

**A CODE MIXING ANALYSIS USED IN CONVERSATION BY ENGLISH
DEPARTMENT STUDENTS IN UIR WITH BANJAR NATIVE
LANGUAGE BACKGROUND**

A THESIS

*Intended to Fulfill One of the Requirements for the Award of Bachelor Degree in
English Language Teaching and Education Universitas Islam Riau*



WANDA SYAFIKA

NPM. 186310990

Advisor

SHALAWATI, S.Pd.I, MA TESOL

NIDN. 1023027904

ENGLISH LANGUAGE EDUCATION

FACULTY OF TEACHER TRAINING AND EDUCATION

UNIVERSITAS ISLAM RIAU

2022

ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The researcher realizes that the support and encouragement of people have been important in the preparation and completion of this thesis. Therefore, the researcher would like to express her deepest gratitude and sincere thanks and appreciation to those who stood behind her all the way most especially.

First, praise to Allah SWT, the almighty, for providing him constant blessings and mercy including enlightenment, wisdom clarity of mind, strength, courage, protection, and good health. The researcher would like to dedicate her deepest appreciation, love, and thanks to her beloved parents **Irwan Aulady, SH** and **Nelma, S.Pd**, who always give much love, prayer and always stand by her side.

Islamic University of Riau, for providing the opportunity for me and all facilities and extra services during thesis writing.

Mrs. Shalawati S.Pd., M.A TESOL, as the advisor who spent much time to guide, assist, and encourage the researcher to finish the study by giving useful suggestion, motivations, corrections and brilliant ideas for this research.

Mrs. Dr. Sri Amnah, S.Pd., M.Si., UIR's Dean of Teacher Training and Education Faculty, **Mrs. Dr. Miranti Eka Putri, S.Pd., M.Ed.**, UIR's Vice Dean of Academic Teacher Training and Education Faculty, and all staff members, who have given their assistance for the completion of this thesis.

Mr. Muhammad Ilyas, S.Pd.,M.Pd., Head of UIR’s English Education Department, and **Mrs. Sri Wahyuni, S.Pd., M.Pd.**, Secretary of UIR’s English Education Department, for your untiring support and encouragement.

All UIR’s lecturers of Teacher Training and Education Faculty who have given their assistance, contributions, knowledge and education extraordinarily.

In addition, all my best friends since the first time studied in UIR **Alisa Rahmadanty, Apriliya Anita, Adella Nurhidayah, Dwina Celsa Putri, Viola Khaige**, and for my Best friends from Senior high school, **Bella Angelina, Rahel Edrian and Neny Rahmawati** and not forget to classmates C 2018, thank you so much for our togetherness, and all things. I really lost sense of words, to be honest immediately comes to mind “*I would rather walk with a friend in the dark, than alone in the light.*”- Helen Keller.

As far as the acknowledgement above is concerned, finally the researcher releases this thesis, which is still far from perfect. Therefore, a constructive criticism and suggestions are expected to perfect this thesis. I hope this thesis can give worthwhile contribution to the improvement of the English teaching and learning process.

TABLE OF CONTENTS

THESIS	ii
THESIS APPROVAL	iii
LETTER OF NOTICE	iv
THESIS GUIDANCE AGENDA	v
DECLARATION	vi
The Researcher	vi
ACKNOWLEDGEMENT	vii
TABLE OF CONTENTS	ix
ABSTRACT	xi
CHAPTER I	1
INTRODUCTION	1
1.1 Background of the Problem	1
1.5 Objectives of the Problem	5
1.6 Assumptions	5
1.9 Grand Theory	7
1.10 Methodology of Research	8
1.10.1 Research Design	8
1.10.2 Data and Source of Data	8
1.10.3 Instrument of the Research	9
1.10.4 Data collecting Technique	10
	ix

1.10.5 Data Analysis Technique	10
CHAPTER II.....	11
REVIEW OF RELATED LITERATURE	11
2.3.2 Forms of Code Mixing.....	17
2.3.3 Reasons of code mixing	19
2.5 Relevant Study	23
CHAPTER III.....	25
DATA ANALYSIS	25
3.1 Data Presentation	25
3.2 The Description of Data Analysis	25
CHAPTER IV	78
CONCLUSION AND SUGGESTION	78
4.1 Conclusion.....	78
4.2 Suggestion.....	79
REFERENCES.....	80

ABSTRACT

WANDA SYAFIKA, 2022, A Code Mixing Analysis used in Conversation by English Department Students in UIR with Banjar Native Language Background

Key Words: *Analysis , Multilingual, Code mixing*

This research aims to analyze one of the linguistic phenomena that often occurs in the surrounding environment, namely code mixing. Code mixing is part of linguistics, especially in the branch of macro linguistics in the field of sociolinguistics. Code mixing is the process of mixing or changing language codes from one language to another which is usually done by bilingual or multilingual people.

The design of this research was descriptive qualitative. The researcher got source of data from hidden recorded when the respondents do the free conversation and for the reason of code mixing the researcher do interview.

The results of this research show there 95 utterances utterances which refer to 3 types of code-mixing based on Suandi (2014:140:141)., such us: 27 utterances for Inner code mixing, 62 utterances for Outer code mixing and 5 utterances for Hybrid code mixing. And researcher found there some reasons why the respondents use code mixing such as: Confirm the identity of a particular group, Second, Improve social status And the last is Demonstrate language competence.

CHAPTER I

INTRODUCTION

1.1 Background of the Problem

Language is an important thing that must be mastered by humans because language is a way of communication between humans and other humans in the world. English is one of the languages most often used by the public because as an international language, English has had many impacts on the community in communication. Actually, every country in the world has its own language that its people use to interact with each other. In Indonesia, the language used to communicate is Indonesian and English as a foreign language, then the phenomenon of mixing one language with another is called code mixing.

According to Fanani and Ma'u (2018) state that Code mixing is another phenomenon related to the phenomenon of code switching. Code mixing can occur without any changes to the topic. Code mixing is also the process of mix or change one language to another language, usually code mixing is found in forms of words, clause, phrase, or sentence. The phenomena of code mixing usually happens while people communicate oral even in written.

Code- mixing as a case “where a fluent bilingual talking to another fluent bilingual changes language without any change at all in the situation.” He also says, “To get the right effect the speakers balance the two languages against each other as a kind of linguistic cocktail.” it means that code-mixing is a changing process from a language to another language and the people have the ability to use more than language called as Bilingual.

In Indonesia, most of the people are bilingual because as we know there are many ethnics in Indonesia, and each ethnic has own language to communicate or it can be said to be their mother tongue. For example, when people born in South Kalimantan are dominated by ethnic Banjar, of course their mother tongue is Banjarese. And when they start socializing in a wider environment that makes them master the use of Bahasa as the first language in Indonesia for interact with each other. An example is, When people born in Riau who dominated by Malay or Minang ethnic, almost everyone in Riau can speak Malay or Minang and mix it with Indonesian. However, nowadays technological developments are increasingly making it easier for people to master not only regional languages or mother tongue and Indonesian but can also master foreign languages or what we can call a multilingual society.

Multilingual people usually using code mixing in their interactions, such as combine two or more languages, When they interactions for example mix their local language and combine with bahasa or even with foreign language that they mastered. The phenomena of code mixing that we can see in English Department students at Islamic University of Riau , that basically come from different ethnics with different local language that make they can speak more than two languages (Local language, Bahasa, and English) such as, Malay, Ocu, Banjar, Minang and so on, But when they study in English Department so rare to see them to use their local language when their interact each other, Usually they are only using Bahasa and English without combine in their local language for communication. But sometimes there are some students that use some of word from their local

language when they have a free conversation for communicate with students in English Department that have same hometown.

For the example when students from Banjar ethnics make them can use Banjarese language clearly but when they interact with their friends that have same native language with them sometimes they will use some of words, clause or idioms from their local language or mother tanguge and combine with Bahasa and even with English like, “Aku *suah* tak masuk kelas reading” in this sentence we can find bahasa combine with banjarese language, “*suah*” in this sentence is word from banjarese language that meaning is “*pernah*” in bahasa. So the meaning of this sentence is” I have ever been enter the reading class”. And usually there some reason why people using code mixing like So based on the explanations the researcher conduct research entitled “ A Code Mixing Analysis used in a conversation by English Department students with Banjar native language background”.

1.2 Identification of the Problem

The phenomena of code mixing not only happens between Bahasa with foreign language but Bahasa with Local language or Local language with foreign language. And this phenomena affected many people, especially students in English Department at Islamic university of Riau that basically come from different ethnics that make them can use more than one language like combine their Bahasa, for example use their mother tongue or local language or even English as their major in university for communication.

In communication process, the English department students at UIR involved more than one language such as combine English and Indonesia and sometime their mother tongue or local language and foreign language and one of the mother tongue or local language that often to us for find is banjarese language because in this faculty the ethnics that find not only minang or malay but also banjar. But usually the ethnics like banjar so rare to use their mother tongue for daily communication expect with their friends that come from same hometown because in Pekanbaru especially in English Department the dominant ethnics is Minang. But for the students that use code mixing using their mother tongue or their local language have some reasons, One of the reasons is when they using their local language when they talk with a someone who come from the same ethnic because they want to Confirm the identity of a particular group, So that why students in English department sometimes mix bahasa or English with their local language when talk with their friends that come from the same place or same ethnic.

1.3 Limitation of the problem

In this research the researcher will focus analyze and classify what the types of code mixing that use in conversation by English Department students with Banjar native language background (Inner code-mixing, Outer code-mixing and Hybrid code-mixing) using theory from Suandi (2014:140-141) and to analyze what the reasons that use English Department students with Banjar native language background.

1.4. Formulation of the problem

1. What are the types of code mixing are used by English Department students UIR with Banjar native language background?
2. What are the reasons of code mixing are used by English Department students UIR with Banjar native language background?

1.5 Objectives of the Problem

1. To know the types of code mixing are used by English Department students UIR with Banjar native language background
2. To know the reasons of code mixing are used by English Department students UIR with Banjar native language background

1.6 Assumptions

In this research the researcher assume that students in English Department with Banjar native language background will more often use code mixing between Bahasa with English rather than bahasa with banjarese language. And the researcher assume in this research the students of English Department will use two of three types of code mixing such us, Inner code mixing and Outer code mixing rather than Hybrid code mixing, After that researcher assume there are two reasons of code mixing that use by English students with banjar native language background.

1.7 Significance of the Research

Based on this research the researcher expects that this research will give the benefits and more information for the next readers about the phenomena of code mixing. These are the benefits:

1. Academic Benefits

The researcher hopes this research this will make increasing study about linguistics especially awareness study about the phenomena code-mixing in our society.

2. Practical Benefits

The researcher hopes this research can contribute some information for students additional reference for upcoming research that related to code-mixing.

