

MULTILINGUAL CODE MIXING IN SASAK LANGUAGE INKARANG BUYUK AMPENAN

Danul Aristiawan
STIKES YARSI Mataram
danularisetiawan@gmail.com

Abstract

This research aimed at analyzing and describing the use of multilingual code mixing as one of communication tool specially conducted in Karang Buyuk, Ampenan. Multilingual Code Mixing used by the people in Karang Buyuk, Ampenan in daily conversation and communication among sasak community and other community, people in Karang Buyuk, Ampenan want to show their solidarity and their prestige in society. The method which was applied in this research was a descriptive qualitative approach) in this case the writer use ethnography method. The data being analyzed are descriptive data in form of written words and sentences. The writer used some observation and also interview to collect data and he record the data. Based on the recording, he makes the transcrip and analysis the data. He seperated the data based on some criteria such as education level, age, gender, occupation, topic, and situation. This criteria used by the writer to analysis the data resources, and answer the research question. Based on the data results of the analysis, some of the important research finding are stated as follows; Firts people in Karang Buyuk, Ampenan are varied on some aspects, such as education level, age, occupation, situation and any other aspect that influence the language. Second, the poeple use code mixing among the sasak people is to show their prestige in the society, and they are proud in using code mixing, and if they make the conversation with different ethnic group the people in Karang Buyuk want to show their solidarity and to avoid the interethnic conflict among the society

Key Words: *Language, Multilingual, Code Mixing.*

Abstrak

Penelitian ini bertujuan menganalisis dan menjelaskan penggunaan campur-kode multilingual sebagai alat komunikasi yang dilakukan di Karang Bunyuk, Ampenan. Campur-kode multilingual yang digunakan oleh masyarakat di Karang Bunyuk, Ampenan dalam percakapan dan komunikasi sehari-hari di antara komunitas penutur bahasa Sasak dan komunitas bahasa lainnya yang merupakan cara menunjukkan solidaritas dan kebanggaan dalam masyarakat. Metode yang diterapkan dalam studi ini adalah kualitatif dengan pendekatan deskriptif yang dibangun berdasarkan kerangka kerja penelitian etnografis. Data yang dianalisis berbentuk data deskriptif yang berupa tulisan kata-kata dan kalimat-kalimat. Peneliti melakukan beberapa kali observasi dan juga wawancara dalam mengumpulkan dan merekam data. Berdasarkan data rekaman, peneliti membuat transkripsi kemudian menganalisisnya. Ia memisahkan data berdasarkan beberapa kriteria, seperti tingkat pendidikan, usia, jenis kelamin, pekerjaan, topik, dan situasi. Kriteria tersebut digunakan dalam proses analisis data yang kemudian untuk menjawab pertanyaan penelitian. Berdasarkan data dan analisisnya, peneliti menemukan beberapa hal penting, di antaranya: pertama, masyarakat Karang Buyuk, Ampenan menunjukkan keragaman dalam beberapa aspek yang memengaruhi bahasa, seperti tingkat pendidikan, usia, jenis kelamin, pekerjaan, topik, situasi, dan sebagainya; dan kedua, masyarakat Karang Buyuk, Ampenan yang beretnis Sasak menggunakan campur-kode untuk menunjukkan kebanggaan mereka dalam masyarakat, dan mereka bangga menggunakannya. Ketika terlibat dalam percakapan dengan orang dari etnik lainnya, mereka menggunakan campur-kode untuk menunjukkan solidaritas dan menghindari konflik dalam masyarakat.

Kata Kunci: *Bahasa, Multilingual, Campur-kode*

INTRODUCTION

Nowdays the influence of globalization create the culture, life style, fade away and especially can make effect to language used, that can be make the people in sociaty use different mode of language, such as the use of code mixing in a conversation. Additionally the community in basically are bilingual and multilingual. Indonesia is one of the bilingual country and as of developing country in the world which has hundred thousand of islands with the milions of population which has multifarious culture and language, Indonesia range from Sabang to Marauke. Lombok island is one of a part of Indonesia that has different culture and language than the other. Therefore, most people in Lombok are bilinguals, and speak their own ethnic language (venacular language), which is called Sasak Language. As well as the national language, Bahasa Indonesia which are taught in school and used as their formal and official mode of communication (Lyon in Mahyuni, 2006).

Lombok is one of the islands in Indonesian archipelago, immediately east of Bali. It is about 4. 682, 35 square kilometers. Administratively, it consist of East, Central, and West Lombok, including Kota Madya, Mataram “Mataram Municipality”. Mataram is the capital city of the province of West Nusa Tenggara (NTB). According to the 2000 census, the population of the province is 3. 805. 537 people, 2. 684. 466 of whom reside on the island of Lombok, while the other 1. 121. 071 live on Sumbawa island (Sumbawa, Bima, and Dompu).

