

# Code-Mixing on *Milang Béntang* AKTV Programme

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**Abstract**—This research is motivated by the phenomenon of multilingualism that occurs in Indonesian society, especially in West Java, which causes problems with code-mixing. This study aims to describe the types, forms, and factors underlying the occurrence of code-mixing events in the AKTV *Milang Béntang* programme. To achieve the objective, a qualitative approach with descriptive methods was used. Data collection technique used is through documentary studies. The results of this study indicate the use of mixed code in the program. Judging from the type, inner code-mixing is the most commonly found of code-mixing, followed by outer code-mixing, and the least type of code-mixing is hybrid code-mixing. As for its form, the most commonly found is code-mixing at the morphological level, followed by code-mixing at the syntactic level, and the least found is code-mixing in the lexical-semantic level. The factors underlying the occurrence of code-mixing in the AKTV *Milang Béntang* programme is the identification of the role of speakers, identification of the speakers used, and the desire of speakers to explain and interpret. Based on this, it can be seen that the code-mixing in the AKTV *Milang Béntang* programme is generally inner code-mixing in the morphological level that is in the form of words.

**Keywords:** code-mixing, factor of code-mixing, form of code-mixing, type of code-mixing

## I. INTRODUCTION

In multilingualism social interaction, the language mixing will occur often as stated by Suhendar (2016) that there is a process which affects between the code of a language with other languages. The process is called language contact. The example of language contact is the existence of code-mixing.

Code mixing is one of the language dependencies found in multilingual communities. The multilingualism phenomenon in Indonesia is confirmed by Sudarma and Yadnya (2015) they stated that besides society who use local language and Indonesian language as the national language, the need for mastering foreign language especially English causes Indonesian to be multilingualism society.

In several television shows, speech in Sundanese language was being affected by Indonesian language, either from host or interviewees. The concrete example was on “*Milang Béntang*” show at 25th of August 2019 when Rifa Rafika as the host said “*saleresna sim kuring sering tepang saupama nuju off air*” (actually, while in off air, I often meet). Moreover, when audience and interviewees have been not talked in the Indonesian language for a long time. This causes the code-mixing in that television show.

The code-mixing phenomenon happened while a speaker used a kind of mixing words and phrases from two different languages or more. Thelander as cited in Chaer and Agustina (2010) explain that mixed codes are clauses or phrases used in a speech event consisting of mixed clauses and phrases, and each clause or phrase it no longer supports individual functions. In line with Fasold (as cited in Chaer & Agustina, 2010) that stated if a speaker is using words or phrases from a language then he or she is doing the code-mixing.

Muysken as cited in Yuliana, Luziana, and Sarwendah (2015) stated that code-mixing usually separated in three parts which are insertion (word or phrase), alternation (clause) and congruent lexicalization (dialect).

According to Suwito (as cited in Rokhman, 2013) there are two kinds of code-mixing which are outer code-mixing and inner code-mixing. Based on the form, code-mixing can occur in the level of morphological, syntax, and lexical-semantics. Suwito (1983, p.78) stated that “There are six forms of code-mixing as follow: 1) words, 2) phrases, 3) baster, 4) idioms, 5) clauses, and 6) repetition.”

Repeating or duplicating word in this study belongs to one of the particular expressions in Sundanese language that is repetition. Repetition is repeating sounds, vocabularies, words, or the part of a sentence that is considered an essential aspect in order to give the emphasis on context (Keraf, 1988).

Electronic media is one of the things that can affect language development. Nowadays, society is getting used with electronic media, television is one of it. Television shows are usually using the Indonesian language in order to make all of Indonesian can understand the context. But now, there are much local television stations that develop in West Java and these local television stations are using Sundanese language as an instruction language in their every show.

“*Milang Béntang*” is one of the shows on AKTV, a local television station which using Sundanese language as its instruction language. This show presents Sundanese pop songs and invites Sunda pop musicians. “*Milang Béntang*” is one of the facilities to distribute musician’s creativity, singers, or even Sundanese pop songs lovers. Rika Rafika was being the host for this show.

