Code Mixing in the Use of Javanese and Madurese as Daily Communication in the Community of Bangsring Village, Banyuwangi

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Abstract:

Code mixing is the phenomenon of mixing several languages in one sentence or utterance. It often occurs in the social interactions of people who use more than one language. Indonesia is one of the most linguistically diverse countries, with hundreds of regional languages and dialects. Especially in areas with many immigrants, the influence of the immigrant's local language can affect the use of the local language. Bangsring Village, Wongsorejo District, Banyuwangi Regency, is one of the border areas in East Java. Bangsring Village people are always thought to mix Javanese and Madurese when speaking Indonesian. Examples of Madurese vocabulary used in Indonesian include: tapina, lak, sokong, se, beng, dheweke, amain, balbalan, cakancah, and deggi' malem. Therefore, this research was conducted to indentify the types of code mixing that present in the speech of the society of Bangsring Village when speaking Indonesian. The method used is the descriptive qualitative method, and this research is a survey using data collection techniques through observations and interviews with the people of Bangsring Village. The data analyzed were their utterances during the interview process in Indonesian. The results show that the type of code mix that appears in the people's speech of Bangsring Village is an insertion, which is a type of code mixing that inserts words or phrases in one sentence.

Keywords: code mixing; insertion; and Bangsring Village

Abstrak:

Campur kode adalah fenomena percampuran beberapa bahasa dalam satu kalimat atau ujaran. Ini sering terjadi dalam interaksi sosial masyarakat yang menggunakan lebih dari satu bahasa. Indonesia, dengan ratusan bahasa daerah dan dialek yang beragam, merupakan salah satu negara yang paling beragam dalam hal bahasa. Terutama di daerah yang memiliki banyak pendatang, pengaruh bahasa daerah pendatang dapat mempengaruhi penggunaan bahasa local. Desa Bangsring, Kecamatan Wongsorejo, Kabupaten Banyuwangi, merupakan salah satu wilayah perbatasan di Jawa Timur. Masyarakat di Desa Bangsring diperkirakan selalu mencampur bahasa Jawa dan Madura ketika berbicara bahasa Indonesia. Contoh kosakata Madura yang digunakan dalam bahasa Indonesia antara lain: tapina, lak, sokong, se, beng, dheweke, amain, balbalan, cakancah, dan deggi' malem. Oleh sebab itu, penelitian ini dilakukan untuk mengidentifikasi jenis-jenis campur kode yang muncul dalam penggunaan bahasa Indonesia oleh masyarakat Desa Bangsring. Penelitian ini menggunakan metode kualitatif deskriptif dan dilakukan melalui survei, dengan teknik pengumpulan data melalui observasi dan wawancara terhadap masyarakat di Desa Bangsring. Data yang dianalisis dalam penelitian ini mencakup tuturan yang disampaikan oleh partisipan selama proses wawancara ketika mereka

menggunakan bahasa Indonesia. Hasil penelitian menunjukkan bahwa jenis campur kode yang muncul dalam tuturan masyarakat Desa Bangsring adalah jenis *insertion*, yaitu campur kode yang melibatkan penyisipan kata atau frasa dalam satu kalimat..

Kata Kunci: campur kode; penyisipan; dan Desa Bangsring

INTRODUCTION

Language mixing is an interesting and complex linguistic phenomenon, where two or more languages interact and influence each other in everyday communication. This phenomenon often occurs in multicultural communities, where individuals from different language backgrounds interact regularly. In this context, language mixing not only reflects social dynamics, but also creates new spaces for the expression of identity and culture.

In the era of globalization, language mixing is becoming more widespread as human mobility and information exchange increase. Social media and modern communication technologies allow individuals to connect with people from different parts of the world, thus triggering the adoption of terms, phrases and structures from other languages. This results in a rich and diverse vocabulary, while challenging the preservation of more traditional regional languages.

In many regions, language mixing also reflects power relations and cultural dominance. The more dominant language often displaces the use of local languages, creating challenges for communities in maintaining their linguistic identity. On the other hand, however, language mixing can be a tool for building intercultural bridges, strengthening social solidarity and creating innovations in ways of communicating.

Thus, understanding language mixing is not only important from a linguistic point of view, but also from a social and cultural perspective. Through further exploration of this phenomenon, we can gain deeper insights into how people adapt, interact and shape their identities amidst rapid change.

