An Analysis of Code Mixing in Bapeno Used by Depati Ninik Mamak in Hiang

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Abstract:
In communication, a speaker does not only do code mixing in formal context. It can also be found in a certain communication in a special event of a tradition. In fact, the use of code mixing can be found in Bapeno used by DepatiNinikMamak in Hiang. In Bapeno, DepatiNinikMamak used code mixing in term of Indonesian language and Hiang dialect or vice verse. This research was conducted concerning the forms and the functions of code mixing in Bapeno by DepatiNinikMamak in Hiang. This research is a descriptive research. The participants of this reserarch were DepatiNinikMamak in Hiang. This research employed two kinds of data collection techniques; observation and recording. The findings showed that the forms of code mixing in Bapeno by DepatiNinikMamak in Hiang included in words insertion, phrase insertion, and clause insertion. Then, the function of code mixing in Bapeno by DepatiNinikMamak in Hiang involved as identity marking and strategy of neutrality. Based on those findings, it was concludedDepatiNinikMamak did code mixing in Bapeno in Hiang. However, not all of the forms of code mixing used by DepatiNinikMamak in Bapeno in Hiang. Then, code mixing used by DepatiNinikMamak in Bapeno did not cover all functions of code mixing.

Introduction
Nowadays, bilingualism has become a common phenomenon. Social interaction always involves communication among the society members by using language. While in the social interaction, the society members often use more than one language variety on their bases language. It can be find in our environment, which is the community speak two languages in communicating with the other community of a language. The combination of these languages can be the combination of two languages, Indonesian language with English, Indonesian language with Arabic or Indonesian language with regional languages (Kerincinese, Sundanese, Minangkabaunese, etc) in one conversation. It is done by the purpose to convey what they mean in communication. This phenomenon is called development of communication. It commonly happens in almost area of people’s life.

Nababan explains bilingualism is a habitual to use two languages to interact with other people (Nababan, 1984). Bilinguality is an ability to use two languages. So, we can conclude that bilingualism is a habitual, bilinguality is an ability and bilingual is the person. In addition, Spolsky presents that the bilinguals have a repertoire of domain-related rules of language choice (Spolsky, 1998). Indeed, bilinguals are able to choose which language they are going to use in a social condition. A bilingual is able to switch or mix their language at a different location, different role relationship or different topic.

In Indonesia, it is clear that everybody is practically bilingual. In the cities and towns people speak one vernacular or local language and Indonesian. But nowadays, for some populations, especially in urban centers, competence in speaking three languages (local language, Indonesian and foreign language) is common. This happens because official matter, business and government affair are conducted in urban center. People tend to use formal Indonesian or foreign language such as English when they have to face
official business matter or government affair, and they usually use their mother tongue when they speak in an informal situation.

Furthermore, in a bilingual and multilingual society, the people must select particular codes. Because of that, people are always faced with code choice when they speak in their daily conversation. Wardhaugh in (Wardhaugh, 2011) states that code refers to any kind of system that two or more people employ for communication. One of them is by mixing the languages called code mixing. Indeed, code mixing occurs when a conversant uses both languages together to the extent that they change from one language to other in a course of a single utterance. The use of code mixing is caused by the imitation done by people and then becomes habit for them to use in their daily conversation. The code mixing itself can be the mix of words, phrases, or clauses from the two languages together employed by bilingual or multilingual community in many countries in their communication (Ayeomoni, 2006).

One of the phenomena related to bilingualism and multilingualism is called code mixing. Code mixing generally happens since there are speakers who are able to speak more than one language. These speakers combine some elements of particular language with their mother language or the language which is commonly used in their society. As one category of language alternation, code mixing is the mixing of two languages deliberately without an associated topic change (Wardhaugh, 2011). It means the use of two languages or more are used together in communication while a speaker wants to change to be understood by hearers, needs to simplify the conversation and wishes to create a new style but still in the same topic.

Siregar says in code mixing, there is a main code or a basic code which is used and has function and autonomy, while the other codes involved in a speech event constitute pieces only without any function or autonomy as a code (Siregar, 2016). Besides that, code mixing may also occurs when a speaker incorporate small units (words or short phrases from one language to another one. It is often in word level. Indeed, it can be seen that a speaker do not alternate the whole sentence, but a speaker only use one word or two.