Code-mixing is one example of a sociolinguistic case that can be used as a research object. This research has been reviewed by Rohmani, Fuady, and Anindyarini (2013), the research was about code-switching and code-mixing in Negeri 5 Menara, a novel by Ahmad Fuadi.

That research also explains that there are three classification types of code-mixing, as follows: 1) outer code-mixing, inner code-mixing, and hybrid code-mixing. Meanwhile, this present research discusses the types division of code-mixing according to Suwito's theory which is inner code-mixing and outer code-mixing. The form of code-mixing usually exists in morphological level which consists of words and baster; in a syntax level consists of word repetition, phrase, and clause; and in lexical-semantic level consists of idiom.

The other difference between former research with present research is about the form of code-mixing phenomenon that has been investigated. The former research investigated data source in written form meanwhile this present study used spoken form as a data source.

Sociolinguistic is used as the approach in order to solve the research problem. The types of code-mixing being analyzed based on language elements being used. Whereas, the forms of code-mixing being analyzed from its language unit, either in the level of morphological, syntax, or even lexical-semantic. Besides, code-mixing also being analyzed from society factor. Because, if we ignore the effects of code-mixing phenomenon, then it will lead to incorrect grammar.

Other concerns regarding code-mixing are incorrect grammar, meaning ambiguity, and incorrect use of code-mixing that may be used in formal writing.

## II. METHOD

A qualitative descriptive approach was used in this research. Sukmadinata (2017) stated that descriptive research is being used for describing and illustrating every phenomenon, either it is the natural phenomenon or man-made phenomenon. Descriptive research focuses on characteristics, quality and relation in every activity.

The data source for this research was "*Milang Béntang*" show on AKTV. Data collection for this research was a documentary study. Sukmadinata (2017) explained that documentary study is one of the data collections that collects and analyzes several documents, either it is written document, picture or electronic. The collected documents were selected corresponding to the goal and focused on the problem investigated. The steps in collecting data were logged in to Facebook account and then opened the recording of "*Milang Béntang*" which was live broadcasted on August 2018 in AKTV account, provided the recording transcription and copied the code-mixing data transcript to data card.

The research instrument used was a transcription tool and data card. In this research, the transcription tool was being used for transferring the data in spoken form to written form. Whereas, data card was used for classification and data description.

In processing the data, researchers used the step of direct analysis technique as follow: reinvestigated code-mixing data which has been collected; created classification of code-mixing data based on its type and form; analyzed code-mixing data based on its type and form; described code-mixing data based on its type and form; interpreted code-mixing data based on its

type and form and then created a conclusion and arranged the report.

## III. FINDINGS AND DISCUSSION

From the data result of the recorded conversation between the host and guest star or viewers on *Milang Béntang* AKTV show, there were 517 code-mixing sentences with the amount of code-mixing was 768 elements. That data was re-analyzed based on the type and form of code-mixing.

### A. Types of Code-Mixing

According to Suwito (as cited in Rokhman, 2013) there are two types of code-mixing which are outer code-mixing and inner code-mixing. Whereas, based on the research that has been conducted, the result was not only about inner code-mixing and outer code-mixing but also there was hybrid code-mixing. Based on the data analysis, there are 602 inner code-mixing elements, 154 outer code-mixing elements, and 12 hybrid code-mixing elements.

#### 1) Inner Code-Mixing

Inner code-mixing is kind of code-mixing that its elements originally comes from native language and all its variants, in this context, inner code-mixing includes local language and Indonesian language. From the data analysis, there were 602 inner code-mixing elements. One of the examples of inner code-mixing data as follows:

*Abdi gé rada melankolis ayeuna mah.*

[Now, I feel like a little bit melancholy.]

