

**CODE SWITCHING IN DEDDY CORBUZIER AND
NADIEM MAKARIM CONVERSATION**
(A Sociolinguistic Perspective)



A THESIS

*Submitted to the faculty of cultural science Hasanuddin University in partial
fulfillment of the requirements to obtain A Sarjana Degree in English Literature
Study Program*

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**FACULTY OF CULTURAL SCIENCES
ENGLISH LITERATURE PROGRAM
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THESIS

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CONVERSATION (A SOCIOLINGUISTIC PERSPECTIVE)**

By

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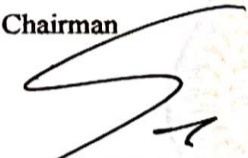
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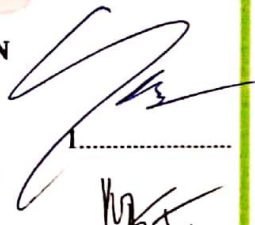
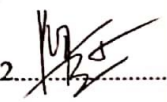



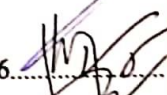

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Today, Monday, 23 November 2020, the Board of Thesis Examination has kindly approved a thesis by NURASMI YUNINGSI (Student No. F21116026) entitled, **CODE SWITCHING IN DEDDY CORBUZIER AND NADIEM MAKARIM CONVERSATION (A SOCIOLINGUISTIC PERSPECTIVE)**, submitted in fulfillment of one of the requirements of undergraduate thesis examination to obtain Sarjana Sastra (S.S) Degree at the English Department, Faculty of Cultural Sciences, Hasanuddin University.



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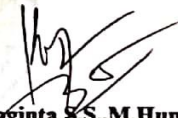
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Makassar, 26 November 2020



(Nurasmi Yuningsi)

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Nurasmi Yuningsi

ABSTRACT

Nurasmi Yuningsi. *Code Switching in Deddy Corbuzier and Nadiem Makarim Conversation* (supervised by **Abdul Hakim Yassi** and **Karmila Mokoginta**)

The aims of this research are (1) to find the significant type of code-switching used by Deddy Corbuzier and Nadiem Makarim, and (2) to identify the metaphorical functions of code-switching used by Deddy Corbuzier and Nadiem Makarim.

This research employed a descriptive qualitative method. It clearly described the fact of code-switching including the form and the functions based on the Podcasts. The data source of this research was the video from Deddy Corbuzier's Youtube channel. The techniques of collecting data were downloading and note taking. The writer committed the data analysis through five steps, which were watching, transcribing, analysing, determining and concluding.

The results of the analysis reveal 126 utterances that contain code switching. Intrasentential type was used more frequently compared to intersentential and tag switching. Based on Podcast, the writer also found four metaphorical functions of code switching. Those are: (1) quoting somebody else, (2) interjection, (3) reiteration and (4) message qualification.

Keyword: Code-switching, Metaphorical Functions, Conversation

ABSTRAK

Nurasmi Yuningsi. Alih Kode dalam Percakapan Deddy Corbuzier dan Nadiem Makarim (dibimbing oleh **Abdul Hakim Yassi** dan **Karmila Mokoginta**).

Tujuan dari penelitian ini adalah (1) untuk mengetahui jenis alih kode yang signifikan digunakan oleh Deddy Corbuzier dan Nadiem Makarim, dan (2) untuk mengidentifikasi fungsi metaporis yang digunakan oleh Deddy Corbuzier dan Nadiem Makarim.

Penelitian ini menggunakan metode deskriptif kualitatif. Dalam hal ini penulis menggambarkan dengan jelas tentang fakta alih kode, seperti apa bentuk dan fungsi berdasarkan data seluruh isi Podcast. Sumber data diambil dari kanal Youtube Deddy Corbuzier. Teknik pengumpulan data pada penelitian ini ada dua yakni teknik mengunduh dan teknik mencatat. Adapun teknik analisisnya ada lima tahap yaitu menonton, mencatat, menganalisis, menentukan dan menyimpulkan.

Hasil analisis menunjukkan bahwa terdapat 154 ujaran yang mengandung alih kode di dalamnya. Jenis alih kode intrasentensial merupakan jenis yang paling banyak digunakan oleh mereka dibandingkan dengan pengalihan intersentensial dan tag. Berdasarkan penelitian terkait, penulis juga menemukan 4 fungsi metaporis dari alih kode. Diantaranya yaitu: (1) mengutip orang lain, (2) interjeksi, (3) pengulangan dan (4) kualifikasi pesan.

Kata kunci: *Pengalihan kode, Fungsi Metaporis, Percakapan*

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CHAPTER I

INTRODUCTION

1.1 Background

Code switching is the practice of moving back and forth between two or more languages, dialects or varieties of language. According to Hymes (1974: 107 cited in Chaer and Agustina 2005: 107) “code-switching is a term for alternate use of two or more languages varieties of language or even speech styles”. Code switching occurs when someone uses one language, but another person answers it in another language.

Code switching is also a phenomenon of language that can be found in novel, movie, magazine, music, newspaper, radio broadcast, etc. It also becomes an alternating way of communication used by bilingual or multilingual society. The phenomenon of code switching is interesting because it often happens in daily life. Code switching exists far more often in conversation than in writing. Therefore, it is easier to find in a verbal way.

In addition, the phenomenon of code switching is included in Linguistics. As the scientific study of language. Armstrong and Ferguson, (2010, p. 21) states that, “there are three aspects of this study: language form, language meaning, and language in context”. Some aspects like the influence of social, cultural, historical and political factors on language are included in Linguistics. The domain of sociolinguistic is the study of such cultural discourse and dialects, which look at the relation between linguistic variation

and social structures, as well as the discourse analysis, which examine the structure of texts and conversations.

Language and society are studied in sociolinguistics. One of the topics in sociolinguistic is code switching studying. In dealing with sociolinguistic, especially with the term of the speech community, human, also corresponds with a multilingualism, bilingualism, or monolingualism.

As the part of bilingualism, the use of code switching is always found in human's daily conversation. Nowadays, this phenomenon has spread out through all parts of human life, such as in politics, educations, economics, socials and so on. They could be businessmen, lecturer/teacher, executives, entertainers, or just ordinary people.

The wide spread of code switching makes the writer interested to analyse the Podcast video of Deddy Corbuzier with Nadiem Makarim, published on Youtube in March 2020. The writer finds many code switching cases in the dialogues. Therefore, the writer would like to analyse the significant type and metaphorical functions of code switching used by an artist (Deddy Corbuzier) and a minister of Education (Nadiem Makarim).

1.2 Identification of Problem

1. Lack of public knowledge about code switching itself
2. The number of people use code switching, but they do not understand what the function of code switching is.
3. A lot of people misplace the use of code switching in communicating

1.3 Scope of Problem

Code switching is a language phenomenon that already used by many people. Therefore, in this study the writer limits the object of her research only two people who have big influence in Indonesia. They are Deddy Corbuzier, an artist and the minister of education, Nadiem Makarim.

1.4 Research Question

Based on the background above, the writer will focus to analyse the questions below:

1. What are the significant types of code switching used by Deddy Corbuzier and Nadiem Makarim?
2. What are the metaphorical functions of code switching used by Deddy Corbuzier and Nadiem Makarim?

1.5 Objective of The Study

Based on the statement of problems, the writer wants to get the targets below:

1. To identify the significant type of code switching used by Deddy Corbuzier and Nadiem Makarim
2. To analyse the metaphorical functions of code switching used by Deddy Corbuzier and Nadiem Makarim

1.6 Significance of The Study

This study tends to share two things, practical and theoretical information about code switching. The writer recommends this thesis to all students or researchers as a reference for their research later. Besides that,

the practical information can be applied in daily conversation after reading this thesis. The writer also hopes this thesis could be informative and positive input for everyone who are interested in sociolinguistics, especially code switching.

CHAPTER II

LITERATURE REVIEW

2.1 Previous Studies

The writer has found some studies related to this research. Those are helpful in completing this thesis. The previous studies are as follows:

Ahmad Rusdi (2019) writes a thesis about code switching used by host and guest in “Hitam Putih”. He explains two things: the types of code switching and the reasons using code switching. He explicates the five types of code switching, which are; tag switching (15%), intrasentential switching (53%), intersentential switching (25%), lexical switching (6% and intraphrasal switching (1%). Besides that, he also employs explanation about the four reasons on why the hosts and guest of Hitam Putih used code switching, which are; habit, topic, express idea freely, and lack of vocabulary.

Wiruma Titian Adi (2018), in her Metathesis, explains the types of code switching in the Critical Eleven Novel. She describes ten reasons influencing the use of code switching in the Novel described in it. The reasons are; talking about particular topic, quoting somebody else, being emphatic about something (express solidarity), interjection (inserting sentence fillers or sentence connectors), repetition used for clarification, intention of clarifying the speech content for interlocutor, expressing group identity, to soften or strengthen request or command, because of lexical need

and to exclude other people when a comment is intended for only a limited audience. She also concludes the most used code switching in the Novel was Intersentential switching.

