Tulung percayo aku sayang awakmu

Bukti-ne sampean nglirik liane

Sumpah ra koyo sing, mbok pikir selama iki

Mas isoku meneng, ngajeni awakmu

Sepurane yen pancen salah

Sepurane yen aku neng uripmu mung masalah

Rangkulen aku iki gur mung salah pahamku

Satru hubungan mung salah pahammu

Sampean kudu ngerteni, aku cemburu

Function to emphasize a certain purpose

Data (1)

“Sing jelas aku mikir kedepan-e”.

The lyric quote occurs as a mix of codes in the form of words. This is marked by the insertion of Indonesian into Javanese speech in Denny Caknan's song. The insertion is located in the word “Jelas” who should use the word “Cetto” in Javanese. The function of song lyrics in words “Jelas” shows a certain meaning or affirmation regarding the use of language as a communication tool.

Data (2)

“Tulung percayo aku sayang awakmu”.

The lyric quote occurs as a mix of codes in the form of words. This is marked by the insertion of Indonesian into Javanese speech in Denny Caknan's song. The insertion is located in the word “Sayang” who should use the word “Tresno” in Javanese. The function of song lyrics in words “Sayang” shows a certain meaning or affirmation regarding the use of language as a communication tool.

Data (3)

“Buktine sampean nglirik liane”.

The quote above occurs code mixing in the form of baster. This is marked by the insertion of Indonesian into Javanese speech in Denny Caknan's song. This insertion takes the form of borrowing lexicons from different languages. The lyrics of the song have the meaning that each word contains bastard “Bukti-ne” which has an ending. Suffix (-ne) has a use in speech to show a meaning. Say “Bukti” is Indonesian, but is added with Javanese affixes that should be “Hunur-ne”. The function of song lyrics in words “Bukti-ne” shows a certain meaning or affirmation regarding the use of language as a communication tool.

Data (4)

“Sepurane yen pancen salah”.

The lyric quote occurs as a mix of codes in the form of words. This is marked by the insertion of Indonesian into Javanese speech in Denny Caknan's song. The insertion is located in the word “Salah” who should use the word “Kliru” in Javanese. The function of song lyrics in words “Salah” shows a certain meaning or affirmation regarding the use of language as a communication tool.

Data (5)

“Sampean kudu ngerteni, aku cemburu”.

The lyric quote occurs as a mix of codes in the form of words. This is marked by the insertion of Indonesian into Javanese speech in Denny Caknan's song. The insertion is located in the word “Cemburu” who should use the word “Wahiri” in Javanese. The function of song lyrics in words “Cemburu” shows a certain meaning or affirmation regarding the use of language as a communication tool.

Function to show personal identity

Data (1)

“Opo bakal hubungan satru seteruse”.

The lyric quote occurs as a mix of codes in the form of words. This is marked by the insertion of Indonesian into Javanese speech in Denny Caknan's song. The insertion is located in the word “Hubungan” who should use the word “Magepokan” in Javanese. Function of word use “Hubungan” This aims to show a certain self-identity regarding the use of language as a communication tool.

Data (2)

“Satru hubungan mung salah pahammu”.

The lyric quote occurs as a mix of codes in the form of words. This is marked by the insertion of Indonesian into Javanese speech in Denny Caknan's song. The insertion is located in the word “Hubungan” who should use the word “Magepokan” in Javanese. Function of word use “Hubungan” This aims to show a certain self-identity regarding the use of language as a communication tool.

The function of influence on the issue being discussed

Data (1)

“Bakoh mempertahankanmu”.

The quote above occurs code mixing in the form of phrases. This is characterized by the presence of a combination of two or more words in the language utterance in Denny Caknan's song. The insertion is located in the word “Mempertahankanmu” who should use the word “Nyukeni” in Javanese. Function of word use “Mempertahankanmu” This aims to influence the issues discussed regarding the use of language as a communication tool.

Data (2)

“Sumpah ra koyo sing, mbok pikir selama iki”.

The quote above occurs code mixing in the form of phrases. This is characterized by the presence of a combination of two or more words in the language utterance in Denny Caknan's song. The insertion is located in the word “Selama” who should use the word “Nganti” in Javanese. Function of word use “Selama” This aims to influence the issues discussed regarding the use of language as a communication tool

Data (3)

“Sepurane yen aku neng uripmu mung masalah”.

The quote above occurs code mixing in the form of phrases. This is characterized by the presence of a combination of two or more words in the language utterance in Denny Caknan's song. The insertion is located in the word “Masalah” who should use the word “Perkoro” in Javanese. Function of word use “Masalah” This aims to influence the issues discussed regarding the use of language as a communication tool.

Data (4)

“Rangkulen aku iki gur mung salah pahamku”.

The quote above occurs code mixing in the form of phrases. This is characterized by the presence of a combination of two or more words in the language utterance in Denny Caknan's song. The insertion is located in the word “Salah pahamku” who should use the word “Aku keliru” in Javanese. Function of word use “Salah pahamku” This aims to influence the issues discussed regarding the use of language as a communication tool.

Data (5)

“Satru hubungan mung salah pahammu”.

The quote above occurs code mixing in the form of phrases. This is characterized by the presence of a combination of two or more words in the language utterance in Denny Caknan's song. The insertion is located in the word “Salah pahammu” who should use the word “Kuwe keliru” in Javanese. Function of word use “Salah pahammu” This aims to influence the issues discussed regarding the use of language as a communication tool.

Data (6)

“Tak usahano ning pelaminan”.

