Analysis of Code Mixing in The Speech of Coastal Communities

Siti Nurohmah[1*], Taiman[2], Supriyadin[3]

Sindang Kasih University, Majalengka, Indonesia

dedehnurohmah@student.uskm.ac.id, taiman@uskm.ac.id, supriyadin@uskm.ac.id

Abstract

This study aims to explore the phenomenon of code mixing in the speech of coastal communities of Karang Tawulan Beach, Tasikmalaya Regency. This study describes how local communities utilize code mixing between Sundanese, Indonesian, and foreign languages to form and maintain their linguistic identity. In addition, this study identifies the complexity of the influence of globalization that arises from interactions with tourists and immigrants from various backgrounds. The method used is descriptive qualitative with a sociolinguistic approach, emphasizing in-depth analysis of oral and written data. The results of the study indicate that code mixing is in the form of word insertion, phrases, and word repetition. Influencing factors include speech partners, communication situations, and communication goals. This study provides important insights into communication strategies in multilingual societies and suggests significant contributions to the development of language and education policies in the era of globalization, with the aim of supporting the preservation of regional languages in Indonesia.

Keywords: code mixing, form, type, causal factors

INTRODUCTION

Code mixing and code switching are language phenomena that often occur in everyday communication, especially in multilingual societies such as Indonesia. Code mixing refers to the use of elements from two or more languages in one conversation or sentence, while code switching is a language change made in communication for various purposes.

In the coastal community of Karang Tawulan Beach, Tasikmalaya Regency, this phenomenon is clearly visible in everyday interactions. For example, in conversations between traders and buyers, code switching often occurs from Sundanese to Indonesian to ensure understanding. For example, traders explain the meaning of the word "wc" by mentioning the Sundanese term "jamban" after buyers do not understand the term. This shows how code switching is used to clarify communication and overcome language barriers.

On the other hand, code mixing can be seen in conversations where elements of Sundanese and Indonesian are used simultaneously. For example, in a discussion about prices, Indonesian words such as "sewa" and "kurang" are inserted into Sundanese conversations, showing how speakers combine languages to meet daily communication needs.

The functions of code switching and code mixing include increasing understanding, adapting to social and situational contexts, and expressing cultural identity.

In the context of a multilingual society, such as in Karang Tawulan Beach, this phenomenon allows for a more efficient exchange of ideas and enriches the communication experience.

Research on code switching and code mixing in this area helps understand the dynamics of language use in communities with diverse linguistic backgrounds, and provides insight into how language can function as a tool of communication and identity in multicultural societies.

1. Sociolinguistics Study

Sociolinguistics is a branch of linguistics that studies the nature, variation, and interaction of language in a community. According to Marni (2016: 3), sociolinguistics focuses on the role of society as language users and its relationship to social and cultural aspects. Aslinda in Sari (2015: 201) highlights the importance of this study in a bilingual context, such as in Indonesia, which allows for code switching and code mixing phenomena. Wardhaugh and Fuller (2015: 86) support this view by concluding that sociolinguistics studies language interactions in a community.

Sociolinguistic research is often qualitative, focusing on language variation and social context (Fishman; Rokhman, 2013: 6; Husa, 2017: 19). Chaer and Agustina (2014: 2) added that sociolinguistics also studies how language is used in social contexts, showing the close relationship between language and society.

WithThus, sociolinguistics studies how language not only functions as a means of communication, but also as a reflection and formation of identity and social dynamics in society.

2. Bilingualism or bilingualism

Bilingualism is the ability to use two or more languages. According to Bloomfield (in Chaer and Agustina, 2014: 85), bilingualism means that someone is able to use two languages with equal ability. Robert Lado (in Chaer and Agustina, 2014: 86) states that bilingualism includes the ability to speak two languages with almost equal proficiency. Haugen (in Chaer and Agustina, 2014: 86) adds that bilingualism includes not only the active use of both languages, but also the understanding of them, although a person may not use both languages simultaneously.

