

ANALYSIS OF CODE MIXTURE IN DAILY CONVERSATIONS IN POLEANG-BOMBANA, TENGGARA SULAWESI

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Abstrak

Penelitian ini bertujuan untuk mengetahui jenis dan alasan campur kode yang digunakan masyarakat dalam percakapan sehari-hari di Poleang-Bombana Sulawesi Tenggara. Sumber data dalam penelitian ini ada dua macam, yaitu data primer dan data sekunder. Peneliti menggunakan observasi langsung dan mengajukan beberapa pertanyaan yang telah disiapkan oleh peneliti sebelumnya. Penelitian ini menggunakan penelitian deskriptif kualitatif dengan pendekatan analitik. Data dikumpulkan dari observasi dan wawancara di Poleang Bombana. Penulis menemukan bahwa ada tiga jenis campur kode yaitu penyisipan, pergantian dan dialek. Dan ada tujuh alasan penggunaan campur kode yaitu pengaruh lingkungan, lawan bicara, keterbatasan kosakata, situasi, budaya, tekanan dari instansi dan kebiasaan.

Kata kunci: *Campur kode, jenis-jenis campur kode, alasan penggunaan campur kode, komunitas bugis.*

Abstract

The purpose of this research is to learn about the different types and reasons why people use code mixing in their daily conversations in Poleang-Bombana, South East Sulawesi. There are two kinds of data sources in this research, namely primary data and secondary data. The writer used direct observation and asked some questions that had been prepared by the researcher before. This study used descriptive qualitative research with an analytical approach. In Poleang, Bombana, data were gathered through observations and interviews. The writer found that there were three types of code mixing, namely insertion, alternation, and congruent lexicalization.

Keywords: *code mixing, types of code mixing, reasons for using code mixing, bugis society.*

INTRODUCTION

Language is an arbitrary sound system used by the general public for conversational functions. It is built on a systemic and systematic framework as it follows unique legal guidelines and guidelines. Language, along with structural elements, is broken down into subsystems,

together with phonological, grammatical, and lexical subsystems. Language plays an important role in human lifestyle due to the fact that it is a medium of verbal exchange to speak with other people (Rijal, S., Syamsidar, Badollahi, Zainuddin, M., 2020). Audio systems that use language as a form of conversation often use multiple languages, meaning they mix the language they use from one language to the next. Most countries have gone global, and it will continue to emerge. Due to this globalization, it is easy to find bilingual and multilingual phenomena in traditional Indonesian monolinguals. The emergence of many varieties of language and the influence of globalization have made humans able to communicate more than language in conversation.

The language used in society may be many and depend on many components (Sulaiman, R., Muhajir., 2019) The field that examines the relationship between language and society is called sociolinguistics. Sociolinguistics has become a popular field for looking at issues with language and human social systems, including the way language is used in exclusive social contexts, how language works and social relationships. Sociolinguistics investigates language and society which are often related to many factors, including gender, age, social prestige, and the speaker's past academic history. In addition, sociolinguistics also deals with human phenomena that accumulate one or more languages. In a speech community, every individual can be bilingual. This causes people to mix up languages depending on the situation and the humans they interact with. This phenomenon is known as "code switching" and "code mixing".

Syarifuddin, S., (2017) states that code switching (also known as code mixing) is language that can appear in verbal exchanges between audio system shifts or in single speaker shifts. Bilingualism is the ability to master two extraordinary languages. Bilinguals often switch from one language to another in conversation situations that exist in everyday life. Sometimes, language switching occurs because of the circumstances and the other person. For example, when someone uses a different language with different speakers, context monitoring is needed to choose the right target language in communication and quickly switch to using that language at the right time. Bilingualism arises because of language contact, according to (Sulastri., Ratnawati., Radhiyani, F., 2021), which states that language contact occurs when two or more languages are used alternately, resulting in a transfer, namely the transfer or borrowing of elements from one language to another. so as to create bilingualism. Thus, bilingualism is closely related to language contact because bilingualism is the use of two languages by speakers alternately in social contact.

