

The Form of Code Choice in Ganjar Pranowo Social Media Twitter

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Article Info

History Articles

Received:
November 2019
Accepted:
December 2019
Published:
April 2020

Keywords:

*form of code choice,
ganjar pranowo,
social media twitter*

Abstract

The choice of code used by Ganjar Pranowo to interact with citizens was varied according to the purpose and situation of the speech. The purpose of this study was to analyze the choice form of Ganjar Pranowo's speech code on Twitter social media. The data in this study were captured through the method of observation with the tapping technique as a basic technique, then the advanced technique consisted of a competent free interview and note taking technique. Data analysis was performed using the match method and distribution method. Based on the results of data analysis, the form of speech code selection used by Ganjar Pranowo on social media Twitter in the form of a single code, code switching, and code mixing.

DOI

<https://doi.org/10.15294/seloka.v9i1.35926>

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[p-ISSN 2301-6744](#)

[e-ISSN 2502-4493](#)

INTRODUCTION

Language is a mirror of one's personality. Moreover, Language is a mirror of the nation's personality (Darwati and Santoso, 2017). The manifestation of a language is strongly influenced by the socio-cultural background of the language-speaking community (Mardikantoro, 2012). The backgrounds of diversity ethnic such as in Indonesian society require language users to master Indonesian as a means to interact in the framework of daily communication (Susanto and Santoso, 2017). Language can be a medium of interaction both oral and written through social media.

Social media is one form of the development of science and technology in the industrial era 4.0 as a medium of interaction that is often used by the community. Social media has become a necessity for interaction in society by utilizing the speech code as the main ingredient in expression and interaction. Codes are usually in the form of language variants that are used to communicate between members of a language community (Poedjosoedarmo, 1978).

The definition of code is a system used to communicate between two or more speakers in the form of a specific language (Wardhaugh, 1986). The speech code is an expression (*parole*) as a form of implementation of a sound-symbol system (*langue*) used by community members in communicating or interacting with others. (Chaer and Agustina, 2010). Code variations include language, dialect, idiolect, variety, register, and speech level or *undha-usuk* (Rokhman, 2013).

There is a difference in the use of the term between language choice and code choice among linguists. Some linguists use code-chosen terms at the language level in use (language in use) (Widianto and Zulaeha, 2016:126). The choice of code indicates the diversity of languages used in bilingual or multilingual communities Language speakers in communication must choose the language used in interaction (Kholidah and Haryadi, 2017). The choices of code can be in the form of a single code, code-switching, and code-mixing. A single code occurs when someone used the same code in communication. *Code switching*

occurs when speakers use certain codes in certain situations and switch to other codes according to the situation in one speech event. *Code mixing* occurs when a speaker inserts other code fragments in one speech during a speech event.

Ganjar Pranowo is one of the regional heads who uses Twitter as a communication tool with the community. Ganjar Pranowo manages it himself, in contrast to the accounts of other governors managed by his team. This can be seen from the choice of code used. The use of language can show someone's identity because there is a kind of correlation between social class on the one hand and ways of using language on the other hand (Mardikantoro, 2006).

Ganjar Pranowo is a multi-speaker. Every speaker in a multilingual community makes a language selection to determine the language to use in communication (Apriliani and Rokhman, 2016). The mastery of the language owned requires Ganjar Pranowo to be able to choose the use of the code correctly so that communication can run well. This is in line with the opinions expressed by Fasold (in Eliya and Zulaeha, 2017) Code variations caused the speaker to be able to use a choice of speech codes that are appropriate to the context and communication skills of the speaker. Speech code selection is a speech code chosen from the entire code in a communication event. Based on this description, research on code choices on the status of Ganjar Pranowo's social media twitter is interesting and useful for in-depth study.

METHODS

The approach used in this study, namely the theoretical approach and methodological approach. The theoretical approach used in this study is the sociolinguistic approach. The methodological approach used is a qualitative descriptive approach. The data in this research were collected using the observation method followed by two techniques, namely the basic technique in the form of tapping techniques and advanced techniques in the form of competent free engagements (SBLC) techniques, and note techniques (Sudaryanto, 2015).