As McKay and Nancy explain that code mixing involves every level of lexical and syntactic structure including: insertion of words, phrases, and clauses or sentences (McKay Lee & Hornberger, 1996). Similarly, the insertion of words here means the language unit that stands on its own, it consist of free morpheme sand bound morphemes (Muysken, Díaz, & Muysken, 2000). One common definition of a word is the following “a word is any unit of language that in writing, appears between spaces or between a space and a hyphen”. Words do not always constitute the smallest meaningful units in a language. Instead, words are sometimes constructed of smaller parts. These parts are called morphemes.

Furthermore, the functions of code mixing are identity marking, strategy of neutrality, stylistic function, socio cultural and textual function, and socio expressive function (McKay Lee & Hornberger, 1996). Indeed, identity marking is used to show the characteristics of something. A speaker may use this code to signal a specific type of identity. In bilingual and multilingual society, a speaker uses a particular code to give a specific sign of identity. Then, code mixing can be used in as strategy of neutrality for avoiding misunderstanding or miscommunication among friend talking such as “talking down” to somebody.

Furthermore, others function of code mixing is as stylistic function. Indeed, people knows how to use language in order to attract the attention of other people and it can be used to convey ideas and feelings in the most suitable words. Then, sometimes language is used for certain situation to create a different thing by using particular style. Code mixing also socio cultural and textual function. In this case, code mixing as a powerful expressive resource is used to convey multicultural experiences. As increased communication brings greater linguistic and cultural contact among nations, an increasing use of code mixing can be found in many multilingual societies around the world. The other function of code mixing is socio expressive function. Socio expressive function shows that people are free to express their feelings by using code mixing.

In daily communication, a speaker does not only do code mixing in formal context. It can also be found in a certain communication in a special event of a tradition. In fact, the use of code mixing can be found in Bapenoused by DepatiNinikMamak in Hiang. In Bapeno, DepatiNinikMamak use code mixing in term of Indonesian language and Hiang dialect or vice verse. In this research, the writer interested to analyze the topic concern with the form and the function of code mixing in Bapeno used by DepatiNinikMamak in Hiang.

Research Method

This research dealt with the forms and functions of code mixing in Bapeno by DepatiNinikMamak in Hiang. This research was carried out in BetungKuningHiang. It is one of the villages in SitinjauLaut sub-district, Kerinci district. Bapeno is one of the BetungKuningHiang tradition in a certain ceremony or event. It is used to explain the purposes of the host or hostess in conduction an event. Then, Bapeno is done by DepatiNinikMamak in Hiang. There are eight men as DepatiNinikMamak in Hiang. The subjects of this research were DepatiNinikMamak in BetungKuningHiang. There are eight men as DepatiNinikMamak in BetungKuningHiang.
collecting the data, Bapeno was recorded in the event of pray for a man who passed away. It was done by two men of DepatiNinikMamak. They were Rio Depati and DepatiKedemang.

Furthermore, there were two useful instruments in conducting this research; they were field note and tape recorder. Indeed, Field note was used to report what happened during Bapeno. The researchers took note related to who did Bapeno, where and when Bapeno was done, and in what kind of event Bapeno was done. Field note was also used to take note related to the topics and sub-topic which were expressed by DepatiNinikMamak in Bapeno. Then, tape recorder was used to record the Bapeno between two Depati Ninik Mamak. They were Rio Depati and DepatiKedemang as the subjects of this research. Recording was done to collect the data so that the result could be transcribed.

To obtain the data for this research, it was done taking note and recording. Observation was conducted during Bapeno did by DepatiNinikMamak in Hiang. It was done in order to gain information related to who did Bapeno, where and when Bapeno was done, and in what kind of event Bapeno was done. In addition, the researcher used recording instruments to record Bapeno by DepatiNinikMamak. The recording was done from the beginning until the end of Bapeno. Finally, the recording data were transcribed. Besides that, in analyzing data, it was followed the techniques of data analysis; data managing, reading and memoing, describing, and classifying.

