THE USE OF CODE-MIXING ON KEYNOTE SPEAKER OF "ISLAMIC TEACHING FORUM OF PARENTING AND CHILDREN EDUCATION"

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Abstract

There are various ways used by the speaker in conveying ideas to the audience. One of them is using code mixing. This is a Descriptive Qualitative research aimed at describing types, kinds, functions, and causal factors of code mixing used by Mrs. Hj. Elly Risman Musa, S.Psi as the keynote speaker of Islamic Teaching Forum of Parenting and Children Education with the topic "How to Communicate with Children" downloaded on Youtube. The data are in the form of oral data from words used by her. Methods used are attentive observing and taking notes. The results revealed that there were other language elements in spoken Indonesia language used by Mrs. Hj. Elly Risman, S.Psi such as the use of Betawi, Dutch, Arabic, and English language. Two types of code mixing found were in the form of words, phrases, clauses, and Basters. The kinds of code mixing are inner and outer code mixing. The functions are as repetition and confirmation; citation; function of the communicant; infixation of sentences; and an element of qualifying the content. The causal factors found are attitudinal and linguistic types. It can be inferred that the use of code mixing is still relevant even in the formal situation.

Keywords:

Code Mixing, Keynote Speaker, Forum

A. Introduction

Language has an important role as a medium of communication in social life. Considering the important of language in daily activities, every people, of course, are always involved in communication, whether as a communicator (speaker) or as a communicant (listener). Those continous phenomena of communication can be a place or a medium to express ideas, thoughts, opinions, meaning, reality and others. Thereby, language is used as a tool of communication to deliver message or purpose from speaker to the listener.[1]

Language becomes the most important medium in communication either orally or literally. Spoken or written language is mostly used in many different purposes. Each different situation based on needs requires communicator or speaker to choose one type of languages precisely. One of media that someone usually used in conveying message to other people is by lecturing, speech, or becoming a keynote speaker of Islamic

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[1] P. W. J. Nababan, *Sosiolinguistik Suatu Pengantar* (Jakarta: PT.Gramedia, 1984), 66.

teaching. Through those activities, speaker can express thoughts, ideas, opinions, or information to many people orally. Those who are skillful in speaking, can easily dominate mass and succeed in promoting their ideas well. There are various ways in conveying her ideas to the audience. One of them is the use of linguistic aspect in the form of code mixing to convince audiences about ideas the speaker conveyed. Because of it, we often find in our daily life, many speakers speak by using two kinds of languages in certain events or formal forum.

Mrs. Hj. Elly Risman, S.Psi, is one of them. She is an Islamic psychologist, a specialist of children's care and parenting for more than 25 years. She often holds seminars and is invited to be a keynote speaker in all sorts of talk show and occupies as managing director in *Kita dan Buah Hati* foundation.

As multilingual society, we are demanded to use at least two languages or more, when we want to interact to others, we must, as much as in proper, master two languages, which includes: regional language as the first language (L1) and Indonesia language as the second language (L2). When doing interaction, there will be a contact of language emerged between one language to another. "An affair of the use of two languages or more by turns by speaker"[2] or "habits to use two languages in interacting to others"[3] is called bilingual, whereas a bilingual is an ability of someone to use two kinds of language. This fact is also found in Mrs. Hj. Elly Risman, S.Psi as the keynote speaker and a bilingual, by using one of linguistic aspects in the form of code mixing to communicate in one occasion of Islamic teaching forum by the purpose is to reach the target of discussion.

In a simple way, code mixing can be defined as a tendency of mixture in language use caused by the alteration of discourse situation. Kachru in Octavita defines that "code mixing is the use of two languages or more by inserting elements of one language to other language by turns".[4]

At the same time, Sumarsono defines that "code mixing happens when the speaker inserts elements of other languages when she spoke a certain language".[5] According to Wardaugh "code mixing happens when speakers are fluent in using two languages (bilingual), when they altered their language from one language to another language in a single discourse."[6]

Furthermore, according to Chaer in code mixing there is a main code or a basic code which is used and has its own

[2] Kasyaul Anwar, 'Campur Kode Pemakaian Bahasa Indonesia Pada Pengajian Tuan Guru Bajang (H.M. Zainul Majdi, M.A)' (Universitas Mataram, 2006), 12.

[3] P. W. J. Nababan, *Sosiolinguistik: Suatu Pengantar* (Jakarta: Gramedia, 1984), 27.

[4] Rr Astri Indriana Octavita, 'Code Mixing and Code Switching in Novel: The Devil Wears Prada by Lauren Weisberger: A Sociolinguistic Study', *Scope: Journal of English Language Teaching* 1, no. 1 (2016): 71.

[5] Ibid.

[6] Ronald Wardhaugh, *An Introduction to Sociolinguistics* (New Jersey: John Wiley & Sons, 2011), 103.

function and autonomy, while other involved codes in that affair only become pieces, without any function or autonomy as a code used by the speaker.[7]

it can be inferred that code mixing is a main or a basic code used by its own function and autonomy, while other involved codes in language use only become pieces, without any function and autonomy as a code. Other linguistic elements are only inserted to the main or basic code. In another word, the element of inserted language in code mixing does not support the function of language any more independently, but it has become one part of inserted language. Here, pieces are in the form of words, phrases, or larger unit of a language. Code mixing has its own features that can-not be found by the selection of codes, yet it naturally happens without any demand from someone to mix the element of a language variance to other languages. There are some certain features of code mixing, such as:[8]

1. There is a linguistic dependence aspect in multilingual society.

2. The feature of its linguistic dependence is signed by on both sides relationship between linguistic role and function. Role means who uses that language, while function means what to be reached by the speaker from her discourse.

