An Analysis of Taliwang-Sasak Code-Mixing Types Used in Lunyuk Community

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Abstract

This research examines the types of code-mixing found within the Lunyuk community, specifically focusing on using Taliwang and Sasak languages, as analyzed through the framework of Muysken's (2000) theory of code-mixing. The study uses an ethnographic approach to capture real-life language interactions and social dynamics that drive code-mixing patterns in a bilingual community setting. According to Muysken's typology, code-mixing can be categorized into three main types: insertion, alternation, and congruent lexicalization. The findings reveal that each type is prevalent within the community. However, the frequency and context vary based on factors such as speakers' linguistic background, the formality of the setting, and social relationships. This study contributes to understanding code-mixing in multilingual communities, demonstrating how Muysken's model effectively captures the nuanced linguistic practices within the Lunyuk community.

Keywords: Code-Mixing; Bilingual; Lunyuk Community

Introduction

In the Lunyuk community, where bilingualism is prevalent, individuals frequently mix two local languages: Taliwang and Sasak. This bilingual interplay often results in code-mixing, a linguistic phenomenon where elements from one language are embedded within sentences or conversations primarily conducted in another language. This study, grounded in the ethnographic qualitative method, investigates the types and patterns of code-mixing within the Lunyuk community through Muysken's framework. Pieter Muysken (2000), a notable figure in the study of language mixing, identifies three primary types of code-mixing: insertion, alternation, and congruent lexicalization. These distinctions provide a foundational framework to analyze how and why speakers in Lunyuk integrate Taliwang and Sasak into their daily interactions.

1**. Insertion** involves embedding lexical items or phrases from one language into the structure of another. For example, a Lunyuk speaker might incorporate Taliwang nouns or verbs within the predominantly Sasak sentence structures. This type of mixing reflects the insertion of culturally significant terms or expressions unique to Taliwang, which hold no equivalent in Sasak.

2. **Alternation** occurs when speakers switch between Taliwang and Sasak within or across sentences, maintaining each language's grammatical structure. This often emerges in conversational

contexts, where speakers fluidly alternate languages based on topic or interlocutor, suggesting a complex but natural blending of the linguistic systems.

3. **Congruent Lexicalization** is observed when both languages share grammatical structures, allowing speakers to substitute words from Taliwang and Sasak interchangeably within the same framework. This type often reflects a deep level of linguistic convergence within the community, where grammatical and lexical features of both languages become mutually intelligible and adaptable.

The bilingual dynamics of the Lunyuk community are shaped by sociocultural factors and influenced by the geographical proximity and historical interactions of the Taliwang and Sasak-speaking populations. Scholars such as Gumperz (1982) assert that code-mixing is not merely a linguistic phenomenon but also a social strategy bilingual communities use to express identity, solidarity, and social positioning. In Lunyuk, this code-mixing phenomenon likely serves as a bridge between ethnic identities, enabling speakers to navigate social boundaries and reinforce community bonds through language.

This investigation situates the Lunyuk community's language practices within broader sociolinguistic theories on bilingualism, particularly emphasizing the role of code-mixing in sustaining bilingual identity. By examining these language practices through ethnographic methods, the study aims to uncover the nuances of how code-mixing operates in everyday communication, illustrating the unique linguistic landscape of the Lunyuk community.

In studying the bilingual phenomenon within the Lunyuk community, where Taliwang and Sasak languages are actively used, several bilingualism theories provide a framework for understanding how speakers navigate and manage dual language systems daily. A central theory applicable to this community is Grosjean's Bilingual Language Mode Theory (1989), which posits that bilingual individuals continuously adjust their "language mode" based on context, audience, and conversational goals. According to Grosjean, bilinguals operate on a spectrum, ranging from a monolingual mode, where only one language is used, to a bilingual mode, where both languages are actively involved. This theory is especially relevant in Lunyuk, as speakers frequently adjust their language mode depending on the formality of the interaction, the identity of their conversational partner, and the sociocultural setting.

Method

The ethnographic method in this research is employed to understand how the Lunyuk community integrates Taliwang and Sasak languages in daily interactions. Ethnography, a qualitative research approach rooted in anthropology, involves immersing oneself in a community to observe and interpret social practices and language use patterns as they occur naturally. In the Lunyuk community, the researcher acts as a participant-observer, closely engaging with community members to observe language use within authentic contexts, such as in marketplaces, households, and local gatherings.

To collect data, the researcher adopts techniques typical of ethnography, including direct observation, interviews, and audio or video recordings. By observing daily interactions, the researcher captures instances of code-mixing and code-switching between Taliwang and Sasak languages, noting the settings, speakers, and situational factors influencing language choice. Additionally, informal interviews and conversations with community members provide insight into their attitudes toward bilingualism, reasons for language choice, and sociocultural motivations behind language use. The researcher also records specific conversations to capture authentic instances of language blending, which serve as primary data for analysis.

