"If Not Us, Who?": Preserving Javanese Language Through Code Switching Practice in *Yowis Ben* Movie

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Abstract

The occurrence of Code switching phenomenon is relatively normal in bilingual and multilingual society. However, despite a large body of research on code switching, little attention has been given to code switching phenomenon in relation to language maintenance issue. This study investigates the types of code switching that are used by main characters in Yowis Ben The Series Episode 6; the main characters' reasons to use code switching in Yowis Ben The Series Episode 6; and the investigation concerning Javanese language maintenance indication depicted in the movie. This descriptive qualitative study probes into the ways in which Javanese language as a vernacular language is used along with the standard Bahasa Indonesia in a movie.In addition to examining the types of code switching, this study also tries to go further within the issue of Javanese language maintenance the movie wants to convey. The results showed that there are a total of 20 data indicating three types of code switching in Yowis Ben The Series Episode 6: Intra-sentential switching (11), inter-sentential switching (8), and tag switching (once).The reasons of using code switching are to expresscertain feelings and attitudes, to talk about a specific topic, to express solidarity between people from different or the same ethnic groups, and to attract attention and persuade audiences.

Keywords: code switching, types of code switching, Javanese language maintenance

1. INTRODUCTION

In our ever-changing globalized world, the practice of adhering to standard language as means of communication is particularly noticeable. One of which is evidenced by the fact that today our youngsters are into the use of standard language as their mainstream language used for communication as it is considered cooler and more respectable. As a result, there is a diminishing use of regional or local languages over the standard ones (Huebner, 2006; Yudhono, 2011; Setyawan, 2019; Bari et al., 2020). This phenomenon is relatively normal to happen, because when languages collide, three major results are possible: a population may choose to continue using their native language for all functions, use the newly introduced language instead of the original language for all functions, or use the native language in some domains and not in others. With regard to this issue, language maintenance is chosen as one of the alternatives to preserve the existence of a particular language. The preservation of minority languages by speakers who are in regular contact with the majority language is the goal of language maintenance.

In relation to this, Baker (2011) noted that language retention could be evidenced in the number and distribution of individuals speaking that specific language by children and adults, as well as retention in specific domains. According to Benrabah (2004), the effort of language maintenance could also be evident in the endeavor to continue using the mother tongue despite cultural pressures from Languages with higher status or that are more politically prominent. For example, if someone still continues to speak traditional Javanese even though Indonesian and English are more prestigious, he/she contributes to the preservation of his or her local code (Javanese).

Language preservation initiatives can be demonstrated in a variety of ways, one of which is through movies. *Yowis Ben* is an Indonesian film directed by Bayu Eko Moektito, also known as Bayu Skak and Fajar Nugros. It was produced by Chand Parwes Servia and directed by Bayu Skak and Fajar Nugros. This film is distinct from others in that the majority of the dialogue is in Javanese. Even the trailer for the film is in Javanese. In its development, this movie is expanded to *Yowis Ben The Series,* which is an Indonesian drama-comedy web series which was aired twice a week every Friday and Saturday on September 18, 2020 to October 24, 2020 after *Yowis Ben The Movies 1* and *2* shown in cinemas. It tells about the story set before *Yowis Ben The Movies 1* and *2* filmed. The series are starred by several Indonesian famous actors and actresses such as Bayu Skak, Joshua Suherman, Brandon Salim, Tutus Thomson, Anggika Bolsterli, Devina Aureel, Arief Didu, Putri Ayudya, Glenca Chysara, and Aliyah Faizah. This masterpiece was directed by Fajar Nugros and Bayu Skak in collaboration with PT. Kharisma Starvision Plus and it has been present in 12 episodes through the WeTV and Iflix platforms. Therefore, this study focuses on analysis of code switching used by main characters namely Bayu Skak (Bayu), Joshua Suherman (Doni), Brandon Salim (Nando), and Tutus Thomson (Yayan).

