

# Code Mixing in The Students' Passages at SMAN 1 Mengwi

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**Abstract**— This study was motivated by seeing the phenomena in which conversants use both languages together to the extent that they change from one language to the other. The phenomena called code mixing, thus this study aims to identify the types of code mixing and the factors causing of code mixing in the students of SMAN 1 Mengwi. The data of this research were taken from the students SMAN 1 Mengwi. The data were collected by applying the method of distributed questionnaire, processing questionnaire, questionnaire taking. The analysis was done by applying descriptive method. To present the result, researcher applied a kind of method, namely informal. Based on the result, it can be further concluded that code mixing also occur in students SMAN 1 Mengwi. There are three types of code mixing were found. They are insertion, alternation and congruent lexicalization used by students SMAN 1 Mengwi. The factors causing of code mixing used by the students SMAN 1 Mengwi consist of word base, Indonesian word, Balinese word, Indonesian phrase, Balinese phrase and Balinese meaning.

**Keywords**— bilingual, types of code mixing, factor causing code mixing

## 1. Introduction

To communicate with others, people need language as a means communication, by using language people can express idea, experience, thought, wants, hopes, feeling, and etc. When two people or more communicate with each other in speech we can call the system of communication that they employ is code, in most that code will be something we may also want to call language. People who speak two languages are named bilinguals <sup>[1]</sup>. We should also note that two speakers who are bilingual, that is, who have access to two codes, and who for one reason or another shift back and forth between the two languages as they converse, either by code-switching or code-mixing are actually using a third code.

As we know that code mixing is one of sociolinguistic phenomenon, especially in the term of bilingualism. Bilingual code mixing is the use of elements (phonological, lexical, and morpho-syntactic) from two languages in the same utterance or stretch of conversation. Three types of code mixing beside on the process, they are insertion, alternation, and congruent lexicalization <sup>[2]</sup>. Besides that, there are some factors cause the use of code mixing. They are the perception on the interlocutor's language background, language dominance, language attitude,

psycholinguistic motivation. Code mixing has been a primary focus of attention in this field to research and significant source of misperception concerning bilingual development.

There are many varieties of language, but this research interested in analyzing code mixing. There are many people will use code mixing in their communication, it usually occurs when they make conversation with other people that have different social background and different ethnic. Code-mixing occurs when conversants use both languages together to the extent that they change from one language to the other in the course of a single utterance [3]. The involvement of code mixing in code switching is also supported [4] that intra-sentential switching occur in the middle of the sentence. This type of intimate is often called code mixing. Moreover, code mixing happens because the interaction and a habit of the speakers in using language. They choose code mixing and use it as one of the usual languages.

Code mixing can be seen in spoken or written language, code mixing in spoken language can be found in: radio program, television program, teaching progress and code mixing also can found in written language such as: novel, magazine, newspaper, tabloid, and etc. [1] proposes some examples of code mixing in English.

1) *No van* a bring it up in the meeting

2) Come be good. Otherwise *yu bai go long kot*

From example of code mixing above, we can see the italic words are mixed with English codes, as these two different kinds of codes are mixed in an utterance, those codes are categorized as code mixing. We also know that, so many Indonesian people are very familiar with the idea of code mixing Indonesian and English. Take the following as examples “*terimakasih sudah di accept*” or “*ini sama sekali tidak fair*”. They have been so familiar with the mix of two languages. The above examples are just a few of the non-Indonesian words or terminologies used simultaneous in their Indonesian speeches.

These three studies have been conducted previously that related to this study, however they are different in some cases. The first latest related study was study about code mixing used by preachers in Mawar Sharon church. The type of code mixing found only insertion, alternation, congruent lexicalization. The significant differences are on the factor causing of code mixing such as talking about a particular topic, quoting somebody else, being emphatic about something usually expressing solidarity, interjection, repetition used for clarification, expressing group identity, intention of clarifying the speech content for the interlocutor, to soften or strengthen request or command, real lexical needed, and to exclude other people when a comment is intended for only a limited audience [5]. Another, studies were about code mixing used by teachers of Zarindah House of learning in the teaching learning process. Types of code mixing used by the teachers were intra sentensial code mixing and involving chase of pronunciation. The reason for using them were quoting somebody else, interjection, repetition used for clarification and real lexical need [6]. The third latest related study was examined code mixing on students’ Facebook status and comments of the sixth semester students TBI IAIN Padangsidempuan. The study elaborated that the Facebook users were dominantly used insertion than alternation and congruent lexicalization. As surprisingly, the reason for using code mixing were to improve their language, mixing some languages was unique, could not say and forgot the words, live in bilingual environment, to make emphasize, funny joke, and applying new words on Facebook and comments [7]. This present study reveals that there are three types of code mixing namely insertion, alternation and congruent lexicalization used by students SMAN 1 Mengwi. The factors causing of code mixing are word base, Indonesian word, Balinese word, Indonesian phrase, Balinese phrase and Balinese meaning.

