CODE SWITCHING AND CODE MIXING IN THE INTERACTION OF THE MANDAR COMMUNITY IN SUMBAWA REGENCY

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Abstracts: The speakers of Mandar language as a minority speaker, whose live in the middle majority of Sumbawa language speakers. They are certainly influenced of language majority surrounding of them. Therefore, this study is aimed to find out is in their utterance or daily communication the Mandar language speakers has occurred a code switching and code mixing. If in the Mandar language has occured a code switching and code mixing what the form of code switching was happened. The method used in this study is a listening method. The data has been obtained analyzed by using descriptive method. The result of this research is in the utterance or daily communication of Mandar language speaker has happened a code switching and code mixing. They are used Mandar language fully when they communication with their comunity and Sumbawa speakers in Sumbawa regency. The code switching and code mixing phenomenon in communities of Mandar language speaker in Sumbawa regency is a their strategy to retention their language.

Keywords: *code swithcing, code mixing, mandar language*

INTRODUCTION

Language is the main means of communication, with language a person is able to express his thoughts and feelings with others. The thought process is largely determined by a person's language skills. Humans cannot be separated from a language, because language has a very important function in human life. Humans use language as a means to exchange thoughts, emotions, messages in communication. Without human language, it is difficult to relate to each other. The ability to use language can distinguish humans from other creatures through the expression of one's language, thoughts, feelings and reasoning because language can stimulate and train someone who distinguishes one person from another.

Along with that experts have agreed on one thing, that it is language that makes the difference between humans and animals." Language is a reflection of the highest ability of the human mind that animals do not have. Language also allows humans to build culture and master science and technology so that humans can improve the quality of their lives. With human language, it can influence their behavior which can ultimately provide identity and can determine their position.

Language is one of the social institutions, which is the same as other social institutions, such as marriage, inheritance and so on. Then the variety of languages can not only show the existence of social differences in society, but also give an indication of the language situation, and reflect the goals, topics, rules, and modes of language use. In sociolinguistic studies, linguistics also discusses the use and use of language, the place of language use, language level grammar, various consequences of the contact of two languages (blingual) or more (multilingual).

Bilingualism is the use of two languages by speakers. Bilingualism is related to the use of two languages or two language codes. In sociolinguistics or in general bilingualism is defined as the use of language by a speaker in communicating with other people in turn. Bilingualism as a form of language contact is a term whose meaning is relative.

With the phenomenon of bilingualism in a society, language contact often occurs due to the variety of different languages in an open speech community, meaning that it has a relationship with other speech communities. Bilingual society also occurs in the Mandar tribal community, Dusun Gili Tapan, Labuhan Sangoro Village, Maronge District, which is multi-ethnic, in this case the Mandar speaking community, besides being able to master one language, can also use two languages (bilingual) and even more than two languages (multilingual).

Seeing the linguistic phenomenon that exists in Gili Tapan Hamlet as a multi-ethnic society, it is not uncommon for social interactions to occur using language media. The use of language media in inter-ethnic

interactions often uses language choices in the form of code switching and code mixing, in this case Mandar and Indonesian, these habits have led to mixing languages in communication. With the symptoms of bilingualism in the multi-ethnic Bungin Island village community, one of which is the occurrence of interference due to language contact in the process of interaction with other ethnicities.

This linguistic phenomenon that occurs in the Mandar ethnic community, especially the Gili Tapan hamlet, of course it is very interesting to study because it can add insight into linguistic and sociolinguistic scholarship and want to know about the forms of code switching and code mixing that often appear in tribal speech acts of Mandar on Gili Tapan.

METHOD

The population in this study were speakers of the Mandar language in Sumbawa district, West Nusa Tenggara. Data collection was carried out on the Mandar community because this tribe was in the middle of the Indonesian and Sumbawa speaking communities.

The data used in this study is a form of code switching and code mixing that occurs in Mandar language speakers in Sumbawa district. For this reason, in obtaining data, recording techniques and listening techniques are used. Recording was done on the interaction of Mandar language speakers with fellow Sumbawa speakers and with speakers of other languages. The listening technique is carried out on the use of language by Mandar speakers in the context of certain situations and speech partners, such as the use of language when the informant speaks with speakers of a language other than the language used in the Mandar community. The data obtained by the above method is used to determine whether or not there are linguistic adaptation events in the form of code switching and code mixing.

