



## Sasak-Taliwang Code Mixing Used among Inhabitants of Jantuk Village Mantang in Central Lombok

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<http://dx.doi.org/10.18415/ijmmu.v6i5.1105>

### **Abstract**

People may speak bilingually because they acquire two languages during childhood or learn second language after acquiring their first language. In Jantuk community, people there speak two languages which the combination of both is not common. The two languages are Taliwang and Sasak languages. Due to this code mixing phenomenon, it is important to carry out a research in this topic. This research aimed to find out the types and reasons of code mixing appearing in daily conversation of Jantuk community located in Mantang. This research used descriptive qualitative method to find out, analyze, and classify code mixing. As this phenomenon only happened in Jantuk village, this research was conducted in Jantuk, Central Lombok. The data were analyzed based on the theory of Suwito and Hoffman. The finding of this study showed that there were four types of code mixing used by Jantuk people. They were word insertion, phrase insertion, clause insertion and repetition insertion. The reasons were talking about particular topic, expressing group identity and interjection. Even though Jantuk community mixed two contrast languages, they did not change any meaning, topic, situation, and setting of place of the sentence.

**Keywords:** Code Mixing; Bilingualism; Jantuk Community

### **Introduction**

In the 1940s and 1950, code mixing or intra sentential switching is often claimed as a sub-standard use of language. However, since 1980s it has been recognized as natural phenomena of bilingual and multilingual language use (Das & Gamback, 2014). Code mixing normally occurs in bilingual community where two or more languages appear in communication. The choice of one code rather than the other is obviously related to situation (Wardhaugh, 2006). In addition, the features of setting may also be important in selecting an appropriate code (Holmes, 2013;26). On one hand, mix of language do not occur in sentence if the speech situation is not change. However, on the other hand, the speech situation strongly affects emergence of code mixing when situation is susceptibly change.

In addition, the relationship of speakers and the topic of discussion also have a role in emergence of code mixing since speakers and topic are dynamically change and therefore, code mixing is unavoidably occurred. The role of speakers (who speaks to whom) and topics (what registers being concerned on) are considerably the cause of the advent of code mixing.

Many studies postulated that code mixing contains two or more languages which are simultaneously used at any given moment. Code mixing may also involve languages that are typologically different and typologically the same. In that manner, within language of typologically different, code mixing is usually used as complementary code to enlighten the informational organization which has lack of wording in a standard language. While code mixing that is typologically the same is somewhat deterministic by existence of bilingual community. Therefore, code mixing of any given types will reveal the idea behind the speaker who utters the language. In other words, code mixing tries to unravel the why languages co-existed within at least two languages.

Within a bilingual community whether high or low variety, code mixing is unavoidable occurred. The occurrence of code mixing is caused by diglossic community in which one language is considered high within the community hierarchy. A diglossic situation exists in a society when it has two distinct codes which show clear functional separation; that is, one code is employed in one set of circumstances and the other in an entirely different set (Wardhaugh, 2006). Every diglossic community, code mixing is vulnerably emerged as two interchangeable languages. And by understanding code mixing, we will be able to see the peculiar behavior of speaker as well as the function why code mixing comes about.

Code mixing within high and low variety has been widely researched. However, code mixing within the same language status hardly ever becomes interest of researchers. The code mixing within the same status language is a new phenomenon and by investigating it, it will be a new trend of language mix. The phenomenon of same language status code mixing is widely observed in Jantuk community in which the two local indigenous languages co occurred within a single conversation.

This study, involves two variety of indigenous languages, which are typologically similar. Namely Sasak and Taliwang languages. The two languages hardly ever known in literature. Genetically, the two languages are closely related and it may be assumed that code mixing will be at ease for speakers of the same genetic language compared to languages which are typologically different. These would be much clearer in the example below:

A: Piran-m    jak    moleq    kon    bale?  
 When-2SG AUX    comeback PREP house  
 [when will you come back home?]

B: nar            sub            jage!  
 Tomorrow morning maybe  
 [maybe tomorrow morning!]

The above mentioned is one of the utterances in Jantuk community. The utterance above is constituted as code mixing. Refers to speaker mixes two different languages within the same sentence.

Few studies have yet been carried out on indigenous languages; Sasak–Taliwang. Therefore, departs from this grounded reason this research considerably concerns with code mixing of the two languages.

