

Mix Codes in Conversations of Banggai Laut Students in Palu City

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ABSTRACT

This diversity makes Indonesia one of the countries with a high level of multilingualism, where people are used to using more than one language in their daily lives. The purpose of this study is to describe the form of code mixing used in the conversation of Banggai Laut students in Palu City and to analyze the factors that cause code mixing in the conversation of Banggai Laut students in Palu city. This research is a qualitative descriptive research. The research place is located at the location of the Banggai Laut Student Dormitory, Tondo, East Palu. Data collection is carried out by four techniques, namely observation, recording, listening, and recording. This research was sourced from students from Banggai Laut in informal conversations such as gathering in the Banggai Laut student dormitory environment. The results of this study found that there are four forms of code mixing in the conversation of Banggai Laut students, namely mixing code in the form of basic words, repetitions, phrases and clauses. The cause of code mixing is the habit of speakers in using regional languages and terms from foreign languages.

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1. INTRODUCTION

Indonesia is known as a multicultural country that has a diversity of ethnicities, languages, and cultures spread across various regions. This diversity makes Indonesia one of the countries with a high level of multilingualism, where people are used to using more than one language in their daily lives (Putri & Handayani, 2023; Rahmawati et al., 2023). The diversity of languages possessed by Indonesian people not only serves as a means of communication, but also as a symbol of social, cultural, and ethnic identity that distinguishes one group of people from another (Mustika & Wibowo, 2023; Hasanah et al., 2022). This condition encourages the occurrence of language variations in society that affect the way individuals interact and communicate, both formally and informally, verbally and in writing, as well as directly or indirectly.

Language is the main means in the human communication process. Through language, individuals can convey ideas, feelings, information, and various other social needs. In the

communication process, speech events often appear that are influenced by the speaker's social, cultural, educational, and environmental background (Kurniawan & Lestari, 2021; Fauzi et al., 2024). The existence of a community that masters more than one language causes continuous language contact. Language contact is one of the important studies in sociolinguistics because it can give rise to various linguistic phenomena, such as code switching, code mixing, interference, and language borrowing (Nurdiana & Pramesti, 2024; Syahputra & Anwar, 2023).

In a multilingual society, the use of two or more languages in daily communication is a common phenomenon. This condition is known as bilingualism or bilingualism. Bilingualism not only occurs due to the ability of individuals to master more than one language, but is also influenced by communication needs in diverse social environments (Rahman et al., 2022; Sari & Prasetyo, 2024). One of the linguistic symptoms that often appears in bilingual societies is code mixing. Code mixing occurs when a speaker inserts elements of another language into the language being used without fully transitioning to that language (Putri & Handayani, 2023). This phenomenon is widely found in various community groups, especially among the younger generation and students who live in multilingual environments.

Code mixing is not only seen as a purely linguistic phenomenon, but also as part of the communication strategy that the speaker uses to achieve a specific goal. The use of mixed codes is often related to social identity, group solidarity, emotional closeness, language prestige, and efforts to create more effective communication (Hidayat & Kurniawati, 2021; Pratiwi et al., 2023). In addition, the development of information technology and social media has also expanded the space for the use of various languages so that the phenomenon of code mixing is increasingly found in the lives of modern society (Firmansyah et al., 2023; Yuliana & Fitriani, 2024).

The development of the digital era has had a significant influence on the pattern of language use of people, especially among students. Wide access to social media, digital platforms, and various forms of online communication allows students to interact with various languages, both regional languages, Indonesian, and foreign languages (Aulia et al., 2021; Firmansyah et al., 2023). This condition causes the emergence of various forms of code mixing in daily communication, both verbal and written. The use of code-mixing is no longer limited to face-to-face conversations, but is also widely found in communication through social media, instant messaging applications, and online forums (Yuliana & Fitriani, 2024).

