

‘Seserahan’ in Indonesian Javanese Wedding: Code Switching and Mixing Phenomena

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ABSTRACT

This study aims to describe the form of code-switching and code-mixing at 'Seserahan' in Indonesian Javanese Wedding in Mojoroto and the factors that cause code-switching and code-mixing at the event. The method used in this study is a qualitative descriptive method that prioritizes the appreciation of the interactions between the concepts studied. The data source is obtained through personal documentation in the form of videos and then recorded. The results of this study found three utterances of code-switching with the type of external code-switching and eleven utterances of code-mixing with the type of outer code-mixing. Three speech events indicated code-switching, all of which are in the form of sentences. The external code-switching found was in the form of 1 discourse with the switch from Arabic to Indonesian and two discourses with the shift from Arabic to Javanese. Meanwhile, code-mixing found a total of eleven data consisting of words, phrases, or sentences. For speech events indicated by code-mixing, a change in meaning in the integration of Arabic and Indonesian was found in the form of insertion of Arabic and Indonesian fragments into the structure of Javanese and Arabic into Indonesian. Code-switching in the speech of the Javanese wedding called *seserahan* event tends to be caused by speakers with different language skills backgrounds. Meanwhile, code-mixing tends to be caused by the background of the speakers who think that the Arabic language they insert is a language considered their language for a long time and the interlocutor of the guests.

Keywords: *code-switching, code-mixing, Javanese wedding*

1. INTRODUCTION

Marriage is a relationship legalized by religion with certain conditions and principles. Marriage aims to develop offspring on this earth. One of the conditions for the legality of marriage is *walimatul ursy*, which aims to announce the marriage to be known to the public [1]. After the process, Javanese culture added a wedding ceremony as proof of the sincerity of both families in giving blessings and prayers to the bride and groom so that their lives become a family of blessings, *sakinah, mawaddah, and rahmah*.

This very sacred cultural event is felt like a moment awaited by the bride, family, and even the surrounding community. At the wedding, a welcome from the groom becomes a handover to the bride's family and is answered with a welcome reception from the bride's family as a sign of agreement. Finally, it

closes with a prayer for the happiness and eternity of the two brides. This tradition of offering is not only performed by the Javanese tribe [2], but also performed in many other tribes in Indonesia, such as Sundanese [3], Betawi [4], Madura [5], and other tribes.

Ceremony of delivery and maintenance cannot be separated from language because there is no denying that language is a communication tool that accompanies human activities and activities. In line with Samsuri's research on code-mixing in Indonesian language and literature class, language is needed for actualization and self-expression. Humans cannot survive without language as a connecting tool in the interaction of thought transformation, to equalize the opinions of each other, so that the language lives and develops following human civilization itself [6]. Thus language is a representation that shows the

characteristics of its users, namely humans, with their role as social beings.

As social beings who carry out communication, human beings always try to equate their vision, mission, and purpose of communication, applicatively using the unifying language between them, such as the unifying language of the Indonesian nation is Indonesian. However, in practice, the differences and diversity of cultures and languages that color human life often leads to code-switching and code-mixing between them. Unknowingly, this phenomenon leads to the emergence of code variation in society, caused by mastery of two languages (bilingual) or even several languages (multilingual) [7]. Among other language phenomena that appear are code-mixing, code-switching, interference, and integration [7].

This paper aims to study language phenomena in society related to code and code-mixing that occurs in switching Javanese wedding ceremonies. The diversity of languages emerged due to the socio-cultural contamination that developed in society. In line with that, the research questions can be formulated as follows: (a) how do code-switching and code-mixing occur in the Javanese wedding ceremony in Mojoroto? (b) What factors influence the occurrence of code-switching and code-mixing in the Javanese wedding ceremony in Mojoroto?