## **Literature Review**

### *Code Mixing*

Essentially, Code mixing deals with two different languages within sentence. Velupillai (2015:69) states that code mixing is languages that have two or more identifiable parent languages, generally emerged in situations of community bilingualism. In general, to get hearer's understanding a communicator may use several languages. The language usually used when both communicators comes from different area that has a different language also. When they are talking about a particular topic they commonly mix the languages to another as a signal of group membership and shared identity with an interlocutor. Occasionally, they are not equally well understanding the second language. The best way to overcome this problem both of them must use language that they understand. Mixing languages are motivated by the ethnicity and relationship among participants often express above throughout solidarity or societal distance dimension. A changing of dimension also reflected by mixing language, such as the status relations of the participants and the formality of their interaction (Holmes, 2013). Code mixing is possibly the most creative aspect of a bilingual community.

Generally, Code mixing is the uses of two languages in conversation, has developed in two directions. First, structural approach, it is deals with grammatical and syntactical aspects. Second, a sociolinguistic approach deals with the social meaning and motivation associated with code mixing (Doley, 2008). Furthermore, code mixing as in the same speech exchange from the speech section belonging to two different grammatical systems or sub-system (Gumperz, 1982). Additionally, Romaine (2000) states that code mixing deals with the use of two different languages at the same time as sentences or utterances in communication.

Code mixing is also indicated as a limited understanding language. The fact that it is true that a speaker motivates to mix two languages is caused by an inability to find words to express what he/she wants to say in one of the other codes. And it is also related to the purpose of using code mixing to get an understanding among the participants.

Code mixing also happens in a different circumstance that has contextual factors such as the relationship amongst speakers, the setting of place and the topic being discussed. Fischer (1972) cited in Claros & Isharyanti (2009) stated that speakers must consider the contextual factors when they start to applied code mixing among the interlocutor to avoid misunderstanding in communication. On the other hand, social identity and educational background also influence code mixing (Scotton, 1992). Additionally, culture background also has a role in this case. Hence, it helps the speaker to choose the language code in their conversation.

When the speaker chooses to use code mixing in conversation it does not mean he/she delivers a hazy message but that is another way to make the message being clear. Code mixing also mixes by one person within more than one participant in the exchange. It is used by a group of people who discuss a topic on a particular occasion. Regarding all definition above, it can be concluding that generally, code mixing deals with the use of two or languages or linguistics varieties in the same conversation.

A large number of these empirical studies current phenomenon in the community various theoretical model that try to explain it reflects the importance of this field. Broadly defines, code mixing is bilingual ability to easily change their two languages (Bullock & Almeida, 2009).

### *Types of Code Mixing*

In general, there are several types of code mixing introduced by some experts but the analysis proposes in this study is based on Suwito (1988) theory. Code mixing divided into six types, they are; word insertion, phrase insertion, clause insertion, repetition insertion, idiom insertion and baster insertion. First, Word insertion occurs if the speaker insert one word into different language. Second, phrase insertion refers to single element of structure consist of two words that has no any subject and predicate. Third, Clause insertion is element of structure smaller than sentence and larger than phrase. It divided into two types; dependent and independent clause. Dependent clause cannot stand alone but independent can. Forth, repetition insertion usually deals with a word formed by words reduplication. Fifth, idiom insertion refers to group of word that has different meaning from the real meaning of each words. Six, baster insertion occurs because of the combination between two different languages.

### *Reasons of Code Mixing*

There are many possible reasons why people tend to use code mixing in particular dialogues. One of them is because a bilingual person realizes that the use of two languages has its precious value in a social environment. Hence, a bilingual person chooses an alternative way in terms of possible recognition and decide to use both languages within a single conversation.

Based on those several reasons of code mixing, there are also a number of reasons of code mixing classified by Hoffman (1991). There are seven reasons for a bilingual person to mix the languages. The four factors are as follows: First, talking about particular topic. In General, within a conversation between the speaker and interlocutor usually talking about a particular topic. In this case, sometimes they mix the languages caused by a term sound is more suitable. Second, quoting somebody else. Generally, in conversation people mix the language to quote some famous expressions, proverb or some well-known figures. Third, being emphatic about something (express solidarity). When people use the language that is not his native language commonly they want to express his emphatic about something. Forth, Interjection. Interjections are words or expressions which are put within the sentence to convey the feelings such as surprises, emotions, or to gain attention. Fifth, Repetition used for clarification. It is a normal phenomenon if one of the speakers do not understand what the other speakers say. Hence, they will clarify the speech to make it understandable and sometimes he uses both of the languages to convey the same languages. Oftentimes, one code is repeated in another code literally. The aim of repetition is not only to clarify what the speaker's intents but is also to emphasize the meaning that they want to convey. Sixth, intention of clarifying the speech content for the interlocutor. When bilingual person deals with a conversation there will be a lot of code mixing or code switching within the utterances. Traditionally the function of code mixing is to make the conversation runs smoothly and understandable by communicators. Seventh, expressing group identity. It is also can through code mixing because in community, people usually have different social status and it also influences how they speak with others.