Yowis Ben Movie along with its series is one of the films that is thought to have introduced the concept of language maintenance. The blend of Javanese and Indonesian language found in this film, which is referred to as code-switching, is done not only to vary the lyrics but is also thought to preserve the Javanese language in particular. Javanese or vernacular languages would eventually die out if younger generations do not come up with

creative strategies to popularize the language in new and exciting ways. There is a tendency that Javanese is no longer in high demand; today's youth are acclimated to speaking Indonesian. Even today's youth are becoming interested in studying foreign languages (languages from other countries throughout the world) and are abandoning their native tongues.

In addition to maintain the Javanese language, the researchers also found code-switching phenomenon in *Yowis Ben The Series*. This is a phenomenon in which someone shifts from one language to another, either directly or indirectly. Therefore, code switching functions as a tool to revive the importance of maintaining Javanese vernacular so it is mostly used here along with Bahasa Indonesia. Combining Indonesian and Javanese becomes a good symphony for making the movie both successful in terms of entertainment and also the value the film tries to bring concerning language maintenance. A monolingual is typically regarded as less skilled, as today's world is populated by people who can master more than one language (Wardhaugh, 2010). Code switching is a sociolinguistics activity that occurs frequently in our daily lives. Code shift can develop in a bilingual or multilingual society because people often find it difficult to communicate when there are not specific terms or phrases that meet their desires.

To date, there has been a substantial corpus of knowledge pertaining to code-switching studies. Code-switching can occur in a variety of situations or settings, including articles (David, 2003), advanced foreign language classes (Liebscher & Dailey- O' Cain, 2005), and secondary school classrooms (Willians, 2011). Furthermore, it has been observed among Indonesian celebrities (Yuliana et al., 2015), as well as in lecturer students' interaction during their thesis assessment (Hanafiah et al., 2021). Code-switching research can also be conducted on literature work, such as sports newspapers (Shen, 2011), songs (Maharani & Sudarwati, 2021), Hong Kong's Y2K (Li, 2000). Some researchers also investigated the relationship between doing code-switching and creativity, to name but a few (Wei & Wu, 2009; Kharkhurin & Wei, 2015). Furthermore, the code-switching research has gone above and beyond the intra- and inter-individual variation in its pattern (Dewaele et al., 2014) and developmental code-switching in very young bilingual children (David, 2004).

These studies and others regarding the issue of code switching in relation to movies can be found in studies by Yanthi et al., (2017) and Dira and Lazar (2019) who also conducted code switching study in movies. Yanthi et al. (2017) analyzed the code switching and context of situation which influenced the speaker uses code switching in the *Check-in Bangkok* movie by using Poplack's (1989) and Holmes's (1992) theories. The analysis of this study found in the *Check-in Bangkok* movie applied all the types of code switching that are; tag switching, inter-sentential and intra-sentential switching. The code switching that found the most in the movie was intra sentential switching, then inter sentential switching and the last was tag switching. Similarly, Dira and Lazar (2019) conducted a study which concerned on the usage of code-switching specifically in an Indonesian movie, *Twivortiare* movie. The researchers clarified its investigation by implementing the qualitative descriptive method. The findings of the study reveal that the film was utilizing all of the three categories of code-switching by using Milroy and Myusken's (1995) theory: intra-sentential, inter-sentential, and tag switching. The most frequently used, with the total of 11 clauses was

inter-sentential, then followed by intra-sentential with 9 clauses and the rarely used was tag switching with 4 clauses. The language which was used is mostly from daily conversation.

As noted, the extensive research on code switching has thus far centered on the code switching itself; however, its relation to language maintenance remains sparse. Therefore, the present study tries to fill in the gap by analyzing code switching on *Yowis Ben The Series* found in WeTV app series and relate it with the Javanese language maintenance effort depicted in the movie. It also focuses in analyzing *Yowis Ben The Series Episode 6: Pecel Boy Putus Asa*. Furthermore, this current study is expected to be able to analyze code switching used by the main characters (Bayu, Doni, Nando, and Yayan), concern on how the Javanese here is used as vernacular, categorize the types of code switching that used by them and describe the factors to use this code. Thus, this study proposes the following research questions based on the background of the study (1) What are the types of code switching that are used by main characters in *Yowis Ben The Series Episode 6*?,; (2) What are the main characters' reasons to use code switching in *Yowis Ben The Series Episode 6*; and (3) is there any indication of Javanese language maintenance depicted in the movie?