Several studies examine the code-switching and code-mixing among them; Pidelis analyzes code-mixing and switching during everyday communication in the school environment. The method used is qualitative descriptive. The study results include code translation from Indonesian to Dayak, code translation from Dayak to Indonesian, and speech level translation. As for code-mixing, there are also two forms, internal and external code-mixing. The internal code-mixing is in words, phrases, and word repetition. The external code mixes include Chinese and Malay. The factors that cause code-switching in communication are (1) student anger, (2) buyer annoyance on students, (3) having a specific purpose, (4) adjust to the code used by students, (5) expression of student surprise, (6) attendance other students at the time of the bargaining, (7) joking at the buyer, (8) the seller's stale language as for the factors that cause the emergence of code-mixing, namely role identification and variety identification. Finally, it can be concluded that the function of code-switching covers 1) rough speech level code-switching, 2) reasonable level code-switching, and 3) medium level code-switching. The function of code-mixing is to explain and respect students [8]. Similar research on school communication objects was conducted by Ninsi [9], Susmita [10], and several other researchers.

Aviah's research concerned code-mixing and meaning changes in the integration of Arabic and Indonesian in the film "Sang Kiai". The purpose of this sociolinguistic research is to determine the type and form of code-switching, code-mixing, and causal factors and changes in meaning. The method used by the researcher is qualitative with a literature review. As for the data collection technique, it is free to talk and take notes. Data cards and data recapitulation sheets were used as instruments. Researchers used intralingual matching methods as data analysis. The research results are thirteen code-switching utterances with external type and seven code-mixing speeches with outer code-mixing type. The twelve speeches are indicated in the form of sentences and one transcoding in discourse. As for the mixed code found, there are seven data, namely one in the form of words, two in the form of *murakkab ismiy*, one in the form of *murakkab jaariy*, and three in the form of *murakkab mashdariy*. Some causes of code-switching are the speaker factor, the negative factor, the situational change factors due to the presence of a third person, and changes in the topic of conversation. In the integration of Arabic in Indonesian, a total of 80 data were found with details of 17 words with broad changes, 15 words with minor changes, 6 words with total changes, and 42 words that did not change the meaning or were included in other categories [11]. Agustina [12], Fajriansyah [13], other research on speech objects in films have also been conducted.

This study does have similar studies at the level of code-switching and code-mixing in speech. However, there is a difference in the research object, which is the video of the wedding ceremony in Mojoroto. Researchers examining the change will be knowledgeable of the richness in language. In this case, researchers also want to see how code-switching and code-mixing in the delivery event go deeper. Researchers describe how forms of code-switching and code-mixing can occur and what factors influence them. Researchers describe how many shifts occur in communication to show proportional results.

2. LITERATURE REVIEW

2.1. Code-switching

In Sociolinguistics, code-switching describes a series of bilingual/ multilingual or bidialectal/ multi dialectal speeches paid the elements of two or more languages in one speech or discourse. It has been documented since the fourteenth century by Argenter [14]. However, formal studies of this phenomenon have not found their way into bilingual literature until a century ago. Early studies of bilingual communities have presented code-switching as a lack of language

resulting from specific gaps in a lexicon or morphosyntax speakers. Systematic studies of transcoding in recent decades have brought a scientific concentration on the nature of transcoding regulated in structure, sociolinguistic function, and meaning in discourse [14].

There are terms related to the phenomenon of linguistic contact, including code-switching, borrowing, code-mixing, and style-shifting. These terms overlap, and inconsistency requires a clear distinction between the two. These differences can be based on structure, context, use, and frequency. For example, code-switching terms are not borrowing words. Because in the grammar and vocabulary used in producing a sentence or text, "borrowing a word" only involves adopting lexical elements from one language into the lexicon of another language [15].

Callahan makes a further distinction by suggesting that "word forms" are borrowed be part of the grammar of the recipient language, while in the "transcoding" form of each language, though adjacent, it remains separate at least in some respects. Callahan identified three criteria for distinguishing between transcoding and borrowing: structure, frequency, and discourse function. Thus, borrowing often involves cases where the loaned language phonologically adapts a word or expression without a primary discourse function. In addition, transcoding goes beyond individual words, retaining some of their phonological features and achieving pragmatic or social functions. in discourse[16].

