AN ANALYSIS ON CODE MIXING USED BY YOUTH IN KINIAR

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Abstract: This research was conducted to identify the forms of code mixing and to describe the social contexts where the youth it was conducted in Kiniar, one of the villages in Tondano used code mixing in their daily communication. Qualitative research design was used in this research. The data were collected in the form of words and phrases, not numbers. The data was taken based on participant observation and the data were collected by taking note. This research used the theory of Siregar. The data were collected and analyzed used the theory of Bogdan and Biklen. The results of this research showed that there are 4 codes used by youth in GMIM Tiberias Kiniar Church: Indonesia language, English language, Manado-Malay language and Toulour language. But Manado-Malay is dominantly used. The data were categorized into types of code mixing: Intra-sentential mixing and Extra-sentential mixing. In relation to the result of the study, the researcher suggested that code mixing is not a barrier in communicating or saying something to people, but it may be considered as a useful strategy in communicating to people in formal or non-formal forum, cases, or situation, if the aim is to make clearer the meaning or the message of the speaker to the people or the audiences.

Keywords: Code mixing, sociolinguistics, language, Youth

INTRODUCTION

Language is a tool of communication, language differentiates human being from the other creatures in this world, and it also shows the existence or social activities of the people. In every step and every breath, human always used form of languages in order to complete the needs of living, language is used when human communicates each other or when human wants to express her feeling whether in society or alone when human thinks, imagines or dreams human uses language.
Language in general is a tool of communication and the existence of social activities among people. It is known to have a very important role in human life because people use it to communicate among them.

Through language, people can express their mind, feeling, emotion, idea, and desire easily. There are many languages spread around the world, either local languages or national languages. English stand among many other languages and has become primary needs as the task of international languages of the world. As a medium of interaction, the presence of English in fact gives much contribution to support the human communication. Definitely, in international level people found a solution concerning how they could communicate even to unite their ideas with every people who have the different languages and who come From different nations. In sociolinguistics, Code mixing is a central theme discussed by the sociolinguist. It is an important aspect in Multilingualism. Nababan (1986: 32) state: "A situation of will be will be done. It is Code mixing." strange when a man mixes two or more languages or language varieties in a speech act without demanding language mixing happened in that situation, only the relax of the speaker will be done. It is Code Mixing."

Alternation between language in the form of code mixing is widely observed as a phenomenon in society especially the youth. They are the group of human who in my opinion they are very often using code mixing in their daily communication. Kiniar is one of villages in Tondano, district Minahasa. Kiniar is located in the east part of Tondano. It borders with Tolour, 'Paler, Liningaan, Katinggolan, Kendis, Wengkol, and Ranowangko. Two villages mentioned first are in Tondano from eight villages in east Tondano. In daily communication code mixing always happened in some situation such as is worship, in relax situation, in the party, in funeral, in Church, in School, in the bus, in the microlet or in the every informal situation from the speaker to the listener. In the worship the priest sometimes presents their sermon in some language codes. Mostly in Indonesian languages and
in Manado-malay, sometimes with English. In Kiniar, one of the villages in Tondano, code mixing also happened in many situations like what in stated previously, but the writer intends to make the research only to the Code mixing used by youth in Kiniar.

Research Question
The questions to be answered in this research are as following:
1. What are the forms of code mixing used by youth in their daily communication?
2. What situation do youth used code mixing in their daily communication?

Purpose of the Study
Operationally, this research would be done under the following purposes
1. To identify the forms of code mixing used by youth in their daily communication
2. To describe the social contexts where the youth used code mixing in their daily communication.

Significance of the Study
Through this research, the writer expects that the writer's knowledge will be broadened or enriched for researchers in sociolinguistics and in other fields of linguistics, the findings will give direction to a deeper analysis of code mixing used by youth, the writer expects that the final result would have something useful, as stated below:
1. The writer's knowledge would be broadened
2. It would be useful as a reference for next relevant research in Sociolinguistics.

Delimitation of this Study
This research is delimited only to the language used by youth in GMIM Tiberias Kiniar Church, in Tondano.

Reason for Choosing the Topic
Although the code mixing has become a trend anywhere there are always use code mixing, but code mixing used by youth in Kiniar are interesting topic to be studied,
because it is very common to hear such kind of mixture and which challengers the
theory of linguistics to cover and to analyze.

RESEARCH METHOD

In this research, the writer used the qualitative research design. The data were
collected the form of words and phrases, not numbers. This is seen from the point of
view of data and the data analysis. (Bogdan and Biklen, 1982:28) state "Qualitative
research is descriptive; it means that the data collected are in the form of word or
picture rather than number. It can be concluded that is to investigate the real object
or phenomena in the form of word or sentences."

This research was taken based on participant observation and the data were
collected by taking note

The subject of the research are the youth in GMIM Tiberias Kiniar church, they
live in Kiniar one of the villages in Tondano.