Rina Anggriya Anisari (2017) writes about code switching and code mixing in non-Asian commentators in the Asia Dangdut Academy. The writer describes two types of code switching that most frequently used, which are: intrasentential code switching (26 utterances) and intersentential code switching (3 utterances). She also explains about the types and the positive or nevative effects of code switching, which are; code-mixing in the form of word insertion (15 utterances); code mixing of word repetition (2 utterances) and code mixing in the form of a clause (2 utterances). The effects are; (1) problem towards the national language (Indonesian language), errors in the use of grammar, social effect. (2) Increase of vocabulary and preservation both of English and local language.

Similar to the studies above, this research explains the types and the functions of code switching. However, the writer tries to explain and indicate more specific about the metaphorical functions of code switching used in Deddy Corbuzier and Nadiem Makarim's conversation.

2.2 Related Teories

A. Sociolinguistics

As explicitly mentioned before, code switching is part of Sociolinguistics. Sociolinguistics, as a branch of linguistics, is the science

which concerns with the relationship between language and society.

Wardough (1986:4) states that:

Sociolinguistics concerned with investigate the relationship between language and society in order to have a good understanding of the structure of language and how language work in communication. The equivalent goal in the sociology of language is trying to discover how social structure can be better understood through the study of language, for example, how certain linguistic feature serve to characterize particular social arrangements.

Next, from Hudson (1996:13), describes that, “Sociolinguistic is the study of language in relation to society, whereas the sociology of language is the study of society in relation to language”. In other words, Sociolinguistic studies about language and society in order to find out as much as about what kind of language is. And the sociology reverses the direction of out interest.

The third is from Chambers (1995:11) who describes that, “Sociolinguistic as the study of the relationship between language and society with the goal of understanding the structure of language”. He defines the main point of Sociolinguistic as the study that concentrates on the relationship of both language and society. In addition Ronald Wardough (1986) explains that,

Sociolinguistics is the study of our everyday lives – how language works in our casual conversations and the media we are exposed to, and the presence of societal norms, policies, and laws which address language.

Thus, according to the explanation above. The writer concludes that Sociolinguistic has generally been a study, which investigates the

relationship between language and society. From some definitions given by the experts about Sociolinguistic. The writer chooses the definition from Ronald Wardhaugh because his definition is most suitable with this research. He explains sociolinguistic concerns with investigating the relationship between language and society with the goal of better understanding of the structure of language function in communication.

B. Code switching

In bilingual and multilingual societies, the use of more than one codes is available. (Romaine, 1994:110) states that, Code switching can be defined as the use of more than one language, variety, or style by a speaker within an utterance or discourse, or between different interlocutors or situation.” Code switching is mostly used by bilingual communities. The ability of switching code their language in their communication shows the speakers know more than one language. As Arnoff and Miller (2003:523 cited in Fitriany 2016: 85) indicate,

Many linguists have stressed the point that switching between language is communicative option available to a bilingual member of the speech community, on much the same basis as switching between styles or dialects is an option for the monolingual speaker.

In addition, Appel (1875:103 cited in Chaer and Agustina 2005:107 difines that “code switching is a symptom of language that is affected from changing of situation. In regard to, Gumperz (1982:72 cited in Esen 2019:4) comments,

what we need are detailed investigations of speakers' use of code switching strategies, in actual conversational exchanges, to show that they exhibit some form of linguistic patterning, that they contribute to the interpretation of constituent messages'.

Therefore, based on the definitions above code switching can be considered as a phenomenon of language that usually happened in conversation, and mostly used by bilingual or multilingual community. In conclusion, the characteristics of the code switching process are; every code of language has the appropriate function to the language context and every code of language is appropriate to the situation.

C. Bilingualism

Bilingualism is an ability to use two languages in communication. Recognizing code switching is just not enough without having knowledge about bilingualism. As the writer explicitly mentions before that switching from one language to others commonly used by bilingual and multilingual people. That is why code switching has a close relationship with bilingualism and multilingualism. For a complete explanation, here are the some definitions from linguists. Wardaugh (1986:94-95) has determined bilingualism as follows:

In many parts of the world using bilingual on their life such as people speak several languages: Perhaps one or more at home, another in the village, still another for the purpose of trade, and yet another for contact with the outside world of the wider social or political organization.

He states that bilingualism has spread in all parts of human life in the world such as Political, Culture, Social, Economic and other. It shows that using more than one language is acceptable in this world.

Next, according to Bloomfield (1933 cited in Kachru 1980) "People usually called bilingual when they can use first language (mother language) as good as second language (Foreign language)." Thus, bilingualism is ability of using language in conceiving, communicating and understanding two languages fluently.

Bilingualism is also the equality of language using in a speech community. It means that every person may freely use different codes when they conduct communication.

From the definitions of bilingualism above, the writer finds that bilingualism deals with people's ability in communicating with two different languages in their communicative events.

D. Multilingualism

Fasold (1990 cited in Dweik and Qawar 2015:4) states the definition of multilingualism as follows:

At the individual level, multilingualism serves as an interaction for the multilingual speaker. Typically, multilingual societies tend to assign different tasks to use as the home language and with close friends, whereas another is doing business with government agencies.

Many multilingualism gives the contribution, especially in creating the variety of languages which is caused by the interaction of multilingualism speaker in a society. Nordquist (2019) “Multilingualism is the ability of an individual speaker or a community of speakers to communicate effectively in three or more languages.” It has determined that many multilingual communities the choice of one language over another has the same signification among lexical alternates in linguistically homogeneous society.

Thus, the study of multilingualism not only focuses one of the most significant types of language, but it also has the potential to determine and concentrate on the relationship between language and society.

2.3 Types of Code Switching

There are some kinds of code switching explained by some linguists. According to the grammatical and textual classification, it results three types of code switching. Poplock (1980 cited from Yassi 2016,p.35) classified three main types of code switching. Here are the explanations below:

a. Intersentential Code Switching

Intersentential code switching is used by someone who switches a language between sentences and occur at sentence boundaries. The characteristic of intersentential switching could be seen as a complete

sentence in a foreign language uttered between two sentences in a base language.

For example, Indonesian-English code switching; “Mau ke gedung konsernya aja udah penuh perjuangan, pas keluarnya masih ketemu macet yang lebih buruk lagi. Pernah tuh di Sentul, keluarnya tiga jam sendiri. Macetnya bikin nggak waras. *I hate Jakarta.*”

The utterance above is taken from *critical eleven novel*. It is in one dialogue, which one of actresses in the novel complains the situation of Jakarta. She is resentful to the traffic jam because it makes her late to come to a concert in Jakarta. Firstly, she uses Indonesian to explain her feeling. But, at the end of her utterance, she finally says “*I hate Jakarta*”. So, the writer concludes the type of the utterance is intersentential code switching because it occurs at sentence boundaries.

b. Intrasentential Code Switching

Intrasentential code switching occurs when somebody switches within a sentence. It is found when a word, a phrase, or a clause of foreign language within the sentence in a base language.

The example below is cited from Mufliha (2016).

Ana : Ayo Mbak, ke audit.
Anti : Mbak kan panitia, harus <i>stand by</i> lebih awal. Jam berapa si

mulainya?

Ana : Undangan *at one o'clock*. Ini Adrian lagi makan dulu

The utterances above are taken from the lecturers of IAIN University conversation. There are two people are communicating each other. First, Anti asks her friend to visit the auditorium. Then, Anti replies by using Indonesian. But, she inserts a phrase “*stand by*” in her utterance. Same with the utterance from Ana “*Undangan at one o'clock. Ini Adrian lagi makan dulu*”. Ana also adds a phrase “*at one o'clock*”, which also appears with sentence. So, it can be concluded that the type of the utterances is intrasentential code switching.

c. Tag Code Switching

Tag switching happens when a bilingual, inserts short expression (tag) from different language at the end of utterances. Tag switching can be an exclamation, a tag, or a parenthetical in another language than the rest of the sentence. For example “I mean”, “you know”.

Another classification of code switching is those introduced by Blom and Gumperz (1972 cited in Yassi 2016: 37). They classified code switching into two parts such situational code switching and methaphorical code switching.

d. Situational Code Switching

Situational code switching is a transactional code switching. The idea was developed by many sociolinguists and one of them is Romaine (1989). She defines transactional or situational code switching as a code alternation which is being controlled by components of the speech events, such as topic and participants.

Situational code switching is the tendency in a speech community to use different languages or language varieties in different social situations, or to switch linguistic structures in order to change established social setting or topic more so than others. Social factors like class, religion, gender, and age influence.