1.8 Definition of Key Term

There are several keywords used in this research, such us:

1. Sociolinguistics

Sociolinguistics is branch of linguistics that learn about the relation between about language and society or learn how to human communication using language in society. According to Rajend, Swann, Deumert, Leap (2021) Sociolinguistics is a field of science that deals with phenomena and problems that exist in society with linguistics/language.

2. Multilingual

Multilingual is someone ability to mastered more than one languages, Additional by Cenoz and Gorter (2019) state Multilingualism is someone who has a social dimension because a person who is multilingual when studying language is also involved when practicing language in a social context.

3. Code-mixing

Code-mixing is the process changing one language to another language. According to Nur, Astutik (2020) states that code mixing is formed when people use more than one language together which is useful to convey that they can use one language to another in one utterance.

4. Banjar Ethnic

Banjar is one of the ethnics in Indonesia that occupies area of Kalimantan Selatan, Kalimantan Tengah, and also Kalimantan Timur. The population of Banjar ethnics also was found in Riau, Jambi, Sumatera Utara and so on. Banjarese people usually using bajarese language when intarct each others.

1.9 Grand Theory

This research uses some of theories from experts such us, Rajend, Swann, Deumert, Leap (2021) explain about Sociolinguistics, Cenoz and Gorter (2019) about explain Multilingualism, Nur, Astutik (2020) explain that code mixing, Suandi (2014:140-141) explain about the types of code mixing, Jendra (2001:74)

explain about Reasons of code mixing, Buchler (2019) explain about Descriptive method and Sugiyono (2015:329) explain about definition of Documentation.

1.10 Methodology of Research

1.10.1 Research Design

According to Buchler (2019) state that Research design is a strategy that refers to integrating the various components of a research project in a cohesive and coherent manner. That research design is a process in which there are plans and procedures that will be contained in a study, in research design there will also be methods and ways to analyze data in research. In this research the researcher using a descriptive qualitative method, According to Buchler (2019) Descriptive method design is a method in which research seeks to describe and interpret objects that are in accordance with reality. Because in this research the researcher want to find out and analyze and classify the types of code mixing in their conversation and want analyze the reasons of code mixing that use by English Department students with banjar native language background.

1.10.2 Data and Source of Data

a. Respondents

The respondent of this research is some of students from seventh semester in English Department of Islamic University of Riau that have same Banjar language background.

Table of Respondents

No	Name	Class
1	Wanda syafika	7 C
2	Viola Khaige	7C
3	Wiza Anita	7C

b. Source of Data

In this research the data is taken from the hidden voice recording of the conversation between English Department students with banjar native language background and the researcher will make the transcript based on the recording.

1.10.3 Instrument of the Research

The instrument in this research is Documentation. According to Sugiyono (2015: 329) in Ilmiyah, Purnama, Mayangsari (2018), state that Documentation is a method used to obtain data as well as information in the form of books, archives, documents, written numbers and pictures in the form of reports and information that can support research. Because in this research the researcher will use the recording conversation of English Department students UIR with Banjar native language background and make a transcript based on conversation for finding does banjarese language appear or not in the and also for analyze and classify the types of code mixing that use by English department students in Islamic university of Riau that have banjar native language.

1.10.4 Data collecting Technique

In this research the researcher use Transcript of free conversation baed on hidden recording between English Department students UIR with Banjar native language background. There are 3 students from Islamic University of Riau which will be the respondent in this research.

1.10.5 Data Analysis Technique

In data collection technique, there are several ways carried out by researchers, namely as follows:

1. First, the researcher make the hidden recording conversation with some English Department students with Banjar native language background
2. Second, the researcher will write the transcript of conversation based on the voice recording.
3. Third, the researcher will classify and analyze the types of code mixing that use in conversation by English Department students that have Banjar native language background.
4. Fourth, the researcher describe the utterances based on the types of code mixing.
5. After get the types of code mixing based on hidden recorded, the researcher making interview with the respondents for get the reasons used code mixing
6. Then the researcher analyze and classify the reasons of code mixing

CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Sociolinguistics

One of the branches of the discipline of linguistics is sociolinguistics. Sociolinguistic itself is a combination of two disciplines, namely linguistics and sociology. According to N. Azizah Ikhsani state that Sociolinguistics is a branch of linguistics that examines all aspects of the relationship between language and society. Linguistics itself is the study of language, while sociology is the study of social relations. Meanwhile, M.Darwis (2018) defines Sociolinguistics is a science that is related to two other fields of science, namely sociology and linguistics, this science is usually applied when communicating with fellow humans and when collaborating in language, whether there are social activities or not in social activities, So it can be concluded that sociology is a discipline that studies language related to where the social environment is.

Sociology emphasizes the use of language itself, especially where the language is used in its social environment. Language is a set system that we use as a tool to express our feeling and the result called information. Language is a unifier for all of people because its function as a tool for communicating to others, language itself also used to deliver a information with obvious meaning. The meaning of the language is appropriate if they know the situation or the social context where they used the language. So its means that if you are in a certain condition, area or social place, you have to adjust the use of the language in that

place. Sociolinguistics also studies and discusses societal aspects of language, especially the differences that exist in language related to social factors. Sociolinguistics emphasizes on social groups and linguistic variables that have a relationship with demographics in the social sciences. Whereas, S. Wulan Sari, P. Kusumawardhani (2021) state, Sociolinguistics is a science whose result is a research in the scope of society related to the use of the structure and function of language as a means of communication.

So based on explanation from some experts the researcher can conclude sociolinguistics is the knowledge that talk about interaction between one another the other one and also about the relations to the society, we have to able understand the language in some society. Because it can be same and also it can be different language in the society, and here sociolinguistics explain us about that. How the relationship between language behavior and social behavior, meaning how both of them can be complete each other. Because of that we need to understand what is language behavior and what is social behavior.

2.2 Multilingual

The use of more than one language by an individual or group can be referred to as multilingual. According Yanti, Sinaga (2015) state that, a multilingual person is someone who can communicate using more than one language, either actively through direct speech or in writing or passively through listening and reading. In Now, we know that there are so many different languages in the various nations that exist in this world, its right that we say there are so many advantages in the use of more than language or we can say it

multilingualism. There are so many recent studies that indicate that learning in more than one language has many positive effects, using with more than one language is advantageous. because when you start to practice another language your brain will increase to more sharp and can develop in context of thinking, they can think in different thinking, for example they can solve problems in different thinking or point, they can view a complex problem in different thinking too, and you have multitasking because have so many skills in many languages.

2.2 Code Mixing

Code mixing is a process of combine or mix one language to other languages. According to Y. Marzona (2017) The phenomena of Code mixing usually happens when people communicate in oral written or even in informal situation. So it means that when you mix more than one language it called code mixing. In addition there are several factors that cause people to do code mixing,

in addition, Nababan (1989: 32) asserts that a language situation becomes different when people mix two (or more) languages or various languages in a language situation that demands mixing of those languages.

2.3.1 Type of Code Mixing

According to Suandi (2014: 140-141) cited in Salsabila, Siregar Iskandarsyah and Sosrohadi Somadi (2021), Code mixing dived into types, namely:

a. Inner code mixing,

Inner code mixing is a type of code mixing that absorbs elements of the original language that are still related, Such as from Indonesian to Banjarese language or from Indonesian to Sundanase

Example: Sheila: Bella tolong buka *lawang*!

“Bella please open the door!”

Bella: Tunggu *setumat* Sheila!

“Wait Sheila!”

So based on the example of the conversation between Bella and Sheila, They are mix the Indonesian language with the local language (Banjar). The word of “lawang” means “pintu” in Bahasa and “door” in English, and “setumat” means “tunggu” in Bahasa and “wait” in english. So “lawang and setumat” are words identify as banjarese language.

b. Outer code mixing

Outer code mixing is code mixing that absorbs elements of a foreign language. For example, Indonesian to Japanese, or Indonesian to English.

Example: Bella: Sheila sepertinya saya *forget* buat bawa baju olahraga hari ini!

Sheila: *Seriously?* *So* bagaimana kamu ikut pelajaran olahraga hari ini?

So based on the example of the conversation between Bella and Sheila, They mix the Indonesian language with the Foreign language (English).

The words of “forget” means “lupa” in Bahasa and “Seriously” means “serius” in Bahasa and “So” means “jadi” in Bahasa. So based on the example of the conversation between Sheila and Bella, They are mix the Indonesian language with the foreign language (English).

c. Hybrid code mixing

Mixed code mix (hybrid code mixing) is code mixing in which (clauses or sentences) has absorbed elements of the native language (local language or mother languages) and foreign languages.

Example: Bella: Sheil *kadak join* ke zoom mam tu ya tadi?

Sheila: Lupa tadi bel kalo hari ini ada jadwal masuk.

So based on the example of the conversation between Bella and Sheila, They mix the Local language (Banjar) with the Foreign language (English). The words of “kadak” means “tidak” in Bahasa and the word of “join” means “mengikuti” in Bahasa.

According Suwito Code mixing dived into two types, namely:

a. Inner code mixing,

Inner code mixing is mixing language from the original language with all its variations, usually occurs between the languages themselves, such as from Indonesian to Banjarese language or from Indonesian to Javanese.

Example: Viola: Kau kapan *bulek* ke tembilahan?

“When you back to tembilahan”

Wanda: "Belum tau lagi *kebila* yo"

"I don't know when yo"

So based on the example of the conversation between Viola and Wanda, They are mix the Indonesian language with the local language (Banjar). The word of "Bulek" means "Pulang/Balik" in Bahasa and "back" in english, and "kebila" means "kapan" in Bahasa and "when" in english. So "bulek and kabila" are words identify as banjarese language.

b. Outer code mixing

Outer code mixing is mixing code from foreign language. For example,

Indonesian to Japanese, or Indonesian to English.

Example: Wiza: Apa warna *drees* yang kamu pakai diulang tahun Bella nanti?

Sheila: Sepertinya *Black*

So based on the example of the conversation between Wiza and Sheila, They are mix the Indonesian language with the Foreign language (English). The words of "dress" means "gaun" in Bahasa and "Black" means "Hitam" in Bahasa. So based on the example of the conversation between Wiza and Sheila, They are mix the Indonesian language with the foreign language (English).

Based on the theories above the researcher use the one theory that related with this research that is Theory from Suandi (2014:140-141) in Juariah, Uyun, Nurhasanah, Sulastri (2020).

No	Utterances	Types of code mixing		
		Inner code mixing	Outer code mixing	Hybrid code mixing

2.3.2 Forms of Code Mixing

According to Suwito (1985:78-79) in Cici Handayani (2015) differentiates the type of code mixing in the form of insertion of word, insertion of phrase, insertion hybrid, insertion of word reduplication, insertion of idioms, insertion of clauses.

1. Word code mixing

The insertion of words meaning the language unit consist of free morpheme and bound morpheme that can stands on its own.

Example: Saya mau makan *seafood* saja

Based on the example it means'' I just want to eat seafood''

2. Phrase code mixing

Phrase is a group of two or more words that forms part of sentence but does not certain as subject and predicate.

