

CODE-MIXING IN ONLINE DISCUSSION FORUM AMONG PROGRESSIVE FARMER: REVEALING SUNDANESE CULTURE WISDOM IN AGRICULTURE COMMUNITY

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ABSTRACT

This research aimed to explore the cultural wisdom which encouraged the spirit to empower the community and to reveal code-mixing utilization in the conversation. This research was conducted in progressive farming communities in West Java and Banten provinces. They communicated through an ODF (Online Discussion Forum) bridged by WhatsApp Group (WAG) social networking app. Content Analysis method could reveal the wisdom of the Sundanese culture that underlined the spirit of the progressive farmers. The observation period was from August 25 - November 26, 2016. During the observation period, there were 10.313 statements emerged in the discussion. Nvivo 8 software was used to analyze discussion themes. 20 statements were displayed in the results section as they could reflect the research questions. In code-mixing Indonesian and Sundanese, the progressive farmers also expressed their efforts to nurture young farmers by conducting training. The result shows that code-mixing of Indonesian and local language as mother tongue in the discussions accelerates mutual understanding because of cultural similarity between actors. It also implies that communication technology could be utilized for maintaining indigenous cultural wisdom.

Keywords: content analysis, code-mixing, culture wisdom, online discussion forum, progressive farmer, farmer leaders

INTRODUCTION

Internet and Communication Technology (ICT) has been used in the rural regions of Indonesia. The internet has delivered lots of information on the rural society. However, this is not easily absorbed by the farmers due to language. Language appears to be an issue in internet-mediated group communication. In online communication, the more homophilous means, the more likely people adopt the information (Wang et al., 2008). The communication occurs more effectively when actors are homophilous, which means actors share common meanings, attitudes, and beliefs. Thus, conducting the discussion in Indonesian collaborated with local language as mother tongue facilitates understanding because of cultural equality among actors. Language reflects the prevailing cultural values within a community. Risager (2007) has mentioned the existence of cultural linkage with the language as language culture. Risager also says that intercultural competence is the process to build the mental capability to harmonize cultures through language.

Sundanese language is used by Sundanese who lives in the province of West Java or what they often call the Tatar Sunda. Sundanese language becomes the mother tongue of the West Java population which counts more than 47,3 million or 18% of Indonesia's population (Statistic Indonesia, 2017). In general, the Sundanese are those who daily use the Sundanese language and practice Sundanese culture.

Previous kinds of research have explored Sundanese language in various aspects, but none of them relate to the interaction bridged by the internet. Pertiwi, Sudaryat, and Solehudin (2013) have described social psycholinguistic aspects in Sundanese proverbs to reveal the character of the Sundanese people. They reveal six aspects of psycholinguistics in Sundanese proverbs that are: (1) work together; (2) helping each other; (3) mutual respect; (4) friendship; (5) kinship; and (6) harmonious. While Suherman (2012) has stated, the entry of Islam in West Java affects all aspects of Sundanese life, as evidenced by the abundance of vocabularies derived from Arabic in the vocabulary of

Sundanese language vocabulary. Purnomowulan et al. (2017) have revealed that the use of Sundanese proverb and alphabet is declining. Thus, the values of its cultural wisdom have not been practiced maximally. They examine the effect of the game cards, and popular fashion products increase loyalty to the Sundanese culture. This research tries to answer the challenge to reveal the wisdom of Sundanese culture differently. This research will show the Sundanese wisdom from the language used in group interaction via the internet.

Code mixing emerges in the sentence which has grammatical attributes and lexical features of multiple languages (Muysken, 2000). Previous kinds of research have been using the code mixing in various media interactions and various languages in the world, but the researchers have not found research of code mixing in the agricultural sector. Luke (2015) has revealed code mixing of Indonesian and Pamona local language in the Facebook closed group in discussing the political dynamics. Luke describes how participants build awareness to preserve local languages and promote solidarity between members. Further, Yuliana, Luziana, and Sarwendah (2015) have mapped the use of English and Indonesian language codes by celebrities in public statements. Yuniawan (2005) has studied code mixing of Indonesian Sundanese language and Javanese language in the governmental sector of Brebes society. Arifin and Husin (2011) have revealed the student attitudes of code mixing of English and Malay language, while Kia et al. (2011) have explored code-mixing in the entertainment report of Malaysian Chinese newspapers. Thus, code mixing studies have not been found in the agricultural sector, even though in fact code mixing is used in various sectors of human life including the agricultural sector. This research presents novelty by analyzing the use of code mixing in the agricultural world.