Finding and Discussion

Finding

Based on the data that were collected, it was found the forms and the functions of code mixing in Bapeno by DepatiNinikMamak in Hiang. In this case, those forms of code mixing involved the insertion of words, the insertion of phrase, the insertion of clauses or sentences. Then, the functions of those code mixing were as identity marking and strategy of neutrality.

The forms of Code Mixing in Bapeno by DepatiNinikMamak in Hiang

One of the forms of code mixing in Bapeno by DepatiNinikMamak in Hiang was the insertion of words. This forms, as proposed by linguists means that the speakers insert an utterance or a word expressions of another language when they are communicating. Based on date recording, it was found that DepatiNinikMamak did code mix in Bapeno. It can be seen from the following excerpt. It was Rio Pati’s turn.

Uhang nihadeo kegiatan dalam wilayah Ninik Empat takunain, mako sepanggalan lah malepeh pulao anok buwo hanok pun akan manjeleanka undangan, kato kita oyao pegimanggaen.

This family had ceremony in the area of NinikEmpatBetungKuning, so the host asked her niece to give invitation to others people as we said that it was as invitation.

Based on the excerpt above, it can be known that Rio Pati did code mix in the forms of the insertion of word. In this case, he inserted the word “undangan” in his statement. In the first statement of his Bapeno, he used BetungKuning dialect, then he did code mix to Indonesian language. He did code mix in a single word “undangan”.

Similarly, code mixing in the form of words insertion was also found in another statement of Bapeno by DepatiNinikMamak in Hiang. It can be seen in the following excerpt. It was Rio Depati’s turn.

Deteh tuh pulao, mangingat die onih lah lamao ideut di masyarakat, tadepeat pulao salah dan khilaf baik disanga jeo maupun yang deak disangajeo.

Besides that, it was considered that he lived in our society for long time. He made mistakes consciously or unconsciously.

Based on the excerpt above, it can be seen that the insertion of words were done in code mixing. In this case, one of DepatiNinikMamak (Rio Pati) did code mix in Bapeno, he inserted Indonesian language “masyarakat”, “salah”, “dan”, “khilaf”, “baik”, “maupun”, and “yang”. Those words involved in nouns and conjunctions.

Another form of code mixing found in Bapeno by DepatiNinikMamak in Hiang was the insertion of phrase. Inserting phrase in code mixing is used to refer to a sequence of words functioning as single unit. Based on data recording, it was found Depati Ninik Mamak did code mix in the form of phrases insertion in Bapeno. It can be seen from the following excerpt. It was Rio Depati’s turn.
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Jadi sapo yang diundang itu adolah saisi nagohoi, anak jantan, anak batino betung kunain, yang partamao sakali yao pemimpin desa, yaitu terdiri dari orang adeat, Depati Ninik Mamak, uhang tuwao cerdik pandae, pegawai sarak, imam, khatib, bilal. Dari segi pemerintahan, yao kepala desa, anggota BPD.

So, whom were invented involved society, men and woman of BetungKuning, the first ones were the leaders of village. They were orang adat, DepatiNinikMamak, intellectual, pegawai sarak, imam, khatib, bilal. Then, in the government of village were also invented. They were the leader of village and the members of Badan Pembangunan Desa (BPD).

Based on the excerpt above, it can be seen that Rio Depati did code mixing in Bapeno. In this case, he did code mixing in term of phrase in mentioning the people who were invented to that ceremony. Firstly, Rio Depati mentioned the people who were invented in BetungKuning dialect, then he did code mixing to Indonesian Language in mentioning the leader of village “pemimpindesa”. In addition, it can also be seen that Rio Depati also used Indonesian Language in mentioning “KepalaDesa” and “Anggota BPD” . In explaining the people who were invented from “orang adat”, he used BetungKuning dialect, then he did code mixing to mention the people who were invented from the government of village.

Furthermore, it was also found the form of code mixing in terms of the insertion of clauses or sentences in Bapeno by DepatiNinikMamak in Hiang. It can be seen from the following excerpt. It was Rio Depati’s turn

Disamping tuh pulao, adeo pulao hutang piutang, beokny obaut eang kek kitao maupun kita baut eangkek nyao.Ahli waris menunggu kedatangan kayao dengan membawa bukti yang sahuntuk menyelesaikan.

