AN ANALYSIS ON CODE MIXING USED BY YOUTH IN KINIAR

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Abstract : This research was conducted to identify the forms of code mixing and to describe the social contexts where the youth it was conducted in Kiniar, one of the villages in Tondano used code mixing in their daily communication. Qualitative research design was used in this research. The data were collected in the form of words and phrases, not numbers. The data was taken based on participant observation. and the data were collected by taking note. This research used the theory of Siregar. The data were collected and analysed used the theory of Bogdan and Biklen. The results of this research showed that there are 4 codes used by youth in GMIM Tiberias Kiniar Church: Indonesia language, English language. Manado-Malay language and Toulour language. But Manado-Malay is dominantly used. The data were categorized into types of code mixing: Intra sentential mixing and Extra-sentential mixing. In relation to the result of the study, the researcher suggested that code mixing is not a barrier in communicating or saying something to people, but it may be considered as a useful strategy in communicating to people in formal or non-formal forum, cases, or situation, if the aim is to make clearer the meaning or the message of the speaker to the people or the audiences.

Keywords: *Code mixing, sociolinguistics, language, Youth*

INTRODUCTION

Language is a tool of communication, language differentiates human being limn the other creatures in this world, and it also shows the existence or social activities of the people (Gumperz, 1971). In every step and every breath, human always used form of languages in order to complete the needs of living, language is

used when human communicates each other or when human wants to express her feeling whether in society or alone when human thinks (Hoffman, 1991), imagines or dreams human uses language (Wardaugh, 1986). Language in general is a tool of communication and the existence of social activities among people (Savile-Troike, 1986). It is known to have a very important role in human life because people use it to communicate among them.

Through language, people can express their mind, feeling, emotion, idea, and desire easily (Lalogiroth & Tatipang, 2020). There are many languages spread around the world, either local languages or national languages (Boek Handal and Drukkerj, 2006). English stand among many other languages and has become primary needs as the task of international languages of the world (Sutrismi, 2014). As a medium of interaction, the presence of English in fact gives much contribution to support the human communication (Fasold, 1996). Definitely, in international level people found a solution concerning how they could communicate even to unite their ideas with every people who have the different languages and who come from different nations (Bram, Leon & Dicky Norma, 1986). In sociolinguistics, Code mixing is a central theme discussed by the sociolinguist. It is an important aspect in Multilingualism (Spolsky, 1998). (Nababan, 1986) state: " A situation of will be will be done. It is Code mixing." strange when a man mixes two or more languages or language varieties in a speech act without demanding language mixing happened in that situation, only the relax of the speaker will be done. It is Code Mixing (Hymess, Dell, 1986)."

Alternation between language in the form of code mixing is widely observed as a phenomenon in society especially the youth (Suwito, 1983). They are the group of human who in my opinion they are very often using code mixing in their daily communication. Kiniar is one of villages in Tondano, district Minahasa. Kiniar is located in the east part of Tondano. It borders with Tolour, 'Paler, Liningaan, Katinggolan, Kendis, Wengkol, and Ranowangko. Two villages mentioned first are

in Tondano from eight villages in east Tondano. In daily communication code mixing always happened in some situation such as is worship, in relax situation, in the party, in funeral, in Church, in School, in the bus, in the microlet or in the every informal situation from the speaker to the listener (Hamers, & Blanc, 1987). In the worship the priest sometimes presents their sermon in some language codes (Siregar, 1996). Mostly in Indonesian languages and in Manado-malay, sometimes with English. In Kiniar, one of the villages in Tondano, code mixing also happened in many situations like what in stated previously, but the writer intends to make the research only to the Code mixing used by youth in Kiniar.

Research Question

The questions to be answered in this research are as following:

1. What are the forms of code mixing used by youth in their daily communication?

2. What situation do youth used code mixing in their daily communication?

Purpose of the Study

Operationally, this research would be done under the following purposes

1. To identify the forms of code mixing used by youth in their daily communication

2. To describe the social contexts where the youth used code mixing in their daily communication.

Significance of the Study

Through this research, the writer expects that the writer's knowledge will be broadened or enriched for researchers in sociolinguistics and in other fields of linguistics, the findings will give direction to a deeper analysis of code mixing used by youth, the writer expects that the final result would have something useful, as stated below:

1. The writer's knowledge would be broadened

2. It would be useful as a reference for next relevant research in Sociolinguistics.

Delimitation of this Study

This research is delimited only to the language used by youth in GMIM Tiberias Kiniar Church, in Tondano. Although the code mixing has become a trend anywhere there are always use code mixing (John, 1995), but code mixing used by youth in Kiniar are interesting topic to be studied, because it is very common to hear such kind of mixture and which challengers the theory of linguistics to cover and to analyze (Prable, 1962).