Information technology emerges as a strategic issue in the agricultural sector for the reason of disperses location of the actors. Moreover, the use of smartphones begins to penetrate the remote area. The progressive farmers realize that less face-to-face interaction leads to weak cooperation network. To overcome this challenge, progressive farmers conduct online discussions using the WhatsApp application installed on the smartphone. Smartphone hardware is chosen as communication tool due to its portable size; thus it is easy to bring in daily activities. Additionally, WhatsApp is chosen because this application is widely used throughout Indonesia.

Group communication bridged by the internet assists progressive farmers to deliver their ideas, share knowledge, and give mutual support. The information posted by a participant will be read by all members without having to meet directly. The language used in Online Discussion Forum (ODF) interaction is different from the language used every day. Members often mix Indonesian vocabulary with Sundanese, choose non-standard words, use emoticons, and abbreviate words. This is in line with Herrings and Androutsopoulos (2015) which state that the actors in the online conversations tend to abbreviate the words so that the meaning cannot be revealed by a single expression. The meaning is expressed from the whole conversation by paying attention to phrases, emoticons, styles, and relationships between texts. The language used in this research is Indonesian and Sundanese as the native language of the people of West Java and Banten. Code mixing in discussion forums reflects the local wisdom of Sundanese culture in promoting the role of progressive farmers in the community.

The inspiration of local wisdom comes from the results of daily interactions in the community.

Kinds of previous research have not revealed the use of code mixing in the closed group discussions of farmers' community. This research reveals the novelty of code mixing in the progressive farming community who work voluntarily to develop their community. In addition, the characteristic of progressive farmers is own the ability to utilize the internet to communicate and search for information. Analysis of the use of the code-mixing is expected to reveal the cultural background that underlies the spirit in the agricultural world. Based on this phenomenon, the objectives of this article are to explore; (1) how the Sundanese cultural wisdom appears on ODF conversation encourages the progressive farmer spirit to empower the community, (2) how code mixing is utilized in ODF conversation by progressive farmers in term of farmer regeneration.

METHODS

The present research uses the content analysis to figure out variety and explanation for doing code-mixing in ODF. Content analysis method gives guidance to the researcher to organize data coding. Hsieh and Shanon (2005) have explained three options for content analysis. The first option, data coding is conducted during analysis which may support the researcher to gain the wider understanding of the phenomenon. The second option applies the existing theory or prior research to develop the initial coding; this method is called for directed content analysis. The third option is the summative approach to content analysis which means that coding analysis conducted on particular content rather than analyzing the data as a whole in order to answer the research questions. Based on the aim to explore the contextual meaning of code-mixing, this research chooses to apply the summative content analysis.

The research is started by quantifying the statements in the discussion script in order to understand the contextual use of the words or content as suggested by Robinson (2007) and Hsieh and Shanon (2005). The second step, data are classified into categories of the code-mixing group and non-code-mixing group. The code-mixing group contains all statements that have Bahasa and Sunda words in one statement. The non-code-mixing group contains statements that only have words in Bahasa. The example of a non-code-mixing statement is:

JE: *Saya ingin sekali petani mampu membuat pupuk dan pestisida sendiri sehingga suatu saat subsidi pupuk dicabut oleh pemerintah, petani sudah tidak kebingungan lagi.*

This statement in Bahasa means that he expects farmers able to prepare or make their own fertilizer and pesticide. Thus someday if fertilizer subsidy is eliminated by the government, the farmer would not be confused. The number of non-code-mixing statements is more dominant than code-mixing statements as reveal in Figure 1. The non-code-mixing data are abandoned, then the analysis concentrates only on the code-mixing data.