3. There is a linguistic feature in the form of linguistic elements of variations inserted in another language which does not have its own function any more.

4. Form of code mixing components never appears as sentences, but it only appears as words, phrases, clauses, word repetition, and idioms.

5. Code mixing in maximum condition is a linguistic convergence where its elements are from a language which removes its function and supports the function of language being inserted. As a consequence, those elements are divided into two; inner code mixing and outer code mixing.

6. The selection of certain types of code mixing sometimes is intended to show social status and personality of someone in society.

there are some types of code mixing which are divided based on code mixing in the form of words, phrases, clauses or baster. According to Jendra in Sumarsih, code mixing is divided based on code mixing in the form of inner code mixing, outer code mixing.[9] Inner code mixing is from original language with its all sorts of variation. Outer code mixing is from foreign language or it can be explained as original language mixed by foreign language.

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[7] Abdul Chaer and Leonie Agustina, *Sosiolinguistik* (Jakarta: Rineka Cipta, 2004), 114.

[8] Tri Wahyuningsih, 'Analisis Kategorial Campur Kode Berbahasa Inggris Dan Bahasa Jawa Dalam Lirik Lagu Slank' (Universitas Muhammadiyah Surakarta, 2010).

[9] Sumarsih et al., 'Code Switching and Code Mixing in Indonesia: Study in Sociolinguistics?', *English Language and Literature Studies* 4, no. 1 (23 February 2014): 79, https://doi.org/10.5539/ells.v4n1p77.

The use of code mixing by Mrs. Hj. Elly Risman Musa, S.Psi also happens because of some functions, including: (1) *as repetition*, a message in a language or a code is often repeated by other codes. Repetition is functioned to stress a message or to explain what has been told; (2) *as citation,* either direct citation or reported citation from a bilingual speaker who sometimes uses other codes in his discussion; (3) *as a function of specifying communicants,* the speaker delivers his message by using other codes or languages to one or some audiences who understand his language; (4) *as infixation of sentences,* finishing a sentence, thus it becomes a complete sentence which can be in the form of words, phrases, or expressions, and (5) *as the element of qualifying the content,* classifying the content of message in the form of sentences, verbs, complements or predicates in the construction of other languages.

A tendency of code mixing is usually related to the characteristics of the speaker, such as social background, education, and beliefs. According to Weinreich in Mulyani, at least there are two things which mostly form the background of code mixing usage, including "attitudinal type and linguistic type".[10]

Intended attitudinal type is behavioral background of the speaker. Suwito (quoted by Yulianti) explains behavioral background type includes need for synonym, social value and development and introduction to a new culture.[11] *Need for Synonym,* the speaker is intended to use words from other language having synonym with language used by the speaker to smoothen meaning of the message. *Social Value,* the speaker picks words from other languages by considering social factors, thus by the use of those words is expected to show social status of the speaker, while *development and introduction to the new culture,* this factor happens because of the existance of a new culture development, thus there are many new keyterms or words using foreign language. For example, the rapid development of technology in Indonesia has demanded Indonesian people to use foreign language. Thereby, it will influence attitude of foreign language words used by the speaker which is not actually the original language from her.

According to Suwito, linguistic background causing someone to use code mixing is caused by low frequency of word, pernicious homonymy, oversight and end (purpose and goal).[12] *Low Frequency of Word,* the speaker uses code mixing, because words she often uses are easier to be memorized and are stabler on its meaning.

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[10] Nopita Mulyani, 'Code Mixing Analysis of the Judges Comments and the Host Utterances on Five Episodes of Workshop Round in Indonesian Idol Singing Competition Season 6' (State Islamic University Syarif Hidayatullah Jakarta, 2011).

[11] Andi Indah Yulianti, 'Campur Kode Bahasa Dayak Ngaju dan Bahasa Indoneisa pada Kicauan Twitter Remaja Palangkaraya', *KANDAI* 11, no. 1 (2015): 14.

[12] Yulianti.

In another word, the use of words borrowed from another language is aimed at avoiding the use of unfamiliar words. Besides, words borrowed from another language are used to solve problems of homonymy (*Pernicious Homonymy*) from the language used by the speaker. It means that sometimes when the speaker uses words from her language, there is a problem of homonymy (pernicious homonymy) which has ambiguous meanings. Thus, to solve that ambiguity, she uses words from another language. *Oversight,* there is a words limitedness from speaker's language related to discussed topic, thus the speaker must borrow words from another language.

