

CHAPTER I

INTRODUCTION

This chapter consist of background of the study, research questions, purposes of the study, significances of the study, scope of the study, and definition of key terms.

1.1 Background of the Study

Language is the most important aspect in our daily life. Wardhaugh (2006; 1) defined language as what certain members of society speak. Hutajulu and Herman (2019:29) explained that language as a means of communication plays an important role in communication. While Brown (2000; 17) defined language as an arbitrarily conventional system of language, letters, and gestural symbols that enable members of a particular community to communicate with others. When two or more people communicate with each other in speech, we can call the communication system they use a code (Wardhaugh, 1992: 1). Language and societies are interconnected. People living in this world need a tool to communicate with other people. This means that people need language to communicate in society, to achieve the goal of communication itself, to receive information, to receive information, to express their feelings or ideas, to share experiences and much more.

People need to master more than one languages. In Indonesia, the first language we know is our mother tongue or regional language (local language). Another language that acts as a bridge in the conversation of Indonesians becomes the national language of Indonesians. The third language is Foreign language, which is an international language that is widely used in many countries around the

world, such as: English language, Japanese language, Chinese language, Arabic language, etc.

As Indonesians, we always use the regional (local) language and Bahasa in our communication. People not only use one languages when they speak, they can also use several languages at the same time. They usually combine two or more languages in their communication. Combining two or more languages is called code-switching and code-mixing. According to Hymes (197:103), "Code-switching and code-mixing are general terms for the alternative use of two languages, language variants or even speech styles". Risdianto (2013:1) stated that code mixing refers to the mixing of two or more languages or language variants in speech. This means code switching and mixing, using two or more languages at the same time.

Language is a very board study. In the academic field, language is studied in linguistics, psycholinguistics, sociolinguistics, etc. Each field of language studies focuses on different studies, but is still interconnected. In this study, the researcher examined code mixing, which is one of the areas of sociolinguistics.

Sociolinguistics is a term that refers to the study of the relationship between language and society and language use in multilingual speech communities. Sociolinguistics focused on all topics related to the social organization of language behavior, including not only language use, but also language attitudes, open behavior towards language and language users (Fishman, 1969:5). Holmes (2000:1) defined that "sociolinguistic research is concerned with the relationship between language and society. They are interested in explaining why we speak differently in different social contexts and are interested in identifying the social function and ways in which language is used to convey social meanings

Language in society research states that there is a linguistic phenomenon called bilingualism and multilingualism. Bilingualism or multilingualism refers to a community or an individual who knows how to use two or more languages. Spolsky (1998:5) defined bilingualism as "a person who has a functional ability in another language". On the other hand, multilingual refers to a person who can use more than two languages when communicating with another person.

One sociolinguistic phenomenon in a bilingual or multilingual society is code mixing. Wardhaugh (2006:103) argued that code mixing occurs when experts use both languages together to such an extent that they switch from one language to the other during a single utterance.

On the other hand, language switching to another language has another phenomenon called code switching. The difference between code switching and code mixing is one of the most confusing debates in code switching research (Claros & Isharyanti, 2009:68). To know the difference between code switching and code mixing, the researcher takes the definition of Wein Claros & Isharyanti (2009:68) where he stated that "if code-switching occurs at the sentence level or above, then it is considered code-switching, but if below the sentence level, then it is code-mixing". Based on the above definitions, it is clear that code mixing is the use of one language in another language or switching between language a and language b (word-by-word or sentence-by-sentence level) within the same subject.

There were several previous studies that had been examined by researchers related to use code switching and code mixing in Indonesia such as an analysis of codes used by the Moslem people of Kecocang village, Bungaya Kangin, Karangase, Bali. Other researcher an analysis of code used by the Javanese speech

community in Bugis village, Singaraja, Bali. They conducted the same research by investigating the used of code switching and code mixing used to communicate in bilingual and multilingual society.

Kemiren village had language that was different with other language is called Osing language. Osing language used by the Osing people in Kemiren village adopted from ancient Javanese language. Kemiren village located in Glagah subdistrict, Banyuwangi regency, East Java. Osing people can used more than language. In the first observation found Osing people used Osing language as first language (mother tangu), Javanese language because located Kemiren village in East Java, Indonesian language, and can used little bit English language.