Besides that, there was debt and credit. In this case, it could be he borrowed something of us or we lent him something. The heiress was waiting for us to solve those debt or credit by giving legal proof.

Based on the excerpt above, it can be seen that DepatiNinikMamak did code mixing in the form of clause insertion. In this case, he said that “dengannembawabukti yang sah” when he said the people have to give legal proof to solve their loan.

In another excerpt, it was also found the forms of code mixing in term of clause inserted. It can be seen from the following excerpt. It was Rio Depati’s turn.

Kaduduk kayao deak pulao ditempek yang muliyao dan kemudian makanan dan minuman yang aka ndisajikan kayao sagin deak pulao sasue salihio kayao, yao sakalai agoi sepangkala mohon maaf nian.

Your seats were not in comfortable place and then food and drink which were served were not based on your taste. Thus, the hosts asked us to apologize them.

The fundtions of Code Mixing in Bapeno by Depati Ninik Mamak in Hiang

Based on data recording, it was found that DepatiNinikMamak did code mixing and it had function as identity marking. It can be seen from the following excerpt. It was Rio Depati’s turn.

Uhang nihaedeo kegiatan dalamwilayah Ninik Empat takunain, makosepanggalan lah malepeh pulao anok buwo hanok punakan manjelean ka undangan, kato kita oyao pegimanggaen.

This family had ceremony in the area of NinikEmpatBetungKuning, so the host asked her niece to give invitation to others people as we said that it was as invitation.

Based on the excerpt above, it can be seen that DepatiNinikMamak (Rio Pati) did code mixing “manggaen”. The function of this code mixing is to show identity marking. In the first case, Rio Depati used Indonesian language “undangan” to say invitation, then he did code mixing in BetungKuning dialect “manggaen” which has meaning invitation. Code mixing was done to show identity marking. It expressed the culture of BetungKuningHiang. “Manggaen” is a tradition in which a host of a certain ceremony invented family, neighbor, and others society to come to his house.

In another excerpt, it was also found the functions of code mixing as the identity marking. It can be seen in the following excerpt. It was Rio Depati’s turn.
Nampaknyo yang diundang kayao lah tibeo, yao sepangkalan mengucapkan terimakasih kepada kayao yang teleah depeat memenuhi undangan dengan hati yang sucai, muko yang jernoeh.

It can be seen that those who were invented had came, the hostess said thanks for you who could came in pure heart and clear face.

Based on the excerpt above, it can be seen that Rio Depati did code mixing to express identity marking. In this case, he did code mixing Indonesian language “mengucapkan terimakasih” to BetungKuningHiang dialect “kayao”. “Kayao” is one of the social dexis used in BetungKuningHiang. It is used to call someone who is older than speaker. Rio Depati did code mixing to BetungKuningHiang dialect “kayao” in Bapeno to call the guests who came to that ceremony.

Another functions of code mixing found in Bapeno by DepatiNinikMamak in Hiang was as strategy of neutrality. In this case, code mixing can be used in this situation for avoiding misunderstanding or miscommunication among speakers talking. Based on data recording, it was found the function of code mixing as strategy of neutrality. It can be seen from the following excerpt:

Disamping tuh pulao, adeo pulao hutang piutang, beoknya obaut eang kek kita omaupun kita obaut eangkek nyao. Ahli waris menunggu kedatangan kayao dengan membawa bukti yang sahuntuk menyelesaikan.

Besides that, there was debt and credit. In this case, it could be he borrowed something of us or we lent him something. The heiress was waiting for us to solve those debt or credit by giving legal proof.

Based on the excerpt above, it can be seen that Rio Depati did code mixing in order to avoid misunderstanding or miscommunication between speakers and all people who were listening Bapeno. Thus, he did code BetungKuningHiang dialect to Indonesian language “dengan membawabukti yang sahuntukmenyelesaikan”. The function of code mixing in this case is to make clear of his statement since this a crucial part which should be understood by all people.

Similarly, Rio Depati also did code mixing as the strategy of neutrality. It can be seen from the following excerpt. It was Rio Depati’s turn.