Based on the result, it can be further concluded that code mixing also occur in students SMAN 1 Mengwi. There are three types of code mixing were found. They are insertion, alternation and congruent lexicalization used by students SMAN 1 Mengwi. The factors causing of code mixing used by the students SMAN 1 Mengwi consist of word base, Indonesian word, Balinese word, Indonesian phrase, Balinese phrase and Balinese meaning.

Considering the phenomena, thus the problems of the research are formulated into what are the types of code mixing in the students' passages at SMAN 1 Mengwi? And what are the factors causing of code mixing in the students' passages at SMAN 1 Mengwi? Furthermore, this study aims to identify the types of code mixing and the factors causing of code mixing as mentioned in the scope of discussion.

## 2 Methods

This research is field research. To get the informant this research used observation method. After observation the students of SMAN 1 Mengwi, as the informant, are distributed the questionnaire for the students SMAN 1 Mengwi. This research used 2 classes as informants. They are the students of SMAN 1 Mengwi (class of X and XI). In data collecting, all of the data were collected by applying the method of distributed questionnaire, processing questionnaire, questionnaire taking. Finally, all the data were transcribed on paper. After the data were collected, the next step done was the analysis. The first analysis was to analyze the type of code mixing and factors causing the use of code mixing. The second analysis was to analyze the types of code mixing and factor causing the code mixing. The analysis was done by applying descriptive method. In order to present the result of the analysis, researcher applied a kind of method, namely informal. The informal method was done by using sentences. Those sentences were used to describe all of the phenomena dealing with code mixing found in the questionnaire of the students of SMAN 1 Mengwi.

## 3 Result and Discussion

### 3.1 Types of Code Mixing in the Students' Passages at SMAN 1 Mengwi

In this research there are three types of code mixing. <sup>[2]</sup> that is insertion, alternation and congruent lexicalization used by students SMAN 1 MENGWI. It can be explained below:

#### 3.2 Insertion

Approaching that depart from the notion of insertion new to constraint in term of the structural properties some base or matrix structures. Based on the analysis, I found four data. it can be seen below:

The purpose of marriage is have **keturunan**. (X MIPA 2)

In Bali marriage usually **berisikan** banten. (X MIPA 2)

This ceremony is performed on the birth of wuku **kalender** Bali. (X MIPA 2)

This ceremony is similar with **adat sunda**. (X MIPA 2)

Based on the example (1) the word *keturunan* is a single word that has meaning child or grandchild. Syntactically, it includes an Indonesian word. In the example (2) the word *berisikan* is a single word that has meaning something that exists (loaded, contained, etc.) in an object and so on, because it is free form without affixation. Syntactically, it includes an Indonesian word. The example (3) the word *kalender* is a single word that has meaning A calendar is a system for naming a period of time (like a day for example). These names are known as calendar dates. This date can be based on celestial movements such as the sun and moon. Syntactically, it is including an Indonesian word. Base on the example (4) the phrase *adat sunda* is insertion of phrase that consist of two words that has meaning a cultural idea

consisting of cultural values, norms, habits, institutions, and customary law that is commonly practiced in an area. If this custom is not implemented, there will be confusion that will result in unwritten sanctions by the local community against deviant perpetrators. It concludes noun phrase that explained about the *adat*. In addition, it is including Indonesian phrase.

### 3.3 Alternation

Approaches departing from alternation view the constraint on mixing in terms of capability or equivalence of the language involved at the switch point. Based on the data, I found two data. it can be seen below:

In Bali, wedding known as pawiwahan or nganten. (X MIPA 2)

Potong gigi is ceremony to symbolic for Balinese Hindu teenagers, who are ready to push into the world of maturity and adulthood. (X MIPA 2)

In data (1) the sentence is categorized as alternation, because the student used English sentence and Balinese sentence. The student use two languages in one sentence, but it has same meaning so it is categorized as doubling. In data (2) the sentence is categorized as alternation, because the student used Indonesian sentence and English sentence in one sentence. The student use two languages in one sentence, but it has same meaning so it categorized as doubling.