After data collection, transcription is a critical next step in this ethnographic process. Transcribing recorded conversations allows the researcher to examine the precise language structures, word choices, and moments of code-mixing or switching. This meticulous transcription captures the linguistic details of

both Taliwang and Sasak, allowing for a more nuanced interpretation. Through these transcriptions, the researcher can identify patterns in how languages are alternated or blended, considering social factors such as the relationship between speakers, the formality of the setting, and the conversational topic.

Finally, the researcher interprets the data, drawing connections between observed language patterns and the sociocultural factors influencing bilingual practices in Lunyuk. This interpretation is guided by Spradley's (1979) theory of ethnographic research, which emphasizes the importance of understanding participants' perspectives and meanings behind their actions. Spradley's approach, known as the ethnographic interview, involves recording observations and actively engaging with community members to elicit explanations and cultural insights. Through this lens, the researcher can interpret how code-mixing between Taliwang and Sasak reflects broader cultural values, identity expressions, and social dynamics within the Lunyuk community.

This ethnographic approach, therefore, allows the researcher to move beyond surface-level observation to grasp the complex, socially embedded nature of bilingualism in Lunyuk. By following this method, the study provides a rich, culturally informed perspective on how and why community members mix Taliwang and Sasak languages, offering insights deeply rooted in the community's lived experiences and linguistic practices.

Results and Discussion

After collecting data using an ethnographic study, the author obtained data that matched Muysken's theory.

Results

The research results identified three types of code-mixing within the Lunyuk community's use of Taliwang and Sasak languages: insertion, where single words or phrases are embedded; alternation, with clause-level language switches; and congruent lexicalization, where both languages blend within a shared grammatical structure.

Insertion

In the Lunyuk community, where Taliwang and Sasak languages are spoken, insertional code-mixing is a common linguistic phenomenon. This type of code-mixing involves embedding individual words or short phrases from Indonesian into sentences that primarily follow the structure of Taliwang or Sasak. These insertions happen naturally, often due to a lack of equivalent terms in the local languages for newer or specific concepts and are used to enhance understanding or emphasize meaning.

In the conversation below between Speaker A and Speaker B, we see an example of insertional code-mixing between the Taliwang and Sasak languages.

Speaker A: "*Penok maling nani lek Padasuka ni*"

Translation: "There was a thief over in Padasuka."

Speaker B: "*Tutu, onyak-onyak angkak*"

Translation: "Yes, be careful."

Code-mixing often serves a specific communicative function. For instance, the community might insert Indonesian terms to avoid lengthy explanations or to make concepts more accessible and quickly understood by listeners. This practical use of Indonesian vocabulary is especially common for nouns,

verbs, and specific terminology that would be awkward or unfamiliar in pure Taliwang or Sasak. This blend reflects a bilingual or multilingual identity, where speakers maintain their heritage language (Taliwang or Sasak) while recognizing Indonesian as the lingua franca. The use of both languages helps retain a sense of local identity while acknowledging the wider linguistic context in Indonesia.

Alternation

In this conversation, we observe alternation code-mixing between Taliwang and Sasak languages, which involves switching from one language to another at the clause or sentence level.

Speaker A: "*Telang bibit jagungk **sopo dus pang bale**, barak mun arak dengan jual murak*"

Translation: "I lose my corn seeds in a box at my house, tell me just in case someone sells them cheaply."

Speaker B: "*Astage, sai bae baitn*"

Translation: "Oh my, who took it.”

Here, Speaker A uses one language structure, likely Sasak, and alternates by incorporating a phrase or idea from Taliwang. This alternation occurs naturally within the sentence structure, where the language switch emphasizes a situational detail about losing the corn seeds.

Congruent Lexicalization

In this conversation between Speaker A and Speaker B, we see an example of congruent lexicalization between Taliwang and Sasak languages, a type of code-mixing where elements from both languages are interwoven within a single grammatical structure. This type of mixing often occurs when speakers are fluent in both languages and can switch seamlessly, creating a hybrid linguistic style.

Speaker A: "***Pang ta** taok kolok gabah tie aden **bau no kena ujan***"

Translation: Here put the grain so it doesn't get rained on

Speaker B: "*Aok nani pindahn*"

Speaker A uses a mix of Taliwang and Sasak terms within a single grammatical structure. For instance, the sentence "***pang ta***" and "***bau no kena ujan***"

In this example, congruent lexicalization allows the speakers to communicate effectively using terms from both languages within the same grammatical framework, enhancing meaning and cultural resonance. This type of code-mixing supports a smooth, hybridized conversational style, reflecting a deeply integrated bilingual identity in the Lunyuk community.

