

CHAPTER I

INTRODUCTION

1.1 The Background of Study

Language is human phenomena, because language is the basic thing to communicate one to other. Language also builds one culture in a specific areas, it means that one area has their own language to interact each other as one society. For instance, every area in Indonesia has its own language. Such as; Jakarta uses Betawi language, Yogyakarta uses Java language, Bandung uses Sunda language, Medan uses Batak language, and Banda Aceh uses Aceh language. According to Holmes (2002) every language represents the temple in which speaker's soul is his/her devotee. It seems that everything related to human life in the society involves language because through the language the interaction among tribes, ethnic groups, and religions can happen.

The term intercultural may also refer to communication between two people from different ethnic, social, gendered cultures within the boundaries of the same national language. Conversations involving culturally different speakers are more likely to go wrong than those involving people who share the same cultural. Hence, code mixing may occur in cross cultural communication. So, here The writer takes a preliminary data of Al Kautsar students in different ethnics in classroom interaction.

- Acehnese : *Balqiz minjam bukumu dulu yoh.* (tag mixing)
(Balqiz,may I borrow your book?)
- Bataknese : *Buku apa yang mau kau pinjam?*
(What book do you want?)
- Acehnese : *Dah **teh** minjam buku Bahasa Indonesia.* (tag mixing)
(Well, just give me the book of Bahasa Indonesia?)
- Bataknese: *Itupun **nadong**.* (Word insertion)
(I don't have it)
- Bataknese: *Ambil **boh**.* (tag mixing)
(Just take it)
- Acehnese: *Mrs, apa **ke** artinya itu?* (tag mixing)
(Mrs,What does it's meaning?)

The previous data showed that each ethnic is mixing their language based on their region. For example, Acehnese said that “*Yoh*” it words means “*Lah*” in Bahasa and its function as ‘identity marking’. And Bataknese said “*nadong*” it word means “*tidak ada*” and its also as ‘identity marking’. Here, each ethnics mixed their language in their daily conversation because their assume that the interlocutor understand what the speaker means. Hence, one of the factor of they mix their language are the speaker partner and the situation.

In the example above, the words of *yoh*, *teh*, is an example of inner code mixing which is also usually used by the Acehnese in the daily conversation. And the word of *boh* is also an example of inner code mixing which is usually used by the Bataknese in the daily conversation.

In the sociolinguistics, the phenomenon of mixing language to another language is called as code-mixing. There are two kinds of code-mixing, namely;

(a). Inner code-mixing that means as a mixing from the original language with all the variants (standard-nonstandard or formal-informal)or it can be a mixing of traditional language with bahasa Indonesia, and (b) outer code-mixing that means

as a mixing occurs from another language (foreign language). In Indonesia, the two kinds of mixing occur, people sometimes insert the grammatical units in traditional language into bahasa Indonesia. Besides that, they also inserted grammatical unit of foreign language into bahasa Indonesia. In some cases, the mixing between standard and nonstandard or formal and informal also occurs.

Some linguists have given their definitions of code-mixing. According to Sridhar and Sridhar Code-mixing is the transition from using linguistics units (words, phrases, clauses, etc.) of one language to using those of another within a single sentence. Thus, words, phrases, or clauses of one language are inserted into another language. Then, Wardhaugh (1986:104) argues that code mixing occurs when conversant uses both languages together to the extent that they change from one language to the other in the course of a single utterance. A single utterance here can be a word or phrase. Kachru (1982:39) stated that there are some types that are involved in code-mixing. Namely; Unit insertion, Unit Hybridization, Sentence insertion, Idiom and Collocation insertion and Reduplication.

Alkhresheh (2015) studies about *Code Switching and Mixing of English and Arabic amongst Arab Students at Aligarh Muslim University in India*. The findings of the research show that the majority of Arab students at AMU do code switch/ mix to English in their daily conversations. The students at AMU are mostly bilingual and they tend to code switch/mix towards English and Urdu in their speech., and the reasons of Arab students at AMU do code switch and mix to English refer to the lack of knowledge in English.

Sumarsih, et al (2014) *study the phenomenon of Code Switching and Code Mixing in Indonesia: Study in Sociolinguistics*. Her research shows that in the province of North Sumatera are code switching and code mixing in the three levels of language and the most numerous is the “word level” which reached 57.3% of the overall data. Later in the second position is occupied by phrases levels is equal to 40.4% of the overall data. Then the least is at the level of the sentence with a frequency 17.3%.

Kia (2011) discussed about *Code-Mixing of English in the Entertainment News of Chinese Newspaper In Malaysia*. And he found from 1000 sentences applied in the entertainment news of the Chinese newspaper in Malaysia. Those data show that 281 various English Words were mixed into the sentences in Chinese. The most commonly used parts of speech in the sentences are 99 common nouns, 72 proper nouns, 47 adjectives, 38 verbs, and 19 abbreviations.