### 3.4 Congruent Lexicalization (dialect)

The last types code mixing is congruent lexicalization. The notion of congruent lexicalization underlies the study of style shifting and dialect/standard variation rather than bilingual language use proper. Based on the data, I found two data. it can be seen below.

This ceremony is **performed** on the birth of wuku kalender Bali. (X MIPA 2)

And he carried out the **notification** ceremony nyangkeb. (X MIPA 2)

Base on the example (1) the word *performed* is a single word that has meaning in activity in some ceremony. Indonesian people say “performed” with the same phonological “performed” in English. Base on the example (2) the word *notification* is a single word that has meaning about information in every activity, like notification our mobile phone. Indonesian people say “notification” with the same phonological “notification” in English.

### 3.5 Factors Causing of Code Mixing in the Students’ Passages at SMAN 1 Mengwi

The factors causing of code mixing can be discussed one by one in the following.

### 3.6 Word

In the form of word found at the passages made by the students of SMAN 1 Mengwi that there are some code mixing such as word base, Balinese word, and Indonesian word. Based on the analysis, researcher found four data. It can be seen below:

We are also difficult to make a **banten**.

**Penjor** was set up in from of the house. (X MIPA 1)

Ngaben ceremony diadakan in **setra**. (X MIPA 2).

The las is menusuk Tikeh Impromtu is calom mempelai wanita holding the tikeh and calon mempelai laki-laki menusuk using the **Keris**.” (X MIPA 2)

In the data (1), the word *banten* which is inserted in English sentence. The word *banten* is ceremonial facility use as a symbol as a form of prostration to the devotees of the *ummah* to Ida Sang Hyang Widhi Wasa.

The data (2), the word *penjor* which is inserted in English sentence. *Penjor* is one of the ceremonial facilities in celebrating the *Galungan* holiday, and is a mountain symbol that provides safety and prosperity at every celebration of *galungan*. The data (3), the word *setra* is the base of word which is inserted at the end of the sentence. *Setra* is a term use d by hindus to

refer to tombs or graves, *setra* is a temporary burial place for Hindu people to wait for the right time to carrying out a cremation ceremony called *ngaben* ceremony. In the data (4), the word *keris* which is inserted at the end of the sentence. *Keris* is a weapon stubbing the group of daggers (pointed and sharp in both sides).

### 3.7 Balinese Word

Balinese, in daily they sometimes used local language for communicated with his friends, family and the people in around. Here is the analysis of code mixing in the form of Balinese word found in the student's SMAN1 Mengwi. Based on the analysis, there were nine data. It can be seen below:

“**Melasti**” is a Hindu Balinese purification ceremony and ritual. (X MIPA 2)

“**Ngaben**” is culture from Bali. (X MIPA 2)

The wedding ceremony can be led by “**pemangku**”. (X MIPA 2)

In Hindu marriage in called “**pawiwahan**”. (X MIPA 1)

“**Nyepi**” is a ceremony in Bali. (X MIPA 1)

*Ngaben* is a ceremony implemented at “**setra**”. (X MIPA 2)

“**Mesangih**” have meaning in depth for congregation Hindu. (X MIPA 2)

One day before *galungan* named “**penampahan galungan**”. (X MIPA 1)

After all the rituals were all the worship families in the “**merajan**”. (X MIPA 2)

