



**CODE SWITCHING AND THE FACTORS FOR CHANGING CODE
USED BY THE ANNOUNCER OF SUARA SEMARANG RADIO**

A FINAL PROJECT

In Partial Fulfillment of the Requirement
For S-1 Degree in Linguistics
In English Department, Faculty of Humanities
Diponegoro University

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PRONOUNCEMENT

I state truthfully that this project is compiled by me without taking the results from other research in any university, in S-1, S-2, and S-3 degree and in diploma. In addition, I ascertain that I do not take the material from other publications or someone's work except for the references mentioned in references.

Semarang, August 2015

Nofi Setya Wardani

MOTTO AND DEDICATION

“No one knows what is kept hidden for them as a reward for their good deeds.”

(QS. As-Sajdah, 32:17)

This project is dedicated to my beloved family

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I realize that this project is still far from perfect. I, therefore, will be glad to receive any constructive criticism and recommendation to make this project better. Finally, I expect that this project will be useful to the reader who wishes to learn something about linguistics in contact and its efforts for the society.

Semarang, August 2015

Nofi Setya Wardani

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ABSTRAK

Fenomena alih kode dan campur kode sangat lazim digunakan pada percakapan sehari-hari baik dalam situasi yang resmi maupun tidak resmi. Buku ini membahas fenomena alih kode yang digunakan oleh penyiar stasiun radio Suara Semarang dan faktor-faktor yang mempengaruhi terjadinya alih kode tersebut. Alih kode adalah suatu peristiwa peralihan kode (dapat berupa dialek, bahasa, ragam, dll) yang terjadi ketika seorang berbicara. Alih kode yang terjadi pada ujaran penyiar radio Suara Semarang dikategorikan dalam alih kode metaforis yaitu alih kode yang disebabkan oleh terjadinya perubahan topik pada saat program berlangsung. Faktor-faktor yang mempengaruhi terjadinya alih kode tersebut ialah faktor usia yang menyebabkan alih kode dengan fungsi penanda identitas dan latar belakang sosial. Kemudian faktor gaya berbahasa yang menyebabkan alih kode dengan fungsi penanda kebakuan, dalam hal ini faktor kelas sosial juga menyebabkan terjadinya tingkatan kebakuan pada ujaran penyiar tersebut.

Kata kunci: alih kode, penyiar radio, gaya bahasa, kebakuan.

1. Introduction

Conversation has been part of our life. When people talk each other, they may use code switching. However, using the term code switching is uncommon for some people. During a conversation someone may speak one language then switches into another language and that is called code switching. When someone switches her/his speech, s/he usually does not realize of using code switching as Wardhaugh says (1986:103).

As we know, radio is one of the amusing media where we can listen to the music, get information, and hear someone speaking. During an on air program, a radio announcer speaks for hours. In case the listeners get bored of listening the program for hours, the announcer often speaks in some languages to make the program more fun. The announcer of Suara Semarang radio channel is doing the similar way. When running the on air program, she switches the language from Indonesian to Javanese. This kind of switching that make the writer chooses this topic for this final project.

The writer chooses the switching used by the announcer of Suara Semarang radio because the writer has some goals:

1. To find out the type of switching used by the announcer of Suara Semarang radio.
2. To find out the factors for changing the code.

2. Theoretical Framework

The writer uses some sociolinguistics theories related to the topic. Holmes (2001:1) said:

Sociolinguists study the relationship between language and society. They are interested in explaining why we speak differently in different social context, and they are concerned with identifying the social functions of language and the ways it is used to convey social meaning.

Sociolinguistics offer many topics related to the society, for example language varieties, social dialects, gender and age, politeness, cross cultural communication and so on. The term code mixing and code switching is often discussed in linguistics.

Wardhaugh (1986:102) explains this term as using two or more languages during a conversation in daily life but we don't realize if we use it. He (2006:101) said:

Code switching (also called code mixing) can occur in conversation between speakers' turn or within a single speaker's turn. In the latter case it can occur between sentences (inter-sententially) or within a single sentence (intra-sententially).

He explains two types of code switching (1986:103) which are situational and metaphorical code switching. Situational code switching occurs when someone speaks one language in one situation and changes to another language in another situation. Meanwhile, metaphorical code switching occurs when the topic used changes the language. He adds that code switching can be used as identity marker for someone who has to use more than one language.