(MB/250818/RR/190)

The sentence above shows that there were eight words which formed by two different language elements; Sundanese language and Indonesian language. From that eight words, there was one word of Indonesian language; '*melankolis*'. '*Melankolis*' in Indonesian language is an absorption word from Greek language '*melagholikos*' which then written as melancholic in English. This word means a deep feeling of sadness.

#### 2) Outer Code-Mixing

Outer code-mixing is a kind of code-mixing that uses foreign language elements. For example, mixing the word from English with Sundanese language. From the data analysis, there were 154 outer code-mixing elements. One of the examples of outer code-mixing data, as follows:

*Abdi ogé followers Téh Rika da.*

[I also become your (Rika Rafika) followers.]

(MB/180818/TL/100)

The sentence data shows that there are six words formed by two different language elements, namely Sundanese and English. From those six words, there was one word that comes from English; followers. In English, followers are kind of plural form of 'Follower' which means '*pengikut*' in Indonesian language. In Sundanese language, the word

‘followers’ can be translated as ‘*pamilu*’ or ‘*jalma nu milu merhatikeun kana media sosial jalma lianna*’. In the sentence above, the word ‘followers’ means the audience which follows and admires Rika Rafika’s social media.

### 3) Hybrid Code-Mixing

Hybrid code-mixing is kind of code-mixing that inserts the elements of local language, Indonesian language, and English in its speech. Based on the data analysis, there were 12 hybrid code-mixing elements. One of the examples of hybrid code-mixing, as follows:

*Hayu hayu come on, come on syuting bareng nya!*

[Let’s go, come on, come on, we are shooting together, alright!]

(MB/250818/NL/169)

The sentence above shows that there were nine words which used three different language elements that are Sundanese language, English, and Indonesian language. In that sentence, there was one clause in English; “come on”, and one clause in Indonesian language; “*syuting*”. The “come on” phrase is kind of verb in English which means to persuade the audience, this word has similar meaning with “*hayu*” in Sundanese language. And “*syuting*” is the word in Indonesian language.

### B. Code-Mixing Form in Morphological Level

Based on the data analysis, there was a code-mixing form in morphological level, syntax level, and lexical-semantics level. According to Kuswari and Hernawan (2015) morphology is a linguistics study that discusses about morpheme, word, process of forming the word and changes of the word itself. Based on the code-mixing form in morphological level, there are two kind of code-mixing form which are:

#### 1) Code-Mixing in Word Form

Words are the smallest elements in sentence level which are free and have particular meaning. Based on the data analysis, there were 426 code-mixing elements in word form. One of the examples of code-mixing in word form, as follows:

*Abdi gé sami ningali pertama Rika Rafika sapertos kieu.*

[Me too, it is my first time for seeing Rika Rafika like this.]

(MB/250818/NL/14)

In the sentence above, there is ‘*pertama*’ word which comes from Indonesia. The word ‘*pertama*’ is kind of dependent word which has its own meaning. The word ‘*pertama*’ in Sundanese language can be interpreted as “*kahiji*” or “*munggaran*”. In the above sentence context, the word “*pertama*” means “*munggaran*”, then the sentence means “*munggaran*” or the first time for seeing Rika Rafika.

#### 2) Code-Mixing in Baster Form

Baster is the result of combining two different language elements to form a meaning. In line with Murniati, Munaris, and Ariyani (2015) that stated, code-mixing in baster form is the act of inserting other language elements. the insertion is combining native word with a foreign word. Based on the data

analysis, there were 79 code-mixing in baster form. One of the examples as follows:

*Cobi dishare atanapi dibagi kanggo adi-adi.*

[Let’s share, or share it to others.]

