

CHAPTER I

INTRODUCTION

A. Background of the Study

Language is a social activity, we speak to communicate, and to ensure that we succeed in communicating take the point of view of others into account. Language also the most important aspect in the life of all beings, because it can be used to communicate each other to convey and deliver humans feelings , ideas , thought, and views. We learn language in sociolinguistic term , Sociolinguistic is a branch of linguistic that study about language and society , and have aims to giving a better comprehension about language function in communication by invertegating the relationship between language and society.

The overall people around the world use language for their comunication and interaction. Most of them have a mastery more than one language , especially in Indonesia. In Indonesia most of the members of society are using more than one language , there exists local language and national language. Local language is the language that is used in a region , ethnic language in example Bataknese, Sundanese, Javanese. Indonesia is undoubtedly a country which has various cultures; thus resulting in the variety of ways of thinking, and behaving. The variety of cultures in Indonesia is believed as one of the attributes of Indonesia as a culturally diverse nation. The existence of language as one of the inseparable elements of culture, indicates that the attempt to preserve culture should actually

be started from local languages with such cultural values can be shared or communicated among the community members (Alamsyah, 2018).

Another sociolinguistic phenomenon is multilingualism. Multilingualism refers to the ability of speaking in more than two languages. However, there is no specific number of languages are required in order to be multilingual. Multilingualism is connected with a multilingual society, the society is able to communicate with more than two languages between members of other communities (Holmes, 2001:19). Multilingual societies develop their skill in each code to meet their needs. Their ability to use language depends on the circumstances in which each use.

A code is a symbol of nationalism that is used by people to speak or communicate in particular language – a dialect, a register, an accent or a style on different occasions and for different purposes. A code is divided into code mixing and code switching. Code mixing is where lexical items and grammatical features from two language appear in one sentence (Muysken,2000).

Code mixing is the change of one language to another within the same utterance or in the same oral/written text. It is a common phenomenon in societies which two or more languages are used. Studies of code-mixing enhance the understanding of the nature, processes and constraints of language and of the relationship between language use and individual value, communicative strategies, language attitudes and functions within particular socio-cultural contexts.

According to Muysken (2000) there are three types of code mixing as follows: insertion, alternation, and congruent lexicalization. The number of using

code mixing in Indonesia is increasing. People are easy to mix their languages depend on their needs and wants. Sometimes people use code mixing because they would like to show their background and to attract the other people.

Batak is an umbrella name used to refer to the ethnic groups of the North Sumatera highlands. First of all there are 6 ethnic groups such as the Mandailing and Angkola in the south, Toba in center, Pakpak in the northwest, Karo in north and Simalungun in the northeast. Each of the group has its own language/dialect that belongs to a linguistic group.

People use language to reveal and conceal their personal identity, character and background. People may not only speak in one language but also mix the language to interaction with their group in their daily life and each language has its certain characteristics, which cause the variety of language. Language variation refers to the differences in pronunciation, grammar, or word choice within a language, which related to regional, social class, and educational background.

Merek is a sub-district in Karo Regency, North Sumatera, Indonesia. This sub-district consists of Partibi Lama village, Aek Popo, Pangambatan, Tongging, Garingging, Merek-Situnggaling, and Partibi Tembe village. In terms of language, although illustrative and geographically Merek is the Part of the Karo Regency but Karo language is not the dominant language. In general there are three regional languages (Toba, Simalungun and Karo) are used as the language of instruction in the village. Gradually there is a change in language because of the language mixed use of society. The language used in this village called *Sipituhuta*

Language, which is a mixture of Toba, Simalungun, Karo and Indonesia. The use of *Sipituhuta languages* can be divided in three parts, namely the use of language (1) in daily life within the family, between neighbors and friends, (2) in the ceremony such as marriage, birth, funeral and (3) in a religious ceremony, in preaching prayer, in making announcements and so on.