Determination of informants is based on the criteria proposed by Mahsun (2007). The criteria referred to are as follows: (a) male or female; (b) aged between 25--65 years (not senile); (c) the informant's parents, wife or husband were born and raised in a place where each language variant is spoken and rarely travels; (d) have a minimum education of basic education (elementary school-Senior High School); (e) medium social status (not high and not low) with the expectation that mobility is not too high; (f) his occupation is farming or labor; (g) have pride in their language and society; (h) can speak Indonesian; and (i) physically and mentally healthy, in the sense that physically healthy is not having a language disability and having sharp hearing to catch questions correctly; while spiritually healthy means not crazy or senile.

The data obtained in the above method were then analyzed using descriptive analysis methods. With this method, the data obtained is analyzed solely based on facts or phenomena that are empirically alive so that the resulting language description is like a portrait. This descriptive description does not consider the right and wrong of the use of language by the speakers.

FINDINGS AND DISCUSSION

Findings

A. Code Switching Data

The code-switching data shown here is data that describes the conversation between Mandarin speakers and Indonesian speakers. The following is an example of conversational data on Mandar language code switching in Gili Tapan, Sumbawa district.

Conversation I

Fish seller : Sudah sampai juga puang, sudah dari tadi saya *tattanga dini di pillabuan puang pole digena, mangapaki dilolanga namsae ki tada*?

Ship Captain : maafkan saya karena lama saya berangkat tadi, *sabakna masai pole tau papameangangu digena.*

Fish Seller : Tidak apa yang penting *salamak maki tada dini.*

Ship Captain : Terimah kasih banyak sudah *pahami maki palaka.*

Conversation II

Fisherman I : *Maiyore, Caling*.! (Kesini sebentar, Caling)

Fisherman II : *Miapai* ?(kenapa)

Fisherman I   : *Mua tada' i lokamai i Yeni, jangan kamu kasi semua ikanmu tori kodong*. (Kalau sampai Yeni disini, jangan kamu kasih semua ikan kamu iya)

Fisherman II   : *Iyo palaki mua' bassai riting, soalnya murah sekali harganya sama* Yeni.(Iya dah kalau begitu, soalnya murah sekali harga nya samaYeni).

B. Code Mixing Data

The form of code mixing in interaction in the interaction of the Mandar community in Sumbawa Regency. There are two forms of code mixing in the discourse on the interaction of fishermen on Gili Tapan by doing conversations in the form of mixing local languages, namely as follows:

Conversation III

Fisherman I   : Oh Rangga, diaka lakbinna *Solar mesinmu?*

Fisherman II   : Miapai ita Dulla, da dolo u ita di lalang na *Tanki mesinku..*

Fisherrman I   : Peitai re kodong, apana na *habis* tori Solar na masinaku ri e.

Fisherman II   : Iye palaka*, tunggu* ita dolo*.*

Conversation IV

Fisherman I   : Kemana pergi (Phrase of Indonesia Language)*? Pulau Medang?*

Fisherman II   : *Nalao ri Tarata.(* Phrase of Mandar Language*)*

Fisherman I   : Kapan berangkat? (Phrase of Indonesia Language)

Fisherman II   : *Te'te Arua. (*Phrase of Mandar Language*)*

DISCUSSION

According to Ohoiwutun (1997: 66) the use of two or more languages by a person or a society is called bilingualism (bilingualism) or bilingualism. Bilingualism as a form of language contact is a term whose meaning is relative. This is due to bilingualism changing from time to time. This change is due to the different points of view or basic understanding of the language itself (Suwito, 1983:40).

In general, several opinions about bilingualism were put forward by Kridalaksana (2008: 36), bilingualism is the use of two or more languages by a person or by a society. Likewise with Weinreich (in Aslinda and Syafyahya, 2010: 23), bilingualism is the practice of alternately using two languages (the habit of using two or more languages interchangeably).

Sumarsono (2007) suggests that bilingualism refers to the symptoms of mastering a second language with the same degree of mastery as native speakers. This is related to Bloomfield's opinion regarding bilingualism, but Macnamara (in Rahardi, 2010: 14) proposes the limitation of bilingualism as mastery of at least the first language and the second language, even though the level of mastery of the second language is only at the lowest limit. This is in line with the limitations put forward by Haugen (in Rahardi, 2010: 15) which states that bilingualism can be interpreted as simply knowing a second language. Based on these understandings, it can be stated that bilingualism is the ability to use two or more languages interchangeably in a society. The use of two languages can be in the form of code switching and code mixing. The use of two languages (bilingualism) in the form of code switching and code mixing can be seen in the discussion of the findings in the research below.