The example of situational code switching which can be seen in this situation. “A four years old child named Benjamin, an English-French bilingual speaker. He has constantly coded switches his parents. His father only being able to speak English and his mother is a bilingualist, but only speaks French to him. Growing up in the English-speaking community, Benjamin Preferred English over French. He prefers to use English in daily conversation, talking about everyday activities. However, when conversing about school related topics at home. He mostly used French to talk with his mother and tutors.”

e. Metaphorical Code Switching

Metaphorical code switching is where alternation enriches a situation, allowing for allusion to more than one social relationship within the situation. Romaine (1991 cited in Yassi 2016:77) states that metaphorical code switching concerns much on the communicative effect the speaker intends to convey. Metaphorical code switching refers to the tendency in a bilingual or multilingual community to switch codes (language or language variety) in conversation in order to discuss a topic that would normally fall into another conversation domain.

This is an example of metaphorical code switching comes from a conversation. “An Austrian town that is home to many ethnic Hungarians. According to Gal’s study the German Language had high prestige in Oberwaert, while Hungarian had low prestige. In this exchange a grandfather is calling his two grandchildren to come and help him. (Hungarian is shown in ordinary type with German).

Grandfather: “*Szo! Ide dziin! jestzt jeramunyi (Well, come here! Out all this way) mind e kettuotok, no hat akkor! (Both of you, well now). Kum her! Nem koapsz vacsorat (Come here! You don’t get supper)*”

The grandfather first calls his grandchildren in Hungarian. But, when they do not answer him, he switches to German. Since the German language is associated with more formal settings. It also gives the

grandfather's words more force. So, the example above shows that there is something behind of the utterance. There is an implicit message of the code-switching. Therefore, the writer also gives the metaphorical functions of code switching below.

2.4 Metaphorical Functions of Code Switching

Gumperz (1986 cited in Yassi 2016.p.77-79) explicates there are six different specific functions of code switching under pragmatic perspective, as follows:

a. Quotation

Quoting is the way to assemble data from book, internet, journal, speech and ect. A quotation can be sentence or phrase which is repeated by someone else. The code-switched passage sometimes serves to mark either direct quotations or indirect ones (reported speeches).

One example can be seen in a conversation among Hindi speaking college students and writers in Delhi: I went to Agra, to maine bhaiko bola ki (Then I said to my brother that), *“if you come to Delhi you must buy some lunch”*.

The utterance above shows that one student explains what he has said to his brother if he comes to Delhi. So, there is a quoting process done by him. Therefore, it can be classified the metaphorical function is quotation.

b. Interjection

Nordquist (2019) states that interjection is one function that used to convey an emotion such as surprise, excitement, happiness, or anger. An *interjection*, also known as an *ejaculation* or an *exclamation*. It can be a word, phrase, or sound. Put another way, an interjection is a short utterance that usually expresses emotion and is capable of standing alone. Interjecting a code is also used to mark interjection or sentence filler.

For example: Spanish-English. "*Pero como (but how) you know la Estella ya la Sandi relistas en el telefon (Stella and Sandi are very precocious on the phone)*".

c. Adresse specification

Adresse specification is the function used to specify the addressee. The code switched to also directs the message to one of several possible addressees. This is the example: A Hindi speaking student couple is talking to a Hindi speaking visitor in their home:

Wife : Pipelmint piyengi ap (will you have some people mint...?)

Visitor : Piyengi (drink)?

Wife : Pinekihi ciz hai (that is what it's for, drinking).

Visitor : Ye kaise piya jata hai (how can I drink it)

Husband : But she doubts us, ki is me kuc alcohol to nehi (there might be some alcohol in it).

Husband : (turning to his wife) put it in a glass for her.

The conversation above shows that the wife uses English to communicate with her husband and vice versa. But, suddenly the language switches to Hindi because the wife talks to visitor who can not speak English.

d. **Reiteration**

Reiteration is a way to switch message which is repeated in other code, either in modified form. Such repetitions may serve to clarify what is said, but often simply amplify or emphasize a message.

This is an example from Hindi-English: A father calling his small son who was learning to swim. *“Baju-me jao beta, andar mat (**Go to the side son, not in the side**). Keep to the side”*.

There is a repetition of the message. First, the Father calls his son to stay in the side by using Hindi. Then, he switches using different code, which is English. This function is used to emphasize his message.

e. Message qualification

Qualifying message is an action or fact or being eligible for something by giving clear explanation. Somebody usually consists to qualify constructions such as sentence and verb compliments or predicates following copula.

For example: English-Spanish, “*We’ve got all... all these kids here right now. los que estan ya criados aqui, no los que estan recién venidos de Mexico. (Those that have been born here, not the ones that have just arrived from Mexico).* They all understood English.

f. Personalization

Personalization is a process that creates a relevant, individualized interaction between two parties designed to enhance the experience of the recipient. It is also a process of making something suitable for the needs of particular person. In addition, personalization is a way to respect and show the unity.

For example:

Abi : She is really beautiful

Adi : Of course...! Haha

Arman : I want her to be my girlfriend...

Abi : Hei Bro, Apa kareba...?

Agung : Alhamdulillah baik Bro.

The conversation above shows that there are three men are talking about a girl in English. Then, Abi suddenly changes his language because he sees his classmate when he was in senior high school. It shows that Abi tries to talk personally with him. Therefore, the function of personalization describes their brotherhood, which means they are from same village.

BAB III

METHODOLOGY

3.1 Research Question

This research is about *Code Switching in Deddy Corbuzier and Nadiem Makarim Conversation*. To find out the substance of the materials in this research. The writer used qualitative descriptive method. Qualitative descriptive is a method of inquiry employed in many different academic disciplines, traditionally in the social science, but also in market research and further contexts. The qualitative method produces information only on the particular cases studied, and any more general conclusions are only propositions.

3.2 Method of Collecting Data

The data were collected using two steps. First, the writer **downloaded** the video from Deddy Corbuzier's Youtube channel. The duration of the video is 36 minutes. Then, the writer did **Note taking**. After downloading, the writer took notes of the utterances or statements, which contain code switching.

3.3 Technique of Analysing Data

The process of analysing the data used some steps:

- a. Watch the whole video
- b. Transcribe the entire dialogue of the Podcasts

- c. Analyse the significant type of code switching
- d. Analyse the metaphorical functions of code switching
- e. Determine how many numbers of code switching and the metaphorical functions of code switching
- f. Conclude the significant type and the metaphorical functions of code switching.

3.4 Population and Sample

a. Population

Population of this research is the conversation between Deddy Corbuzier and Nadiem Makarim. The video is taken from Deddy Corbuzier's Youtube channel.

b. Sample

This research used non-random sampling. Thus, the writer only choosed the utterance that contains code switching. There are 126 utterances will be analysed in this research.

BAB IV
FINDINGS AND ANALYSIS

This thesis was analysed by using the theory from Poplack (1980) and Gumperz (1982). By following the theory, the writer concluded the significant types of code switching used by Deddy Corbuzier and Nadiem Makarim conversation on Youtube. In addition, the writer also gave the examples and the explanation about the metaphorical functions of code switching used by them. Here is the analysis below:

4.1 Specification of Types of Code Switching

There are three types of code switching found in Deddy Corbuzier and Nadiem Makarim conversation. Those are intersentential code switching (6 utterances), intrasentential (84 utterances) and tag (36 utterances). Thus, the total of utterances is 126. But, the writer just describes some as examples below.

a. Intersentential code switching

The utterance	The types of code-switching
D: "Gue itu baru bikin buku. Namanya millennial power. Now is top ten book ".	Intersentential

The conversant (Deddy Corbuzier) switches his language from Indonesian into English. He switches the language when talking about his book, which becomes best seller. He states at the end of his statement by saying “*Now is top ten book*”, and the sentence occurs at sentence boundary. So, it is classified into intersentential code switching.

The utterance	The types of code-switching
<p>Masih banyak hal yang kayaknya penting untuk diomongin sama luh.<i>But, for today thank you so much for coming, it is such a pleasure to have you, it is an honour to have you here and thank you for being you.</i></p>	<p>Intersentential</p>

The code switched by the conversant (Deddy). It can be seen if the speaker changes his language from Indonesian into English by saying “*But, for today thank you so much for coming, it is such a pleasure to have you, it is an honour to have you here and thank you for being you.*”. So, the utterance is classified into Intersentential code switching because it occurs at the boundary of sentences.

The utterance	The types of code-switching
<p>Loh tahu apa yang dikatakan mereka ketika mereka ngedesain restoran. Guaa... mereka bilang...jadi kita bikin restoran ini instagramable.<i>They are not talking about food anymore, they are talking about instagramable.</i></p>	<p>Intersentential</p>

The utterance above shows the conversant (Deddy Corbuzier) switches his language from Indonesian into English. He gives an explanation about the condition of the restaurants nowadays. That is why he utters “*They are not talking about food anymore, they are talking about instagramable*”. So, the type of the utterance can be identified as intersentential code switching because it appears within sentences boundary.