Thechniques of collecting the data

In this research, techniques of collecting the data are:

1. Participant Observation In participant observation the researcher observe
   what people do, listen and write what they say while participating in their
   activities.
2. Taking note
   The researcher need to listen carefully and make a note to write what the
   informants say.

Data Analysis

The writer analysed the data based on following procedural steps (Bogdan and
Biklen, 1992):

1. Unitization In this activity, the data were put into unit, based on the social
   context where the youth in GMIM Tiberias Kiniar church use code mixing.
2. **Categorization** In this activity the data were categorized based on the forms of code mixing where the youth in GMIM Tiberias Kiniar church use code mixing.

3. **Explanation** In this activity, the data were explained based on first and second steps.

4. **Interpretation** In this activity, the data were interpreted for conclusion of the findings.

**FINDINGS AND DISCUSSION**

**Explanation and Interpretation**

Code mixing commonly used in many situation by people of kiniar, but as what mentioned in the previous chapter that the writers delimited her study to the code mixing used by youth in GMIM Tiberias Kiniar Chruch in certain places such as in Youth evangelism, in Street, in Cyrcle sports, in Youth choir practice. Based on the data collected there are 4 codes found in the daily communication of youth GMIM Tiberias Kiniar Church, they are 1. Indonesian language, 2. English language, 3. Manado-Malay language 4. Toulour language. Although manado-malay is dominantly used, but the youth often include words, phrase and even expressions in the pronunciation of the sentence they say. In the unitization, the data were collected based on the types or code mixing that use. There was found intra-mixed and extra-centric mixing code redirection code. In the second result, which is categorized based on the functions of code mixing, there were found three (3) categorizes, including: Word insertion. Phrase insertion, and expression insertion.

This code mixing can be seen in the following places:

**Youth Evangelism**

Nanta kita send messenger pa ngoni
I will send a message to you on time kwa ngoni ba datang ibadah.

You have to be on time if you come to worship.

I think you have already arrived.

All of you looks like a happy faces.

Show your skills playing the guitar.

Please come in, because worship will be started.

Please turn off your HP.

Do not browsing, when worship.

How in our planning weekend guys?
Kuat jo ngana pe feeling
(Indonesia) (Manado-Malay) (English)
Your feeling so good.
Se silent sadiki kwa tu suara
(Manado-Malay) (English) (English) (Indonesia)
Silent please.
Ado I am sorry sob, terlambat kita
(Manado-Malay) (English) (Manado-Malay) (Indonesia)
I am sorry, I am late.
Street
Sama deng twins ngoni dua
(Indonesia) (manado_Malay) (English) (Manado-Malay) (Indonesia)
Your like a twins.
Baku dapa ulang torang friend
(Manado-Malay) (Indonesia) (Manado-Malay) (English)
We meet again friend
Manjo somo move tampa laeng torang
(Manado-Malay) (English) (Manado-Malay)
Let's go move another places.
Sob mana kita pe flash
ngana da pinjam
(Manado-Malay) (Indonesia) (Manado-Malay) (English)
Where my flashdisk that you borrow
Mo singgah ba beli cheese cream dulu kita
(Manado-Malay) (Indonesia) (Manado-Malay) (English) (Indonesia)
I want to buy cheese cream
So dapalia manganto tape friend koman
(Manado-Malay) (English) (Manado-Malay)
You looks so sleepy friend
Next month jo kong torang pasiar
(English) (Manado-Malay)
Next month we can go to holiday.
Jang lupa on time mo pigi ibadah sabantar nona
(Manado-Malay) (Indonesia) (English) (Manado-Malay) (Indonesia)
(Manado-Malay)
Dont forget to go to worship on time
Mo maso church subuh kote besok kita.
(Manado-Malay) (English) (Indonesia) (Manado-Malay) (Indonesia)
I will go to dawn church tomorrow
Lia kasi depe face so besae skali
(Manado-Malay) (English) (Manado-Malay)
Your face does not look good
So ba style lagi ini manusia satu ini noh
(Manado-Malay) (English) (Indonesia) (Manado-Malay)
your own style again
Oh so nyaku Pe jalur kote skarang kang
(Manado-Malay) (Toulour) (manado-malay) (Indonesia) (Manado-Malay)
already my track now
Meimow torang somo Marengo
(Toulour) (Manado-Malay) (Toulour)
let's get going
Dapa lia ada happy-happy ini tamang satu noh
(Manado-Malay) (Indonesia) (English) (Indonesia) (Manado-Malay)
(Indonesia) (Manado-Malay)
Your looks so happy friend
Jangan lupa refresh akang ulang tape laptop
(Indonesia) (English) (Manado-Malay) (Indonesia) (Manado-Malay)
(English)
Don't forget to refresh again my laptop
Besok mikan kawan.
(Indonesia) (Toulour) (Indonesia)
See you tomorrow friend
Nah bagini kwa kalu ba style
(Indonesia) (Manado-Malay) (English)
Like this if your stylish
Taru mikan artis angko noh
(Toulour) (Indonesia) (Manado-Malay)
You look like an artist
Dapa lia fresh-fresh nape muka
(Manado-Malay) (English) (Manado-Malay)
Your face look so fresh
Mana tape flash ngana ada pinjam
(Manado-Malay) (English) (Manado-Malay) (Indonesia)
Where my flash that you borrow
So lebe poco-poco ngana pe body noh
(Manado-Malay) (Manado-Malay) (Manado-Malay) (English)
(Manado-Malay)
Your body look better
Mo ba beking pisang coklat cheese torang
(Manado-Malay) (Indonesia) (English) (Manado-Malay)
We will cook banana chocolate cheese

