

# CHAPTER I

## INTRODUCTION

### 1.1 Background of the Study

Language is a basic need that plays important role in every part of human life. People use language as a means of thinking and feeling, as means of delivering people's thoughts, ideas, feelings, and also emotions in society. As social human beings, people always want to keep connected with other human that manifested in the communication activity. Without language human will have difficulty in communicating with other human beings.

There are so many variety of language in the world. Indonesia as a multicultural country has so many variety of indigenous traditional language, there are around 742 ethnic languages scattered in all over Indonesia, such as in Medan. Medan is multicultural city and it is one of developing city in North Sumatera, one of the biggest city in Indonesia. The varieties of ethnic group that live in this area are, Malay, Mandailingnese, Tobanese, Karonese, Nias, Javanese, Chinese, Tamil, Arabian, Minang and also lived a group of Bali ethnic as the minority in Medan.

The Balinese who lived in Medan moved with the reason of being transferred by the state or company where they work in Medan, some of them Civil Servants, Police, Doctors, and Employees. They do not live in one area but are spread in several areas in Medan, such as Johor, Polonia, Pancing at Medan Tembung, and etc. Bali ethic in Medan are minority group, because their total number is around 100 households, or around 400 people in 2020, and they are bilingual or multilingual

because they live in multicultural city that cause most of them are able to speak two language (Bali language and Bahasa Indonesia) or more than two language.

Holmes (2013) states that gradually over time the language of the wider society displaces the minority language mother tongue. It means that Bali language as the minority language in Medan are in danger of extinction because of the majority language that displace them or make their language are not fully used anymore.

The language that is not fully used anymore sometimes mixed with the other dominant language, or also known as code mixing. Code mixing is the used of one language into another within one utterance or sentence. According to Muysken (2000) there are three types of code mixing, they are insertion, alternation and congruent lexicalization. The phenomenon of code mixing also happen in Bali ethnic group in Medan as the minority who live in multicultural city. Mostly, code mixing happen when another language is mixed into the native language with another language by the native speaker or in this case is Balinese mix Bahasa Indonesia into their Bali language, but it occurs differently where they mix Bali language (their native language) into Bahasa Indonesia (another language) in their conversation among them, the pattern of the language mixed are different in this phenomenon.

Here are the conversation between a Balinese girl and a Balinese boy in who lived in Medan. Balinese girl was coded as (BG) while Balinese boy was coded as (BB). The preliminary data were recorded during the casual meeting among the researcher and some of researcher's colleagues that was happened at 20nd December 2019 at Starbucks Sun Plaza Medan, whose some of them are Balinese boys and girls.

BG: *Jadi gimana nya bli? sudah kau carik orang yang aku bilang itu?*

(So, how is it **bro**? have you searched for someone I've told?)

BB: *Sampun, tapi masalah bayarannya berapa? wenten komisi antuk tyang? Haha*

(Already, but the problem is how much the payment? There is commission for me right? Haha)

BG: *Jahat kali abang ini, diolas de ngalih keuntungan tekening iraga bli..*

(You are so mean, don't you try to take advantage from me bro..)

BB: *Becanda loh aku, jangan sedihlah...*

(Just kidding, don't be sad...)

In addition, the conversation between Balinese boy and girl below was recorded also in the same casual meeting but in different moment that was happened at 20nd December 2019 at Starbucks Sun Plaza Medan too.

BB: *Seduk nih, habis ini mau makan dimana?*

I'm hungry, where we go to eat after this?

BG: *Ya ampun asik makanan aja yang dipikirkan*

Oh my God, you just always think about food

BB: *Masa pertumbuhan loh ini*

I'm on my growth period now

BG: *Iya masa pertumbuhan, tapi nyantung basange....*

Yes, growth period, but your stomach grow forward..

The preliminary data above showed that Bali ethnics group in Medan mixed their language in conversation among them. The mixing of codes occurred in their conversation were the mixing of Bali language in Bahasa Indonesia sentence. The clause “*wenten komisi antuk tyang?*” and “*diolas de ngalih keuntungan tekening iraga bli*” are the example of alternation. While the words “*seduk*” and “*bli*” in the sentence are the example of insertion.