This phenomenon is clearly seen in the interaction of Banggai Laut students who are studying in Palu City. As a group of students from areas that have their own language and cultural identity, they interact in a multicultural and multilingual environment. Based on initial observations, it was found that Banggai Laut students use various language mixtures in daily communication, such as Banggai, Indonesian, Kaili, Manado, Bajo, slang, and even elements of foreign languages. The use of these various languages is influenced by the background of the region of origin, the social environment, the need for academic communication, as well as the influence of social media and information technology developments (Hasanah et al., 2022; Fauzi et al., 2024).

In addition to showing diverse language skills, the phenomenon of code mixing in Banggai Laut students also reflects the process of negotiating social and cultural identity. In the academic environment, students are required to use Indonesian as the official language in lecture activities and scientific communication. However, in informal interactions with fellow students, they still maintain the use of regional language elements as a symbol of ethnic identity and group solidarity (Mustika & Wibowo, 2023; Rahmawati et al., 2023). For example, when discussing in the classroom, students tend to use standard Indonesian, while in casual conversations they often insert vocabulary or expressions typical of Banggai Laut to create a more familiar and communicative atmosphere.

A number of previous studies have examined the phenomenon of code mixing in various communication contexts. Hidayat and Kurniawati (2021) found that mixed code is widely used by bilingual speakers as a communication strategy to facilitate message delivery. Research by Pratiwi et al. (2023) shows that social environment factors and group identity are the main causes of the emergence of code mixing in daily conversations. Meanwhile, Putri and Handayani (2023) revealed that the use of social media has also increased the frequency of code mixing among the younger generation. These findings show that code mixing is a dynamic phenomenon and continues to evolve in accordance with societal changes.

However, research that specifically examines code mixing in Banggai Laut students in Palu City is still very limited. Most previous research has focused more on the general public, social media communities, or other ethnic groups. In fact, Banggai Laut students have unique characteristics because they are in a position as an academic group that must adapt to a multicultural environment while maintaining the linguistic identity of their home region. This condition makes them an interesting group to study from a sociolinguistic perspective.

Based on this description, this study was conducted to analyze the types of code mixes used by Banggai Laut students in Palu City, identify the factors that affect their appearance, and examine their impact on the effectiveness of communication between students. The results of this study are expected to contribute to the development of sociolinguistic studies, especially those related to code mixing in multilingual societies, as well as a reference in efforts to understand the dynamics of language use among students in a multicultural environment.

2. METHODS

The type of research used in this study is qualitative research. Qualitative research is natural and based on observations of humans in the process of collecting relevant data. According to Arikunto (2010), "qualitative research is research whose data source is in the form of spoken or written words that can be observed by the research in order to capture the meaning implied in the data." (Hasan et al., 2023) Qualitative is a descriptive research that tends to use in-depth analysis. This study examines the use of mixed codes in the conversations of Banggai Laut Students in Palu City. The purpose of the study is to identify the types of code mixes, their variations in shape, and the factors that cause the code mixing. This study uses data obtained from the conversations of these students, by going through the stages of data collection, data sources, and appropriate analysis to obtain valid results.

This research uses research instruments, namely: 1) *Mobile phones*, acting as instruments that help researchers in their entire conversation. 2) *Books*, used to record all data information relevant to research needs. The techniques used in this study. The techniques used in this study are: 1) *Observation technique*: in the application of observation techniques, the researcher is present at several times of interaction such as when students gather, discuss, or carry out daily activities, then record the form of speech that appears naturally without intervention. 2) *Recording technique*: in the application of the recording technique, the researcher first observes the situation, chooses the time when the interaction takes place naturally, then turns on the recording device without interrupting the course of the conversation, so that the recorded speech remains spontaneous and authentic. 3) *Listening technique*: in the application of the listening technique: the researcher deliberately places himself in the conversation environment without engaging in interaction, then observes each form of speech that appears while noting the relevant important parts. 4) *Note-taking technique*: in the application of the note-taking technique, the researcher listens back to the recording results repeatedly, then rewrites the relevant speech while grouping it based on the form and type of code mix.