The utterance	The types of code-switching
<p>Dan dia harus ngatur makanannya, sendoknya dipinggirin, makanannya dipinggirin dan sebagainya sampai perfect padahal makan udah datang. <i>So, it takes</i></p>	<p>Intersentential</p>

<i>like ten minutes, including to write the caption.</i> Harus nulis caption dan sebagainya untuk posting makanan di INSTAGRAM	
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The sentence above, the conversant (Deddy Corbuzier) switches the language from Indonesian into English. He says “*So, it takes like ten minutes, including to write the caption.*”. Therefore, it is identified that the type of code switching is intra-sentential switching.

The utterance	The types of code-switching
Nggak mungkin yang diposting lagi bangun tidur dan jelek. <i>So, everything is fake.</i>	Intersentential

The utterance from Deddy Corbuzier above is classified as intersentential code switching because it appears at sentence boundary. It can be seen the conversant (Deddy Corbuzier) firstly uses Indonesian. But, suddenly he switches to English by saying “*So, everything is fake*”.

b. Intrasentential Code-Switching

The utterance	Types of code switching
<i>Even the taste changes</i> dari	Intrasentential

logika makanan enak sampai logika makanan yang bagus dilihat oleh orang-orang lain <i>and that is wrong</i>	
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From the utterance above, the conversant (Deddy) switches his language from Indonesian to English. He says “*even the taste changes*” at the beginning of his statement. But, at the end, he states “*and that is wrong*.” Thus, the writer classified the utterances into intrasentential code switching because it occurs within the sentences.

The utterance	Types of code switching
D : “ It is important thing, Itu yang paling penting	Intrasentential

In the utterance above, it may be seen that the conversant (Deddy) deliberately changes the language from Indonesian into English. He switches his language by saying “*it is important thing*” then he translated what he said into Bahasa “*itu yang paling penting*”. Therefore, the existence of the utterance within the sentence is classified as intrasentential code switching.

The utterance	Types of code switching
N: “Yang terhebat-hebat itu biasanya IPK-nya lebih turun.Kita nyarinya itu yang sekitar 3 gitu, kenapa kita nyarinya yang sekitar tiga karena disitu experience atau pengalaman kepemimpinannya dia itu sangat tinggi”	Intrasentential

Based on the utterance above can be seen if the conversant (Nadiem) firstly uses Indonesian and explain how high scores do not ensure that someone will be accepted in company or anything. That is why he says “*Kenapa kita nyarinya yang sekitar tiga karena disitu **experience** atau pengalaman kepemimpinannya dia itu sangat tinggi*”. The word “*Experience*” occurs within the sentence. Therefore, the utterance is classifiend into intrasentential code switching.

The utterance	Types of code switching
Ada banyak hal ketika luh S1, orang kadang-kadang ngelakuin apa yang namanya postponing	Intrasentential

<p>reality. Postponing reality, dia lulus S1, dia tidak tahu mau kerja apa, kita anggap aja S1 Desainlah misalnya. S1 lulus dia nggak tahu mau kerja apa karena dia postponing reality".</p>	
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The utterance above shows the conversant (Deddy Corbuzier) mentions the phrase "*postponing reality*" more than one times. Then, the writer concludes this phenomenon is also included into Intrasentential code switching, because it appears within sentences.

The utterance	Types of code switching
<p>N: "Ada satu strategi, di akhir sesi itu kita selalu menanyakan ...ok teman-teman sekarang kita pikirin bagaimana kalau kita salah...coba dipikirin how can we be wrong... bagaimana kalau kita salah...?... apa yang salah...ayo."</p>	<p>Intrasentential</p>

This case is identified as intrasentential code switching. It can be seen if the conversant (Nadiem Makarim) firstly uses Indonesian to explain how he controls his team in the office. Then, he switches to English by quoting his question “*how we can be wrong?*”. However, he is back to Indonesian. The appearance of the question within sentence is identified into intrasentential code switching.

c. Tag Switching

The utterance	Types of code switching
D: “ You know ketika suatu orang pake topi putih, hitam, merah. Yang satu harus memprotes, yang satu harus setuju, yang satu harus mendebat, satu harus apa”.	Tag switching

The conversant (Deddy Corbuzier) switches his language from Indonesian into English by saying “*you know*”. Thus, the utterance above is included into tag switching because he inserts a tag of foreign language into an utterance which is entirely in Indonesian.

The utterance	Types of code switching
D: ”Muda-mudahan 5 tahun	Tag switching

<p>kedepan Indonesia berubah karena yah <i>basenya</i> adalah pendidikan, dan <i>I think</i> gua rasa adalah keputusan yang tepat sih untuk ngambil sebagai menteri pendidikan”.</p>	
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The utterance above, Deddy Corbuzier uses code switching when he gives an opinion. He agrees to his partner, Nadiem Marim because he has taken a good decision to be a minister of education in Indonesia. It can be seen if he inserts a tag by saying “*I think*”. So, it is included into tag switching because there is a tag of foreign language into an utterance which is entirely in Indonesian.

The utterance	Types of code switching
<p>N: “Untuk menjawab pertanyaan masa Deddy, saya nggak setuju sama mas Deddy bahwa itu...dengan statement bahwa TIDAK PENTING. Menurut saya”</p> <p>D: ok, Argue with that...!</p>	<p>Tag switching</p>

The statement from Deddy Corbuzier above also contains intra-sentential code switching because he says “*ok argue with that*”. He uses code switching from Indonesian into English. And it is done by adding an exclamation of foreign language (English) in a base language (Indonesian). Therefore, the type of code switching is tag switching.

The utterance	Types of code switching
<p>N: “Menurut saya penting, seberapa pentingnya tergantung pada kepada apa yang terjadi di dalam unit pendidikan itu...tapi proses kita masuk ke dalam sekolah kita bilang aja yah kualitasnya kurang memadai, kualitas pembelajarannya.</p> <p>D: “yes, yes-yes...! Kenapa penting...?”</p>	<p>Tag switching</p>

This case is identified as tag switching. It can be seen if the conversant (Deddy Corbuzier) expresses his agreement by inserting an exclamation of foreign language (English) “*yes yes yes!*”. So, it can be identified if the type of code switching is intrasentential code switching.

The utterance	Types of code switching
<p>N : “dengan kebijakan dan ...</p> <p>D : in the five years...?</p> <p>N : “I have to try, harus nyoba”...</p> <p>D : are you serious ?</p> <p>N : “kalau kita putus asa semua yah nda bakal ada perubahan”.</p>	<p>Tag switching</p>

The two utterances above are classified as tag-switching. Those are “*in the five years?*” and “*are you serious?*”. Those questions are asked by the conversant (Deddy Corbuzier). The existence of the tag of foreign language (English) in a base language (Indonesian) is classified into tag switching.

4.2 The Analysis of Metaphorical Functions of Code Switching

Metaphorical functions of code switching concern much on the communicative effect the speaker intends to convey. There are six functions of code switching. However, in this research the writer just found four functions, which are quotation, interjection, reiteration and message qualification. Below are the some examples of the data.

a. Quotation

The Utterance	The Methaphorical function of

	code switching
D: “Dia tahu foto dia di Instagram. Tapi, dia tidak pernah mau baca komen karena guanya kenapa nggak mau baca komen, dia jawab “Why it hurts, and I don’t need to listen them people I don’t know them. I don’t care” ”.	Quotation

This utterance shows the conversant (Deddy Corbuzier) speaks Indonesian at the beginning of his speaking. But, finally he switches to English and say “*why it hurts, and I don’t need to listen them people I don’t know them. I don’t care*”. So, the function is quoting what his son’s answer the question about the reason why he never reads the comment on his Instagram. In conclusion, the metaphorical function of the utterance is quotation.

The utterance	The metaphorical function of code switching
D: “Why you doing this..?. Kenapa luh lakuin ini... nggak bisa dijawab” .	Quotation

He firstly expresses his opinion using English. And finally he switches to Indonesian by quoting the question that he has asked to his friends. So, the function is quotation because Deddy Corbuzier quotes what he said to his friend. Then, he retells his question to Nadiem Makarim as the guest of his podcast.

b. Interjection

The utterance	The methaporical function of code switching
<p>D: “Gue itu baru bikin buku, namanya millennial power. Now is top ten book. Salah satu isinya adalah rahasia sukses, kaya dan mandiri.</p> <p>N: “Wow...!”</p>	<p>Interjection</p>

The conversation above shows the conversant (Deddy Corbuzier) tells about his book which becomes best seller. He says “*Gue itu baru bikin buku, namanya millennial power. Now is top ten book*”. Then, Nadiem Makarim directly expresses his extiment feeling by saying “*wow..!*” The word “*wow*” is one way to express the excitement feeling. In conclusion, the metaphorical function of the statement is interjection.