Claros & Isharyanti (2009) study about *Code Switching and Code Mixing in Internet Chatting: between ‘yes’, ‘ya’, and ‘si’ a Case Study*. They found that Indonesian participants shifted code more often than Spanish participants. While Spanish speakers switched code 116 times, Indonesians switched code 174 times. The function of the language that triggered the most code switching occurrences is confirming (21%). The confirming, the top-three topics and functions of the language that triggered the most code switching and code mixing occurrences are: farewell (11%), computer related terms (10%), academics (9%), and sports (6%) regardless of language background. While Spanish-speaking participants tended to shift code when a discussion on academics (17%) and computer-related terms

(14%) took place as well as when saying goodbye (9%), Indonesians shifted code when functions of the language such as saying goodbye (23%) and topics such as sports (19%), feelings, and computer-related terms (13%) were triggered. And both Indonesian and Spanish participants used more insertion than alternation or congruent lexicalization.

Dongoran (2004) discussed about *Face in Interethnic Communication* and he found there are several problems in interethnic communication cannot be solved by the obvious but too simple solution that each group learns the other's code. Since multiple groups and multiple codes are typical, solutions must be sought at a level higher than that of communication between two groups. 1). gatekeeping encounters 2). Communicative style as discourse. Here are Five aspects of discourse namely; 1) Distribution of talk, turn exchange. 2) Topic control. 3) Information structure. 4) Frames, schemata, scripts. 5) The presentation of self.

The previous study shows that there are some findings of different researcher, namely; 1) Alkhresheh's finding show that the reasons of Arab students at AMU do code switch and mix to English refer to the lack of knowledge in English. 2) Osoba & Osoba's findings that code mixing is not an evidence of internal mental confusion, or the inability to separate two languages, but a kind of style brought about by modernization, westernization and globalization. The major reasons are 'to carry their targeted audience along', to make their written plays relevant in this new millennium both thematically and stylistically and to create a kind of style that is already in vogue among the educated elite in society.

3) Sumarsih's findings shows that in the province of North Sumatera are code switching and code mixing in the three levels of language and the most numerous is the "word level". Later in the second position is occupied by phrases level Then the least is at the level of the sentence.4) Kia's findings from 1000 sentences applied in the entertainment news of the Chinese newspaper in Malaysia. Those data show that 281 various English Words were mixed into the sentences in Chinese. The most commonly used parts of speech in the sentences are 99 common nouns,72 proper nouns,47 adjectives,38 verbs,and 19 abbreviations.

Based on the writer preliminary data shows that there are 4 tag mixing and 1 word. While, the function of code-mixing as identity marking and the factors are speaker partner and situation. Based on these five findings there is some difference.Hence, the researcher is interested to find out what types of code-mixing occur in cross-cultural communication. Besides, the researcher also investigated the function, types of socio-cultural meaning in cross-cultural communication and why they mix their region language in cross-cultural communication.

1.2 The Problem of the Study

Based on the previous explanation,the problem of the study can be formulated in the following questions:

- 1) What types of code-mixing used in cross-cultural communication?
- 2) What function of code mixing used in cross-cultural communication?
- 3) What types of socio-cultural meaning occurred in cross-cultural communication?

- 4) Why do the students mix their vernacular language in cross-cultural communication?

1.3 The Objective of the Study

Based on the formulation of the research problem above, the research objectives can be stated as follows:

1. To identify types of code-mixing that used in cross-cultural communication.
2. To find out the function of code-mixing used in cross-cultural communication.
3. To identify types of socio-cultural meaning that occurred in cross-cultural communication.
4. To explain the main reasons of code-mixing used in cross-cultural communication.

1.4 The Scope of the Study

This study is limited on the utterances of Acehese and Batakese of Junior High School students of Al Kautsar. The communication of Acehese and Batakese can be observed and calculated by analyzing all that utterances by several students. The utterances are the data communication will find in transcriptions of the recording.

1.5 The Significance of the Study

This research is expected to have both theoretical and practical significance for the readers.

A. Theoretically:

1. The findings of this research are expected to provide new contribution to the theory of code-mixing in cross cultural communication.
2. An inspiration for the other researcher to conduct further research related to code-mixing in cross cultural communication.
3. Guiding information for the university students who are interested in studying code-mixing.
4. Provide the researcher and the reader with some knowledge about code-mixing of cross-cultural communication.

B. Practically:

1. Students of language and culture in communication field, the study can be used as a reference to enhance their cross-cultural communication.
2. English teacher in language and culture specifically in communication field, the study is as information to enhance in instructional process.