Example: Kamu sangat cantik memakai *long dress* itu

Based on the example it means''You look beautifull use a long dress''

3. Hybird code mixing

Hybrids is a combination of word pieces, between Indonesian and English words.

Example: Mungkin dia sedih karena *exam-nya* gagal

Based on the example it means''May be she/he sad because her/his exam failed''

4. Word Reduplication

Word Reduplication is a repetition and morphological process by repeated the root or stem of word.

Example: Saya bisa berbahasa Jawa *little-little*

Based on the example it means''I can speak Jawa a little''

5. Idioms

Idoms is a phrase or clause which the meaning could not be identified directly.

Example: aku rasa *it's not my cup of tea.*

Based on the example it means'' I feel it's not my cup of tea'

6. Clause

Clause is a component of sentence which has subject and predict but it has no end mark.

Example: Kamu seharusnya tahu *you are important*.

Based on the example it means''You must to know you are important''

2.3.3 Reasons of code mixing

According to Jendra (2001: 74) cited Gilang Ramdhan N and Suandari Wiwiek, there are five reasons why someone uses code mixing and code switching in their conversations.

1. Quote someone's opinion.

A speaker can replace or mix code to quote famous expressions, such as proverbs or sayings of some famous people in the form of words, phrases or clauses.

2. Confirm the identity of a particular group.

Indonesia itself has many tribes and languages, for example the Banjar tribe uses the Banjar language when communicating. Thus, code mixing and code switching can determine the identity of the speaker.

3. To interrupt people's conversations.

When someone interrupts a conversation, participants in the conversation can mix or replace their code with another language to keep it private or to show solidarity with a third person.

4. Improve social status.

For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot. Thus, people mix or replace their code with English because the use of English is more impressive because English is a foreign language which is a foreign language in Indonesia rather than the use of the national or local language.

5. Demonstrate language competence.

Along with the fourth reason, someone who mixes or replaces the code to show that they have language competence other than their first language.

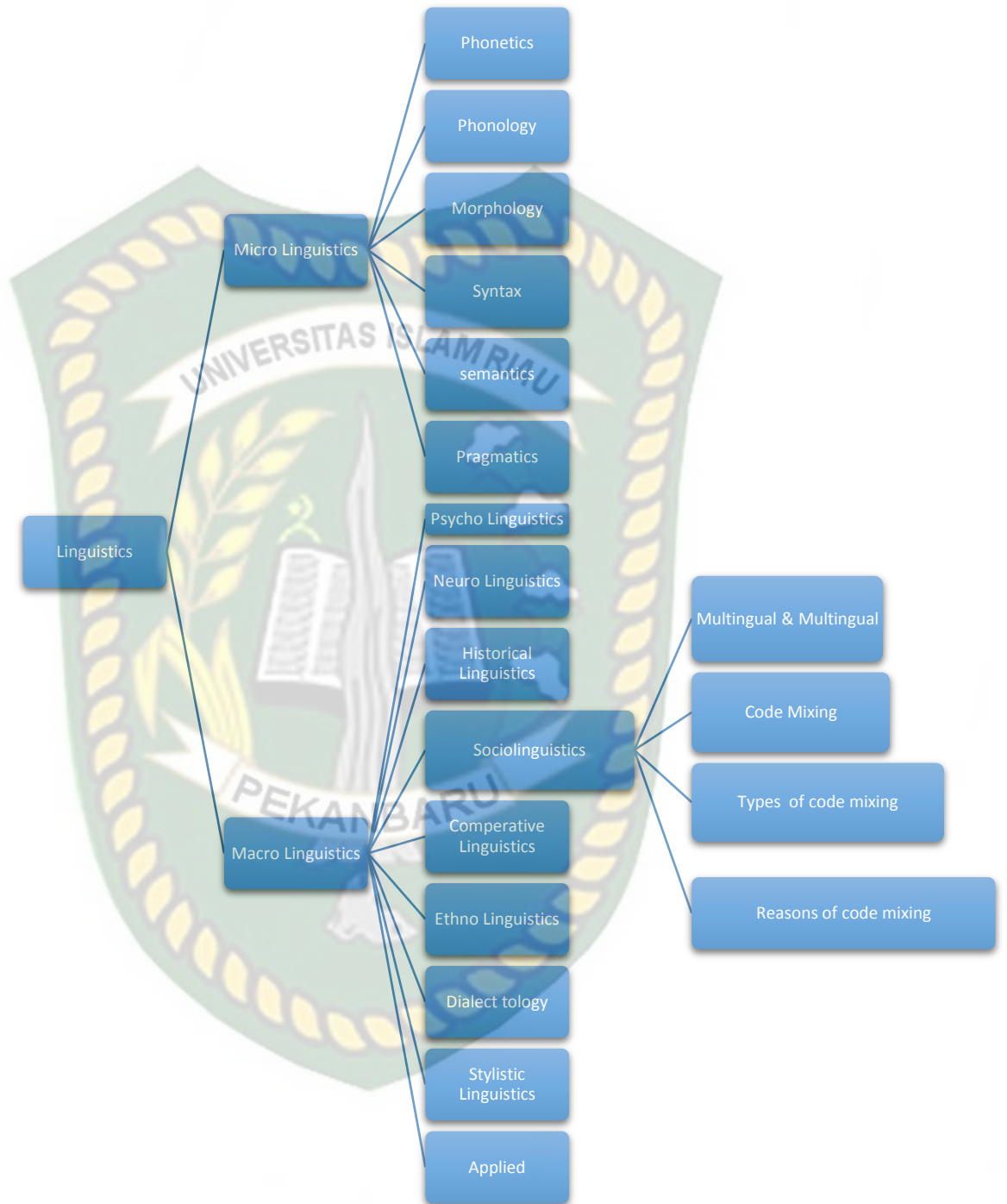
2.4 Conceptual Framework

Regarding the conceptual framework below, the researcher only focuses use one part of the linguistic that is Sociolinguistics that related to use of language in communicating in social life. Many people combine or use more than one language when they communicate and we called as bilingual or multilingual people . And the activity to combine one language to another language called as code mixing. In code mixing there are three types, namely: Inner code mixing, outer code mixing and hybrid

code mixing and then in code mixing there are five reasons why people using code mixing in communication.



Dokumen ini adalah Arsip Miitik :
Perpustakaan Universitas Islam Riau



2.5 Relevant Study

This research will be analyze does Banjarnese language will appear in the conversation by English Department students UIR with Banjar native language background and what the dominant forms of code mixing that use in conversation by English Department students with Banjar native language background., then the researcher found and also involved some literature to find several things related to the research topic, as follows: “ *Code Switching and Code Mixing in Indonesia: Study in Sociolinguistics*” (2014) Siregar, Bahri, and Sanjaya, in their research they used qualitative method and which uses interview, questionnaire, observation and recording techniques for data collection. So, in this study, it was carried out by taking real data from people in North Sumatra, Indonesia. and From the research, the researcher found 75 expressions from 3 research places. They are Medan City, Siantar Regency and Mandailing Natal Regency. In addition, code switching and code mixing in Indonesia are divided into three classes. They are word class, phrase class, and sentence class. Interestingly, word level is the highest number that occurs in Indonesia, reaching 57.3% of all data.

The second relevant research is “*Single Language, Code Switching, and Code Mixing in the Banjar-Dayak Bilingual Society Family in Palangka Raya*” (2019) Charolina, Zulaeha, and Raya, In their research aims to describe the form of language choice used in the Banjar-Dayar family community in the city of Palangkaraya. The data collection used is the listening method and the advanced method. and The results of this study indicate that the linguistic form of the

bilingual Banjar-Dayak community is in the form of a single language including Dayak and Banjar languages, code switching, and code mixing.



Dokumen ini adalah Arsip Miik :

Perpustakaan Universitas Islam Riau

CHAPTER III

DATA ANALYSIS

3.1 Data Presentation

This chapter discussed about the result of the data analysis. The title of a code mixing analysis used in a conversation by English Department students with Banjar native language background. First, the researcher read the utterances of the free conversation in the transcript of recorded during the conversation. After collecting the data the researcher identified the word, clauses, idiom in Banjar that appear in the conversation and then described the meaning of it. After that, the researcher identified and classified the types of code mixing used by English Department students with Banjar native language background, Adopted from a research report of Suandi (2014:140-141).

3.2 The Description of Data Analysis

In this section, The researcher classify the utterances into types of code mixing, which consist of three types, such as: Inner code mixing, Outer code mixing and Hybrid code mixing.

Description of Data Analysis the types of code mixing that use by English

Department students with Banjar native language background

No	Times	Utterances	Types of code mixing		
			Inner code mixing (Bahasa-Banjar)	Outer code mixing (English-Bahasa)	Hybrid code mixing (English-Banjar)
1	0.03 (rec 1)	Hai <i>baby</i>		√	
2	0.18- 0.23	Hai Wijak. Ambil uang <i>huluk</i>	√		
3	0.15 (rec 2)	Honda dia abis ber <i>service</i>		√	
4	0.30	Ku bilang <i>luan</i> lah re	√		
5	0.45- 0.47	Dia apa <i>reading</i> <i>comprehension</i> pake teknik		√	
6	1.11- 1.13	<i>Bungol, kadak</i> <i>ampeh ampehnya</i> <i>bebungolan</i>	√		
7	1.54	Oh kau tak <i>linguistics</i> ya?		√	
8	2.02	Aku Quiziz tapi			

No	Times	Utterances	Types of code mixing		
			Inner code mixing (Bahasa-Banjar)	Outer code mixing (English-Bahasa)	Hybrid code mixing (English-Banjar)
9	2.05- 2.06	Aku pake apa <i>The effect of Quiziz application</i>		√	
10	2.10	Aku <i>vocabulary</i>		√	
11	2.20- 2.35	Iya kemarin tu kan gini <i>Quiziz</i> tu terhadap ini <i>conjunction</i> gitu teruss aku ganti ajalah <i>Vocabulary</i> soalnya gampang aku juga ngerti		√	
12	3.05	<i>Mom</i> takmau tu takada teorinya belum, <i>mom</i> yang buat judul		√	
13	3.59	Tadi dia <i>chat</i> aku		√	
14	4.32	Hyper active betul dia		√	
15	4.42	Pajero <i>Sport</i> , kek gitulah mobil		√	

No	Times	Utterances	Types of code mixing		
			Inner code mixing (Bahasa-Banjar)	Outer code mixing (English-Bahasa)	Hybrid code mixing (English-Banjar)
		Burhan			
16	4.52	Masih ya pakai pajero <i>sport</i> tu dia?		√	
17	5.06	Dia beli <i>second</i> 11		√	
18	5.08	Mahal <i>juak</i> yaa	√		
19	5.18	kalo kita beli <i>second</i>		√	
20	5.32-5.38	Jadi pas beli yang 12 ni takada yang diganti belum <i>battery health</i> nya masi 90		√	
21	5.41	<i>Battery health</i> nya masih 90 takapalah kata afni		√	
22	6.03-6.04	Amun nengok dua <i>laki bini</i> tu	√		
23	6.32	Aku <i>chat</i> Wanda lah katanya		√	