Many keyterms coming from foreign language make her difficult to find its synonym from her language. The example of keyterms from dentistry includes palatum, email, sementrum, etc, are from latin. Furthermore, end (Purpose and Goal) is also included in factors causing an intended effect or result of the use of code mixing. End (goal) includes persuading, convincing, and explaining.

we can conclude that linguistic type is limitedness background of a language, thus there are some reasons of role identification, register identification, and desire to explain and to interpret. Now, Role identification refers to social status, education, and social class from audiences or speakers of that language. Then, register identification is when the use of a language is caused because the speaker uses code mixing which places her in hierarchy, and social status. Next, desire factor to explain or to interpret occurs in code mixing affair signing attitudes and relationship between speaker and other people, and between them and her. Thereby, code mixing happens when there is on both sides relationship between the role of the speaker, types of language, and functions of language. Role is related to whom the language is used, whereas functions is related to what to be reached by the speaker from her discourse.

code mixing is a linguistic affair caused by outside linguistic factors especially sociosituational feature. According to Suwito, some factors that commonly become cause of code mixing affair are: the speaker, the audience, situation and habits.[13] The speaker sometimes expressly uses code mixing to the audiences, because speaker has a certain aim.

In general, the speaker wants to balance a language used by the audience, in this case is multilingual. It can spur on communication between the speaker and audiences to be more communicative. From here, what to be called by code mixing affair occurs, the speaker may switch or mix codes as many as audiences she talks to. In this matter, audiences or communicants are divided into two groups; one group is from people who have linguistic

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[13] Suwito, *Mengkaji Awal Sosiolinguistik Teori dan Problem* (Surakarta: Fakultas sastra Universitas Sebelas Maret, 1985), 72.

background as same as the speaker, and another group is those who have different linguistic background from the speaker. Furthermore, situation also causes code mixing. The alteration of discussed situation can also influence the occurance of code mixing. Prominent feature of code mixing is an informal or a relaxed situation aimed at bringing close atmosphere.

From those phenomena, Theoretical framework about concept, types, kinds and causal factors of code mixing, and from findings of preliminary researches discussed above, the researcher is interested in investigating in depth about the use of code mixing on the keynote speaker of children education and parenting of Islamic teaching forum with the topic "How to Communicate with Children" by Mrs. Hj. Elly Risman Musa, S.Psi emphasizing on types, kinds, functions, and causal factors of code mixing usage.

B. Method

This research is a descriptive qualitative research aimed at analyzing and describing types, kinds, functions, and causal factors of code mixing used by Mrs. Hj. Elly Risman Musa, S.Psi as the keynote speaker of Islamic teaching forum of parenting and children education with the topic "How to Communicate with Children" downloaded on Youtube. The data sources are oral data from words used by her. Methods used to collect data are attentive observing and taking notes.

The Techniques to obtain the data includes; basic technique: attentive observing by not directly participated in and advance technique: taking notes of relevant data. The Steps used in this research are data reduction by summarizing, selecting main data, focusing on important data; displaying data in the form of tabels short analysis, intercategory relationship and narrated text, and drawing conclussion.

C. Results

On discussion video from Hj. Elly Risman Musa, S.Psi, as the keynote speaker of Islamic Teaching Forum of Parenting and Children Education, entitled "How to Communicate with Children" downloaded on Youtube[14] with the duration 32 minutes 3 seconds, the researcher has found 42 code mixings divided into some types and kinds. The data presentation is as follows:

Table 1. The Use of Coding Mixing on the Keynote Speaker "Islamic Teaching Forum of Parenting and Children Education" by Hj. Elly Risman Musa, S.Psi

No.	Data	Code Mixing	Kinds of CM[15]
1.	Beberapa hal saja yang ingin saya sampaikan. Satu tentang kasus *LGBT (el ji bi ti)* ini...	*LGBT (el ji bi ti)*	Ind-Eng

[14] 'Memperbaiki Pola Pengasuhan Anak Bunda Elly Risman - YouTube', accessed 9 January 2018, https://www.youtube.com/watch?v=UtmqgWGHmf8.

[15] Ind: Indonesian language, Eng: English Language, Bet: Betawi Language.