Data analysis techniques are a systematic step in collecting and processing data so that researchers can draw conclusions more easily. According to Miles and Huberman (in Sugiyono, 2017, quoted in Nurissa, 2025), the process of qualitative data analysis is carried out interactively and continuously

until the data reaches the saturation point. These analysis activities include data reduction, data presentation, and verification or drawing conclusions. Therefore, in this study, the Miles and Huberman model data analysis techniques are used which include the main stages, namely data reduction, data presentation, and conclusion drawn.

3. FINDINGS AND DISCUSSION

Based on the findings of the research results that the use of code mixing in the conversation of Banggai Laut students in Palu City, it was revealed that the existing types of code mixing are divided into two types, namely inner code mixing and outer code mixing. The mix of such codes is manifested in the form of words, phrases, and clauses. From the total data analyzed, 37 data mixed code in the form of words, 13 data in the form of phrases, and 5 data in the form of clauses were obtained. Based on the type, mixing code inward is more dominant than mixing code outward. Mixing codes in occurs through the insertion of elements of Banggai regional languages and several other regional languages into Indonesian speech, while mixing codes outwards is characterized by the inclusion of foreign language elements into conversations. The dominance of mixed codes shows that Banggai Laut students still maintain their regional linguistic identity in daily interactions, especially when communicating with fellow speakers who have the same language background. Meanwhile, outward code mixing appears in smaller numbers and is generally used in certain contexts, such as to express modern concepts, academic terms, or speech styles that are considered more prestigious. These findings show that code mixing in Banggai Laut students in Palu City occurs more at the lexical level and is internal, compared to external code mixing.

Mix Code in Word Form

In this study, it was found that there was a phenomenon of code mixing in the form of words that appeared in the conversations of Banggai Laut students in Palu City. Mixed word form code is the insertion of other language elements in the form of word units into the main language that the speaker is using in a speech event. Based on the results of data analysis, mixed code in the form of words is divided into two, namely mixed code in the form of root words and reword. From the total data obtained, it was found that as many as 34 code mixed data in the form of basic words and 3 code mixed data in the form of reword. The types of code mixing found in this study include *inner code mixing* and *outer code mixing*. This number shows that the use of root words is more dominant than reword in code mixing events that occur in the research object. The following are the results of the conversation data of Banggai Laut students in Palu City:

Dates (1)

Pn1: "Moreover, what is the meaning of the word why do you use the Banggai language?"

Pn2: "*Boloki*, if I'm not mistaken"

Data (2)

Pn1: "No, if *boloki* means wife"

Pn2: "Why does it mean in Banggai language *Bulandokon*"

Data (3)

Pn1: "What are you called at home?"

Pn2: "If I am called *uki*."That is why

Data (1), (2), and (3) show the existence of a code mix in the form of words with the type of *inner code-mixing*. This can be seen in the insertion of regional language elements into the dominant speech using Indonesian. In data (1), data (2) and data (3) the words *boloki*, *bulandokon* and *uki* are used which come from the Banggai language. The regional vocabulary is inserted into the sentence structure of the

Indonesian language without changing the syntactic pattern. Thus, the use of Banggai elements in Indonesian speech in the data can be categorized as a mixture of codes into word form.

For the next data, it was found that there was a mixture of code in the form of words with two types, namely mixing code outward and mixing code inward. Mixing code to the outside is found in data (4) and data (5) which are characterized by the insertion of foreign language elements into Indonesian speech. Meanwhile, the mixing of code into is found in data (6) and data (7) which are characterized by the use of elements of regional languages or local languages inserted into the structure of the Indonesian language.

Data (4)

Pn1: "she said, if you give birth, it is best to die."

Pn2: "I have also heard that death is *martyrdom*"

Data (5)

Pn1: "You know youtuber Nessie Judge, she had uploaded a video with NCT members discussing her horror experience and the video made controversy because the concept she made involved a sadistic murder case in Japan and that case was a very heart-wrenching case."

Pn2: "How does the video continue?"

