



Code-Mixing in Novel Anak Rantau by Ahmad Fuadi

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Abstract

The bilingual and multilingual background of Indonesian community makes Indonesians able to speak at least in two languages. Due to the influence of globalization and the entry of foreign culture, many Padang people, especially Minang tribes, interact by mixing languages in their daily life interactions. This study describes and explains the code mixing contained in *Anak Rantau* novel by Ahmad Fuadi. This research is a qualitative research using content analysis strategy. Data collection technique used is documentation technique using sociolinguistic theory. The sources of the data in this study are the texts quoted from the novel *Anak Rantau*. The results of the analysis show that there are two types of code mixing commonly used by the Minang tribe community. The internal code mixing is mixing it with elements that are originated from the original or cognate language. External code mixing is the one which its elements are from a foreign language.

Keywords: Literature Works; Mixed Code; Sociolinguistics; *Anak Rantau*

Introduction

Language is a tool used to communicate, feel, describe and express thoughts, feelings and actions. Through speaking, human beings convey what they feel to make their speech opponents able to understand their situation when the speech occurs. Language is the ultimate achievement of civilized society. It is a tool to communicate, feel, elaborate and express thoughts, feelings and actions (Chaturvedi., 2015). In other words, Language is the highest achievement of civilized society.

Thus, not all speakers and speech opponents have the same language mastery. Very often, speakers have to mix languages when they talk to their opponents. As Fishman (1972: 1715) states that people from urban areas are more likely to use a language that can be easily accepted and understood by ordinary people so that they mix their own traditional languages a lot.

In Indonesian language learning, it is not only required to understand Indonesian language theories but also to be able to speak the language properly and correctly (Susmita., 2015). However, the bilingual and multilingual background of the community life makes Indonesians able to speak at least in two languages. In the research conducted by (Heredia & Altarriba., 2001) it is explained that Bilingual speakers often code-switch from one language to another, especially when both languages are used in the

environment. Language users often switch languages from one language to another according to their environment.

The language users can use at least the local language (which is usually the mother tongue) and Indonesian as the national language. The mastery of several languages encourages people to use various languages in different situations and for several goals. Hence, the phenomenon of code mixing cannot be avoided. The code mixing itself occurs because the intra-linguistic factor is related to the language and the aspects that exist in the language itself. For example, the absence of a lexicon from the original language for certain concepts or the original language lexicon does not inherit the concept in other languages (Rohmani., Fuady., & Anindyarini., 2013).

Code mixing (Bokamba., 1988) is an embedding of various linguistic units, i.e., affixes, words, phrases, and clauses from two distinct grammatical systems or subsystems within the same sentence situation. Code mixing when viewed from the origins of the language there is internal and external code mixing. Mix code into or internal code mixing is the one that comes from the original language (region) along with variations of the code. Meanwhile, the external or the out-code mixing is the one derived from a foreign language.

Code-mixing is often used in novels, because the novel is a reflection of a society. This opinion is supported by of Sangidu (2005: 41) who explains that literature work is the response of the creator (author) to the world (social reality) faced.

Literature work contains subjective experiences of its creators and experiences of a group of people (social facts). Before a novel author writes a literature work in the form of novel or the like, he first analyzes the social reality he faces. So that the language mixing in the novel is a social activity that has actually taken place in the community and has been observed by the author. An author incorporates mixed codes so that the social reality of the community that he has observed can be contained in his work.

It is undeniable that code mixing can also be a sweetener in a novel. This is intended to be able to strengthen the story and describe the character more clearly. The presence of code mixing can also be intended to direct the reader's imagination so that he can feel the local language culture in the novel. One of the literature works that contains local language culture mixed with national language is *Anak Rantau* novel by Ahmad Fuadi.