Communication skills are an essential part of the interaction process in society. Social interaction will go well if speakers can convey and interpret messages well. This can be realized if the speakers and interlocutors use the language both parties understand. The ability to communicate is also greatly influenced by the abilities possessed by the speakers. This ability is also greatly influenced by factors from outside society. One of the external factors that can affect this ability is the level of interaction in

communication. Lack of interaction in communication will undoubtedly affect the speakers' habits in honing their abilities. Limited interaction in society must be a problem for people in remote or isolated areas.

Code mixing is a common phenomenon in bilingual or multilingual communities, including in Indonesia. One area with an interesting code mixing phenomenon is Bangsring Village in Banyuwangi, East Java. The village is famous for its bilingual community, namely Javanese and Madurese speakers. Code mixing in Bangsring is not only a means of daily communication, but also illustrates the cultural and social identity of the community.

Bangsring Village, located in Banyuwangi, is a village rich in culture and tradition. Although the community has Osing language as part of their local identity, the use of the language is decreasing. This is due to the influence of Javanese and Madurese which are more often used in daily interactions. This shift reflects the social and cultural dynamics that occur in the community, where other languages are considered more practical in communication, especially with outside communities.

Osing language, which is the native language of Banyuwangi people, has its own uniqueness and richness. However, along with the times and increased population mobility, the younger generation is more likely to use a mixture of Javanese and Madurese. The use of this language is not only easier to understand, but also reflects a broader identity in a larger social context. This poses a challenge for efforts to preserve the Osing language, which is part of the regional cultural heritage.

The people of Bangsring Village now face a dilemma between preserving their native language and culture or going with the flow of more modern developments. Several initiatives have been taken to revive the use of the Osing language, such as teaching in schools and cultural arts activities. However, these efforts still need greater support from all parties so that the Osing language does not just become a memory, but remains alive and relevant in the midst of changing times. Thus, it is important for the community to find a balance between respecting cultural heritage and adapting to existing developments.

Bangsring Village, located in Banyuwangi Regency, East Java, is a village rich in culture and natural tourism potential. However, behind the natural beauty and tourism activities, a phenomenon attracts attention, namely the mixing of Javanese and Madurese languages in the local community. This language mixing occurs due to

intensive interaction between the natives of Bangsring Village and the Madurese who live in the area.

The Madurese who live in Bangsring Village brought Madurese language and culture. Madurese, an Austronesian language, has unique characteristics different from Javanese. Intensive interaction between Javanese and Madurese communities in Bangsring Village has created a dynamic language mixing process. Javanese people who interact with Madurese learn Madurese and influence their own Javanese language with Madurese words and phrases.

Social capital, such as community support and community activities, also plays an essential role in the language-mixing process in Bangsring Village. Communities that support ecotourism and tourism development can raise awareness of the importance of local language and culture. In addition, community activities such as language and cultural training can help the community deal with rapid social and cultural changes. Thus, language mixing in Bangsring Village is a naturally occurring phenomenon resulting from intensive interaction between the local and Madurese communities. This process has positive impacts that can increase local cultural and economic awareness and strengthen the culture of Bangsring Village.

The existence of ethnic, linguistic and cultural diversity in Bangsring Village, Banyuwangi, forms a multilingual society. The condition of this multilingual speech community allows for many events in the language, one of which is a code-mix event. Code mixing can be defined as an event that mixes several words from other language elements in an utterance. Code mixing happens when a speaker primarily uses one language but incorporates elements from another. This often relates to the speaker's characteristics, such as social background, educational level, and religious beliefs (Thamimi et al., 2015). Code mixing can be interpreted as language mixing.

One of the main strengths of code mixing is the flexibility in communication between speakers from different language backgrounds. Studies by Muysken (2000) show that code mixing can enhance communication and improve conversational effectiveness in bilingual communities, particularly by helping to overcome vocabulary limitations or provide more precise expressions. In Bangsring, the combination of Javanese and Madurese allows for richer and more thorough communication, where speakers can choose words or phrases that are more precise or sonorous in either language.

Code mixing often reflects identity and social solidarity between speakers. Research by Holmes (2013) states that language mixtures can serve as symbols of cultural identity, especially in multilingual communities. In Bangsring, the use of Javanese and Madurese code mixing shows a strong ethnic identity and social solidarity between speakers of both languages. This code mixing also shows a sense of togetherness among residents who come from both different ethnic backgrounds, strengthening the social cohesion of the community.