A. Code Switching

Code switching is an event of switching from one code to another, so if a speaker first uses code A (for example Indonesian), and then switches to code B (for example, Javanese), then such a language switching event is called switching. code (code-switching) (Suwito, 1983: 68).

Meanwhile, according to Ohoiwutun (1997:71) code switching, namely the transition of usage from one language or dialect to another language or dialect. Thus, code switching is a symptom of a transition in language use that occurs because of the situation and occurs between languages and between varieties in one language (Aslinda and Leni, 2007: 85). According to Myres and Scotton (Piantari et al., 2011: 13) code switching is the transition from using one code to another language code. If someone first uses the code of language A, such as Indonesian, then switches to using language B, such as English, then such a switching of usage is called code switching.

According to (Kitu 2014: 52) code switching is one aspect of language dependence in a multilingual society, it is almost impossible for a speaker to use language purely without the slightest use of language or other language elements. From the relatively similar description of code switching, it can be concluded that code switching is the process of switching from one language to another caused by certain things according to the existing situation.

1. Code Switching from Indonesian to Mandar Language

Code switching is quite a lot of language switching in the discourse of interaction between the Mandar community and the local community in Sumbawa district. The code switching is the process of switching Indonesian language into Mandar Language. An example of code switching from Indonesian to Mandar can be seen from the conversation between a ship captain who is Mandar and a fish seller who is Sumbawa.

Conversation I

Fish seller	:	Sudah sampai juga puang, sudah dari tadi saya *tattanga dini di pillabuang puang pole digena, mangapaki dilolanga namsae ki tada*?
Ship Captain	:	maafkan saya karena lama saya berangkat tadi, *sabakna masai pole tau papameangangu digena.*
Fish Seller	:	Tidak apa yang penting *salamak maki tada dini.*
Ship Captain	:	Terimah kasih banyak sudah *pahami maki palaka.*

The conversation above took place at the port pier of Sangoro Village, Maronge District, which is one of the sub-districts in Sumbawa district. The conversation took place between a ship captain who has customers but a fish trader who is a native of the Sumbawa tribe. In the snippet of the conversation data, the fish seller asked the captain of the ship what caused him to arrive late at the harbor pier. The fish seller asked about the delay in the captain of the ship using Indonesian, and mixed it with Mandar language. Then the captain of the ship answered him in Indonesian and Mandar language, something that made him late.

The fish seller uses Indonesian and Mandar language in the conversation, because he feels his partner (the captain of the ship) has a regional language that he must respect. The code switching in the speech above contains an utterance in the form of code switching at the speech level which serves to state that the fish seller is able to adjust the code of the other person when making an offer to ask about his delay today. This can be seen in the sentence of the sentence *'mangapaki dilolanga namsae ki tada'* (what happened on the way to the port). This sentence is used as a form of adjustment to the code of the interlocutor, as well as a form of familiarity and adjustment to the captain of the ship.

2. Code Switching from Mandar Language to Indonesian

The code switching and Mandar language to Indonesian are quite a lot in the discourse of interaction in Sumbawa district. The following is a snippet of the conversation that the fishermen had with their fellow fishermen at the Sangoro Harbor Pier and interacted so that the code transitioned from Mandar language into Indonesian.

Conversation II

Fisherman I	:	*Maiyore, Caling.*! (Kesini sebentar, Caling)
Fisherman II	:	*Miapai* ?(kenapa)
Fisherman I	:	*Mua tada' i lokamai i Yeni, jangan kamu kasi semua ikanmu tori kodong.* (Kalau sampai Yeni disini, jangan kamu kasih semua ikan kamu iya)
Fisherman II	:	*Iyo palaki mua' bassai riting, soalnya murah sekali harganya sama* Yeni.(Iya dah kalau begitu, soalnya murah sekali harga nya samaYeni).