The code-mixing in *Anak Rantau* novel by Ahmad Fuadi meets the language with thick local content. In this case the Indonesian language experience the code mixing with the Minang language. The code mixing in *Anak Rantau* novel is considered as interesting to be studied because the Minang language in the novel is rich of its own and expresses the diversity of languages in Indonesia. From this diversity of languages, a diversity that runs harmoniously in language can be created. This research about code mixing in *Anak Rantau's* novel is expected provide a new insight about code mixing in popular novels.

The place where the story took place in the novel is the province where the author was born. This can be seen from the way the author describes culture, language, and environment very well. Ahmad Fuadi is originally from West Sumatra, so the depiction, character and setting make the reader feel as if he is experiencing the story himself.

This paper explains the code mixing in a novel to uncover the realities that occur in society. The study entitled code mixing in the novel of *Anak Rantau* by Ahmad Fuadi aims to reveal the code mixing used by the author in his work. This provides an illustration of how the language used in literature works can be more interesting if delivered in various languages.

Based on the explanation above, this research focuses on internal code mixing and external code mixing in the novel of *Anak Rantau* by Ahmad Fuadi. Similar to the research conducted by (Sutrisni., 2005) who focuses on code mixing in Pasar Johar Semarang on the interaction between seller and buyer. In addition, there are also other studies conducted by (Rukh et al., 2014) which discuss the bilingual phenomenon and its benefits in teaching. This study focuses on student interaction with teachers.

In contrast to the mentioned researches above, in this study the author focuses on the code mixing conveyed by the author in *Anak Rantau* novel which includes 1) insertion of tangible elements; 2) Insertion of elements in the form of phrases; 3) Insertion of elements in the form of repetition of words; 4) Insertion of elements in the form of idioms; 5) Insertion of elements in the form of clauses (Suwito., 1983: 78-80). This article provides benefits for learners of language and literature who want to create literature works, both short stories and novels, as a reference to include elements of code mixing in their novels. Hence, literature works can bring the reader to enjoy the content of the novel more deeply.

Methodology

This research is a qualitative research. Moleong (2013) explains that qualitative research matches the empirical reality with the prevailing theory. The empirical reality found is the code mixing of the *Minang* people in *Anak Rantau* novel. The source of the data in this study is *Anak Rantau* novel by Ahmad Fuadi in the form of text quotations. Research strategy uses content analysis. content analysis According to Weber (in Moleong., 2013: 220) is a research methodology that utilizes a set of procedures to draw valid conclusions from a book or document. content analysis in this research is used to identify the code mixing of the *Minang* community in *Anak Rantau* novel. Identification is done by grouping based on the type of code mixing contained in the sociolinguistic theory.

Results and Discussion

Code mixing is essentially a bilingual social phenomenon. Bilingual communities tend to use two to three languages in their daily lives. Discussion of the Indonesian code mixing, *Minang* language and English in *Anak Rantau* novel make this article to deliver a new knowledge for readers who want to make a literature work. The *Minang* community in the novel highly upholds the *Minang* language. Thus, the *Minang* language is mixed with Indonesian so that it becomes the wealth of the local language for its users.

The Existence of Code-Mixing

Word Insertion

Data 1

"I as a whole. That's the deepest expression of my heart. We have gone too far. We are far away. Only regret we will reap. Never mind, instead of going up again to this blood pressure, saying go home first. "This is the first time Mr Sinayan left early, even before being involved in a debate. (p. 199)

The statement given above experiences a code-mixing event, namely at the time of Mr Sinayan's character conversation. It can be said that the code is mixed because Mr Sinayan used Indonesian language and then mixed it with the Minang language as in the "talongsong" or statement. The word "talongsong" was used by Mr. Sinayan to give a serious and stressful impression of his words. The word "talongsong" if replaced into Indonesian becomes too much. This code-mixing event can be included as an internal code mixing, because it puts Minang into Indonesian in the form of word insertion.