2. LITERATURE REVIEW

This section examines various related theories that are necessary for a better understanding of code switching in relation to language maintenance. For the average person, code flipping is a reasonably routine occurrence in our daily lives because it is simply defined as the switching of codes back and forth. Some renowned researchers have already proposed hypotheses on the code switching phenomena in order to provide some justification for its occurrences.

In some cases, speakers use more than one language and identify to themselves as multilingual. To circumvent the problem of whether people are speaking several languages or dialects, much of the research on speech in multilingual environments utilizes the phrase code-switching (occasionally written without a hyphen). According to Wardhaugh (2006), code switching is the phenomena of switching from one code to another. It is assumed that people can acquire more than one code(s) or language of conversation and use the language appropriately for the circumstance in which the contact occurs. Wardhaugh and Fuller (2015) define code like diversity as an attempt to avoid the language vs. dialect debate.

Hoffman (1991) distinguishes three types of code switching: intra-sentential, inter-sentential, and extra-sentential or tag switching. The first is intra-sentential, which happens within a sentence. The second, inter-sentential, is the transition between sentences. The last switch is extra-sentential or tag switching, which involves tags or exclamation marks acting as an emoji.

Certain variables influence code shifts from one code to another. Holmes (2001), a sociolinguist, provides several justifications for code flipping. The first, code-switching, can be used to convey unity among people of different or similar ethnic groups. Second, speakers frequently employ distinct languages to imply a particular social rank or to separate themselves from others. Fourth, speakers can utilize code-switching to express specific emotions and attitudes. The speakers may prefer to adopt a language in which they are more confident in order to compensate for their inability to use their native language. Speakers can

use different codes to indicate happy, joy, rage, grief, and a variety of other emotions. Then, on purpose, code-switching is frequently used in speech and rhetoric.

The term language maintenance refers to the situation in which the speech group tends to use its traditional language in the face of a variety of factors that may encourage a change to another (Perdhani et al., 2021). If language maintenance is not undertaken, a variety of effects will arise. Language death occurs, for example, when bilingual speakers become prominent in another language, and the language is considered to die. Of course, the speakers or community may not vanish; instead, they may become a subset of other language speakers. One of the ways of maintaining regional languages can be done through literary works, the author's usage of regional languages in Indonesian literary works may also be regarded an attempt to conserve regional languages from extinction. Maintaining regional variations via films or songs can be chosen as the alternatives.

Studies concerning the use of code switching in relation to movies can be found in several research by Yanthi et al. (2017), Dira and Lazar (2019), and Surya and Setiawan (2021). Yanthi et al. (2017) examined code switching and the context of the circumstance that influenced the speaker's usage of code switching in the *Check-in Bangkok* movie using Poplack's (1989) and Holmes's (1989) theories. Similarly, Dira and Lazar (2019), for example, they did a study on the use of code-switching in an Indonesian film called *Twivortiare* movie. The qualitative descriptive method was used by the researchers to clarify their work. The vocabulary used is primarily from everyday discourse. Identically, Surya and Setiawan (2021) conducted a Sociolinguistic study to identify the types of code mixing and code switching in *Yowis Ben* movie.

