

CODE MIXING AS AN ANTI-POLITICAL INDISCRETION AMONG FARM LABORERS AT AJUNG, KALISAT, JEMBER

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Abstract: One's identity affects language production in the simplest form of communicational acts. The language serves dual purposes, conveying messages or as a vessel containing information about the speaker's socio-cultural identity. This research employed code-mixing acts constantly applied by farm laborers in their communication with land owners as the primary data to discover how the language codes were picked and arranged in excellent syntactical order to reflect meanings and metafunctions. The result of this research learned sensitive information on how politics allowed subjects equipped with the power to legitimate domination over the society and how the unbalanced rights and obligations were purposively maintained to suppress the farmers and their laborers to remain subordinated and weak subjects who lack resources.

Keywords: Against Politics Indiscretions, Code Mixing, Farm Labor

INTRODUCTION

Social identity is shaped through speech acts expressed in a language. Language represents one's personal and social identities (Sterling, 2000). Social identity denotes various ways people understand themselves concerning others and how they view their past and future. Besides, it includes the way they want to be viewed and understood. The generated 'identity' employs language to exhibit and make the speaker's presence felt. Thus, one's worldview is inextricably shaped by the language one employ (Gumperz, 1982).

Further, the capacity of language as a description of individual or communal identity must be emphasized. It is the essential feature in a communal society like farm labor in this research. Early in life, individuals begin to use language to define their personalities concerning each other, and later we continue to use language to express ourselves and the roles we play in the community (Cheng, 2003). When people move into a society where the norms and practices differ, they are expected to learn the prevalent norms and values

(Clyne, 1994). It is done to achieve some degree of integration into the new environment. At the same time, it also enhances their ability to communicate and interact with the rest of the members. However, these acts shall require changes in perception and the manner of communication.

By learning from a lively hood of a farming community, farm laborers who work all the hard jobs in the farming business for the landlord and are often paid with minimum salary, are always viewed as the lowest party of human resources, either financially or fairly educated. Thus, it contributes an impact on their social life. Further, it is about how the rest of the community treats people with an identity of farm labor tagged on them. Later, it will also impact their ability to access many other things for a better life. For example, they must make more efforts to access better education for their children. They were also required to make way more effort when one of their family got sick and needed to be treated with adequate health care. Another case stated their limited access to reaching latest

information about cutting-edge farming technology to enhance farm production. That phenomenon happens because they consistently need help to get the necessary values of their standing among the rest of society.

Cultural point of view is also overlooked since this local farming community holds tight to their natural behavior. It has been an unwritten common sense that most Madurese in this area were unfairly educated and rough compared to the Javanese. It has been happening for decades, and this issue results in unfortunate conditions for the farm laborers in this community since they all belong to Madurese.

After all, farm laborers should still work something out to get a decent chance for better living conditions for themselves and their families. One unique way to achieve their life goals is their remarkable use of language with daily communication style. Their everyday language is none other than Madurese. Still, in particular communication circumstances, especially when they see an opportunity to gain advantages financially or otherwise, they will use the Indonesian language at their best. However, due to their limited ability to use the acceptable Indonesian language, astonishingly, they switch codes between Indonesian and their mother language, Madurese. They apply the speech act to negotiate their identity with other interlocutors.

The dynamic identity expressed through code-mixing in their speech acts allows them to negotiate their individual or communal societal position as expected. These social perceptions shall provide a safe route for them to negotiate their existence to achieve economic goals and avoid domination from their superiors. Therefore, this paper aims to explain further details of the unique speech acts performed by the farm laborers. It applied an anthropology linguistic considering its beneficial use.

So far, some relevant studies have been conducted by scholars such as Fanani & Ma'u (2018); Zolkapli, Mohamad, Mohaini, Wahab, & Nath (2022); Nahak & Bram (2022); and Pratama (2022). Fanani et al. (2018) described the types and factors of code-switching and code-mixing in English learning. They demonstrated that the types of code-

mixing are alternation code-mixing, insertion, and congruent lexicalization. At the same time, the factors that cause code-mixing are speech habits, such as the first and second language effects, adversity of finding equivalent words, and people's impression of the present trends. Fanani only focuses on the types and factors of code-switching and code-mixing in the English learning process. Meanwhile, the current research not only focuses on code mixing but also the context.