Phrase Insertion

Data 2

Hepi was slicing nails and bamboo shoots, to make tuo ros, when the boots of the inspector Saldi and his members were heard trudging on the door of the lapau (shop). (p. 203)

The statement given above experiences a code-mixing event. It can be said that it is code mixing because the author uses Indonesian language and then mixes *Minang* language as in the statement of "*paku kaluak*". The word "*paku kaluak*" when replaced into Indonesian means starfruit. This code-mixing activity can be considered as internal code mixing, because it includes *Minang* language into Indonesian in the form of phrase insertion.

Clause Insertion

Data 3

This is the time for us to improve our own village, to defect the submerged stems, to raise up the old submerged stems. Together with the city, you can, "said Datuk Malano no less excited. (p. 350)

The statement given above experiences a code-mixing activity. It can be said that it is a mixed code because the author uses Indonesian language and then mixes it with the Minang language as in the statement of "*membangkik batang tarandam*". The word "*membangkik batang tarandam*" when replaced into Indonesian generates submerged stems. This code-mixing activity can be considered as an internal code-mixing, because it puts the Minang language into Indonesian in the form of clause insertion.

Insertion of Phrases or Idioms

The statement above experiences a code-mixing event. It can be said that the code was mixed because the writer used Indonesian language and then mixed the Minang language as in the statement of "“lahia silek mencari kawan”. “Batin silek mencari Tuhan”. The word “lahia silek mencari kawan” used by the writer to give meaning that pencak silat is not only to defend themselves but also to stay in touch.

Said "lahia silek mencari kawan". "Batin silek mencari Tuhan" if replaced into Indonesian means in an explicit meaning is looking for friends, and in silat it seeks/ goes to God. This mixed code event is mixed into the code, because it includes the Minang language into Indonesian in the form of idioms insertion.

Data 4

at the beginning of the practice grandfather advised. "Put good intentions in your heart. This Minang martial arts is not for you to fight. On the contrary, **lahia silek looks for a friend. Batin silek seeks God.** By birth, silat was to find friends. Inwardly, the silat is to seek God." (Pg. 147)

The above given statement experiences a code-mixing event. It can be said that it is code-mixing because the writer used Indonesian language then mixed it with Minang language. Such as in the speech "*indak lapuak diujan, indak lakang dek panen, dibubuik indak layua dianjak indak mati*". The word is used by the author to give the meaning that the Minang custom always can be applied wherever it is and it is never totally depends on time. *lapuak diujan, indak lakang dek panen, dibubuik indak layua dianjak indak mati*". If replaced into Indonesian, it is not decayed by rain without heat, revoked, not withered, moved not withered. This code-mixing event is internal code mixing, because it includes the Minang language into Indonesian in the form of insertion idioms.

Insertion of Elements in the Form of Word Repetition

Data 6

Attar was initially annoyed and bluffed, "you are so proud to leave us because you are in a state of failure, adults," he protested. "The basic mentality of city children," Zen said no less grumbling. (p. 141)

The statement above experiences a code-mixing event. It can be said that it is a mixed code because the author uses Indonesian language and then mixes the Minang language as in the "*urang-urang*" speech. The word "*urang-urang*" if replaced into Indonesian **language** becomes people. This code-mixing activity can be considered as internal code mixing, because the Minang language is put into the Indonesian language in form of word repetition.

Conclusion

Based on the discussion of code mixing contained in Novel Anak Rantu by Ahmad Fuadi, it can be concluded that according to the origins of the languages, the author includes code mixing into (inner code mixing). A literature work will experience its own uniqueness if the language used mixes the elements of the regional language so that the reader feels that he is in the setting in the novel. Mixed

forms of code found five types of code-mixing form. First, code mixing in the form of word insertion which is a language unit formed from one or more morphemes. Second, code mixing that is in the form of phrase insertion which is a combination of two or more words which constitute a single unit, and become one or more words elements which constitute a unity, and become one of the elements or functions of sentences. Third, the insertion of clauses in the form of grammatical groups of words which at least consists of subjects and predicates and has the potential to become sentences. Fourth, the insertion of idioms whose construction meaning does not equal the combined meanings of its members. Fifth, insertion of repetition of words which is a word that occurs as a result of reduplication.

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