According to Wardhaugh (2010), the use of code mixing can support the preservation of local languages by promoting cultural pride and encouraging the habitual use of these languages. In Bangsring, the integration of Madurese and Javanese in daily conversation demonstrates the efforts of residents in preserving these two language cultural heritages. By blending the two languages, young speakers become more familiar with language elements from both cultures, which in turn can reduce the threat of local language extinction.

One of the criticisms of code mixing is the potential to reduce deep mastery in both languages purely. In Bangsring, the mixed use of Javanese and Madurese by young speakers may risk reducing their ability to speak Osing correctly and according to the rules, as they are more accustomed to using mixed forms of Javanese and Madurese. Code mixing can accelerate language change and lead to the loss of original language forms. According to Wardhaugh and Fuller (2014), code mixing that occurs continuously can lead to the loss of vocabulary, phrases, or idioms that are exclusive to one language, thus reducing the authenticity and uniqueness of that language. In Bangsring, there is the potential for Madurese or Javanese to become assimilative or significantly influenced by other languages, thus reducing the original cultural essence of each language. While code mixing can strengthen social cohesion, it also risks blurring different cultural identities. In the case of Bangsring Village, some researchers argue that the use of code mixing can lead to the blurring of ethnic identity boundaries between Javanese and Madurese. According to Sumarsih et al. (2014), language mixing can make cultural identities more fluid and less visible, which can potentially reduce ethnic attachment to one particular culture.

According to Muysken (2000), Code mixing refers to situations in which vocabulary and grammatical structures from two different languages are integrated within a single sentence, creating a hybrid form of communication that reflects the

linguistic diversity of the speaker. Another opinion stated by Sumarsih et al., (2014) is that code mixing refers to the mixture of two or more languages, where one language is predominant and incorporates elements from other languages to enhance its appeal and provide suitable context for the audience or listener. In line with Siregar et al., (2016) opinion, code mixing involves incorporating elements of one language into another, blending two or more languages or language varieties within a conversation. It frequently occurs when elements of both languages or cultures are so intertwined that they cannot be completely separated, often causing an overlap between the two systems in use. In addition, Chaer and Agustina (2010) add that in code mixing, a primary or base code is used with full function and autonomy, while other codes incorporated into the speech act are merely fragments, lacking independent function or autonomy as distinct codes. Based on several opinions about code mix, code mix is a mixture of two or more different languages in one utterance or sentence. The mixture can appear in lexical form per word or phrase, even in a clause or other language varieties, in one sentence. This research will analyze the code mix carried out by the people of Bangsring Village, Banyuwangi in communicating using Indonesian.

Code mixing, as a linguistic phenomenon that involves the use of two or more languages in one communication context, has become an interesting topic in sociolinguistic studies. Research on code mixing often focuses on various aspects, such as the motivation for its use, its impact on social identity, and its implications in education and intercultural communication. Although many studies have been conducted in various contexts, there are still a number of research gaps that need to be explored further.

One glaring research gap is the lack of in-depth understanding of how code mixing functions in digital contexts, especially on social media. With the increasing use of digital platforms, interlanguage interactions are increasingly complex and dynamic. Existing research often does not consider the contextual factors that influence users' language choices. Therefore, it is important to investigate how users adapt to the digital environment and how they use code mixing as a tool to express themselves.

In addition, while there are some studies that address code mixing among younger generations, there is limited research that focuses on older age groups. This raises the question of how life experiences and educational background affect the use of code mixing among mature individuals. By understanding generational differences in code

mixing practices, we can gain greater insight into language dynamics in multilingual societies.

Through further exploration of these research gaps, it is expected to make a significant contribution to our understanding of code mixing and its implications in various social contexts. This research will not only enrich the existing literature, but also provide practical insights for educators, policy makers, and the general public in facing communication challenges in the era of globalization.

LITERATURE REVIEW

First, in Nata (2021) research, titled "Code-Switching and Code mixing Used by English Teachers at Homy School Parangka Raya" the research aimed to identify the types of code-switching and code mixing employed by English teachers at Homy School Palangka Raya and how these language choices affected students' comprehension of lessons. By employing qualitative methods, Dwi observed and collected data directly from classroom sessions. Through teacher interviews, four primary reasons for code mixing were identified: the students' low English proficiency, creating a relaxed atmosphere, adding humor, and the teachers' language habits.