There are more studies related to code-switching in movies, to name but a few, David et al. (2012), Yuanita and Sumardi (2018), Arrizki et al. (2020), Hendryani et al. (2021), and Reformadita et al. (2021). Those studies investigated the types of code-switching in the movie as well as its functions and reasons. For example, Arrizki et al. (2020) found that the code-switching in the French movie *Tokyo Fiancée*, the most used type of code-switching is tag switching. The same results with the study done by Hendryani et al. (2021) in the Indonesian movie *Bridezilla*. On the other hand, according to Yuanita and Sumardi (2018), the biggest factor of code-switching in an utterance in a movie was when talking about a particular topic. Moreover, the study done by Reformadita et al. (2021) analyzed the code-switching in the *Coco* movie found that the most frequently used code-switching functions were the emphasis and designation functions. However those studies have not tried to correlate it with the issue of language maintenance as those focuses more on the effort in revealing the types of code switching used and reasons of doing so.

3. RESEARCH METHODS
3.1 Research Design
In this study, the essential methodology to analyzing the form of code flipping is descriptive qualitative. In addition, it would entail the process of collecting and interpreting non-numerical data to determine the notion. As stated by Gall at al. (2007), the terms qualitative research and descriptive research are used for an analysis that requires observation and survey tools to gather data. Furthermore, Polkinghorne (2005) describes qualitative research as an inquiry aimed at explaining and clarifying human experience as it

manifests itself in people's lives, and qualitative data is primarily acquired in the form of spoken or written language rather than numbers.

3.2 Data Collection and Analysis

The data are utterances produced bythe main characters of *Yowis Ben The Series Episode 6* containing code switching. The data source is *Yowis Ben The Series Episode 6* taken from WeTV app. The main characters are Bayu, Doni, Nando, and Yayan. The data were utterances produced by the main characters containing Javanese-Bahasa Indonesia code switching. The datawere analyzed through several steps. First, the data were categorized into code switching types to see its dominant type. It is critical to identify the source of some sorts of dominance. The data were analyzed using descriptive and explanatory matrices. The text messages were explained in terms of code switching types.

The data was evaluated by the researchers based on the reasons that caused someone to code switch. It is examined in connection to language maintenance. To facilitate theanalysis, the responses were collated. It is understood by tying it to the notion of language maintenance. The data must be checked to avoid bias in the research results. The purpose of data verification is to assure the credibility, correctness, and dependability of the data. The triangulation approach was employed to validate the data. Peer debriefing was utilized to evaluate the findings by comparing those of the present study with those of the researchers acquaintances discussing a comparable topic. Peer debriefing can help the researcher investigate biases, investigate meanings, and clarify the grounds for interpretation. In this study, peer debriefing was used by giving some debriefers with a summary of the study and allowing them to read it for a few days. Following that, a debriefing session was convened to evaluate the debriefers' remarks, complaints, and ideas.

4. FINDINGS

Yowis Ben The Series is set in Indonesia, specifically in Malang. Bayu Skak acted as both the director and the main actor in this series. He is from Malang, East Java, and the series was also filmed in Malang. As a result, *Yowis Ben The Series* tries to shed a light on how Javanese as vernacular can also be used in the movie along with the standard Bahasa Indonesia. Based on the data, there are three types of code switching were found in *Yowis Ben The Series Episode 6*. The analysis is described based on the types of code switching using Hoffman's (1991) theory. This study discovered 20 data points in *Yowis Ben The Series Episode 6* that exhibited code swapping. There were 11 data points classified as intra-sentential switching, 8 data points classified as inter-sentential switching, and 1 datum classified as tag switching, which was only detected in the episode 6 serial's title. There are two processes that were taken when examining data. First, identify the various sorts of code switching and then categorizes into its types based on Hoffman (1991) theory.

4.1 Intra-sentential Switching

Javanese-Indonesian intra-sentential code-switching occurs in a conversation when the speaker inserts Indonesian or Javanese words or phrases inside Javanese or Indonesian sentences.