The fourth step is conducting summative coding with two organizational codes that reflect the research questions (Maxwell, 2009); (1) Sundanese cultural wisdom as the spirit to empower the community, (2) farmer regeneration. The fifth step is interpreting the statements. To get the best

interpretation, the researcher conducts interviews with the participants. The interpretation also complemented with theories to sharpened the analysis.

This research is conducted on an online discussion forum conducted through the WhatsApp Group (WAG) social networking application. Primary data for content analysis is from messages sent by community members to the ODF. Secondary data is from research result, journal, and research journal. The ODF consists of 98 progressive farmers located in West Java and Banten Provinces. The observation period is from August 25 - November 26, 2016. This data is part of the researcher's dissertation. During the observation period, there are 10.313 statements emerged in the discussion. Nvivo 8 software is used to analyze discussion themes. 20 statements are displayed in the results section as they can reflect the research questions.

In the result and discussion part, statements are shown in the original language submitted by the participants, then translated in English for publication purposes as has been conducted by Luke (2015), and Salihah and Miniharti (2017). Showing statements in original language will give the clearer picture of Sundanese wisdom in real life. In order to highlight code-mixing, the Sundanese vocabularies printed in bold and italics while Indonesian vocabularies in italics, as has been practiced by Luke (2015).

RESULTS AND DISCUSSIONS

Kartika (2016) proves that cultural wisdom exists in the South Sumatera language. She reveals local wisdom such as nationalism, affectionate, hardworking, mutual help, creative, and others are expressed in the local language vocabularies. Sundanese language owns lots of proverbs inherited from the ancestors. Rosidi (2005) has mentioned that proverb has the function to show language proficiency, and its other functions are: (1) to give advice; (2) to refute the argument of the other; and (3) to describe the situation or circumstances. Proverbs can be a reference to recognize the situation or human nature especially the Sundanese.

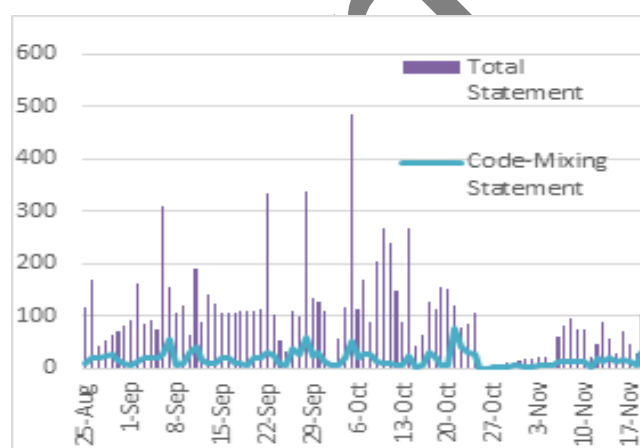


Figure 1 Total Statements Compared to Code-Mixing Statements per Day

The discussion on ODF occurs every day. The statements posted by the participants are fluctuating each day ranging from 3 up to 486 statements. The comparison of total statements and code-mixing statements in daily basis during the observation period is illustrated in Figure 1.

The figure shows that code-mixing appears every day in the chat in fluctuating amount. It means that participants of the discussion get used to combining Indonesian and Sundanese language in their interaction through the internet.

The following Sundanese wisdom is displayed by ODF participants to express the noble values of the Sundanese culture that underlies their passion for working. Sundanese culture teaches how to behave with God, fellow human beings, nature, senior, and junior.

Post 1

NY: *kaluhur jujur ngabantu, kagigir ngais tarapti, kahandap cekas ngabina, kaluar janglar motekar, bakti ka diri, seba ka negri, jeung tawakal ka Illahi.*
We should help honestly to the senior (elder people), should keep the tidiness/discipline to the fellow peers, should nurture deftly to junior/student (younger people), should be innovative and creative to outsider, love yourself, devote and obey to the state, and surrender to God.

Post 2

GU: *Kumaha tah ki?*
What does it mean sir?

Post 3

NY: *Eta pepatah ki sunda, kanggo ngaberdayakeun patani.*
Advice of Sundanese ancestors that is related to farmer empowerment.