The researcher get the history of Ampenan by interview because there is no literature which researcher use for guideline. Ampenan are consists of two word “ Ampan” and “Benang”. before the dutch army came to Lombok there is a chief minister to a king his name Arya Banjar Getas, he needed a help from Karangasem kingdom. He wait Karangasem kingdom and their army on

the beach, at the same time, he fishing on the beach by pineapple fibrous in sasak called “Ampan” he used it as thread “Benang”. And until now people said Ampenan. Ampenan is one of the old city in Lombok. At the time Ampenan is the center of trade we could see it from the evidences such as: harbour, old bulidings, buddhist monastery, just the harbour disappeared. From the interview reseacher get information if the harbour boomed by the dutch, and now ampenan beach familiar with “Pantai Bom”. Before the harbour destroyed many peoples come from other coutry to selling his product, Chiness, Arabic, and also dutch the poeple at the time prospered. Until now days many offspring from chiness and arabic stayed in ampenan and built the society with origin people. Ampenan is one of the urban area, so thats way they use many languages in communciation and interaction each other. By this reason sereacher take the data in Karang Buyuk, Ampenan to analysis the Multilingual Code Mixing in term of daily communication.

Apart from those, one of the most important phenomena is influenced in language is the use of code mixing by people who live in Karang Buyuk, Ampenan in their daily interaction such as:

A : Bro, ndek te main *badminton* bareh ?

B : Ndek bro, aku yak lalo *touring* jok sembalun

A : Ndekm kadu *rent car* ?

B : Ndek bro, aku kadu mobil *trevel* batur

Furthermore, the researcher will do this scientific research and to know way people use Code Mixing especially in Karang Buyuk, Ampenan.

Review of Related Literature

Language

In this world, a language plays very important role especially for communication in our daily encounters. If

there is no language, the world be quite because the human being can not express their feeling, emotion, desire, and their idea. There, the existence of it has been making people around the world to communicate to each other. Blair (1990) assert “ this means you have the capacity to produce sounds that signify certain meaning and to understand or interpret the sound produce by others”.

Every body knows that human being has two roles in life, namely : human being as individual creature and human being as social one. As a social creature, of course needs a tool or a device for communication or even interaction. That's way human being life creates a language for interacting and communicating with others. Language is one of human devices which have an important role. Language is when two people or more communicate with each other in speech , language is a communal possession and admittedly an abstract one (Wardhaugh 2006). Language is as a systematic way of combining smaller units into larger units for the purpose of communication

Language , Society and Culture

Generally, a language is a system which operates with symbolic vocal sounds and which is used by group of people for the purposes of communication. According to Anderson, (2005) stated that language is a system of sound, arranged from arbitrary symbols it has unique character. Language is built up from our behavior; language is tool for communication, which has interaction with our culture. Where, human being without language seems like auto car without steer. How do we control the car if there is no steer? If we cannot control the car, we will never arrive at the destination. It is the illustration how important the language for human being is. By language, we can express our ideas, feeling, desires, and emotion to make the others understand and perhaps they will respond it if we want it. There are several relationships between language and society : social structure, linguistic structure, bi-directional, language

and society is independent (Wardhaugh, 2006).

Society and language are so closely related that society cannot be said to stand “ out there” separated from a language whose task it is to reflect it as some linguists put it, “ language is a reality-creating social practice”. This statement is in line with Bernstein's hypothesis (Gumperz and Hymes, 1972) which says that social relationships act as intervening variables between linguistic structures and their realization in speech. Language that people produce is not a random entity, but it must be rule-governed. So far linguists have found out that there are so many sociolinguistic variables involved in realizing a stretch of expression in the form of language. Those variables or linguistic features vary in form and have social significance (McKay and Hornberger, 1997).

The researcher, research about language to understand that language and how it works, and to understand how the people use them. Halliday (1992) stated that the functions of language are that language is need for telling (oral) and written, listening and reading, they hoped will get many targets or purposes. And according to Wardhaugh (2006) language is a set of item. In Hudson (1996) calls “linguistic items” such entities as sounds, words, grammatical structures and so on.

Anderson and Stageberg (1980) divided the basic function of language into three parts such as; informative function, expressive function, and directive functions.

1) *Informative Function* is to communicate information which used to affirm or deny prepositions or to present argument. These functions are described important or unimportant things, general or particular, and any other information to be reported informatively.

2) *Expressive Function* is used to communicate feeling or emotions. Expressive function can be found in poetry

which showing feeling and expression about something.

3) *Directive Function*, "Language serves the directive function when used for the purpose of causing (or preventing) overt action. This function can be commands and requests.

(Anderson and Stageberg, 1980)

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Many kinds of language uses in the world and every part of language there structures and rules for the language it can be in grammar, and many aspect such as; semantics, syntaxes, psycholinguistic, discourse, sociolinguistic and others. However, every language changes and develop or maybe new term or vocabulary in those language because of the situation and conditions.

