



CODE MIXING IN CROSS-CULTURAL COMMUNICATION OF JUNIOR HIGH SCHOOL STUDENTS OF AL-KAUTSAR

(Studi MTs di Pesantren al-Kautsar, Medan)

Syarifah Siregar¹

Email: syarifahsir90@gmail.com

Info Artikel

Sejarah Artikel:
Dipublikasi Juni 2019

Abstract

This research investigates mixed language codes in intercultural communication among MTs students in the Pesantren al-Kautsar. The objectives of this study are: 1) to identify the types of mixed language codes used in intercultural communication. 2) to find the code mix function used in intercultural communication. 3) to identify the types of social cultural meanings used in intercultural communication to describe the reasons for the code mix used in intercultural communication. This study used descriptive qualitative method. So, the transcript is analyzed based on the contents of the data (recorded documentation). The participants of this study consisted of 10 students from different ethnic groups. Data are utterances of students with different tribes taken from the school environment. The results of this study indicate that there are several types of mixed codes such as; word insertion, phrase insertion, clause insertion, and tag mixing are used by students in intercultural communication with different tribes. Word insertion is a type of code mix that is dominantly used by students in daily conversation. And after that are the mixing tags, phrase insertion and clause insertion. The function of code mixing in intercultural communication is: 1) communication strategy, 2) individual or community expression, 3) style. And there are also several types of social cultural meanings, namely: 1) a special group cohesiveness, 2) special diversity, and a sense of pride self. And the main reason they mix the codes of their local language is 1) to express solidarity, 2) interjection 3) show the identity of the group, and 4) to soften or confirm a request or order.

Keywords: *Mix Code and Intercultural Communication*

ISSN: 2655-3597

Alamat Korespondensi:

Sekolah Tinggi Agama Islam Tapaktuan
Jalan T. Ben Mahmud, Lhok Keutapang, Aceh Selatan,
E-mail: jurnal.staitapaktuan@gmail.com

¹Syarifah Siregar, M.Hum, merupakan Dosen Tetap Perbankan Syariah (PS) pada Sekolah Tinggi Agama Islam (STAI) Tapaktuan, Aceh Selatan. Saat ini, menjadi Ketua Program Studi Perbankan Syariah (PS) pada STAI Tapaktuan, Aceh Selatan.

A. INTRODUCTION

Language is human phenomena, because language is the basic thing to communicate one to other. Language also builds one culture in a specific areas, it means that one area has their own language to interact each other as one society. For instance, every area in Indonesia has its own language. Such as; Jakarta uses Betawi language, Yogyakarta uses Java language, Bandung uses Sunda language, Medan uses Batak language, and Banda Aceh uses Aceh language. According to Holmes, every language represents the temple in which speaker's soul is his/her devotee. It seems that everything related to human life in the society involves language because through

Acehnese : *Balqizminjambukumuduluyoh.* (tag mixing)

(Balqiz,may I borrow your book?)

Bataknese : *Bukuapa yang maukaupinjam?*

(What book do you want?)

Acehnese : *Dah tehminjambukuBahasa Indonesia.* (tag mixing)

(Well, just give me the book of Bahasa Indonesia?)

Bataknese: *Itupunnadong.* (Word insertion)

(I don't have it)

Bataknese: *Ambilboh.* (tag mixing)

(Just take it)

Acehnese: *Mrs, apakeartinyaitu?*(tag mixing)

(Mrs,What does it's meaning?)

The previous data showed that each ethnic is mixing their language based on their region. For example, Acehnese said that "Yoh" it words means "Lah" in Bahasa and its function as 'identity marking'. And Bataknese said "nadong" it word means "tidak ada" and its also as 'identity marking'. Here, each ethnics mixed their language in their daily conversation because their assume that the interlocutor understand what the speaker means. Hence, one of the factor of they mix their language are the speaker partner and the situation.

In the example above, the words of *yoh, teh*, is an example of inner code mixing which is also usually used by the Acehnese in the daily conversation. And the word of *boh* is also an example of inner code mixing which is usually used by the Bataknese in the daily conversation.

In the sociolinguistics, the phenomenon of mixing language to another language is called as code-mixing. There are

the language the interaction among tribes, ethnic groups, and religions can happen.