Meaning transcoding is an event that shows migration from one code to another. Ohoiwutun states that code-switching is the transition of usage from one language or dialect to another language or dialect. Various forms of transcoding can take the form of styles, varieties, and other language variations [17]. This phenomenon occurs due to socio-cultural changes in the language situation. The questions' changes include the relationship between speaker and listener, language variation, the purpose of speaking, topics discussed, time, and place of discussion. From this explanation, it can be concluded that code-switching occurs consciously or intentionally for specific reasons and specific motivations. Hymes also asserts that code-switching does not only occur between languages but also between varieties and styles in one language [6].

Kunjana also added that transcoding is a term that represents a change or transition of use of two or more languages, several variations of one language, or even a variety of styles of a variety. *Internal code-switching* is a transition between regional languages in a particular national language, between dialects in one regional language, or between several varieties and

styles found in a dialect. The language switching that occurs between a foreign language and the primary language is called external *code-switching* [7].

2.2. Code-Mixing

If we understand more about code-mixing, the relationship is almost similar to the concept of interference, which is the existence of normative grammatical deviations due to the similarity of the language. However, interference is not a mixture of code but can be an expression of a strategy specific to bilingual speakers. It is very likely due to dependencies in the language in a multilingual society and is evidenced by code interference symptoms. In code-mixing, dependence is characterized by a reciprocal relationship between the role and function of linguistics. Moreover, code-mixing in a language often happens without the speaker knowing it without an obvious causal factor.

According to Nababan, code-mixing is the condition of a person who mixes two languages or varieties of languages in a linguistic activity without any demands that require language mixing. It means a condition that does not require or require a person to mix one language into another while the speech event is in progress. So it can be said that the unconscious speaker has done a mixture of language into the native language chosen as a means of communication [18].

In code-mixing, the speaker inserts another language while using a particular language. It can be a word, phrase, or group of words. Then mixing code is similar to language interference. If the mixture is in words, it is usually called language borrowing. Difficulties will arise if the use of loanwords in the language, but the word is no longer considered a foreign word. For example, "*saya ingin order makanan dulu.*" However, it does not belong to code-mixing or code-switching because the speaker considers borrowing their language [19].

According to Sumarsono, words that have undergone the process of adaptation in a language are no longer words that have symptoms of interference, code-switching, or code-mixing. It will be different if a speaker consciously or intentionally uses other language elements when communicating with a language. This event is then called code-mixing. Therefore, these elements are usually indicated in written language by using underscores or italics to explain that the author uses them consciously [20].

2.3. Causes of Code Switching and Code Mixing

As for the causal factors of Code-Switching In addition to the diversity of spoken languages in society, several factors cause code-switching events [21].

2.3.1 Speakers

The activity of speakers of a language who intentionally switch code to the other speaker because they have a specific purpose. By changing the formal condition to informal or vice versa. Then some speakers do it to take advantage or benefit from the conversation. For example, Afif is from Java, Sanapi was born in Madura. The two are engaged in conversation. When Afif started communicating in Indonesian, Sanapi's response was very good with the same language. However, when Afif wanted to present the essence of his speech, he switched languages, namely from Indonesian to Javanese and Madurese, the transition to Madurese, which is the original language of Sanapi, Sanapi responded well. So Afif benefited from the Sanapi response. In a smooth conversation to get more in-depth information, Afif deliberately switched the conversation to the Madurese language because he wanted to start a deeper conversation.

2.3.2 Opponents Speaker

In speaking, of course, there are two parties as speakers and speech partners or speech opponents who cause code-switching events. For example, if the speaker wants to balance language skills on the same level with the other speaker. In this case, the opponent's language ability is usually insufficient. When the speaker's linguistic ability is the same as the speaker's, usually switch codes in the form of variant, variety, style, or register. Then if the speaker has a different linguistic background, they tend to change the code in translation. For example, Ina is a student majoring in Arabic who will present a paper in front of her friends. Ina is fluent and fluent in Arabic, but the audience is confused to understand it, so Ina deliberately switched languages from Arabic to Indonesian until the audience understood the essence of the material she brought. These events can be used as an example of language transition or code-switching, the transition from Arabic to Indonesian. Therefore, the opponent of speech falls into the substantial influence in changing a code [19].