2.	.. tapi kita gak *ta'qiluna*, akal itu gak sempurna kita gali pada anak kita.....	*Ta'qiluna*	Ind-Arb
3.	Kita nggak *Qaulan karîman*, kita nggak *Qaulan balighan*, kita nggak Qaulan maushûghan, kita nggak *Qaulan syadîdan...*	*Qaulan karîman, Qaulan balighan, Qaulan syadîdan*	Ind-Arb
4.	......begitu generasi saya, generasi *baby boomers* yang lahir 50-an, saya lahir 51.	*Baby-boomers*	Ind-Eng
5.	...*sorry-sorry,* jangan kesetaraan...	*Sorry-sorry*	Ind-Eng
6.	Pokoknya semua keterampilan perempuan, *MasyaAllah tabarakallah* saya bisa, saya bisa masak 2 jam delapan jenis masakan...	*MasyaAllah, tabarakallah*	Ind-Arb
7.	Begitu anak saya, saya ajarin masak, tapi dia bilang, *"well, mommy! It's a lot of restaurant right now".*	*Well, mommy! It's a lot of restaurant right now*	Ind-Eng
8.	Dia belajar-belajar, tapi dia bilang *"we are going to have different husband from you."*	*We are going to have different husband from you.*	Ind-Eng
9.	.... tapi saya dan suami saya sudah mulai ada *bargaining*	*bargaining*	Ind-Eng
10.	..pendidik bagi istri dan anaknya,pengayom bagi keluarganya *"khoirunnâs anfaùhum linnâs"* nggak ada dalam kamus kita,	*"khoirunnâs anfaùhum linnâs"*	Ind-Arb
11.	*By the way* saya punya apa.. Pak Fidi sama-sama gak punya anak laki-laki.	*By the way*	Ind-Eng
12.	.... Udah.. mama cuma *creambath* doang.. *creambath.. creambath..* ayo dong anterin dong, anterin dong....	*creambath*	Ind-Eng
13.	.... Jadi anaknya sekaligus perawatan. Siapa yang *mengintrodusir*? Siapa yang pertama kali membuat otak kiri agak otak kanan?...	Meng-*introdusir*	Ind-Eng
14.	Ok.. *look into yourself*, berayah ada berayah tiada bukan anak-anak kita...	*look into yourself*	Ind-Eng
15.	Ya.. kita jangan ngomongin di luar yang gede-gede dulu deh, *start from us..*	*start from us..*	Ind-Eng
16.	*Astaghfirullah hal ảdzîm*, dimana kamu taruh ijazahmu....	*Astaghfirullah hal ảdzîm*,	Ind-Arb
17.	.... bukankah setiap sperma bertemu dengan sel telur anda dan kita semua adalah *babysitter*-nya Allah	*babysitter-*	Ind-Eng
18.	*Despite of,* lepas dari kesetaraan gender...	*Despite of*	Ind-Eng
19.	Tapi sekarang bangun, kita dulu nih *ibda' bi nafsiq...*	*ibda' bi nafsiq...*	Ind-Arb
20.	...ditembak pake senjata *neuroscience..*	*Neuro science*	Ind-Eng
21.	….Sudah *baligh*…..	*baligh*	Ind-Arb
22.	Satu yang *smart....*	*smart*	Ind-Eng
23.	3S yang terakhir, *spiritual...*	*spiritual*	Ind-Eng
24.	Jadi sekarang usia anak yang terkena *HIV(eij ai fi)* aids	*HIV (eij ai fi)*	Ind-Eng
25.	Ini semua terjadi oleh *apps*, oleh *gadget*,	*Apps, gadget*	Ind-Eng
26.	Karena *research* saya terakhir menunjukkan ayah gak bisa ngomong sama anaknya karena gak punya waktu.	*research*	Ind-Eng
27.	Kenapa gak punya waktu? Karena kerja. *See!* Dari transisi ini...	*See!*	Ind-Eng

28.	Anakku *naked selfie* ibu'	*naked selfie*	Ind-Eng
29.	*Astaghfirullah*, naked itu telanjang, selfie itu yang suka la.. yang kayak gitu loh...	*Astaghfirullah*	Ind-Arb
30.	Udah tau belum *Queen?*	*Queen*	Ind-Eng
31.	...rapi banget, baju ketat, *yeh*? He'eh...kancing diatas, cincin disini..	*yeh*	Ind-Bet
32.	Maka dia gak bisa diputus dari *game*...	*game*	Ind-Eng
33.	...atau *boy kiss girl, girl kiss boy, boy kiss boy, girl kiss girl...*	*boy kiss girl, girl kiss boy, boy kiss boy, girl kiss girl...*	Ind-Eng
34.	...terlalu sibuk gak punya waktu untuk melihat *naùdzubillâhi mindzâlik...*	*naùdzubillâhi mindzâlik*	Ind-Arb
35.	...terlalu sibuk gak punya waktu untuk melihat naudzubillah hi mindzalik astaghfirullah *I'm talking to myself*	*I'm talking to myself*	Ind-Eng
36.	Selama 40 tahun Ram Punjabi telah menguasai Indonesia. Kita hidup dengan cara yang mudah, *Lazy mind, bad attitude, bad habit...*	*Lazy mind, bad attitude, bad habit...*	Ind-Eng
37.	...Itu kita ulang-ulang, kita suruh anak kita me-*recall* kembali, me-*recall* kembali...	Me-*recall*	Ind-Eng
38.	Karena yang pertama sekali bilang *Kû anfusaqum wa ahlîqum nâra*, kamu dan keluargamu kamu jauhi dari neraka.....	*Kû anfusaqum wa ahlîqum nâra*	Ind-Arb
39.	Ingat ya nak ayat Allah *wa kullil mu'minîna yaghuddlû min abshârihim wa yahfazhûnna furûjahunna* "tahan pandanganmu, jaga kemaluanmu	*wa kullil mu'minîna yaghuddlû min abshârihim wa yahfazhûnna furûjahunna*	Ind-Arb
40.	*"dzâlika azkâlakum"* karena itu lebih suci bagimu	*"dzâlika azkâlakum"*	Ind-Arb
41.	*"innallâha khabîrun bimâ yasna'ûn"* ada ayah gak ada ayah	*"innallâha khabîrun bimâ yasna'ûn"*	Ind-Arb
42.	Anak kita perempuan? Sama aja. "*wa kullil mu'minâti yaghdludlna min abshârihinna*"	*wa kullil mu'minâti yaghdludlna min abshârihinna"*	Ind-Arb

From data presentation of code mixing above, then the researcher classifies it based on research focuses, including types, kinds, functions, and causal factors of code mixing.

a. Types of Code Mixing (CM)

1) Code Mixing (CM) in the form of Words

There are 18 words in the form of nouns, verbs, adjectives, and adverbs used by speakers. Those are presented as follow:

Table 2. Code Mixing in the form of Words

No.	Code Mixing	No.	CM
1.	Ta'qiluna	10.	Spiritual
2.	Baby-boomers	11.	apps
3.	Sorry	12.	Gadget
4.	Bargaining	13.	Research
5.	Creambath	14.	See
6.	Babysitter	15.	Queen
7.	Despite of	16.	Yeh
8.	Smart	17.	Game
9.	Baligh	18.	Neuroscience

2) CM in the form of Phrases

There are 11 phrases found, they are in the following.