The utterance	The methaporical function of code switching
<p>D: “You know ketika suatu orang pake topi putih, hitam, merah. Yang satu harus memprotes, yang satu harus setuju, yang satu harus mendebat, satu harus apa”.</p>	<p>Interjection</p>

The conversant (Deddy Corbuzier) interjects sentence “*you know*” which is an expression to show an emphasizing message. It is used to mark what the speaker wants to deliver. So, it is can be easy to identified if the metaphorical function of the statement above is interjection.

The Utterance	The metaphorical function of code switching
<p>Muda-mudahan 5 tahun kedepan Indonesia berubah karena yah <i>basenya</i> adalah pendidikan, dan I think gua rasa adalah keputusan yang tepat sih untuk ngambil sebagai menteri pendidikan.</p>	<p>Interjection</p>

The conversant (Deddy Corbuzier) firstly uses Indonesian to express his happiness. Then, he switches to English by saying “*I think*”. It can be seen that Deddy emphasizes his opinion and also excitement feeling. So, the writer concludes that the metaphorical function of the utterance is interjection.

The utterance	The methaporical function of code switching
<p>N: “Untuk menjawab pertanyaan mas Deddy, saya nggak setuju sama mas Deddy bahwa itu... dengan statement bahwa TIDAK PENTING. Menurut saya...”</p> <p>D: “ok, Argue with that...!”</p>	<p>Interjection</p>

The utterance is expressed by the conversant (Deddy Corbuzier). He says “*argue with that...!*”, there is an exatiment feeling in order to share argument. There is a strong feeling which is showed by Deddy Corbuzier. Therefore, the writer indicates if the methaporical function of the statement is interjection.

The utterance	The methaphorical function of code switching
D: “kita nyari sebuah tempat yang kalau difoto bagus untuk Instagram. See...? ”	Interjection

Deddy Corbuzier explains how Instagram really influence people. Even, when people want to eat, they should consider the nice place to take picture. Then, they will upload the photo on Instagram. He firstly gives explanation in Indonesian. But, finally he interjects a word by saying “*see*”. This word to emphasize the message to the partner of communication. So, the metaphorical function of the utterance is interjection.

c. Reiteration/Repitition

The utterance	The metaphorical function of code switching
D: “ It is important thing. Itu yang paling penting”	Reiteration

he conversant (Deddy Corbuzier) switches his code from English to Indonesian. The utterance shows a message is repeated in other code, “*It*

is important thing. Itu yang paling penting". The repetition tends to emphasize how important the message is. So, the writer concludes if the metaphorical function of the code switching is reiteration.

The utterance	The metaphorical function of code switching
<p>N: "Yang terhebat-hebat itu biasanya IPK-nya lebih turun. Kita nyarinya itu yang sekitar 3 gitu... kenapa kita nyarinya yang sekitar tiga karena disitu experience atau pengalaman kepemimpinannya dia itu sangat tinggi"</p>	<p>Reiteration</p>

The conversant (Nadiem Makarim) explains how score is not really useful in Indonesian. Then he switches his language from Indonesian to English. The word "*experience*" is produced by him. But, finally he changes his language to Indonesian in order to amplify the message. Thus, there is a repetition during he delivers his message. Therefore, it can be identified if the metaphorical function of the utterance is reiteration.

The utterance	The methaporical function of code switching
N: “Ada satu strategi, di akhir sesi itu kita selalu menanyakan...ok teman-teman sekarang kita pikirin bagaimana kalau kita salah...coba dipikirin how can we be wrong... bagaimana kalau kita salah...?... apa yang salah...ayo.”	Reiteration

The utterance above shows if the conversant (Nadiem Makarim) switches his language from Indonesian into English. He asks in Indonesian, then he changes his code by using Bahasa which the same purpose. This kind of methaporical function is used to emphasize the message. Therefore, the repetition of the utterance is the key word or sign if the metaphorical function of the code switching is reiteration.

The utterance	The methaporical function of code switching
N: “ Social learning , belajar bersosialisasi, belajar berteman dan lain-lain. Itu adalah juga sangat penting diluar akademik”.	Reiteration

The utterance shows the repetition. It is identified by the phrase “*social learning*”. The conversant (Deddy Corbuzier) firstly uses English then he switches to Indonesian by translating the utterance. It is used to simply amplify the message. So, the metaphorical function of the statement is reiteration.

The utterance	The methaphorical function of code switching
N: “ Relationship atau hubungan saya sama teman-teman saya menjadi lebih dalam karena kalau kangen, aku pengen nongkrong langsung nelpon”.	Reiteration

The utterance above shows the repetition of the word *relationship* in another code which is Indonesian *hubungan*. It is used to amplify or emphasize a message. So, the methaphorical function of the utterance is reiteration.

The utterance	The methaphorical function of code switching

<p>N: “Menurut saya iya bener, sosmed itu sebaik penggunaanya dan seburuk penggunaanya, itu. itu sama kayak apapun, itu merupakan suatu “<i>Weapon</i>” atau senjata.</p>	<p>Reiteration</p>
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The utterance above shows the conversant (Deddy Corbuzier) switches his code to English. He mentions “*weapon*”. Then, he repeats the word in other code by saying “*senjata*”, which has the same meaning. This is actually to emphasize what he said. So, it can be concluded if the metaphorical function of the statement is reiteration.

<p>The utterance</p>	<p>The methaporical function of code switching</p>
<p>N: “Dengan kebijakan dan ... D: “In the five years...?” N: “I have to try, harus nyoba” D: “Are you serious?” N: “Kalau kita putus asa</p>	<p>Reiteration</p>

The conversation above shows the conversant (Nadiem Makarim) tries to give explanation with Indonesian. Although, Deddy Corbuzier

replies his statement using English. Then, Nadiem Makarim starts to switch his language to English “*I have to try, harus nyoba*”. Even though, finally he is back to Indonesian again. So, the function of the utterance above is reiteration because it is used to emphasize the message with different code.

The utterance	The methaporical function of code switching
N: “ Social learning , belajar bersosialisasi, belajar berteman dan lain-lain. Itu adalah juga sangat penting diluar akademik.	Reiteration

The utterance above shows the repetition of phrase “*social learning*” in another code, which is Indonesian “*belajar bersosialisasi*”. It is used to emphasize the message. So, the metaphorical function of the utterance is reiteration.

The utterance	The methaporical function of code switching
N: “Ok biasanya ngepost sekali seminggu gitu... tiba-tiba dia ngepost setiap hari, beberapa kali	Reiteration

sehari. Itu langsung saya telpon, saya cek ada apa gitu...”	
D: “Dan <i>mostly</i> kebanyakan”	

The situation above shows the conversant (Nadiem Makarim) expresses his opinion using Indonesian. Then Deddy Corbuzier replies his statement using Indonesian too. But, he inserts a word “*mostly*”. And he switches to Indonesian again by repeating his same message with different code. So, the metaphorical function of this statement is reiteration. The function is used to emphasize the message.

The utterance	The methaphorical function of code switching
D: ”kita nggak bicara orang lain, let’s say your case yah, kasus loh yah”...	Reiteration

In this utterance, the conversant (Deddy Corbuzier) firstly uses Indonesian. Then, he switches his language to English and say “*let’s say your case*”. But, finally he repeats his message by saying the same meaning but using different code. So, it is easy to conclude if the metaphorical function of this utterance is reiteration.

d. Message Qualification

The utterance	The methaporical function of code switching
<p>D: “ini kan sebenarnya ada di teori five thinking hats, ketika suatu orang pake topi putih, hitam, merah. Yang satu harus memprotes, yang satu harus setuju, yang satu harus mendebat, satu harus <i>apa</i>”.</p>	<p>Message Qualification</p>

The utterance above shows the conversant (Deddy Corbuzier) switches his code to English. He mentions about the theory of *five thinking heat*, which is very popular. But, not all people/society understand what actually it is. Thus, he tries to explain in Indonesian if there are White Heat, Black Heat and Red Heat. This is actually to clarify what he said. So, the metaphorical function is message qualification.

The Utterance	The methaporical function of code switching

<p><i>Critical thinking</i> adalah kemampuan anak-anak kita untuk bisa informasi yang masuk stop dulu atau suatu kemauan/keinginan yang impulsive stop dulu. Ada filternya...coba saya pikir, ini kenapa yah saya mau melakukan ini.</p>	<p>Message Qualification</p>
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The utterance above shows the conversant (Deddy Corbuzier) switches his language from Indonesian into English. He tries to explain his opinion about the importance of “Critical Thinking”. He gives an explanation what critical thinking in Indonesian, which tend to clarify how important it is. So, the writer concludes if the metaphorical function of the utterance is message qualification because there is a qualifying construction on the sentence.