Zolkapli et al. (2022) explored code-switching and code-mixing in writing the grounds of judgment in the Malaysian Judicial System. The result showed that the use of congruent lexicalization of code-mixing is driven by the absence of specific legal terms in the national language, the need for registrar competence among the writers, and the functions of the legal terms to serve the pragmatic contexts of the text. It emphasizes a point or highlights the semantic significance of the terms and reflects the writers' identity. Zolkapli examined the use of code-switching and code-mixing in writing the grounds of judgment in the Malaysian Judicial System. Meanwhile, the current research investigates farm laborers' use of code-switching.

Nahak et al. (2022) examined the types and functions of code-mixing and code-switching uttered by Cinta Laura Kiehl in Okay Boss Trans7's Talk Show on 23/06/2020, entitled "*Ada Apa Dengan Cinta Laura Kiehl dan Aero*" (What happened to Cinta Laura Kiehl and Aero). The result showed intra-sentential and intra-lexical code-mixing. Besides, Pratama (2022) analyzed code switching and code mixing in online English language learning during the Covid-19 outbreak. The result demonstrated that code-switching is commonly done during online teaching and learning.

Despite code-mixing, several relevant studies have been conducted. Such as those by Salikin et al. (2021); Sofyan et al. (2022a); Sofyan et al. (2022b); and Yudistira et al. (2022). Salikin et al. (2021) investigated the traditional Madurese engagement amidst the social change of the Kangean society. They found that non-educational shows on television, such as soap opera films, promiscuity, blue film, Tiktok, lifestyle, speaking style, and dress patterns, significantly affect the life of the Kangean

community, especially among teenagers. The shows negatively influence the social life, lifestyle, and speaking style of Kangean teenagers, contributing to promiscuity, drug addicts, and violating customs, traditions, and cultures. This research is similar in language behavior to the current study. However, it is different in the subject and setting.

Sofyan et al. (2022a) described the types and functions of illocutionary speech acts in Tilik's short film. The result showed five types of speech acts, namely assertive illocutionary acts, directive; commissive; expressive; and declarative. Further, Sofyan et al. (2022b) uncovered and described the meanings and types of conversational implicatures in the conversations of teachers and students at the Salafiyah Syafi'iyah Al-Azhar Islamic Boarding School. This study's results indicated four types of conversation implicatures: general conversation implicatures, scaled implicatures, special conversation implicatures, and conventional implicatures.

Lastly, Yudistira et al. (2022) identified the role of linguistic concepts and local wisdom in knitting inter-religious harmony at Tana Toraja with a phenomenological approach. They found that the linguistic concept can prevent misunderstandings, violence, and fanaticism. It can make inter-religious people aware of the grace of diversity at Tana Toraja land to create humanist communication. Also, the role of local wisdom can build solidarity, togetherness, harmonious relations, and religious awareness in a plural society, thus creating peaceful social relations.

Besides the previous studies, research about code mixing among farm laborers to show anti-political indiscretions has not been conducted. Thus, the current research is novel. In addition, it contributes significantly to the phenomenon of resistance among farm workers in the political aspect. Therefore, it examined how code-switching is done to go against political injustice in Ajung, Kalisat, Jember Regency. In this study, the researcher used the theory of socio-anthropolinguistics.

Socio-anthropolinguistics is a branch of linguistics that studies the relationship between language, society, and culture. This term combines three interrelated fields of study: sociology, anthropology, and linguistics.

It seeks to understand how language and social identity influence each other, how language is used in cultural contexts, and how social variables, such as gender, age, social class, and other factors, influence language usage.

In socio-anthropolinguistics, language is considered a tool of social communication spoken by members of society to interact and build identity. Scientists of socio-anthropolinguistics are interested in language variations, such as dialects, style of speech, and changes in language over time. They also study social and cultural factors influencing language use, including social norms, gender roles, and power dynamics. Socio-anthropolinguistics also highlights the importance of language in building and maintaining group solidarity and identity. In addition, this field examines how minority languages can be preserved in a society dominated by the majority language.

