

**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 Depati Ninik Mamak in Hiang. In Bapeno, Depati Ninik Mamak used code mixing in term of Indonesian language and Hiang dialect or vice versa. This research was conducted concerning the forms and the functions of code mixing in Bapeno by Depati Ninik Mamak in Hiang. This research is a descriptive research. The participants of this reserach were Depati Ninik Mamak 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 Depati Ninik Mamak in Hiang included in words insertion, phrase insertion, and clause insertion. Then, the function of code mixing in Bapeno by Depati Ninik Mamak in Hiang involved as identity marking and strategy of neutrality. Based on those findings, it was concluded Depati Ninik Mamak did code mixing in Bapeno in Hiang. However, not all of the forms of code mixing used by Depati Ninik Mamak in Bapeno in Hiang. Then, code mixing used by Depati Ninik Mamak in Bapeno did not cover all functions of code mixing.

Key words: Code Mixing, Bapeno, Depati Ninik Mamak

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 (1993 : 27) explains bilingualism is a habitual to use two languages to interact with other people. 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 (1998:47) presents that the bilinguals have a repertoire of domain-related rules of language choice. 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. Wardaugh (1988: 86) 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 as stated by Bokamba in 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, Wardaugh (1988: 104) states that code mixing is the mixing of two languages deliberately without an associated topic change. 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 (2000 : 13) 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. 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 (1996: 58) explain that code mixing involves every level of lexical and syntactic structure including: insertion of words, phrases, and clauses or sentences. Similarly, Muysken (2000) explains that the insertion of words here means the language unit that stands on its own, it consist of free morpheme sand bound morphemes. 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, McKay and Nancy (1996: 58-60) state that the functions of code mixing are identity marking, strategy of neutrality, stylistic function, socio cultural and textual funation, and socio expressive function. 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 situations to create a different thing by using a particular style. Code mixing also has socio-cultural and textual functions. 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 contexts. It can also be found in certain communications in special events or traditions. In fact, the use of code mixing can be found in *Bapeno* used by *Depati Ninik Mamak* in Hiang. In *Bapeno*, *Depati Ninik Mamak* use code mixing in terms of Indonesian language and Hiang dialect or vice versa. In this research, the writer is interested to analyze the topic concerning the form and the function of code mixing in *Bapeno* used by *Depati Ninik Mamak* in Hiang.

RESEARCH METHOD

This research dealt with the forms and functions of code mixing in *Bapeno* by *Depati Ninik Mamak* in Hiang. This research was carried out in Betung Kuning Hiang. It is one of the villages in Sitinjau Laut sub-district, Kerinci district. *Bapeno* is one of the Betung Kuning Hiang traditions in a certain ceremony or event. It is used to explain the purposes of the host or hostess in conducting an event. Then, *Bapeno* is done by *Depati Ninik Mamak* in Hiang. There are eight men as *Depati Ninik Mamak* in Hiang. The subjects of this research were *Depati Ninik Mamak* in Betung Kuning Hiang. There are eight men as *Depati Ninik Mamak*. In collecting the data, *Bapeno* was recorded in the event of praying for a man who passed away. It was done by two men of *Depati Ninik Mamak*. They were *Rio Depati* and *Depati Kedemang*.

Furthermore, there were two useful instruments in conducting this research; they were field notes and a tape recorder. Indeed, field notes were used to report what happened during *Bapeno*. The researchers took notes related to who did *Bapeno*, where and when *Bapeno* was done, and in what kind of event *Bapeno* was done. Field notes were also used to take notes



related to the topics and sub- topic which were expressed by *Depati Ninik Mamak* in *Bapeno*. Then, tape recorder was used to record the *Bapeno* between two *Depati Ninik Mamak*. They were *Rio Depati* and *Depati Kedemang* 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 *Depati Ninik Mamak* 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 *Depati Ninik Mamak*. 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 as offered by Gay (2000:447); 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 *Depati Ninik Mamak* 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.

1. The forms of Code Mixing in *Bapeno* by *Depati Ninik Mamak* in Hiang

One of the forms of code mixing in *Bapeno* by *Depati Ninik Mamak* 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 *Depati Ninik Mamak* did code mix in *Bapeno*. It can be seen from the following excerpt. It was *Rio Depati*'s turn.

Uhang nih adeo kegiatan dalam wilayah Ninik Empat takunain, mako sepanggalan lah malepeh pulao anak buwuh anak punakan manjelean ka **undangan**, kato kitao yao pegi manggaen.

This family had ceremony in the area of Ninik Empat Betung Kuning, 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 Betung Kuning 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 insertation was also found in another statement of *Bapeno* by *Depati Ninik Mamak* in Hiang. It can be seen in the following excerpt. It was *Rio Depati*'s turn.