Post 4

NY: *Sakecap saparipolah, estuning ngaraksa lampah, ngadeg dina lelenjeur, nangtung dina galur, teu endag kalinduan, teu robah ku mangsa, cirining sunda sayati. Carana sunda sanyata nyekeul pageuh lelenjeur tri tangtu sunda buana: ka luhur pengkuh kanu agung; ka gigir nyaah kasasama; ka handap ngaraksa samasta.*

Harmonious in expression and action, truly nurturing behavior, standing in truth, standing by the rules, unchanging by influence, unchanging by time and condition, the character of the true Sundanese. The Sundanese hold tightly to the truth by implementing three life provisions of the Sundanese: (1) Up (for God) obedient to God; (2) To the edge (to other) affection to others; (3) Down (to nature) preserving the nature.

Post 5

AR: *Urang sambungkeun...sabilulungan, sauyunan, sareundeuk saigel, sabobot saphanean, nu ngagaduhan arti sareng makna silih asah, silih asih, silih asuh. Eta semangat kebersamaan patani dalam pemberdayaan.*

Let me continue...help each other, work together, harmony in movement, harmony in ideas. All of it have similar meaning with mutual learning, mutual compassion, mutual care, that are the spirit of farmers togetherness in empowerment.

Post 6

AC: *Tah didieu kang karek kabuka, jati dirina patani, ieu salah satu nu nangtukeun modar, hirup jeng hurip na sakabeh manusa jeng turunan nana ka harep.*

Well, this is the characteristics of the farmers, those

who become one of the determinants of the death and life of humans and their descendants in the future.

Post 7

NA: *Pan aya manpaat jeung maslahat, ulah ninggalken mudarat ka umat.*

Give benefit, do not leave any loss to society.

Post 8

NU: *Mantap...Lanjut Kang, kaharti pisan...ku basa kieu nu keuna mah...Mang Jumanta ge, patani nu dipilemburan bakal "kacerna".*

Good, keep continuing brother it's easy to understand by using this language (Sundanese language) ... Uncle Jumanta who is farmers in the remote area could grasp the meaning.

The benefit of code mixing is expressed by post 8. This is in line with Shah (2017) who has underlined that delivering information in the mother tongue is more convenient to understand the concept. This participant's statement has proved that local language as the mother tongue is indispensable in internet-mediated communication. The discussion's participants mix Indonesian and Sundanese vocabulary in their statements to express their ideas. Muysken (2000) explores three types of code-mixing: (1) code-mixing appears as the inclusion of lexical aspects or complete parts from one language into a structure from the other language. (2) Code-mixing appears as congruent lexicalization or shared grammatical structure. (3) Code-mixing shows as alteration or modification among the structure of languages. Code-mixing in this discussion appears as the first type, which is the insertion of Indonesian and Sundanese vocabularies interchangeably.

Code-mixing utilization will be emphasized in the result by showing the Sundanese vocabularies printed in bold and italics, and Indonesian vocabularies in italics. Topics appear in the discussion is declining interest of the younger generation to work in the agricultural sector. The statements of Post 9 and 10 express their concerns.

Post 9

NY: *Rumaja Tani, kirang hangkeut kana usaha tani teh...aya paribasa "tani timbul daki, dagang timbul hutang" anu kumaha atuh, usaha tani supados "menarik" rumaja tani teh.*

Post 10

SU: *Katingalna murangkalih ayeunamah, nu generasi instan tea...hoyong langsung panen tanpa proses.*

Post 9 expresses the Sundanese proverbs "farming causes stains, trading causes debt" which lead decreasing interest of young generation to agriculture. While Post 10 concerns the low spirit of the young generation, who wants to harvest without going through the process of farming. This concern leads to a question on the strategies to make farming attractive to young farmers. Based on their experience in assisting young farmers in the field, these progressive farmers try to construct young generation perception and analyze the background reason.