## ***Findings and Discussion***

Based on the data that have been collected by the research, there are several types that people used in Jantuk village. In another hand, the types of insertion code mixing used by Jantuk people are word insertion, phrase insertion, clause insertion and repetition insertion. For further information, the data will describe below;

### *Types of Code Mixing Used by Jantuk Community*

#### *Word Insertion*

Word is the smallest unit of language. Commonly, this type often occurs within conversation. The speaker inserts the word of one language into another language. for instance, Indonesian speaker insert English language within his/her utterances. The same case happens in conversation that made by Jantuk people. The example is bellow;

A: *To bale-n bontet bae te lakoq nteh!*  
 At house-3SG 3SG only 2SG go let  
 [let's go to bontet's house]

C: *Ndeq-keh!*  
 NEG-1SG  
 [No, I don't want it]

The conversation above has two participants (speaker A and C). speaker A is 28 years old and speaker C is 17 years old. Both of them are female. The setting of conversation at home and the topic of discussion is about persuading their friend. This sentence belongs to imperative sentences. Generally, Imperative sentence usually contains of imperative verb. The function of imperative verb used for request, command or persuading. It can be seen from the data above, the speaker A persuading speaker C to go to their friend's house. Speaker A inserts Taliwang's word *lakoq* which is mean *go* within Sasak language. Therefore, this dialogue concluded as the type of word insertion.

#### *Phrase Insertion*

Grammatically, phrase refers to a single element of structure typically contains more than one word, and lacking of the subject and predicate. Here the example of phrase alternation in Jantuk people's conversation;

B: *Sempiaq jaq kon ningko biq hajar bekeq pak mail*  
 Guess PRT PREP there PN 3SG CONJ PN 3SG  
 [I guessed there is aunty hajar and uncle mail there]

A: *kon kios, uleq-n laun!*  
 PREP mini market back home-3SG later!  
 [they are at mini market they will come back home later]

The conversation above happens between two participants who has different age and gender. Speaker B is thirty years old and male. While, speaker A is sixty-six years old and female. The relationship of the participants is mother and son. The setting of conversation is in the car and they are talking about grandfather of speaker B. In the sentence appear Taliwang's phrase "*kon ningko*" which is mean "*there*". In Sasak language called "*leq to*". It is belonging to phrase insertion because it does not have any subject or predicate.

### Clause Alternation

Clause in a unit of grammatical organization smaller than sentence and larger than word or morphemes and phrases. There are two type of clause; dependent and independent. Dependent clause cannot stand alone and independent clause can stand alone. Here are some examples of Jantuk people's conversation that belongs to clause alternation;

B: *Mesaq-n ngetang papun ningko?*  
 Alone-3SG stay overnight PN there  
 [does grandfather stay overnight there?]

A: *Mesaq-n!*  
 Alone-3SG  
 [alone!]

The conversation above occurs between two speakers which are male and female, both of them are have educational background with different age. Male speaker is thirty years old and female speaker is fifty-six years' old. Male speaker talking about his grandfather which is hardly ever to meet him and the speaker wants to visit his grandfather. The sentence that occurs "*Mesaq-n ngetang papun ningko?*". The bold one is Taliwang's clause and it means "*stay overnight there*". This is concluded as clause insertion. It is independent clause because it can stand alone.

### Repetition Insertion

The word of repetition word form because of words reduplication. The researcher found the data of reduplication within the conversation. The class of words does not change event the speaker inserts the repetition words. The examples are below;

A: *nesan lauq ko?*  
 Tombstone south DEM?  
 [that tombstone south?]

B: *nesan lauq mahel, lamun sebesoq-sebesoq jaq muraq-n*  
 Tombstone south expensive CONJ like that-like that PRT cheap-POSS  
 [if the tombstone come from south is expensive but if the tombstone is cheaper]

The researcher provides the example of repetition insertion above. The dialogue occurs between two participants (speaker A and B). The conversation happens in the car and they are talking about the tombstone that they are see across the street. Speaker B is male speaker and he is around forty-two years

old and speaker A is female speaker and she is around fifty-six years old. Speaker B utters " *nesan laug mahel, lamun **sebesoq-sebesoq jaq muraq-n*** " the bold one is noted as repetition insertion of Taliwang's language which literally means "like that" but in Sasak language that is called " *maraq meno* ". Speaker B uses repetition insertion to emphasize his intent. Therefore, this sentence concluded as repetition insertion types.

#### *Reasons of Code Mixing used by Jantuk community*

From the data were gathered, the researcher found there are 3 reasons why Jantuk people use code mixing in their utterances. These are the explanation; there are several reasons why Jantuk community mix languages which are follows;

##### *Talking about particular topic*

In General, within a conversation between the speaker and interlocutor usually talking about a particular topic. In this case, sometimes they mix the languages caused by a term sound is more suitable.