Table 1.1: Intra-sentential switching data in *Yowis Ben The Series Episode 6*

No.	Data	Intra-sentential Code Switching	The Reasons of Doing Code Switching
1.	Datum 1: Javanese-Indonesian at 00:52 minute	Doni: Pecelmu *sisa* piro tak tuku kabeh?	To fulfill their inability in using their language
2.	Datum 2: Javanese-Indonesian at 06:35 minute	Bayu: Sampeyan iso *bela diri*?	To talk about a particular topic
3.	Datum 3: Javanese-Indonesian at 06:45 minute	Doni: Lik, Bayu iki golek guru *bela diri*, guduk arep mateni nyamuk.	To talk about a particular topic
4.	Datum 4: Javanese-Indonesian at 07:25 minute	Doni: Ngene ae wes, rong puluh ewu, setengah jam *privat*, pukulan gak sepiro maut.	To talk about a particular topic
5.	Datum 5: Javanese-Indonesian at 07:34 minute	Doni: Ora *masuk*.	To fulfill their inability in using their language
6.	Datum 6: Javanese-Indonesian at 07:50 minute	Doni: Saiki wayahe awakmu *belajar bela diri* teko buku *peninggalan* keluargane Nando.	To talk about a particular topic
7.	Datum 7: Javanese-Indonesian at 08:01 minute	Yayan: Kowe *benar*.	To show an agreement
8.	Datum 8: Javanese-Indonesian at 08:51 minute	Doni: Trus tangan sing tengen *samping*,	To fulfill their inability in using their language
9.	Datum 9: Javanese-English at 08:52 minute	Doni: Trus tangan sing tengen samping, *cover* jenenge.	To talk about a particular topic
10.	Datum 10: Javanese-Indonesian at 09:12 minute	Nando: Ora *bantu*.	To fulfill their inability in using their language
11.	Datum 11: Javanese-English at 09:50 minute	Bayu: Ketoke sing *real* iki.	To fulfill their inability in using their language

4.2 Inter-sentential Switching

The Javanese-Indonesian inter-sentential code-switching sentence happens when speakers express one phrase in Javanese and then switch to Indonesian in the next clause, or vice versa.

Table 1.2: Inter-sentential switching data in *Yowis Ben The Series Episode 6*

No.	Data	Inter-sentential Code Switching	The Reasons of Doing Code Switching
1.	Datum 12: Indonesian-Javanese at 05:30 minute	Yayan: Ayo Bay. *Iyo-iyo*.	To express solidarity
2.	Datum 13: Javanese-Indonesian at 06:13 minute	Bayu: Tak tuntun lik. *Irit.*	To fulfill their inability in using their language
3.	Datum 14: Javanese-	Bayu: Goro-goro sampeyan lik? *Gak jelas*.	To express an annoyed feeling

	Indonesian at 06:53 minute		
4.	Datum 15: Indonesian-English at 07:53 minute	Doni: Saiki wayahe awakmu belajar bela diri teko buku peninggalan keluargane Nando. *Cheng's family*.	To talk about a particular topic
5.	Datum 16: Javanese-Indonesian at 08:58 minute	Nando: Wis. *Coba!*	To fulfill their inability in using their language
6.	Datum 17: Javanese-Indonesian at 19:27 minute	Bayu: Bertiga? Cenglu lek'an. *Gak boleh nanti kena polisi*.	To distinguish Bayu's friends who speak Indonesian and Javanese
7.	Datum 18: Indonesian-Javanese at 19:57 minute	Bayu: Ayo Al, boleh. *Ayo muleh, wes talah*.	To distinguish Bayu's friends who speak Indonesian and Javanese
8.	Datum 19: Indonesian-Javanese at 20:24 minute	Doni: Emang aku pakai bahasa apa ngobrolnya? *Opo'o se wong-wong iki?*	To express feelings of disappointment

4.3 Extra-sentential or Tag Switching

Tag switching between English and Javanese occurs when a speaker inserts English tags into sentences that are almost exclusively in Indonesian.