RESEARCH METHOD

In this research, the writer used the qualitative research design. The data were collected the form of words and phrases, not numbers. This is seen from the point of view of data and the data analysis. (Bogdan and Biklen, 1982:28) state "Qualitative research is descriptive; it means that the data collected are in the form of word or picture rather than number. It can be concluded that is to investigate the real object or phenomena in the form of word or sentences."
This research was taken based on participant observation and the data were collected by taking note

The subject of the research are the youth in GMIM Tiberias Kiniar church, they live in Kiniar one of the villages in Tondano.
Thechniques of collecting the data
In this research, techniques of collecting the data are:

1. Participant Observation. In participant observation the researcher observe what people do, listen and write what they say while participating in their activities.
2. Taking note. The researcher needs to listen carefully and make a note to write what the informants say.

The writer analysed the data based on following procedural steps (Bogdan and Biklen, 1992):

1. Unitization In this activity, the data were put into unit, based on the social context where the youth in GMIM Tiberias Kiniar church use code mixing.

2. Categorization 111 In this activity the data were categorized based on the forms of code mixing where the youth in GMIM Tiberias Kiniar church use code mixing.

3. Explanation In this activity, the data were explained based on first and second steps.

4. Interpretation In this activity, the data were interpreted for conclusion of the findings.

FINDINGS AND DISCUSSION

Explanation and Interpretation

Code mixing commonly used in many situations by people of kiniar, but as what mentioned in the previous chapter that the writers delimited her study to the code mixing used by youth in GMIM Tiberias Kiniar Chruch in certain places such as in Yout evangelism, in Street, in Cyrcle sports, in Youth choir practice. Based on the data collected there are 4 codes found in the daily communication of youth GMIM Tiberias Kiniar Church, they are I. Indonesian language, 2. English language, 3. Manado-Malay language 4. Toulour language. Although manado-malay is dominantly used, but the youth often include words, phrase and even expressions in the pronunciation of the sentence they say (Wahyu, 2001). In the unitization, the data were collected based on the types or code mixing that use (Sudjiman, 1986). There was found intra-mixed and extra-centric mixing code redirection code (Booij, 1975). In the second result, which is categorized based on the functions of code mixing, there were found three (3) categorizes, including: Word insertion, Phrase insertion, and expression insertion (lionvillain, 1997).

This code mixing can be seen in the following places:

Youth Evangelism

Nanta kita send messenger pa ngoni

 (Indonesia) (English)   (manado-malay)

I will send a message to you

Ja   on time kwa ngoni ba   datang ibadah

(manado-Malay) (English) (Manado-Malay) (Indonesia)

You have to be on time if you come to worship

Takira angko so   dari tadi   da sampe

(Manado-Malay)   (Indonesia)   (Manado-Malay)

I think you have already arrived.

Face-face   ceria   samua   ini   dapalia

(English) (Indonesia)   (Mariado-Malay)   (ndonesia)   (Mariado-Malay)

All of you looks like a happy faces.

kase lia ngana pe   skill   berrnain gitar dulu

(Manado-Malay)   (English)   (Indonesia)

Show your skills playing the guitar.

Manjo maso   di dalam   jo   dari   somo

start   torang pe   ibadah

 (Manado-Malay)   (indonesia)   (Manado-malay)(Indonesia)(Manado-malay)

(English)   (Manado-Malay) (Indonesia)

Please come in, because worship will be started.

Tolong   HP   kase   silent   neh.

 (Indonesia)   (English)   (Manado-Malay) (Engllish) (Manado-Malay)

Please turn off your HP.

Nda   ada   tu baba   browsing   disaat ibadah

(Manado-Malay) (Indonesia) (Manado-Malay) (English)   (Indonesia)

Do not browsing, when worship

Bagimana torang pe   rencana minggu depan guys

(Manado-Malay)   (Indonesia)

How in our planning weekend guys

Kuat   jo ngana pe   feeling
(Indonesia)   (Manado-Malay) (English)

Your feeling so good.

Se   silent   sadiki kwa tu   suara
(Manado-Malay)   (English)   (English)   (Indonesia)

Silent please.

Ado   I am sorry   sob,   terlambat kita
(Manado-Malay)   (English)   (Manado-Malay)   (Indonesia)

I am sorry, I am late.