People who can use both languages are called bilinguals, while those who can use two languages are called bilingualism. In addition to the term bilingualism, there is also the term multilingualism, namely the condition of using more than two languages by someone in association with other people, alternately. In linguistics known as sociolinguistics. Sociolinguistics is the study of humans and society. According to Syamsu, A., (2017), sociolinguistics is a subset of linguistics, which deals with language as a social and cultural phenomenon. It investigates the areas of language and society that have close ties to the social sciences, especially social psychology, anthropology, human geography, and sociology. They have to choose a certain code to express what they want to say. The term "code" can be used naturally to refer to any system through which two or more people communicate with each other. Subsequently, the term has emerged in sociolinguistics, where it is primarily used as a neutral label for any system of communication that involves language and which avoids the need for sociolinguists to commit to terms such as dialect, language, or variety, which have special status.

Holmes (2001) says there are three important social factors in code selection: participants, setting, and topic. Holmes also states, "three other elements that contribute to the choice of the best code are social distance, status formality, and the function or purpose of the interaction." Certain dialects or languages that are chosen to be applied on every particular occasion are codes, systems used for communication between two or more parties. People are usually asked to choose seven specific codes whenever they choose to speak, and they can also decide to switch from one code to another, or mix codes even in very fast speech and thus create a new code. The phenomenon of code-switching or mixing is called "code-switching" and "code-mixing". Several previous studies have conducted research on code mixing. Danul Aristiawan (2018) in his thesis "Mixture of Multilingual Codes in Sasak Language in Karang Buyuk Ampenan". It was concluded that the community uses code mixing in conversations to show Sasak solidarity, especially the Karang Buyuk community to other ethnic groups who live in this place, because there are several factors that influence the occurrence of code mixing in society, such as Karang Buyuk is one of them. urban area in ampenan.

The writer found similarities in Danul Aristiawan's thesis. In this case, it has similarities with the findings of previous studies, namely the investigation and analysis of the reasons for using code mixing. However, the writer finds similarities, but actually the writer also finds differences. Danul Aristiawan made observations about code mixing in the Sasak language, while in this study the author observed code mixing in the Poleang-Bombana language. Syarifuddin, S., & Hasyim, I., (2020) in his thesis "Code Mixing Used by Teachers in Teaching English at Somba Opu Vocational High School". In his thesis, he observes the types of code mixing used by teachers in teaching English and the reasons teachers use code mixing in teaching English. In his method, he uses descriptive qualitative because he takes data in the form of words or utterances rather than numbers. In Ashabul Kahf's thesis, the writer finds similarities. In this case, it has similarities with the findings of previous studies, namely the investigation and analysis of the types and reasons for using code mixing. However, the authors found similarities, but in fact the researchers also found differences. Ashabul Kahfi made observations about code mixing used by teachers in teaching English at the Somba Opu High School, while in this study, the authors observed code mixing at Poleang-Bombana.

The formulation of the problem in this study is the types and reasons for using code mixing in everyday conversations in Poleang-Bombana, Southeast Sulawesi. The result of the writer's hope is that people will better understand the phenomenon of bilingualism.

METHOD

In this study the authors used descriptive and qualitative research. This research uses descriptive qualitative analysis because it aims to find out the types and reasons for using code mixing in Poleang-Bombana. This means that this research is focused on analyzing the types and reasons behind the code mixing used by the people in Poleang-Bombana, Southeast Sulawesi. Primary data is data obtained from research and taken from several interviews about code mixing in Poleang, and analyzed using descriptive and qualitative methods. Secondary data is data obtained from research and taken from articles considered for this research.

Qualitative research relies heavily on observation and interviews. In collecting data, the writer observes and conducts simple interviews with the community by following the procedure. The author asks several questions that the author has prepared beforehand. Therefore, the authors

interviewed the community directly. while recording the interview using an audio recorder. The author uses direct observation as the first step to obtain data. During the observation, the researcher recorded all conversations.

Research instrument

Observation is a form of research conducted after visiting the object of research. Observations were recorded as field notes and their contents were analyzed. In this case, the author has made observations of people's daily conversations and recorded as much information related to research as possible directly. Researchers conducted in-depth interviews, took notes, collected data, and gained an understanding of the code mixing that occurred in Poleang. Interview. The method is carried out by conducting direct question and answer sessions with respondents to obtain accurate primary data as an answer to a research problem. In this way, the author has given several questions to seven people in various circles.