Types of bilingualism according to Dian Nuzulia (2011) include:

1) Compound Bilingualism: Language ability in one language is superior to the other, with both languages standing separately.
2) Coordinative Bilingualism: Use of two languages with equal proficiency.
3) Subordinate Bilingualism: The use of one language is more dominant when interacting, usually occurring in an environment dominated by a different language.

3. Speech community

A speech community is a group of people who interact using the same or similar language, and adhere to the norms of that language. Wijana and Rohmadi (2013: 46) state that a speech community consists of individuals who follow cultural rules in communicating, distinguishing them from other groups. According to Chaer (2013: 36), a speech community is a group of people who interact using the same or similar language, and adhere to the norms of that language. speak interactusing a particular language that can be distinguished from other groups based on linguistic differences. In addition to language, factors such as culture, social background, and communication context also influence the characteristics of speech communities. Rohmani (2013) and Ramedlon (2021) explain that communication is a social process that involves interaction and interdependence between humans, with language as the main tool in communication.

4. Events of Speech

A speech event is a linguistic interaction between a speaker and a speech partner that discusses one topic in a certain time, place, and situation (Chaer, 2010: 47). Dell Hymes, in Chaer (2010: 48), identifies eight important components of a speech event:

1) Setting and Scene: The time and place where the speech occurs, as well as the psychological situation of the conversation.
2) Participant: Individuals involved in speech, acting as speakers and listeners, with social status influencing the language used.
3) Ends: The purpose of the speech, such as resolving a legal case in court with different goals for the prosecutor, the defense attorney, and the judge.
4) Act Sequent: The form and content of the utterance, including the words used and the relationship between the content of the utterance and the topic of discussion.
5) Key: Tonality or tone in delivering a message, such as happy, serious, or condescending, which can also be shown through body movements.
6) Instrumental: The language media used, such as spoken, written, or telephone, as well as the language code used.
7) Norm of Interaction and Interpretation: Rules for interacting and interpreting what the other person is saying.
8) Genre: Type of delivery, such as narrative or poetry.

These eight components show the complexity of speech events and their relevance to sociolinguistic aspects as emphasized by Fishman, namely "who speaks, in what language, to whom, when, and for what purpose."

5. Mix Code

Code mixing, or code switching, occurs when a speaker of a language, such as Indonesian, inserts elements from another language into a conversation. This often occurs in a relaxed or informal setting, where the use of the primary language remains dominant. According to Nababan and Ningrum (2019), code mixing involves mixing languages, especially in bilingual or multilingual societies, with manifestations in the form of phrases, words, and clauses (Rulyandi, 2014; Dewi, 2020).

a. Types of Code Mixing:
1) Inner code-mixing: Use of elements from related languages (Thelander in Fuji, 2017).
2) Outer code-mixing: Use of elements from a foreign language (Jendra in Fuji, 2017).
3) Hybrid code-mixing: A combination of elements from related and foreign languages (Jendra in Fuji, 2017).

b. Forms of Code Mixing:
1) Word Element Insertion: Inserting words from other languages into the core language (Suwito in Fuji, 2017).
2) Insertion of Phrase Elements: Inserting phrases from other languages (Ramlan in Laiman, 2018).
3) Insertion of Baster Elements: Combining two different language elements for one meaning

(Suwito in Laiman, 2018).

4) Insertion of Repetition Elements: Repetition of words in part or in whole (Nanik Indrayani, 2017).
5) Insertion of Idiomatic Elements: Inserting idioms from other languages (Tri Mahajani, 2017).
6) *Insertion of Clause Elements:* Inserting clauses from other languages (Suwito in Fuji, 2017).

c. Code Mix Function:

According to Budiasa (2008), code mixing can increase prestige, show politeness, entertain, and explain. External factors such as accuracy of meaning and lack of vocabulary also affect its use. Code mixing aims to make communication more argumentative, persuasive, communicative, and concise.