By combining the perspectives of sociology, anthropology, and linguistics, socio-anthropolinguistics provides a more comprehensive understanding of the role of language in social and cultural contexts. It aims to analyze and explain sociolinguistic phenomena involving language and society and provide insight into how to interact and communicate in different social contexts. In this study, these symptoms can be seen using code-mixing. Code mixing is when a speaker deliberately uses two or more languages in a sentence (Muta'alim et al., 2021). Anthropologically, these various kinds of cases can be marked as similar principles. However, linguistically, there is disagreement on whether the grammatical account of code-mixing between multi-languages should be the same.

METHOD

This study used a qualitative method. Mahsun (2012) emphasized that qualitative research focuses on indicating the meaning, description, clarification, and data placement in their respective contexts. Several steps were taken in this study, such as providing data, analyzing data, and presenting the analysis results (Sudaryanto 1993). The data in this study were in the form of code-mixing utterances indicating resistance against

political injustice, while the data source was the community in Ajung, Kalisat Jember.

This study used the listening-engagement technique because the researcher was directly involved in code-mixing related to political resistance. Data were collected by recording and note-taking. In addition, the researcher conducted interviews to obtain information from several selected informants through questions regarding issues that required further information. After receiving the data from the recording, the researcher performed data transcription. The transcription process used orthographic transcription, changing the writing according to letters or general guidelines for spelling the refined Madurese language (the 2nd edition). Then, the data were translated into English, which included the source and target language. Orthographic transcription was marked with <...> notation, while source language translation is marked with brackets (...) and the target language is marked with '.....' (Muta'allim, Alfani, Mahidin, Agustin & Wicaksi, 2021); and (Haryono, Wibisono, Sofyan & Muta'allim, 2023).

The data analysis technique used in this research was the pragmatic equivalent and *agih* methods. Sudaryanto (2015) noted that the analysis stage comprises two methods, the equivalent method, and the *agih* method. The equivalent method is a data analysis method in which the determining tool is outside the speech text; it is detached and does not become part of the speech. The determinants of the utterances were grouped into five types: (1) facts designated by language or language referents (referential); (2) in the form of speech organs (phonetic articulatory); (3) other language (translational); (4) recorder and preserver of language, namely writing (orthographic); and (5) (pragmatic) speech partners (Sudaryanto 2015).

Advanced techniques were used after the use of basic BUL techniques to produce the intended elements. The advanced techniques were vanishing techniques, replacement techniques, expansion techniques, insert techniques, reverse techniques, shapeshifting techniques, and re-techniques (Sudaryanto 2015). The matching method was carried out using basic techniques and advanced techniques, namely the determining element sorting technique, to explore and explain

code-switching speech in the speech context of the community in Ajung, Kalisat, Jember. In contrast, the *agih* method used advanced techniques for natural elements to describe the characteristics of the transfer code in the speech of the people of Ajung, Kalisat, Jember.

The data analysis results in this study were presented in descriptions and explanations. The descriptions and explanations were based on an analysis of the speech situation assisted by conversational analysis and discourse analysis using socio-anthropology. The presentation is provided in the informal and formal stages. The informal one was used to present the results of data analysis related to speeches against political injustice in the Ajung, Kalisat, Jember communities. In contrast, the formal one was used to present the results of the code-switching (Sudaryanto, 2015) & (Muta'allim et al., 2020).

RESULTS AND DISCUSSION

The results of this study indicated that there are variations in the use of code-mixing. It is used in the context of the farmer's cultural reality, political representation, and anti-political ignorance. The following is a detailed explanation of the context of the speech.

The Cultural Reality of Farm Laborers in Ajung, Kalisat Jember

The use of code-mixing in the speech by these farm workers looks like an ordinary act of language, nothing special. However, if you pay closer attention, you will find that such linguistic phenomena contain information that is always interesting to discuss. Besides, the language they use daily is Pure Madurese, which is not mixed with Indonesian or other language codes. A question always arises "Why do these farm workers use code-mixed language in certain conversations?". There are elements implicitly expressed in the code-mixed language by these farm workers. For example, in the following conversation:

Context: The following conversation took place around 09.30 during a break to enjoy breakfast in the teak tree garden adjacent to the rice fields. Those involved in this conversation consisted of three farm workers and a landowner. The conversation ended up exchanging information about musical

performances called *hadroh* with the recitation of blessings at the local mosque. This conversation was a turn of speech. The conversation happened in a flat and relaxed tone. The media used in this conversation were Madurese mixed with Indonesian code. The conversation was informal.