(MB/040818/RR/189)

The sentence above was the example of code-mixing in baster form. In that sentence, there is a word “*dishare*” which is the combination of two different language elements. The word “*dishare*” originally comes from English; share, and given a prefix -di in Sundanese language. The word “share” means “*bagi*” in Sundanese language. Meanwhile, the word “*dishare*” means ‘*dibagi*’ in the context of giving information. Actually, in English, the word “*dibagi*” supposed to be written as “be shared” not “*dishare*”

In code-mixing in baster form, there was found a word that can lead to the ambiguity. That code-mixing element can be seen on the data below:

*Mangga, caralik ieu anu gareulis, anu karasép, anu ngabanggakeun, anu berprestasi.*

[Please sit, beauty girl and handsome boy that successfully make proud and clever.]

(MB/040818/RR/185)

In the sentence data above there is the word *ngabanggakeun* which is a combination of elements of Indonesian and Sundanese. The element of Indonesian is found in the word *bangga* which is then given nga- + -keun which is an affix in Sundanese. The word “*bangga*” actually means *hésé* or difficult in Sundanese language. So, if the word “*ngabanggakeun*” is translated into Sundanese language, then the meaning of the word changes into “*ngahésékeun*” or making difficult of something. But, in this context, the word “*ngabanggakeun*” means “making proud” or *pikareueuseun* in Sundanese language.

### C. The Form of Code-Mixing in Syntax Level

Based on the data analysis, the code-mixing not only exists in morphological level but also in syntax level. Syntax is the study of rules that govern the ways words combine to form phrases, clauses, sentences, or discourse. As seen from the code-mixing form in syntax level, there are three code-mixing forms; code-mixing in repetition form, code-mixing in phrase form, and code-mixing in clause form.

#### 1) Code-Mixing in Repetition Form

Repeating or duplicating word in this study belongs to one of the particular expressions in Sundanese language that is repetition. Repetition is repeating sounds, vocabularies, words, or the part of a sentence that is considered an essential aspect in order to give the emphasis on context (Keraf, 1988).

Based on the data analysis, there are three code-mixing elements in repetition form. This is one of the examples of it.

*Tapi tos move on, tos move on.*

[But, it has already moves on.]

(MB/250818/RR/12)

In the sentence above, the phrase “*tos move on*” was repeated twice. This phrase is one of the English elements. That phrase means going forward to new situation or new activity. this phrase is kind of *épizeuksis* or direct repetition.

## 2) Code-Mixing in Phrase Form

Phrase is combination of at least two words, phrase is not predicative and plays one function in sentence. From the data analysis, there were 178 code-mixing elements in phrase form. This is one of the examples of it.

*Barakallohu fii umrik, mudah-mudahan sésa yuswana berkah.*

[*Barakallohu fii umrik*, may God bless him for his age.]

(MB/180818/RR/52)

In the sentence above, “*barakallohu fii umrik*” phrase comes from Arabic language. This phrase means ‘may Allah grants you with his bless and long live’. This phrase is kind of endocentric phrase because the similarity distribution with the word “*barakallohu*” which is one of its elements. The word “*barakallohu*” also represents “*barakollhu fii umrik*” phrase.

## 3) Code-Mixing in Clause Form

Clause is grammatical form which at least consists of subject and predicate. From the data analysis, there were 79 code-mixing elements in clause form. This is on the examples of it.

*Padahal natural jauh lebih baik, saupama natural.*

[Natural is better, if it was natural.]

(MB/040818/RR/57)

The sentence above used two different language elements that are Sundanese language and Indonesian language. The sentence is formed by two clauses, one of which being a bound clause ‘*padahal natural jauh lebih baik, saupama natural*’. It is called bound clause because it does not have the potency for being free sentence. The word “*saupama*” is the conjunction at bound clause that has the function as explanation clause.

## D. Code-Mixing Form in Lexical-Semantics Level

Based on the data analysis, there were code-mixing in lexical-semantics level. Lexical-semantics is a study that discusses the meaning of a word. Code-mixing in lexical-semantics level refers to code-mixing with its word and meaning. The form of this code-mixing is idiom.

Idiom is a particular expression which has free meaning. Sudaryat (2016) explained that idiom or expression is one of independent and free language form, the meaning from idiom cannot be simply interpreted according to grammar, or the meanings contained by the constituent elements.