Data analysis technique

Data analysis includes several procedures to identify the steps used to analyze the data are as follows: The first step that has been taken is to make observations, write field notes, and tape record interviews. What has been done is conducting interviews with seven people. They are Fahrul, Nur Amilah Alwi, Fifi Nurfianti, Yuni, Rhyna, Silva and Imran. After the first and second steps, the researcher then collects all the results of observations and interviews and analyzes them.

RESULTS AND DISCUSSION

Types of Code Mixing Used by People in Daily Conversations in Poleang-Bombana, Southeast Sulawesi. In this study, Muysken's theory was chosen because there are three types of code mixing. There are three types of code mixing namely Insertion, Substitution, and Congruent Lexicalization. In this study, there were a total of 38 data found. The most frequent insertions found were 22 (57.89%) data. In this type of insertion, Bugis elements are inserted into Indonesian sentences. The second type of code mixing is alternating. In this study, the replacement type is the second largest data number with 12 (31.57%) data. While the findings of this study indicate that the type of congruent lexicalization in this code mixing is the number of at least 4 (10.52%) data. Code mixing users tend to mix up words. Indonesian clauses are inserted by the word bugis or vice versa in one sentence,

Table I.
The Insertion of Code Mixing Data

No.	Insertions (A)
1	Watch out! Later it will hit your hand
2	Actually want tacingkero'
3	Makkedaka future brother-in-law
4	Not tepp'e me
5	What is it we end up?
6	Pa'nappika come
7	Gattino hee take a shower
8	Liburki when

9	It's raining, maladde'?
10	Mattuju'ji there water?
11	Alangakka' gatti washing hands
12	Appammuup Makassar'??
13	We'll be dikoote'
14	Just the onion dipattama
15	Go nampee it's water, then nasirammi the body
16	Not dipinra permanent
17	Ride motorbike friend
18	Asera clock
19	Dewisseng iif that's the problem
20	Jena the massuro mellifried food
21	Tegaimy sheath
22	Iko loko gera abetrothed

Table 2.
The Alternation of Code Mixing Data

No	Congruent Lexicalization
1	There's rice when I bring it, don't ketu diase'mejang'e
2	Long Beans bu tellu sio limassebbu
3	Na chatka Wilda, igadenre muera manre
4	Who the damn hell is Rian
5	Want to work or looko botting
6	Pekkoga wee roo carana explain it
7	Na's aunt took pii mulaeno, dee nappapau
8	So for the chicken, megatti'ki cau
9	Lastly, the lights went out, makkeda congkle
10	When I go home, I'm done with graduation, melippunoka pura manenni sempro nana'e iyya deepa
11	If utau mabb like this, ulebbirang FISIP uwala
12	All height, loo sittandre net e

Table 3.
The Congruent Lexicalization of Code Mixing Data

No.	Congruent Lexicalization
1	Nadi-accepted my title but massa
2	Magiro mbelately melessika mettu
3	New sa pee from the kitchen
4	Looniyetu graduation, naa still small i

A. Insertion

In this type of insertion, Bugis elements are inserted into Indonesian sentences.

- 1) Watch out! Later Kenna knife your hand
- 2) Actually want tacingkero'

- 3) **Makke**dakafuture brother-in-law
- 4) Not tepp'e me

In this type of insertion, it can be analyzed that in data (1A)–(4A), there are Bugis words inserted into Indonesian sentences. Indonesian is used as the main code in the sentence. The word "piso" is a noun in Bugis, which means "that knife" in Indonesian. Furthermore, the word "tackingero" is also a Bugis word, which in Indonesian means "burp".

Then, the word "Makke" is a Bugis word which is inserted into Indonesian sentences. It means "I said" in Indonesian. Then, the word "teppe" means "trust" in Indonesian.

- 5) What is We uphold?
- 6) **Pa'nappika**come
- 7) **Gattino hee**take a bath!

Data (5A)–(7A) are still of the same parenthetical type because the word Bugis is combined into Indonesian in one sentence. The word "jujung" is a Bugis verb, which means you put something on your head. After that, the word "Pa'nappika" means "Why now?" This is also a Bugis word. And his last words were "Gattino hee". This is a Bugis word and means "fast".

- 8) Liburki when
- 9) It's raining, maladde'?
- 10) Mattuju'ji there is a water hose?
- 11) Alangakka' Gatti washes his hands
- 12) Your app is up??