<p>The utterance</p>	<p>The methaporical function of code switching</p>
<p>D: “Kadang-kadang orang mau mendengarkan sebuah opini yang berbeda karena gue ngambil satu alasan aja, contohnya bahwa</p>	<p>Message Qualification</p>

<p>sekolah penting nggak yah. Ada banyak hal ketika luh S1, orang kadang-kadang ngelakuin apa yang namanya postponing reality. Postponing reality, dia lulus S1, dia tidak tahu mau kerja apa, kita anggap aja S1 Desainlah misalnya. S1 lulus dia nggak tahu mau kerja apa karena dia postponing reality".</p>	
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The conversant (Deddy Corbuzier) switches to English by saying “*postponing reality*”. Then, he gives a brief explanation with example which explain postponing reality is. This is used to qualify what he explicitly meant. So, the metaphorical function of the statement is message qualification.

<p>The Utterance</p>	<p>The metaphorical function of code switching</p>
<p>Nggak mungkin yang diposting lagi bangun tidur dan jelek. <i>So, everything is fake.</i></p>	<p>Message qualification</p>

The utterance above shows the conversant (Deddy Corbuzier) switches his language from Indonesian into English. He tries to explain his opinion about how people fake on social media. He firstly gives an explanation in Indonesian. But, at the end of his statement, he directly clarifies by saying “*Everything’s fake*”. So, the writer concludes if the metaphorical function of the utterance is message qualification because there is a qualifying construction on the sentence.

The Utterance	The metaphorical function of code switching
<p><i>To please other people ...</i></p> <p>ok... dan itu proses itu menurut saya tidak sehat, proses untuk memframing diri kita.</p>	<p>Message qualification</p>

The utterance above shows the conversant (Nadiem Makarim) switches his language from Indonesian into English. He tries to explain his opinion about the badness of pleasing other people. He firstly mentions “*to please other people*”. Then, he simply explains by using Indonesian. So, the writer concludes if the metaphorical function of the utterance is message qualification.

CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

Based on the findings and discussion at the previous chapter, the writer concludes this writing as follows:

1. There are three types of code switching used by Deddy Corbuzier and Nadiem Makarim. Those types are; intersentential code switching, intrasentential code switching and tag switching. and The most frequently type used by Deddy Corbuzier and Nadiem Makarim is intrasentential code switching.
2. There are four metaphorical functions found in Deddy Corbuzier and Nadiem Makarim's conversation. Those are; quotation, interjection, reiteration and message qualification.

5.2 Suggestion

In this part, there are some suggestions presented by the writer related to code switching, those are;

1. The writer suggests to the next writers/researchers who are interested in code switching to use another theory such as the theory from Myres-Scotton, Blom and Gumperz and so on. Thus, it will make the research of code switching more diverse and appealing.

2. The writer suggests to the lecturers if the study of metaphorical functions of code switching can be taught at English Department, because the lesson has not been explained before. Whereas, it is an important lesson for students who study language. Thus, they can use in communication and they can also decrease the misconception or misunderstanding in conversation.
3. There are some objects that can be chosen to analyse code switching such as Meme, Poetry and Song. Those are rarely used in analysing code switching. Thus, choosing one of those will make your research more interesting.

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APPENDIX

No	The Utterances	Types of code switching	Metaphorical functions
1	Gue itu baru bikin buku, namanya millennial power. <i>Now is top ten book.</i>	Intersentential	-
2	Wow...!	Tag	Interjection
3	Salah satu isinya adalah... jadi judulnya <i>millennial power</i> , rahasia sukses, kaya dan mandiri, <i>that's the idea, but here and part of it</i> adalah gue ngomong gini...	Intrasentential	-
4	Jadi gue mengatakan kuliah itu penting nggak yah dan disini banyak sekali gue ngomong tentang betapa tidak pentingnya pelajaran sekolah. <i>I don't know you are gonna agree with this or not.</i> Gitu yah.	Intersentential	-
	Tapi, <i>the book become best seller, so I think people love to read it</i> gitu yah	Tag	-
5	Ada banyak hal ketika luh S1, orang kadang-kadang ngelakuin apa yang namanya <i>postponing reality.</i>	Intrasentential	Message Qualification

	<p><i>Postponing reality</i>, dia lulus S1, dia tidak tahu mau kerja apa, kita anggap aja S1 Desainlah misalnya. Dia mau masuk kerja udah ketinggian jadi akhirnya dia sepakat jadi dosen untuk ngajarin desain anak-anak baru yang nggak akan punya kerjaan juga nantinya gitu</p>		
6	<p>Dia mau masuk kerja udah ketinggian jadi akhirnya dia sepakat jadi dosen untuk ngajarin desain anak-anak baru yang nggak akan punya kerjaan juga nantinya gitu. <i>So, now become a question big</i> gue adalah bahwa banyak orang sukses bukan dari sekolah.</p>	Intrasentential	
7	<p>Gue mengatakan konsep pendidikan di sekolah tidak seratus persen membuatmu sukses. <i>Are you gonna agree with that...?</i> Apakah menteri pendidikan diartikan pendidikan dalam hal besar atau pendidikan</p>	Tag	-

	sekolah...?		
8	Hmm... Kalau buat <i>scope</i> pendidikan dan kebudayaan memang fokusnya kepada unit pendidikan yaitu namanya sekolah formal	Intrasentential	-
9	Mengenai bagaimana merubah <i>mindset-mindset</i> masyarakat dan itu satu program yang besar sekali yang akan kita lakukan juga untuk menyerang intoleransi, <i>bullying</i> dan lain-lain.	Intrasentential	
	Jadinya, bukan hanya sekolah doang kalau masyarakat nda berubah <i>mindsetnya</i> ...itu anak-anak pas keluar dari pada unit pendidikan mereka juga akan kembali lagi ke <i>mindsetnya</i>	Tag	-
10	ok, <i>Argue with that...!</i>	Tag	Interjection
11	yes, yes-yes...	Tag	Interjection
12	<i>So, social learning ...?</i>	Tag	-
13	<i>Social learning</i> , belajar	Intrasentential	Reiteration

	bersosialisasi, belajar berteman dan lain-lain. Itu adalah juga sangat penting diluar akademik.		
14	Yes...! Nah...	Tag	Interjection
15	<i>I am listening ...</i>	Tag	-
16	Dilatih jangan cuman gaya katak dong, diajarin gaya bebas, ngapung, <i>safety</i> , cara bernafas dan lain-lain... <i>fitness</i> .	Intrasentential	-
17	<i>It is important thing</i> , itu yang paling penting	Intrasentential	Reiteration
18	<i>hahaha</i> . Nah itu dia , <i>I like this, I like you</i> . Justru kan judul gue adalah kuliah penting yah dan itu pertanyaanya.	Intrasentential	-
19	Dan gue <i>explain</i> tentang kenapa nggak pentingnya kuliah, dari biaya mahal, gaji UMR dan sebagainya.	Intrasentential	-
20	<i>But, at the end, I think your opinion yah... I think</i> gue ngomong jadi apakah kuliah itu penting, terus gue	Tag	Message qualification

	bilang yah penting.		
21	Jadi setelah gue bilang kuliah nda penting, <i>at the end</i> gue mengatakan “iya penting”, di dalamnya kamu bisa belajar tentang kepemimpinan, projek-projek yang seru sama teman-teman kamu, kemampuan untuk presentasi dan <i>soft skill</i> .	Intrasentential	
22	Tapi, alangkah <i>powerfulnya</i> , alangkah baiknya kalau di kurikulumnya sendiri, ada interaksi kalau dia yang SKS nya dilakukan,	Tag	Reiteration
	dia juga melatih projek projek <i>best learning</i> , dia juga melatih ...	Intrasentential	-
23	Yang relevan dengan kehidupan nyata, <i>this's the idea</i> bukan...?	Tag	-
24	kenapa kita nyarinya yang sekitar tiga karena disitu <i>experience</i> atau pengalaman kepemimpinannya dia itu sangat tinggi	Intrasentential	Reiteration
25	Mengajar dengan cara atau metode	Intrasentential	Message Qualification

	yang melatih <i>skill-skill</i> itu. bahwa dia melakukan tim <i>best learning</i> . Jangan cuman kuliah aja secara pasif.		
26	<i>That's the whole idea, anyway I want to give this book to you...luh mau baca atau tidak, it's okay...</i>	Intrasentential	-
27	<i>In the five years...?</i>	Tag	-
28	<i>I have to try</i> , harus nyoba...	Intrasentential	Reiteration
29	<i>Are you serious ?</i>	Tag	-
30	Ini untuk pertama kalinya berbagai macam rektor sekarang bertemu dengan rektor-rektor lain. Yuk <i>exchanges program</i> yuk.	Intrasentential	-
31	Yah untuk membuat prodi baru gitu... prodi itu kayak <i>major</i> , prodi baru	Intrasentential	Reiteration
32	harapannya seperti itu...luh bicara tentang <i>mindset</i> yang nggak bisa diputar balik. Sebenarnya <i>mindset</i>	Intrasentential	-