No	Times	Utterances	Types of code mixing		
			Inner code mixing (Bahasa-Banjar)	Outer code mixing (English-Bahasa)	Hybrid code mixing (English-Banjar)
24	6.47- 6.48	Jadi ya Agung nge chat kau?		√	
25	8.25- 8.27	ini crispy chicken spicy		√	
26	8.40- 8.44	Yang ini bg,yang <i>crispy chicken</i>		√	
27	9.03	kenapa gak <i>ice tea</i>		√	
28	9.58	ngapa nak traktir,sini ku <i>chat</i> kan		√	
29	10.02	<i>Hadoh</i> jangan lah	√		
30	10.27	jelas arif <i>shareloc</i> kita		√	
31	10.44	<i>Surangan</i> dia	√		
32	11.05- 11.10	<i>Yesterday,Hi</i> <i>june,Anna,kenapa?</i>		√	
33	11.18	jangan yang <i>Natural</i> itu		√	
34	11.30	Dia kan <i>pantang</i> <i>natural</i>			√
35	11.30	<i>Umai be flash</i>			√

No	Times	Utterances	Types of code mixing		
			Inner code mixing (Bahasa-Banjar)	Outer code mixing (English-Bahasa)	Hybrid code mixing (English-Banjar)
36	11.43	<i>Brown sugar</i> apalah efek ni		√	
37	11.29	<i>Disposable</i> tu mana ya yo		√	
38	13.31	Tak usah pakai <i>flash</i>		√	
39	12.39	Kita masih suka <i>ngedate</i> dijanji jiwa		√	
40	13.49	<i>Umai</i> ngapa kau <i>berdress code</i>			√
41	14.38	Coba jangan be <i>flash</i> ngapa juga		√	
42	14.43	Iya coba tak be <i>flash</i>		√	
43	15.53	Rupanya ibu tu <i>ngechat</i> juga nah			√
44	16.11- 16.14	<i>Umaiiii</i> ,kok gelap betul ya yo?		√	
45	16.21- 16.24	<i>Oh my God</i> ini tak nyata ni		√	
46	16.43	<i>Sorry</i> dek sengaja		√	

No	Times	Utterances	Types of code mixing		
			Inner code mixing (Bahasa-Banjar)	Outer code mixing (English-Bahasa)	Hybrid code mixing (English-Banjar)
47	17.23- 17.25	<i>Umai vio ni bebunggolannya ai</i>	√		
48	18.48	<i>Lapah nya lagi aku!</i>	√		
49	18.59- 19.02	<i>not us, dengan pede nya lagi</i>		√	
50	19.28	<i>vio ni bisa mengupload yang tidak tidak pang</i>		√	
51	19.33	<i>Ada aib aku dikit terupload</i>		√	
52	19.50	<i>haloi sangat cepat lah</i>	√		
53	20.18	<i>Waw oh my god tekanak</i>		√	√
54	21.27	<i>Say apa?</i>		√	
55	21.31	<i>Thank you wanda mudahan murah rezeki</i>		√	
56	21.41- 21.44	<i>Oh my god wait wait berapa yo?</i>		√	

No	Times	Utterances	Types of code mixing		
			Inner code mixing (Bahasa-Banjar)	Outer code mixing (English-Bahasa)	Hybrid code mixing (English-Banjar)
57	21.57- 22.00	kau <i>upload</i> lah foto ni biar aku <i>story</i> kan <i>thank</i> <i>you</i> wanda		√	
58	22.32	maaf maaf <i>guys</i>		√	
59	23.19- 23.27	Aku sumpah ya selama makan <i>steak</i> ni kedua keknya pesan yang <i>chicken crispy</i> ni		√	
60	23.35	Warung <i>steak</i> ?		√	
61	24.25	Ooh,jadi <i>kadak</i> <i>ditegurnya ya kau?</i>	√		
62	26.48	tapi <i>ma'am</i> tu emang nyarankan itu ya?		√	
63	26.54	<i>kadak</i> hingkat ai lagi	√		
64	27.06	<i>Game</i> apa tu yo?		√	
65	27.48	Dulu aku kan emang bukan		√	

No	Times	Utterances	Types of code mixing		
			Inner code mixing (Bahasa-Banjar)	Outer code mixing (English-Bahasa)	Hybrid code mixing (English-Banjar)
		pencinta <i>game</i> gitu kan,			
66	27.53	Pas PPL disuguhkan <i>pepagian</i> dah main	√		
67	28.00	<i>basicnya</i> pang kan tak main itu.			
68	28.15	Novila nyiram <i>pepagian</i>	√		
69	30.36	<i>sian</i> nya	√		
70	31.21	metode kau <i>Descriptive</i> ya?		√	
71	31.34-31.36	itu berarti kau <i>bereksperiment</i> gitu sama <i>students</i> <i>students</i> tu?		√	
72	31.43	Yang ada pilih <i>post test</i> tu loh nda		√	
73	32.23	Rajin <i>kadak</i> suah habis vio ni makan	√		
74	32.25	Aku belum makan <i>pang</i>	√		

No	Times	Utterances	Types of code mixing		
			Inner code mixing (Bahasa-Banjar)	Outer code mixing (English-Bahasa)	Hybrid code mixing (English-Banjar)
75	33.28	aku aja balek belum <i>juak</i>	√		
76	33.52	<i>chat</i> aja dulu		√	
77	34.25	hmm <i>haratnya</i>	√		
78	34.41	malas kawannya tu <i>no life</i> gitu nda		√	
79	34.44	apanya <i>no life</i> ?		√	
80	35.11	dimana adel <i>tetamuk</i> orang itu tu	√		
81	37.40	entahlah Cuma emang dipotong potongi <i>pang</i>	√		
82	38.03	<i>worth it</i> lah tu harganya tu		√	
83	38.41	<i>ampeh</i> dia tu	√		
84	39.38	kau ni <i>panderan</i> <i>hulu</i>	√		
85	41.39	soalnya kita ni masih <i>universal</i>		√	
86	42.14	Dia kayak gitu di		√	

No	Times	Utterances	Types of code mixing		
			Inner code mixing (Bahasa-Banjar)	Outer code mixing (English-Bahasa)	Hybrid code mixing (English-Banjar)
		<i>hidenya</i> gebetan lama dia			
87	43.04	Ini ingat <i>taros</i>	√		
88	43.32- 43.33	Ngapa <i>juak</i> pindah lagi	√		
89	43.48	Fasilitasnya <i>full</i> ya?		√	
90	44.08	<i>Harat</i> mu <i>ai suah</i>	√		
91	44.30	Aku <i>laundry</i>		√	
92	44.50	<i>Good friend</i> kita?		√	
93	44.52	Emang kita good friend?		√	
94	45.30	Soalnya aku takbisa bejnaji ni tu terus tak <i>dichat</i>		√	
95	45.35	Aku <i>ngechat</i>		√	

Based on table 4.1 above

The researcher describes the types of code mixing

3.3 Types of code mixing

According to Suandi (2014: 140-141) Code mixing dived into types, namely:

a. Inner code mixing,

Inner code mixing is a type of code mixing that absorbs elements of the original language that are still related, Such as from Indonesian to Banjarese language.

1. Hai Wijak ambil uang *huluk*
(*Hai wijak take the money first*)

The utterance above is include in inner code mixing because is a code mixing between bahasa with local language. "Hai Wijak ambil uang" is bahasa that means " *Hai Wijak take the money*" in english and "*huluk*" is banjarese language that means "*dulu*" in bahasa and means "*first/before/ago*" in English. So that why the types of this utterance is Inner code mixing. And the reason why them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

2. Ku bilang luan lah re!

(*I said go ahead re!*)

This is a code mixing between bahasa with local language or we can say this utterance is types of inner code mixing. "Ku bilang!" is bahasa that means " *I said* " in english and "*luan lah re!*" is

banjarese language ``that means *“Deluan lah re!”* in bahasa and means *“Go ahead re!”* in English. The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

3. Bungol,kadak ampeh ampehnya bebungolan
(Stupid, never stop being stupid)

For this utterance also include in inner code mixing, Because in this utterance is code mixing between bahasa with local language. *“Bungol, kadak ampeh ampeh”* is banjarese language that means *“bodoh,tak berenti berenti”* and *“Stupid, never stop being stupid”* in English and *“nya”* is suffix in bahasa and *“bebungolan”* is banjarese language language that means *“bodoh”* in bahasa and *“stupid”* in English. The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

4.Mahal juak ya
(it's also expensive yeah!)

For this is utterance is a code mixing between bahasa with local language. *“Mahal”* is bahasa that means *“expensive”* in English, and *“juak”* is Banjarese language that means *“juga”* in Bahasa and *“ also”* in English, and *“Ya”* is Bahasa that means *“yeah”*

in English. So that why this utterance is inner code mixing. The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

5. Amun nengok dua laki bini itu

(if look at the husband and wife)

This is a code mixing between bahasa with local language. "amun" is banjarese language that means "Jika" and "if" in English and "nengok dua laki" is bahasa that means "look at two boys" in English and "bini" is banjarese language that means "perempuan" in bahasa and "girl/women" in English and "itu" is bahasa that means "that" in English. The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

6. Hadoh, Jangalah

(oh don't)

This is a code mixing between bahasa with local language. "Hadoh" is banjarese language that means "aduh" in bahasa and "janganlah" is banjarese language. The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

7.Surangan dia

(she/he is alone)

This is a code mixing between bahasa with local language.

“Surangan” is banjarese language that means **“Alone”** in English and **“sendiri”** in bahasa and **“dia”** is bahasa that means **“she/he”** in English. The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

8.Umaii, kok gelap betul ya yo?

(UmYai,why it is so dark yo?)

This is a code mixing between bahasa with local language. **“ Umai”** is banjerese language that expresses amaze about something and **“kok gelap betul juga ya yo?”** is bahasa that means **“why it is so dark yo?”** in English. The reason them used code mixing between Bahasa and Banjarese because for Quote someone's opinion is like sayings of some famous people in the form of words, phrases or clauses.

9.Umai vio ni bebugolannya ai

(Umai vio so stupid)

This is a code mixing between bahasa with local language. **” Umai”** is banjerese language that expresses amaze about something

and *“ni”* is bahasa that means *“this”* in English and *“bebungolannya ai”* is Banjarese language that means *“ sangat bodoh ”* in bahasa and *“so stupid”* in English. The reason them used code mixing between Bahasa and Banjarese because for Quote someone's opinion is like sayings of some famous people in the form of words, phrases or clauses and also for confirm they identity of particular group.

10. Lapahnya lagi aku!

(I am so tired!)