2.3.3 Third-Person Attendance

In two-way communication between the speaker and the other speaker, there is usually a third party or a new speaker who does not have the same language as the language used in communication. It can also lead to code-switching events. Moreover, speakers and speaking partners usually switch codes to balance the situation or appreciate a third party's presence, especially if their linguistic backgrounds are different. For example, Andra and Romi are brothers. They are both Javanese. Therefore, when speaking, they use Javanese. The conversation went safely and smoothly; suddenly, Alam came from the Sundanese tribe. For a moment, nature was silent because she did not understand the topic they were talking about. After that, Andra, who understood the condition, switched the code to Indonesian. Then he told the topic of discussion that was being discussed with Romi using Indonesian. It is called a code transfer event.

In conclusion, third parties can also be a factor influencing the event. If we look closely, the cause of both there is similarity, code-switching and code-mixing are caused by a multilingual speaking community. However, code-mixing does not have a clear purpose and purpose because code-mixing is usually used without the speaker being aware of it, only purely reflexive attitude of the speaker with foreign language skills that he knows.

In his book, Ohoiwutun says that code-mixing is used when a speaker does not find the right match to explain the true intent and purpose, then he will look for the right match by taking another language he is fluent in. From this explanation, the causes of code-mixing can be classified into two, namely 1) attitude (*attitudinal type*) that is the background of the speaker's attitude, and 2) linguistics (*linguistic type*) that is the background of language limitations. In addition, there are reasons for role identification, variety identification, and desire to explain or interpret. Thus code interference occurs due to the reciprocal relationship between the speaker's role, language form, and function [17].

3. METHOD

3.1. Approach and Type of Research

The method used in this research is qualitative descriptive conducted with the exposure of written data in the narrative to reveal the depth of study on the communicative interaction between the concepts being studied empirically and field realities. The method and technique of providing data used in the research is free consultation (SBLC), by paying

attention to the object of research in the form of a video of a wedding ceremony held in Banggal District, Mojoroto Regency on December 15, 2019, at 11.00-12.30 WIB. Observing video documentation was conducted in Mojoroto in March -June 2021. The method with this technique helps observe linguistic events without the participation of researchers[17]. In this process, the object will be observed *naturalistically* and then described clearly about the change of words, phrases, or verbal sentences written about code-mixing and code-switching obtained from data sources, namely the Javanese wedding of Bahar Fadhila and Rohmah Sabila.

3.2. Data Sources and Types of Data

The researcher must explain the characteristics of participants or research subjects to know the background of the four speakers. The subject of research in the video recording is a person appointed or mandated by *shohibul hajat* in the procession of handing over the wedding. The first is Mr. Husni Amin, a Religious teacher in the surrounding schools; He serves as the host, the second is Mr. Aman, the groom's uncle, and is responsible for handing over the groom to the bride's family. The third was Mr. Abdurrahman, who was in charge of delivering the acceptance speech, and the last was the recitation of prayers as the event's closing. The source of data is a video written with the title of the Javanese wedding ceremony is a family document. At the same time, this study has data in the form of fragments of written, oral sentences related to code-switching and code-mixing.

3.3. Data Analysis Techniques

Data analysis is performed based on the principles of qualitative data analysis that have been obtained. The approach used by the researcher is objective, that is, an approach that focuses his attention on the literature of the language itself. This approach looks at the spoken language in the video according to the speaker's characteristics. Although sometimes also affected by a third person, the listener in the form of guests. The data analysis techniques in the study are: a) Play the video over and over again as the object of research, b) Identify spoken sentences and pour in writing, c) Classify the data on the meta following the purpose, d) Explain the written data that has been classified, e) Determine and infer the data following the objectives that have been set.

4. RESULT

The results of code-switching and code-mixing analysis on the video of the Javanese wedding ceremony of Bahar Fadhila and Rohmah Sabila were performed by the host, handover and acceptance reception, as well as prayer recitation. However, the recitation portion was not too much. Almost all parts of the show give an idea of the proximity of linguistics.

4.1 Code-switching in the wedding ceremony

4.1.1 Master of Ceremony

“Assalamualaikum wr wb----- Ammah ba'du, Hadrotul Mukhotaromin poro alim poro ulama', poro kyai, poro ustadz ustadzah engkang kulo hormati, soho kulo taati fatwaipun, dumateng poro sepuh pinih sepuh ingkang kulo hormati, dumateng keluarga penganten kakung inggih meniko keluarga bu istiqomah, dumateng poro pengiring saking penganten kakung....”