The example of the conversation was done in family domain:

Bapak 1: *ring kono iku yo, berapa orang mengguna, **berapa orang pengguna** dadi podo baen sak **router** iki sak umpomo wes pasang . wes bleng mari gedigu riko nyalur **hp** kasare papat (4) iku podo baen kadung dipisah merono **disharing** ning kono loro ning kene loro. Dadi intine ngono. Kang ndi yo sing ono.*

(yes, in there , how many users, how many people use, how many users, so it's the same as one router that has been installed, it's finished once you distribute four (4) mobilephones it's the same if it's separated or shared there two, here two. so that's the point. which one exists.)

Bapak 2: *artine sing ono, gebrakan **beban** iku sing ono?*

(Does that mean it doesn't exist, the load crash doesn't exist?)

From this conversation above Osing people used three codes, such as: Osing language, Indonesian language, and English language. First code was Osing

language in word *gedigu* “so”, second code was Indonesian language in word *beban* “burden”, the last code was English in word *rooter* “rooter”. Based on the conversation above, the Osing people used code switching and code mixing in their communication.

Based on phenomenon that found in conversation above, the researcher conducted a study “An Analysis of Code Mixing Used by the Osing People in Kemiren Village, Glagah, Banyuwang”. The focused of this research, the researcher want to know the types of code mixing used by the Osing people and the reason of the osing people used code mixing when they do communicating.with other.

1.2 Research Questions

Based on the background of the study, the problems of this study can be formulated as follows:

1. What are the types of code mixing used by the Osing people of Kemiren village in their daily communication?
2. What are the possible reasons of using code mixing by the Osing people of Kemiren village in their daily communication?

1.3 Purposes of the Study

This research has purposes to find some information about code mixing used by the Osing people of Kemiren village. This study also will be conducted to find the answer of problem, such as:

1. To classify the types of code mixing used by Osing people in Kemiren village when they communicate with other people in Kemiren Village.

2. To describe the possible reasons for using code mixing by Osing people of Kemiren village in communicating with other people.

1.4 Significances of the Study

The result of this study are expected to be able to beneficial both theoretically and practically elaborated in the following section:

1. Theoretical Significance

The result of this research can be useful for linguistics field in which can be given an additional information or knowledge about code mixing in sociolinguistics.

2. Practical Significances

Practically, this result of this research will be give significant contribution to different parties, such as: for Indonesian Government, readers, and other researchers:

1. For Indonesian Government

This research is expected to be useful for the Indonesian Government to map and enrich information about traditional languages, especially Osing language which is one of the local languages from Banyuwangi, East Java. This research presents the complex components of information codes that come from native speaker's themselves. Furthermore, this research can be used as a national archives of language diversity in Indonesia.

2. For Researcher

Researchers can learn new theories about code mixing and learn new language such as the Osing language used by osing people for communication with people around kemiren. Researchers can also get more information about the osing language, culture, and history of kemiren village.

3. For Readers

The results of this study are expected to provide information about the language used by the kemiren village community in communicating in the surrounding environment because the village has a distinctive language and is the native language of the Osing tribe in Banyuwangi and different with javanese language.

4. For other researchers

The result of this study can be used as reference for other researchers who want to do similar research as well to help them to understand the sociolinguistics scope, especially about the use of code mixing in certain language.

1.5 Scope of the Study

The research is focused to classify the code mixing that used by Osing people in Kemiren village and to describe the reasons for using code mixing in their communication. There were three domains used in this research such as family, neighborhood, and friendship to avoid board discussion

1.6 Definition of of Key Terms

In order to avoid misunderstanding, certain terms used in this study will be defined both conceptually and operationally. Conceptual definition articulating what exactly had been measured or observed in the study. Operationally definition articulating how the captured (identified, developed, measured) the value.

1. Code

Code or variety language is the choice of words. Wardaugh (1998, p.99) defines code as a system of communication between two or more persons, is a particular dialect or language that person chooses to employ on any given occasion. Indonesian people are able to speak two or even more languages, and they are fluently use more than one language when interacting with their community. Indonesian language as national language, mother language as the first language or local language (Balinese, Javanese, Osing, Madurese, etc), and foreign language, such as: English, Japanese, and Chinese, etc.

2. Code Mixing

Code mixing is using or combining more than one language in the conversation. Nababan (1993:32) Code mixing is the situation in which people mix two or more or languages or language style in the conversation. Indonesia has a lot of languages. Sometimes, Indonesian people mix their language in the conversation. It is like us use two languages when we are speak, for the example we speak use Javanese language and then we mix it with Indonesian or English .

3. Bilingualism

Bilingualism is the ability to use two languages in the same time in the communication. Richards (2002:31) said that bilingualism is an individual who can speaks two languages with a certain level of capability. Indonesia has languages diversity it make Indonesian people can use or master two languages.