The term intercultural may also refer to communication between two people from different ethnic, social, gendered cultures within the boundaries of the same national language. Conversations involving culturally different speakers are more likely to go wrong than those involving people who share the same cultural. Hence, code mixing may occur in cross cultural communication. So, here The writer takes a preliminary data of Al Kautsar students in different ethnics in classroom interaction.

two kinds of code-mixing, namely; (a). Inner code-mixing that means as a mixing from the original language with all the variants (standard-nonstandard or formal-informal) or it can be a mixing of traditional language with bahasa Indonesia, and (b) outer code-mixing that means as a mixing occurs from another language (foreign language). In Indonesia, the two kinds of mixing occur, people sometimes insert the grammatical units in traditional language into bahasa Indonesia. Besides that, they also inserted grammatical unit of foreign language into bahasa Indonesia. In some cases, the mixing between standard and nonstandard or formal and informal also occurs.

Some linguists have given their definitions of code-mixing. According to Sridhar and Sridhar Code-mixing is the transition from using linguistics units (words, phrases, clauses, etc.) of one language to using those of another within a

single sentence. Thus, words, phrases, or clauses of one language are inserted into another language. Then, Wardhaugh, argues that code mixing occurs when conversant uses both languages together to the extent that they change from one language to the other in the course of a single utterance. A single utterance here can be a word or phrase.² Scollon, stated that there are some types that are involved in code-mixing. Namely; Unit insertion, Unit Hybridization, Sentence insertion, Idiom and Collocation insertion and reduplication.³

B. THEORETICAL FRAMEWORK

In a research, theories, terms, concepts or constructs must be explained clearly and specifically to make the discussion easily understandable. This theoretical orientation is important for other researchers so that a replication, if necessary, can be conducted one day to verify the findings of the research. By presenting the theoretical framework, the purpose, procedures, and principles of conducting the research are acceptable.

Bilingualism

The definition of bilingualism varies according to some linguists and the aspects that they consider. Bilingualism must be able to account for the presence of at least two languages within one of the same speaker, remembering that the ability in these two languages are used plays a highly significant role.⁴

A person is said to be bilingual if he/she is able to use more than one language.⁵ The ability of bilinguals may or may not be equal in terms of language competence as well as performance in both languages. The competence includes

pronunciation, lexicon and structure, while the performance includes the ability in producing the languages either in spoken or written form.

According to Hoffman, there are seven reasons for bilinguals to switch their languages. The seven reasons are: (1) talking about a particular topic, (2) quoting somebody else (3) being emphatic about something, (4) interjection, (5) repetition used for clarification, (6) intention of clarifying the speech content for the interlocutor, and (7) expressing group identity.⁶ Besides the reasons suggested by Hoffman, gives additional reasons: (1) softening and strengthening request or command, (2) because of real lexical need, either if the speaker knows the desired expression in one language cannot be satisfactorily translated into second, and (3) to exclude other people when a comment is intended for only a limited audience.⁷

Meanwhile, according to Schermerborn, there are some categories that underlie the classification of bilingual individual. Bilingual can be classified based on the process of how he/she acquired the languages.⁸ A natural bilingual is a person who has not undergone any specific training. By natural bilingual it is understood that someone who has picked up two languages by force of circumstances, either in the home as a child or by moving to a community where the speaker is obliged to work with more than one language. The example of natural bilingual can be found in the family where the parents speak different languages, and the child is able to speak the two languages. On the other hand, a secondary bilingual is a person who has acquired a second language via instruction. Someone who studies foreign language in a formal institution and is able to use it can be considered as a secondary bilingual.

In this case, where two or more languages are available, bilingual often mix their language in communication. Language mixing refers to the use of two linguistic

²Wardhaugh, R, *An Introduction to Sociolinguistics*. (Mouton New York: Mouton Publisher, 1986), hal. 104.

³Scollon, S. B.K. "Socialization to Non-intervention and its Relation to Linguistic Structure," *Doctoral Dissertation*, (University of Hawaii, 1982), hal. 39.

⁴Schermerborn. J. J. R. *Management for Productivity* (4thed) (New York: John Wiley and Sons, Inc, 1992).

⁵Fishman, J. A. *Readings in Sociology of Language*. The Haque: Mouton, 1965), hal. 78.

⁶Hoffman, C., *An Introduction to Bilingualism Chapter 2*. (London, 1991), hal. 56.

⁷*Ibid*, hal. 60.