Holmes (2001:35) explains about code mixing and code switching by relating this term to some points. Holmes states that a switching may reflect a change between people and the formality they use. It also signals ethnic identity as a referential function. Code switching is often used also to express feeling in terms of friendship and solidarity (2001:38-40).

A speaker may similarly switch to another language as a signal of group membership and shared ethnicity with an addressee. Even speakers who are not very proficient in a second language may use brief phrases and words for this purpose.

She mentions the use of emblematic switching or tag switching which is used in other language that functions as ethnic identity marker. For example,

Ming: Confiscated by Customs, dà gài[probably]

(Switch between English and Cantonese Chinese) Holmes (2001:35)

Holmes (2001:41) also mentions about metaphorical code switching in which the code reflects the social meaning and for rhetorical reasons.

Besides those theories, Blom & Gumperz (1971) in Hudson (1980:53) defines metaphorical code switching as variety which is usually used in one situation is used in other situation because the topic of the conversation changes the situation. Besides that, he (1980:52) determines the situational code switching is caused by the changing from one situation to another (for example, talking to family member then talking to the neighbors). He also adds that each community has different language, and the language functions to mark the community. In short, this type of switching

has social function. In summary code switching functions as identity marker, to express formality, as ethnic identity referential, to express friendship and solidarity, to express social function.

In function as identity marker, Holmes (2001:123) states that one of the important criteria of an identity is the age. The choice of vocabulary, pronunciation and grammar can differentiate age group. Wardhaugh (1986:191) also mentions that the age factor may be important because younger speakers use language differently from older speakers. In function to express formality, Trudgill (1974:110) explains that:

Style can be sited along a scale ranging of formality and also is characterized by vocabulary and syntactic differences. According to the situation, along the scale of formality, pronunciation changes as well.

Labov in Hudson (1996:199) gives the term of style as when someone changes her/his speech depending on what s/he is talking about and to whom is s/he speaking. He (1996:199) adds that style is related to the formality as when someone use the kind of speech to family member and friends in daily life then it is called 'casual' speech, while when someone uses formal speech in formal situation to a unknown person then it is called 'formal' speech. Formality factor also determine social class for someone. According to Holmes (2001:240) people use someone from higher social class as their speech model to sound formal, as well as to sound more casual people use someone from lower social class as their speech model.

3. Research Method

This paper is using the descriptive method which means a method focuses on how to arrange the descriptive research. This research is categorized as qualitative research because it doesn't depend on numeral figure. Besides, this method is adapted to figure out the use of code mixing and code switching and its relation to age segment, style and class feature of Prambors FM Semarang and Suara Semarang Radio channel. Method of collecting data used in this research is observation method principally non-participant observation. The technique to conduct the method is by doing audio recording from the source. When the data were collected, the writer analyzed them by adapting Sudaryanto's method, named *agih* method.

In this research, the method used by the writer is the descriptive qualitative because descriptive is used to describe the data. Meanwhile, the qualitative method means it provides us to find out the short description about code switching used in the data. This research functions to simplify the problem, so that it will be easier to solve and to understand.

Method of data collection is the way to collect, to analyze, and to present the data. The aim is to simplify the problem by using the method and the technique. Source of the data is the subject, in which the data were taken during the research. The data used in this research are the recording of radio broadcast of Suara Semarang on Pelangi SS and MMSi session dated on May 12, 2015. The technique of collecting data is audio recording from the sources and is continued by note taking. This data were taken directly as the result of the audio recording of radio broadcast from the original source, Suara Semarang radio channel.

In conducting this research, the writer uses *agih* method (Sudaryanto, 1993). During collecting the data, the writer uses *agih* method in this research. The basic technique of this method is substitution technique or *teknik bagi unsur langsung* by dividing the data on its language features (Sudaryanto, 1993:31). This means any code switching elements found in the data are directly grouped in the similar expression and the rest which has no code mixing or code switching is ignored. For the next step, the writer groups each datum found to each group and then classifies and analyses them.

4. Code switching

Code switching in the utterances of Suara Semarang radio announcer involves two different languages, namely Indonesian and Javanese. The most dominant language used by the announcer is Indonesian. The following is the result including the type code switching and the factors for changing the code.

4.1 The Type of Switching

As Wardhaugh (2006:101) says code switching can occur within a single sentence (intra-sententially) and between sentences (inter-sententially). Code switching is also divided into metaphorical and situational. The following is the types of code switching which occurs in the utterance of Suara Semarang radio announcer.