Data (6)

Pn1: "When I was a child, I used *to bat* until I fell into a ravine."

Pn2: "Do you know her mother?"

Pn1: "I didn't say if I fell into a ravine, I just said if I fell off the bike."

Data (7)

Pn1: "Who's waiting?"

Pn2: "Pinch, while getting ready"

Pn1: "*It's so bad*"

Furthermore, the results of the study showed that there was a mixture of code in the form of rewording. In this category, the mixture of code into is found in data (8), data (9), data (10), which is characterized by the use of regional language elements that undergo a process of repetition and are inserted into Indonesian speech. The following is the data in question:

Data (8)

P.S. 1: "I want to play the game"

Pn2: "What is *koa-koa*?"

Pn1: "Play Cooking"

Data (9)

Pn1: "What does it mean if Bone-bone Village?"

Pn2: "*Bone-bones* means sands"

Dates (10)

Pn1: "Are there still many *bapulo-pulo* people there?"

Pn2: "Yes, there are still many"

Based on the results of the data above, the code mix in the conversation data of Banggai Laut students in Palu City appears in the form of root words and rewords with the type of mixing code inside and mixing code outside. Mixing code into is more dominant, characterized by the insertion of

elements of regional languages such as Banggai and Bajo into Indonesian speech without changing its syntactic structure. Meanwhile, the mixing of codes with the outside emerges through the use of foreign language elements that function as affirmations of meaning and speech styles. These findings suggest that coding is used as a communicative strategy to tailor speech to the social context and expressive needs of the speaker.

Mix Code in Phrase Form

In this study, it was also found that there was a phenomenon of code mixing in the form of phrases that appeared in the conversations of Banggai Laut students in Palu City. Mixed code form of phrase is the event of inserting other language elements into the main language used by the speaker in the form of a unit that is larger than a word, which is a combination of two or more words that form a unity of meaning. Based on the results of data analysis, as many as 15 code mixing data in the form of phrases with the type of code mixing found in this study include inner *code mixing* and outer *code mixing*. This number shows that code mixing does not only occur at the word level, but also at a more complex language unit, namely phrases. The presence of phrases in the code mix indicates that the speaker has a tendency to insert elements of other languages in a more varied manner according to communication needs. Below shows the data found in the study:

Data (11)

Pn1: "She's so gentle with me"

Pn2: "Does that mean he' s a *Soft spoken*?"

Pn1: "Yes, he speaks softly"

Data (12)

Pn1: "Do you want to go to IPMBL Camp tomorrow ?" "That is why

Pn2: "I'll see if there's no busy"

Pn1: "*Ode to acting*, busy people"

Data (12) to data (15) show that there is a mixture of code in the form of phrases of two types, namely mixing code outward and mixing code inward. Outward code mixing is found in data (11) and data (15), which is characterized by the insertion of foreign language phrases into Indonesian speech, such as *soft spoken* phrases in data (11) and *I know* in data (15). Both phrases are of English origin and are used to clarify the meaning and style of expression of the speaker in conversation. Meanwhile, the mixing of the code into data is found in data (12), data (13), and (14) through the use of the phrases *ode lakon*, *nanggu solo*, and *maimo mule* which come from regional languages and are inserted into the speech structure of the Indonesian language. The insertion of local language elements occurs without changing the pattern of Indonesian sentences, so that it can be categorized as a mixture of codes into the form of phrases.

Data (13)

Pn1: "Who has macis?"

Pn2: "*Nanggu solo* left at the boarding house"

Data (14)

Pn1: "I told him, if he doesn't want to go home I'll give him stay"

Pn2: "Finally he wants a *mule*?"