Post 11

RI: *Masalah rendah minat rumaja menjadi patani berdasarkan pengalaman karena: 1. Bertani itu*

capek dan butuh proses 2. Orang tua patani lebih senang anaknya menggeluti bidang lain diluar pertanian 3. Info peluang kerja yg minim 4. Kata mereka kalau jadi patani nggak usah sekolah.

Post 12

WA: *Leres, rumaja ayeuna sulit sekali melirik pertanian...khususnya wilayah bekasi...dimana menjadi salah satu kawasan industri terbesar.*

Post 13

SU: *Kadangkala pertanian kurang diminati margi faktor pamasaran hasil panen yang selalu dikuasai tangkulak.*

Participants reveal several words in the Sundanese dialect, for example *patani* (*petani* means farmer), *pamahaman* (*pemahaman* means understanding), *tangkulak* (*tengkulak* means middleman), *conto* (*contoh* means example), *rumaja* (*remaja* means youth), *tanamkeun* (*tanamkan* means disseminate), *satuju* (*setuju* means agree). The phenomenon of mixing dialect is in line with the second typology of Muysken (2000) which states that code-mixing appears as congruent lexicalization or shared grammatical structure.

The progressive farmers often receive complaints from young farmers or students who are apprenticing in their fields. Progressive farmers also observe their environment. Based on these facts, Post 11 composes social construction that the declining interest of the young generation to work on the agricultural sector triggered by; (1) perception that working in agriculture sector is dirty and need to work hard. (2) Parents who work as farmers support their children to work in the other sector. (3) It is lack of information on employment opportunities in the agriculture sector. (4) The assumption that working in the agricultural sector does not require higher education. (5) Post 12 adds that the industry and other sectors are more attractive than the agricultural sector. While (6) Post 13 adds that the obstacle of selling agriculture products because the market is dominated by the middleman who controls the price.

After finding the causes, then the progressive farmers discuss the strategies they could provide to support the interest of the younger generation in agriculture.

Post 14

YA: *Urang harus bisa memberikan conto ka generasi muda bahwa pertanian itu menyenangkan dan dapat memberikan keuntungan yg besar. Tunjukkan fakta bahwa dengan bertani kita bisa hidup sejahtera.*

Post 15

HA: *Satuju untuk mengenalkan pertanian ini kepada anak-anak muda mangka na urang oge kedah tiasa milari inovasi-inovasi baru yang punya daya tarik kuat kepada anak.*

Post 16

RI: *Kami mencoba mengenalkan konsep bertani nu gampil sarta henteu kotor. Kami memperkenalkan sayuran dalam pot, beeding plant permanen, budidaya labu butternut. Sekarang sedang merancang vertikal garden untuk sayuran pekarangan dan akuaponik.*

Encouraging young generation's interest in agriculture is not sufficient by statements only. Experience

proves that the young generation will be interested if they have seen evidence of successful farming (Post 14). Post 15 and post 16 reveal that applying the latest innovation of farming technology which is easier and less dirty are more appealing to the younger generation than conventional methods. Abbas et al. (2014) have suggested that the natural agricultural regeneration from parents to children is not sufficient to build capability. The natural regeneration usually emerges in the low educated environment that is less able to eliminate the increasing agribusiness opportunities. Progressive farmers should show the success in agribusiness, show novelty in cultivation techniques, and give interesting learning models to the young farmers. The real effort of progressive farmers to support the regeneration of agriculture is to organize training for school students, as well as the apprenticeship for the younger generation who are studying agribusiness.

Post 17

YA: *Sekarang ada program ATC bagi siswa non pertanian, saat mereka ikut ATC, urang ulah ngan ngenalkeun pertanian saja tapi kita cuci otak mereka agar benar-benar tertarik kepada pertanian.*

Agricultural training for young farmers is usually conducted within a few days. Progressive farmers compose training materials which consist of cultivation technique, marketing, agribusiness finance management, as well as strengthening entrepreneurship spirit. The learning process can be done classroom in the classroom or field practice. Post 17 explains one type of training for young farmers entitled Agri Training Camp (ATC). In addition to providing agricultural technical materials, ATC also provides outbound activities and outdoor games (Abbas et al., 2014).