The phenomenon mentioned before occur in a gathering event setting when they both as Balinese are having conversation. The preliminary data above shows a phenomenon that Bali ethnic group mixed the language among them in their daily conversation with Bali language mixed into Bahasa Indonesia. Where mostly the mixing language happen when a native language from native speaker are mixed with another language, but the phenomenon found differently in Balinese ethnic group who live Medan where the code mixing happen with Bahasa Indonesia (another language) is mixed with Bali language (their native language). This situation makes the researcher triggered to conduct a research about the type, realization, and reason of code-mixing used by Balinese in Medan's in *Arisan* as their one specific social event.

Previous study by Nur'aini, Slamet, and Setiawan (2018) about Code Mixing Used in the Utterances of Arab Descent Students in Surakarta, Indonesia (Sociolinguistics Study) aimed to describe the form of code mixing in speech language used by students of Arab descent in the realm of education and its contributing factors. Arab descent students' utterances in Diponegoro Islamic High School, Surakarta was data of the research. The result of this research showed that code mixing occurred in word and phrase from Javanese, Arabic, English into Indonesian Language and it influenced by language majority, speech partners, mother tongue, and education.

The other study is from Kurniawan (2016) who conducted a research about Code-mixing on Facebook postings by EFL students: A small scale study at an SMP in Tangerang. The aims of this research were to analyze the use of English in terms of

code mixing forms, and its motivations by EFL teenager learners. The participants of this study were three students in the age range of 12- 14 year's old (grade 8th and 9th) in a junior high school in Tangerang, Indonesia. The data was gained from a one week Facebook postings from the students Facebook page and also interview. The result showed that English is frequently used by students in social media to perform code-mixing which are present in caption, status, hashtag, and comments, and the reasons for code-mixing used by them are: 1) talking about a particular topic, 2) quoting somebody else's statements, 3) being emphatic about something, 4) interjecting (inserting sentence fillers or sentence connectors), 5) indicating pride and 6) limited words.

From the explanations about the code mixing in particular context above, the researcher was interested to conduct a research about code mixing in different context that is in one of social activity of Bali Ethnic group in Medan, which is *Arisan*. The problem, background and preliminary data of this research was different with the previous studies. This research was conducted because triggered by the preliminary data as the different phenomenon and the different findings from the previous studies. This research aims to find out what types of code mixing realized by Bali ethnic groups when they have conversation among them in their social activity event, *Arisan*. Moreover, this research also interest to investigate the process of realization, and the reason why the Bali ethnic group in Medan mixing their language in their conversation.

## 1.2 The Problem of the Study

Based on the background of the study, the problems of this study were formulated as the following:

1. What types of code mixing used in *Arisan* among Balinese in Medan?
2. How are the types of code mixing realized in *Arisan* among Balinese in Medan?
3. Why do Balinese in Medan mix their language in social activity "*Arisan*" the way they do?

## 1.3 The Objective the Study

In line with the problems, the objectives of the study were:

1. to find out the types of code mixing used in *Arisan* among the Balinese in Medan
2. to describe the process of those types realized in *Arisan* among the Balinese in Medan
3. to explain the reasons of the Balinese in Medan mix their language in social activity "*Arisan*" the way they do

## 1.4 The Scope of the Study

Study focused on the type, realization and the factor of code-mixing by Bali ethnic group in Medan on a social activity (*Arisan*) without regarding to the Bali language variation and Bali stratified language. The theory proposed by Muysken (2000) was used to analyze the type and the realization of code-mixing while the theory by Hoffman (1991) was used to describe the reason of code-mixing realized among Bali ethnic group.

### 1.5 The Significance of the Study

The findings of this study were expected to be relevant theoretically and practically.

Theoretically, the study was considered to enrich the theories of code-mixing especially about the type, the realization and reason of Bali ethnic group in Medan mixing their language.

Practically, the results of the study were considered to be used as a reference to enhance the college student's knowledge about code mixing. The last, hopefully the result of this study contributes in a new research to discover more finding about the type, realization and reason of people use code-mixing in conversation.