Data: 1

- PL 1 :<Masèh malemmah man Rosi nyaman amain tarbheng, e tal-ontalaghin>
(It seems like last night, Mr. Rosi was beating the tambourine until he was thrown)
- R :<Ya ndak gitu, cak-ocak'an ada antraksi rah gelluh>
(Not so, at least (the hint) there is an attraction.)
- W :<Kalo ngajârin anak kecil neng masjid di temor ini, nyaman é ter-poter>
(When (Pak Rosi) teaches children in the mosque on the east side, he was like flawless, turning around).
- PL 1 :<Napanah?>
(Which part?)
- W :<Ya montengah>
(Her ass)
- R :<Saya pendeh pak, kalo pas Wan ini, cek lotéknya tanangnya lék-olékan gini>
(I'd rather, sir, that Wan has very gentle hands like this.)
- W :<Saonggunah itu ndak penting, se penting ini solabet rasolah>
(Actually, it's not that important, but (sending sholawat to the prophet).)
- PL 1 :<Beh, solabetnah tak penting?>
(The sholawat is not important?)
- R :<Ngocak iya duli, tak ngebbul dapurnya>
(Dare enough, hah? If you do, the kitchen doesn't smoke).

The sentences above employed code-mixing. It is found when PL 1 spoke using Madurese Language (ML), R spoke using code mixing sentences, e.g., <Ya ndak gitu, cak-ocak'an ada antraksi rah gelluh>. The sentence <Ya ndak gitu dan ada antraksi> is in the Indonesian Language (henceforth IL), while the word < cak-ocak'an and rah gelluh> is in the Madurese Language (henceforth ML).

Besides, the sentence spoken by W <kalo ngajârin anak kecil neng masjid di temor

ini, nyaman é ter-poter> is also code-mixing. The part <kalo ngajârin anak kecil> is IL and <neng masjid di temor ini, nyaman é ter-poter> is ML.

Then, R also chimed in the speech of code mixing IL into ML, which occurred in <saya pendeh pak, kalo pas Wan ini, cek lotéknya tanangnya lék-olékan gini>. Sentence <saya pendeh pak, kalo pas Wan ini> is an IL, while <saya pendeh pak, kalo pas Wan ini> is ML. W responded with a <Saonggunah itu ndak penting, se penting ini solabet rasolah>. In the response, W also used code-mixing sentences, <saonggunah dan solabet rasolah> is ML, and <itu ndak penting, se penting ini> is IL.

The conversation conducted by PL 1, W, and R, is related to the phenomena of farming, income for the family, and *hadroh*. They used code-switching utterances in each of their speeches to make it easier for listeners to understand.

The above phenomena concluded that the Madurese cultural structure, which encompasses the social life of the farm laborer community, is closely associated with Islamic nuances. One of the main factors is that all members of this social community are Muslims. In choosing the level of education that their children will take, they prioritize pesantren-based education from conventional school. In addition, the conversation shows the thick nuances of Islam in the Madurese culture, which surrounds the living space of this farmworker community, reflected in the central theme of the discussion and speech expressed by W when responding to R's speech which cornered W as a source of humor. Such a quick response by W explaining the main part of the *hadrah* performance is the recitation of *shalawat nabi* shows that in W's thinking as a member of this community, knowledge of Islamic treasures is firmly entrenched.

Political Representation in the Speeches of Members of the Peasant Workers' Social Community

Context: This conversation took place in the afternoon at the house of one of the farm workers. The participants involved in this conversation consisted of two farm workers and a visiting landowner. It exchanged

information about the actions of an evil village apparatus suspected of falsifying data on social assistance recipients. The conversation was a turn of speech between CP, R, and PL 3. Keys applied during the conversation were flat tones. The media used in this conversation was Madurese and sometimes mixed with Indonesian. The conversation was informal.