The quote above occurs code mixing in the form of baster. This is marked by the insertion of Indonesian into Javanese speech in Denny Caknan's song. This insertion takes the form of borrowing lexicons from different languages. The lyrics of the song have meaning because every word contains baster “Usaha-no” which has an ending. Surfix (-no) has a use in speech to show a meaning. Say “Usaha” is Indonesian, but is added with Javanese affixes that should be “Upoyo-no”. Function of word use “Usaha-no” This aims to influence the issues discussed regarding the use of language as a communication tool.

Song title NDAS GERIH
Published November 27, 2020
Work: Denny Caknan X Lek Dahlan

Jane aku ra pernah ngerti perasaanmu kepadaku
Tapi aku berusaha mencari isi hati dari sikapmu
Yen pancen atimu kuwi iso tenanan
Tak usaha-no ning pelaminan
Kudu sabar ngadepi masalah kahananku
Sing nesrimo, sing legowo
Lawuh ku mie bancaan
Blendrang tuntutan gedang
Ben gurih sengojo tak campur ndas gerih
Isuk kudu wis tangi
Ngecong wedang kopi
Ben aku semangat nggolekno rejeki
Tugasmu mung ning omah
Aku tak sing nglakoni polah
Urepmu semangatku sayangku padamu
I Will always I Love You

The function of influence on the issue being discussed

Data (1)

“Jane aku ra pernah ngerti perasaanmu kepadaku”.

The lyric quote occurs as code mixing in the form of clauses. This is indicated by the presence of an Indonesian clause in Denny Caknan's song, which is actually a Javanese song. The use of clauses lies in words “Jane aku ra pernah ngerti perasaanmu kepadaku” which should “Jane, aku ora bakal ngerti perasaanmu marang aku”. Function of word use “Jane aku ra pernah ngerti perasaanmu kepadaku” This aims to influence the issues discussed regarding the use of language as a communication tool.

Data (2)

“Tapi aku berusaha mencari isi hati dari sikapmu”.

The lyric quote occurs as code mixing in the form of clauses. This is indicated by the presence of an Indonesian clause in Denny Caknan's song, which is actually a Javanese song. The use of clauses lies in words “Tapi aku berusaha mencari isi hati dari sikapmu” which should “Nanging aku nyoba golek ati saka sikapmu”. Function of word use “Tapi aku berusaha mencari isi hati dari sikapmu” This aims to influence the issues discussed regarding the use of language as a communication tool.

Data (3)

“Tak usaha-no ning pelaminan”.

The lyric quote occurs as a mix of codes in the form of words. This is marked by the insertion of Indonesian into Javanese speech in Denny Caknan's song. The insertion is located in the word “Pelaminan” who should use the word “Rabi” in Javanese. Function of word use “Salah” This aims to influence the issues discussed. regarding the use of language as a means of communication.

Data (4)

“Kudu sabar ngadepi masalah kahananku”.

The lyric quote occurs as a mix of codes in the form of words. This is marked by the insertion of Indonesian into Javanese speech in Denny Caknan's song. The insertion is located in the word “Sabar” who should use the word “Nedha nrima” in Javanese. Function of word use “Sabar” This aims to influence the issues discussed. regarding the use of language as a means of communication.

Data (5)

“Kudu sabar ngadepi masalah kahananku”.

The lyric quote occurs as a mix of codes in the form of words. This is marked by the insertion of Indonesian into Javanese speech in Denny Caknan's song. The insertion is located in the word “Masalah” who should use the word “Perkoro” in Javanese. Function of word use “Masalah” This aims to influence the issues discussed. regarding the use of language as a means of communication.

Data (6)

“Ben aku semangat nggolekno rejeki”.

The lyric quote occurs as a mix of codes in the form of words. This is marked by the insertion of Indonesian into Javanese speech in Denny Caknan's song. The insertion is located in the word “Semangat” who should use the word “Sigrak” in Javanese. Function of word use “Semangat” This

aims to influence the issues discussed, regarding the use of language as a means of communication. Data (7)

“Tugasmu mung ning omah”.

The quote above occurs code mixing in the form of phrases. This is characterized by the presence of a combination of two or more words in the language utterance in Denny Caknan's song. The insertion is located in the word “Tugasmu” who should use the word “Dedamelmu” in Javanese. Function of word use “Tugasmu” This aims to influence the issues discussed regarding the use of language as a communication tool.

Data (8)

“Urepmu semangatku sayangku padamu”.

The quote above occurs code mixing in the form of phrases. This is characterized by the presence of a combination of two or more words in the language utterance in Denny Caknan's song. The insertion is located in the word “Padamu” who should use the word “Kanggo kuwe” in Javanese. Function of word use “Padamu” This aims to influence the issues discussed regarding the use of language as a communication tool.

Data (9)

“I Will always I Love You”.

The lyric quote occurs as code mixing in the form of clauses. This is indicated by the presence of an Indonesian clause in Denny Caknan's song, which is actually a Javanese song. The use of clauses lies in words “I Will always I Love You” which should “I Will always I Love You”. Function of word use “Tapi aku berusaha mencari isi hati dari sikapmu” This aims to influence the issues discussed regarding the use of language as a communication tool.

Code mixing in the lyrics of Javanese pop songs by Denny Caknan, several functions of code mixing were found in this research which were found in the insertion of code mixing in the form of words, phrases, clauses and repetition. The code-mixing function found in the research on the lyrics of the Javanese pop song by Denny Caknan, there was a total of 28 data found in this research with details namely: code mixing function used to emphasize a certain meaning 12 data, to show self-identity 2 data and influence regarding the issues discussed 14 data. The most data found in the code-mixing function in Denny Caknan's song lyrics is the function of influence on the issue being discussed because every lyric created has an appropriate tone so as to produce a song that can be accepted in society, while the least data is found in the code-mixing function in the lyrics. Denny Caknan's songs function to show one's identity because the lyrics rarely provide speech or lyrics which have the function of showing one's identity.

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