Table1.3: Tag switching datum in *Yowis Ben The Series Episode 6*

No.	Data	Tag switching	The Reasons of Doing Code Switching
1.	Datum 20: English-Indonesian	"*Pecel Boy* Putus Asa", as the title of this episode 6 serial.	To attract attention of the audiences

4.4 The Reasons of Using Code Switching in *Yowis Ben The Series Episode 6*

According to Table 1.1 datum 2: Javanese-Indonesian intra-sentential switching occurred at 06:35 minute when Bayu asked his friend, "Sampeyan iso *bela diri*?" in English is "Can you do martial arts?" This sentence indicates the reason for code switching, which is to debate a specific topic. Another example of the requirement to explain a specific topic in order to justify code switching is the Javanese-Indonesian intra-sentential shift at 06:45 minute, when Doni remarked, "Lik, Bayu iki golek guru *bela diri*, guduk arep mateni nyamuk." in English is "Sir, Bayu is looking for a martial arts teacher, not to kill mosquitoes." The phrase *bela diri* is used exclusively in Javanese to communicate about a specific issue because both Bayu and Doni are looking for martial arts to teach Bayu Taekwondo.

Table 1.1 shows the cause for code switching, which is to compensate for their incapacity to use their language. Datum 10: Nando said, "Ora bantu," in Javanese-Indonesian at 09:12 a.m. It means "not useful" in English. This includes datum 11: Javanese-English intra-sentential switching at 09:50 minute, which demonstrates their incapacity to use their

language as a basis for code switching when Bayu said, "Ketoke sing *real* iki."In English, it means "it appears to be the real one". These two statements demonstrate that Bayu and Doni have the ability to speak a language other than their vernacular and that they were more competent in employing code switching.

The motive for code switching is to display unity amongst persons from different or the same ethnic groups, as seen in table 1.2, datum 17: Inter-sentential switching between Javanese and Indonesian at 19:27 minutes, when Bayu said, "Bertiga? Cenglu lek'an. *Gak boleh nanti kena polisi*." In English is "Three of us? We can't do this, we'll get a police ticket." Likewise, datum 18: Indonesian-Javanese at 19:57 minute also shows to express solidarity between people from different or the same ethnic groups' reason of doing code switching when Doni said, "Emang aku pakai bahasa apa ngobrolnya? *Opo'o se wong-wong iki?*" in English is "What language I use to speak? What happened with these people?" Because Bayu and Doni chatted with two senior high school classmates of various ethnicities, they switched code from Javanese to Indonesian in order to maintain formality and politeness in their interactions.

Datum 20: English-Indonesian tag switching, "Pecel Boy Putus Asa" as the title of *Yowis Ben The Series Episode 6*. The goal of doing code swapping is to catch the audience's attention in Series Episode 6. Bayu who sells pecel or Indonesian salad with peanut sauce is referred to as a Pecel Boy, whereas putus asa signifies desperate in English.

4.5 The Reasons of Using Code Switching in *Yowis Ben The Series Episode 6*

As mentioned at the beginning of the chapter that the code switching phenomenon in *Yowis Ben The Series* is not solely for the sake of language variation, but the author realizes that there must be a goal to be conveyed by the scriptwriter, namely an effort to maintain the Javanese language. The authorsrealizethat the use of Javanese language among Indonesian people even among native speakers is experiencing a decline, so efforts to revive the love for Javanese culture can be done through popular culture, namely films that we all know a lot of who like this cultural product. Through the *Yowis Ben The Series* movie, Javanese culture is brought back up because the Javanese language dominates the conversations of the characters.

5. DISCUSSION

Using Hoffman's (1991) theory, there are a total of 20 data points of three types of code swapping in *Yowis Ben The Series Episode 6*: Intra-sentential switching occurred 11 times, inter-sentential switching occurred 8 times, and tag switching occurred once. The prevalent type of code switching used by the major protagonists in *Yowis Ben The Series Episode 6* is intra-sentential switching. Tag switching was the least found as it deals with language use people use every day in life so the occurrence of Tag switching is relatively few in number.