Data 2

- CP :<Kampungah kesini tadi, entar ka be'en juga ting-mepenting?>. (The village head came over here just now. He came to you pretending like an important person.)
- R :<Beh tak reng jâriyâh, Nampéng map Cip, masok sini nyiklak pas tak slamlekom dulu>. (Well, that's it, carrying the Cip folder, he came in here sitting down immediately) without hello).
- CP :<Mon saya pas langsung srangap itu, kampong kacang. é data ebok?> (if I were you, I immediately reprimanded him, the village head. is your mother recorded in the data?)
- R :<Benni gun cuma tang ebok, geh-tetanggeh kabbi yang sekiranya binik odik kadibik masok. Bâdâh sini apa bâdâh jeppang ambil tarek masok semua>. (Not only my mother but all the neighbor women were also recorded. Those who have (stayed) here or in Japan (I don't know where) were all recorded in the data).
- PL 3 :<Berrick tau bik sampeyan itu?> (Notified by you?)
- R :<Ya dekremmah jek pas engak toking pokol nasi cellep itu. Timbang orosan>. (yes, how, Jack, just like the cold rice beater from Dealing (getting in trouble)
- CP :<Bennyak menangnya mon gitu kampungah, tulus bini tellok marenah>. (He won a lot. If that was his village, then he had three wives).
- R :<Kan se tim bik téngginya itu> (You're in the same team as the village head).
- PL 3 : <Amain pesse panas>. (Play hot money).

- R :<Keng tadek sebentar lagi itu, dibalik-balik bik se kobâssah, Tiger itu kan olle ajabel>. (But it will be over soon, tossed around by the almighty. (Motorcycle) Tiger is spoiled (debt collector).
- PL 3 :<Beh makanya mak diklentong kemaren sore>. (Well, that's why it was taken yesterday afternoon).

This conversation occurred when CP asked R about the village head's visit to his house. CP uttered in ML mixed with IL in 1 sentence, i.e. <Kampungah kesini tadi, entar ka be'en juga ting-mepenting?>. The words *kampungah*, *entar ka be'en* dan *ting-mepenting* is ML, while the words *kesini tadi* and *juga is IL*. Furthermore, code-mixed speech is spoken by CP, i.e., <mon saya pas langsung srangap itu, kampong kacang. é data ebok?>. The sentence is entirely ML, but CP inserts the word IL in this speech, namely the words <*saya, itu, and data*>. Then, R also replied with a code mixing speech, namely <Benni gun cuma tang ebok, geh-tetanggeh kabbi yang sekiranya binik odik kadibik masok. Bâdâh sini apa bâdâh jeppang ambil tarek masok semua>. Furthermore, CP also responded with speech <Bennyak menangnya mon gitu kampungah, tulus bini tellok marenah>. This utterance is classified as a code-mixing sentence because CP uses ML, i.e., <Bennyak, mon, kampungah, dan tulus bini tellok marenah> and IL, namely in words <*menangnya, gitu dan kampungah*>.

The speech above is a conversational utterance related to the actions carried out by village officials. In this case, they manipulated data on social assistance recipients from the Ministry of Social Affairs aimed at poor and neglected widows. Based on the CP and R predictions, the village officials recorded data on social assistance recipients of Rp480.000,- per person per month. But in reality, the data were only listed as a potential assistance beneficiary. That is, the ones concerned have never received any financial support. The treatments that exploited farm workers happened often. Even in developing agrarian quality by the local government, the policy rarely favored the farm workers who should stand as the main actors.

Farm Laborer's Code Mixing against Politic Indiscretions

Context: The conversation happened when the head of Ajung Village and her family lived in luxury, extravagant, and so on. It became the topic of discussion in the community because before she became the village head, she was penniless. Then, the behavior of her family members was also a concern of the community because they were considered to violate the values prevailing in society, such as making unopened policies. In addition, during the election process, she committed fraud.