4.1.1 Intra-sententially Code Switching

According to Wardhaugh (2006:101), code switching found in the utterance of Suara Semarang announcer is categorized as intra-sententially because the switching occurs within a single sentence in a single person utterance as below:

(1) 96.9 fm Suara Semarang radio keluarga sejahtera, kami ada untuk keluarga anda. Sakukurata *kelingan jaman SMA* begitu kata Bu Siti di Gang Wuru, gitu ya. Aku jaman apa itu ya, hehe. Punya James Efsan deh dengan Sakukurata.

96.9 fm Suara Semarang happy family radio, we are here for your family. Sakukurata *remembered the high school moment* that is what Bu Siti in Gang Wuru said. What about mine, haha. I have James Efsan with Sakukurata.

In the utterance above, the italic typing is spoken in Javanese. In this utterance the announcer switches from Indonesian to Javanese then switches again to Indonesian. During the program, the switching mostly occurs in kind of this.

4.1.2 Inter-sententially Code Switching

Wardhaugh (2006:101) also explains that inter-sententially code switching occurs when the switching occurs between sentences. Below is the example of code switching in this type:

(2) Bu Tutik di Klipang *sugeng enjang*, Rindu Aku Rindu Kamunya besok gimana? *Hehe nglangut juga nggih buk* kalo jam sementen kangen kangenan, *monggo pinanggih kaliyan tembang menika mawon.*

Bu Tutik in Klipang good morning, what if Rindu Aku Rindu Kamu for tomorrow? Hehe it is so sad to listen such a yearning song in this morning, please let me give you this one.

This type of switching occurs as the announcer switches from Indonesian to Javanese in different sentences. In the first sentence the announcer uses Indonesian then mixes to some Javanese language. Later, in the next utterance she uses full Javanese to the listener. Thus, this type of switching is called inter-sententially code switching.

4.1.3 Situational Code Switching

The next type of code switching is situational code switching. Hudson (1996:52) suggests that situational code switching is related to the addressee or to whom a person is speaking which means that it is important to control of the language. For example:

(3) Pak Agus di Sidomulyo Telogosari *sugeng enjang* juga. Kemudian ketemu dengan Mawar Bodas ada ibu Sari di Medowo Barat *sugeng enjang*.

Pak Agus in Sidomulyo Telogosari good morning. Then meeting Mawar Bodas, there is Mrs. Sari in Medowo Barat good morning.

In example above, the situational code switching can be seen in the part when the announcer switches into Javanese. According to Hudson, she uses *sugeng enjang* which indicates the use of situational code switching because the person she is speaking to is considered older than herself. In addition, *sugeng enjang* is not only used to talk to an elderly person but also is used to talk to a person we don't know well (has no intimate relation). Thus, she uses Javanese in such variety to control the language she uses.

4.1.4 Metaphorical Code Switching

The last type of switching is metaphorical code switching. This metaphorical switching occurs because in the opening session the announcer uses informal Indonesian and sometime switches to Javanese, while when the announcer begins to talk about a certain topic, she switches to formal Indonesian. For example:

(4) 96.9 Suara Semarang radio keluarga sejahtera, kami ada untuk keluarga anda. Berbagai alasan biasanya alasan yang paling klasik adalah sibuk mengurus pekerjaan sehingga tidak bisa makan tepat waktu. Tau kah anda bahwa makan yang tidak teratur ternyata berdampak negative buat tubuh kita?

96.9 Suara Semarang happy family radio, we are here for your family. There are so many reasons and foremost is busy taking the job so one cannot eat at the time. Do you know that indiscipline eating has negative effect for our body?

Compared to the first example above where the announcer is using the informal Indonesian, the use of formal Indonesian here functions to emphasize the taken topic that the topic is sort of important information. When she uses the formal Indonesian, the listener would probably keep holding on the program.

4.2 The Factors for Changing Code

The writer found that the factors for changing the code are reflected by switching for some functions. The following are the functions of code switching :

4.2.1 Code Switching as Identity Marker

First is switching as the identity marker as well as ethnic identity referential.

For example:

(5) Pak Agus di Karonsih, Pak Marjuki yang ada di Pondok Raden Patah *sugeng enjang pukisipun laris nggih pak*, eyangnya Juna yang ada di Perum Pesona Alam Pringsari *sugeng enjang* juga.