The word "when" means "maybe" in Indonesian, or it means that someone still doubts something. Furthermore, the word "maladde" is also a Bugis word, which means "quickly" or "to ask about the situation when it rains". Then, the word "mattuju" in Bugis means "just right" in Indonesian. The word "alangkakka 'gatti" means "quickly give me." It is an imperative sentence. The last word is "appammu". It means "when" or it is a question word.

- 13) Liburki when
- 14) It's raining, maladde'?
- 15) Mattuju'ji there is a water hose?
- 16) Alangakka' Gatti washes his hands

Data (13A) and (16A) show that the words "dikote, dipattama, nampae, and dipinra" can be categorized as Bugis verbs. These verbs are inserted into Indonesian sentences. "Dikote" means "to hit" in Indonesian, while the word "dipattama" means "to enter". Then "nampae" means "take" and the last word is "dipinra". It means "resize" in Indonesian.

- 17) Ride motorbike friend
- 18) Asera clock

Data (17A) and (18A) are still the same insertion type; those words are nouns. "Sahaba" means "friend". while "asera" is a number which means "nine" in Indonesian.

- 19) **Dewisseng** iif that's the problem
- 20) **Jena the massuro mellifried** food

The data shows that the sentences are negative. Data (19A) is a statement of ignorance of something. The word "dewisseng" in Indonesian means "I don't know". While data (20A) is a sentence that prohibits someone from doing something. The word "jena si massuro melli" means "don't always tell me to buy" in Indonesian.

- 21) **Tegaimy** sheath

22) **Iko loko gera**abetrothed

The words “Tegai” and “Iko looko geraa” are interrogative words. "Tegai" means "where" to find out the position of an object. Meanwhile, "Iko looko gera" is also a question word, meaning "would you" in Indonesian.

B. Substitution

The second type of code mixing is alternating. In this study, the type of alternation is the second largest data number. In this type of substitution code mixing, users tend to mix up clauses. Indonesian clauses are inserted by Bugis clauses or vice versa in one sentence. Substitution occurs when there is code mixing between clause boundaries. There are 12 alternative data found in Poleang. The discussion will be explained as follows;

- 1) There's rice when I bring it, don't ketu diase'mejang e
- 2) Long Beans bu tellu sio lima sebbu

In the data above, data (1B) contains clauses in Indonesia and Bugis clauses. “engaka ketu diase'mejang e” is a dependent clause which means “is on the table” in Indonesian. And from data (2B), it can be shown that there are also bound clauses in Indonesian. “tellu sio lima sebbu” means “three bunches equal five thousand”

- 3) Who the fuck hell Anu
- 4) Want to work or looko botting
- 5) **Pekkoga wee roo carana**explain it

Then, data (3B) shows that there is a bound clause in the Bugis language "nera siala anu". It cannot stand alone without the word "who" as a question word. Then "looko botting" is a Bugis clause that stands as an independent clause. It means "Do you want to get married". And the last data is the word Bugis as the first language in the sentence and they insert the Indonesian word at the end of the sentence as a substitute. It means "how to explain".

- 6) Na's aunt took her to mulaeno, Dee nappapau
- 7) So for the chicken, megatti'ki cau
- 8) The last time the lights went out, Makkeda Rian

In the data above, data (6B) contains clauses in Indonesia and Bugis clauses. “Dee nappapau” is a dependent clause which means “didn't say something” in Indonesian. And data (7B), it can be shown that there are also bound clauses in Bugis language. “megatti'ki cau” means food that makes us nauseous. Then data (8B) "makkeda rian" is a dependent clause, meaning Rian Said in Indonesian.

- 9) When I go home, I'm done with graduation, melippunoka, pura maanenni, Ujig nana'e na iyya deepa
- 10) If utau mabb like this, ulebbirang FISIP uwala
- 11) All height, loo sittandre net e

Then, data (9B) shows that there is an independent clause in the Bugis language “melippunoka pura maanenni Ujig nana'e na iyya deepa”. It means "I'm dizzy because my friends have taken the exam while I haven't done it at all in Indonesian. Then data (10B) is also an independent clause. Ulebbirang fisip uwala means it is better for me to choose fisip which refers to someone's regret in making a decision. And the last data (11B) shows the dependent clause. “loo sittandre net e” can stand alone. The meaning is "almost the same height as the net"

C. Congruent Lexicalization

Lexicalization Congruence is a type of code mixing that occurs when there is more than one word or phrase in one sentence. In this case, two Bugis words are inserted into each Indonesian sentence.