Pn1: "Yes, he said, *you can mule*"

Data (15)

Pn1: "Remember, I just gave you that opportunity"

Pn2: "Yes, I know"

Based on the results of data analysis (11) to data (15), it can be concluded that code mixing in speakers' speech does not only appear at the word level, but also develops at the phrase level with the type of mixing code outward and mixing code inward. Mixing code with the outside is characterized by the insertion of foreign language elements, especially English, which function to clarify meaning, affirm attitudes, and provide variation in speech styles in conversation. Meanwhile, mixing in code is more representative of the use of regional language elements that are inserted into the structure of the Indonesian language without changing its syntactic pattern. Thus, the phenomenon of code mixing at the phrase and clause level suggests that speakers strategically utilize various language sources to adapt speech to the context, communication objectives, and linguistic background of the speaker.

Mix Code in the Form of Clauses

In this study, it was found that there was a phenomenon of code mixing in the form of clauses that appeared in the conversations of Banggai Laut students in Palu City. Clause form code is the insertion of other linguistic elements into the main language used by the speaker in the form of grammatical units that are larger than phrases, that is, constructions that at least consist of subjects and predicates and form a unity of meaning. Based on the results of data analysis, as many as 5 code mixing data in the form of clauses with the type of inner *code mixing* and outer *code mixing*. This number indicates that even though the frequency is not too much, the mix code at the clause level is still used by the speaker in the interaction. This indicates that speakers are not only mixing languages at the level of words and phrases, but also at more complex syntactic units. The following are the results of the data obtained by the researchers:

Dates (16)

Pn1: "I'm cooking more side dishes, go for loluk"

Pn2: "Hey Aki, bobosul tuno yaku, it's just you"

Pn1: "Just eat even if it's just a little"

Dates (17)

Pn1: "I'm giving in so that *you can be happy*"

Pn2: "Maaf, I don't need it"

Data (16) to data (20) show that there is a code mix in the form of clauses of two types, namely mixing code outwards and mixing code inwards. Outward code mixing is found in data (17) and data (19), which is characterized by the insertion of foreign language clauses into Indonesian speech, such as the *I don't need it* clause in data (17) and *for you information* in data (19). The clause comes from English and is used to emphasize meaning and display the variation of the speaker's speech style in interaction. Meanwhile, the inward code is found in data (16), data (18) and data (20) through the use of *the clause bobosul tuno yaku* in data (16), *ko lubat doai* in data (18), and *Ode lakon, pakadak tuno yaku* in data (20) which comes from the regional language and is inserted into the Indonesian speech structure.

Data (18)

Pn1: "Why did it take so long, *Ko lubat doai?*"

Pn2: "From the new cost there was a stop at Alfamidi"

Data (19)

Pn1: "The tribes of the sea-sea are gentle"

Pn2: "*For your information* my grandfather is a sea-sea tribe"

Data (20)

Pn1: "Later we will be given many BUMO members, because if we are a little cape"

P.S. 2: "Ode Lakon, Pakadak Tuno Yaku ,Organize Your Members"

Based on data (16) to (20), it can be concluded that in the speech of the speakers there is the use of mixed code at the level of clauses which are divided into two types, namely mixing code inward and mixing code outward. Thus, the phenomenon of code mixing in the data not only serves as a communication tool, but also reflects the social identity and flexibility of the speaker's language in interacting.

4. CONCLUSION

In a study on code mixing in the conversation of Banggai Laut students in Palu City, three forms of code mixing were found, namely (1) mixing code in the form of words which includes root words and rewording, (2) mixing code in the form of phrases, and (3) mixing code in the form of clauses. Based on the results of data collection and analysis, word-shaped code mixing was the most dominant form with a total of 37 data, followed by phrase-shaped code mixing as many as 13 data, and clause-shaped code mixing as many as 5 data. In addition, this study also identifies three types of code mixing, namely inward code mixing, outward code mixing, and mixed code mixing. Mixing codes in conversation Banggai Laut students in Palu City generally use Indonesian as the main language, with Banggai and Bajo as elements of inward code mixing, as well as English and Arabic as elements of outward code mixing. The factors that cause code mixing in student conversations include the speaker's linguistic background, language habits in daily life, the speaker's proximity to English expressions, and the context of the conversation that is casual and informal.

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