As the first data for this research is the event of Wedding Ceremony was held in a small city called Saribudolok, located at Silimakuta, Simalungun state – North Sumatera on January 24th 2020. The word “Saribudolok” comes from the word “Saribu” which means thousand and “Dolok” which means hill. Thus, Saribudolok can be interpreted as an area consisting of a thousand hills because it is located in a highland mountainous area. Based on the geographical location, the city of Saribudolok is flanked by two mountains, namely the north flanked by the Sipiso-piso mountains and the west flanked by the Singgalang mountains, where 60% of the topography is land and 40% is hilly / mountainous areas.

The wedding ceremony was held based on Karo and Toba tradition. Therefore, the whole video is based on Karo tradition. For example:

Example (1):

“Iyah mari kutaruhken, Sinaga, Aritonang, Situmorang si nggo reh Lau Baleng nari, enda enteremna kita ersada kerina, mari...”

NB: The underline word is Indonesian language, while the rest is Karo language.

Meaning:

“Alright, let me bring the clan of Sinaga, Aritonang and Situmorang who have come from Lau Baleng, this is how we are united. Come on..”

Example (2) :

“Jala hamu sude hula-hula nami , reh la kena mbereken pasu-pasundu.”

NB: the first is Toba language , while the rest is Karo language

“for all of you our Hula-hula , please come and give us your blessing”

Based from Example (1) *mari* is indonesia language that mixed in karo language in one sentences. From the example (2) above , *jala hamu sude hula-hula nami, reh la kena mbereken pasu-pasundu* it can be seen that the language is using Toba language and Karo language in one sentences. Therefore, the host is using a mixture of some local language in one direct conversation, which mean it is represent the study of code mixing.

The research about code mixing or code switching in wedding ceremony has been studied before by some previous researcher. One of them is done by Sagala (2013) in this research about code switching in the Toba wedding ceremony. The data were obtained from the utterances of participants which contain code switching during the process of Toba wedding ceremony precisely in Marhaban, replying and exchanging the verses of rhymes, exchanging of Tepak, and upah-upah stages. They were analyzed by using some steps as normally applied in descriptive qualitative method. The findings of the study indicate that; a) there are 20 utterances which contain Inter

sentential code switching, 39 utterances which contain Intra sentential code switching and 4 utterances which contain Tag code switching. b) Participants in Toba wedding ceremony mix some languages based on participants' tribes which involved in the process of Toba wedding ceremony and they also adjust the situation and the condition of the people which involved in the process of wedding ceremony. c) There are three reasons why participants switch their languages during the process of Toba wedding ceremony namely the differences of family's tribes, religion factor and place of wedding ceremony be held.

Based from the description above, the writer interested to research about the code mixing of local language and write in this research entitled "Code Mixing of *Sipituhuta* Language in *Merek* Wedding Ceremony".

B. The Problems of the Study

Based on the background of the research, the problems of the research are formulated as the following:

1. What types of code mixing are realized by the speakers on *Merek Wedding Ceremony*?
2. What are the functions of the usage of code mixing that are used by the speakers on *Merek Wedding Ceremony*?
3. Why the speaker using code mixing in that ceremony?

C. The Objectives of the Study

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

1. To identify out the types of code mixing used by the speakers of *Merek Wedding Ceremony*.
2. To describe the functions as the reasons why the speakers using code mixing on *Merek Wedding Ceremony*.
3. To explain why the speaker using code mixing on the utterances

D. The Scope of the Study

The focus of this research is to analyze a phenomenon of language use among bilingual or multilingual people that is used of code mixing. This research focused on the aspect of code mixing used in *Merek wedding ceremony*. The type and the function of the use code mixing are presented in this study. This analysis is limited to the use of code mixing from video of wedding ceremony in *Merek*. That ceremony used code mixing between Indonesian, Simalugun and Toba language. The Musken's(2000) theory is used to identify the types of code mixing and Hoffman (1991) theory is applied to describe the function of code mixing.

E. The Significance of the Study

The significances of this study can be viewed from both theoretical and practical aspects, as can describe below:

1. Theoretically, this study is expected to provide the information and theory in a related research about code mixing, especially in the local language.

2. Practically, the readers who are interested in studying code mixing could be guided by the result of the research and literature contribution as a source information for those who want to carry out further study code mixing.



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