Table 3. Code Mixing in the form of Phrases

No.	CM	No.	CM
1.	LGBT (el ji bi ti)	7.	By the way
2.	HIV (eij ai fi) aids	8.	Naked selfie
3.	Qaulan karîman	9.	Lazy mind
4.	Qaulan balighan	10.	Bad attitude
5.	Qaulan maushûghan	11.	Bad Habit
6.	Qaulan syadîdan		

3) CM in the form of Clauses

There are some infixation of clauses used. Those clauses can be seen in this following table:

Table 4. Code Mixing in the form of Clauses

No.	Code Mixing
1.	well, mommy! It's a lot of restaurant right now
2.	we are going to have different husband from you
3.	Khoirunnâs anfaùhum linnâs Astaghfirullah
4.	Astaghfirullah
5.	Boy kiss girl
6.	Girl kiss boy
7.	Boy kiss boy
8.	Girl kiss girl
9.	MasyaAllah
10.	Tabarakallah
11.	Naùdzubillâhi mindzâlik
12.	I'm talking to myself
13.	Look into yourself
14.	Start from us
15.	Astaghfirullah halådzîm
16.	Ibda' binafsiq
17.	Kû anfusaqum wa ahlîqum nâra
18.	Wa kullil muʻminîna yaghuddlû min abshârihim wa yahfazhûnna furûjahunna
19.	Dzâlika azkâlakum
20.	Innallâha khabîrun bimâ yasna'ûn
21	Wa kullil muʻminâti yaghdludlna min abshârihinna

4) Code Mixing in the form of Baster

There are only two code mixings categorized as baster, they are: (meng-*introdusir),* and *(*me-*recall)*

b. Kinds of Code Mixing

From the Table 1, the researcher found 2 (two) kinds of code mixing, which includes *Inner Code Mixing* and *Outer Code Mixing*. There is only one inner code mixing found in the use of the word *"yeh"* while the other data include outer code mixing.

c. Functions of Code Mixing

Based on data in Table 1, there are 5 (Five) functions of code mixing, those are:

1) As Repetition
   - *Sorry-sorry   - Ibda' bi nafsiq*
2) As Citation
   - *well, mommy! It's a lot ofrestaurant right now*
   - *we are going to have different husband from you*
   - *Khoirunnâs anfaùhum linnâs*
   - *Kû anfusaqum wa ahlîqum nâra*
   - *Wa kullil muʻminîna yaghuddlû min abshârihim wa yahfazhûnna furûjahunna*
   - *dzâlika azkâlakum*
   - *innallâha khabîrun bimâ yasna'ûn*
   - *Wa kullil muʻminâti yaghdludlna min abshârihinna*

3) As a Function of Specifying Communicants
   - *Neuroscience   - Baligh*
   - *Apps   - Gadget*
   - *Yeh*

4) As Infixation of Sentences
   - *By the way*
   - *Despite of*
   - *MasyaAllah*
   - *Tabarakallah*
   - *Astaghfirullah halådzîm*
   - *Astaghfirullah*
   - *See*
   - *Naùdzubillâhi mindzâlik*
5) As an Element of Qualifying the content
   - *Ta'qiluna*
   - *LGBT (el ji bi ti)*
   - *Qaulan karîman*
   - *Qaulan balighan*
   - *Qaulan maushûghan*
   - *Qaulan syadîdan*
   - *Baby-boomers*
   - *Bargaining*
   - *Creambath*
   - *Research*
   - *Meng-introdusir*
   - *Look into yourself*
   - *Start from us*
   - *Babysitter*
   - *Smart*
   - *Spiritual*
   - *HIV (eij ai fi) aids*
   - *Naked selfie*
   - *Game*
   - *Boy kiss girl*
   - *Girl kiss boy*
   - *Boy kiss boy*
   - *Girl kiss girl*
   - *Lazy mind*
   - *Bad attitude*
   - *Bad habit*
   - *Me-recall*
   - *I'm talking to myself*
   - *Queen*

d. Causal Factors of Code Mixing

There are some factors causing code mixing affair on the keynote speaker "Islamic Teaching Forum of Parenting and Children Education" by Hj. Elly Risman Musa, S.Psi. Some of them are attitudinal type which includes; need for synonym, social value and development and introduction to a new culture; and linguistic type caused by low frequency of word, pernicious homonymy, oversight and end (purpose and goal). The others factors are from the speaker, the audience, situation and speaker's habits of using language.

a. Types of Code Mixing

1) Code Mixing in the form of Words

The researcher found 18 words divided into 11 nouns, 2 verbs, 3 adjectives and 2 adverbs. On **Table 2** above, there is a formation process of code mixing done by inserting words in the form of Arabic language. First is *Ta'qiluna* is a verb refers to plural form derived from word *'aqola* meant *berfikir* (think), *ta'qiluna* meant *you all think*. Another form of verb found is *see* meant *melihat*. On context *"Kenapa gak punya waktu? Karena kerja. See! Dari transisi ini... (Why you do not have much time? because you work? See! From this transition)"*, word *see* shows an imperative form which indicates that the speaker wants her audiences to see. The word *see* should be altered by the word *lihat* which in Indonesian language also indicates the same meaning, becomes *"Kenapa gak punya waktu? Karena kerja. Lihat! Dari transisi ini. (why you do not have much time? because you*

work? See! The same case also found in the words *sorry, smart,* etc.