⁸Schermerborn, *Management for Productivity ...* hal. 76.

codes (language, dialect, register) within a discourse. This language typically consists of words from the two languages produced in the same utterance, or morphological endings from one language being attached to word stems from the other.⁹

Code Mixing

Language is the basic phenomena in society. Good language is going to bring good interaction each other. Understand the meaning of the words when someone speaks. It is better enough when doing communicate in society. Many people when they are speaking with other one mixing specific word in their communication, such as each member of community meets de mixing with the other member, they speak normally but sometime they mix one code to their sentence. We called it as code-mixing. Ohoiwutun, said that code mixing is the change of one language to another within the same utterance or in the same oral/ written text. It is a common phenomenon in societies in which two or more languages are used.¹⁰ Nababan, said that moreover gives the definition of code-mixing as a linguistics phenomenon that could be considered performance interference and very often occur among bilingual speakers in another language.¹¹ Thus, the code-mixing is the mixing of two varieties or codes, usually without changing of topics. It refers to the use of one or more languages for consistent transfer of linguistic units from one language to another. And by such a language mixture develop a new restricted or non-restricted code or variety of linguistics interaction. As speaker who can communicate well using more than one language often do code-mixing in their daily conversation. However, changing of code will make not distract the meaning intended to be conveyed.

⁹Sumarsih, et al. *Code Switching and Code Mixing in Indonesia: Study in Sociolinguistics*, 2014.

¹⁰Ohoiwutun. P. *Sosiolinguitik: Memahami Bahasa Dalam Konteks Masyarakat dan Kebudayaan*. (Jakarta: Visipro Divisi Kesaint Blanch, 2007), hal. 34.

¹¹Nababan, P.W.J, *Sociolinguistics: Sebuah Pengantar*, (Jakarta: Gramedia Pustaka Utama. 1993), hal. 30.

Code-mixing can also indicate the motivations of the speaker that underlie it. The British sociolinguist has pointed out that one function of code-mixing is to enable a speaker to signal two identities at once. For instance, Chinese students are in The University of Hong Kong often speak a mixture of English and Chinese. If the speak only English, they might be regarded as being disloyal to their community. If they speak only Cantonese they might be regarded as uneducated students. Thus, the mastery of both languages is regarded important to overcome the dilemma. In further development, due to the intensive interaction a student can master two or more languages. As a master of fact, either consciously or unconsciously, the students often switch or mix one language to another (other) language(s) by inserting one or more elements of a language. According to Fishman, (1969:568) this kind of communication is called code-mixing or switching.¹²

C. RESEARCH METHOD

The design of the research was conducted using descriptive method with qualitative approach because the research will intend to describe information about certain phenomenon that happened when a research is being conducted. On the other words, it is intended to describe the variable or condition that really occurred in a certain situation. The idea of qualitative research is to purposefully select informants (people, documents, or visual materials) that answer to the research questions.¹³ There are several considerations when deciding to adopt a qualitative research methodology. Strauss and Corbin in Ary, claim that qualitative methods can be used to better understand any phenomenon about which little way yet known. It can also be used to gain new perspectives on things about which much is already known, or to gain more depth information that may be difficult to convey quantitatively.¹⁴

¹²Fishman, *Readings ...* hal. 568.

¹³Strauss in Ary.D. *Introduction to Research in Education*. (2nd ed), (Holt: Rinehart and Winston, 1990), hal. 67.

¹⁴Fishman, *Readings ...* hal. 569.

Descriptive qualitative design chose because the fact of this study deals with communication phenomenon as the elements culture. The findings will be described in the form of words and there is no treatment with the object of the study. Qualitative is natural setting, where the researcher do not do anything with the object of the study. The researcher only finds out why the phenomenon happens.

Research Findings and Discussion

The students in different ethnic feel proud of their vernacular language, ability using it in school environment and they also respect the other ethnic. It is needed to appreciate them in order to make them more confident and enjoy their vernacular language.

Further, there are some factor occurred in cross-cultural communication such as; speaker partner, bilingual, and situation. All of these factors in line with the theory, but the researcher found new factor that occurred in cross-cultural communication namely; habit of using their region language, that's why the students mixed their region language in their daily conversation although their speaker partner is the different ethnic.

The first factor is speaker partner. It is one of factor the students mix their vernacular language in daily conversation, speaker partner included their close friend, one region or one ethnic although in different region. The students proud of their ethnic because that they use their vernacular language in school environment, although some of students ashamed use the vernacular language.