Based on the quote above, code-switching appears when the host opens the event with a greeting and the opening sentence in Arabic and then switches the code using acceptable Javanese language or the high *krama* term (*krama inggil*). Code-switching occurs as something reasonable because of switching one language or dialect to another language or dialect. For example, the speaker used Arabic as the first sentence to enter the event to express gratitude to Allah SWT, and then blessings and greetings to the Prophet Muhammad SAW ended with *amma ba'du*. After that, the speaker connects by using acceptable Javanese language. It is influenced by the speaking partner or opponent who was present at that time, the majority of Javanese.

In Javanese-speaking communities, Javanese is often juxtaposed with Indonesian. Javanese variety of manners (subtle) is considered more respectful and prestigious than Indonesian. On the other hand, Indonesian is more dignified and formal when used in formal situations and serious topics such as politics, economics, social, culture, and other sciences. Meanwhile, the Javanese language is a variety of *ngoko* because, in Javanese, the *ngoko* level is considered more familiar than middle or *krama* [22].

Based on an example in the research by Yusnan et al., the word *fii sabililah* is an Arabic word used for Arabs in general and Muslims in particular and has the meaning of the way of Allah. So the word *fii sabililah* describes code-switching from the transition from one language or dialect to another [23]. The example in this study supports that code-switching often occurs in

sentences spoken by speakers. Hartman and Stork's opinion also corroborates this, diglossia is the presence of two standard languages in one language (two dialects of one language, not between two languages). "high" is used in official situations and written discourses, and the "low" variety is used for everyday conversation. Meanwhile, Suwito understands that diglossia is a condition where two languages are used in the same society, namely, each language has its function or role in its social context [24]. Code-switching events occur because, in the speaker's mind, there is a reason that can be accepted by the speaker and the interlocutor due to changes in certain situations as the cause of code-switching [25].

4.1.2. Welcoming Speech

Poro ulama' poro asaaticz. Assalamualaikum Bismillahirrahmanirrahim, Alhamdulillahilalamin, - ammah ba'du. Inggang kulo hormati shohibul bait bapak Ma'ruf Rozi beserta segenap keluarga besar..

Based on the quotation above, the code-switching appears in Mr. Hasan's speech using Javanese language mixed with borrowing the words "ulama" and "asaaticz" and then connected with greetings and

opening sentences in Arabic then switched the code using the language. Javanese is smooth and mixed with Indonesian. Code-switching happens very naturally because the speaker is not consciously doing it. It happens reflexively due to the limitations of his ability to speak Javanese, for the next speaker uses the Indonesian language as a whole.

4.1.3. Welcoming Acceptance

Assalamualaikum wr wb ----- Ammah ba'du. Dumateng kemanten kekaleh inggang berbahagia, poro rawuh sekalian inggang kulo hormati.

Based on the quotation above, it appears that the code-switching occurred at the time of the handover speech by Mr. Rahmadi opening his speech using Arabic beginning with greetings and the opening sentence in Arabic and then switching the code with fine Javanese or high manners. The code shift occurs as an expression of respect from the host to the bride, the bride's family, and all the guests. This kind of respect is done because it follows Javanese tradition and culture, which, to honor the guests, tends to use acceptable Javanese language.

Table 1. Transfer Code

Utterances	Type of Code	Reason
<i>Hadrotul Mukhotaromin poro alim poro ulama', poro kyai, poro ustadz- ustadzah enggang kulo hormati, soho kulo taati fatwaipun, dumateng poro sepuh pinih sepuh inggang kulo hormati, dumateng keluarga penganten kakung inggih meniko keluarga bu istiqomah....</i>	Arabic code-switching to the Java language (<i>krama inggil</i>)	The master of ceremony changed the code from Arabic to Javanese because the guests were all Muslims who were considered to have understood the changes.
<i>Inggang kulo hormati shohibul bayt bapak Ma'ruf Rozi beserta segenap keluarga besar</i>	Arabic code-switching to the Java language and mix with Indonesian	Happened reflexively due to the limited ability in speaking Javanese, then switch to Indonesian as a whole
<i>...Dumateng kemanten kekaleh inggang berbahagia, poro rawuh sekalian inggang kulo hormati.</i>	Arabic code switching to Arabic and then switches to fine Javanese (<i>krama inggil</i>).	Respecting guests, as a Javanese tradition and culture, tends to use subtle Javanese language to honor guests.