Not only verbs and adjectives, there is also nouns such as *Bargaining, creambath, babysitter, Spiritual (spiricual), Apps, Gadget, Research,* and *Game* which are inserted from English mean *penawaran, perawatan rambut, perawat bayi, rohani, penggunaan, penelitian* and *permainan* in Indonesian language.

Besides Arabic and English, There is also code mixing in Betawi, such as "*yeh*" means *iya* (yes)." in the context of *"Queen yang keliatan begini nih... rapi banget, baju ketat, yeh? He'eh...kancing diatas, cincin disini. (Queen who looks like this... very neat, tight clothes, yeh? He'eh.. Buttoned at the top, a ring is here.*" "*yeh*" here indicates a confirmation of the characteristics of queen from the speaker to the audiences, etc.

2) Code Mixing in the form of Phrases

There are 11 code mixings in the form of phrases as shown in **Table 3,** a phrase *Qaulan Karîman* includes *isim* (Noun) in Arabic language, which means *perkataan yang mulia (noble words).* On context of discussion*".....Kita nggak Qaulan Karîman,...",* the phrase *Qaulan Karîman,* should be altered by *perkataan yang mulia,* by firstly alter the word *nggak* becoming *tidak (no/not)* and add words

mampu (can/be able to) and *menggunakan (use/to use)* before noun phrase, becoming *"....Kita tidak mampu menggunakan perkataan yang mulia,..(we are not able to say noble words)".* This form is also required in *Qaulan balighan* phrase (delivered words)*, Qaulan maushûghan* (easily understood words)*,* and *Qaulan syadîdan* (firm words).

Noun phrase is also found in English, such as *Lazy mind* which means *pikiran yang malas.* In grammatical rules, noun phrase is formed by a combination between an adjective and a noun, like that *lazy mind* phrase. The other phrases are *Naked selfie (foto telanjang diri), Bad attitude (sikap yang buruk),* and *Bad habit (Kebiasaan yang buruk).*

In addition, there are also phrases in the form of acronym, such as *HIV (Eig ai vi) aids,* and *LGBT (el ji bi ti).* In acronym of *HIV aids,* letter H, I, and V is not spelt *eij ai vi* like what Mrs. Elly said, but it is spelt by *Ha i ve,* thus the pronunciation is suitable with a proper Indonesian language rule. That is also required in *LGBT (el ji bi ti)* acronym, like in a context of discussion "*Beberapa hal saja yang ingin saya sampaikan. Satu tentang kasus LGBT (el ji bi ti) ini...* (only a few thing that I want to say, the first is about this *LGBT (el ji bi ti))*" letters L, G, B, and T is an

acronym of *lesbian, gay, bisexual,* and *transgender* and it is not spelt *el ji bi ti,* but *el ge be te*. An adverbial clause is also found such as the use of the phrase *by the way* taken from English Language.

3) Code Mixing in the form of Clauses

There is data in the form of clause like "*well, mommy! It's a lot of restaurant right now",* which is *an independent clause* in English. That clause can stand alone without any classifier from other clauses. If that clause is translated into Indonesian, it will be *"saat ini sudah banyak rumah makan dimana-mana, Ibu!.* This form is also in clauses "*we are going to have different husband from you"* and "*I'm talking to myself".* There are also types of clauses in the form of simple sentences, like clause "*Boy kiss girl",* which is from a combination between Subject + Predicate + Object. If it is translated into Indonesia, that clause will be "*anak laki-laki mencium anak perempuan".* In English grammatical rules, the clause "*Boy kiss girl"* should be *"a boy kisses a girl".* Number of subject should be mentioned clearly (the addition of an article *a* shown that subject *boy* is singular (only one), and object *girl* too) and the verb *kiss* should be added by suffix –es because it is the third

single person (he/she/it). This form is also required in *Girl kiss boy, Boy kiss boy, Girl kiss girl.*

Another type of clauses is also found in Arabic language on that video, such as the clause *Khoirunnâs anfaùhum linnâs* which is from one of a hadist. This form is also required in clauses *Astaghfirullah, MasyaAllah, tabarokallah, naùdzubillâhi mindzâlik, Kû anfusaqum wa ahlîqum nâra, wa kullil mu'minîna yaghuddlû min abshârihim wa yahfazhûnna furûjahunna, dzâlika azkâlakum, innallâha khabîrun bimâ yasna'ûn*, and *wa kullil mu'minâti yaghdludlna min abshârihinna* which are taken from one piece of verses in Al-Qur'an Surah An-Nur verse 30 and 31, and etc.