The data analysis method used is the matching method and the distribution method. The equivalent method used is the translational equivalent method where the determining tool is in the form of another language (*langue*). The equivalent method has two data analysis techniques, namely the basic technique and the advanced technique (Sudaryanto, 2015). The basic technique used in this research is the determining element of the determinant (PUP technique). Data that has been sorted and classified are then analyzed using advanced techniques from the equivalent method. The advanced technique of the matching method is the equalizing relationship (HBS) technique. In addition to the equivalent method, another method used is the distribution method. The distribution method used is to insert and expansion techniques. The data presentation method used in this study is informal. The results of the study are presented in the form of a description of Ganjar Pranowo's chosen speech code form on social media Twitter.

RESULTS AND DISCUSSION

Based on the research conducted, it was found that the form of code choice used by Ganjar Pranowo on social media Twitter in the form of a single code, code-switching, and code-mixing.

The Form of Single Code on Twitter Social Media Ganjar Pranowo

Single code is the use of a variation in the same code. A single code occurs when someone used the same code in communication. In this study, several codes were found on Ganjar Pranowo's social media twitter. The single form of the code is a formal Indonesian single code, a non-formal Indonesian code, and a Java code.

Single Indonesian formal

The formal Indonesian code of variety is used by Ganjar Pranowo in official situations. The formal Indonesian code is also used to inform citizens because almost all Indonesian people understand the Indonesian code. The

following is a piece of speech that contains a choice of speech codes in the form of a single formal Indonesian code.

Context:

Ganjar Pranowo shares photos of dredging waste dryer with heavy equipment in Kaligawe river Semarang

Sejak kemarin kawan-kawan @bbwspemalijuana @dpusdatarujtg @pu_kotasemarang beraksi membersihkan Kaligawe.. lihat sampahnya! (Data 1/T/GP/08 Desember 2018)

The piece of speech (1) contains the formal Indonesian code based on the language rules used. The formal Indonesian code is used in all utterances so it is referred to as a single code. The speech code is used to provide information as well as an indirect appeal to the community to maintain the cleanliness of the Kaligawe River. This piece of speech shows the firmness and seriousness of Ganjar Pranowo on environmental cleanliness, especially the Kaligawe River.

The piece of speech (1) indirectly calls on residents to maintain environmental cleanliness. This is also in accordance with the situation in the field, which is a photo of the river dredging situation and the appearance of garbage that appears. The speech also encourages community awareness to understand the importance of protecting the environment so that no more people throw garbage into the river. The speech is closely related to the garbage congress held for 4 years in a row by the Central Java Provincial Government.

The piece of speech (1) is one of the methods carried out by Ganjar Pranowo to provide education about rubbish to citizens. Ganjar wants the community to also realize that rubbish is a joint problem that must be solved together as well. This is related to the problem of the Kaligawe River which overflows when the rainy season arrives because it is used as a rubbish dump by the community.

The sentence *lihat sampahnya!* contains a message that the community has the awareness to maintain the cleanliness of the Kaligawe River. In addition, the cooperation between

@bbwspemalijuana @dpusdaturjtg
@pu_kotasamarang is evidence and commitment of the Central Java Provincial Government to deal seriously with this garbage problem.

Single Indonesian Non-Formal Code

The Indonesian code of non-formal variety is used in informal situations that aim to foster a sense of intimacy and unity. Indonesian codes of non-formal variety can be seen in the choice of words used, namely the choice of words that are not in accordance with the rules specified in the Indonesian language, following the speech event that uses a single, non-formal Indonesian code.

Context:

Ganjar Pranowo visits the city of Magelang at all time to provide the current weather in the city

Kota Magelang hujan. *Tempatmu?* (Data 2/T/GP/01 November 2018)

Speech event (2) tells of the rain situation when Ganjar Pranowo was visiting Magelang City. The utterances occur in informal situations. Speech structure and language rules that emerge are a single Indonesian code of non-formal variety. Informalism is characterized by a structure of short speech that is usually used in verbal speech.