Data 3

- LL 1 : <Ngeding kabâr can majuah pole>. (I heard that she is going to re-nominate herself.)
- CP : <Ye tak bisa itu, maju lagi tompes, warga sini sudah tanda tangan bik saya sepakat, seperti itukan suaranya kuat dari sini, mon tadek sini mateh itu>. (She can't do that. If she does, she will not be elected. People here have signed an agreement with me. Her triumph in the previous election was because of community support. If it were not for her, she would have died at that time).
- R : <Lambek itu aslina rapet sama sini, tapi makjen lama jen nyedot, di taghi ngamok, palang>. (Initially, she had been so close to us, but as time passed, she started to get us irritated even worse, whenever we asked her to pay her debts, she would get angry).
- LL 1 : <Boh, dâkremmah itu?> (How was that supposed to have happened?)
- CP : <Sepertama itu nginjem sapeh duâk ke saya itu, gen setiyah tolos ilang. Warga Sini ye bânyak lopot du'uman>. (First, she borrowed two cows from me, but until now, consider the cows had lost. Moreover, she often did not get us enlisted for governments financial help programs).
- R : <Toraen sudah gen a calon pole, langsung warga sini, tinggal ngocak, Mainkan, beh, kompak>.

(Mark my word, by the time she re-nominated herself, our people will respond immediately, say the word, play it, then we are one voice).

The speech above began with the speech of LL 1 in ML <Ngeding kabâr can majuah pole>. Then, CP responded using code mixing speech, <Ye tak bisa itu, maju lagi tompes, warga sini sudah tanda tangan bik saya sepakat, seperti itukan suaranya kuat dari sini, mon tadek sini mateh itu>. The words <Ye, tak, tompes, bik, seperti, suaranya, mon tadek dan mateh> is ML, while the sentence <bisa itu, maju lagi, warga sini sudah tanda tangan, saya sepakat, itu kan, dan kuat dari sini> is IL. In this case, CP uses ML to BI code mixing speech. Besides, CP also used code mixing, in the sentence <Sepertama itu nginjem sapeh duâk ke saya itu, gen setiyah tolos ilang. Warga Sini ye bânyak lopot du'uman>.

Based on the utterance, all of the farm laborers' members have agreed that they no longer support her in the upcoming election. Besides, the statement implicitly explains that she won in the previous election because of their support. This speech signals that the existence of farm laborers in local political contestation is worth considering.

This information contains a recent fact that the village chief had borrowed two cows from CP. The cows were then sold to provide resources needed to fund many of the currently acting chief of the village's campaign projects in the previous election. However, until this day, there is no sign that the borrowed cows will be returned to CP, neither in the form of cash nor cow.

The chief shared it with her subjects, who were interpersonally connected to the village chief. CP's feeling of being irritated by indiscretions on political maneuvers by the village chief was expressed through the code-switch speech act. Madurese code mixing <nginjem sapeh duâk, gen setiyah tolos, ye bânyak lopot du'uman> indicated that expression of the desire to fight back indiscretions, a party with the power to legitimate domination over CP, a member of farm laborer's community, the alienated one.

Context: The conversation occurred in the afternoon while the actors rested under the

shade of nearby trees. The topic of the conversation was about the upcoming presidential election in 2019. The conversation started with W's question to LL 2 about his preference for the upcoming presidential election. The question was asked in the Madurese language mixed with the Indonesian language code.

Data 4

- W :<*Cobblosan nanti mile sapah marènah situ?*>
(Who will you choose in the next presidential election?)
- LL 2 :<*Tak bis akalo Jokowi lagi, mateh*>
(Jokowi should not be picked again, death to us)
- W :<*Jahat itu, semua ongghâ, listrik, bohbingen jahat harganya. Tadâk kasa'en*>
(He is cruel; everything raises in cost, electricity, not to mention gas, with no prior information).
- LL 2 :<*Situ sama saya tak milé, se lain pas milé, kan paggun mateh*>
(You and I did not choose, but the others do; you still suffered, right?)
- W :<*Tak bisa kalo orang sini jek, paling njek dari traktor bârik itukan kecewa, apalagi séargâh naik gini*>
(That is no way; people here have been disappointed in at least the tractor project yesterday, not to mention the rising price issue)

The speech began when W uttered a code-mixing questioning sentence, i.e., <*cobblosan nanti mile sapah marènah situ?*>. The sentences spoken by W are ML sentences and combined with IL words, <*nanti* dan *situ*>. Then, LL 2 responded by another code mixing ML to IL, i.e., <*Tak bisa kalo Jokowi lagi, mateh*>. Hearing this speech, W responded with a sentence <*Jahat itu, semua ongghâ, listrik, bohbingen jahat harganya. Tadâk kasa'en*>. The sentence was IL combined with ML, <*ongghâ, ohbingen dan tadâk kasa'en*>.