The bold word *melasti* in the data (1) is Balinese word and it is a base. *Melasti* is a Hindu Balinese purification ceremony and ritual, which according to Balinese calendar is held several days prior to the *Nyepi* holy day. The bold word *ngaben* in the data (2) is Balinese word and it is a base. *Ngaben* is a cremation ceremony carried out by Hindus in Bali. This ceremony was issued to purify the spirits of family members who had died who were going to the final resting place. The bold word *pemangku* in the data (3) is Balinese word and it is a base. *Pemangku* is a Hindu clergy or saint who has passed the purification stage and has the authority to lead religious ceremonies. The bold word *pawiwahan* in the data (4) is Balinese word and it is a base. *Pawiwahan* is tradition wedding or marriage Hindu people in Bali. The bold word *nyepi* in the data (5) is Balinese word and it is a base. *Nyepi* is a Balinese "Day of Silence" that is commemorated every *Isakawarsa* (Saka new year). The bold word *setra* in the data (6) is Balinese word and it is a base. *Setra* is the term used Hindu people for called the grave. *Setra* is the grave place while for Hindu resident for the waiting right time, for doing cremation ceremony which is called *ngaben* ceremony. The bold word *mesangih* in the data (7) is Balinese word and it is a base. *Mesangih* is a form of ritual body modification of adolescents, typically teenagers, in parts of Bali that involves the filing of the canine teeth. The bold word *penampahan galungan* in the data (8) is Balinese word and it is a base. *Penampahan galungan* is a feast held in Bali precisely on Tuesday / *anggara wage wuku dungulan* which is the day before *Galungan* celebration which is marked by the *nampah* process, *ngelawar* ... as a characteristic in Balinese society. The bold word *merajan* in the data (9) is Balinese word and it is a base. *Merajan* is the holy building, and must any between in home environment in Bali. And the worship center for family to honor the ancestors.

### 3.8 Indonesian Word

Indonesian language is Malay languages used as the official language of the republic of Indonesian and the language of the unity of the Indonesian nation. Indonesian was officially inaugurated after the Indonesian independence proclamation, exactly the following day, along with the entry into force of the constitution. Based on the analysis, researcher found five data. It can be seen below:

**Kalau** human berkasta can use lembu. (X MIPA 2)

The purpose of *ngaben* is **mengembalikan** atma ke world God. (X MIPA 2)

This meoton ceremony is dedicated on **leluhur** the born again and inhabit the new body. (X MIPA 2)

In Bali there was **upacara** memadik and the ceremony used pejati, canang, and rarapan. (X MIPA 2)

The purpose of marriage is have **keturunan**. (X MIPA 2)

Base on examples above (1) the bold word *kalau* is Indonesian word and it is base. The word *kalau* same with *jika*, and has translated *if*. In this sentence occurs mix language that is English mix Indonesian. In the first sentence the student used Indonesian language that is *kalau*. Next sentence used English language. The bold word *mengembalikan* from the data (2) is a base Indonesian word. *Mengembalikan* has translated to *restore*. In the sentence occurs mix language. The bold word *leluhur* from the data (3) is a base Indonesian word. *Leluhur* has translated *ancestor*. In this sentence occurs mix language. Are names that are normally associated with parents and ancestral parents (such as grandparents, grandchildren, and so on). The bold word *upacara* from the data (4) is a base Indonesian word. *Upacara* has translated to be ceremony. Ceremony is an activity carried out at certain times. Ceremonies can be held to commemorate an event or greeting. The bold word *keturunan* from the data (5) is a base Indonesian word. *Keturunan* has translated to be offspring. In this sentence occurs mix language. *Keturunan* is some family or husband – wife has children.

### 3.9 Phrases

A phrase is a group of words which does not contain a subject and predicate, and does not make complete sense by itself. It depends upon other words to make sense. A phrase contrast which a clause. A clause does contain a subject and verb and it can convey a complete idea.

### 3.10 Balinese Phrase

The Balinese phrase that contain code mixing used by the students SMAN 1 MENGWI. Based on the data, there were six data found. It can be seen below:

Upacara this one of **manusa yadnya** ceremony. (X MIPA 2)

One day before galungan named **penampahan galungan**. (X MIPA 1)

Along with **sapta wara** and **panca wara**. (X MIPA 2)

The competitions is like making **canang sari**, kwangen, and gebogan. (X MIPA 2)

Almost all schools in Bali celebrate the **saraswati day**. (X MIPA 2)

On the **manis galungan** that is one day after the galungan. (X MIPA 1)

Which is walking around the village to entertain people usually **barong bangkung**. (X MIPA 1)

