

CODE MIXING PHENOMENON ON MOTHERS TO CHILDREN INTERACTION ON JAPANESE AND BALINESE MIXED MARRIAGE

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Abstract

Research between nations is a very interesting topic to be discussed in studying the phenomenon of the use of code-mixing. This study is a descriptive qualitative study to find the code-mixing phenomenon in the interaction of Japanese mothers with children from marriages between Japanese and Balinese in Badung and Gianyar district. These districts are tourist destinations where many people there marry Japanese women. The research data is the dialogue between mother and child in various contexts. The observation method with listening techniques, note taking, and recording every dialogue that occurs are done in order to collect the data. The technique uses in data analysis is pragmatic equivalent technique. And the result of data analysis is presenting informally. The results of the study prove that the code mixing found in the interaction of mothers and children on mixed marriages between Japanese and Balinese has implemented three types of code mixing, those are Outer Code Mixing, Inner Code Mixing and Mixed Code Mixing (Hybrid Code Mixing). This is due to the lack of an appropriate word choice for the topic and the minimal ability of mothers to use Indonesian and Balinese. Therefore, Japanese mothers are more comfortable implementing code mixing when interacting in the family realm.

Keywords – *code mixing, mixed marriage, interaction, linguistic phenomenon*

Introduction

Mixed marriages between Japanese and Balinese are often found in Bali. The interaction process that occurs tends to enable the implementation of language variations in the form of code mixing. The main basis behind the use of code mixing in the interaction between speech participants is caused by the attitude background factor, (2) linguistic background (Suwito, 1985: 77). Using code mixing in speech is identical to a meaning that the speech participant has used one particular language and mixed some pieces from another language or in other words has slipped elements of another language when using a certain language (Susyowati, 2020). The existence of bilingual and multilingual community life results in a process of implementing code mixing which generally occurs in relaxed situations or habitual factors (Poedjoseodarmo, 1979:70). Code mixing is a mixing or combination of different variations in a different clause in a buster clause (Suandi, 2014:147). Code mixing has basic characteristics including language elements or variations that insert into other languages so that it does not have its own function as well as code mixing components in the form of words, phrases, idioms, baster forms, repetition of words, and clauses which are classified into two types, those are inner code-mixing and outer code-mixing (Suwito, 1996:88-89). Inner Code Mixing is the speech of speakers who use the term regional language as a supporter in the spoken speech, while Outer Code Mixing is a speech event when the speaker inserts a foreign language in his speech to the speech partner. Interaction in the family realm also has a very varied context of speech situations. Context is the basis for speech participants to be able to understand the meaning of each utterance. The

context that is oriented to the environment around the speech participant has an influence on the interaction process. This means that the context is very dependent on the various activities carried out by the speech participants so that it can be said to be dynamic (Mey (1993:38).

Various research results have been carried out by previous researchers in revealing the use of code mixing in various domains. The researches are the learning process in junior high schools tends to use code switching and code mixing (Susmita, 2015); The choice of the language of the Samin community in the family realm is largely determined by the Sisal Cultural aspect with the form of language choice using the Javanese Ngoko, Madya language by implementing code switching and code mixing from the ngoko variety to the middle (Mardikantoro, 2012); Code switching and code mixing between sellers and buyers (analysis of language learning through sociolinguistic studies (Mustikawati, 2016); Code switching and code mixing in Indonesian language learning at SMP Negeri 12 Kerinci (Susmita, 2015); Code Mixing in Student Communication at Al-Hikmah Islamic Boarding School Sukoharjo (Achsani & Masyhuda, 2018); the form of language choice in the family realm in residential communities in the city of Puralingga (Wardhani; Mulyani & Rokhman, 2018); as well as intercultural communication in Javanese-Chinese mixed married families in Surakarta (Puspowardhani, 2008). However, these various research results do not yet have specific characteristics in the use of the marriage family realm between the Japanese and Balinese, which is very interesting to study more deeply because it can find a unique phenomenon from the use of code-mixing in each interaction.

Methods

This research raises the topic of code-mixing implementation in the realm of families resulting from mixed marriages between Japan and Bali. Mixed marriage between nations for the Balinese people allows for a linguistic phenomenon where various language variations are found, including code mixing. This approach uses a sociopragmatic theoretical approach to the ethnographic model of communication. The source of data used by this qualitative research is in the form of speech in the form of dialogues of various natural speech events in the realm of mixed marriage families that occur in districts with the intensity of mixed marriages occurring, especially between Balinese men and Japanese women. The listening method and the conversant method with data collection techniques used (1) listening free-of-talk techniques, (2) recording techniques, and (3) note-taking techniques, supported by (1) direct conversation techniques, (2) indirect conversation techniques. To avoid invalid words when listening, the data collection also used recording techniques and note-taking techniques. Data in the form of dialogue has been classified in advance according to the type of code mixing and then analyzed by contextual analysis method.

Finding and Discussion

The interaction of the family realm on the results of mixed marriages between the Japanese and Balinese is very interesting to study to see the linguistic phenomenon in applying code mixing in every interaction. The family realm is a place where family members meet as a medium for character building from parents to their children. Family as a medium of communication in carrying out life becomes good for interacting, especially families formed as a result of mixed marriages between nations between Japan and Bali. Language used in communication is not only Indonesian, but also Japanese and regional languages. This cause a code-mixing process, as for the type of code mixing that has been implemented in this family realm, focuses on Inner Code Mixing because the vocabulary used are Balinese regional language on certain vocabulary

and on Outer Code Mixing that used Japanese vocabulary in every speech in the interaction between mother and children and with a husband who comes from Bali. For more detail the following are the results of the analysis based on the context of the speech situation.