4) Code Mixing in the form of Baster

Baster is the result of combination between two elements of different language forming one meaning. There are only two data included category of baster, i.e *meng-introdusir,* and *me-recall.*

The word *Meng-introdusir* is a verb, meant *memperkenalkan.* Prefix *meng-* in Indonesian indicates an activity, while *Introdusir* is derived from the word *introduce* meant *memperkenalkan.* On piece of discussion, " *Siapa yang mengintrodusir? Siapa yang pertama kali membuat otak kiri*

agak otak kanan?" the word *mengintrodusir* should be altered by *memperkenalkan* (introduce), becoming: *"Siapa yang memperkenalkan? (Who introduces?* The same case also happens to the word *"me-recall"*.

b. Kinds of Code Mixing
1) Inner Code Mixing

The use of internal code mixing in word "*yeh*" in context *".....rapi banget, baju ketat, yeh? He'eh... kancing diatas, cincin disini...".* The word *yeh* is code mixing between Indonesian and Betawi meant *ya*. It is called inner code mixing, because there is still genetic relationship between source language and target language either geographically or genealogically. In this case, It shows genetic relationship geographically.

2) Outer Code Mixing

In opposite with the previous kind of code mixing, there is outer code mixing. This external code mixing happens, one of them, because the ability of target language does not have genetic relationship either geographically or genealogically. There some outer code mixing. The first is about the use of "*babyboomers"* in context of discussion *"......begitu generasi saya, generasi babyboomers yang lahir 50-an, saya lahir 5 1.... (in my generation, babyboomers generation born in*

50s, I was born in 51s)". The word *babyboomers* is an English terminology used to call generation born in 1946-1964, after the 2nd world war. Because Indonesian language has been touched with English language, which in this case is a foreign language, thus kind of code mixing in this context is called outer code mixing.

All of the data (except the words "yeh") included into outer code mixing whether those are taken from English (i.e. *bargaining, we are going to have different husband from you,* etc) and also from Arabic such as *ta'qiluna* and "*wa kullil mu'minîna yaghuddlû min abshârihim wa yahfazhûnna furûjahunna."*[16]

c. Functions of Code Mixing
1) As Repetition

The use of code mixing "*sorry-sorry"* has a function as a repetition of that word to emphasize purpose from the speaker. It is a repetition from the word *sorry* meant *maaf*. The function of repetition is not only from repeated word, but also from the use different word, it indicates the same meaning. It is occured in code mixing "*yeh*" in context ".....rapi banget, baju ketat, *yeh*? He'eh... kancing diatas, cincin disini..." *Yeh* meant *ya*, is used to ask statement from the previous context.

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[16] Citation from An-Nur: 30

2) As Citation

Citation in code mixing is from a language different from source language. One of the examples is in code mixing "*well, mommy! It's a lot of restaurant right now*" and "*we are going to have different husband*" in context of discussion "Begitu anak saya, saya ajarin masak, tapi dia bilang, '*well, mommy! It's a lot of restaurant right now',* dia belajar belajar tapi dia bilang '*we are going to have diffirent husband'* jadi dia akan punya suami yang lain". In this case, researcher is intended to cite a conversation with her daughter who ever stayed at US.

Beside citation of statement from English language, there is a citation from Arabic language too, such as from hadist" *Khoirunnâs anfaùhum linnâs"* which meant *someone, however good, is him who is beneficial to others*.

3) As Function of Specifying Communicants

The function of Specifying communicant means that code mixing will be more specific on its language or in another word we can say that not all audiences understand the meaning from that code mixing. In data, there are some code mixing used to specify the audiences (communicants), such as "*neuroscience"* meant *ilmu saraf*, this word is derived from

English word *neuron* (*saraf*) and *science* (*ilmu*) which are terminology in scientific field. In this context, *neuroscience* is a spesific term used in psychology, because the program is related to psychology world of children, and the audiences are a community who care and understand about psychology world, thus code mixing *neuroscience* has a function to specify the audiences. Code mixing "*queen*" is also the same, the word referred to a terminology about transgender related to a man dragging on a woman.

The next is code mixing "*apps"* and "*gadget"* instead of using the words *"aplikasi"* or *"gadget"*. Those words are vocabulary in terms of technology, those are intended to the audiences with youthful behavior or who follow modern era understand them easily.

4) As Infixation of Sentences

Infixation in this case is aimed at making what the speaker said in the form of sentences more united and continuous, shown in the example of code mixing "*by the way"* in context *"by the way* saya punya apa.. Pak Fidi sama-sama gak punya anak laki-laki..." Code mixing *by the way* meant *omong-omong.* It is inserted at the beginning of the sentence to give

continous expression from sentences before it.

Still with the same function, another code mixing is "*MasyaAllah tabarakallah*" inserted in the sentence "Pokoknya semua keterampilan perempuan*, Masyaallah tabarakallah* saya bisa, saya bisa masak 2 jam delapan jenis masakan..." In this context, code mixing is inserted between one sentence to make it complete and meaningful. The word *masyaallah tabarakallah* is code mixing from Arabic language said before admiring beauty and superiority, wealthy or physical appearance, skills, or others as an expression of admiration in Islam.

5) As an Element of Qualifying the Content

Explaining content and meaning of that message, such as the use of word *"mengintrodusir"* in context "...Jadi anaknya sekaligus perawatan. Siapa yang *mengintrodusir?* In the context above, code mixing *mengintrodusir* is a *predicate* constructing the language and content of a message used in recognizing who introduced that treatment. On the other side, "*look into yourself in the sentence "Ok! Look into yourself,* berayah ada berayah tiada bukan anak-anak kita..." is code mixing in the form of a clause functioned to qualify the content of a

message in English language construction.