The choice of words used and the structure of speech that is arranged is a choice of speech codes in the form of a nonformal Indonesian variety code. Indonesian codes of non-formal variety are marked by syntactic markers. The syntactic marker can be seen in the verbal structure of speech, that is “*The city of Magelang is raining*”. Testing through syntactic markers is marked by the absence of the subject, so the first speech is a non-formal variety of speech. The second utterance “*your place?*” is markers of non-formal variety are marked with punctuation in the form of question marks. The question mark is the final intonation that marks the end of a sentence that needs an answer. Non-formal Indonesian code markers appear in every single form of non-formal Indonesian code.

The choice of speech code in speech (2) shows that Ganjar Pranowo wants to share his experiences during his visit to the City of Magelang. Ganjar Pranowo also showed his concern for citizens by asking the weather conditions in their respective homes. Ganjar is used the Indonesian code of non-formal variety to familiarize himself with citizens. The non-formal variety was chosen by Ganjar to show closeness with citizens and is easier to understand because it uses short sentences.

Single Java Code

Javanese is one of the languages with the most speakers compared to other regional languages in the archipelago (Mardikantoro, 2017). The following code choices contain a single Javanese language code.

Context:

Ganjar Pranowo participates celebrating the 106th century of Muhammadiyah

Nderek mangayu bagyo (Data 3/T/GP/18 November 2018)

[ndɛrɛk maŋayu baɡyɔ]

‘Ikut dalam kebahagiaan orang yang sedang merayakan’

Speech events (3) described the feelings of Ganjar Pranowo who participated in the celebration of the 106th Muhammadiyah anniversary. The choice of code used in the speech is a Javanese code of courtesy. The Javanese code of intermediate manners in the speech is an intermediate level between manners and ngoko which is usually used when talking to peers.

The choice of speech code in speech (3) shows that Ganjar Pranowo wants to show citizens his support for positive events or activities carried out by a religious organization, Muhammadiyah. Ganjar also wanted to show respect for the event by participating in feeling the happiness of the event. Ganjar also used the Javanese code to preserve Indonesia's cultural heritage within the scope of Javanese youth. Nderek mangayubagy is an interjection sentence that is used in the Solo and Jogja areas, which

means participating in the happiness of people who are celebrating. The sentence is contextual which is identical to marriage.

The Form of Code Transfers on Ganjar Pranowo's Twitter Social Media

Code-switching is a transition event from one code to another code (Suwito, 1985). Code-switching can occur in a conversation between a speaker and the speech partner. Ganjar Pranowo switches from one speech code to another which is adjusted to the situation and condition of his speech partner. The following is a piece of speech that contains a form of speech code selection in the form of code-switching on Ganjar Pranowo Twitter social media.

Context:

Ganjar Pranowo shares a sample of videos when become narasumber in a talk show with Cak Lontong

Kata @C_lontong, Ganjar Pranowo ada kepanjangannya. Ganjar, ganteng dan terpelajar. Pranowo, *peraturan ditegakno ra iso ditowo* (peraturan ditegakkan tidak bisa ditawar). *Iso wae ki* Cak Lontong.. He he salam lempem (Data 4/T/GP/10 Januari 2019)

The piece of speech (4) tells the experience of Ganjar Pranowo while in a talk show with Cak Lontong. The fragment of the speech is an external code transfer because Ganjar Pranowo switches the code from the non-formal Indonesian code to the regional speech code, the Javanese ngoko speech code.

Ganjar Pranowo initially used Indonesian non-formal speech codes namely Kata @C_lontong, Ganjar Pranowo had an extension. Ganjar is handsome and educated. Furthermore, Ganjar Pranowo switched to the Javanese ngoko speech code, namely Pranowo, *peraturan ditegakno ra iso ditowo* which means the rules are enforced, not negotiable. Then, Ganjar turned again to the Indonesian Javanese speech code, namely *Iso wae ki* Cak Lontong .. He he... . *salam lempem* to respond for joke that was brought by Cak Lontong.