Pak Agus in Karonsih, Pak Marjuki who lives in Pondok Raden Patah good morning the butter cake sold well right, Juna's grandma who lives in Perum Pesona Alam Pringsari good morning as well.

The utterance above indicates the switching which functions as identity marker since the announcer switches to Javanese when she greets the listeners. The announcer uses Indonesian to mention the name and address of the listeners then switches because she knows the listeners are local people. Thus she uses Javanese in order to share her identity that she has the similar ethnic background to the listeners. Besides that, the

use of Javanese variety determines that the listeners are in higher age since the variety used (i.e. Kromo) is used in the presence of older people. In this case the announcer uses Kromo instead of other variety (i.e. Ngoko) because it is considered as fine respect rather than using Ngoko which is proper used to intimate friends or in the same range of age.

The writer also found that the announcer uses tag switching as below:

(6) 96.9 fm Suara Semarang radio keluarga sejahtera kami ada untuk keluarga anda. Ada yang bilang sehat itu mahal harganya *nggih mboten Bu? Pak?*

96.9 fm Suara Semarang happy family radio, we are here for your family. Proverb says healthy is expensive isn't it?

The use of tag switching in the utterance above also indicates the ethnic identity marker. According to Holmes, in this case by using the tag the announcer shares the connection to the listeners of their similar ethnic background. The tag functions as a solidarity marker between the announcer and the listener since it can reduce the social distance between the announcer and the listeners.

4.2.2 Code Switching to Express Formality

Second is switching functions to express the formality. The following is the example:

(7) 96.9 fm Suara Semarang radio keluarga sejahtera, kami ada untuk keluarga anda. Mbak Retno, Mbak Eni juga Ratu Hafid *sugeng enjang* selamat menyatu dengan Pelangi Suara Semarang nyaman pastinya, jadi semua aktivitas nggak terasa. *Keju* plus dikit juga nggak masalah kan

(8) Ada beberapa cara yang bisa kita lakukan agar bisa cepet pulih dari sakit, sembuh cepet dari penyakit sangat penting agar tenaga kita tidak terkuras dan bisa kembali melakukan aktivitas.

In the example (7), the announcer uses informal Indonesian and switches a little bit to Javanese when greeting the listeners. However in the example (8) the announcer uses formal Indonesian when begins to talk about the new topic. This kind formality switching, according to Labov in Hudson, is related to the style factor. In the example (7) the announcer greets the listeners using informal Indonesian and it is considered strange if the announcer uses more standard Indonesian to greet the listeners because the announcer has known whom she is talking to. Meanwhile, in example (8) as the writer has already mentioned above, the use of more standard form of Indonesian (formal Indonesian) functions to emphasize that the topic is considered important. In addition the topic used is not kind of everyday topic, so when the announcer uses the formal Indonesian the listeners will pay more attention and more concerned with the content.

4.2.3 Code Switching to Determine Social Class

As Holmes said that the more formal or standard language someone uses, the higher social s/he belongs. As in example (7) that the announcer uses the informal language to greet the listeners, then it can be determined whether both the announcer and the listener belong to higher social class or lower social class. The announcer uses informal Indonesian and switches to Javanese because she has known to whom she is speaking in terms of age and ethnic background. The use of *sugeng enjang* (good morning) determines that the addressee is older than herself not the social class of the listener. The word choices she uses that indicates the social class which is

lower social class because she uses informal language. In example (8) although the announcer uses formal language, but it is meant to emphasize the topic.

5. Conclusion

Based on the explanation above, code switching occurs in the utterance of Suara Semarang radio announcer has each function. The situational code switching is used to control the language between the announcer and the listener. Meanwhile, the metaphorical code switching occurs because the switching is based on the changing of the topic. Inter-sententially code switching once occurs in the utterance of the announcer. The switching in kind of intra-sententially also occurs because the switching often occurs within a sentence.

The factors that affected the switching are the age factor which reflects the identity marker. The announcer also uses tag switching which also functions to share the similar ethnic background and to express the solidarity. Furthermore, in order to express the formality the announcer switches her utterances by using informal language to greet the listeners which has the similar background and formal language in purpose to emphasize every topic taken during the program. The use of formality also functions to determine to which the social class she and the listener belong. Thus they belong to the lower social class because the announcer uses informal language when she means greeting the listeners. In summary, the factors that change the code are age factor, style factor, and also social class factor.