In another case, code mixing "*ta'qiluna*" meant *berpikir* (think) is used in the same function in context ".... tapi kita gak *ta'qiluna,* akal itu gak sempurna kita gali pada anak kita....." code mixing *ta'qiluna* is a verb, where it is a predicate in context above.

d. Causal Factors of Code Mixing
1) Attitudinal Type

Code mixing, one of them, is influenced by behavioral background of the speaker. This statement is in line with Suwito's idea saying that "type which is based on behavioral background of the speaker includes need for synonym, social value and development and introduction of a new culture.

Hj. Elly Risman Musa as the speaker mixes her discourse with Indonesian language and another language to smoothen what she meant, such as the use of word *queen.* That word is a general identity of a transgender referring to a man who drags on a woman by dressing up like her for fun. Besides, a social background of the speaker as a well-educated woman and has once stayed abroad for few years also influence the use of code mixing. Having a background as a well-educated women, who has once studied in

America, it is usual when Mrs. Elly mostly mix English language in her speaking. such as *"look into yourself"* and also *"neuroscience"* which is scientific word specified in psychology which related to her educational background in psychology. She also inserted the verse of Qur'an and Hadith as mentioned above.

Furthermore, this code mixing factor happens because of the development of a new culture, such as the development of ICT (Information, Communication, and Technology) and a new culture in Indonesia, thus most Indonesian people, willy nilly, must use English language in communicating and delivering message to the audiences (communicants), such as *neuroscience apps, gadget, game, queen, baby- boomers,* etc.

2) Linguistic Type

Suwito as the previous discussion stated that linguistic type which makes someone doing code mixing is caused by *low frequency of word, pernicious homonymy, oversight and end (purpose and goal).*[17] On this discussion delivered by Mrs. Hj. Elly Risman Musa, S.Psi has shown those four linguistic types, which includes:

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[17] Ibid.

The first, l*ow frequency of word*, someone usually mixes codes in the form of familiar words and borrows them from another language to avoid unfamiliar and difficult words to understand, such as words on *apps, game, gadget, baligh* etc.

The second, *Pernicious homonymy*, is used to avoid homonymy problems causing ambiguous or double meaning. In delivering message to the audiences, the speaker will use a simple, clear and not ambiguous sentence. Code mixing *baligh* that Mrs. Elly used can be easily understood instead of *masa/ usia anak wajib melaksanakan perintah – perintah agama (a period/age when children are obligated to do religious orders).*

The third, o*versight*, when the speaker has limitedness words to say related to discussed topic, thus she must borrow words from other languages, such as *baligh, creambath, queen, HIV, LGBT, gadget* and *apps.* like in context of discussion from Hj. Elly Risman Musa, "Kita nggak *Qaulan karîman* , kita nggak *Qaulan balighan*, kita nggak *Qaulan maushûghan*, kita nggak *Qaulan syadîdan...*". because of limitedness in translating to the main language, she used the phrase *Qaulan karîman* unintentionally instead of *perkataan yang mulia.*

The last, *end (purpose and goal)*, means desire factor of the speaker to convince, to persuade, and to explain content of the message to reach what the speaker wants. Based that, there are also other causal factors of code mixing, as follows:

1) The Speaker

Factor from the speaker as members of speech means desire from the speaker to look so prestigious as a representation of social class she has. Sometimes, the speaker mixes codes with other languages that she thinks more prestigious. Besides, the speaker's desire to explain easily what she wants to deliver to the audiences, thus communication runs well is also another factor.

2) The Audiences

The audiences that Hj. Elly Risman Musa meet in Islamic Teaching Forum of Parenting and Children Education about how to take care of children, are dominated by married muslim women. They care more to the important of how precisely to look after children, thus they absolutely know their children's psychology. They have the same linguistic background as Mrs. Hj. Elly Risman Musa called Indonesian language. To keep in balance with the audiences who nota bene live in this modern era, she used words *apps* and *gadget* instead of practical tools. Her audiences are also Islamic women, which may be they are as mothers. Therefore, they are very familiar with the words *creambath*, *neuroscience*, *gadget* and *ibda' bi nafsiq*.

3) Situation

As the famous keynote speaker, of course Hj. Elly Risman Musa understands the situation where she speaks, thus she makes the situation becomes informal and relaxed to bring a close atmosphere. We can know it from the use of words *yeh* and *banget* in context, "..... rapi banget, baju ketat, yeh? He'eh... kancing diatas, cincin disini..", indicating confirmation and ice breaking, thus the discussion is not so formal.

4) Habits

A Habit of Mrs. Elly who usually uses other languages beside Indonesian language, such as English language is influenced by her pace as a managing director, a psychologist, and also a founder of a foundation. Mrs. Elly has also met many famous people coming from abroad and speaking English. That is also influenced by her living space when she was in America where every people there use English for daily routine.

D. Conclusion

There are 4 types of code mixing, which includes 18 words type, 11

phrases type, 21 clauses type, and 2 baster type. The kinds of code mixing were found are inner code-mixing involving indonesian and *betawi* language and outer code mixing includes mixing between Indonesian-English and Indonesian-Arabic. There are five functions of code mixing: as repetition and confirmation; citation; function of the communicant; infixation of sentences; and as an element of qualifying the content.

While, some causal factors of code mixing are attitudinal type related to behavioral background of the speaker, including need for synonym, social value, and development and introduction to a new culture; and linguistic type caused by low frequency of word, pernicious homonymy, oversight, and related to aim and purpose of the speaker to persuade, to explain, and to convince the audiences.

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