The piece of speech (4) tells the experience of Ganjar Pranowo while in a talk show with Cak Lontong. Cak Lontong is one comedian who is good at associating words. The acronym made by Cak Lontong indicates a good relationship between Ganjar Pranowo and Cak Lontong. Ganjar ended the speech with the slogan Cak Lontong namely, *Greeting lempem* to respond to the joke that was brought up by Cak Lontong.

Context:

Ganjar Pranowo congratulated on birthday to his wife, that is Siti Atikoh

Selamat Ulang Tahun atikoh.s , Pokoknya, *I love you full* (Data 5/T/GP/25 November 2018)

The piece of speech (5) is an expression of Ganjar Pranowo's love for his wife. The fragment of the speech is an external code transfer because Ganjar Pranowo switches the code from the Indonesian code to the foreign speech code which is the English speech code. The piece of speech (5) contains the transfer of an external code from the Indonesian speech code to the English speech code. Ganjar Pranowo initially used the Indonesian speech code "Happy Birthday Atikoh.s, Anyway". Furthermore, Ganjar Pranowo turned to the English speech code "I love you full" which means "I love you with all my heart". The code change contained a birthday greeting as well as an expression of Ganjar Pranowo's heart to his wife, Siti Atikoh.

The use of code-switching in speech (5) is Ganjar Pranowo's expression to his wife. Ganjar asserted that the love story that began with the 1994 KKN in Temanggung is still maintained today. Siti Atikoh is a woman who faithfully supports Ganjar so that he can carry out his mandate as Governor of Central Java. In addition, several times Ganjar Pranowo uploaded his together with his wife in various activities. The speech *I love you full* also signifies modernity. Ganjar Pranowo can act as a contemporary husband with millennial language references.

The Form of Code Mix on Twitter Social Media Ganjar Pranowo

Ganjar Pranowo used mixed codes to familiarize himself with citizens. Code mixing can occur if the original code is inserted with words, phrases or clauses that originate from foreign codes that usually occur in casual speech events. The following is a fragment of speech that contains a choice of speech codes in the form of mixed codes.

Word Insertion

The insertion of words from a foreign code gives a certain meaning to each utterance expressed. The following is the form of word insertion code-mixing on Ganjar Pranowo's social media twitter.

Context:

Ganjar Pranowo promoted his youtube channels to netizens

Ini kemarin di *#borobudurmarathon2018*, *#Vlog* Selengkapnya ada di *channel* Youtube saya, Jangan Lupa *Subscribe* ya *#ganjarpranowo* (Data 6/T/GP/21 November 2018)

The piece of speech (6) tells of the excitement of Ganjar Pranowo when he joined the 2018 Borobudur Marathon activity. The activity was held at the Taman Lumbini Complex, Borobudur, Magelang, Central Java, on 18th November 2018. Ganjar recorded the activity and then shared it through his youtube channel. A code-mixing event occurred in the utterance (6). Ganjar Pranowo used the English speech code fragments which are inserted in the Indonesian speech code.

The piece of speech (6) tells the excitement of Ganjar Pranowo when participating in the 2018 Borobudur Marathon activities. The fragment of the speech is addressed to citizens as a venue for promotion of the Ganjar Pranowo youtube channel as well as providing information regarding the implementation of the 2018 Borobudur Marathon annual activity. Ganjar also wants to show his image as a modern governor through his personal youtube page.

Ganjar utilizes the digital era as a means to promote tourism in Central Java. In addition, Ganjar also slipped a few hashtags, *#borobudurmarathon2018*, *#Vlog* and *#ganjarpranowo* with the aim of the activities carried out in Magelang become a *trending topic* so that Central Java is increasingly known by many people.

Phrase Insertion

The following is the form of mixing phrase insert code on Ganjar Pranowo's social media twitter.

Context:

Ganjar was photo with citizens when conducting gowes routine every weekend

Tadi pagi ketika gowes & mampir ke warga yg akan merayakan natal, anak kecil tiba-tiba lari ke saya & minta digendong... *lucu tenan* (Data 7/T/GP/22 Desember 2018)

The piece of Speech (7) tells the experience of Ganjar Pranowo mingling with a small child when doing gowes activities. Ganjar Pranowo used Indonesian speech code fragments which are inserted Javanese speech codes. The mixed code markers on the utterances are phrases of *lucu tenan* that in Indonesian code mean very funny.