	sekarang anak-anak itu berubah		
33	Jaman sekarang dengan jaman dulu. <i>Everyting has changed, mostly with the social media.</i>	Intersentential	-
34	yang sekarang lagi gila-gilaan. <i>What do you think about that ...?</i>	Tag	-
35	<i>Is it good, Is it bad...? is it good</i> kalau dipakenya <i>good, is it bad</i> kalau dipakenya <i>bad</i>	Tag	-
36	itu sama kayak apapun, itu merupakan suatu <i>weapon</i> atau senjata bisa <i>for good</i> sama <i>for bad</i> .	Intrasentential	-
37	Dimana saya lebih fokus pada kerjaan dan keluarga saya dan merasa lebih <i>secure</i> , merasa lebih apa yah...merasa lebih <i>secure secure</i> yah benar.	Intrasentential	-
38	Jadi kayak polarisasi yang terjadi kepada <i>social networking</i> kita dan masyarakat kita secara luas.	Intrasentential	-
39	Tapi kita harus <i>aware</i> dan harus	Intrasentential	Reiteration

	sadar bahwa ini merupakan hal yang menimbulkan kecanduan dan menimbulkan simulasi dopamin di otak kita yang terus berkurang nanti kesenangannya.		
40	betul... jadi kita harus sadar itu menimbulkan kecanduan. Dan kecanduan itu harus <i>dimenage</i> , itu aja	Tag	-
41	Kecanduan sosmed itu <i>real</i> dan merupakan hal yang menciptakan perasaan <i>loneliness</i> yang sangat tinggi dan berkontribusi kepada kesehatan mental anak-anak muda.	Intrasentential	-
42	<i>Like</i> kalau kita ngomongin selebriti atau artis gitu yah	Tag	-
43	Nggak mungkin yang diposting lagi bangun tidur dan jelek. <i>So, everything is fake.</i>	Intersentential	Message Qualification
44	Tapi, mereka akhirnya membandingkan diri mereka dengan	Intrasentential	-

	kehidupan orang lain dan mereka merasa bahwa hidup gue nggak seperti orang lain. Dan <i>become loneliness and sad</i> , akhirnya jadi sedih <i>lonely</i> dan <i>mental health</i> .		
45	<i>wait a minute</i> ... luh <i>connected that</i> , luh mengkoneksikan hal tersebut dengan masalah ...	Intrasentential	-
46	kita nggak bicara orang lain, <i>let's say your case</i> yah, kasus loh yah...	Tag	Interjection
47	dan <i>mostly</i> kebanyakan		Reiteration
48	masalah dengan pacar atau masalah dengan keluarga atau masalah dengan <i>job</i> atau uang, krisis di karir dan lain-lain.	Intrasentential	-
49	Tapi, ternyata saya sadar ngepost aja bisa sampai satu jam mikirnya. Itu artinya saya dalamnya itu <i>care</i> apa yang orang kira. Kita semua sebenarnya <i>care</i> . Dan dari situlah kita membuat suatu posting, kita	Intrasentential	-

	<i>engineer</i> biar pas, sesuai dengan yang kita inginkan orang melihat kita.		
50	: <i>to please other people ...</i>	Intrasentential	-
51	ok... dan itu proses itu menurut saya tidak sehat, proses untuk <i>memframing</i> diri kita.	Tag	Message qualification
52	Dan itu sangat sulit di dalam ekosistem sosial media itu, karena dengan partisipasi di dalam aktivitas <i>digital</i> , aktivitas simulasi itu yang namanya sosmed.	Intrasentential	-
53	Ternyata berita-berita negative itu lebih disebarakan karena berita negative itu dapat <i>attention</i> dari orangnya lebih banyak, lebih besar.	Intrasentential	-
54	Tapi, buat <i>company</i> nya sendiri	Intrasentential	-
55	<i>This is money</i> karena banyak <i>attachment</i> nya dengan orang-orang lain	Intrasentential	-
56	Akhirnya itu yang terjadi. <i>This is also</i>	Intersentential	-

	<i>by designed</i> . Bahwa untuk membuat orang kecanduan yah dengan hal yang berbeda.		
57	<i>yah, I want to know that, tell me what happened ...</i>	Intrasentential	-
58	Tapi, lama-lama dengan teman-teman yang benar-benar punya <i>value</i> , punya makna di hidup saya	Intrasentential	Reiteration
59	Jadi, sebenarnya kualitas pertemanan saya <i>improve</i> loh sejak saya puasa.	Intrasentential	-
60	Itu aneh kan <i>counter intuitive</i> hampir. Tapi, itu realita saya.	Intrasentential	-
61	jadinya kita pengen lebih tahu, pingin lebih <i>care</i> dan sebagainya.	Intrasentential	-
62	Kalau nggak ketika kita lihat kayaknya dia baik-baik aja nih, yaudah. Dan <i>You feel clarity</i> , menjauhkan yang dekat, mendekatkan yang jauh, benar kan... itu yang terjadi kan	Intrasentential	Message qualification
63	Karena gua sampai sekarang nggak	Tag	

	ngerti sampai sekarang adalah contohnya ketika orang posting makanan di sosmed yah... <i>oh my god.</i>		
64	Gua pernah jalan sama teman-teman gua ke restoran dan <i>mostly girls</i> , sebelum makan itu harus difoto.	Intrasentential	-
67	Dan dia harus ngatur makanannya, sendoknya dipinggirin, makanannya dipinggirin dan sebagainya sampai <i>perfect</i> padahal makan udah datang.	Intrasentential	-
68	Dan dia harus ngatur makanannya, sendoknya dipinggirin, makanannya dipinggirin dan sebagainya sampai <i>perfect</i> padahal makan udah datang. <i>So, it takes like ten minutes, including to write the caption...</i> harus nulis <i>caption</i> dan sebagainya untuk posting makanan di INSTAGRAM.	Intrasentential	-
69	Gue sempat nanya pada saat itu. <i>why you doing this...?</i> Kenapa luh lakuin	Tag	Reiteration

	ini... nggak bisa dijawab.		
70	Karena memang tak ada alasan khusus seorang melakukan hal tersebut. Pertama... dan gue sempat ribut loh...gue sempat ribut gara itu <i>with my friends</i> , bukan ribut yah.	Intrasentential	-
71	Tapi maksudnya <i>argue</i> yah.	Intrasentential	-
72	Luh pertama, <i>you are not</i> pemilik restorannya terus promo makanan	Intrasentential	-
73	Dan dia harus ngabisin waktu seperti yang tadi dibilang untuk dapatin <i>likes</i> . So,..	Tag	-
74	Itu kuncinya... Itu tidak ada hubungannya sama makanan. Hubungannya adalah bagaimana saya <i>mengengineer</i> sebanyak mungkin <i>likes</i> , menciptakan dopamim di otak saya. Itu...	Tag	-
75	<i>yes</i> ... sekarang banyak restoran-restoran, gue punya teman... ada beberapa teman gue lagi buat	Tag	Interjection

	restoran		
76	<p>Loh tahu apa yang dikatakan mereka ketika mereka ngedesain restoran. Guaa... mereka bilang....jadi kita bikin restoran ini instagramable. <i>They are not talking about food anymore, they are talking about instagramable.</i></p>	Intersentential	Message Qualification
77	<p>Tapi, enggak...kita nyari sebuah tempat yang kalau difoto bagus untuk <i>Instagram. see...?</i></p>	Tag	Interjection
78	<p><i>Even the taste changes</i> dari logika makanan enak sampai logika makanan yang bagus dilihat oleh orang-orang lain <i>and that is wrong.</i></p>	Intrasentential	-
79	<p>Makanya mas Deddy yang penting dalam pendidikan itu kalau kita berbicara dengan aspek kritis <i>critical thinking</i>... itu bukan cuman <i>critical thinking</i> dalam arti memecahkan masalah. Tapi, <i>critical thinking</i> itu juga bagaimana kita punya kesadaran</p>	Intrasentential	Message qualification

	diri untuk melihat secara internal.		
80	Kenapa bikin saya senang kalau orang <i>like</i> dan bikin saya kecewa kalau nggak dapat <i>like</i> .	Intrasentential	-
81	Nah...ini nyambungnya sama <i>hoax</i> , nanti nyambungnya sama berbagai macam hal lain	Intrasentential	-
82	<i>Critical thinking</i> adalah kemampuan anak-anak kita untuk bisa informasi yang masuk <i>stop</i> dulu atau suatu kemauan/keinginan yang <i>implusive stop</i> dulu. Ada filternya...coba saya pikir, ini kenapa yah saya mau melakukan ini.	Intrasentential	Message qualification
83	Kemampuan anak-anak kita untuk bisa informasi yang masuk <i>stop</i> dulu atau suatu kemauan/keinginan yang <i>implusive stop</i> dulu.	Intrasentential	-
84	Pemikiran itulah yang akan satu-satunya vaksinasi untuk itu... toleransi satu-satunya vaksinasi	Intrasentential	-

	untuk <i>hoax, fake news...</i>		
85	satu-satunya vaksinasi untuk pemaksaan kehendak atau memanipulasi orang-orang di sekitarnya... itu kuncinya <i>critical thinking</i> itu, dia ada filter informasi yang masuk ke dalam otaknya dia...	Intrasentential	Message Qualification
86	dia punya proses, tunggu dulu saya cek dulu. Ini benar nggak sih... <i>make sense</i> nggak sih, ..	Intrasentential	-
87	<i>why am I doing this...?</i> itu pertanyaan luar biasa penting. Saya kasih contoh-contoh...sekarang di <i>meeting-meeting</i> kita di Pendidikan dan Kebudayaan.	Tag	-
89	Setiap kali <i>meeting</i> , kita sudah setuju nih. Ada satu strategi, di akhir sesi itu kita selalu menanyakan	Intrasentential	-
90	Ok teman-teman sekarang kita pikirin bagaimana kalau kita salah...coba dipikirin <i>how can we be</i>	Intrasentential	Reiteration