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APPENDIX

Transcript Suara Semarang

96.9 radio Suara Semarang radio keluarga sejahtera kami ada untuk keluarga anda, Selamat pagi bersama pelangi Suara Semarang dengan tembang terpilih era 80 hingga 90an kita jalan sampai jam 11 nanti. 96.9 fm Suara Semarang radio keluarga sejahtera kami ada untuk keluarga anda Sakukurata **kelingan jaman sma** begitu kata Bu Siti di Gang Wuru, gitu ya. Aku jaman apa itu ya, hehe punya James Efon deh dengan Sakukurata. **Sebeh** Muji kafe meong ceret telu selamat pagi, ikutan oken ah karaoke berhadiah nggak usah daftar langsung aja datang hari minggu bisa. Nggak usah susah beli mextril disini juga ada gitu ya, jadi tinggal dateng aja ke Suara Semarang dan silahkan bertemu dengan pendengar setia yang lain bertemu dengan pamong siarannya Suara Semarang juga setiap minggu ya. Selamat pagi Miss Noni di Boja baru tanggal berapa sih sakunya sudah rata. Bang Ju mi jowo selamat pagi Pak Harjono yang ada di Blora juga. Bu Siti Gun di Purwodadi Grobogan, Bu Tik Permadi yang di Ketileng Indah ada bu Chandra wardani di Klipang sudah terdaftar bu Tari di Telogosari selamat pagi, untuk yang ada di Demak juga selamat pagi. Pak Muhadi Queen Taylor, penaruh ban Weleri juga pagi, terus ada mbak Sofi di warung Sombo Jati wetan Kudus. Mamanya Niken di Curug Sewu pagii, bu Maryanti di Subali tiga Krapyak juga, kemudian bu Nur Asri di Sendang Gede **sugeng enjang, enjang pinanggih** ibu Sulis di Madiharjo juga pak kepik di gedawang mbak esa yang di bukit menoreh kemudian apa ini pak Danu kompor juga pagi, ibu Chandra wardani

di Klipang. Broeri mawar berduri masuk tembang kenangan Suara Semarang dekat Oken sampai jam 11, yang suka dengan Christin Panjaitan

96.9 Suara Semarang radio keluarga sejahtera, kami ada untuk keluarga anda. Berbagai alasan biasanya alasan yang paling klasik adalah sibuk mengurus pekerjaan sehingga tidak bisa makan tepat waktu, tahu kah anda bahwa makan yang tidak teratur ternyata berdampak negatif buat tubuh kita percaya nggak sih? Boleh dong kita simak gitu ya kalo ternyata makan yang tidak teratur itu berpengaruh juga untuk tubuh kita kemudian, pastinya akan berubah di hormon alias ada perubahan hormon makan yang tidak teratur akan membuat hormon dalam tubuh kita menjadi nggak seimbang disaat kita melewatkan makan siang maka hormon kortisol akan meningkat sehingga hal ini bisa menyebabkan peningkatan pada berat badan, jika telah tiba waktu makan maka segeralah kita untuk makan karena jika kita melewatkan waktu makan siang akan mempengaruhi hormon yang ada dalam tubuh dan efeknya akan menimbulkan ketegangan pada hormone kortisol pada tubuh kita. selain itu sering melewatkan jadwal makan juga sangat berpengaruh terhadap berat badan kita jadi ingatlah jam dimana kita makan itu penting gitu ya, jangan jangan karena takut gemuk, jadi mengurangi makan atau melewatkan jam makan ternyata ini malah justru menjadikan kita semakin bertambah gemuk gitu kan, terus makan tidak teratur akan sangat berpengaruh juga pada berat badan berlebih emm bisa juga menyebabkan penyakit diabetes jadi kita harus memperhatikan betul makanan yang kita konsumsi dan belajarlah untuk makan teratur agar tidak terjadi hal yang tidak kita inginkan,

selain itu makan yang tidak teratur bisa mengakibatkan pengaruh fluktuasi dalam tubuh dan makan tidak teratur itu ternyata juga bermasalah pada pencernaan sekaligus juga pada kenaikan berat badan. jadi jangan berfikir jika melewatkan waktu makan bisa menurunkan berat badan kita dan justru bagi kita yang sering melewatkan jam makanlah yang akan jadi satu kekacauan baru yang akan mengharuskan kita untuk mengalami kenaikan berat badan, biasanya kalo sudah terbiasa dengan cara melewatkan waktu makan kita akan terus mengulanginya dan mengulanginya dan pasti kalo kita suka melewatkan jam makan, kita akan merasa mudah lelah komplikasi diabete gitu ya kemudian mood yang tidak tertata dengan baik, juga penurunan kesehatan otak