The piece of Speech (7) tells the experience of Ganjar Pranowo to have a conversation with a small child when doing gowes activities. Ganjar removes the boundary between the Governor and his citizens by wanting to carry the residents' children. This shows the friendly attitude of Ganjar to his citizens. Ganjar also showed tolerance, visiting residents who were celebrating Christmas. The phrase *lucu tenan* emphasized that Ganjar Pranowo felt comfortable interacting with the small child and considered him to be a spoiled child himself asking to be carried. The phrase also shows Ganjar's exasperation towards the behavior exhibited by the child.

Word Repeated Insertion

The following is a form of code interruption in the insertion of repeated words on Ganjar Pranowo's social media twitter

Context:

Ganjar calls warganets to not spread hoaks during the campaign of the Presidential and Vice Presidents of 2019

Siapa yg tahu arti **Grusa-grusu?** (tauiku *grusah-grusuh*) (Data 8/T/GP/18 Januari 2019)

Speech events (8) describe the political stance of Ganjar Pranowo in supporting the pair of candidates for president and vice president of Indonesia sequence number 1. The choice of code in speech (8) is in the form of a mixed Java code. Java code can be seen in words *grusa-grusu* and *grusah-grusuh*. The word has the same meaning in Javanese code, the difference in writing shows the dialect between regions. *Grusa-grusu* in the Indonesian code means rash or in a hurry to do something without careful and proper consideration. The Java code is a form of basic word repetition code that means 'in a situation or situation'. The repetition of the word aims to make the word used more effective so that the word used is not wasteful.

Speech events (8) describe the political attitude of Ganjar Pranowo in supporting the pair of candidates for president and vice president of Indonesia sequence number 1. Reduplicate *grusah-grusuh* in speech (8) means rash or in a hurry to do something without careful and proper consideration. Reduplicate *grusah-grusuh* this is related to political events during the 2019 presidential and vice-presidential campaign. Ganjar Pranowo used the phrase as a form of satire against the opposing camp that is doing things that are less pleasant.

Insertion Clause

The following is a form of code interruption in the insertion of word repetition on Ganjar Pranowo's social media twitter.

Context:

Ganjar invites warganet to improve Magribic worship prosecutors praying prior to the Sunda stores tsunami victims

Magriban dulu yuk, doakan korban tsunami sekitar selat sunda yg meninggal *husnul khotimah* & yg sakit segera diberikan kesembuhan, pemda & warga selalu bangkit bergotong royong. Ya Allah semoga Engkau berikan keselamatan pada Indonesia & dunia. (Data 10/T/GP/24 Desember 2018)

The piece of speech (9) is an expression of Ganjar Pranowo's concern for the victims of the Sunda Strait tsunami. Ganjar Pranowo uses Indonesian speech code fragments which are inserted Arabic speech codes. The mixed code markers in the utterances are the phrase *husnul khotimah* which in the Indonesian code means the end of life in good condition.

The piece of speech (9) is an expression of Ganjar Pranowo's concern for the victims of the Sunda Strait tsunami. Ganjar urges citizens to carry out evening prayers as well as pray for the victims of the Sunda Strait tsunami, both those who died and suffered injuries. Ganjar also gave encouragement to residents and the local government to rise to rebuild infrastructure and fight against the trauma caused by the incident. Ganjar represented the citizens praying for survivors and struggling victims to be given safety. In addition, the prayer was also offered for safety in all corners of the world.

CONCLUSION

Based on the findings in this study, it can be concluded that the form of Ganjar Pranowo's chosen code on Twitter social media is a single code, code-switching, and code-mixing. A single code is a formal Indonesian code, a non-formal Indonesian code, and a Java code; code-switching in the form of external code-switching; and mix codes in the form of insertion of words, phrases, repetitions of words, and clauses. The use of code choices that are appropriate to the situation and purpose of the speech can show the speaker's self-identity.

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