C: *race motor GP soal-n ingko ampoq pe-dunu-qn*  
 Race motor bike PN because-POSS that CONJ PREF-done-AFF  
 [because the circuit of Moto GP done first]

D: *kan dengar pak met anuq ningko anuq, mataram sampe kayangan*  
 AUX listen PN 3SG AUX there AUX place until place  
*Ling-n by pas*  
 say-POSS PN  
 [I heard the circuit is start from Mataram to Kayangan]

According to Hoffman (1991) topic has an important role to control speaker and hearer communication. In general, the participant chooses certain code in their utterances when they are talking about particular topic. The conversation above occurs between speaker C and D. They are male speaker in different ages. They are talking about particular topic. Sometimes, the participants mix the languages caused by a term sound is more suitable or the term is commonly used. Speaker C says " *race motor GP soal-n ingko ampoq pe-dunu-qn* ". In this conversation they are talking about circuit of Moto GP. Within the conversation they are mix Sasak-Taliwang-Indonesian-English languages. Automatically they utter English word " *race* " it is because they are talking about moto GP that commonly people utter in the world. Therefore, this conversation concluded as the reason of talking about particular topic.

#### *Expressing group identity*

Expressing group identity also can through code mixing. In the community, people usually have different social status and it also influences how they speak with others. For instance, the way of communication of academic people is obviously different from uneducated people. In other words, the way of communication in one community is different from people who are outside the community.

B: *nerap bae Aniq ko tes toefl ada mungkin setahun ya?*

Past only 3SG DEM test toefl there is maybe a year isn't it  
*setahun tes toefl beruq roa lulus*  
 a year test toefl then pass

[Aniq has taken her toefl test is around a year isn't it? She taken toefl test for a year then she passed it]

C: *kurang setahun*

Less a year

[it's less]

A: *ohh!*

[Expression]

Language is your identity, through identity people can watch your language. However, in community language is the primary element that shapes identity. In general, one community has a language that cannot be understood by the outside members. For instance, in conversation above there are three participants, two belongs to Jantuk community (speaker A and B) and one is from the outside (speaker C). This is the utterances of Jantuk speaker "*nerap bae Aniq ko tes toefl ada mungkin setahun ya? setahun tes toefl beruq lulus*". From the utterances Jantuk's speaker switch Taliwang's language into Indonesian languages in order to make person from the outside community (speaker C) understand what he says and switches back to Sasak-Taliwang community to express solidarity between each other. There for the conversation above concluded as the reason of expressing of group identity.

### *Interjection*

Interjections are words or expressions which are put within the sentence to convey the feelings such as surprises, emotions, or to gain attention. An interjection is a short exclamation such as My goodness, hey! look! darn! And so on. In grammar, they do not have any values but people often use those expressions particularly in oral communication.

B: *syahrul! Nonyaq lo ka?*

PN nothing go here

[does Syahrul here?]

A: *nonyak!*

Nothing

[no he doesn't here]

B: *Bote Asu!, mbe laiq-n tode-n ko!*

Shit! Where go-3SG child-3SG DEM

[Shit! Where does he go!]

In every language there are some expression to convey the feelings of angry, happy, annoying, surprising and so on. As well as in Jantuk language people use interjection to express their feeling. This expression does not have any values but people often use those expressions particularly in oral communication. For example, in the conversation above, the conversation occurs between two males' speakers who has around forty years old. the setting of conversation at the yard and they are talking about son of speaker B. *Bote Asu! Mbe laiq-n tode-n ko!*. In this utterance speaker B try to express of feeling angry because he cannot find his son. He uses Taliwang's interjection "*Bote Asu*" Which is mean "*Shit*".



And this kind of interjection commonly used by male speaker who has the age above forty years old. Therefore, the conversation above concluded as the reason of interjection.

## **Conclusion**

Jantuk community certainly mix Sasak-Taliwang languages in their daily communication. Based on theoretical framework of this study it founds that there are four types of code mixing often used by Jantuk community. They are word insertion, phrase insertion, clause insertion and repetition insertion. The researcher founds that Jantuk community mostly use Insertion type of code mixing in their communication.

Commonly, the mixing of languages influenced by three factors such as participant's age, gender, and education. In utterances of Jantuk people there is also Indonesian language appear. This is influenced by the educational background of the speaker. In general, the participant who has educational background they are often mix Indonesian language within utterances.

Furthermore, this study found there are several reason of Jantuk community mix their languages such as talking about particular topic, expressing group identity and interjection.

Las but not least. Hopefully this study provides additional information for other writer who interest to code mixing.

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