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Social Power Extraction In Joke Coffee Break: Sociolinguistic Approach

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Abstract

Social power coffee break shows the existence of social relationships and jokes that act as a place for newspaper readers to get a more different reading. This study aims to describe how people from all walks of life can switch codes and mix codes as well as social relations with jokes or humor in coffee breaks. This study uses a qualitative approach to symbolic interactionism in which the researcher explores the meanings that are built from interactions with individuals in human society. The methods and techniques used in this study are the listening method, interview method, recording technique, and note-taking technique. The results showed that there were a lot of code mixing and code switching in the Coffee Break rubric which were arranged in news scripts that were interesting to read, such as content that was viral, trending and also humorous which contained interesting words, phrases, clauses and sentences to analyze and watch. in terms of social meaning and context in society.

Keywords: Social power, Coffee Break, Sociolinguistic

Introduction

Today, contact between languages is unavoidable. This happened for several reasons. For example, due to the high mobility of language users, as a result of cultural acculturation, which was preceded by the process of moving speakers of one language to the environment of speakers of another language, there were changes in new dialects, the creation of new words, and even frequent changes in the syntactic structure. However, language can change and develop by itself slowly, because it adapts to developments and changes in the patterns and life systems of the speaking community, such as the level of education, social, culture and even mastery of science and technology.

Language is a very important communication tool for humans, it is unimaginable how humans interact without language. Communication is used by humans to convey ideas or exchange ideas, express intentions, and provide desired information and also as a way for humans to establish relationships with other people. It is clear that language is instrumental, a connecting tool between ourselves and our environment (Pateda, 2011).

The use of language as a means of social interaction can occur formally and informally. Formally code-mixing is rare. If a formal speech is forced to use code mixing, it may happen because the language does not have the right vocabulary or expressions to represent the

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speaker's thoughts. Meanwhile, informally, code-switching and code-mixing events usually occur due to changing roles, changing situations, and the presence of other participants.\

Speakers of the language at certain times insert words, sentences or regional language discourse or at the time of speaking in a variety of formal languages are suddenly inserted into the language in informal language.

The use of one or more languages in communication events as a result of changing roles, for example when speaker I uses Indonesian suddenly the role he faces changes to informal, then the regional language or casual variety is used in communication events.

Code switching and code mixing are interesting events to observe. There are several reasons, 1) the more communication media, the more language contact occurs, 2) community communication does not always use standard Indonesian language, 3) code switching and code mixing research generally the data object is oral conversation, but it can also occur in ideas or ideas that are poured into a written work in print media.

Language contact occurs, one of which is the increasing number of communication media. There are two types of communication media, such as print and non-print. Non-print such as, social media, television, radio, etc. While print media can be in the form of tabloids, magazines and newspapers. Public communication does not always use standard Indonesian language, this can be caused by the development and development of the times or modernization, where everything in our environment must always be up-to-date.

Code switching and code mixing can also occur in ideas or ideas that are poured into a written work in print media, because many print media in compiling their writings use foreign language terms and regional languages to attract readers' interest.

The function of the newspaper itself is to provide advice, various information, and education for the wider community as well as entertainment. Newspapers can also influence every reader. (Chaer and Agustina, 2004) distinguish two types of code switching, namely internal code switching and external code switching.

The lingual form should consider the reader, it could be that the reader does not understand what is being conveyed. The process of determining which words, phrases, clauses, and sentences are chosen in a news script typing process is usually to convey something unique but will actually confuse the reader.

The study of code switching and code mixing is a research that attracts a lot of sociolinguistic researchers. This can be seen from publish or perish by entering the keywords code mixing and code switching from 2015 to 2020 there is very little research on code mixing and code switching in a rubric, there are 400 studies from various countries but which discuss the rubric found by the author very few, mostly only discuss code mixing and code switching in films, novels, chat, social media, etc., and even then, almost all of the research is the same, namely only focusing on lingual form and influencing factors.

The lack of research on code mixing and code switching related to rubrics in print media makes it more interesting for the author to discuss how the language in the rubric of a print media can mix code and code switching. In this case, the research subject is the rubric in Fajar newspaper.