Discussion

Insertion

In the Lunyuk community, insertional code-mixing, as described by Muysken, commonly occurs as speakers integrate words or phrases from either Taliwang or Sasak into the dominant grammatical structure of the other language. This code-mixing typically happens when speakers discuss culturally specific concepts, terms, or expressions that resonate more in one language than another. For instance, while speaking primarily in Sasak, a speaker may insert Taliwang terms related to local customs, traditional foods, or family roles, as these terms carry cultural weight and familiarity unique to the

Taliwang identity. This insertional mixing allows speakers to preserve and convey cultural nuances that may not be as effectively communicated if translated into Sasak.

Moreover, insertion often reflects a speaker's desire to express solidarity with both cultural identities within a single conversation. Such code-mixing also helps to bridge generational language gaps, especially when younger speakers, who are more comfortable in Sasak, integrate Taliwang terms to connect with older family members. Insertion, in this way, enriches communication, allowing for more precise expression and reinforcing shared cultural knowledge within the community.

Overall, insertional code-mixing allows the Lunyuk community to communicate more flexibly and inclusively, integrating the cultural richness of Taliwang and Sasak with the practical vocabulary of Indonesian. This linguistic blend is essential for expressing modern ideas while preserving local language nuances.

Alternation

In the Lunyuk community, international code-mixing, as outlined by Muysken, frequently occurs when speakers shift between Taliwang and Sasak at the clause or sentence level. This alternation often happens in conversational contexts where speakers want to switch tone, adjust formality, or signal a topic shift. For example, a speaker may use Sasak to discuss everyday matters, then switch to Taliwang when sharing a culturally significant story or discussing family heritage, as Taliwang may carry a more traditional or emotional resonance.

Alternation also occurs to address audience differences within the same interaction. When conversing with mixed-language groups, a speaker may alternate to ensure inclusivity and convey respect to both language communities. This practice facilitates understanding across linguistic lines and allows speakers to express dual cultural identities, seamlessly moving between languages to reflect social and situational shifts. In this way, alternation becomes a dynamic tool in Lunyuk's bilingual setting as speakers navigate social contexts, manage relationships, and honor cultural affiliations within their daily interactions.

In the Lunyuk community, where people speak Taliwang and Sasak languages, alternational code-mixing is a prevalent communication style. Alternation, a type of code-mixing, involves switching between languages at the phrase or sentence level within a single conversation. This is different from insertional code-mixing, where individual words are inserted into the base language structure. Alternational code-mixing often appears in bilingual or multilingual communities as speakers alternate between languages to better convey ideas, adapt to the audience, or emphasize certain aspects of their message.

Congruent Lexicalization

In the Lunyuk community, congruent lexicalization—a type of code-mixing described by Muysken—appears when Taliwang and Sasak languages blend within a shared grammatical structure. This form of mixing typically occurs among fluent bilinguals who can seamlessly merge elements from both languages, often within a single sentence. In daily interactions, speakers may use congruent lexicalization to create sentences that combine vocabulary from Taliwang and Sasak while following a common syntactic framework, allowing fluidity and flexibility in expression.

Such mixing is standard in casual conversations, where social familiarity allows speakers to alternate words and phrases based on ease of communication or preference. For instance, a speaker might begin a sentence in Sasak but incorporate culturally specific Taliwang terms for emphasis or nuance. Congruent lexicalization enables them to leverage both languages' lexical resources, producing natural and contextually appropriate speech. This blending reflects a high level of linguistic integration and

comfort as speakers navigate between languages not just by switching clauses or inserting phrases but by creating an interwoven linguistic system that captures the community's hybrid cultural identity.

In the Lunyuk community, where people commonly speak a blend of Taliwang and Sasak languages, congruent lexicalization is a prevalent form of code-mixing. This type of code-mixing occurs when elements from two languages are interwoven within the same grammatical structure, leading to sentences that freely mix words from both languages while maintaining a shared syntactical structure. This phenomenon is especially common in multilingual communities where languages share similar structures or vocabulary, allowing for a seamless integration of lexical items across languages.

Conclusions

In the Lunyuk community, code-mixing between Taliwang and Sasak languages is a prevalent phenomenon that enables speakers to navigate cultural identity, social contexts, and linguistic preferences. Each type of code-mixing—insertion, alternation, and congruent lexicalization—serves specific communicative functions. Through insertion, speakers incorporate culturally meaningful Taliwang or Sasak terms into sentences dominated by the other language, preserving cultural nuances and strengthening identity. Alternation allows speakers to switch languages at the clause or sentence level, adapting to social settings, shifting topics, or addressing diverse audiences, especially in mixed-language groups. Finally, congruent lexicalization occurs when fluent bilinguals blend elements of both languages within a single grammatical framework, reflecting the deep linguistic integration within the community.

This code-mixing facilitates effective communication and reinforces a shared, multifaceted identity. By seamlessly merging Taliwang and Sasak, the Lunyuk community exemplifies how bilingualism can be a dynamic cultural resource, fostering connection and inclusivity. Each type of code-mixing serves a role in everyday conversation, creating a linguistically rich and socially adaptive mode of interaction that reflects the community's hybrid cultural heritage.

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