For this utterances above is a combination between Bahasa and Banjarese language, That means this utterances is a Inner code mixing. *“Lapah”* is banjerese language that means *“lelah”* in bahasa and *“ tired”* in English and *“ nya”* is suffix in bahasa and *“lagi aku”* is bahasa that means *“more me”* in English. And for reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

11. haloi sangat cepat lah

(So small, hurry up)

This is a code mixing between bahasa with local language. *“Haloi sangat cepat”* is banjerese language that means *“so small”* in English and *“sangat kecil”* in bahasa and *“cepat lah”* is bahasa that means *“ hurry up”* in English. The reason them used code mixing

between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

12. Ooh, jadi *kadak* ditegurnya ya kau?

(Ooh, so he/she doesn't greet you?)

This is a code mixing between bahasa with local language. "*Ooh jadi*" is bahasa that means "*oh soo*" in English and "*kadak*" is banjarese language that means "*tidak*" in bahasa and "*no*" in English and "*ditegurnya ya kau*" is bahasa that means "*she/he doesn't greet you*" in English. The reason they used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

13. *kadak* hingkat ai lagi

(can't anymore)

In this utterances is a combination between Bahasa with Banjarese. For this utterances classified in Inner code mixing. "*Kadak hingkat ai*" is banjarese language that means "*tak bias lagi*" in bahasa and "*it can't*" in English and "*lagi*" is bahasa that means "*anymore*" in English. The reason they used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

14. Pas PPL disuguhkan *pepagian*

(When PPL served in early morning)

This is a code mixing between bahasa with local language. ‘*Pas PPL disuguhkan*’ is bahasa that means ‘*When PPL served*’ and ‘*pepagian*’ is banjarese language that means ‘*terlalu pagi*’ in bahasa and ‘*early morning*’ in English. The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

15. Novila nyiram *pepagian*

(Novila watering in the early morning)

For this utterance is a code mixing between bahasa with local language. ‘*Novila nyiram*’ is bahasa that means ‘*Novila watering*’ in English and ‘*pepagian*’ is Banjarse language that means ‘*terlalu pagi/pagi pagi sekali*’ in Bahasa and ‘*early morning*’ in English. The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

16. Sian nya

(What a pity)

This utterances classify into Inner code mixing because this is a combination between bahasa with local language. ‘*sian*’ is

banjarese language that means “*kasihan*” in bahasa and “*pity*” in English and “*nya*” is suffix in bahasa. The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

17. Rajin kadak suah habis vio ni makan
(*Usually viola's never finish to eat*)

This is a code mixing between bahasa with local language. “*Rajin*” is bahasa that means “*dillegent*” in English and “*kadak suah*” is banjarese language that menas “*tidak pernah*” in bahasa and “*never*” in English and “*ni makan*” is bahasa that menas “*eat*” in English. The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

18. Aku belum makan pang
(*I am not eat yet*)

This is a code mixing between bahasa with local language. “aku belum makan” is bahasa that means “*I am not eat yet*” in English and “pang” is Banjerese. The reason them used code mixing between Bahasa and Banjarese Quote someone's opinion because in this utterance they say” pang” as the sayings of some famous

people in the form of words, phrases or clauses and confirm identity of particular group.

19. Aku aja balek belum juak

(I'm not home yet)

This is a code mixing between bahasa with local language. "*aku aja*" is bahasa that means "*I/Just me*" in English and "*balek*" is banjarese language that means "*pulang*" in bahasa and "*go home*" in English and "*belum*" is bahasa that means "*not yet*" in English and "*juak*" is banjarese language that means "*juga*" in bahasa and "*also*" in English. The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

20.hmm haratnya

(hmmm so nice)

This is a code mixing between bahasa with local language. "*harat*" is banajrese language that means "*bagus/luar biasa*" in bahasa and "*so amazing/so nice*" in English and "*nya*" is suffix in bahasa. The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

21. dimana adel tetamuk orang itu tu

(Where is adel meet people like that)

This is a code mixing between bahasa with local language. *“dimana adel”* is bahasa that means *“where is adel”* in English and *“tetamuk”* is banjarese language that means *“berjumpa”* in bahasa and *“meet”* in English and *“orang itu tu”* is bahasa that means *“the people like that”* in English. The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

22. entahlah Cuma emang dipotong potongi pang

(I don't know, it's just cut)

This is a code mixing between bahasa with local language. *“entahlah cumang emang dipotong potong”* is bahasa that means *“I don't know, it's just cut”* in English and *“pang”* is word in banjarese language . The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

23. ampeh dia tu

(he/she is stop)

This is a code mixing between bahasa with local language. *“ampeh”* is banjarese language that means *“berhenti”* in bahasa

and *“stop”* in English and *“dia tu”* is bahasa that means *“she/he is”* in English. The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

24. kau ni panderan hulu
(*you talk first*)

This is a code mixing between bahasa with local language. *“kau ni”* is bahasa that means *“you”* in English and *“panderan hulu”* is banjarese language that means *“bicara dulu”* in bahasa and *“talk first”* in English. The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

25. Ini ingat taros

(*This is always remember*)

This is a code mixing between bahasa with local language. *“ini ingat”* is bahasa that means *“this is remember”* in English and *“taros”* is Banjarese language that means *“selalu”* in Bahasa and *“always”* in English. The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

26. Ngapa juak pindah lagi

(*why also move again*)

This is a code mixing between bahasa with local language. *“ngapa”* is bahasa that means *“why”* in English and *“juak”* is Banjarese language that means *“juga”* inn Bahasa and *“also”* in English and *“pindah lagi”* is bahasa that means *“move again”* in English. The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

27.Harat mu ai suah

(Harat mu ai like ever been to be there)

This is a code mixing between bahasa with local language. *“Harat ai”* is banjarese language to express amaze about something and the meaning is *“ bagusnya,wow,gaya kali,etc”* and *“amazing,very good”* in English and *“mu”* is bahasa that means *“you”* in English and *“suah”* is Banjarese language that means *“pernah”* in Bahasa and *“ever been”* in English. The reason them used code mixing between Bahasa and Banjarese because they want to Confirm the identity of a particular group.

b. Outer code mixing

Outer code mixing is code mixing that absorbs elements of a foreign language. For example, Indonesian to Japanese, or Indonesian to English.

1. Hai Baby

(Hey Baby)

In this utterance there are two language Bahasa and English, That means is a code mixing between bahasa with foreign language, So because of this this utterance classify into Outer code mixing. *‘Hai’* is bahasa that means *‘hey’* in English and *‘Baby’* is English that means *‘Bayi/sayang’* in bahasa. For reasons of code mixing in this utterance is Demonstrate language competence, Someone who mixes or replaces the code to show that they have language competence other than their first language.

2. Honda dia abis ber service

(His/Her motorcycle has been serviced)

For this utterance we can see a code mixing between bahasa with foreign language. *‘Honda dia abis’* is bahasa that means *‘Her/His motorcycle has been’* in English and *‘ber’* is prefix in Bahasa, and *‘service’* is word of English that means *‘ servis/layanan/melayani’* in Bahasa. So that why the types of this utterance is outer code mixing. And For reasons of code mixing in this utterance is Demonstrate language competence, Someone who mixes or replaces the code to show that they have language competence other than their first language.

3. Dia apa reading comprehension pakai teknik

(He/She reading comprehension use technique)

The utterance above is a code mixing between bahasa with foreign language, And the type of this utterance classify into Outer code mixing. “Dia apa” is bahasa that means” *Her/His what*” in english and “*reading comprehension*” is English that means “ Pemahaman membaca” in English and ”pakai teknik” is Bahasa that means “ use technique” in English. So that why the types of this utterance is outer code mixing. For reasons of code mixing in this utterance is Demonstrate language competence, Someone who mixes or replaces the code to show that they have language competence other than their first language.

4.Oh kau linguistics ya?

(*Oh are you linguistics?*)

This is a code mixing between bahasa with foreign language. “ *Oh kau*” is bahasa that means “*Oh you*” in English and “*linguistics*” in English that means “*linguistik*” in bahasa, So that why the types of this utterance is outer code mixing. For reasons of code mixing in this utterance is Demonstrate language competence, Someone who mixes or replaces the code to show that they have language competence other than their first language.

5. Aku Quiziz tapi

(*I am Quiziz but*)

A code mixing between bahasa with foreign language we can see in this utterance. *“aku”* is bahasa that means *“ I am/me ”* in English and *“Quiziz”* is English that means *“ Kuis”* in bahasa and *“tapi”* is bahasa that means *“ but ”* in English. For reasons of code mixing in this utterance is Demonstrate language competence, Someone who mixes or replaces the code to show that they have language competence other than their first language. For reasons of code mixing in this utterance is Demonstrate language competence, Someone who mixes or replaces the code to show that they have language competence other than their first language.

6. Aku pake apa The effect of Quiziz application
(I am use the effect of quiziz application)

And this utterance is a code mixing between bahasa with foreign language. *“aku pake apa”* is bahasa that means *“ I am use what”* in english and *“the effect of quiziz application”* is English that means *“ pengaruh dari aplikasi kuis”* in Bahasa. For the reason that use inn this utterance is for Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

7. Aku vocabulary

(I am vocabulary)

This is a code mixing between bahasa with foreign language. *"Aku"* is bahasa that means *"I am/me"* in English and Vocabulary is English that means *"kosa kata"* in Bahasa. For the reason that use in this utterance is for Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

8. Iya kemarin tu kan gini Quiziz tu terhadap ini conjunction gitu terus aku ganti ajalah Vocabulary soalnya gampang aku juga ngerti.

(Yes yesterday it was like quiziz against this conjunction so I replace with vocabulary because easy and I understand)

In this utterance there are code mixing between bahasa with foreign language that make this utterance into the Outer code mixing. *"Iya kemarin tu kan gini"* is bahasa that means *"Yes yesterday it was like this"* and *"Quiziz"* is English that means *"kuis"* in bahasa and *"itu terhadap ini"* is bahasa that means *"against this"* in English, and *"conjunction"* is English that means *"penghubung"* in bahasa, *"gitu terus aku ganti ajalah"* is bahasa that means *"So I replace"* in English, *"vocabulary"* is English that means *"kosa kata"* in bahasa and then *"soalnya gampang aku juga ngerti"* is bahasa that means *"because easy and I understand"*. For the reason that use in this utterance is for

Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

9. Ma'am tak mau tak ada teorinya belum, ma'am yang buat judul
(*Ma'am doesn't want because there is no theory yet, Ma'am make the title*)

This is a code mixing between bahasa with foreign language. "Ma'am" is English that means "ibu/nyonya" in bahasa, "tak mau tak ada teorinya belum" is bahasa that means "doesn't want nothing theory yet" in English and "Yang buat judul" is bahasa that means "make the title" in English. For the reason that use in this utterance is for Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

10. Tadi dia chat aku
(*He/she was chatting me*)

Is a code mixing between bahasa with foreign language because there are combination between two language Bahasa and Foreign language, So that why this utterance into the type of Outer code mixing. "Tadi dia" in Bahasa that means "he/she was" in English and "chat" in English that means "mengobrol" in bahasa and "aku" in bahasa that means "I am /me" in English. And the reason that use in this utterance is for

Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

11. Hyper active betul dia tu

(she/he is hyper active)

This is a code mixing between bahasa with foreign language. “*Hyper active*” is English that means “*terlalu aktif*” in Bahasa and “*betul dia tu*” is bahasa that means “*she/he is*” in English. For the reason that use in this utterance is for Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

12. Pajero sport kek itulah mobil Burhan

(Pajero sport its like Burhan’s car)

This is a code mixing between bahasa with foreign language. “*Pajero sport*” is English means “*Olahraga pajero*” in bahasa and “*kek itulah mobil burhan*” is bahasa that means “*like this Burhan’s car*” in English. For the reason that use in this utterance is for Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

13. Masih ya pakai pajero sport tu dia?

(He/She still used the pajero sport?)