96.9 suara semarang, **ketemu** pendengar setia suara semarang ketemu sesama pendengar setia bisa juga ikutan karaoke berhadiah mextrill oke ah yang menyediakan hadiah jutaan rupiah, juara pertama emm mendapatkan satu juta rupiah juara kedua mendapatkan 750ribu rupiah juara ketiga 500 ribu rupiah, asik kan bisa ngobrol **segayeng gayengnya** nyanyi semantap mantapnya masih dapet hadiah juga, jadi jangan lupa yuk ikutan temu pendengar setia suara semarang biar tali silaturahmi makin terjaga dan makin **gayeng**

Dengan afifah juga selamat pagi selamat menyatu bersama dengan pelangi suara semarang dekat oken silahkan ke telpon sms ataupun ke fanpagenya suara semarang ada Christian di gayam sari juga selamat pagi terimakasih udah ke telpon

96.9 suara semarang radio keluarga sejahtera kami ada untuk keluarga anda, dekat oken sampai jam 11 nanti mas komet batu tempel selamat pagi pak tarjo penggaes keramas mulawarman, ada mas bambang di banyumanik mas ibas adi suwarno di karangjati selamat pagi juga, kemudian ada mas komet sani harto pak nasir atau mas nasir di jati slayangan juga **sugeng enjang** saja ada bu Chandra wardani di klipang emmm apa ini, **ooo nyuwun sewu** ada mas waskito Chandra wardani oke terimakasih untuk mas waskito Chandra, kemudian untuk pak bong di gedang anak ungaran juga selamat pagi terimakasih udah dekat oken di sms pelangi pagi suara semarang, ibu sukirah di sambung harjo sudah terdaftar, mas romin di gunung pati ibu sri medi yang ada di grobog ringin juga **sugeng enjang** saja terimakasih untuk smsnya pak kardi yang ada di kodus pak agus di sidomulyo telogo sari **sugeng enjang** juga kemudian ketemu dengan mawar bodas ada ibu sari di medowo barat **sugeng enjang** terus **ibuke** anam di pabelan salatiga mas romin di gunung pati sudah pak edi warkop di tubanan kembang jepara **sugeng enjang** mbak sri di bergas oo mbak sri beras samping polsek kedung jati **sugeng enjang, enjang** mbak tyas yang ada di sadewa, kemudian engkong yang di mijen juga, mbak yati terang jaya kodus, pak heri purwanto di bendan pete pak haryanto di rejosari gangsal **sugeng enjang**, pahlawan ampera?aida Mustafa, sama bang jai deh pak, tembang kenangan suara semarang sabtu malam minggu ya **lajeng** ada bu yoto tembalang baru enam, pak agus di karonsih pak marjuki yang ada di pondok raden patah **sugeng enjang pukisipun laris nggih pak**, eyangnya juna yang ada di perum pesona alam pring sari **sugeng enjang** juga, bu is yang ada di klipang **maturnuwun**, pak nomar di sukowono jepara,

bu ramtini di ungaran dapet semuanya lho buk, sak paket betul, ibu hj siti di sirojudin **sugeng enjang**, bu imi khasanah di gang blimbing sronдол, mas romin juga, deket oken silahkan saja, kemudian emm yang **pengen** ketemu dengan tembang tembang yang disuka silahkan ke telpon sms ataupun ke **fanpagenya** suara semarang tembang tembang persada terpilih 80 hingga 90an jangan lupa juga yang **pengen** ikutan oke ah datang yuk setiap hari minggu jam 9 sampai selesai setiap hari minggu selama bulan mei 2015

96.9 suara semarang radio keluarga sejahtera kami ada untuk keluarga anda, satu tanda tangan punya betharia sonata, mas wawan di Kendal berkah motor selamat pagi menjelang siang pak teguh di lamper tengah 12 putra muara juga mas kris wandono di mustika ratu om dospit terimakasih udah di **fanpagenya** suara semarang kemudian sms ketemu dengan pak darwaji di karanganyar legok bu ratmi di sendang guwo **sugeng enjang** saja mas feri waru timur banyumanik juga **sugeng enjang** pak slamet di Dempet mi yambakso pak bong gedang anak terus pagi belum kedaftar ini yang di 952525 engkong di mijen juga terimakasih Ramona purba doong bu tutik di klipang **sugeng enjang** rindu aku rindu kamunya besok gimana? **Hehe nglangut juga nggih buk kalo jam sementen kangen kangenan, monggo pinanggih kaliyan tembang menika mawon**