4. 2 Mix code in the wedding ceremony

4.2.1 Master of Ceremony

Code-mixing is often accidental; code-mixing events often occur, inadvertently changing from one language to another or from one dialect to another. The events are as follows:

"Hadrotul Mukhotaromin poro alim poro ulama', poro kyai, poro ustadz ustadzah enggang kulo hormati, soho kulo taati fatwaipun."

Based on the quotation above, it appears that the use of the word "*hadrotul mukhotaromin*", this word was expressed by the speaker to give respect to the guests who were willing to attend the presentation

ceremony at that time. This word is Arabic which means to the honorable. In comparison, the word "alim", "ulama, ustadz, and ustadzah is an Arabic vocabulary that is expressed to represent knowledgeable people and scholars to show the beauty of the word and the depth of knowledge that people have. In this case, the word "alim" is used to show more respect as an expression of appreciation and greatness of the person. At the same time, there is also a mention of "ulama" or people who are experts who have dedicated their knowledge to society without asking for a reward. The pious and scholars who are meant to be the event's host are not necessarily present at the event. Still, this word is mentioned to show respect to those in the environment around the implementation of the presentation. The word "kiai", or scholars, teachers, and cleric spoken by the host, represents the mixing of the transitional use of a language or dialect of the language. The word "fatwaipun" said the fatwa original and refined by adding them. This word belongs to borrowing because the speaker has an element of intentionality in his pronunciation.

"monggo kito sareng- sareng mengucap syukur dumateng Allah SWT kaleh ucapan Alhamdulillahrabibil Aalamiin ingkang sampun paring rahmat nikmatlan hidayah dumateng kito sedoyo sehinggo saget kempal wonten meniko majlis"

The word "alhamdulillah" is adopted from Arabic and has become Indonesian. Therefore, it means mixing code from Javanese with Indonesian. For example, the word "Alhamdulillah Rabbil Aalamiin", "Rahmat nikmat lan hidayah" and "majlis" are a mixture of codes that the speaker deliberately utters because of the assumption that the words have become a natural and common language spoken, even though the word is Arabic borrowed by the speaker.

4.2.2. Welcoming Speech and Acceptance

"Poro ulama' poro asaati dz."

"Pertama tama mari panjatkan puja dan syukur kehadirat Allah SWT....."

"Dumateng kemanten kekaleh ingkang berbahagia, poro rawuh sekalian ingkang kulo hormatimudah mudahan kemanten kekalih sagetto sakinah mawaddah wa rohmah,...."

"Wonten kirange penghormatan dateng panjengan sedoyo nyuwun agunging pangapunten, kemanten kakung kale kemanten wanita"

"Saking keluarga bapak Ma'ruf Rozi, mudah mudahankehadiran anak Bahar Fadhila damel banggaipun keluarga dan semoga mendapat kebahagiaan...."

"Kulo terami dengan bangga hati nak bangga dados keluarga kami"

"Sak lajengipun menawi wonten sesuatuyang mboten berkenan nyuwun agunging pangapunten."

"Kalian nyuwun doa restu saking panjenengan sedanten damel kemanten kekaleh dalam membina keluarga baru"

The word "bangganipun" is an Indonesian word used in a mixture of Javanese language codes without the speaker's noticing. The word "hopefully" is also used forcibly due to the limited ability of the speaker in Javanese. The word in Javanese is pronounced with "Mugo-mugo gampang" adopted from Arabic and has become Indonesian, mix code from Javanese with Indonesian. The words "Alhamdulillahrabibil Aalamiin", "Rahmat nikmat lan hidayah" and "majlis" are a mixture of codes that the speaker deliberately utters due to the assumption that the words have become a natural language and commonly spoken, even though the word is Arabic borrowed by the speaker.