Jadi sapo yang diundang itu adolah saisi nagohoi, anak jantan, anak batino betung kunain, yang partamao sakali yao pemimpin desa, yaitu terdiri dari orang adeat, Depati Ninik Mamak, uhung tuwao cerdik pandae, pegawai sarak, imam, ketaif, bilal.

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So, whom were invented involved society, men and woman of BetungKuning, the first ones were the leaders of village. They were orang adat, DepatiNinikMamak, intellectual, pegawaisarak, imam, khatib, bilal. Then, in the government of village were also invented. They were the leader of village and the members of Badan Pembangunan Desa (BPD).

Based on the excerpt above, it can be seen that Rio Depati did code mixing as the strategy of neutrality. In this case, he did code mixing to Indonesian language “kepaladesa” “anggota BPD”. Because those are specific terms used to call the leader of a village and members of village conference, Rio Depati did code mixing to make it clear and to avoid mistake.

Discussion

Based on research findings, it was found the forms and functions of code mixing in Bapeno by DepatiNinikMamak in Hiang. Indeed, it was known the forms of code mixing which involve the insertion of words, the insertion of phrase, and the insertion of clauses or sentences. In addition, it was also known the functions of code mixing as identity marking and strategy of neutrality.

In contrast, it was not found all forms of code mixing (McKay Lee & Hornberger, 1996). In fact, the form of code mixing in term of the insertion of sentence was not found in Bapeno by DepatiNinikMamak in Hiang. Code mixing in forms of sentence insertion was not done by them since it was in the case of Bapeno. Indeed, Bapeno is as special tradition in Hiang, so it was mostly presented in BetungKuningHiangdialect. Thus, it was rarely found DepatiNinikMamak did code mixing in terms of sentences which consisted many words. The speakers of Bapeno (DepatiNinikMamak) and listeners were the people who are from Hiang. They could understand all statements of DepatiNinikMamak in Bapeno. It was delivered in BetungKuningHiang dialect.

Furthermore, code mixing in Bapeno by DepatiNinikMamak in Hiang has the functions as identity marking and strategy of neutrality. However, not all of the functions of code mixing were found in Bapeno.
by DepatiNinikMamak in Hiang (McKay Lee & Hornberger, 1996). In this case, it was not found the function of code mixing as stylistic function, expression of important socio cultural and textual function, and socio expressive function.

In the case of Bapeno, the function of code mixing in term of stylistic function may not be found since this function is used to attract the attention of other people and to convey ideas and feeling. In contrast, the use of a specific terms in BetungKuningHiang dialect in Bapeno is the way to attract people’s attention. In this case, DepatiNinikMamak said “LahyaotuhDepati” to get listeners’ attention and to change to other ideas or statements in Bapeno.

Another function of code mixing as proposed by McKay and Nancy (1996:58) is to serves important socio cultural and textual function. In this case, the use of code mixing is as a powerful expressive resource to convey multicultural experiences. Based data collected, it was not found that function of code mixing in Bapeno by DepatiNinikMamak in Hiang. Bapeno is one of the tradition in Hiang. It does not indicate multicultural experiences, but it is showed in homogenous culture, not in multicultural. The speakers and listeners of Bapeno are in the same culture and tradition and they have understood about their culture and tradition.

In addition, code mixing also has function as socio expressive function. Socio expressive function shows that people are free to express their feelings by using code mixing. In Bapeno by DepatiNinikMamak in Hiang, it was not found that function. In fact, DepatiNinikMamak arranged and delivered the ideas to Bapeno in chronological order and systematic ways based on the special events which was held. In others word, they may not express their own ideas freely.

Conclusion
Based on the result of this research, it can be concluded:
1. In Bapeno by DepatiNinikMamak in Hiang, it was found the forms of code mixing. Those forms involve the insertion of words, the insertion of phrases, and the insertion of clause. The forms of code mixing in term of sentence insertion was not found in Bapeno by DepatiNinikMamak in Hiang.
2. The functions of code mixing found in Bapeno by DepatiNinikMamak in Hiang included in identity marking and strategy of neutrality. It was not found stylistic function, socio cultural and textual function, and socio expressive function of code mixing.

References