Deteh tuh pulao, mangingat dieo nih lah lamao ideut di *masyarakat*, tadepeat pulao *salah dan khilaf baik* disangajeo *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 *Depati Ninik Mamak* (*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 *Depati Ninik Mamak* 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 mixing in the form of phrases insertion in *Bapeno*. 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*, uhang tuwao cerdas pandae, pegawai sarak, imam, ketait, bilal. Dari segi pemerintahan, yao *kepala desa*, anggota BPD.

So, whom were invented involved society, men and woman of Betung Kuning, the first ones were the leaders of village. They were orang adat, *Depati Ninik Mamak*, 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 Betung Kuning dialect, then he did code mixing to Indonesian Language in mentioning the leader of village “pemimpin desa”. In addition, it can also be seen that *Rio Depati* also used Indonesian Language in mentioning “Kepala Desa” and “Anggota BPD”. In explaining the people who were invented from “orang adat”, he used Betung Kuning 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 *Depati Ninik Mamak* in Hiang. It can be seen from the following excerpt. It was *Rio Depati*'s turn

Disamping tuh pulao, adeo pulao hutang piutang, beok nyao bauteang kek kitao maupun kitao bauteang kek nyao. Ahli waris menunggu kedatangan kayao ***dengan membawa bukti yang sah untuk 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 *Depati Ninik Mamak* did code mixing in the form of clause insertion. In this case, he said that “dengan membawa bukti 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 akan disajikan*** kayao sagin deak pulao sasuae saliho kayao, yao sakalai agoi sepangkalan 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.

2. The functions of Code Mixing in *Bapeno* by *Depati Ninik Mamak* in Hiang

Based on data recording, it was found that *Depati Ninik Mamak* 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 nih adeo kegiatan dalam wilayah Ninik Empat takunain, mako sepangkalan lah malepeh pulao anak buwoh anak punakan **manjelean ka undangan**, kato kitao yao **pegi manggaen**.

This family had ceremony in the area of Ninik Empat Betung Kuning, 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 *Depati Ninik Mamak* (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 Betung Kuning dialect “manggaen” which has meaning invitation. Code mixing was done to show identity marking. It expressed the culture of Betung Kuning Hiang. “Manggaen” is a tradition in which a host of a certain ceremony invited 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 invited had come, the hostess said thanks for you who could come 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 Betung Kuning Hiang dialect “kayao”. “Kayao” is one of the social daxis used in Betung Kuning Hiang. It is used to call someone who is older than speaker. *Rio Depati* did code mixing to Betung Kuning Hiang dialect “kayao” in *Bapeno* to call the guests who came to that ceremony.

Another functions of code mixing found in *Bapeno* by *Depati Ninik Mamak* 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, beok nyao bauteang kek kitao maupun kitao bauteang kek nyao. Ahli waris menunggu kedatangan kayao ***dengan membawa bukti yang sah untuk 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 Betung Kuning Hiang dialect to Indonesian language “*dengan membawa bukti yang sah untuk menyelesaikan*”. 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*, uhang tuwao cerdik pandae, pegawai sarak, imam, ketait, bilal. Dari segi pemerintahan, yao ***kepala desa, anggota BPD***.

So, whom were invented involved society, men and woman of Betung Kuning, the first ones were the leaders of village. They were orang adat, *Depati Ninik Mamak*, 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 as the strategy of neutrality. In this case, he did code mixing to Indonesian language “*kepala desa*” “*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 *Depati Ninik Mamak* 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 as proposed by McKay and Nancy (1996:58). In fact, the form of code mixing in term of the insertion of sentence was not found in *Bapeno* by *Depati Ninik Mamak* 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 Betung Kuning Hiang dielect. Thus, it was rarely found *Depati Ninik Mamak* did code mixing in terms of sentences which consisted many words. The speakers of *Bapeno* (*Depati Ninik Mamak*) and listeners were the people who are from Hiang. They could understand all statements of *Depati Ninik Mamak* in *Bapeno*. It was delivered in Betung Kuning Hiang dialect.

Furthermore, code mixing in *Bapeno* by *Depati Ninik Mamak* in Hiang has the functions as identity marking and strategy of neutrality. However, not all of the functions of code mixing as presented by McKay and Nancy (1996:58) were found in *Bapeno* by *Depati Ninik Mamak* in Hiang. 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 Betung Kuning Hiang dialect in *Bapeno* is the way to attract people's attention. In this case, *Depati Ninik Mamak* said "Lah yao tuh Depati" 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 *Depati Ninik Mamak* 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 *Depati Ninik Mamak* in Hiang, it was not found that function. In fact, *Depati Ninik Mamak* 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 *Depati Ninik Mamak* 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 *Depati Ninik Mamak* in Hiang.
2. The functions of code mixing found in *Bapeno* by *Depati Ninik Mamak* 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.

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