Then, the second factor is expression personality or community. The students use the vernacular language to show their personality or community in that school environment, everywhere they take place, they often mix their vernacular in communication.

The last factor is style. Many students using the vernacular language as style. Because pride of their ethnic, one of to show their style is the language. It is a good attitude when someone respect their ethnic. And it is should be supported with the environment.

Meanwhile, the reason of using code mixing in cross-cultural communication namely; 1) being emphatic something (express solidarity.2) interjection. 3) expressing group identity 4) To soften or strengthen request or command.

The students mix their vernacular language in daily conversation to express solidarity to her/his friend. Not only to her/his close friend but also to someone who he/she wants to do a friendship. And also when the students want to make his/her language softer or stronger.

D. CONCLUSION

After analyzing and drawing all types of code mixing of students' utterances in different ethnic. The researcher draws the conclusion as follow:

1. There are several types of code mixing (word insertion 68, tag mixing 9, phrase insertion 6, and clause insertion 2) found in students' utterances in different ethnic and word insertion was used dominantly by the students from several different ethnic;
2. There are some functions of code mixing (communication strategy, expression personality or community, and style.) found in cross-cultural communication of junior high school students of A Kautsar.
3. The reasons of using code mixing in cross-cultural communication namely; 1) being emphatic something (express solidarity.2) interjection. 3) expressing group identity 4) To soften or strengthen request or command and All of these reasons in line with the theory, but the researcher found new reasons that occurred in cross-cultural communication namely; habit of using their region language;
4. And there were some types of socio-cultural meaning in cross-cultural communication, they are; 1) a unique group solidarity, 2) a special register, 3) self esteem. It means the students done a cross-cultural cohesion: integrating group members of ethnic group, and delienate social distance.

E. SUGGESTION

After see the result of the study, the researcher would like to offer some suggestions as follow:

1. It is advisable for the students to use their vernacular language in daily conversation although with different ethnic in order to make or share their languages each other;
2. It is also suggested to the school environment (teacher, parent) to support cross-cultural communication in order each ethnic can receive and understand each other that will make them closer;
3. It is suggested to the next researcher and the students of English Applied Linguistics to do further research about the code mixing in cross-cultural communication between genders and age groups or the phonology in cross-cultural communication under the code mixing theory or supported by the other linguistics theories. It is needed to better understand these phenomena in synchronous forms of communication;
4. And also to the next researcher and the students of English Applied Linguistics to do further research about socio-cultural meaning especially about self esteem in different age or between gender.

DAFTAR PUSTAKA

- Crystal, D. (1989). "Pragmatics" The Cambridge Encyclopedia of language (2nded). Cambridge: CUP.
- Fishman J. A. (1968). *Readings in Sociology of Language*. The Hague: Mouton.
- Hoffman, C. (1991). *An Introduction to Bilingualism Chapter 2*. London: Longman.
- Holmes, J. (2001). *An Introduction to Sociolinguistics*. Essex: Pearson Education
- Lincoln, Y. S. And Egon G. G. (1985). *Naturalistic Inquiry*. California: Sage.
- Miles, B. M, Huberman, A.M, & Saldafia, J. (2014). *Qualitative Data Analysis: a Methods Sourcebook. Edition 3*. USA: SAGE Publication
- Nababan, P.W.J. (1993). *Sociolinguistics: 'Sebuah Pengantar'*. Jakarta: Gramedia Pustaka Utama.
- Ohoiwutun. P. (1997) *Sosiolinguitik: Memahami Bahasa Dalam Konteks Masyarakat dan Kebudayaan*. Visipro Divisi Kesaint Blanch: Jakarta.
- Schermerborn. J. J. R. (1992). *Management for Productivity* (4thed) New York: John Wiley and Sons, Inc.
- Scollon, S. B.K. (1982). *Socialization to Non-intervention and its Relation to Linguistic Structure*. Doctoral Dissertation, University of Hawaii.
- Strauss in Ary, D. *Introduction to Research in Education*. (2nd ed). Holt. Rinehart and Winston.
- Sumarsih, et al. (2014) *Code Switching and Code Mixing in Indonesia: Study in Sociolinguistics*.
- Wardhaugh. R (1986). *An Introduction to Sociolinguistics*. Mouton New York: Mouton Publisher.