Post 18

YA: *Saat ini hampir semua menjadi tempat magang/prakerin oleh siswa SMK jurusan pertanian.....saat itulah urang tanamkeun jiwa wirausaha pertanian ka rumaja.*

Post 19

RI: *Kami menjalin kerja sama dengan SMK khususnya kejuruan pertanian tujuan na memberikan pamahaman dunia pertanian yang semakin berkembang dari waktu ke waktu. Kami melakukan kerja sama simbiosis mutualisme. Jadi saling mengikat diri dalam suatu MOU, baik pemanfaatan SDM maupun sarana praktek.*

The progressive farmer conducts an apprenticeship program in order to disseminate the spirit of agricultural entrepreneurship to the young farmer (post 18). This occasion is applying the participatory approach which means combining learning while working (Abbas et al., 2014). Especially for school student apprentices, the progressive farmer may coordinate with schools, in order to arrange apprenticeship materials according to the needs of the participants (post 19). Assisting the young farmer generation according to progressive farmers is in line with the Sundanese wisdom in post 20 as follow:

Post 20

AC: *Dinu kiwari ngancik bihari seja ayena sampeureun jaga, eta salah dahiji jiwa satria sunda.*

The Sundanese wisdom that inspires the progressive farmers has meant that all things people enjoy today are the work of the predecessors and what people do today will be enjoyed by our children and grandchildren later. Working in the agricultural sector provides benefits that flow from generation to generation.

Similar to the previous code-mixing study by Luke (2015), Yuliana, Luziana, and Sarwendah (2015), Yuniawan (2005), Arifin and Husin (2011), and Kia et al. (2011), this research has also found that the use of code-mixing has helped the user to express their ideas in both languages. Code-mixing strategy has helped to grasp the meaning. However, this research has explored deeper the wisdom culture as the basic spirit of the participants to develop the agriculture sector. This issue does not explore by the other previous research. The use of code-mixing in this research has strengthened the spirit of participants to dedicate their work to their community.

CONCLUSIONS

Communication technology is notorious as the local wisdom threat. However, this research has shown that communication technology can be a medium to strengthen cultural wisdom. The content analysis of the ODF text shows that code-mixing Bahasa and Sundanese language have revealed Sundanese cultural wisdom. This culture wisdom has underlain the spirit of the progressive farmer to develop their community.

The result proves the significance of code-mixing study for multilingual society. Code-mixing is a reliable strategy to facilitate the exchange of information via internet-mediated communication in a multilingual society in order to achieve convergence meaning. By mixing the vocabulary, participants of online discussion able to solve communication barriers, such as misunderstanding. Moreover, code-mixing strategy helps participants who have limited vocabularies in their first and second language to express ideas in both languages.

As mentioned in the introduction that the researcher has not found other research of code-mixing in the agricultural world, thus, there are opportunities for future research to explore the use of code-mixing in the agricultural world either through social media, online discussion forums, mass media, or direct interaction. Recently, the online discussion forums are used wide-spread as media connection by professional groups to discuss their work, students, or social organizations. However, the research of code-mixing in online discussion forums is still limited. Thus, the researchers recommend for the future research to investigate the use of code-mixing in the online discussion forums as media discussion of various communities in society.

The limitation of this research is not reviewing the grammar of Bahasa or Sundanese. This is due to the purpose of the research which focuses on the meaning of code-mixing. To achieve the purpose, this research has interpreted the code-mixing and conduct interviews with participants. The researchers recommend for future research to explore the grammar or other linguistic features of the observed languages.

Utilizing code-mixing language, the progressive farmers have also expressed concerns about farmer regeneration phenomenon. They manage training as efforts to assist young farmers. The participants interpret their

activity in the agricultural sector as a dedication to creating benefits that flow from generation to generation.

The development of technology is driving more interaction conducted via internet-mediated in a textual way, and it tends to left local language as well as local wisdom. This research implies the importance of awareness of communication actors to preserve indigenous cultural wisdom in their daily internet-mediated communication. Thus, it is important for communication actors to understand the functions of local languages cultures in order to align harmony.

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