Street

Sama   deng   twins   ngoni   dua
(Indonesia)   (manado_Malay)   (English) (Manado-Malay) (Indonesia)

Your like a twins.

Baku dapa   ulang   torang   friend
(Manado-Malay)   (Indonesia)   (Manado-Ma1ay)   (English)

We meet again friend

Manjo somo   move   tampa laeng torang
(Manado-Ma1ay)   (English)   (Manado-Malay)

Let's go move another places.

Sob   mana kita   pe   flash
ngana da   pinjam
(Manado-Malay)   (Indonesia)   (Manado-Malay)   (English)

Where my flashdisk that you borrow

Mo   singgah   ba beli   cheese cream   dulu kita
(Manado-Malay)   (Indonesia)   (Manado-Malay)   (English)   (Indonesia)

I want to buy cheese cream

So dapalia manganto tape   friend   koman

(Manado-Malay) (English) (Manado-Malay)

You looks so sleepy friend

Next month   jo kong torang pasiar

(English)   (Manado-MaIay)

Next month we can go to holiday.

Jang   lupa   on time   mo pigi   ibadah

sabantar nona

(Manado-Malay) (Indonesia) (English)   (Manado-Malay) (Indonesia)

(Manado-Malay)

Dont forget to go to worship on time

Mo maso   church   subuh   kote   besok kita.

(Manado-Malay)   (English) (Indonesia)   (Manado-Malay)   (Indonesia)

Iwill go to dawn church tomorrow

Lia kasi depe   face   so besae skali

(Manado-Malay)   (English) (Manado-Malay)

Your face does not look good

So ba   style   lagi ini manusia satu ini   noh

(Manado-Malay)   (English)   (Indonesia)   (Manado-Malay)

your own style again

Oh so   nyaku   Pe jalur kote   skarang   kang

(Manado-Malay)   (Toulour) (manado-malay)   (Indonesia) (Manado-Malay)

already my track now

Meimow   torang somo   Marengo

(Toulour)   (Manado-Malay)   (Toulour)

 let's get going

Dapa lia   ada   happy-happy   ini   tamang

     satu   noh

(Manado-Malay) (Indonesia)   (English)   (Indonesia)   (Manado-Malay)

(Indonesia) (Manado-Malay)

Your looks so happy friend

Jangan lupa   refresh   akang   ulang   tape

laptop

(Indonesia)   (English) (Manado-Malay) (Indonesia)   (Manado-Malay)

(English)

Don't forget to refresh again my laptop

Besok   mokan   kawan.

(Indonesia) (Toulour)   (Indonesia)

See you tomorrow friend

Nah   bagini kwa kalu ba   style

(Indonesia) (Manado-Malay)   (English)

Like this if your stylish

Taru mokan   artis   angko noh

(Toulour)   (Indonesia) (Manado-Malay)

You look like an artist

Dapa lia   fresh-fresh   nape muka

(Manado-Malay)   (English)   (Manado-Malay)

Your face look so fresh

Mana tape   flash   ngana   ada pinjam

(Manado-Malay)   (English) (Manado-Malay)   (Indonesia)

Where my flash that you borrow

So lebe   poco-poco   ngana pe   body

    noh

(Manado-Malay)   (Manado-Malay)   (Manado-Malay) (English)

    (Manado-Malay)

Your body look better

Mo ba beking   pisang coklat   cheese   torang

(Manado-Malay)   (Indonesia)   (English) (Manado-Malay)

We will cook banana chocolate cheese

Ada ta   send   jo tape   pesan   pa ngoni

(Indonesia) (Manado-Malay) (English) (Manado-Malay) (Indonesia)

(Manado-Malay)

Did my message are send to you

Bae-bae jo ngoni   di jalan   friend

(Manado-Malay)   (Indonesia)   (English)

Take care in the road friend

Mana ngana pe   maitua dang   friend

(Manado-Malay)   (Manado-Malay)   (English)

Where is your girlfriend

Laju jo   kawan   mo nge-   Charge   kita

    pe HP so   low   skali

(Manado-Matay)   (Indonesia)   (Manado-Malay) (English)   (Indonesia)

(Manado-Malay) (English) (Manado-Malay)

Quickly friend. I want to charge my HP.