96.9 suara semarang radio keluarga sejahtera kami ada untuk keluarga anda, bu tik di klipang sudah kan kangenya sama kan maknanya kangen sama rindu gitu ya, selamat pagi juga untuk yang ada di aha pit busana bener kan namanya seperti itu yang ada di

sronдол sama bundanya ali kemudian mbakretno mbak eni juga ratu a hafid **sugeng enjang** selamat menyatu dengan pelangi suara semarang nyaman pastinya jadi semua aktivitasnya nggak terasa **keju** plus dikit juga nggak masalah kan namanya berkeluh dengan yang cantik cantik, pasang payet kena jarum?alhamdulillah masih bisa dinikmati gitu ya nanti kalo genap satu bulan dapet baju gamis ini ya ya **ndak** bundanya ali

96.9 fm suara semarang radio keluarga sejahtera kami ada untuk keluarga anda ada yang bilang sehat itu mahal harganya **nggih mboten Bu? Pak?** ketika sakit makan enak bisa jadi **ndak** enak kan dan tidak bisa beraktivitas seperti biasanya,agar nggak lama lama terbaring lemas **monggo** ada beberapa cara yang bisa kita lakukan agar bisa cepet pulih dari sakit,sembuh cepet dari penyakit sangat penting agar tenaga kita tidak terkuras dan bisa kembali melakukan aktivitas. Bukan hanya obat makanan ternyata juga punya peran penting dalam proses penyembuhan seseorang ketika sakit, pada saat sakit nafsu makan biasanya akan berkurang padahal pada kondisi seperti ini tubuh justru memerlukan lebih banyak asupan kalori agar berfungsi normal, tubuh bekerja lebih keras untuk melawan infeksi dan mengatasi demam sehingga energi yang dibutuhkan pun jauh lebih banyak gitu ya,oleh sebab itu penting sekali untuk tetap makan teratur selama sakit karena jika tidak hal ini akan memperlambat penyembuhan. Jangan biarkan lesu menguasai tubuh gitu ya, sering kali ketika hanya tergeletak di rumah sehari hari itu akan membuat kita merasa malas kondisi ini bukan karena lelah tapi lesu dan kita harus berjuang jika ingin kembali pulih,

istirahat sebanyak yang diperlukan dan tetap melakukan hal hal besar gitu ya hal hal dasar seperti mandi, berjalan di sekitar rumah, ganti pakaian, kondisi kamar juga berpengaruh loh, ketika kita sakit dan berbaring di kamar sehari hari jangan lupakan kebersihan kamar dan pakaian kita, gantilah pakaian, seprai, selimut, yang kita pakai jangan sampai sehari hari hanya memakai pakaian yang sama. kemudian cukup istirahat kita nggak perlu menjadi superhero ketika sakit coba deh untuk beristirahat sebanyak mungkin tubuh akan mendapatkan kekuatan emmm tentunya tubuh akan mendapatkan kekuatan hanya ketika kita mendapat istirahat yang tepat jadi sebaiknya jangan terlalu banyak melakukan aktivitas yang tidak penting sampai kita cukup kuat dulu, ketika sakit cobalah untuk menyingkirkan gadget dulu beberapa saat gitu kan agar kita mendapatkan istirahat yang berkualitas gitu kan, walaupun hanya chatting tapi semua indra kita bekerja seperti mata jari otak gitu ya jadi coba deh untuk fokus istirahat sejenak, kemudian perbaiki sistem pencernaan kita kita mungkin memilih masalah pencernaan, emm punya masalah pencernaan yang parah selama masa pemulihan pertama kita harus makan makanan yang mudah dicerna jangan makan pedes asem atau berlemak serta makanan dengan interval waktu yang pendek, beberapa obat obatan kuat yang kita konsumsi ketika sakit bisa membunuh bakteri alami perut yang bisa membuat sistem pencernaan melemah, untuk itu yogurt bisa membantu menumbuhkan kembali bakteri baik di usus gitu ya, makan makanan yang memberikan energy dan vitamin, beberapa makanan seperti sup ayam, telur susu dan lain lainnya bisa meningkatkan kekuatan ada juga suplemen gizi buatan seperti bubuk protein dan biscuit serat yang bisa membantu kita memperoleh kembali kekuatan,

biasanya sih ketika sakit kita cenderung malas untuk makan karena terasa hambar tapi coba deh untuk melawan sakit,tetap makan secara teratur karena tubuh kita juga memerlukan energy untuk melawan sakit