The above speech used code mixing and discussed the government in the Jokowi era. The speech was indicated as an effort to erase any boundaries limiting social differences between W and LL2. Therefore, a comfortable and resourceful conversation might be produced if these boundaries are successfully

erased. The statement also tells that W's use of a code switch explains that W is well aware of the meta function of this conversation.

Responding to W's question, LL2 answered that he would only choose the current president to rule for a while. The expression of code switch in this speech turn indicated that LL 2 already feels chagrin about the current president. At the climax, he said, "*mateh*" (death). This expression explains that choosing the current president to win another election period may as nearly translate as a suicidal act. The code-switched languages applied in LL 2's speech act also explain that W's previous situational code-switching speech act has successfully affected LL 2 to play along with the managed situation of the conversation.

As a response to LL 2's speech, W expressed his opinion based on his experience as a detailed addition to LL 2's statement. W said that it is reasonable to do so because the current president is cruel, in his opinion. Under his leadership, the cost of every life's needs raises electricity, and the most capturing W's attention is the rise in fuel's price. W uses "*tadâk kasa'en*" to express his feelings about the current issue of the raised life's needs costs. The government increases the fuel cost without any announcement in advance or demonstration by any opposition party. It is just unlike the previous regime.

After that, LL 2 responded to W's opinion that things might happen. LL 2 said that if he and W were the only ones who elected another nominator besides the current president, the status quo still remains. This speech was identified as metaphorical code-switching. LL 2 employed this act to enhance his message's meaning about the probability that might happen, while code-switched language works as a metaphor, which explains that LL 2 accept his identity (in this conversation's context) as a member of W's community no social boundaries enacted between the two of them. Therefore, it is expected that they share interests and believe each other shall allow no doubt in honestly sharing any opinions or expectations. W then honestly informed that the people in this farm labor community wouldn't select the currently acting president to win another presidential election.

W stated that the people here wouldn't support the current president in the upcoming election, considering they are already upset with this regime. Besides, the confidence expressed by W when communicating this code-switched speech act indicated a sense of pride in his racial identity. This feeling of satisfaction may then be explained as an enduring community of mentally tough people who can sustain their existence and fulfill their interests under the pressures of political might from powerful subjects.

Overall, through the use of agricultural codes as a form of political opposition, agrarian workers can draw attention to the injustices they face in the broader community and influence policymakers to take better action to protect their rights.

Further, by using code-switching, they can stimulate discussion and political reflection among fellow agricultural workers. It encourages them to be more actively involved in political processes, such as elections or advocacy on agricultural issues. It can encourage them to understand better the political issues that affect their lives and to become more active in the fight against political injustice. By using a mixture of languages in the agricultural code, they can develop an exclusive system of communication and strengthen social ties among fellow agricultural workers. It can help them feel more substantial and deal with political transgressions more effectively.

CONCLUSION

The research contains the variation model of code-mixing from Madurese Language (ML) to Indonesian Language (IL)

and IL to ML. Besides, the study demonstrated variations in the use of code-mixing in the context of (1) the cultural reality of the farm laborers, (2) as a political representation in the speeches of the members of the farm laborers, and (3) resistance by farm laborers against political ignorance. The research discovered sensitive information on how politics allow those with power to legitimate domination over society and how unbalanced rights and obligations are purposively maintained to suppress the farmers and their farm laborers to remain subordinated and weak subjects who lack resources.

This research contributes to the general public, providing information on the code-mixing of farm laborers in fighting against political injustice in Jember. In addition, it gives an overview of the language and cultural phenomena applied by the people of Jember in their daily lives. It is a principle and local wisdom of people in Jember upon fighting against injustice. Therefore, this research can be used as a reference in everyday life and for further research. This research does not depolarize the factors and the impact of the code-switching phenomenon. For this reason, further research may involve relevant factors, effects, and possible solutions to political indiscretion.

Specifically, this research can be a starting point for further language and political studies among Ajung, Kalisat, and agricultural workers. This research can encourage other researchers to dig deeper into the phenomenon of mixed language in agricultural codes as a form of political opposition and study its broader impact on local society and the political landscape.

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