And this utterance we can see a code mixing between bahasa with foreign language. *“Masih ya pakai”* is bahasa that means *“still used”* in English and *“pajero sport”* is English that means *“pajero olahraga”* in bahasa and *“tu dia”* is bahasa that means *“there he/she is”* in English. For the reason that use inn this utterance is for Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

14. Dia beli second 11

(She/He buy 11 second)

For this utterance there are a code mixing between bahasa with foreign language So that why this utterance is Outer code mixing. *“Dia beli”* is bahasa that means *“she/he buy”* in English and *“second”* is English that means *“kedua/barang bekas pakai”* in bahasa. For the reason that use inn this utterance is for Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

15. Jadi pas beli yang 12 ni takada yang diganti belom battery healthnya masih 90

(So when buy this 12 nothing that replace yet, battery health still 90)

This is a type of Outer code mixing because is a code mixing between bahasa with foreign language. *“Jadi pas beli yang 12 ni takada belum yang diganti”* is bahasa that means *“ So when buy this 12 nothing that replace yet”* in English and *“battery health”* is English that means *“kesehatan baterai”* in bahasa and *“masih 90”* is bahasa that means *“still 90”* in English. For the reason that use inn this utterance is for Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

16. Batery health nya masih 90 takapalah kata Afni

(Battery health is still 90, it's okey Afni said”

For this utterance is Outer code mixing because in here there are two language mixing such as, Bahasa with foreign language. *“Battery health”* is English that means *“kesehatan baterai”* in bahasa and *”masih 90 takapalah kata Afni”* is bahasa that means *“still 90, it's okey Afni said”* in English. And the reason that use inn this utterance is for Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

17. Aku chat Wanda lah katanya

(I will chat Wanda, He said)

This is a code mixing between bahasa with foreign language. *“Aku”* is Bahasa that means *“I/me”* in English and *“chat”* is English that means *“mengobrol”* in Bahasa and *“Wanda lah katanya”* is Bahasa that means *“Wanda,He said”* in English. For the reason that use inn this utterance is for Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

18.Jadi ya Agung chat kau?

(So there is Agung chat you?)

This is a code mixing between bahasa with foreign language that make this utterance into the Outer code mixing.” *Jadi ya Agung”* is bahasa that means *“So there is Agung”* in English and *“ Chat”* is English that means *“mengobrol”* in bahasa and *“ kau”* is bahasa that means *“you”* in English. For the reason that use inn this utterance is for Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

19.ini crispy chicken spicy

(this is crispy chicken spicy)

This is a code mixing between bahasa with foreign language. *“ini”* is bahasa that means *“this”* in English and *“crispy chicken spicy”* is English that means *“ayam krispi pedas”* in bahasa. For the reason that use

inn this utterance is for Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

20. Yang ini bang yang crispy chicken

(This is brother that crispy chicken)

This is a code mixing between bahasa with foreign language. *“Yang ini bang yang”* is bahasa that means *“this is brother that”* and *“crispy chicken”* is English that means *“ayam krispi”*. For the reason that use in this utterance is for Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

21. kenapa gak ice tea

(why not ice tea)

For this utterance is a code mixing between bahasa with foreign language, So that why this utterance into Outer code mixing. *“kenapa gak”* is bahasa that means *“why not”* in English and *“ice tea”* is English that means *“teh es”* in bahasa. For the reason that use in this utterance is for Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

22. Sini ku chat kan

(Here, I will text her/him)

This is a code mixing between bahasa with foreign language. *“sini ku”* is Bahasa that means *“Here I”* in English and *‘chat”* is English that means *“menggobrol”* in Bahasa and *“kan”* is suffix in Bahasa, So this utterance into the Outer code mixing. For the reason that use inn this utterance is for Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

23. jelas Arif shareloc kita

(clearly Arif sharelock to us)

This is a code mixing between bahasa with foreign language. *“Jelas Arif”* is bahasa that means *“clearly Arif ”* in English and *“sharelock”* is English that means *“berbagi lokasi”* in bahasa and *“kita”* is bahasa that means *“us”* in English. For the reason that use inn this utterance is for Improve social status.

For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot. For the reason that use inn this utterance is for Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

24. Yesterday, Hi June, Anna, kenapa?

(Yesterday, Hi June, Anna, why?)

This is Outer code mixing because this is a code mixing between bahasa with foreign language. “ *Yesterday, Hey June, Anna*” is English that means “ *Kemarin, Hai Juni, Anna*” in bahasa and “ *kenapa*” is bahasa that means “ *why*” in English. For the reason that use inn this utterance is for Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

25. Jangan yang natural itu

(Don't be that natural)

In this is utterance there are a code mixing between bahasa with foreign language that why this utterance into the Outer code mixing. “ *Jangan yang*” is bahasa that means “ *Don't*” in English and “ *natural*” is English that means “ *alami*” in bahasa and “ *itu*” is bahasa that means “ *that*” in English. For the reason that use inn this utterance is for Improve social status. For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

26..Brown sugar, apakah efek ni?

(Brown sugar, what this effect)

This is a code mixing between bahasa with foreign language. *“Brown sugar”* is English that means *“gula merah”* in bahasa and *“apalah efek ni”* is bahasa that means *“what this effect”* in English. For the reason that use inn this utterance is for Improve social status. For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

27. Disposable tu mana yo?

(where is disposable yo?)

This is a code mixing between bahasa with foreign language. *“Disposable”* is English means *“sekali pakai”* in bahasa and *“tu mana”* is bahasa that means *“where is”* in English. For the reason that use inn this utterance is for Improve social status. For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

28. Tak usah pakai flash!

(Don't use flash)

This is a code mixing between bahasa with foreign language. *“tak usah pakai”* is bahasa that means *“don't use”* in English and *“flash”* is English that means *“kilatan”* in bahasa. For the reason that use inn this utterance is for Improve social status. For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

29. Kita masih suka ngedate dijanji jiwa

(we still like date in Janji Jiwa)

This is a code mixing between bahasa with foreign language. *“kita masih suka”* is Bahasa that means *“we still like”* in English and *“nge”* is prefix in bahasa and *“date”* is English that means *“kencan”* in Bahasa. For the reason that use inn this utterance is for Demonstrate language competence like someone who mixes or replaces the code to show that they have language competence other than their first language.

30 . Coba jangan be flash ngapa juga

(try not use flash,why?)

This is a code mixing between bahasa with foreign language. *“coba jangan”* is bahasa that means *“try not”* in English and *“flash”* is English that means *“kilatan”* in bahasa and *“ngapa juga?”* is bahasa that means *“why ”* in English. For the reason that use inn this utterance is for Improve social status. For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

31. Iya coba tak berflash

(yeah try not use flash)

For this into the type of Outer code mixing because this is a code mixing between bahasa with foreign language. *“iya coba tak”* is Bahasa that

means *“yeah try not”* in English and *“ber”* is prefix in Bahasa and *“flash”* is English that means *“kilatan”* in Bahasa. For the reason that use in this utterance is for Improve social status. For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

32. *Rupanya ibu tu ngechat juga*

(apparently ma’am is chatting too)

This is a code mixing between bahasa with foreign language. *“Rupanya ibu tu”* is Bahasa that means *“apparently ma’am is”* in Bahasa and *“nge”* is prefix in Bahasa and *“chat”* is English that means *“mengobrol”* in Bahasa and *“juga”* is Bahasa that means *“too/also”* in English. For the reason itself is for Demonstrate language competence because in this utterance the respondent combine the language and *“chat”* is word of English that often found in conversation.

33. *Oh my God ini tak nyata ni*

(Oh my God this is not real)

This is a code mixing between bahasa with foreign language. *“Oh my god”* is English that means *“Oh tuhan”* in Bahasa and *“ini tak nyata ni”* is bahasa that means *“this is not real”* in English. For the reason itself is for Demonstrate language competence because in this utterance

the respondent combine the language and ‘Oh my god’ is word of English that often found in conversation.

34. Sorry dek sengaja.

(Sorry sister accidentally)

For this utterance is belong to Type of Outer code mixing because this a code mixing between bahasa with foreign language. ‘*sorry*’ is English that means ‘*maaf*’ in Bahasa and ‘*dek sengaja*’ is Bahasa that means ‘*accidentally*’ in English. For the reason itself is for Demonstrate language competence because in this utterance the respondent combine the language and ‘sorry’ is word of English that often found in conversation.

35. Not us,dengan pede nya lagi

(Not us, it so confident)

This is a code mixing between bahasa with foreign language. ‘*Not us*’ is English that means ‘*bukan kita*’ in bahasa and ‘*dengan pede nya lagi*’ is bahasa that means ‘*it is so confident*’ in bahasa. For the reason that use inn this utterance is for Improve social status. For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

36. Vio ni bisa mengupload yang tidak tidak

(Vio can upload something that no good)

This is a code mixing between bahasa with foreign language. "*Vio ni bisa*" is bahasa that means "*Vio can*" in English and "*meng*" is prefix in Bahasa and "*upload*" is English that means "*mengunggah*" in bahasa "*tidak tidak*" is bahasa that means "*not good/no*" in English. For the reason itself is for Demonstrate language competence because in this utterance the respondent combine the language and 'upload' is word of English that often found in conversation.

37. Ada aib aku dikit terupload

(there is a disgrace me will uploaded)

This is a code mixing between bahasa with foreign language. "*Ada ai aku dikit*" is bahasa that means "*there is disgrace me*" in English and "*ter*" is prefix in bahasa and "*upload*" is English that means "*mengunggah*" in bahasa. For the reason itself is for Demonstrate language competence because in this utterance the respondent combine the language and 'upload' is word of English that often found in conversation.

38. Say apa?

(Say what?)

This is a code mixing between bahasa with foreign language. "*say*" is English that means "*katakan*" in Bahasa and "*apa*" is Bahasa that means "*what*" in English. For the reason that use inn this utterance is for Improve social status. For example in Indonesia, when

someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

39. Thank You Wanda mudah mudahan murah rezeki

(Thank you wanda hopefully cheap sustenance)

This is a code mixing between bahasa with foreign language. *“thank you”* is English that means *“terima kasih”* in bahasa and *mudah mudahan murah rezeki” is bahasa that means “ hopefully cheap sustenance”* in English. For the reason itself is for Demonstrate language competence because in this utterance the respondent combine the language and ‘Thank You’ is word of English that often found in conversation.