Fajar newspaper has many rubrics; one of them is the rubric "Coffee Break". The "Coffee Break" column is a column that is published every day on the FAJAR daily which contains

content that is currently viral or trending as well as humor. Viral, trend and also humor represent the social layer of “Coffee Break” readers. For example, viral content represents millennial social strata, while humorous content represents the application of social strata or social relations with jokes in the rubric.

Based on the explanation above, the focus of this research is how social relations and jokes can become a place for someone to switch codes and mix codes. Because there is a lot of humor, code switching and code mixing that are arranged in news scripts that are interesting to read such as content that is currently viral, trends and also humor that contains words, phrases, clauses and sentences that are interesting to analyze and are also seen from the perspective of social and cultural meanings. context in society.

The social power referred to in this study is how the relationship between individuals and society is, whether the use of code mixing and code switching has a meaningful meaning for the community, for the author the existence of code mixing and code switching in the rubric actually wants to show the existence of the journalist.

This means that if you switch the code from the regional language to Indonesian, it means that the rubric writer still respects his regional language, so he still wants to mix regional languages and if he mixes the code from English to Indonesian, it means that he wants to show that the rubric writer feels more prestigious, up-to-date, follows the development of the times, is modern, he feels more prestigious or higher than others and becomes a prestige, that is he feels more with other people, and the interesting illustrations in this rubric are as supporters so that readers are happy (interesting) because of their uniqueness or humor. created in the illustration of the rubric page, the readers will be more interested and interested.

In addition, there are also several reasons why the author discusses code switching and code mixing for the FAJAR daily “Coffee Break” rubric, including, firstly, the use of simple illustrations that are easy to understand by all levels of society displays interesting illustrations to be easily understood by the public as shown below.



Figure 1. Illustration for the 13th August 2019 Coffee Break Edition Fajar Newspaper

In the picture above, it can be seen that the rubric does not only write in text form but also with illustrations which of course relate to what is discussed in the title published in each edition so that readers can understand it more easily.

Second, the problems written in this rubric are very interesting because they raise new events and are being discussed a lot among readers, therefore this rubric is known by loyal readers because it always discusses what is being discussed or trended. Third, the author uses the language and terms of certain regions or foreign languages and terms with the intention of attracting the attention and curiosity of readers of certain regional terms. Fourth, the presentation of language or terms, both foreign and regional, which often gives rise to the impression of humor, makes this rubric always awaited by readers and can indirectly develop the language skills of the readers. Like the example below.

Beddu sedang bersantai dengan anaknya di depan televisi. Anaknya mengadukan ibunya. Saat ini memang sudah malam. Terdengar teriakan istri Beddu memanggil anaknya. "Nak, ke kamar mi!". Masih menonton ka Ibu. Sebentar." (Beddu is relaxing with his child in front of the television. His child complains about their mother. It is already late at night. Beddu's wife's shout calling their child can be heard, "Child, go to the bedroom!" Still watching, Mom. Just a moment.) (Coffee Break, Perintah Cepat Tidur / August, 05 2019)

From the example above, in addition to the presentation of foreign and regional languages or terms, there is also a shift in the variety of languages that originally used a variety of formal languages and then turned into a variety of casual languages. The variety of formal languages in the data above are: "*Beddu sedang bersantai dengan anaknya di depan televisi. Anaknya mengadukan ibunya. Saat ini memang sudah malam, Terdengar teriakan istri Beddu memanggil anaknya*" (Beddu is relaxing with his child in front of the television. His child complains about their mother. It is already late at night. Beddu's wife's shout calling their child can be heard). Then it becomes a variety of casual or informal language, "*Nak, ke kamar mi!*" ("*Child, go to the bedroom*). Masih menonton ka Ibu. Sebentar." (Still watching, Mom. Just a moment.) The variety of casual languages uses the Makassar dialect which means there is an internal code switching that takes place between the languages themselves, such as from Indonesian to Makassarese.

As discussed in the fourth example, there is an impression of humor, but the impression of humor is also mixed with code, namely internal code mixing. The code mixing occurred because of the insertion of elements from the Makassar, Javanese and Jakarta languages, especially for news scripts that were humorous. This is because something that is funny to a community is usually more appropriate if it is conveyed using its mother tongue because something that is funny to one reader is not necessarily to another. "Coffee Break" as one of the rubrics in the daily FAJAR inserts Makassar vocabulary in a humorous edition.

Literature Review

A. Symbolic Interactionism

Interaksionisme simbolik merupakan an effort to explore the meanings that are built from interactions with individuals in human society. There are two dimensions that hold symbolic interactionism: 1) The social world is created and maintained by the temporally patterned processes of human interaction. 2) Interpretation of meaning by individuals and they include others in their imaginative considerations, determine individual actions and lead to patterned group interactions (Schwardz and Jacobs, 1979: 29) in (Mappiare-AT, 2013).

B. The meaning of humor

The meaning in humor is the meaning of a joke that is conveyed either orally or in writing to the listener or reader. Meaning is an element of language that is often used by speakers or writers in building humor. Meaning has a wide area because as stated by Poerdawarminta (in

Sawedi, 2012: 42) meaning is a possibility or several possible meanings that are not yet clear. The meaning can change according to the situation and conditions that exist when communicating humor.

C. Dell Hymes Speech Component Theory

Paying attention to the meaning of the speech event, it appears that one of the conversations between the speaker and the addressee which can be called a speech event, includes: (1) there are participants (speaker and addressee), (2) one subject of speech, (3) must be in a certain time, (4) certain places, and (5) certain situations. Thus, if there is a conversation that does not meet the five criteria, it is not a speech event. Dell Hymes, a sociolinguistic expert suggests that the eight components are combined into an acronym; *"SPEAKING"*, as quoted by Wardhaugh (2011), follows:

S= *Setting and scene*

P= *Participants*

E= *Ends*

A= *Act Sequence*

K= *Key*

I= *Instrumentalities*

N= *Norm of and interaction and interpretation*

G= *Genre*

D. Code Switch

Code switching is a code switching event from one code to another, so if a speaker first uses code A (for example Indonesian), and then switches to using code B (for example Javanese), then such a language switching event is called switching. code (code-switching) (DIRSECIU, et al, 2018). Meanwhile, according to Ohoiwutun (2018, p. 9) code switching, namely the transition of usage from one language or dialect to another. Thus, code switching is a symptom of a transition in language use that occurs due to situations and occurs between languages and between varieties in one language (DIRSECIU et al, 2018).

E. Code Mix

According to Rokhman (2014) code mixing is the use of two or more languages by incorporating elements of one language into another language to expand language styles. According to Kridalaksana (2015) code mixing is the use of language units from one language to another to expand language style or language variety. From the two opinions above, it can be concluded that code mixing is the use of two or more languages in the form of pieces to expand the variety of language or language styles in a conversation.

F. Language of Mass Media

According to the Communication Lexicon, mass media is "a means to convey messages that are directly related to the wider community such as radio, television, and newspapers. According to Cangara, media is a tool or means used to convey messages from communicators to audiences, while the definition of mass media itself tools used in delivering messages from sources to audiences by using communication tools such as newspapers, films, radio and television (Rahmadea, 2019).

Methodology

A. Types of research

This type of research is qualitative research, namely research that aims to describe and provide written reports on every phenomenon experienced by research subjects at the research site. By collecting data, then describing the data descriptively then This research is also known as qualitative descriptive research. That is, the authors analyze and describe the research objectively and in detail to get accurate results.

B. Data Collection

The methods and techniques used in this research are the listening method, the interview method, the recording technique, and the note-taking technique.

C. Data Source

The source of this research data was obtained from the daily FAJAR in the "Coffee Break" rubric in the August 2019 and 2020 editions, this edition is considered the best edition to represent the research on the form of Code Switching and Code Mixing in the "Coffee Break" Rubric of the FAJAR newspaper.

D. Data Analysis Method

The data analysis methods in this study are; analytical descriptive method by reading the "Coffee Break" daily FAJAR rubric which is the object of this research study, identifying the use of code switching and code mixing contained in several editions of "Coffee Break" daily FAJAR August 2019 and 2020, classifying words, phrases, clauses and sentences, analyzing the lexical meaning or theoretically the lingual form and the meaning based on the context, the results of the analysis are described in words or verbally.

Result and Discussion

A. The lingual form of code switching in the Coffee Break rubric is internal code switching as follows

- 1) Change of Makassar Language Variety Internal Code to Bugis Language.

Data (1)

Tamu, "dek, mauka (mau): (bahasa makassar) bertanya" (I want to ask).

Ucam : Iye, saya boleh bantu apa pak (Yes, what can I help you with?).

Tamu : "disini ada wifi?". (Is there wifi here?)

Ucam : "Maaf, tidak ada pak, cuma wai pella (air panas): (bahasa bugis) yang ada". (Sorry, there isn't any sir, only wai pella (hot water): (Bugis language) is available).

Data (1) above shows the existence of code switching from the Makassar language variety to the Bugis language variety. At first the guest used a Makassar accent, then at the end of the conversation Ucam answered by inserting Bugis language. This happens because the edition is more directed to humor or random chat. Therefore, a variety of languages that are considered more polite are used for conversations with these unfamiliar people.

- 1) Intern Code Transfer of Bugis Language Variety to Makassar Language

Data (6)

"Mamaaaaa....! Malupu ka (lapar):(bahasa bugis) " katanya di meja makan. Mendengar itu, ibunya iba. "Tunggu ibu ambilkanki (ambilkan):(bahasa bugis) makanan nak.". (Mamaaaaa....! "Malupu ka (hungry): (Bugis language)" he said at the dinner table. Hearing that, his mother felt sorry. "Wait, mother, get me (get): (Bugis language) food, son.)

As seen in data (6), the words in italics are code switching from the Bugis language variety to the Makassar language. If you look at it from the start, the child's character chats using Bugis language when he complains of hunger, then the mother feels sorry by answering the insertion of Makassar language, at that time there is a change in the situation because of the mother's compassion for her child who complains of hunger.

2) Transfer of Indonesian internal code to Makassar language/slang

Data 2

Kepsek : "Ini ada telepon". Ia menyerahkan teleponnya kepada guru
 Guru : "Halo..., Iya".
 Penelepon : "Halo, saya mau memberitahumu bahwa Ucam sedang sakit jadi tidak bisa masuk sekolah".
 Guru : "Maaf, ini dari siapa?"
 Penelepon : "Ini dari saya"
 Guru : (Dengan sangat marah, ia berteriak), "Rapormu merah semua , Ucammmmm!"
 Principal : "There's a telephone." He handed the phone to the teacher
 Teacher : "Hello..., Yes".
 Caller : "Hello, I want to tell you that Ucam is sick so he can't go to school."
 Teacher : "Sorry, who is this from?"
 Caller : "This is from me"
 Teacher : (Very angry, he shouted), "Your report card is all red, Ucammmmm!"

Data (2) shows the existence of code switching from Indonesian to Makassar language/slang. If you pay attention, the conversation between the Principal, Teacher and Caller. The beginning of the conversation until the middle of the three still use Indonesian, but at the end of the conversation the teacher inserts the Makassar language / accent, namely the word "Rapormu". The transfer of the conversational language which initially used Indonesian and then switched to the Makassar language / accent was only made by the teacher, then because of the change in the situation the teacher changed the conversational language.

3) Transfer of Indonesian Internal Code to Eastern Language/Speak

Data 9

"Perempuan itu membawa parang. Seketika itu ia menebas pisang-pisang tersebut. Narapidana yang tertidur itu pun terbangun. " Iyoo mace kau tebang. Bikin macam ko yang tanam pisang saja!". "Boo, Napi saya minta maaf sekali, tetapi Napi Ko hitung sudah berapa nanti saya bayar.". Jawab Mace. ("The woman was carrying a machete. Immediately he slashed the bananas. The sleeping prisoner woke up. "Come on, you're going to cut it. Make it look like you're just planting bananas!" "Boo, Napi, I'm very sorry, but Napi, please count how much I'll pay later." Mace answered.)

Data (14) shows that there is a code switching from Indonesian to an Eastern language/slang. If you pay attention, the beginning of the sentence still uses Indonesian, but at the end of the

sentence there is a word that inserts an Eastern language / accent, namely “Iyoo mace kau”, “Bikin macam ko”, “Boo” dan “Ko”. Some of these phrases and clauses are often found in the daily conversation of Easterners.

4) External Code Switching (Outside)

As Soewito wrote (in Chaer and Leonnie Agustina, 2010: 114), that external code switching occurs when it is between a foreign language and a foreign language. For example, switching external codes from Indonesian to English. However, in this Coffee Break rubric, the researcher did not find any external code switching from the conversations between the characters.

B. Mixed Language Code in the Coffee Break section, as follows:

1) Mixed Codes That Take the Form of Words

DATA 18

“Siswi SMAN 2 Makassar, Andi Rania juga berpendapat sama. Menurutnya, pergi hang out bareng atau kerja tugas di rumah teman tetap perlu dapat izin ortu.” (“SMAN 2 Makassar student, Andi Rania also has the same opinion. "According to him, going to hang out together or doing assignments at a friend's house still requires permission from your parents.")

Data (18) contains code mixing in the non-standard variety in the form of words bareng. Kata ini hanya digunakan dalam bahasa cakapan sehari-hari, The word bareng is a dialect of Jakarta, in Indonesian it has two meanings, namely the meaning bareng-bareng, besides that together in KBBI, namely in the adverb or adverb class so that together can provide information to other words. bareng is also a class of particles, namely words that are not subject to changes in form and only function to display the elements that accompany them. bareng, they are included in a variety of spoken languages or dialects, including adverbs, namely words that provide information on verbs, adjectives, predictive nouns, or sentences (Widjono, 2007: 136). The difference between the use of the two words is the user's perception.

2) Mix the Code in the Form of Phrases

DATA 58

“Valentine days, keseruan perayaan hari kasih sayang atau akrab dengan sebutan valentine days di Kabul, Afganistan, 14 Februari, warga banyak memanfaatkan momen ini untuk berbagi pesan cinta.” (Valentine's days, the excitement of celebrating the day of love or what is known as Valentine's Day in Kabul, Afghanistan, February 14, many people take advantage of this moment to share messages of love)

Pada data di atas terdapat campur kode frasa berupa bahasa Inggris Valentine days (58). Valentine days comes from English which means day of love, but the word has long been a slang in big and small cities, because the language is widely used not only in the play environment of young people or teenagers but also on social media. The word Valentine's Day is actually a code mix that has been used for a long time, this word is often used by teenagers when February 14 arrives, mostly by exchanging gifts, flowers, chocolates, etc. However, because they want to look contemporary, the word Valentine's Day has become a language that is no longer common among the public.

2) Mixed Codes That Take the Form of Words

According to the Big Indonesian Dictionary (2008: 1152), word repetition or reduplication is the process or result of repeating words or word elements. Kridalaksana (2008, 208) writes that reduplication is the process and result of repeating language units as a phonological or grammatical tool. The form of repetition usually has a plural meaning, the writing is written in full by using a hyphen (-) (Widjono, 2007: 49). However, no code mixing in the form of repeated words was found in the coffee break rubric.

4) Mix the Code in the Form of a Clause

DATA 57

“Suatu ketika, datanglah bule asal Inggris ke hotel tersebut. Bule membaca sebuah tulisan di pintu “All language are spoken here”. (One day, a foreigner from England came to the hotel. Caucasians read a sign on the door "All languages are spoken here)

In the data above, there are mixed code clauses in the form of English. All languages are spoken here (57). All languages are spoken here comes from English which means all languages are spoken here.

C. Social Power in the context of Coffee Break

The beginning of the establishment of the coffee break rubric was specifically for light reading with the aim that after the reader reads the heavy reading, the reader can be more relaxed by reading light reading from the coffee break which contains crossword puzzles, myths or facts, humor and the latest information that is currently happening. trends. The author of the rubric also continues to raise entertainment, the aim is to entertain the readers, but there are still moral messages that are inserted and this rubric usually also contains content in the form of myths or facts. what are currently trending are only facts or myths, and one of them is also often inserted with unique, funny and humorous pictures and crossword puzzles (ITS) which are diversions from heavy readings.

The social meaning in the coffee break rubric is also related to the function of code switching and code mixing functions. The functions of using code-mixing and code-switching in the FAJAR daily coffee break rubric are grouped into to emphasize something or to convince; to familiarize or relax the conversation due to a change in perception; To respect; to increase prestige; to adjust the topic/material of the conversation that occurred; and to show feelings or emotional situations.

The researcher found that the most dominant characteristic of code-mixing and code-switching functions in the coffee break rubric is the function to emphasize something or convince the interlocutor to make the interlocutor or reader.

Included in this function include exaggerating the description, making an analogy with something, or with terms that are appropriate.

Data (6)

“Mamaaaaa...! Malupu ka (lapar):(bahasa bugis) ” katanya di meja makan. Mendengar itu, ibunya iba. “Tunggu ibu ambilkanki (ambilkan):(bahasa bugis) makanan nak.” (Mamaaaaa...! "Malupu ka (hungry): (Bugis language)" he said at the dinner table. Hearing that, his mother felt sorry. "Wait, mother, get me (get): (Bugis language) food, son.)

As seen in data (6), the words in italics are code switching from the Bugis language variety to the Makassar language. If you look at it from the start, the child's character chats using Bugis

language when he complains of hunger, then the mother feels sorry by answering the insertion of Makassar language, at that time there is a change in the situation because of the mother's compassion for her child who complains of hunger.

Data (6) shows the existence of a code-switching function to confirm and convince the reader by using Bugis Makassar words which means exaggerating, namely *malupu ka*. In the equivalent language data (6) also in Indonesian has the equivalent of being very hungry or already very hungry, not just hungry, but very hungry. From this translation, it can be concluded that the selection and use of code switching such as data (6) is included in the function of convincing the reader or the interlocutor, namely using the form of exaggeration.

In addition to the function to emphasize something or to convince, the other dominant function is the function of code switching and code mixing to familiarize or relax the conversation. This function includes the use of informal words or sentences, the use of familiar terms, or switching to language that is commonly used in everyday life.

DATA 22

“Didapatkan dimana saja karena para pelaku usaha kuliner saat ini juga berbondong beralih bisnis pisang kekinian. Kalau ngomongin soal kekinian pastinya nggak sekadar digoreng aja.” (You can find it everywhere because culinary business people are now flocking to the modern banana business. If we talk about the present, it's definitely not just fried)

Data (22) shows the existence of a code-mixing function to familiarize or relax the conversation by using informal words, namely *ngomongin*, *nggak* dan *aja*. The choice of the word is considered more appropriate because it shows the closeness between the writer and the reader, in this context the figure of the culinary business actor and the buyer.

Data (22) also shows that there is a code-mixing function to familiarize or relax the conversation, namely by using words or terms that are very commonly used in society, namely *ngomongin*, *nggak* dan *aja*.

The social meaning in the context of the coffee break rubric is language that is relaxed and light (according to the language of everyday speech) used so that readers from all walks of life and layers can easily accept the author's intentions. The function of affirming or convincing the reader is related to the purpose of educating, namely giving lessons to readers through stories written in the coffee break rubric.

Affirmations are made so that the readers are able to grasp the main purpose of what the author has written through the rubric to relax the conversation. This function includes the use of informal words or sentences, the use of familiar terms, or switching to language that is commonly used in everyday life. Form code switching and code mixing to familiarize or relax the conversation.

In emphasizing emotional ties by referring to the context of social meaning, several samples were taken to show how social meaning was built in the context of the news that was raised to see how close the writer was with the reader, following are the results of interviews with several correspondent readers of the coffee break rubric with the same two questions. with different people and ages. Bagaimana pembaca bisa memahami konten berita yang menyisipkan adanya alih kode dan campur kode dalam setiap terbitan. 1. Do readers feel emotional closeness every time they read news or content during a coffee break.

- 1) According to informant Andi Erniati, 34 years old, entrepreneur.

"I think it's only natural if there is an insertion of regional or foreign languages in every news published because then we feel less tense reading and of course it's easy to understand, especially since we know that coffee breaks are always entertaining content," he said, Tuesday, October 4, 2022.

"When it comes to emotional closeness, it should be in the soul of the news, so that we as readers also feel comfortable reading everything that is presented, because when we laugh it shows that the journalist has tried to give life to the news or humor that is presented," he asserted.

2) According to informant Pratista, 27 years old, private employee.

"I'm just used to it, just read it, and I think that if it's easy for me to understand and entertain, it's more than enough for me, especially for my age," he said laughing when met on Thursday, October 6, 2022.

"Coffee break has been around for a long time, yes, the rubric, so far, when I read or see the entertainment that is served is always with a new look, so I open the FAJAR daily after reading the main page, this rubric is what I always look for, the journalists are good at attracting readers. "I mean well it feels like I wrote the news, hehe." he said.

3) According to informant Irfan, 31 years old, a businessman.

"Coffee break, from the title of the rubric it's clear that it leads to entertainment or a break after reading a lot, it's normal to have regional language inserts or whatever, especially since most of them are read by people from South Sulawesi, so it's okay, and I I like the caricature conversations with the humor of the Makassar people," he said, Thursday, October 6, 2022.