Code mixing occurs when a speaker inserts elements from another language into a conversation in the primary language without destroying the autonomy of the primary language. Nababan, as conveyed by Ningrum (2019), explains that code mixing often occurs in bilingual or multilingual communities and involves language switching both within dialects.

RESEARCH METHODS

This study uses a qualitative descriptive method with a sociolinguistic approach to observe language interactions in the Karang Tawulan Coastal Community, Tasikmalaya Regency. This method was chosen because the data produced is in the form of a description of words from the observed data, both written and oral. According to Sugiyono (2016), the qualitative descriptive method focuses on observing the natural conditions of the object and relies on researchers as the main instrument with triangulation techniques and inductive/qualitative data analysis. The aim is to provide a detailed description of the problems being studied.

1. Research Subjects: Coastal Community of Karang Tawulan Beach, Tasikmalaya Regency, which was analyzed to understand code switching.
2. TechniqueData collection includes participant observation and structured interviews.
3. Research Object: Analysis of code switching in the speech of the community.
4. Time and Place of Research: The research was conducted from January to March 2024 at Karang Tawulan Beach, Tasikmalaya Regency.

Procedure study This consists of fromsome key stages:

This research began with the preparation of a proposal approved by the Academic Supervisor, which included the title, method, and theory of research on code switching in the coastal community of Karang Tawulan Beach. After the proposal was approved, the researcher studied relevant theories and data analysis techniques. Data collection was carried out through observation, interviews, listening to conversations, recording the biodata of informants, and documentation. The data were then analyzed by summarizing important information, presenting data in an easy-to-understand format, and testing and verifying conclusions to ensure the accuracy and strength of the research results.

RESULTS AND DISCUSSION
Research result
General Description of Tasikmalaya Regency as a Research Area

a. HistoryBrief History of Tasikmalaya Regency

Tasikmalaya Regency, located in West Java Province, Indonesia, has its capital in Singaparna. It borders the Regency Majalengka, CityTasikmalaya, Indian Ocean, Ciamis Regency, Pangandaran Regency, and Garut Regency, this area is known as a green area with the majority of its population as farmers. This district is famous for its crafts, snake fruit, and typical food tutug oncom. As a center of religious activities in West Java, Tasikmalaya has

more than 1,344 Islamic boarding schools.

The history of Tasikmalaya Regency began in the 7th to 12th centuries with the center of government of Kebataraan around Mount Galunggung, then developed into the Galunggung Kingdom which was established on August 21, 1111 AD. The government then moved to Sukakerta and Sukapura. During the reign of Prabu Surawisesa of Pajajaran, this region began to become independent and possibly converted to Islam. The next period involved instability due to the competition of great powers on the island of Java. After the reign of RT Surialaga and Wiradadaha VIII, the capital was moved several times until it finally returned to Tasikmalaya on October 1, 1901.

The name of Sukapura Regency was changed to Tasikmalaya Regency in 1913. August 21, 1111 AD, as stated in the Geger Hanjuang Inscription, was designated as the Anniversary of Tasikmalaya.

Special Description of Karang Tawulan Beach as a Research Background

Karang Tawulan Beach is located in Cimanuk Village, Cikalong District, Tasikmalaya Regency, which was formed on April 27, 1982 through the expansion of Kalapagenep Village. The name "Cimanuk" comes from the Sundanese words "cai" (water) and "manuk" (bird), referring to the river that still flows during the long dry season and attracts birds.

Karang Tawulan Beach, originally named Poponcol, began to be managed as a tourist destination in 1983. The name Poponcol comes from the Sundanese word "poponclot" which means high, because its shape resembles a hill. In 1987, the name of this beach was changed to Karang Tawulan, which combines the words "karang" (coral rock) and "Tawulan" (echoing sound). The name was given because of the sound of gamelan that can be heard from the beach on Friday Kliwon nights.