40. Oh my god wait wait,berapa yo?

(oh my god wait wait,how much yo?)

This is a code mixing between bahasa with foreign language *“oh my god wait wait”* is English that means *“oh ya tuhan tunggu tunggu”* in bahasa and *“berapa yo?”* is bahasa that means *“how much yo?”* in English. For the reason that use inn this utterance is for Improve social status. For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

41. kau upload lah fotonya biar aku story kan thank you wanda

(You upload the picture so I will make a story and say thank you wanda)

This is a code mixing between bahasa with foreign language *“kau”* is bahasa that means *“you”* in English and *“upload”* is English that ,means *“mengunggah”* in bahasa and *“lah”* is suffix in bahasa and *“fotonya biar aku”* is bahasa that means *“the picture so I”* in English and *“story”* is English that means *“cerita”* in bahasa *“kan”* is suffix in bahasa and *“thank you”* is English that means *“terima kasih”* in bahasa. For the reason itself is for Demonstrate language competence because in this utterance the respondent combine the language and ‘Thank You’ is word of English that often found in conversation.

42. Maaf maaf guys

(Sorry Guys)

This is a code mixing between bahasa with foreign language. *“Maaf maaf”* is bahasa that means *“sorry”* in English and *“guys”* is English that means *“teman teman”* in bahasa. For the reason that use inn this utterance is for Improve social status. For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

43. Aku sumpah ya selama makan *steak* ni kedua keknya pesan yang *chicken crispy* ni

(I swear as long as I eat steak this is the second time for me to order this chicken crispy)

This is a code mixing between bahasa with foreign language. “Aku sumpah ya selama makan” is bahasa that means “ *I swear as long as I eat*” in English and “*steak*” is English that means “*daging potong*” in Bahasa and “*ni kedua kalinya aku pesan chicken crispy ni*” is bahasa that means “ *this is the second time for me to order this chicken crispy*” in English. For the reason that use inn this utterance is for Improve social status. For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

44. Warung steak?

(*steak shop*)

This is a code mixing between bahasa with foreign language. “*Warung*” is bahasa that means “*shop*” in English and “*steak*” is English that means “*daging potong*” in bahasa. For the reason that use inn this utterance is for Improve social status. For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

45. tapi *ma’amm* tu emang nyarankan itu ya?

(*but isn’t recommended by ma’am?*)

This is a code mixing between bahasa with foreign language. “*tapi*” is bahasa that means “*But*” in English and “*ma’am*” is English that means

“*ibu*” in bahasa and tu emang menyarankan itu ya?” is bahasa that means “ *recommended by ma’am*” in English. For the reason itself is for Demonstrate language competence because in this utterance the respondent combine the language and ‘Ma’am’ is word of English that often found in conversation.

46. *Game apa tu yo?*

(What is game yo?)

This is a code mixing between bahasa with foreign language. “*Game*” is English that means ‘*permainan*’ in bahasa and ‘*apa tu yo*’ is bahasa that means “*what it is*” in English. For the reason itself is for Demonstrate language competence because in this utterance the respondent combine the language and ‘game’ is word of English that often found in conversation.

47. Dulu aku kan emang bukan pencinta *game* gitu kan,

(in the past I not game lover)

This is a code mixing between bahasa with foreign language. “*Dulu aku emag bukan pencinta*” is bahasa that means “ *In the past I am not*” in English and “*game*” is English that means “*permainan*” in bahasa and “*gitu kan*” is bahasa that means “ *like this*” in English. For the reason itself is for Demonstrate language competence because in this utterance

the respondent combine the language and ‘Game’ is word of English that often found in conversation.

48. Metode kau descriptive ya?

(Your method is descriptive right?)

This is a code mixing between bahasa with foreign language. ‘*Metode kau*’ is bahasa that means ‘*your method*’ in English and ‘*descriptive*’ is English that means ‘*mendeskripsikan/menjelaskan/menjabarkan*’ in bahasa and ‘*ya*’ is bahasa that means ‘*yes*’ in English. For the reason that use inn this utterance is for Improve social status. For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

49. itu berarti kau ber experiment gitu sama students students tu?

(that is means you will make experiment with the students)

This is a code mixing between bahasa with foreign language. ‘*itu berarti kau*’ is bahasa that means ‘*that is you*’ in English and ‘*ber*’ is prefix in bahasa and ‘*experiment*’ is English that menas ‘*eksperimen*’ in bahasa and ‘*gitu sama*’ is bahasa that means ‘*with*’ in English and ‘*students students*’ is English that menas ‘*murid murid*’ in bahasa and ‘*tu*’ is bahasa that means ‘*that*’ in English. For the reason that use inn this utterance is for Improve social status. For example in Indonesia, when

someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

50. Yang ada pilih post test tu loh nda

(those who have choose the post test nda)

This is a code mixing between bahasa with foreign language. “*Yang ada pilih*” is bahasa that means ‘*those who have*’ in English and ‘*post tes*’ is English that means ‘*pasca tes*’ in bahasa. For the reason that use inn this utterance is for Improve social status. For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

51. chat aja dulu

(let's chat first)

This is a code mixing between bahasa with foreign language. “*chat*” is English that means ‘*mengobrol*’ in bahasa and “*aja dulu*” is bahasa that means “*first/ago*” in English. For the reason itself is for Demonstrate language competence because in this utterance the respondent combine the language and ‘Chat’ is word of English that often found in conversation.

52 .malas kawan nya tu no life gitu nda

(So lazy,her/his friend not have life like that)

This is a code mixing between bahasa with foreign language. “*malas kawannya tu*” is bahasa that means “*so lazy her/his friend*” in English and “*no life*” is English that means “*tidak hidupan*” in bahasa and “*gitu*” is bahasa that means “*like that*” in English. For the reason that use inn this utterance is for Improve social status. For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

53. *Apanya no life?*

(what is no life?)

This is a code mixing between bahasa with foreign language. “*Apanya*” is bahasa that means “*what is*” in English and “*no life*” is English that means “*tidak hidup*” in bahasa. For the reason that use inn this utterance is for Improve social status. For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

54. *worth it lah tu harganya tu*

(the price is worth it)

This is a code mixing between bahasa with foreign language. “*worth it*” is English that means “*pantas/setimpal*” in bahasa and “*lah*” is suffix in bahasa and “*tu harganya tu*” is bahasa that means “*the price*” in English. For the reason that use inn this utterance is for Improve

social status. For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

55. Soalnya kita ni masih universal

(Because we are still Universal)

This is a code mixing between bahasa with foreign language. *“Soalnya kita ni masih”* is Bahasa that means *“Because we are still”* in English and *“ Universal”* is English that means *“secara keseluruhan”* in Bahasa. For the reason itself is for Demonstrate language competence because in this utterance the respondent combine the language and *“universal”* is word of English that often found in conversation.

56. Dia kayak gitu dihide nya gebetan lama dia

(She/He like that hide her/his old crush)

This is a code mixing between bahasa with foreign language. *“dia kayak gitu”* is Bahasa that means *“she/he like that”* in English and *“di”* is prefix in Bahasa and *“hide”* is English that means *“menyembunyikan”* in Bahasa and *“ nya”* is Suffix in Bahasa and *“ gebetan lama dia”* is Bahasa that means *“his/her old crush”* in English. For the reason itself is for Demonstrate language competence because in this utterance the respondent combine the language and *“hide”* is word of English that often found in conversation.

57. Fasilitasnya Full ya tu?

(the facilities are complete?)

This is a code mixing between bahasa with foreign language. *"Fasilitasnya"* is Bahasa that means *"facilities"* in English and *"full"* is English that means *"penuh"* in Bahasa and *"ya tu"* is Bahasa that means *"yeah"* in English. For the reason itself is for Demonstrate language competence because in this utterance the respondent combine the language and "full" is word of English that often found in conversation.

58. Aku laundry

(I am Laundry)

This is a code mixing between bahasa with foreign language. *"aku"* is Bahasa that means *"I am/me"* in English and *"Laundry"* is English that means *"cuciian"* in Bahasa. For the reason itself is for Demonstrate language competence because in this utterance the respondent combine the language and "laundry" is word of English that often found in conversation.

59. Good friends kita?

(our good friends?)

This is a code mixing between bahasa with foreign language. *"good friends"* is English that means *"teman baik"* in Bahasa and *"kita"* is English that means *"our"* in English. For example in Indonesia, when

someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot.

60. Emang kita good friend?

(Are we really good friends?)

This is a code mixing between bahasa with foreign language. *“emang kita”* is Bahasa that means *“are we really”* in English and *“good friends”* is English that means *“teman baik”* in Bahasa. For example in Indonesia, when someone can speak English fluently normally that person will be considered to have a higher social status than people who cannot. For the reason itself is for Demonstrate language competence because in this utterance the respondent combine the language and *“chat”* is word of English that often found in conversation.

61. Soalnya aku tak bisa bejanji ni, terus tak di chat

(Because I can't promise then you don't chat)

This is a code mixing between bahasa with foreign language. *“soalnya aku tak bisa bejanji ni terus tak ”* is Bahasa that means *“Because I can't promise then ”* and *“di”* is prefix in Bahasa and *“chat”* is English that means *“mengobrol”* in Bahasa. For the reason itself is for Demonstrate language competence because in this utterance the respondent combine the language and *“chat”* is word of English that often found in conversation.

62. Aku ngechat

(I am chatting)

This is a code mixing between bahasa with foreign language. *“aku”* is Bahasa that means *“I am/me”* in English and *“nge”* is prefix in Bahasa and *“ chat”* is English that means *“ mengobrol”* in Bahasa. For the reason itself is for Demonstrate language competence because in this utterance the respondent combine the language and *“chat”* is word of English that often found in conversation.

C.hybrid code mixing

Mixed code mix (hybrid code mixing) is code mixing in which (clauses or sentences) has absorbed elements of the native language (local language or mother languages) and foreign languages.

1. Umai beflash

(umai using flash)

For this utterance belong to the type of Hybrid code mixing because this is a code mixing between local languages (banajarese language) with foreign language. *“Umai”* is banjerese language that expresses amaze about something and *“using flash”* is English that means *“menggunakan kilatan”* in bahasa. For the reason there are two, The first for Confirm the identity of a particular grou because in utterance using Banjarese and the second for Demonstrate language competence because using a foreign language.

2. Dia kan pantang natural

(She/He is avoid natural)

This is a code mixing between local languages (Banjarese language) with foreign language. *“Dia kan”* is Bahasa that means *“she/he is”* in English and *“pantang”* is Banjarese language that means *“mengindari/tidak ingin”* in Bahasa and *“avoid”* in English. And the reason there are two, The first for Confirm the identity of a particular group because in utterance using Banjarese and the second for Demonstrate language competence because using a foreign language.