Ada ta send jo tape pesan pa ngoni
(Indonesia) (Manado-Malay) (English) (Manado-Malay) (Indonesia)

Did my message are send to you

Bae-bae jo ngoni di jalan friend
(Manado-Malay) (Indonesia) (English)

Take care in the road friend

Mana ngana pe maitua dang friend
(Manado-Malay) (Manado-Malay) (English)

Where is your girlfriend

Laju jo kawan mo nge Charge kita pe HP so low skali
(Manado-Malay) (Indonesia) (Manado-Malay) (English) (Indonesia)
(Manado-Malay) (English) (Manado-Malay)

Quickly friend. I want to charge my HP.

Pinjam power bank kita bro
(Indonesia) (English) (Indonesia) (Manado-Malay)

Please, borrow me your power bank

**Cycling Sports**

Jangan lupa besok on time ba kumpul
(Indonesia) (English) (Manado-Malay) (Indonesia)

Don't forget our meet tomorrow, on time

Mudah-mudahan depe cuaca besok nda se hot ini hari kang
(Indonesia) (Manado-Malay) (Indonesia) (Manado-Malay)
(English) (Indonesia) (Manado-Malay)
I hope the weather tomorrow were not so hot like today
Merior ngana nona kalu basiap
(Toulour) (Manado-Matay) (Indonesia) (Manado-Malay).
Please get quickly if you prepare miss
Sama jo depe lalah deng balari ini sport
(Indonesia) (Manado-Malay) (Indonesia) (English)
This sport make us tired just like running
Nda semangat kita ndak ada ngana friend
(Manado-Malay) (Indonesia) (Manado-Malay) (Indonesia) (Manado-Malay)
(English)
I lose my antusiasm because you not here friend
Adoh ta epret leh nyaku ada ba speda tadi noh
(Manado-Malay) (Manado-Malay-Stank) (Toulour) (Indonesia) (Manado-Malay)
(Indonesia) (Manado-Malay)
I am ashamed when cycling earlier
Jadi mo trip kamana besok dang
(Indonesia) (Manado-Malay) (English) (manado-Malay) (Indonesia) (Manado-Malay)
So where we will going for trip tomorrow
So ba style lagi ini ladies mo ba speda
(Manado-Malay) (English) (Indonesia) (English) (Manado-Malay)
This ladies already style want cycling
ba planning jo dari sekarang kapan
mo ba speda ulang
Plan from now whenever we will cycling again.

Pake feeling kwa kalu mo baku rebe

Use your feeling if you want to chase

Adoh so ndak sanggup atik

I can not do it anymore

Santai kawan ndak usah pake full speed

Just relax friends, do not wear full speed

Slowly only friend if you’re going home

Just slowly friends

**Youth choir practice**

Announce again our practice will be started
Your voice so false
Usahakan se balance tu suara supaya maksimal.
(Indonesia) (Manado-Malay) (English) (Manado-Malay)
(Indonesia)
Try to balance the voice to make it mximal
Pemanasan dulu biar ndak false sabantar
(Indonesia) (Manado-Malay) (English) (Manado-Malay)
Warm up first so the voice will not false
Ja Seiko tangga lagu kwa tu sound
(Mando-Malay) (Indonesia) (Manado-Malay) (English)
The sound must follow with the charts
Coach besok leh jam bagini mo latihan paduan suara
(English) (Indonesia) (Manado-Malay) (Indonesia) (Manado-Malay)
(Indonesia)
Coach is tomorrow will also practice choir in hours like this
Nanti baku pangge supaya on time latihan paduan suara beso
(Indonesia) (Manado-Malay) (Indonesia) (English) (Indonesia)
(Manado-Malay)
Then call each other to get our practice on time
Manjo guys somo pulang torang
(Manado-Malay) (English) (Manado-Malay) (Indonesia) (Manado-Malay)
Let's go guys we will go home
See you besok neh kawan-kawan
(English) (Indonesia) (Manado-Malay) (Indonesia)
See you tomorrow friends
Kase lia ngana pe skill kawan.
(Manado-Malay) (English) (Indonesia)

Show your skills, friend

Based on the interview with the youth in GMIM Tiberias Kiniar church, there are three reasons why they used code mixing in four situations. The three reason are:

1. For Intimacy
2. For a fully understanding of a message from the speaker
3. The speaker cannot find the right word equivalent to say.
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