4.2.3 Prayer

"sumonggo dungo sareng-sareng, dungo kulo kalean panjengan sedoyo, sumonggo dikhususaken dateng anaknda berdua,"

"keranten dungone tiyang kathah niki insyaallah mandhi ngge. Nek kulo dungoaken ijen kadang-kadang mbreset, tapi nek tiyang kathah insyAllah dipun terami kalian Allah SWT."

"Mugi-mugi ananda berdua meniko sageto nyusun rumah tangga ingkang sakinah mawaddah wa rahmahselamet dunyo"

keluarga kulo keluargapanjenengan sedoyo saget dipun paring keselamatan dunyo ugi keslametan akherat Alfatihah.

Based on the quotation above, the word "anaknda berdua" is an Indonesian word used as a

mixed code to replace "ananda kekaleh". The pronunciation of both words is unconsciously spoken to make the guests easier to understand. And the word *ananda* is a loan word from a regional language that is patented to become the national language of Indonesia. While the word "*sakinah mawaddah warahmah*", "*Insyallah*" is an Arabic word that consists of structural phrases that mean serenity, full of love, given mercy. The word "*sakinah mawaddah wa rahmah*" is a description of mixed code when people mix two (or more) languages or varieties of language

in a language action without anything in the linguistic situation that requires mixing the language.

We know that "*rumah tangga*" is an Indonesian word used as a mixed code to replace "*Bebrayan*." The pronunciation of the word is unconsciously spoken to make it easier to understand the guests. Unfortunately, the majority of the guests did not understand the word *bebrayan*. The word "*akherat*" is adopted from Arabic. In Indonesian "*akhirat*" there is only a difference of letters in writing.

Table 2. Mix code in the wedding ceremony

Expression/Speech	Type Mixed Code	Reason
<i>Hadrotul Mukhotaromin poro alim poro ulama', poro kyai, poro ustadz ustadzah engkang kulo hormati, soho kulo taati fatwaipun"</i>	Javanese and Arabic	Respect to the audience with words that aim to glorify
<i>Monggo kito sareng sareng mengucap syukur dumateng Allah SWT kaleh ucapan Alhamdulillahirabbil Aalamiin ingkang sampun paring rahmat nikmatlan hidayah dumateng kito sedoyo.."</i>	Javanese and Arabic	Expressions in a sacred religious assembly.
<i>"Poro ulama' poro asaaticz."</i> <i>"pertam-tama mari panjatkan puja dan syukur kehadiran Allah SWT....."</i>	Javanese and Arabic	Become a natural and common expression spoken together with the Indonesian expression
<i>sumonggo dungo sareng sareng, dungo kulo kalean panjengan sedoyo. sumonggo dikhususaken dateng anaknda berdua</i>	Javanese and Indonesian	facilitate understanding of the guests
<i>Mugi mugi ananda berdua meniko sageto nyusun rumah tangga ingkang sakinah mawaddah wa rahmahselamet dunyo</i>	Javanese, Arabic, and Indonesian	facilitate understanding of the guests, and for a better diction rather than only using Javanese language.

The factors that cause code interference are: (1) Speaking partner; many of the guests present at that time did not have a good command of Javanese or Arabic. It makes the speakers try to present expressions that the presenters understand easily so that some of the expressions are translated into Indonesian to facilitate understanding. (2) Speaker limitations; the limited ability of the Indonesian language, making the speaker more comfortable with the Javanese language, which is the speaker's language, so that the Javanese language is more dominant. However, certain expressions are more familiar when using Arabic words such as *sakinah mawaddah wa rahmah selamet dunyo*. Because of that, there was a change of vocabulary from Javanese to Arabic. Then because the audience is primarily elders and more dominant in using Javanese, the speaker is also more comfortable conveying in Javanese. (3) Specific purpose; clarifying something, familiarizing yourself, conveying the condition, etc.

Some expressions need explanation in other languages. Alternatively, to awaken a particular atmosphere of intimacy.

5. DISCUSSION

Findings of code-switching and code-mixing data on the video of the Javanese wedding ceremony of Bahar Fadhila and Rohmah Sabila were performed by the host, the handover and acceptance reception, as well as the recitation of prayers. However, the recitation portion was not too much. There were three code-switching quotes and eleven mixed code quotes in the event. The most dominant code used is code-mixing by mixing Javanese and Arabic languages. The event is dominated by code-mixing in communication in speeches or greetings. All four speakers use mixed code between Javanese and Arabic or Indonesian and Arabic.

Factors that cause code-switching and code-mixing are: (1) speakers use the local language, namely the fluent Javanese language; (2) The guests as listeners vary from children to the elderly; (3) lack of ability of speakers in fluent Javanese; (4) a topic or subject matter intended to be understood by all speakers; (5) condition; and (6) linguistic social level strata. It happens due to several situations and conditions that are strong reasons for code-switching and code-mixing. Deliberately, the speaker adjusts the language used based on the ongoing conditions. The speaker (host) shows a language shift due to the guests' situation as opposed to passive speech. The language transition performed by the host from Javanese to Indonesian and Indonesian to Javanese occurs because of the context. It is also in line with the research results by Mamahit et al. in Indonesian Language Learning Class VIII A SMP Negeri I Remboken Menadon [26]. The teacher, as the speaker, transfers the code so that the students can easily understand what the teacher is explaining.

Another factor that affects translation is the language limitation factor. The limitations of the speaker's language, the Indonesian language's limited ability make the speaker more comfortable with the Javanese language, which is the speaker's language. This finding is also reinforced by research conducted by Sudarja [27]. Finally, the factors that influence students in translating and mixing code from Indonesian into English include bilingual ability/multilingualism, the presence of dependence on the dominant language, and students do not find the match you want to express.

Linguistic, social factors also play a role in the birth of code-switching and code-mixing. The speaker sees the guests as varied and older and must be respected by using acceptable Javanese language. On the other hand, he mixed the code with Indonesian so that teenage guests could receive the message. Conscious language change or using another language when communicating raises manners in interacting. Language selection, code-switching, and code-mixing are made consciously and with elements of intent. It follows the research conducted by Kurniasih and Zuhriyah [28], which aims to describe the forms of code-switching and code-mixing and the factors that cause these two linguistic events. This study showed that in the conversation of students of Pondok Pesantren Darussalam, there was mixed code and code-switching in the form of Javanese and Indonesian due to the ineffective use of foreign languages by students.

If we look back at the change in the language used by the presenter or greeting for the delivery of the wedding or the reception of the wedding, we can conclude that the Javanese themselves cannot speak Javanese fluently. Because they still change Javanese to Indonesian several times. Moreover, changing Javanese to Arabic, mastering various languages in one area will confuse the users of the language itself. People cannot speak Indonesian well because there is a mixture of Javanese in daily life or tribal languages and people who use it. Acceptable Javanese language cannot be used ideally because of Indonesian influences it in daily life.

6. CONCLUSION

The analysis and recording of the analysis of Code Switching and Code Mixing in the video presented by Bahar Fadhila's brother and Rohmah Sabila showed that the most dominant code-switching and code-mixing is code-mixing by mixing Javanese and Arabic languages. In other words, the event is dominated by code-mixing in communication in the form of speeches or greetings. All four speakers use mixed code between Javanese and Arabic or Indonesian and Arabic.

Code-switching and code-mixing in this wedding ceremony in Mojoroto is a transition and change of language consciously or not by the speaker using other languages when communicating. Based on the available data, it can be seen that there are two types of transcoding, namely internal and external transcoding. Factors that cause code-switching and code-mixing are: (1) speakers use the local language, namely the fluent Javanese language; (2) guests as opponents of speech that vary from children to the elderly; (3) lack of ability of speakers in fluent Javanese; (4) a topic or subject matter intended to be understood by all speakers; (5) condition; and (6) linguistic social level strata. The rampant code-switching and code-mixing in this shift impact language events that tend to be "broken," so efforts are needed to cultivate a perfect language tradition. This research needs further research; local, regional events loaded with code-switching and code-mixing are still numerous. For that, there needs to be something to continue.

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