96.9 suara semarang radio keluarga sejahtera kami da untuk keluarga anda eyang yono yang ada di babadan **sugeng enjang** terimakasih udah ke telpon,deket oken lagi?boleh silahkan ke telpon sms ataupun ke **fanpagenya** suara semarang, punya berapa putra putri? Adakah mungkin diantara anda yang sekarang ini lagi tiba tiba mengeluhkan seperti ini “anak sekarang kok cepet gede ya” kemarin baru aja **dikelonin** sekarang sudah malu, iya tiba masanya seorang anak beranjak remaja ibuk, berbagai perubahan terjadi pada fisik dan psikis anak di masa pubertas, perubahan ini kadang membingungkan mereka kan apalagi bila masa pubertas itu datang terlalu dini banyak definisi tentang pubertas tapi intinya pubertas adalah masa peralihan dari kanak kanak menuju dewasa masa ini terjadi pada kisaran usia sekitar 11 atau 12 tahun bisa lebih cepat atau lebih lambat gitu ya, ada mungkin untuk anak anak yang di sd gitu ya dulu sih mungkin masa menstruasi itu di masa sekolah menengah pertama seiring dengan perkembangan jaman kelas tiga sd kelas 4 sd sudah ada lho yang sudah menstruasi gitu ya. Iya selain perubahan fisik dan psikis pubertas menunjukkan kematangan fungsi seksual pada anak gitu ya, ditandai dengan keluarnya haid untuk anak pertama sedangkan pada anak laki laki munculnya mimpi basah, beberapa tanda fisikpun menyertai tahapan ini, pada anak perempuan mulai membesarnya payudara tumbuhnya rambut di ketiak di kemaluan juga keringat yang

bertambah banyak dan panggul yang melebar, sementara pada anak laki laki suara jadi lebih berat, tumbuhnya rambut di ketiak, kemaluan juga di wajah kumis atau jenggot gitu ya, mulai tumbuh jakun keringat yang bertambah banyak. Perhatikan pula pergaulan mereka agar tak keluar jalur.

96.9 suara semarang radio keluarga sejahtera kami ada untuk keluarga anda, sungguh emang nggak mudah kan menjadi orang tua terus belajar menjadi orang tua yang baik adalah sebuah keharusan diantaranya kita juga bisa lho mengikuti kelas **parenting** gitu ya, betapa sering kita membandingkan anak anak masa kini dengan anak anak masa lalu kita beranggapan anak sekarang lebih susah diatur daripada anak anak dulu, termasuk kita sebagai produk masa lalu kan, nggak heran jika sebagian kita berpendapat lebih sulit menjadi orang tua di masa kini daripada menjadi orang tua di masa lalu, ya gak sih buk? Sebenarnya menjadi orang tua di masa kini nggak lebih sulit dari orang tua di masa lalu asalkan setiap orang tua punya kesiapan menjadi orang tua tapi memang orang tua saat ini memiliki kesulitan tambahan dengan perkembangan teknologi dan media yang amat pesat, mesti diakui bahwa perkembangan teknologi dan media ini punya dampak positif bagi anak anak karena banyak informasi bermanfaat yang dapat mereka peroleh, tapi dampak negatifnya pun tak kurang bahayanya berbagai pengaruh buruk semisal pornografi, kekerasan dan masih banyak lagi amat mudah menerpa anak anak melalui media masa gitu ya, pentingnya pendidikan **parenting** memang bisa kita pelajari jangan pernah malu untuk ikut kelas **parenting** gitu kan, keberadaan media yang menjadi bagian

kehidupan sehari hari anak anak masa kini, isi media yang buruk pasti akan mempengaruhi anak anak begitu juga lingkungan pergaulan masa kini yang semakin mengkhawatirkan maka tidak bisa tidak orang tua masa kini harus dan harus belajar lebih keras lagi untuk menjadi orang tua yang baik dibandingkan dengan orang tua masa lalu.