Speech Data (1):

Situation Context: Mother is talking to her child about the daily shift at home

Speaker: Mother (original Japanese)

Speech partner: Child

Location: Home

- Mama : “Arie, hari ini Arie, **mebanten Canang** ya”.
Arie : “Hee, kenapa Arie. Kemarin arie sudah mebanten khan”.
Mama : *Mama ishogashii dakara, **mebanten shite.***
“Karena mama sibuk, mebanten ya”.
Arie : *Hai hai... **Asap** (dupa dalam bahasa Bali) wa ? aru ?*
“Iya, iya....Asap apakah ada?”
Mama : *Aaa, nai... atode kaina, **asap miik** ne.*
Aaa, tidak ada, nanti beli ya, asap harum ya.
Arie : *Hai, hai..*
“Iya, iya..”.

Data (1) is the interaction between mother and child that occurs at home when talking about *mebanten* activities (giving offerings to God). The interaction that occurs appears that language used on the communication are Japanese and Indonesian with a choice of vocabulary using Balinese referring to the topic of offering the offerings. In that speech can be seen that the types of code-mixing that have been used by mothers to children are two types of code-mixing, those are inner and outer code-mixing. This is because there is an insertion of Balinese and Japanese. The Japanese mother uses two languages, both Indonesian and Japanese from the beginning to the end of her speech, but only refers to vocabulary with the topic of making offerings using a choice of words and phrases in Balinese. Code-mixing at the phrase level can be found in the phrases '*Mebanten Canang*' and '*asap miik*'. '*Mebanten canang*' consists of Balinese verbs and nouns which are used in terms of Hindu prayer media. *Mebanten* is a prayer activity for Hindus by offering offerings in the form of canang while '*asap miik*' means fragrant incense. Meanwhile, there were only two forms of word code mixing, those are the words '*Mebanten*' and '*Asap*'.

This linguistic phenomenon in the use of code-mixing can provide a finding that code-mixing can occur because of the function of language as a communication tool and a reciprocal relationship between the speech participants, they are mother and child, by paying attention to the context of the situation that occurs when the mother tells the child to make offerings. The mother as a speaker chooses two forms of code mixing to support the speech so that it can be understood by the child as a speech partner so that the mother's speech can be understood by the child well.

Speech Data (2):

Situation Context: Mother is talking to her son about bonsai

Speaker: Mother (original Japanese)

Speech partner: Child

Location: Home

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Mama : Yuri!
Yuri : Iya, Apa?
Mama : Itu **bonsai** Milik Ajik (respect for father) apakah sudah disiram?
Yuri : Belum! Sekarang sedang menonton **Anime**!
Mama : Kalau begitu, nanti siram ya.
Yuri : Oke

Data (2) is the interaction between children resulting from mixed marriages between Japanese and Balinese with mothers who are native Japanese and very fluent in communicating using Indonesian. So that in the data above, all conversations use Indonesian. There are not many implementations of code mixing found in this data because the exit code mixing used is only in the form of words. The type of code mixing used is outer code mixing because there is the insertion of the absorption words 'Anime' and 'Bonsai'. 'Anime' refers to an animated film from Japan, and 'Bonsai' is a tree plant that is planted in a very beautiful pot, both words are used in various parts of the world. This means that the choice of words is very appropriate in this context because they choose words according to the use of more popular terms. The choice of these two words really supports the topic of conversation and the context of the situation when the speech occurs. In addition, the words bonsai and anime are appropriate words to use because there are no equivalent words to replace the speaker's intent when speaking in that context.

Speech Data (3):

Situation Context: Mother is talking to her child about *mewinten*

Speaker: Child

Partner of speech: Mother (original Japanese)

Location: Home

AR : Mama, Kapan upacara *mewinten*?
(Ceremony for self-purification physically and mentally)
Mama : **Mewinten** diadakan tanggal 16 bulan Juli. Ada apa?
AR : Rencana akan mengundang teman, apakah boleh ya?
Mama : Iya, boleh pada saat hari *mewinten* saja.
AR : Ok Ma.

The dialogue in data (3) occurs in the family realm with the location of the speech at the house belonging to a Japanese mother who is married to a Balinese man. When communicating, mother is able to communicate using Indonesian well. The context of the situation above implements the form of code-mixing between the mother as the speaker and the child as the speech partner that occurs in the daily life of the Balinese Hindu community when they are at home. The context above provides an overview of the occurrence of code-mixing events that occur in relaxed situations or due to habitual factors in the family realm in Bali even though the speech participants belong to a multilingual society. The determining factor for code mixing is the limited use of code and the use of more popular terms. The form of code mixing that appears in this context is inner code mixing because it uses Balinese vocabulary, it is in the form of the word 'Mewinten'. *Mewinten* is one of the ceremonies by Hindus for self-purification physically and mentally.

Conclusions

The results of the study prove that the code mixing used in the dialogue on the interaction of mother and child resulting from mixed marriages between Japanese and Balinese has applied two types of code mixing, those are Outer Code Mixing and Inner Code Mixing. Outer Code Mixing occurred by inserting words or phrases depending on the needs of the speech participants which are considered to be able to support the speech. Meanwhile, the inner code mixing predominantly uses Balinese language at the word and phrase level according to the topic of conversation in the family realm which is often discussed related to religious ceremonies in Hindu families in Bali. The determining factor for code mixing is the limited use of the code, the lack of an appropriate word choice for the topic, the use of more popular terms, and the minimum ability and language skills of mother to use Indonesian and Balinese. These are resulting in Japanese mothers being more comfortable implementing code mixing when interacting in the family realm. However, the interaction can run well because the speech participants understand each other well and the choice of vocabulary is in accordance with the context of the situation that supports each speech event.

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