



Code-Switching and Code-Mixing in Cross-Marriage Couple

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ABSTRACT

In social life, bilingualism and multilingualism are often found in speech communities. In bilingual and multilingual speech communities, language transition and language mixing often occur in the communication process called code-switching and code-mixing. In this study, an analysis of code-switching and code-mixing was carried out from two videos from the YouTube Channel Diera Nathania which have a cross-country marriage background. The method used in this research is descriptive qualitative research. The data collection techniques used were identifying and recording code-switching and code-mixing language. The collected data were classified by code-switching and code-mixing categories and analyzed based on the types of code-switching and code-mixing. Findings in this study showed twenty-three code-switching uttered by Diera, Indonesian, and four code-switching uttered by Diera's husband, Japanese. The tendency phenomenon of code-switching and code-mixing is caused by several factors, such as an interlocutor who has a different language background from the speaker, topic changes, limited vocabulary of speakers and interlocutors, the use of popular words, the place where the speaker lives and when the conversation takes place.

Keywords: *Bilingualism, code-mixing, code-switching, multilingualism.*

1. INTRODUCTION

Language in sociolinguistics is not only seen as a structure but also as a social system, communication system, and part of the culture of a particular society. Sociolinguistics, as part of linguistics, is closely related to language as a social and cultural phenomenon. Sociolinguistics is a branch of linguistics that takes language as an object of study, in a way that is usually distinguished from how syntax, semantics, morphology, and phonology deal with it (Silaban & Marpaung, 2020). Fitriani, Rahayu, and Wulandari (2017) explained that sociolinguistics is an interdisciplinary field of science that studies language concerning the use of language itself in society. Sunarso (in Indriyani, 2019), mentioned sociolinguistics as a way to study language by involving social and situational factors, and in that language, users, and usage of that language are two things that can be distinguished, but cannot be separated.

In social life, bilingualism and multilingualism are often found in speech communities. Bilingualism in terms of Nursyamsi (2016) is mastery of two languages which is carried out alternately and based on the existing situation. Someone alternately uses two different languages based on the situations and conditions where the speaker performs speech acts of mastering the two languages based on the existing situation. Further, Franceschini (2011) defines multilingualism refer to the social, institutional, and individual ability to use more than one language in their everyday lives over space and time. Li (in Cenoz, 2013) conveys that a multilingual individual is someone who can communicate with more than one language, either active (through speaking and writing) or passive (through listening and reading). Multilingualism is linked with a multilingual society, a society whose members have the ability to use more than two languages when communicating among their community members.

In a bilingual or multilingual speech community, a phenomenon of language transition or mixing of languages is often found in the communication process. If there is a transition from one clause of one language to another, then it can be called code-switching. Whereas, if each clause or phrase no longer supports its function or has a mixing process, then the speech is called code-mixing (Agustinuraida, 2017).

There are several previous researches conducted on code-switching and code-mixing studies, such as Nurlianiati, Hadi, and Meikayanti (2019) who analyzed code-mixing and code-switching in the Bayu Skak YouTube video. The same study was conducted by Suratningsih and Cania (2022), who analyzed code-mixing and code-switching from YouTube video of Dedy Corbuzier and Cinta Laura's podcast, and another study conducted by Puspaningrum (2022), who analyzed code-switching and code-mixing YouTube videos. This study addressed the issue of cross-marriage culture which has the potential to show some unique code-switching and code-mixing.

1.1. Code-Switching

Code-switching is a phenomenon of switching codes from one to another in a conversation process, for example, speakers who are using Javanese, switch their language to Arabic (Khusnia, 2016). Code-switching is a process of substituting, and changing language, not only from one language to another language but also from one language variety to another variety due to certain situations (Irrohman & Rokhman, 2021). Hymes (in Fauziyah, Itaristanti, & Mulyaningsih, 2019) mentioned that code-switching occurs in speech and uses language as a tool for communication.

According to Chaer and Agustina (2010), several factors cause the code-switching or language-switching process, those are (1) The speakers, for certain purposes do code-switching, (2) The interlocutor who has a different language background from the speaker, (3) Situations changing due to the presence of a third person who does not have the same language background as the speaker or interlocutor, (4) Situations changing from formal to informal situations and vice versa, and (5) topic change.

Types of Code-Switching

Hoffman (in Candra & Qodriani, 2018) explained that there are four types of code-switching.

1) Intra-Sentential Switches

Intra-Sentential Switches is the switch that occurs within a clause or sentence boundaries, where each clause or sentence is in one language or another. Khalil and Firdaus (2018) state that intra-sentential switches are a type of code-switching that occurs in two different sentences where the first sentence is in the primary language and then followed by the second sentence in the second language. For this type of code-switching, Hoffman (in Candra & Qodriani, 2018) gives an example when a Spanish-English bilingual says, "I started going like this. *Y luego decia* (and then he said). Look at the smoke coming out of my fingers".

2) Inter-Sentential Switches

This switch occurs between clause or sentence boundaries, where each clause or sentence is in one language or another. Hoffman (in Candra & Qodriani, 2018) gives an example of this switch such as when an adult Spanish-English bilingual says "*Tenia zapatos blancos, un poco*, they were off-white, you know."

3) Establishing Continuity Switches

Establishing continuity switches refers to the transition that occurs to continue the utterance of the previous speaker. Hoffman (in Candra & Qodriani, 2018) gives an example when one English speaker speaks in Spain, and then the other speaker tries to respond in Spain as well.

4) Emblematic Switching

Emblematic switching is a kind of tags, exclamation, and certain phrases in one language inserted into an utterance in another language. Hoffman (in Candra & Qodriani, 2018) gives an example of the use of emblematic switching from utterance a Panjabi/English says, "It's a nice day, Hana?" (hai n? isn't it), and an adult Spanish American English says, "... Oh! Ay! It was embarrassing! It was very nice, though, but I was embarrassed!"

1.2. Code-Mixing

Code-mixing is the use of two or more languages (variants) in speech acts by inserting elements of one language into another within certain linguistic boundaries (Asokawati & Winingsih, 2015). Puspaningrum (2022) defines code-mixing as putting or inserting a little bit of another code into the language context. Waris (2012) states that code-mixing is a kind of language choice subtler than code-switching. In code-mixed, pieces of one language are used while a speaker is using another language.

Suandi (2014) states there are several factors that cause code-mixing to occur, those are (1) limitations on the use of codes when the socialization process takes place there is a lack of understanding of the use of equivalent basic

language units and they look for other equivalent words to use, (2) The use of a more popular form of the term can be measured by the number of people who know the words, (3) The speaker has a specific purpose in interacting according on needs, (4) The interlocutor does not understand the language the speaker is fluent in, so the interlocutor uses the same language elements, (5) The place where the speaker lives and the time the conversation takes place causes code mixing, (6) The way of speech, either in spoken or written, (7) