

**PROCEEDING**  
TRANSDISCIPLINARY  
**CREATIVE &**  
**ARTS STUDIES**  
FROM ASIA PACIFIC PERSPECTIVES



The 3rd International Conference for Asia Pacific Arts Studies (**ICAPAS**)  
Graduate School of Indonesia Institute of the Arts Yogyakarta  
October 20<sup>th</sup>-21<sup>st</sup>, 2015



The 3rd International Conference for Asia Pacific Arts Studies (ICAPAS)  
Graduate School of Indonesia Institute of the Arts Yogyakarta  
October 20-21st, 2015

**PROCEEDING**

TRANSDISCIPLINARY  
**CREATIVE &**  
**ARTS STUDIES**  
FROM ASIA PACIFIC PERSPECTIVE

**Transdisciplinary Creative & Arts Studies From Asia Pacific Perspective**  
Proceeding of the 3<sup>rd</sup> International Conference for Asia Pacific Arts Studies

**Editor**

Retno Mustikawati

**Invited Experts on Creative Arts**

Barbara Bolt (VCA, Melbourne University, Australia)

Frank Herschel Finch (Taipei University of the Arts, Taiwan)

Giovanni Giurati ( La Sapienza Universita Di Roma, Italy)

Made Mantle Hood (Universiti Putra Malaysia, Malaysia)

Samuel Leong ( Deputy Direcyor, The Hong Kong Academy for Performing Arts)

**Administrator**

Teguh Prastowo

**Publishing Institute**

Graduate School of Indonesia Institute of the Arts Yogyakarta Indonesia

Jalan Suryodiningratan 8 Yogyakarta, Indonesia 55143

Telp/Fax +62 274 419791 <http://www.pasca.isi.ac.id>

**ISBN 978-979-19737-5-5**

©2015 Graduate School, Indonesia Institute of the Arts Yogyakarta

All rights reserved. No part of this publication may be reproduced without the prior written permission of Graduate School Indonesia Institute of the Arts Yogyakarta

Printed in Yogyakarta

**FOREWORD**

Dear Speakers, Presenters, and Participants of the 3rd International Conference for Asia Pacific Arts Studies 2015.

Welcome to Yogyakarta!

It is my honored to have all of you in this academic forum that is indeed an indispensable activity for all art scholars.

Indonesia Institute of the Arts Yogyakarta (ISI Yogyakarta) would like to extend deepest appreciation to welcome all participants of the 3<sup>rd</sup> International Conference for Asia Pacific Arts Studies (ICAPAS) 2015. As ISI Yogyakarta has initiated this seminar since 2013, this year we are honored to present the 3<sup>rd</sup> part with the theme of “*Transdisciplinary Creative and Arts Studies from Asia Pacific Perspective*”. This program represents a share commitment by all participants to expand a diversity of international arts activities in the effort in understanding the today’s complex global problems.

The 3<sup>rd</sup> ICAPAS 2015 focuses on the Transdisciplinary Creative and Arts Studies from Asia Pacific Perspective for its collective approach that utilizes knowledge of arts and the human analytical skills in understanding the larger systems and concepts. Hopefully, the presentations and discussions through this academic event will show us that there are indeed enough mechanism and approaches to find a real solution for the current academic challenges.

And I would also like to express my special gratitude to the speakers, participants, staff and faculty members, and the committee who have actively contributed their knowledges, skills, and commitment to this program. Hopefully, the outcomes of this program will be beneficial for all parties, and strengthen the mutual relationship years to come. Thank you

**Dr. Mukhamad Agus Burhan, M.Hum.**  
Rector of ISI Yogyakarta

## **TABLE OF CONTENTS**

Foreword from the Rector	
	III
Table of Contents	
	IV

## ORAL PRESENTATION

1	Danang Bramasti	The Role of Patronage in the Existence of The Temple of Ganjuran	1-10
2	Sazkia Noor Anggraini	Narrative Analysis of Nationalism on Usmar Ismail Film <i>Darah dan Doa</i> (1950)	11-21
3	Mita Purbasari	The Shifting Of Visual And Meaning In Ondel-Ondel Puppet As The Dynamic Reflection On Betawi Culture	22-35
4	Andrian Dektisa	Parody Idioms in the Visual Characteristics of KNIL Andjing NICA Reenactors	36-53
5	Kumara Sadana Putra, S.Ds.,M.A	Indonesian's Convivial Society Products	54-63
6	I-na Phuyuthanon	Video Art: Psychological Status of Orphans from the Unrest in the Three Southern Thai Provinces	64-76
7	Sineenart Laedpriwan	Cross-Cultural Study In Local-Wisdom For Creative Food Package Development In Secondary School	77-90
8	Thanom Chapakdee, Dr.	Art of Engagement: Visual Art of Thailand in Global Contexts	91-99
9	Donie Fadjar Kurniawan	Code Mixing In Polish Language To Indonesian Language Of Poland Students As Foreign Speaker	100-122
10	Kiki Rahmatika	Requiem of Dajang Rindoe is a symbol of rejection of Lampung peoples against power Palembang Sultanate	123-137
11	Pipin Garibaldi	Techniques Application To The Violin Repertoire And The Way To Study It For Indonesian's Students	138-157
12	Oriana Tio Parahita Nainggolan	Dolanan Anak Cublak-Cublak Suweng in The Perspective of Music Education	158-166
13	Singgih Sanjaya	New Composition Concept For Keroncong Music In The Oboe Concerto With Keroncong And Orchestra	167-179
14	Connie Lim Keh Nie	Alternative Conceptions of Modernity in the History of Iban Popular Music	180-188
15	Nattapol Wisuttiapat	Relative Nature of Thai Traditional Music through its Tuning System	189-199
16	Prof. Dr. Poonpit Amatyakul	Century of the Angklung Journey and Its Establishment in Thailand	200-207
17	Nachaya Natchanawakul	Mangkala: The Folk Music of Lower Northern Region of Thailand	208-217
18	Jatuporn Seemaung Assist. Prof., Ph.D	Se-Pha: Traditional Siamese Vocal Expressive, Narrative, Storytelling and Singing patterns accompanied very fine hand clapper beats and Pipat ensemble	218-223
19	Inggit Sitowati	Gejog Lesung, the Preservation a Javanese Musical Tradition by Inculturation at The Church of the Sacred Heart of Jesus at Ganjuran	224-238
20	Assistant Professor Jarun	Rājādhirāt: From the History to an Influential	239-252

	Kanchanapradit	literature for Mon-accented Thai traditional Repertoires	
21	Daniele Zappatore	Tarantism: the italian pizzica from music therapy to new forms of performance	253-258
22	Gianluca Chelini	Some Analytical Consideration On Indonesian Metal Music	259-265
23	Chayuti Tassanawongwara	Malaysian Siam music in Northern Malaysia and its Representation	266-275
24	Rachel Mediana Untung, S.Sos., M.A.	Folk Performance : Facing The Creative Industry Case Study Tayub Performance In Kabupaten Grobogan Central Jawa	276-281
25	Luca Pietrosanti	First observations on the use of gamelan in the Catholic liturgy in Yogyakarta	282-303

## **SPEAKERS**

### **Keynote Speaker**

Professor Samuel Leong

*The Transdisciplinary Challenge: Transitions or Transgression?*

### **Speaker**

Professor Barbara Bolt

*From Intuition to Research Methodology*

Prof. Giovanni Giuriati

*Patterns of Change in Musical Traditions of South-East Asia*

Professor Frank Herschel Finch

*The Paradigm Shift in Motion Pictures from an Indonesian Perspective*

Professor Made Mantle Hood

*Sustaining Performance Habitats for Balinese Animal Effigies in the Anthropocene*

**ORAL PRESENTATION**



## **CODE MIXING IN POLISH LANGUAGE TO INDONESIAN LANGUAGE OF POLAND STUDENTS AS FOREIGN SPEAKER<sup>7</sup>**

By:  
Donie Fadjar Kurniawan<sup>8</sup>

### **ABSTRACT**

This paper is a result of teaching Indonesian Language to students at the University of Warsaw, Warsaw School of Economics and Collegium Civitas Warsaw in Poland which is focused on the analysis of code mixing, social and cultural terms involving Indonesian and Polish. Code mixing is a term in SocioLinguistic that a mix of the use of one language into other language namely words, clause, idioms and so on.

The method of analysis used in this study is a content analysis based on the answers to questions given as assignments in class and homework. The object of the research is a linguistic level of the unit word to a sentence obtained from the foreign speakers.

The results of this study showed that most of them are still experiencing mixed code. Mixed state code appears in the choice of words that is dominant. Furthermore, at the level of groups of words and clause structure. This is mainly due to the mixing between the Indonesian and Polish language. In little cases also found mixed code involving Indonesian, English with Polish language as a mother tongue speakers.

Keywords: code mixing, Indonesian language, English, Polish.

---

<sup>7</sup>Presented to 3rd ICAPAS International Conference for Asia Pacific Arts Studies, October 20-21, 2015, Graduate School of Indonesian Institute of The Arts at Yogyakarta

<sup>8</sup>Lecturer of Indonesian Institute of The Arts at Surakarta. During February -July 2014 teach Bahasa Indonesia in Poland as a SAME BIPA ( Scheme for Academic Mobility and Exchange- Bahasa Indonesia untuk Penutur Asing) Dikti, Depdikbud. E-mail : donie@isi-ska.ac.id



## CHAPTER I INTRODUCTION

### A. Background of Study

At the global era, our daily life activity can not be separated by language. Language becomes a bridge so that we are able to express feelings, thoughts, ideas and even to praise or scorn. The importance of language in human life and international relationship become one significant thing Bahasa Indonesia/ Indonesian Language should be promoted to foreign speakers. That is reason of BIPA (*Bahasa Indonesia buat Penutur Asing*) or of Indonesian Language for Foreign Speakers being done. The teaching of Indonesian language to speakers of other language was already conducted in many countries. Based on National Language Centre of Indonesia or *Pusat Bahasa*, there are 35 countries that teach Indonesian to society internasioanal. The rapid development of language learning as indicated by Indonesian who until now used by about 300 million speakers<sup>9</sup>. Indonesian language places himself among the constellation of the world's languages, such as English, French, Chinese, Russian, Arabic, Spanish and so on. Great effort is needed so that more and more people from other parts of the world to know and understand more thoroughly Indonesia through the Indonesian. Learning good and right Indonesian becomes the starting point for the world community to enter Indonesia for their purposes.

Indonesian as the language used and taught officially in the country of Indonesia is also known well by some friendly countries. In Southeast Asia and Australia, Indonesian well understood by the countries in it. In continental Europe, one of the institutions that carry out teaching activities are Indonesian Indonesian Embassy in Warsaw, Poland. Embassy in Poland has regularly hold classes for Indonesian Polish and non-Polish citizens who live around the embassy. Even Indonesian has been included in the course curriculum oriented East Asian or Oriental East one of them at the University of Warsaw, Poland.

### B. The Concepts Operation

#### 1. Code and Code Mixing

Indonesian taught to foreign speakers who live in Indonesia or abroad under conditions of mixing of the first language. Mixing in this case between Indonesian with English or others mother languages. Such circumstances occurred in people who use more than one language (bilingual) is referred to as **code-mixing**. The phenomenon of code-mixing and code switching is a multilingual studies in the field of Sociolinguistics. References related to Sociolinguistics has provided sufficient relevant information about the code and mixing code as Ronald Wardhaugh as follows: *the particular dialect or language that a person chooses to use on any*

---

<sup>9</sup>Darmansjah Djumala, the Indonesian Ambassador to the State of Poland in 2014, stated that this number will be more and more and it showed by the new class of Indonesian language in University of Nicolas Copernicus in the city of Torun Poland, It is the sixth high education institution in Poland.

*occasion is a code, system used for communication between two or more parties.*<sup>10</sup> Mean while, Chaer dan Agustina refers Fishman's statement that the study of Sociolinguistics basing its study on "who speak the language of what, to whom, when and with what purpose" *mendasarkan kajiannya pada " siapa berbicara, dengan bahasa apa, kepada siapa, kapan dan dengan tujuan apa"*<sup>11</sup>

Roger T. Bell providing related keywords of code as follows : 'language as some kind of bundle of codes'<sup>12</sup>. The brief statement gave strong definition that the language and the code is a common word and a special word, a hyponymy and hypernymy which means that the language is the sets of code . Furthermore, **Kamus Linguistik** , give definition about code as follows *a) lambang atau sistem ungkapan yang dipakai untuk menggambarkan makna tertentu,*( symbol or expression system that is used to describe a certain meaning *b) sistem bahasa dalam masyarakat,* (the system of language in society), *c) variasi tertentu dalam suatu bahasa* (certain variations in a language).<sup>13</sup> The code used in this study refers to the concept of a system communication that implements the elements of the language, and have characteristics in accordance with the background of speakers, speaker relation with the speaker and said existing sistuasi. *Konsep suatu sistem tutur yang menerapkan unsur bahasanya, mempunyai ciri khas sesuai dengan latar belakang penutur, relasi penutur dengan lawan bicara dan sistuasi tutur yang ada.*<sup>14</sup> Code is a linguistic unit so that it can be concluded that the mixed code is commonly used in a multilingual society not only occur between languages, but also occur in a wide-variety or styles that are in one language. Other experts are concerned about the mixed code is Hill and Hill when researching public bilingual Spanish language and the language Nahualli in Indian Mexico .<sup>15</sup> Further illustrated by Chaer and Leonie that contains a code-mixing primary code or a code base that is used and have autonomous functions, while other codes are involved only in the form of fragments or pieces.

Fasold in Chaer and Agustina asserted in association with code-mixing that if someone uses a word or phrase from one language, she/he has been doing mixed code. So , if one word, clause has grammatical structure of one language and the next clause drawn up on the grammar of another language then he/she has done the code switch. So it can be concluded that the code-mixing can be mixing bits of words, phrases, and clauses in a language other languages are used. The point is no one language is used but in which there are fragments of other languages. *Seterusnya kalau satu kata , klausa memiliki struktur gramatika satu bahasa dan klausa berikutnya disusun atas gramatika bahasa lain maka ia telah melakukan alih kode.*<sup>16</sup> So it can be concluded that the code-mixing can be mixing bits of words, phrases, and clauses in a language other languages are used.

The data presented in this article is focused on the level of sentence structure with a focus on diction or choice of words, phrase construction and clauses between

---

<sup>10</sup> Ronald Wardhaugh. *An Introduction to Sociolinguistics*. Oxford : Basil Blackwell. 1992 : 103

<sup>11</sup> Abdul Chaer dan Leonie Agustina, *Sosiolinguistik*. 2004 :84

<sup>12</sup> Roger T Bell. *Sociolinguistics:Goals, Approaches and Problems*. 1976:110

<sup>13</sup> Harimurti Kridalaksana. *Kamus Linguistik*. 1993: 35

<sup>14</sup> Rahardi Kunjana *Sosiolinguistik*, 2001 :21

<sup>15</sup> Abdul Chaer dan Leonie Agustina, 2004: 114

<sup>16</sup> Abdul Chaer dan Leonie Agustina, 2004 : 115

Indonesian and Polish. After that comes with the analysis at the bottom. After that, It will be completed with analysis as follows :

<b>Bipa</b>	<b>: Aku</b>	<b>mengirim</b>	<b>surat saya.</b>
Polish	:	Wysłałem	mój list.
English	: I	sent	my letter.

Analysis code mixing : my letter in Indonesian becomes excessive because the doer is also 'I' just the same; it is influenced by the construction of the Polish language by constructs *Mój* enter the noun. It appears that the foreign speakers still carries the concept of translation in Polish language into a new concept in Indonesian. It appears from the wording of '*Mój* (my)' which is maintained from the word 'I'. It appear to the speakers who are still learning and limitations of new vocabulary, meaning of '*mine/ milik saya*' and '*me /saya*' or a shortened form of the word '*me' aku*' or "*ku*".

This alternative in better Indonesian :

1. "*Aku mengirim suratku*".
2. "*Aku mengirim surat*".

## 2. Bahasa Indonesia



Source : <https://www.google.com/maps/dir/-0.966751,100.8105469/Indonesia>

The reference that is used to present in this section come from *Lentera Indonesia 1 Tingkat Pemula*<sup>17</sup>. Nevertheless, there is only little addition in giving map of Indonesia. Historically, there was Youth Congress at 28 October 1928, Bahasa Indonesia/ Indonesian Language appeared as the third element of The Youth Oath. *Sumpah Pemuda* or The Youth Oath 1928 has three elements : First, They have one homeland, Indonesia, Second, they are one nation, Indonesia and They promote the language of unity, Bahasa Indonesia.

The third element of the Youth Oath is the statement that Indonesian Language is the language of unity of the Indonesian nation. Therefore it was in 1928 that Indonesian officially become the national language. Indonesian was declared to have the position of the state language on August 18 1945 since The 1945 Constitution was ratified as the constitution of Republic of Indonesia : The language of the state is Indonesian (1945 Constitution , Chapter XV, article 36).

One of the resolutions of Indonesian Language Congress II, held in Medan in 1954 , was that Indonesian came from Malay. Indonesian had grown and developed from Malay since long ago as it had been used as a lingua franca not only in the Indonesia archipelago but also throughout South East Asia.

Malay had been used in the South East Asian region since the 7th century. Malay then spread throughout the archipelago along with the spread of Islam. At that time, Malay was accepted by the communities of the archipelago as an inter-island , inter-ethnic, inter-trader, inter-national and inter-kingdom language because Malay did not have levels of speech.

The development of Malay in the Archipelago influenced and promoted the growth of the feelings of brotherhood and unity of Indonesian people. Communication between groups that rose up at that time was in Malay. The youth of Indonesia who gathered in various movement consciously promoted Malay to become to become Indonesian language which later became the language of unity for the entire Indonesian nation.

---

<sup>17</sup> Pusat Bahasa. *Lentera Indonesia 1*. Jakarta : Departemen Pendidikan Nasional. Pusat Bahasa. 2008:xviii.

The rise of nationalism promoted intensive growth in the development of Indonesian. The role of political activities, commerce, newspapers and magazine was enormous in modernising Indonesian. The Proclamation of Independence on August 17, 1945 constitutionally, strengthened the position and function of Indonesian as the state language. (2008:xviii-xix)<sup>18</sup>

### 3. Poland Language/Polish

The brief history of Poland language or Polish is taken from <http://www.polish-dictionary.com/history-origin-polish-language><sup>19</sup>

“Most of us have heard somewhere or other that the Polish language has its roots in what’s known as the Slavic group of languages, predominant in Eastern Europe, from the Baltic states on the Adriatic, all the way to the Black Sea.

The term 'Slavic languages' refers to a group of languages that have developed in tandem with the languages of other dominant groups in mainland Europe, after breaking off from a larger language group known as the Eastern Indo-European. This larger group originally contained both Slavic and Baltic languages, including today's modern Lithuanian and Latvian. Around three millennia ago, this group fragmented and the Slavic language group, extending from the Baltic sea to the Med and Black Sea in the south east, was born.

Around the 9th Century AD, the Polish language began to undergo changes that would mark this period out to linguists as the 'Old Polish' period. Lasting nearly six centuries, the various historical, cultural, political and perhaps most of all, religious, influences on Poland from outside and in altered and moulded the language continuously; by the 16th Century, something similar to what we now know as modern Polish was the result.

It's estimated that Polish has around 200,000 words, which is quite a lot compared to English, which most estimations put at around 170,000. What's notable though is that around one quarter of these are still directly related in sound and pronunciation to their old Slavic originals, while as many as one third are foreign adoptions in some form

The geographical proximity of the various language groups of Europe have led to the development of a very inter-influential system, and these similarities in vocabulary and grammar can be easily found throughout the entire European continent. Many linguists cite the date of Poland's entry into Christendom (beginning with the *Chrzest Polski*, when Poland's first Christian leader, *Mieszko I* was crowned) as the point when the Polish language began to be influenced most heavily by other European groups.

---

<sup>18</sup> Pusat Bahasa. *Lentera Indonesia 1: Tingkat Pemula*. Departemene Pendidikan Nasional. 2008: xviii-xix

<sup>19</sup> <http://www.polish-dictionary.com/history-origin-polish-language>. Access August 18, 2015

Most notably, the adoption of Latinate root words became commonplace, emanating from the dominant Catholic language of Latin that was being used widely throughout Europe, and indeed Poland as it gradually fell in line with Rome.

More recently, with the advent of what's called 'Modern Polish', the language has been influenced heavily by globalisation, and indeed, the course of the country's history in the last few centuries. Not only has the language become a symbol of identity to the Polish people - being a way to maintain separation from the territory's various 20th century invaders - but Polish remains the second most widely spoken language in the Slavic group, topped only by Russian. Modern Polish is also marked by an increase in English and English-American words that are being assimilated more and more into the Polish system.

With such a rich history, and so many 'close calls', where Polish was literally almost wiped from the linguistic environment of Eastern Europe just as it was physically wiped from the map, it is easy to see why the Polish people are so indelibly proud of their language. This also means they often like to protect its reputation as one of the most difficult in the world. ”.

It is quite clear to be stated here that the above statement is reffered all. More information from many sources by asking to the informans also show the complexity of Polish.

- a. The Polish alphabet has 32 letters: 9 vowels and 23 consonants:  
a, ą, b, c, ć, d, e, ę, f, g, h, i, j, k, l, ł, m, n, ń, o, ó, p, r, s, ś, t, u, w, y, z, ź, ż
- b. The letters *q, v, x* are not normally used in the Polish language except in words taken from English and other languages, e.g., *fax, veto, cv*.
- c. Polish is often said to be one of the most difficult languages for English speakers to learn. Particularly difficult is the pronunciation of sounds; and the complex gender system, they are 3.
- d. Polish has 7 case to indicate noun and adjective. Below, these are example of word 'philology':

1	<i>Mianownik/ Nominative</i>	kto? co? / who? What?	filologia	<i>To jest filologia. This is philology Ini filologi</i>
2	<i>Dopelniacz/ Genitive</i>	kogo, czego nie ma? /	filologii.	<i>Nie ma filologii polskiej na Uniwersytecie w Solo There is no Polish philology at the University of Solo.</i>

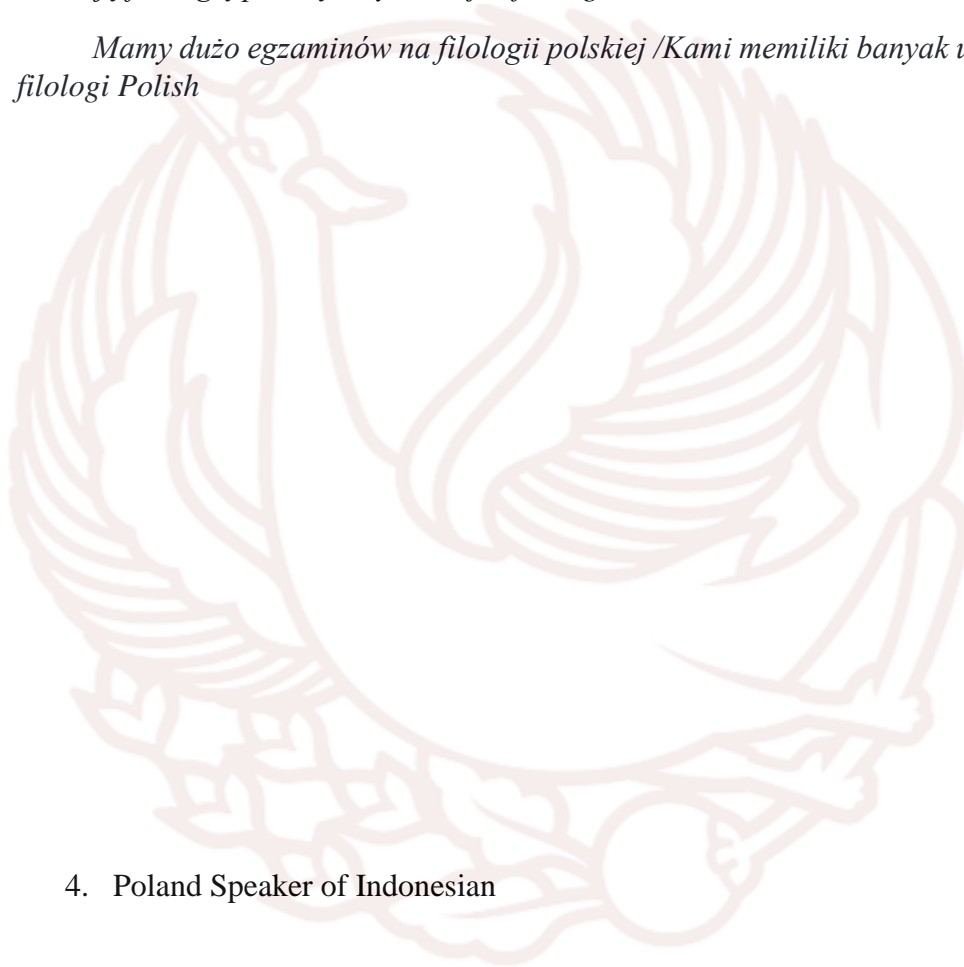
				<i>Tidak ada Filologi Polish di Universitas di Solo</i>
3	<i>Celownik / Dative</i>	komu, czemu przyglądam się	filologii	<i>Przyglądam się filologii indonezyjskiej na Uniwersytecie w Solo</i> Watching/knowning the Indonesian philology at the University of Solo. <i>Saya lihat ada Filologi Indonesia di Universitas di Solo</i>
4	<i>Biernik: Accusative</i>	kogo, co widzę? Who, what do I see?	filologię	<i>Widzę filologię indonezyjską na liście kierunków uniwersyteckich</i> Indonesian philology is in the list of university courses. Filologi Indonesia ada di dalam daftar kursus di Universitas.
5	<i>Nadrzednik Instrumental</i>	z kim, z czym? who, what?	filologią:	<i>Z filologią indonezyjską spotkałam się na lekcjach w KBRI w Warszawie.</i> I met the Indonesian philology lessons in KBRI in Warsaw. Saya memdapatkan pelajaran filologi Indonesia di KBRI Warsawa.
6	<i>Miejscownik Locative</i>	o czym, o czym, w czym? apa, apa, apa?	filologii:	<i>O filologii rozmawiam z Panem Donie</i> I talk with Mr. Donie about philology Saya bebicara dengan Tuan Donie tentang filologi.
7	<i>Wolacz: Vocative</i>	o och/ oh	filologio	<i>Och, filologio indonezyjska!</i> <i>Chcialabym się ciebie nauczyć</i>

				Oh, filologio Indonesian! I'd like you to learn! Oh,! Filologi Indonesia! Saya ingin anda mempelajarainya.
--	--	--	--	---

The condition becomes more complex when we use the different cases in using for phrase 'filologi Polish' as below examples:

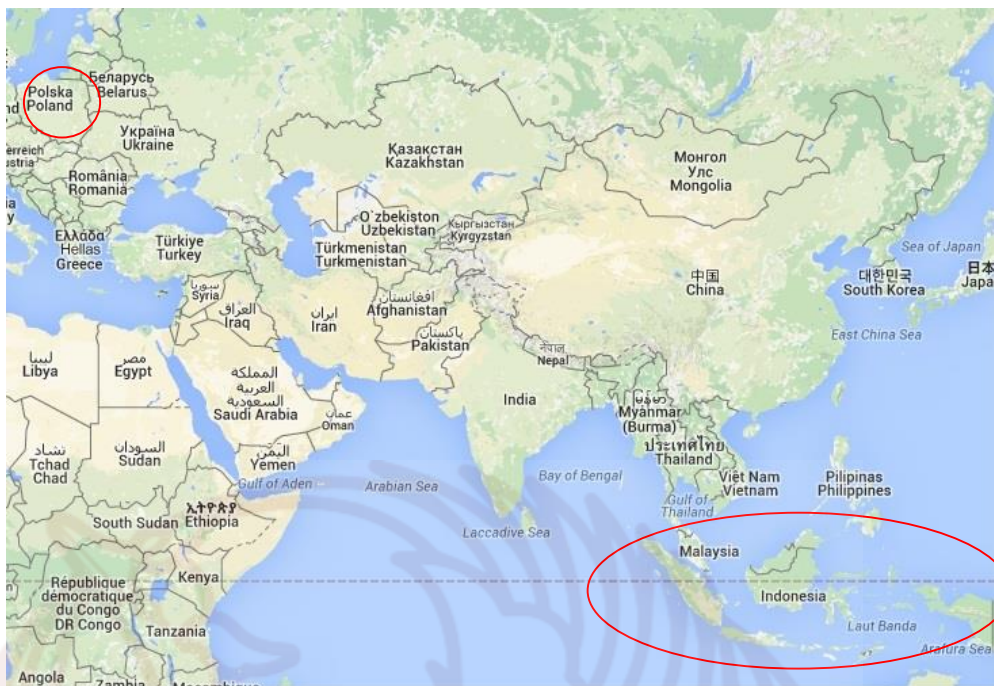
*Studiuje filologię polską /Saya belajar filologi Polish*

*Mamy dużo egzaminów na filologii polskiej /Kami memiliki banyak ujian pada filologi Polish*



#### 4. Poland Speaker of Indonesian





Source : <https://www.google.com/maps/@24.7892913,80.7017634,3z>

This map show how far is Indonesia from Poland and Poland from Indonesia. Indonesia locates on the south east Asia and Poland locates on the middle of Europe. Factually, they are separated long distance, the amount of Poland people become more and more learn Indonesian language as foreign speaker. Even They are the biggest among European country that send students to study in Indonesia.

Foreign speakers used in this paper refers to people, most of them are Poland and little are non Poland , such as Rusia,Belarusia, Ukraina, and Azerbaijan, living in Poland around the time of March- June 2014. They were becoming BIPA (Bahasa Indonesia untuk Penutur Asing) or Indonesian Language for Foreign Speaker. It is backgrounded by understanding of the importance of learning language as a communication and media for international relation in this global era. This activity is held in several places namely at Indonesian Embassy of Poland at Warsaw, University of Warsaw, Warsaw School of Economics, and Collegium Civitas at Warsaw.

This below table give the total amount of Poland students who study Indonesian Language:

**THE AMOUNT OF POLAND STUDENTS STUDYING  
INDONESIAN LANGAUGE MARCH - JUNE 2014**

No	Institution	Level	Amount
----	-------------	-------	--------

<b>1</b>	<b><i>Warsaw School of Economics</i></b>	<b>Basic</b>	<b>5</b>
<b>2</b>	<b><i>Collegium Civitas Warsaw</i></b>	<b>Basic</b>	<b>8</b>
<b>3</b>	<b><i>University of Warsaw</i></b>	<b>Basic</b>	<b>7</b>
<b>4.</b>	<b><i>Warsaw School of Economics</i></b>	<b>Intermediate</b>	<b>3</b>
<b>5</b>	<b><i>Collegium Civitas Warsaw</i></b>	<b>Intermidiate</b>	<b>5</b>
<b>6</b>	<b>Indonesian Embassy Warsaw</b>	<b>Basic</b>	<b>12</b>
<b>7</b>	<b>Indonesian Embassy Warsaw</b>	<b>Intermediate</b>	<b>17</b>
<b>8</b>	<b>Indonesian Embassy Warsaw</b>	<b>Advance</b>	<b>5</b>
<b>Total</b>			<b>62</b>

## **CHAPTER II**

### **DISCUSSION**

This chapter will be designed by two divisions, namely data presentation and data analysis.

A. Data Presentation

The grouping is done based on the level of learners to Indonesian. At the level of basic understanding of Indonesian foreign speaker is the speaker who first gained knowledge of Indonesian formally, although probably already familiar with Indonesian previously informally. It was found as below :

<b>Basic</b>	<b>5</b>
<b>Basic</b>	<b>8</b>
<b>Basic</b>	<b>7</b>
<b>Basic</b>	<b>12</b>
<b>Intermidiate</b>	<b>5</b>
<b>Intermediate</b>	<b>3</b>
<b>Intermediate</b>	<b>17</b>
<b>Advance</b>	<b>5</b>
<b>Total 62</b>	

Each give two kind of work namely class work and home work. Here the data has already been chosen. The criteria is code mixing itself. There are probably still many works that is fulfill the criteria but this paper will limit just the new infomration among of their code mixing.

B. Analysis

In this section the data analyzed Indonesian utterances are experiencing mixed code derived from the work of Polish students :

1.

<i>Bipa</i>	: <i>Anda</i>	<i>boleh menjual</i>	<i>t- shirt</i>
<i>Polish</i>	: -	<i>Możesz sprzedać</i>	<i>t- shirt</i>
English	: You	may sell	t -shirt

The speaker still mixes the concept of the Polish and even English language into concept in Indonesian. It appears from the wording of 't-shirt' retained from the word 'kaos'; 't shirt' here is not uncommon. Code-mixing is caused by the speakers who are still learning and limitations of new vocabulary

Alternative better Indonesian :

*Anda boleh menjual kaos.*

2.

<b>Bipa</b>	: <b><i>Bapak saya memasak malah Ibu saya di rumah</i></b>
Polish	: <i>Ojciec gotuje w domu, a nie moja matka</i>
English	: My father cook instead my mother is at home
<p>Mix code: foreign speakers still uses the concept of structure and choice of word in Polish appears also indigenous cultural mix that occurred in Poland and Indonesia. There is a possibility in Poland father worked at home and cooking though the mother is also at home. Meanwhile, first, customary in Indonesia Mom at home, and the father works, if my father cook meant she was at home and working mothers. Both conjunctions even also not commonly used in the example above. The word 'even' will be true if the construction such as "My Father cook even my mother worked". Or one more if My father cook at home and mother also said relationship at home then it can be used as well. So that "my father cook although my mother at home"</p> <p>Alternative better</p> <ol style="list-style-type: none"> <li>1. <i>Bapak saya memasak meskipun ibu saya di rumah.</i></li> </ol>	

3.

<b>Bipa</b>	: <b><i>Nenek dia tidak bisa tidur di malam</i></b>
Polish	: <i>Jej Babcia nie mogła spać w nocy</i>
English	: Her grandma couldn't sleep in the night
<p>Mix code: foreign speakers still uses the concept of structure in Polish. It looks at the word sleep at night. The above example is not uncommon in the Indonesian language but can be applied in the Polish language as <i>w Nocy</i>. Indonesian always provide complete on the information that is at night time. So that ,the alternative sentence is</p> <ol style="list-style-type: none"> <li>1. <i>Neneknya tidak bisa tidur di malam hari or</i></li> <li>2. <i>Nenek dia tidak bisa tidur di malam hari</i></li> </ol>	

4.

<b>Bipa</b>	: <b><i>Suami</i></b>	<b><i>merasa</i></b>	<b><i>cinta</i></b>	<b><i>untuk</i></b>	<b><i>istri beliau</i></b>
Polish	: <i>Mąż</i>	<i>czuje miłość</i>	<i>do</i>	<i>żony</i>	
English	: Husband	loves	for	his wife	

Code mixing : the speaker still carries the concept of diction in Polish language into a new concept in Indonesian. It appears from the structure and word choice. The structure is when *czuje miłość* will be ‘merasa cinta’ inste of td of ‘mencintai’. And The choice word ‘*beliau*’ as a honourefix pronoun 'his', as instead of ‘nya’ . The code-mixing is caused by speakers who are still learning the structure of Indonesian and limitations of new vocabulary.

The alternative better Indonesian :

1. *Suami mencintai istrinya.*
2. *Cinta suami untuk istrinya*

5

<b>Bipa</b>	<b>: Anak- anak di sekolah</b>	<b>semua melukis</b>	<b>setiap hari</b>
<i>Polish</i>	<i>: Dzieci</i>	<i>we wszystkich szkołach</i>	<i>lubią malować</i>
<i>dzień</i>	<i>English</i>	<i>: Children</i>	<i>at all school</i>
			<i>like drawing</i>
			<i>na co everyday</i>
<p>Mix code: : The speaker still carries the concept of structure in Polish language into a new in Indonesian. It appears from choice of word and phrase groups the word ‘<i>sekolah semua</i>’ instead of ‘<i>semua sekolah</i>’, This exmapple is not correct in Indonesian because the meaning becomes unclear. The Code-mixing is caused by whose limitations of making Indonesian phrase</p>			
<p>Alternative better Indonesian</p>			
<ol style="list-style-type: none"> <li>1. <i>Anak- anak di semua sekolah melukis setiap hari .</i></li> </ol>			

6

<b>Bipa</b>	<b>: Koki</b>	<b>memanas</b>	<b>nasi</b>
<i>Polish</i>	<i>: Kucharz</i>	<i>gotuje</i>	<i>ryż</i>
<i>English</i>	<i>: The cook</i>	<i>heat up/warms</i>	<i>the rice</i>
<p>Mix code: The speaker is still mixing the concept of structure in Polish language into a new concept in Indonesian. It appears from the word of ‘<i>memanas</i>’ instead of ‘<i>memanaskan</i>’ from Polish word ‘<i>gotuje</i>’, Code-mixing is caused by speakers who are still learning and limitations of new vocabulary</p>			
<p>Alternative:</p>			
<ol style="list-style-type: none"> <li>1. <i>Koki memanaskan nasi</i></li> </ol>			



7

<b>Bipa</b>	<b>: Saya tidak bisa</b>	<b>melempar</b>	<b>jauh sesuatu</b>
Polish	: Nie mogę	niczego wyrzucić	daleko
English	: I can not	throw	anything far.
<p>Code-mixing: the speaker still carries the concept of ‘phrase formula’ in the Polish language into a new concept in Indonesian. It appears from ‘wyrzucić /throw away something/’ to say ‘melempar jauh sesuatu’ instead of ‘melempar sesuatu dengan jauh’. The code mix is caused by speakers who are still still learning and limitations of new vocabulary</p>			

8

<b>Bipa</b>	<b>: Guru bingung</b>	<b>memasuki</b>	<b>di kelas</b>
Polish	: Zmieszany nauczyciel	wchodzi	do klasy
English	: Confused teacher	enters	the class
<p>Mix code: The speaker still carries the concept of preposition in the Polish language into a new concept in Indonesian. It appears from the choice of words ‘<i>di kelas</i>’ instead of ‘<i>kelas</i>’ without preposition.. Code-mixing is caused by limitations of understanding the use of preposition and vocabulary.</p> <p>Alternative better Indonesian:</p> <p>1. <i>Guru bingung memasuki kelas</i></p>			

9.

<b>Bipa</b>	: <b><i>Keluarga saya menaiki gunung di Polish setiap bulan</i></b>
Polish	: <i>Moja rodzina wspina się na szczyt w Polsce co miesiąc</i>
English	: My family climb the mountain in Poland every month
<p>Mix code : the speaker still carries the choice of words in the Polish language into a new concept in Indonesian. It appears from the wording of " <i>wspiął się</i> ' will be chosen of word ' <i>menaiki</i> '. It is not common in Indonesian instead of ' <i>mendaki</i> '. Code-mixing is caused by speaker who are still learning and limitations of new vocabulary .</p> <p>Alternative better Indonesian</p> <p><i>1 Keluarga saya mendaki gunung Polish setiap bulan.</i></p>	

10.

<b>Bipa</b>	: <b><i>Pembalap ini mengalahkan lomba kemarin.</i></b>
Polish	: <i>Kolarz wygrał wczoraj wyścig</i>
English	: The racer won the race yesterday
<p>Mix code : the speakes still uses the concept of code-mixing in Polish or perhaps through English to Indonesian. It looks at the word beating to explain racers. It is in the Indonesian language is not uncommon for the race should be won not beat that becomes "rider won the race yesterday".So The choice of word will be ' <i>memenangkan</i> '.</p> <p>Alternative better Indonesian :</p> <p>1. Pembalap ini memenangkan lomba kemarin.</p>	

11

<b>Bipa</b>	: <b><i>Kakek harus merangkap sangat baik di musim dingin</i></b>
Polish	: <i>Dziadek musiał nosić podwójne ubrania zimą</i>
English	: Grandpa had to wear double (clothes) in the winter
<p>Mix code : The speaker still uses the concept of code-mixing related to habits that are influenced of wet seasons. Because winter is very bad then grandparents should wear clothing that duplicate and good. Therefore, "his grandfather had to geminate well in winter". It looks at the concurrent said that a few strands into one.</p> <p>Alternative</p> <p>1. Kakek harus menggunakan baju rangkap yang baik di musim dingin. 2. Kakek harus merangkapkan bajunya dengan sanagt baik di musim dingin</p>	

12.

Bipa	: <b>Teman kita suka merencanakan setiap hari beliau.</b>
Polish	: <i>Znajomy lubi sobie zaplanować każdy dzień roku</i>
English	: My friend like to plan daily
<p>Mix code: the speaker still uses the concept of structure in Polish. It looks at his word in Indonesian unusual for yourself so that it becomes a daily basis not setaip day he 'But in Polish is quite <i>każdy dzień</i>. So the choice of word 'nya' instead of 'beliau' . It seems that it miss the object that probably 'kegiatan' .</p> <p>Alternative</p> <ol style="list-style-type: none"> <li>1. Teman kita suka merencanakan kegiatan setiap harinya</li> <li>2. Teman kita suka merencanakan kegiatan setiap hari.</li> </ol>	

13.

Bipa	: <b><i>Bis mengoper jualan ke pasar</i></b>
Polish	: <i>Autobus zawiózł towar na rynek</i>
English	: The bus drove sales to market
<p>Mix code: The speaker still uses the concept of structure in Polish. It looks at the word <i>zawiózł</i> to provide information on the activity of bus. But in an unusual Indonesian <i>mengoper</i> usulaly use in football not for bus.</p> <p><i>jualan</i> is unusual in Indonesia instead of <i>dagangan</i></p> <p>Or the seller (persona) <i>sprzedaz</i> becomes <i>penjual</i> not selling (thing) <i>towar</i>.</p> <p>Alternative better Indonesian:</p> <ol style="list-style-type: none"> <li>1. <i>Bis mengantar dagangan ke pasar</i></li> <li>2. <i>Bis mengantar penjual ke pasar</i></li> </ol>	

14

<b>Bipa</b>	: <b><i>Saya ingin menutup buku catatan dan tertidur tapi pertama saya ingin encuci wajah saya dan mencium teman saya.</i></b>
Polish	: <i>Chcę, o zamknąć notatnik i isć spać ale najpierw chcę umyć twarz i pocałować mojego przyjaciela</i>
English	: I want to close my note book and feel asleep but first I want to wash my face and kissed my friend.
<p>Code mixing : the speaker still uses the concept of structure in Polish or probably English . The choice of word 'tertudur' means unintention but <i>tidur</i> means</p>	



intension. There will be redundant in word ‘*saya*’ shown not only persona but also possessive.

Alternative

: 1. *Saya ingin menutup buku catatan dan tidur tapi pertama saya ingin mencuci wajah dan mencium teman saya.*

15

<b>Bipa</b>	: <i>Apakah saya mau membeli bawan(g) setengah kilo?</i>
Polish	: <i>Czy mam kupić pół kilo cebuli?</i>
English	: shall I buy half kilos of onion?
<p>Code mixing : the speaker still uses the concept of choice of word in Polish or probably English . The choice of word <i>mau membeli</i> It can be seen from choice of words <i>mau membeli</i> to show the object of <i>bawang setengah kilo /</i>. But this formula can not be applied . Better use the Indonesian auxilary <i>boleh</i> instead of <i>mau</i></p> <p>Alternative bette Indonesian :</p> <p><i>Apakah saya boleh membeli bawang setengah kilo?</i></p>	

16.

<b>Bipa</b>	: <i>Saya pusing</i>	<i>setelah saya menari banyak</i>
Polish	: <i>Byłem oszłomiony</i>	<i>bo dużo tańczyłem.</i>
English	: I fell dizzy	because dancing a lot
<p>Code Mixing : the speaker still uses the concept of word order in Polish . The choice of word <i>menari banyak</i> is unacceptatbble in Indonesian. The quantity of adverb <i>banyak dużo</i> will be in front of the ‘<i>menari ‘taniec</i> . In this example above the formula of Indonesain phrase is contrary to Polish.</p> <p>Better Indonesian will be :</p> <ol style="list-style-type: none"> <li>1. <i>Saya pusing setelah banyak menari</i></li> <li>2. <i>Saya pusing karena banyak menari</i></li> </ol>		

17.

<b>Bipa</b>	: <i>Anjing</i>	<i>mendengar</i>	<i>orang</i>
-------------	-----------------	------------------	--------------

Polish	: <i>Pies</i>	<i>kogos</i>	<i>styszy</i>
English	: Dog	hears	someone
<p>Code mixing : the speaker still uses the concept of structure in Polish which is influenced by the habit of looking after the dog. This is little bit different t. So the choice of word probabbly different in the depth of meaning. The word <i>kogos</i> is not accpetable if we choose for <i>orang</i>. Better for Indonesian is</p> <ol style="list-style-type: none"> <li>1. <i>Anjing mendengar suara orang , or</i></li> <li>2. <i>Anjing mendengar suara seseorang.</i></li> </ol>			

18.

<b>Bipa</b>	: <i>Saya</i>	<i>mau mendapat</i>	<i>darmasiswa beasiswa</i>
Polish	:	<i>Chcę dostać</i>	<i>stypendium Darmasiswa</i>
English	: I	want to get	a darmasiswa scholarship
<p>Mixing code : the speaker still uses the concept of structure in the first language, probably English which uses the formula modifier + head to make phrase . It is contrary with Indonesian phrase. So from the example above darmasiswa beasiswa is not acceptable.</p> <p>Alternative better Indonesian is</p> <p><i>Saya mau mendapat beasiswa darmasiswa.</i></p>			

19.

<b>Bipa</b>	: <i>Anak-anak suka meniup</i>	<i>di balon</i>
Polish	: <i>Dzieci lubią dmuchać</i>	<i>w balony</i>
English	: Kids like to blow	at baloon
<p>Code Mixing : the speaker still uses the concept of structure in the Polish , which uses the preposition to the noun. In the above example the pre position come from Polish phrase ' <i>w balony</i>' that when in Indonesia should be in '<i>di ballon</i>'. But it became unacceptable in Indonesian .</p> <p>Alternative better Indonesian</p> <ol style="list-style-type: none"> <li>1. <i>Anak-anak suka meniup balon.</i></li> </ol>		

20.

<b>Bipa</b>	<b>: Orang</b>	<b>memakai sampo</b>	<b>untuk mencuci</b>	<b>rambut</b>
Polish	: Ludzie	używają szamponu	do mycia	włosów
English	: People	use shampoo	for washing	hair
<p>Mix code: The speaker still carries the concept of the Polish language into Indonesian. It appears from the 'wash your hair' that influenced the form of Polish 'do mycia włosów' It is probably acceptable by using 'mencuci rambut' instead of 'keramas'. This code probably interchangeable but 'keramas' will be more acceptable. This code-mixing is caused by speakers who are still learning and limitations of vocabulary .</p>				

21.

<b>Bipa</b>	<b>: Laki-laki</b>	<b>melihat</b>	<b>di perempuan cantik</b>	<b>di jalan</b>
Polish	: Mężczyźni	patrzą	na piękne kobiety	w ulicy
English	: The man	look	at the beautiful woman	at the street
<p>Mixing code: The speaker is still mixing concept in the form of prepositions in the Indonesian language that does not always appear but Polish should appear. The preposition word 'di' rather than 'ke' as a synonym na to construct a phrase of 'na piękne kobiety', 'ke perempuan cantik'. This is caused by the speakers who are still learning .</p> <p>Alternative better Indonesian :</p> <p>1. Laki-laki (itu) melihat ke perempuan cantik di jalan.</p>				

22.

<b>Bipa</b>	<b>: Mereka harus menulis exam in di Bahasa Indonesia</b>
Polish	: Muszą napisać egzamin po Indonezyjsku
English	: They must write the examination in Indonesian

Mixed code: code-mixing: foreign speakers still carries the concept of choice of word in the English language into a new concept in Indonesian. In the above example appears from the word of egzamin that 'in Polish equated with exercise. To make the phrase to the addition next word w that may be defined in and in the right choice is on the inside. Indonesian not use examin as choice. Better use the word problem or exercise that makes the sentence intact They should write exercises in Indonesian.

Alternative :

1. Mereka harus menulis soal di rumah
2. Mereka harus menulis latihan di rumah

23.

<b>Bipa</b>	<b>: Dagmara</b>	<b>dapat berlari</b>	<b>di jalan tua</b>
Polish	: Dagmara	moze biegnac	na starej drodze
English	: Dagmara	can run	at old street

Mixing Code : the speaker still carries the concept of habitual from Polish /Poland to Indonesian. The above example the choice of preposition 'na' in Polish will make a phrase of na starej drodze. Although, in Indonesian the choice of word will be anusual. Beter use for Indonesian :

*Dagmara dapat berlari di sepanjang jalan tua*

### CHAPTER III

### CONCLUSION

From the discussion of the analysis above , the conclusion can be drawn

1. Code Mixing is frequently occurs in the work of students. The Poland Students still mix lot of linguistic aspects from choice of word, formula of phrase , strcuture of sentence and sociolinguistic background.

2. The code mixing is happen in various level from basic, intermidiate and advance. And it look like to the basis theory of sociolinguistic that bilingual tend to mix their set of one langauge into another language'

## REFERENCES

Bell. Roger T. *Sociolinguistics: Goals, Approaches and Problems*. London : Batsford Ltd. 1976.

Chaer , Abdul dan Leonie Agustina, *Sosiolinguistik*. Jakarta: Rineka Cipta.2004.

Kridalaksana, Harimurti *Kamus Linguistik*. Jakarta : Gramedia Pustaka Utama. 1993

Pusat Bahasa . *Lentera Indonesia1. Tingkat Pemula*. Jakarta: Departemen Pendidikan Nasional. 2008.

Rahardi Kunjana . *Sosiolinguistik*, Yogyakarta: Pustaka Pelajar.2001

Wardhaugh, Ronald. *An Introduction to Sociolinguitics. Second Edition*. Oxford: Basil Blackwell. 1992.

Internet

<http://www.polish-dictionary.com/history-origin-polish-language>

Native Polish Consultants

1. Agnieszka Pugacewicz (38 year old)
2. Agnieszka Ujma (23 year old)



Graduate School  
Indonesia Institute of The Arts  
Yogyakarta

# CALL FOR PAPERS THE 4<sup>th</sup> ICAPAS 2016

The 4<sup>th</sup> International Conference for Asia Pacific Arts Studies (ICAPAS)

Conference Theme :  
**“RETHINKING RESEARCH METHODS IN ARTS”**

Hosted by :  
Graduate School of Indonesia Institute of The Arts Yogyakarta

**COME JOIN US!**

Partner Institutions



SAPIENZA  
UNIVERSITÀ DI ROMA