Pinjam   power   bank   kita bro

(Indonesia)   (English) (Indonesia) (Manado-Malay)

Please, borrow me your power bank

Cycling Sports

Jangan lupa besok   on time   ba   kumpul

(Indonesia)   (English) (Manado-Malay)   (Indonesia)

Don't forget our meet tomorrow, on time

Mudah-mudahan   depe   cuaca besok   nda se

hot   ini hari   kang

(Indonesia) (Manado-Malay) (Indonesia) (Manado-Malay)
(English) (Indonesia) (Manado-Malay)

I hope the weather tomorrow were not so hot like today

Merior ngana nona kalu basiap

(Toulour) (Manado-Matay) (Indonesia) (Manado-Malay).

Please get quickly if you prepare miss

Sama jo depe lalah deng balari ini sport

(Indonesia) (Manado-Malay) (Indonesia) (English)

This sport make us tired just like running

Nda semangat kita ndak ada ngana
friend

(Manado-Malay) (Indonesia) (Manado-Malay) (Indonesia) (Manado-Malay)
(English)

I lose my antusiasm because you not here friend

Adoh ta epret leh nyaku ada ba speda
tadi noh

(Manado-Malay) (Manado-Malay-Stank) (Toulour) (Indonesia) (Manado-Malay)
(Indonesia) (Manado-Malay)

I am ashamed when cycling earlier

Jadi mo trip kamana besok dang

(Indonesia) (Manado-Malay) (English) (manado-Malay) (Indonesia) (Manado-
Malay)

So where we will going for trip tomorrow

So ba style lagi ini ladies mo ba speda

(Manado-Malay) (English) (Indonesia) (English) (Manado-Malay)

 This ladies already style want cycling

ba planning jo dari sekarang kapan

mo ba speda ulang

(Manado-Malay)   (English) (Manado-Malay) (Indonesia)   (Manado-Malay) (Indonesia)

Plan from now whenever we will cycling again.

Pake   feeling   kwa kalu mo baku rebe

(Manado-Malay) (English)   (Manado-Malay)

Use your feeling if you want to chase

Adoh so ndak   sanggup   atik

(Mariado-Malay)   (Indonesia) (Manado-Malay)

I can not do it anymore

Santai   jo   kawan   ndak usah pake

full speed

(Indonesia)   (Manado-Malay)   (Indonesia)   (Manado-Malay)

(English)

Just relax friends, do not wear full speed

Plang-plang jo   friend   kalu ngoni somo   pulang

(Manado-Malay)   (English) (Manado-Malay)   (Indonesia)

Slowly only friend if you're going home

Slow-slow   jo   teman-teman

(English)   (Manado-Malay)   (Indonesia)

Just slowly friends

Youth choir practice

Se   pengumuman ulang   somo   start   torang pe latihan

(Manado-Malay)   (Indonesia)(Manado-Malay)   (English)

(Manado-Malay) (Indonesia)

Announce again our practice will be started

Adoh   false   ngana pe   suara   koman

(Manado-Malay) (English)   (Manado-Malay) (Indonesia) (Manado-Malay)

Your voice so false

Usahakan   se   balance   tu

suara supaya maksimal.

(Indonesia)   (Manado-Malay)   (English) (Manado-Malay)

(Indonesia)

Try to balance the voice to make it mximal

Pemanasan dulu   biar ndak   false   sabantar

(Indonesia)   (Manado-Malay) (English)   (Manado-Malay)

Warm up first so the voice will not false

Ja Seiko   tangga lagu   kwa tu   sound

(Mando-Malay)   (Indonesia)   (Manado-Malay)   (English)

The sound must follow with the charts

Coach   besok   leh   jam   bagini mo

latihan paduan suara

(English)   (Indonesia) (Manado-Malay) (Indonesia) (Manado-Malay)

(Indonesia)

Coach is tomorrow will also practice choir in hours like this

Nanti   baku pangge   supaya   on time   latihan paduan

suara   beso

(Indonesia)   (Manado-Malay)   (Indonesia)   (English) (Indonesia)

    (Manado-Malay)

Then call each other to get our practice on time

Manjo   guys   somo   pulang   torang

(Manado-Malay)   (English) (Manado-Malay)   (Indonesia) (Manado-Malay)

Let's go guys we will go home

See you   besok   neh   kawan-kawan

(English)   (Indonesia)   (Manado-Malay)   (Indonesia)

See you tomorrow friends

Kase lia ngana pe   skill   kawan.

(Manado-Malay)   (English)   (Indonesia)

Show your skills, friend

Based on the interview with the youth in GMIM Tiberias Kiniar church, there are three reasons why they used code mixing in four situations. The three reasons are:

1. For Intimacy

2. For a fully understanding of a message from the speaker

3. The speaker cannot find the right word equivalent to say.

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