"If I laugh, it means that the journalists have succeeded in building emotional closeness with us readers," he said briefly.

D. Factors Causing Extraction of Social Power in Coffee Break Jokes

a. Linguistic Factor

1) Morphological formation

a. Affixation

The process of morphological formation in the form of affixation, contained in data 16 and 26 in this case received additional suffixes or endings -in and -an. Can be seen below.

DATA 22

"Didapatkan dimana saja karena para pelaku usaha kuliner saat ini juga berbondong beralih bisnis pisang kekinian. Kalau **ngomongin** soal kekinian pastinya nggak sekadar digoreng aja." (*You can find it everywhere because culinary business people are now flocking to the modern banana business. If we talk about the present, it's definitely not just fried*)

DATA 29

"Di kepala terbayang pikiran negatif, kalau kamu gak rela doi punya gebetan baru. Seolah-olah dunia gak berpihak pada dirimu. Di lain sisi, pacar baru si mantan juga pasang muka cemberut. Takut doi direbut kembali sama kamu." (There are negative thoughts in your head, that you are not willing to have a new crush. As if the world is not on your side. On the other hand, the ex's new girlfriend also had a sullen face. I'm afraid he'll be taken back by you)

1) Alih kode

Data (1)

Tamu : “dek, mauka (mau): (bahasa makassar) bertanya”

Ucam : Iye, saya boleh bantu apa pak

Tamu : “disini ada wifi ?

Ucam : “Maaf, tidak ada pak, cuma wai pella (air panas): (bahasa bugis) yang ada

Guest : "dek, mauka (want): (Makassar language) ask"

Ucam : Yes, what can I do for you, sir?

Guest : "Is there wifi here?

Ucam : "Sorry, there isn't any sir, only wai pella (hot water): (Bugis language) is available

Data (6)

“Mamaaaaa....! Malupu ka (lapar):(bahasa bugis) ” katanya di meja makan. Mendengar itu, ibunya iba. “Tunggu ibu ambilkanki (ambilkan):(bahasa bugis) makanan nak.” (Mamaaaaa....! "Malupu ka (hungry): (Bugis language)" he said at the dinner table. Hearing that, his mother felt sorry. "Wait, mother, get me (get): (Bugis language) food, son.)

2) Campur kode

DATA 58

“**Valentine days**, keseruan perayaan hari kasih sayang atau akrab dengan sebutan valentine days di Kabul, Afghanistan, 14 Februari, warga banyak memanfaatkan momen ini untuk berbagi pesan cinta. .” (*Valentine's days, the excitement of celebrating the day of love or what is known as Valentine's Day in Kabul, Afghanistan, February 14, many people take advantage of this moment to share messages of love*)

DATA 57

“Suatu ketika, datanglah bule asal Inggris ke hotel tersebut. Bule membaca sebuah tulisan di pintu “All language are spoken here”. (One day, a foreigner from England came to the hotel. Caucasians read a sign on the door "All languages are spoken here)

b. Non Linguistic Factors

- 1) Social Factor
- 2) Modernization
- 3) Avoid boredom
- 4) Commercial company
- 5) Easy to understand
- 6) Approach with readers

Conclusion

Based on the results of the research conducted, it can be concluded that the lingual form of code switching in the Coffee Break rubric is internal code switching (inward), in the form of internal code switching of Makassar language variety to Bugis, see internal code of Bugis language variety to Makassar language, code switching internal Indonesian language to Makassar language / accent, internal code switching from Indonesian to Eastern language / accent and external code switching (Outside). The lingual forms of code mixing in the Coffee Break Rubric, such as code mixing in the form of words, code mixing in the form of phrases, code mixing in the form of repeated words and code mixing in the form of clauses.

The social power in the context of Coffee Break is related to social meaning with the function

of code switching and code mixing functions. The functions of using code-mixing and code-switching in the FAJAR daily coffee break rubric are grouped into to emphasize something or to convince; to familiarize or relax the conversation due to a change in perception; To respect; to increase prestige; to adjust the topic/material of the conversation that occurred; and to show feelings or emotional situations.

The factors causing the extraction of social power in the Coffee Break joke are divided into Linguistic and non-linguistic factors.

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