	<i>wrong...</i> bagaimana kalau kita salah...?		
91	Oh iya, kita salah gitu. Atau bagaimana kita bisa salah. Itu namanya <i>critical thinking</i> itu adalah bisa melihat hal dari berbagai macam sisi.	Intrasentential	
92	Kalau di <i>classroom</i> kita...kalau di sekolah-sekolah kita informasi itu hanya satu hal dari guru ke anak atau dari dosen ke mahasiswa.	Intrasentential	-
93	Jadi bagaimana anak-anak kita bisa punya kompetensi <i>critical thinking</i> itu. untuk menimbah berbagai macam hal. Sekarang pasif konsumsi hafalan,	Intrasentential	-
94	Ini kan sebenarnya ada di teori <i>five thinking heat, you know</i> ketika suatu orang pake topi putih, hitam, merah. Yang satu harus memprotes, yang satu harus setuju, yang satu	Tag	Message qualification

	harus mendebat, satu harus apa.		
95	Itu sebenarnya pentingnya adalah seperti itu bahwa <i>what if this happened...</i> tapi dari semua yang luh omongin itu, dari sosial media, tentang filter, tentang pendidikan itu semua.	Intrasentential	-
96	Mungkin nggak ini semua dimasukkan kedalam sekolah... <i>no...?</i>	Tag	-
97	Nggak... harus di dalam <i>society</i> juga, harus di dalam keluarganya dia ini ditanamkan. Jadi, ini benar-benar harus gotong royong, nggak cuman bisa di sekolah.	Intrasentential	-
98	ok tapi gua sering kali melihat orang tua yang lagi di <i>mall</i> atau di restoran. Anaknya berkeliaran main sedangkan orang-tuanya lagi ngecekin <i>handphone</i> . Hehehehe	Intrasentential	-
99	Karena itu terjadi di depan gua	Tag	-

	berkali-kali... <i>last week</i> gue lagi nonton bioskop		
100	Gue nggak tahu orang-tuanya dimana. Gua tahu orang-tuanya mana setelah pintu teaternya dibuka <i>which is actually</i> orang-tuaya <i>next...</i> dia duduk di samping gua.	Intrasentential	-
101	Nggak ada yang mati di sosmed, nggak ada yang mati dari kecanduan internet gitu, yah mungkin ada yang bunuh diri dan lain-lain karena <i>mental health</i>	Intrasentential	-
102	Ini sering kali diikuti di berbagai macam negara, sekarang <i>suicide</i> ratingnya turun naik.	Intrasentential	-
103	dan gua masih nggak habis pikir kalau luh bicara bunuh diri dan sosmed adalah... <i>there people</i> yang sekarang mau bunuh diri aja dimasukin di sosmed. Iya kan... ada bunuh diri <i>live</i>	Intrasentential	-

104	Ngapain orang bunuh diri <i>live</i> . sedih banget ketika itu dilakukan di sosmed.	Intrasentential	
105	Dan ini kalau kita melihat kayak topik <i>bullying</i> , ini luarbiasa sedihnya	Intrasentential	
106	Dari hasil pisah itu kelihatan sekali waktu kita <i>survey</i> anak-anak Indonesia, ini ironis yah. Anak-anak Indonesia itu salah satu yang paling bahagia.	Intrasentential	
107	Salah satu... relatif negara-negaranya. Tapi, <i>incidence bullying</i> nya itu sangat tinggi dan <i>bullying itu</i> bukan hanya fisik.ini baliknya ke sosmed lagi... <i>bullying</i> yang... jadi gini kalau mau melihat kondisi anak-anak kita apa yang terjadi banyak orang bilang...oh yah mas menteri anak-anak kita banyak yang <i>bullying</i> ini kenapa yah...? Ada krisis karakter. Saya langsung kadang-kadang jawab balik, udah lihat nggak	Intrasentential	-

	sosmed, udah lihat nggak <i>bullying</i> yang terjadi antara orang dewasa		
108	Makanya saya bilang “kok kaget itu terjadi kalau di orang dewasanya aja sekali <i>membully</i> di <i>online</i>	Tag	-
109	Orang dewasa udah nggak dorong-dorongan di <i>play ground</i> , ya kan...?.	Intrasentential	-
110	Tapi, kita ganti itu <i>bullying</i> , kita pindah ke sosmed. Sekarang udah ada corongnya <i>bully</i> gitu	Intrasentential	-
111	Dan mungkin anak-anak di <i>playground</i> mungkin masih dengan fisik. Tapi, <i>cyber bullying</i> itu dampaknya itu... gini yah jaman dulu nggak tahu lah mas Deddy sama saya mungkin pernah mengalami yah	Intrasentential	-
112	Karena waktu itu kan kita sebagai anak-anak kecil yang... apalagi laki-laki kan, kita pernahla ngalamiin <i>bullying</i> . Pasti mas Deddy pernah	Intrasentential	

	ngalin, saya pernah ngalamin <i>bullying</i> dan itu nggak enak. Tapi pas sudah terjadi udah selsai.		
113	Jaman sekarang bayangin mas Deddy anak-anak itu kalau di <i>bully</i> lewat sosmed, itu selama-lamanya itu ada di sosmed. Dan skala yang mengetahui <i>bullying</i> itu...	Intrasentential	-
114	Dan dari kita menurut saya itu satu hal yang harus kartu merah <i>bullying-bullying</i> seperti itu	Intrasentential	-
115	Makanya, di dalam <i>assessment competency</i> yang diganti UAN itu, sekarang cuman mengukur sekolahnya, bukan mengukur muridnya	Intrasentential	-
116	Jadi aka nada <i>scorenya</i> . Kita harus mengukur dan harus menindak.	Tag	-
117	iya... satu sekolah mengetahui sampai teman-teman orang tuanya mengetahui. Bayangkan dampak dari	Tag	-

	trauma itu dan itu nggak bisa <i>dissolve</i> dengan satu pihak.		
118	Dan gue setuju sama loh, sebelum gue akhiri. Gue setuju sama loh, <i>I think the most important thing</i> balik lagi ketika tadi luh duduk disini	Tag	-
119	Kalau kita belum bisa ngengubah <i>mindset</i> dari sosial media, <i>mindset bullying</i> dan sebagainya.	Intrasentential	-
120	Orang-tuanya mencontohkan dan sebagainya karena anak gua <i>my son Azka</i> dia main sosial media, <i>this is good thing</i> buat him.	Intrasentential	-
121	Tapi, dia tidak pernah mau baca komen karena gua nanya kenapa nggak mau baca komen, “ <i>why it hurts, and I don’t need to listen them people I don’t know that I don’t care</i> ”.	Intrasentential	Quotation
122	Dan itu harus dicanangkan dari pendidikan orang-tuanya juga	Intrasentential	-

	sebenarnya <i>and everything</i>		
123	Bro, it's... your time is up, your session their saying need to go, need to go. Gua masih banyak pengen gua ngobrolin sama loh	Tag	-
124	Masih banyak hal yang kayaknya penting untuk diomongin sama luh. <i>But, for today thank you so much for coming, it is such a pleasure to have you, it is an honour to have you here and thank you for being you.</i>	Intersentential	-
125	Muda-mudahan 5 tahun kedepan Indonesia berubah karena yah <i>basenya</i> adalah pendidikan, dan <i>I think</i> gua rasa adalah keputusan yang tepat sih untuk ngambil sebagai menteri pendidikan.	Tag	-
126	Relationship atau hubungan saya sama teman-teman saya menjadi lebih dalam karena kalau kangen, aku pengen nongkrong langsung nelpon.	Intrasentential	Reiteration