The conversation above took place at the port pier of Sangoro Village, Maronge District, which is one of the sub-districts in Sumbawa district. The conversation took place between a fisherman and another fisherman at

Sangoro Harbor Pier, who talked about the price of fish bought by Yeni, a fish buyer in the area. The fishermen used Mandar language and Indonesian to complete their conversation. The use of code switching from Mandar language into Indonesian is often done by the Gili Tapan fishing community when they interact and communicate with their fellow fishermen. This can be seen in the sentence of the sentence "*Mua tada' i lokamai i Yeni, jangan kamu kasi semua ikanmu tori kodong*".These two sentences are a habit carried out by fishermen on Gili Tapan, when they are interacting with one another.

B. Code Mixing

Code mixing is a situation in another language when people mix two (or more) languages or varieties in a speech act (speech act or discourse) without anything in the language situation that requires mixing the languages (Nababan, 1984: 32).

According to Thelander (Suwito, 1983: 76) if a speech is mixed or combined between different variations in the same clause, then the event is called code mixing. According to Rokhman (Ulfiani, 2014: 97) code mixing is the use of two or more languages by incorporating elements of one language into another language to expand language styles.

According to Kridalaksana (Susmita, 2015: 98) code mixing is the use of language units from one language to another to expand language style or language variety. From some of the opinions above, it can be concluded that code mixing is the use of two or more languages in the form of pieces to expand the variety of languages or styles of language in a conversation.

1. Insertion of Elements in the Form of Words in Interaction at the Labuhan Sangoro Pier.

The following is a snippet of the conversation that the fishermen did and interacted with so that the code mixing of Indonesian and Mandar languages occurred.

Conversation III
Fisherman I : Oh Rangga, diaka lakbinna *Solar mesinmu?*
Fisherman II : Miapai ita Dulla, da dolo u ita di lalang na *Tanki mesinku.*
Fisherrman I : Peitai re kodong, apana na *habis* tori Solar na masinaku ri e.
Fisherman II : Iye palaka, *tunggu* u ita dolo.

The code mixing in the form of Indonesian words into Mandar language is found in the interaction discourse at the Labuhan Sangoro Pier. The code mixing can be in the form of language mixing which includes Indonesian. The utterance interacts about the running out of diesel fuel machine, so the first fisherman asks for helping from the second fisherman. In the conversation, several elements of words in Indonesian are used, namely *solar, mesinmu, mesinku, habis* and *tunggu*.

2. The Insertion of Elements in the Form of Phrases in Interaction at the Labuhan Sangoro Pier.

The form of code-mixing in the discourse of code-mixing terminal interactions in the form of Mandar language and Indonesian phrases that occur in conversations is as follows:

Conversation IV
Fisherman I : Kemana pergi (Phrase of Indonesia Language)*? Pulau Medang?*
Fisherman II : *Nalao ri Tarata.(*Phrase of Mandar Language*)*
Fisherman I : Kapan berangkat? (Phrase of Indonesia Language)
Fisherman II : *Te'te Arua. (*Phrase of Mandar Language*)*

The Code mixing in the form of Indonesian phrases mixed with Mandar language was founded in the discourse of interaction at Labuhan Sangoro Pier. The code mixing can be in the form of language mixing which includes Mandarness and Indonesian. The code mixing of Indonesian and Mandarness was done by the fishermen at the Labuhan Sangoro pier. This is reflected in the phrases *kemana pergi* (Indonesian phrase), *nalao ri Tarata* (Mandarness phrase), *kapan berangkat* (Indonesian phrase), and *te'te arua* (Mandarness phrase).

CONCLUSIONS AND SUGGESTIONS

Conclusions

Based on the results of research and discussion on code switching and code mixing related to the formulation of the problem and research objectives that have been conveyed in the foregoing as well as the descriptions that have been described in the previous discussion chapter, the following conclusions can be drawn: (1) the code switching in the discourse of community interaction the Mandar community terminal in Gili Tapan Hamlet, namely code switching in the form of language switching including code switching from Mandar to Indonesian and code switching from Indonesian to Mandar, and (2) the code mixing in the discourse of Mandar community interaction is in the form of code mixing inserting words and phrases in Mandar language and connecting Indonesian as a means of unifying language communication for Mandar fishermen in Gili Tapan.

Suggestions

1. It is hoped that it can build a framework of thinking that can provide new arguments for the explanation of the phenomenon of code switching and code mixing as a form of strategy for speakers of a language to defend their language.
2. It is hoped that it can provide input for efforts to find a model for the maintance of minority languages in the environment of the majority language in transmigration areas.

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