Second, in their study titled "Mixing and Switching the Codes in Kindergarten Teachers-Students Interaction: A Case Study at Northern Green School" Melysa and Pasaribu (2021) aimed to analyze the types of code-switching and code mixing and the factors behind their occurrence. Using a qualitative case study approach, they found that code mixing and code-switching frequently occur in multilingual settings, particularly in schools where English is used despite not being the first language for students or teachers. The study revealed that the most common form of code mixing in kindergarten learning is insertion, which appeared in three instances, followed by alternation and congruent lexicalization, each appearing once.

Third, Putra (2021) research, titled "Improving the Students' Motivation in Learning English through Google Meet during the Online Learning" aimed to analyze the types of code-switching and code mixing and the factors behind their occurrence. Using qualitative and documentation methods, the study found that reasons for code mixing included limitations in language use, preference for popular terms, adaptation to speech partners and topics, humor, and prestige. Code-switching and code mixing served to assert authority, express solidarity, and convey affective meaning. A unique aspect of

this research was its focus on two instructional media simultaneously: WhatsApp in the CALL class and Google Meet in the Media in ELT class. Unlike previous studies, which typically focused on one platform, this study explored both WhatsApp and Google Meet in online learning. The findings concluded that code mixing and code-switching occur in daily interactions and classroom settings, with the study specifically describing how lecturers use these language techniques in WhatsApp group interactions for online learning.

RESEARCH METHODS

This research is survey research, and the descriptive qualitative method uses a sociolinguistic approach to code mixing. Survey research is research that takes a sample of one population and uses a interview as the primary data collection tool. In addition, according to Untung (2021) Interview research is a method of investigation aimed at gathering facts from observed phenomena and obtaining factual information about the social, economic, or political aspects of a group or individual.

Meanwhile, the descriptive method, according to Darmadi (2014) is a problem-solving approach that examines and describes the current state of the research subject or object (such as a person, institution, or society) based on observable, existing facts. Meanwhile, according to Grbich (2019) qualitative research does not merely describe it, but what is more important is to find the meaning behind it, as hidden meaning or deliberately hidden, such as why awareness is less, enough, and so on. The data description in this research is qualitative data from the recorded interviews. The initial stage in this research is preparing interview scripts, recording interviews directly with respondents, and analyzing data from sociolinguistic studies using code mix theory. The last stage is to conclude the results of data analysis.

Data will be collected using direct interview techniques to the people of Bangsring Village. The data is analyzed using descriptive techniques based on qualitative data in the study of code mix. Qualitative data in the form of speech from the results of interviews using Indonesian by respondents and will be analyzed for code mixing. The data analysis steps in this research are illustrated based on Grbich (2019) which is the data collection stage. The data collection stage will be carried out directly by interviewing respondents individually. Data collection is done by recording conversations during the interview process. Then, the reduction stage. The process

carried out at the reduction stage is to transcribe the interview recordings first, and then the transcribed data will be identified based on the type of code-switching. The next stage is the data presentation stage. The data presentation stage is carried out by analyzing the code mix theory. The last stage is the stage of concluding the code mix analysis that occurs.

RESEARCH METHODS

Code mixing is a joint event in bilingual and multilingual communities. Code mixing in the communication process will cause interference in language study. Based on the interference data in the speech of the people of Bangsring Village, it indicates the process of code mixing in their speech. The people in Bangsring Village, Banyuwangi, prefer to use a mixture of Javanese and Madurese compared to Osing language due to several factors. First, wider social interaction with Javanese and Madurese communities, which dominate the population in Banyuwangi. Second, the cultural context and strong trading habits among the Madurese, which encourage the use of their language in everyday situations. Third, the influence of education, where Javanese is often used in formal settings. Because of this, the code mixing done by the Bangsring community in communicating with Madurese Javanese is considered to disrupt the structure and rules of Indonesian that should be used. Based on the interference data in the speech of the Bangsring Village community indicates the process of code mixing in their speech. The code mixing done by Bangsring people in communicating with Javanese Madurese is considered to disrupt the structure and rules of Indonesian that should be used. Therefore, the code mixing that occurs will be classified into several types: insertion, alternation, and congruent lexicalization (Muysken, 2000). Here are some examples of code mixing based on direct interview data.