According to the findings and discussion, *Yowis Ben The Series Episode 6* displayed the reasons for code switching, namely to indicate certain feelings and attitudes (10 data), to talk about a specific topic (6 data), to express solidarity between people from different or the same ethnic groups (3 data), and to attract attention and persuade audiences (1 data). Unfortunately, *Yowis Ben The Series Episode 6* does not signify a certain social standing or

distinguish themselves from other social classes. *Yowis Ben*'s major characters are Bayu, Doni, Nando, and Yayan. The series made extensive use of code switching. The most prevalent reason for code switching is to compensate for their inability to use their language, which occurred 7 times, making it the most common cause. Those reasons are quite representative in mirroring what usually happens in casual talk in daily life as movies are the mirrors of language use in daily life.

The study's findings also address the issue of language preservation, as Javanese is utilized as a vernacular alongside Bahasa Indonesia rather than as a language variety. The scriptwriter can choose to create a bilingual Bahasa Indonesia and English version, for example, because those two languages are now widely spoken among young people. However, he continued to choose Javanese because he hoped to bring a particular concept of language preservation with him. The shift in language use as a result of technology is now fairly enhancing; consequently, the role of vernacular in communication is declining. If nothing is done to address this issue, Javanese will eventually diminish. Movies were chosen as a means of restoring the essence and distinctiveness of communicating in Javanese as one of the vernaculars, at least among its native speakers, to continue utilizing it in daily occurrence. There is also the prospect of introducing the Javanese language itself through this film, as audiences may be open to its use. This study finding is in line with Perdhani et al. (2021) who state that language maintenance must be planned for and enforced in a country in order to avoid the problem of language transition and language death. The effort in inserting Javanese vernacular in *Yowis Ben The Series* is one of the efforts made to keep Javanese language exists.

The results of the present study is in line with previous studies conducted by Yanthi at al. (2017), Dira and Lazar (2019), Surya and Setiawan (2021), David et al. (2012), Yuanita and Sumardi (2018), Arrizki et al. (2020), Hendryani et al. (2021), and Reformadita et al. (2021), who also conducted code switching study in movies. The current study discovered three types of code switching: intrasentential switching, intersentential switching, and tag switching. Tag switching was found to be the least common in both the current and prior studies, owing to the fact that most movie sentences are similar to everyday discourse, hence tag switching is uncommon. The motives for utilizing code switching are similar in that they try to communicate specific thoughts and attitudes, to discuss a specific issue, to exhibit solidarity between people from different or the same ethnic groups, and to attract and persuade audiences. Those explanations make sense, given that movie dialogues are also reflections of what people have in real life, and movies are representations of what people have in real life. The only difference lies in the fact that the two previous studies concerning the application of code switching do not address the issue of language maintenance for those two movies depicted in the previous studies just focus on the code switching phenomenon.

6. CONCLUSION

Following the investigation of *Yowis Ben The Series Episode 6: Pecel Boy Putus Asa*, the researchers determined that the Javanese language is employed as vernacular in *Yowis Ben The Series* because Bayu Skak, the director and major actor in this series, is from Malang. *Yowis Ben*'s principal form of code switching is found to have intra-sentential

switching after being evaluated using Hoffman's (1991) theory. (11 data). Furthermore, the most common reason for doing code switching utilizing Holmes' (2001) theory is to compensate for their inability to use their language, which occurred 7 times owing to Bayu, Doni, Nando, and Yayan as the major characters in *Yowis Ben The Series* often used it reason of doing code switching.

To deal with the threat of language shift, language maintenance is required. Regional language preservation is critical because language reflects ethnic identity. On this premise, the experts recommend that future generations continue to use the Javanese language in everyday life in order to prevent its extinction. Code swapping is a frequent symptom of bilingual society that is utilized to preserve local variability. Instead of adopting Indonesian-English code flipping, the songwriter opts for Javanese, which could be due to the songwriter's desire to preserve local diversity through pop culture. Moreover, this research is limited to a film-based investigation of code switching and its relationship to language maintenance. Future scholars are also encouraged to conduct additional research utilizing other popular culture kinds, which may increase the effort required for language maintenance. The ongoing struggle to preserve local variety will determine whether the local will survive or go away, as well as the future of the local variety of its native speakers.

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