Based on the data analysis, there were six code-mixing elements in idiom form. This is one of the examples of it.

*Janten Milang Béntang mania, kalebet para pencinta lagu-lagu pop Sunda janten saksi lahirna pendatang anyar sareng tongkat estafet pop Sunda anu badé kapayun rupina mah.*

[So, *Milang Béntang* lovers, included all Sunda pop music lovers will be the witness for the coming of new arrivals artist and the next ‘*tongkat estafet*’ of Sunda pop music.]

(MB/110818/RR/139)

The sentence above shows code-mixing in lexical-semantic level in idiom form. In that sentence, there is an expression about “*tongkat estafet*”. This idiom comes from Indonesian language which means people who inherit or continue on a matter, such as development, and so forth. In the sentence above, the ‘*penerus tongkat estafet*’ is intended for Sundanese youths who have artistic talent and are expected to be the successors to develop the Sundanese pop music industry.

## E. Social Factor that Affects Code-Mixing

Based on the data analysis of recorded conversation between the host and guest star or audience in *Milang Béntang* AKTV show, there are factors behind the occurrence of code-mixing events at the event. The background of the mixed code at the event are (1) identification of roles, (2) identification of types, and (3) desire to explain and interpret.

Role identification included the speakers’ social background and education background. Rika Rafika as the speaker in her communication not only uses Sundanese, but also uses Indonesian, English, and Arabic. The speech that has been delivered by Rifa Rafika usually used some expression or term in the non-local language (Sundanese language), this was caused the phenomenon of code-mixing.

Variance identification factor is determined by the language used by the speaker when mixing codes. The variety of language factors in code-mixing can put the hierarchy of the speaker’s social status. In the show, Rika Rafika usually used familiar and humble language variety. The way speaker and audience talked was showed the intimacy between them. Language elements that usually inserted by the host in her speech was the Indonesian language or English. This can show that Rika Rafika as a speaker wants to show her social status as an educated singer who has extensive language knowledge.

Whereas the intention to explain and interpret the point is that mixed code can show the attitude of the speaker and his relationship to others as well as the attitudes and relationships of others towards the speaker. This factor is explaining to the viewer or speech partner what is said by the speaker. Speakers assume that the use of Indonesian or other languages to explain things can be more easily understood by viewers. Because sometimes the terms in other languages are more quickly accepted and more commonly used by society today than the terms in Sundanese.

## IV. CONCLUSION

Based on the data and former discussion, there was code-mixing which consists of type, form, and factor that caused the code-mixing phenomenon.

There were three kinds of code-mixing type on “*Milang Béntang*” show in AKTV which are inner code-mixing, outer code-mixing, and hybrid code-mixing. The most code-mixing found in this research was inner code-mixing and hybrid code-mixing was rarely found, the rest of it was outer code-mixing.

There were two types of code-mixing form in morphological level, there were code-mixing in word form and code-mixing in baster form. Code-mixing in word form was the most data that has been found, while the least code-mixing found was in baster form. The ambiguity was found in code-mixing in baster form. Besides, there was a wrong writing rule in a language due to the combination of two different language elements.

There were three types of code-mixing form in syntax level; code-mixing in repetition form, code-mixing in phrase form, and code-mixing in clause form. Code-mixing in phrase form was the most found in this research and for the least code-mixing was in repetition form, the rest of it was code-mixing in clause form.

Code-mixing form in lexical-semantics level is code-mixing in idiom form. Compared to other code-mixing, this kind of code-mixing was found at least.

There were three factors that affected the code-mixing phenomenon in “*Milang Béntang*” show on AKTV; identification of speaker’s role, identification speaker’s language use, and speaker’s desire to explain and give an interpretation.

It can be concluded that code-mixing in “*Milang Béntang*” show on AKTV, generally there was inner code-mixing, code-mixing in word form, and the main factor of code-mixing on the show was speaker’s role identification.

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