Table 1

No	Sentences	Type of Code Mixing
1.	*Aku arep ngurus kebun, tapina lak ngaji sokong Pak Saiful nanti sore* (I'm going to take care of the garden, but I'll learn the Quran from Mr. Saiful later in the afternoon)	Insertion
2.	*Ayo kene mlaku-mlaku nang pantai se apik beng bareng mbak* (Let's take a walk to the beautiful beach together)	Insertion
3.	*Dheweke seneng amain balbalan nang lapangan se gedhe beng bareng arek langgar* (We love playing soccer on the huge field with the children of the mushalla)	Insertion
4.	*Samen tanya ke Pak Kades tentang tradisi se unik beng di desa ini* (You ask the head of village about this very unique tradition in the village)	Insertion
5.	*Kowe kudu ngundang cakancah KKN nang acara shalawatan deggi' malem*	Insertion

(You should invite your KKN friends to the shalawatan event tonight)	

Based on the data above, it shows that the code mixing that appears consists of one type of code mixing, namely insertion only. Code mixing of the insertion type is related to the insertion of words or phrases in other words, the insertion is made to syntactic elements, which can take the form of lexical elements or phrases (Ramadhani, 2011). As explained by Muysken (2000) Insertion involves incorporating elements (such as lexical items or entire constituents) from one language into the structure of another language. It is constrained by the structural properties of a particular base or matrix structure. The process of code mixing is viewed as similar to borrowing, where an external lexical or phrasal category is inserted into a given structure. The main distinction lies in the size and type of the inserted element, which can include nouns, adjectives, verbs, and so on.

The words *tapina, lak, sokong, se, beng, dheweke, amain, balbalan, cakancah,* and *deggi' malem* are Madurese vocabulary inserted by speakers when speaking Indonesian. While the words *arep, kene, mlaku - mlaku, nang, apik, seneng, bareng, arek, langgar, samen, nak, iki, kowe,* and *kudu* are Javanese vocabulary inserted by speakers when speaking Indonesian. The words *tapina* meaning but, *lak* meaning later, *sokong* meaning from, *se* meaning which, *beng* meaning very, *dheweke* meaning we, *amain* meaning play, *balbalan* meaning play ball, *cakancah* meaning friends, and *deggi' malem* meaning tonight. While the word *arep* which means will, *kene* which means we, *mlaku - mlaku* which means walk, *nang* which means to, *apik* which means good or beautiful, *seneng* which means like, *bareng* which means together, *arek* which means friend, *langgar* which means mushalla, *samen* which means you, *nak* which means in, *iki* which means this, *kowe* which means you, and *kudu* which means must.

The data in Table 1 does not contain the types of code mixing include alternation and congruent lexicalization by Muysken. Alternation refers to the constraints of mixing based on the compatibility or equivalence of the languages involved at the points of mixing and within clauses. In other words, no code mixing events show mixing in clauses. In this process, two languages are displayed in one clause but remain relatively separate to allow lexical borrowing. In addition, what indicates the absence of this type of alternation is that no set is switched preceded and followed by another language element, and the elements are not structurally connected (Ramadhani, 2011).

Likewise, with congruent lexicalization Muysen argues that congruent lexicalization involves integrating elements from various lexical inventories into a common grammatical framework. It also reflects the impact of dialect on language usage. Congruent lexicalization is related to the dialect of a particular language variety. Ramadhani concluded that in this blending process, there are linear and structural parallels at the syntax and language variety level. This blending structure tends to be non-nested but structurally connected. Based on the explanation of alternation and congruent lexicalization above, the code mixing data from the speech of the Bangsring village community does not show any code mixing process in both types of mixing.

CONCLUSION

The code mixing that occurs in the speech of the people of Bangsring Village is code mixing with insertion type. There are twenty four vocabularies that are code-mixed in the use of Indonesian, namely tapina, lak, sokong, se, beng, dheweke, amain, balbalan, cakancah, deggi' malem, arep, kene, mlaku - mlaku, nang, apik, seneng, bareng, arek, langgar, samen, nak, iki, kowe, and kudu. This shows that the Indonesian language spoken in Bangsring Village gets a lot of mixture from the Madurese dialect. In addition, the code mixing also uses non-standard vocabulary that develops and is commonly used in the Java island area. Overall, code mixing between Javanese and Madurese in Bangsring Village has significant strengths and weaknesses. On the one hand, it enriches communication, strengthens social cohesion, and supports local language maintenance. However, on the other hand, code mixing also has the potential to reduce the depth of language understanding, trigger cultural assimilation, and blur separate cultural identities. To maintain the sustainability of Javanese and Madurese in Bangsring, a balanced strategy may be needed, such as language learning programs that emphasize the importance of pure language acquisition alongside the use of code mixing as a form of social and cultural expression.

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