3. Umai ngapa kau be dress code

(Umai why you use dress code)

In this utterance is a code mixing between local languages (Banjarese language) with foreign language and into the type of Hybrid code mixing. *“Umai”* is Banjarese language that expresses amaze about something and *“ngapa kau”* is Bahasa that means *“why you”* in English and *“dress code”* is English that means *“aturan busana”* in Bahasa. the reason there are two, The first for Confirm the identity of a particular group because in utterance using Banjarese and the second for Demonstrate language competence because using a foreign language.

4. Waw oh my god tekanak

(Waw oh my god is caught)

This is a code mixing between local languages (Banjarese language) with foreign language. *“Waw oh my god”* is English that means *“waw ya tuhan”* in Bahasa and *“tekanak”* is Banjarese language that means *“terkena/tersentuh/terpegang”* in Bahasa and *“caught/touch”* in English. The reason there are two, The first for Confirm the identity of a particular group because in utterance using Banjarese and the second for Demonstrate language competence because using a foreign language.

5. *basicnya pang* kan tak main itu.

(Basically I am not play it)

This is a code mixing between local languages (Banjarese language) with foreign language. *“Basic”* is English that means *“dasar”* in Bahasa and *“nya”* is suffix in Bahasa and *“pang”* is *“prefix”* in Banjarese. The reason there are two, The first for Confirm the identity of a particular group because in utterance using Banjarese and the second for Demonstrate language competence because using a foreign language.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

This chapter present the final result of the analysis on the two research questions. The first research question in this research is what are the types of code mixing that use in conversation by English department students with Banjar native language background, and the second research question is what the reasons of code mixing that use in conversation by English department students with Banjar native language background.

The data are taken in 11 February, And the researcher making the transcript based on the recording for analyze the data. In this research the researcher using theory from Suandi (2014:140:141) for determine and classify the types of code mixing. Based on this theory there are three types of code mixing the first is Inner code mixing, Outer code mixing and the last is Hybrid code mixing, And in this research the researcher found all of the types of code mixing based on theory by Suandi (2014:140:141).

Based on the data that taken in the form of hidden recorded conversation, researcher found 94 utterances of code mixing that use by respondents and classify into three types of code mixing. There are 27 for inner code mixing, 62 for outer code mixing and 5 for hybrid code mixing. And for answer the research questions no 2 about the reasons of respondents using code mixing in the conversation based interview that do by researcher and respondents. Based on

interview results researcher conclude there are some reasons students of English Department with Banjar native language background used code mixing, first Confirm the identity of a particular group, Second, Improve social status And the last is Demonstrate language competence.

4.2 Suggestion

Based on the conclusion above the researcher proposes some suggestion for general readers and for the next researcher, namely:

1. For general readers, this research can be a new science to general readers because research on code mixing by including local languages in it is still rarely found because usually research on code mixing is mostly researching languages with foreign languages. So with the research on code mixing by including local languages in it, it can be a new reference to readers that code mixing is not about languages with foreign languages but also foreign languages with local languages or languages with local languages.
2. For next researchers, for next researchers, this research is expected to be a new reference for research on code mixing. Starting from references to how researchers get data, not only by using videos from YouTube, but in this research, researchers immediately jump in and have conversations with direct sources.

REFERENCES

- , S., Siregar, M., Bahri, S., & Sanjaya, D. (2014). Code Switching and Code Mixing in Indonesia: Study in Sociolinguistics? *English Language and Literature Studies*, 4(1), 77–92. <https://doi.org/10.5539/ells.v4n1p77>
- Buchler, J. (2019). Chapter III. *The Concept of Method*, 15–35. <https://doi.org/10.7312/buch93240-004>
- Cenoz, J., & Gorter, D. (2019). Multilingualism, Translanguaging, and Minority Languages in SLA. *Modern Language Journal*, 103, 130–135. <https://doi.org/10.1111/modl.12529>
- Charolina, C., Zulaeha, I., & Raya, U. P. (2019). Single Language, Code Switching, and Code Mixing in the Banjar-Dayak Bilingual Society Family in Palangka Raya. *Seloka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 8(3), 78–85. <https://journal.unnes.ac.id/sju/index.php/seloka/article/view/35639>
- Cici Handayani. (2019). A Study on Code Mixing Found in Negeri 5 Menara Novel by Ahmad Fuadi. *Politeknik Unggul LP3M Medan*, 6(2), 30–36.
- Darwis, M. (2018). Politeness Language Analysis in Teenagers Reviewed from Sociolinguistics. *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*, 1(1), 15–22. <https://doi.org/10.33258/birle.v1i1.79>
- Fanani, A., & Ma'u, J. A. R. Z. (2018). Code switching and code mixing in English learning process. *LingTera*, 5(1), 68–77. <https://doi.org/10.21831/lt.v5i1.14438>
- Handayani, W. (2019). *Indonesian-English Code Mixing Written By an Indonesian Beauty Vlogger, Tasya Farasya, in Her Instagram Captions*. 135.
- Ilmiyah, L., Purnama, S., & Mayangsari, S. N. (2018). Analisis Kesalahan Peserta Didik Dalam Menyelesaikan Soal Cerita Sistem Persamaan Linear Dua Variabel. *AULADUNA: Jurnal Pendidikan Dasar Islam*, 5(1), 105–115. <https://doi.org/10.24252/auladuna.v5i1a9.2018>
- Juariah, Y., Uyun, A., Nurhasanah, O. S., & Sulastri, I. (2020). Campur Kode dan Alih Kode Masyarakat Pesisir Pantai Lippo Labuan (Kajian Sociolinguistik). *Deiksis*, 12(03), 327. <https://doi.org/10.30998/deiksis.v12i03.5264>
- Marzona, Y. (2017). The Use Of Code Mixing Between Indonesian And English In Indonesian Advertisement Of Gadis. *Jurnal Ilmiah Langue and Parole*, 1(1), 238–248. <https://doi.org/10.36057/jilp.v1i1.25>

- Nur, I. F., & Astutik, Y. M. P. (2020). An analysis of code mixing and code switching used by teacher and students in english class. *International Journal on Integrated Education*, 3(1), 118–122. <https://doi.org/10.31149/ijie.v3i1.293>
- Rajend, M., Swann, J., Deumert, A., & Leap, W. (2009). Introducing sociolinguistics. *Introducing Sociolinguistics*, 2, 36–44. <https://doi.org/10.31559/baes2021.6.2.2>
- Wulan Sari, S., & Kusumawardhani, P. (2021). Recognizing Code Switching and Code Mixing in Talk Show Catatan Najwa with Maudy Ayunda on Youtube. *International Journal of English and Applied Linguistics (IJEAL)*, 1(2), 105–116. <https://doi.org/10.47709/ijeal.v1i2.1029>
- Yanti, D., & Sinaga, A. (2015). Code-Mixing as Found in Kartini Magazine. *Ilmiah Nasional*, 2(1), 1–20. <https://lib.atmajaya.ac.id/default.aspx?tabID=61&src=a&id=313170>
- , S., Siregar, M., Bahri, S., & Sanjaya, D. (2014). Code Switching and Code Mixing in Indonesia: Study in Sociolinguistics? *English Language and Literature Studies*, 4(1), 77–92. <https://doi.org/10.5539/ells.v4n1p77>
- Buchler, J. (2019). Chapter III. *The Concept of Method*, 15–35. <https://doi.org/10.7312/buch93240-004>
- Cenoz, J., & Gorter, D. (2019). Multilingualism, Translanguaging, and Minority Languages in SLA. *Modern Language Journal*, 103, 130–135. <https://doi.org/10.1111/modl.12529>
- Charolina, C., Zulaeha, I., & Raya, U. P. (2019). Single Language, Code Switching, and Code Mixing in the Banjar-Dayak Bilingual Society Family in Palangka Raya. *Seloka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 8(3), 78–85. <https://journal.unnes.ac.id/sju/index.php/seloka/article/view/35639>
- Cici Handayani. (2019). A Study on Code Mixing Found in Negeri 5 Menara Novel by Ahmad Fuadi. *Politeknik Unggul LP3M Medan*, 6(2), 30–36.
- Darwis, M. (2018). Politeness Language Analysis in Teenagers Reviewed from Sociolinguistics. *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*, 1(1), 15–22. <https://doi.org/10.33258/birle.v1i1.79>
- Fanani, A., & Ma'u, J. A. R. Z. (2018). Code switching and code mixing in English learning process. *LingTera*, 5(1), 68–77. <https://doi.org/10.21831/lt.v5i1.14438>

- Handayani, W. (2019). *Indonesian-English Code Mixing Written By an Indonesian Beauty Vlogger, Tasya Farasya, in Her Instagram Captions*. 135.
- Ilmiyah, L., Purnama, S., & Mayangsari, S. N. (2018). Analisis Kesalahan Peserta Didik Dalam Menyelesaikan Soal Cerita Sistem Persamaan Linear Dua Variabel. *AULADUNA: Jurnal Pendidikan Dasar Islam*, 5(1), 105–115. <https://doi.org/10.24252/auladuna.v5i1a9.2018>
- Juariah, Y., Uyun, A., Nurhasanah, O. S., & Sulastri, I. (2020). Campur Kode dan Alih Kode Masyarakat Pesisir Pantai Lippo Labuan (Kajian Sociolinguistik). *Deiksis*, 12(03), 327. <https://doi.org/10.30998/deiksis.v12i03.5264>
- Jendra, Made Iwan Irawan (2001). *Sociolinguistics*. Yogyakarta: Graha Ilmu
- Marzona, Y. (2017). The Use Of Code Mixing Between Indonesian And English In Indonesian Advertisement Of Gadis. *Jurnal Ilmiah Languge and Parole*, 1(1), 238–248. <https://doi.org/10.36057/jilp.v1i1.25>
- Nur, I. F., & Astutik, Y. M. P. (2020). An analysis of code mixing and code switching used by teacher and students in english class. *International Journal on Integrated Education*, 3(1), 118–122. <https://doi.org/10.31149/ijie.v3i1.293>
- Rajend, M., Swann, J., Deumert, A., & Leap, W. (2009). Introducing sociolinguistics. *Introducing Sociolinguistics*, 2, 36–44. <https://doi.org/10.31559/baes2021.6.2.2>
- Suandi, I. N. (2014). *Sociolinguistik*. Yogyakarta: Graha Media.
- Wulan Sari, S., & Kusumawardhani, P. (2021). Recognizing Code Switching and Code Mixing in Talk Show Catatan Najwa with Maudy Ayunda on Youtube. *International Journal of English and Applied Linguistics (IJEAL)*, 1(2), 105–116. <https://doi.org/10.47709/ijeal.v1i2.1029>
- Yanti, D., & Sinaga, A. (2015). Code-Mixing as Found in Kartini Magazine. *Ilmiah Nasional*, 2(1), 1–20. <https://lib.atmajaya.ac.id/default.aspx?tabID=61&src=a&id=313170>