This beach also has religious value with the presence of the tomb of Syekh Abdul Rohman, which is associated with famous spiritual teachers. In addition, there are various local myths such as the Kuda Sembrani that flies and makes bell sounds, as well as rocks with distinctive names such as Batu Pengantin (now Batu Lomari) and Batu Kolotok. Karang Tawulan Beach also has various rock formations named after their shapes, such as Batu Buaya, Goa Parat, and Batu Meja.

Code Mixing Forms in Coastal Community Speech of Karang Tawulan Beach

Code-mixing, or code switching, refers to the use of two or more languages in a conversation, where elements of one language are inserted into the main language (Latiffani, 2018). This phenomenon is often influenced by factors such as speakers, listeners, changes in situations, and changes in topics of conversation (Fishman in Chaer & Agustina, 2014).

Ulfiana and Susmita (2014; 2015) distinguish code mixing as the use of elements of one language in another language to expand the language style. In Karang Tawulan Beach, although code switching and code mixing occur, Sundanese remains dominant in social interactions, reflecting the complexity and dynamics of language in a bilingual society, as well as its impact on communication and meaning in local and tourism contexts.

1) Code Mixing in the Form of Word Insertion

   a.   Mixing Indonesian Code in Sundanese

The analysis shows speech events on the beach between traders and buyers, where there is code mixing in their speech. The code mixing that occurs is internal code mixing, namely the insertion of typical Indonesian words into Sundanese sentences. Examples of inserted words include "bakso," "porsi," "sewa," "kurang," "udang," "asam manis," "di tepung," "misal," and "itu."

   b.   Sundanese Code Mixing in Indonesian

From the analysis above, it can be seen that there have been many code mixing incidents

carried out in communication between beach managers and visitors. Code mixing is included in internal code mixing because it includes words that are still related, namely Sundanese.

   c. Mixing Foreign Language Codes in Indonesian

From the analysis above, it can be seen that there have been many code-mixing incidents carried out in communication between beach managers and visitors. The code-mixing is included in external code-mixing because it includes words that are not related, namely foreign languages.

   d. Mix Code Mix

From the analysis above, it can be seen that there has been code mixing in the communication between beach managers and visitors. The code mixing is included in mixed code mixing because it includes related words, namely Indonesian and Sundanese, and includes unrelated words, namely foreign languages.

  2) Mix Code Insertion Phrase Elements

From the analysis above, it can be seen that there has been a code mixing of phrase element insertion. Shown by Mr. Yus who said nasi liwet.

  3) Mixed Code Repeat Words

From the analysis above, it can be seen that there has been a code mixing of word repetition carried out in the conversation between the beach manager and visitors which is carried out in a non-formal situation. Word repetition is shown in the sentence seafood-seafoodan.

Factors Causing Code Mixing

According to Suwito as explained in Rulyandi (2014: 30) involves three main factors: (1) role identification, (2) variety identification, and (3) the desire to explain and interpret. These three factors are interrelated and often interact with each other. Role identification occurs when someone wants to explain or convey a certain intention. Variety identification arises because of the situation or language demands that place the speaker in the hierarchy of his social status. Meanwhile, the desire to explain and interpret is an effort to build familiarity between the speaker and the interlocutor, or to mark attitudes and interpersonal relationships, both from oneself and others.

CONCLUSION

The form of code mixing in the speech of the coastal community of Karang Tawulan Beach, Tasikmalaya Regency can be divided into:
  a. Mix word insertion code.
  b. Code mixing takes the form of phrase insertion.
  c. Mix the word code.

Factors that influence the occurrence of code mixing in the speech of coastal communities in Katang Tawulan
  1) Identification of varieties.
  2) The desire to explain and interpret.

The function or purpose of code mixing in the speech of the coastal communities of Karang Tawulan Beach, Taikmalaya Regency is to be more persuasive and argumentative.

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