The bold words *manusa yadnya* from the data (1) is phrase. Because the headword from the phrase is *manusa* and *yadnya* is the modifier. *Manusa yadnya* is a holy offering to fellow human beings. The bold words *penampahan galungan* from the data (2) is phrase. Because the headword from the phrase is *penampahan* and *galungan* is the modifier. *Penampahan galungan* is one day before celebrating galungan, and usually the Balinese people cooking together with family and also slaughtering pigs. The bold words *sapta wara* and *panca wara* from the data (3) is phrase. Because the headword from the phrase is *panca wara* and *sapta wara* is modifier. *Panca wara* is name a day of week consisting of 5 day in culture Javanese and Balinese. And *sapta wara* is name from a week consisting of 7 day in culture Javanese and Balinese. The bold words *canang sari* from the data (4) is phrase. Because the data headwork from the phrase is *canang* and *sari* is modifier. *Canang sari* is one of the daily offerings made by Balinese Hindus to thank the Sang Hyang Widhi Wasa in praise and prayer. The bold words *saraswati day* from the data (5) is phrase. Because the data headwork from the phrase is *saraswati* and *day* is modifier. *Saraswati day* is the day of descent knowledge. Hindus people in Bali celebrating every 210 days, by using the Balinese calendar. The bold words *manis galungan*

from the data (6) is phrase. Because the data headword from the phrase is *manis* and *galungan* is modifier. *Manis galungan* is a day after celebrating galungan, usually Hindus people gathering with family or with friends. The bold words *barong bangkung* from the data (7) is phrase. Because the data headword from the phrase is *barong* and *bangkung* is modifier. *Barong bangkung* is part of art, culture and unique tradition in Bali. *Barong bngkung* tradition trusted by Hindus people for reject reinforcements, and also to celebrate victory dharma and adharma.

### 3.11 Indonesian Phrase

Indonesian phrase that contain code mixing used by students SMAN 1 MENGWI. Based on the analysis, I found five data. it can be seen below:

When the galungan and kuningan, usually my family makes good food like lawar and **nasi kuning**. (X MIPA 1)

This ceremony is similar with **adat sunda**. (X MIPA 2)

**Potong gigi** is ceremony to symbolic for Balinese Hindu teenagers who are ready to push into the world. (X MIPA 2)

It is purpose for information to **calon pengantin** woman the she is want married by calon pengantin man. (X MIPA 2)

The purpose of mepajati is menyatakan from now girl not again be **tanggung jawab** her family. (X MIPA 2)

Base on the bold word *nasi kuning* in the data (1) is Indonesian phrase. The word *nasi* is headword and the word *kuning* is the modifier. *Nasi* mean rice and *kuning* mean yellow. Yellow rice it is a traditional food from Indonesia. And usually Hindus people makes yellow rice when the celebrated kuningan day. But in Indonesia sometime in every morning the residents eat yellow rice to breakfast. The bold word *adat sunda* in the data (2) is Indonesian phrase. The word *adat* is headword and the word *sunda* is the modifier. *Adat sunda* is a tradition in west java. The bold word *potong gigi* in the data (3) is Indonesian phrase. The word *potong* is headword and the word *gigi* is the modifier. *Potong* mean cut and *gigi* mean tooth. *Potong gigi* also known as mesangih or mepandes, is a form of ritual body modification of adolescents, typically teenagers, in parts of Bali that involves the filing of the canine teeth. Traditional Balinese belief states that "protruding canines represent the animal-like nature of human beings"[3]; the purpose of the ritual is to sever ties with these animal instincts and show others that the individual is old enough to marry. Considered a generational ritual, parents of adolescents performing it consider it their "final duty" in being a parent before their child becomes an adult. Reasons adolescents take part in the ceremony are mixed, as they must take into consideration the impacts of globalization with traditional Balinese ritual. The bold word *calon pengantin* in the data (4) is Indonesian phrase. The word *calon* is headword and the word *pengantin* is the modifier. *Calon* mean candidate and *pengantin* mean bride. *Calon pengantin* is someone who is getting married. The bold word *tanggung jawab* in the data (5) is Indonesian phrase. The word *tanggung* is head word and the word *jawab* is the modifier. So that *tanggung jawab* mean responsibility. If the people make something decision in our life or in every moment, so that the people must have responsibility with what did he do.

## 4 Conclusion

Based on my data analysis, it can be further concluded that code mixing also occur in students SMAN 1 MENGWI. The factors causing of code mixing used by the students SMAN 1 MENGWI consist of word base, Indonesian word, Balinese word, Indonesian phrase, Balinese phrase and Balinese meaning. The code mixing occurring in students SMAN 1

MENGWI are in some types. The types of the code mixing found from those data source are caused by some factors. The types of the code mixing which have been found in students SMAN 1 MENGWI are called insertion, alternation, and congruent lexicalization.

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