Language is not only instrument for the communication of messages. This becomes especially clear in Multilingual communities where various groups have

their own language. e.g. English and Arabic in Sasak . With its language group distinguishes itself. The cultural norms and values of a group are transmitted by its language. The group fellings are emphasized by using the group's own language, and member of out-group are included from its internal transactions (Giles et al., in Appel, 1987). Therefore it is a common assumption in sociolinguistics - an assumption which is validated by many personal observation and research data – that languages carry social meanings or social connotations. If a language has social meaning, people will evaluate it in relation to the social status of its users. Their language attitudes will be social attitudes.

RESERACH METHOD

The research of this study is descriptive qualitative research, in this research, researcher use ethnography method to collect the data. This research is also a qualitative one since all the data collection is in the form of words. The using of this is appropriate with the purpose of the study that is explaining about Multilingual Code Mixing in Sasak Language. It will describe the aspects of code mixing in Karang Buyuk, Ampenan. Researcher has one research questions dealing with Multilingual Code Mixing in Sasak Language in Ampenan, from this research questions the writer try to analyse why people use code mixing in daily conversation. As we know that Karang Buyuk is one of the appropriate place to get the accurat data, in this place many ethnic and offspring stayed long time. Reseacher interest to analyse way they use multilingual code mixing in daily communication. By using recording technique the writer could colect the data of their multilingul (Wei and Moyer, 2008). To analyse the data researcher seperete the data resoucer based on age, occupation, education, and gender to get the accurate data to analyse (Fishman in Holmes, 1992)

FINDING AND DISCUSSION

Finding

There are some reason why paople in Karang Buyuk use Code Mixing in commmunication, beside Ampenan as the multiculture and multilingual it makes lot of influnce of language used in Karang Buyuk ampenan, some reason are as follows :

Code Mixing as a tool of Interethnic Solidarity

By using Code Mixing people in Karang Buyuk Ampenan especially sasak people want to show that they are welcome to other enthnic. Code Mixing usage can avoid interethnic conflict ware occure because of misunderstanding among the society, this misunderstanding can avoid if the people have a tool to delivere the message to the other. So, Code Mixing as a tool to delivere the message and can make other ethnic essy to interpret the message and can get the point of some information in appropriate interpretation.

Code Mixing as Mediator in Interpretation of Communicative Messages

This function had shown by Gumperz's in Holmes (1992,) he asserts that code mixing could interpret messages in communicative interactions. While it has indeed provided a comprehensive list of macro contextual aspect of communication (e.g role relationship, physical and social setting, attitudes, social velues, messages forms and content, etc), it fails at least to some extent , to show how meaning are actually interpreted, constracted, and negotiated during interaction.

Discussion

Based on the results of the data analysis, The study found several aspects of language use that enable the local people to share solidarity among themselves. Not only do they share a common identity of being migrants to the area, but they also view themselves as

having a common culture and a language through which their status as a collective communal groups is encoded. I have shown also that the features of the various ethnic languages are adopted to make those of the common language. In this way the study suggests that multuculturism in Karang Buyuk Ampenan has been evident not only in demographic and cultural facts but also in linguistic ones. From the finding, Sasak people in Karang Buyuk, Ampenen want to show how they were friendly to other ethnic and also they want to show the prestige to others if be able to communicate multilingual.

CONCLUSION AND SUGGESTION

Conclusion

The writer concludes that the people use Code Mixing in conversation is to show the Sasak solidarity especially the Karang Buyuk people to other ethnic who lives in this place, because there are some factors influnce of Code Mixing occur in the society such as Karang Buyuk is one of the urban area in Ampenan, So many people come from other ethnic and stayed as the neighbor and make the relationship as a new society, by using Code Mixing the people can essy to interpreted the messages in appropriate way. And by using Code Mixing the people can show their solidarity each other and this can avoid the interethnic conflict and also the pople use code mixing among sasak people is to show their prestige to each other.

Suggestion

Based on the conclusion it can be said that Code Mixing is useful in multicultural and multilingual people, the inter ethnic conflict firstly from the misunderstanding of the people in interpret the meaning of communication. At least after doing the difficulties of being concerned with discourse analysis, the writer would like to contribute suggestion for the readers and the future researchers. We know that discourse is study of language in context or in use that related to many aspects of human life. There is no

thing that can be separated from language, that is why this study is really crucial to be learn more and more.

Knowing linguistics or discourse by analyzing them, it essential in order to get a better understanding about the theories of language and how they are applied in either spoken or written language interaction or communication. This can be done both through the linguistics point of view, researcher suggest that this kind of research not only apply in spoken form of language like what the researcher has done but also in written as well. Future more, there are so many aspects is social life to be chosen as the theme of a research.

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