- 1) Na accepted my title but massesa
- 2) Magiro mbe recently Malesika Mettu

In data (1C) there are two Bugis words, namely "na accepted" and "masessa". The word "na accepted" refers to a Bugis verb. This means someone notifying that the thesis title has been accepted in Indonesian. Then the word "masessa" or "hard" in Indonesian. This means that there are difficulties in solving it. Furthermore, in data (2C) "Magiro mbe" and "Malessika Mettu" are shown as two Bugis words inserted into Indonesian sentences. "Magiro mbe" is a question word but does not need to be answered. Furthermore, the word "Malessika Mettu" means a person who often farts.

- 3) Just sa pee 4 from kitchen
- 4) Looni graduated yetu, naa is still small

Data (3C) shows that in a sentence there is one phrase and one word. The Bugis expression is "sa pee" which means "I just took" while the English word is "dapureng" which means "kitchen" which refers to a noun. Furthermore, data (4C) has two words in one sentence. There is "looni" which means "immediately" in Indonesian and "yetu" which means third person singular. It means "he, she, it" in Indonesian.

Reasons for People Using Code Mixing in Everyday Conversations in Poleang-Bombana, Southeast Sulawesi

Here the author will explain in detail about each reason.

1. Environmental Influence

A person's language will affect the environment around him, if someone whose first language is Indonesian then goes to a place where the population speaks Bugis first, it will affect the use of code mixing in their daily conversations. The results of the interview with Imran (Barista) at 182022. "If we are in an environment where it is customary to use the Bugis language every day, we will automatically join or get used to that language."

2. Speaker

One of the reasons someone uses code mixing is other people. Someone will mix up the languages if someone else has a mother tongue that is different from ours. The results of an interview with Nur Amilah Alwi (Head of the Poleang-Bombana fast express) on 18 January 2022. "I work here, usually people want to check receipts or ask about packages, I use Indonesian but customers use Bugis so I mix in my language."

3. Limited Vocabulary

Limited vocabulary causes a person to mix up his language. They will find it helpful to speak when they want to say something or speak but they forget, so they take alternatives to use other languages besides their first language. The results of an interview with Silva (Housewife) on January 21, 2022 "When I speak in Bugis, I want to say something that I forgot in words, so I use Indonesian as an alternative language."

4. Situation

The reason a person or group of people use code mixing is because of the situation they are in. For example a group of Bugis people but there are people from other tribes around them, and they want to talk but don't want other tribes to know their conversation so they mix up their languages. Interview with Fifi (Bugis Society) on January 21, 2022“ Sometimes there are other tribes but we want to talk without having to be known from our conversations”

5. Culture

Even though Poleang-Bombana is not a Bugis area, because there is still Bugis Bone cultural influence that influences their language, so sometimes they mix Indonesian and Bugis languages.

The results of an interview with Rhyna (Student) on January 212022 "Because the use of regional languages has become a daily culture so that it has an effect on the strong use of regional languages".

6. Pressure from the Agency

Someone mixes Indonesian and Bugis because there is pressure from certain agencies so that someone has a tendency to mix their languages. The results of the interview with Fahrul, SP (Teacher) on 212022. "The reason for this mixing of languages is, firstly because it is emphasized and it is mandatory for institutions, in this case schools or other agencies."

7. Habit

The reason people mix up languages is because they are used to hearing Bugis language so they are also used to using it and mixing it with Indonesian. Because it cannot be denied that most of the people in Poleang are Bugis. Results of interview with Ririn (Bugis Society) in 222022. "The habit influences someone to mix their language in everyday life"

CONCLUSION

After discussing all the findings and discussions in this study, the researcher can conclude that: The types of code mixing found include insertion, change, and congruent lexicalization. In this study it shows that the most common type of code mixing is insertion, while congruent lexicalization in the second, and last is substitution. Based on the author's observations and interviews with the Bugis community in Poleang, there are several factors that influence a person's use of code-mixing, but the most influential factor is environmental factors, so code-mixing cannot be separated from their lives because Poleang people use two languages every day. Bugis and Indonesian.

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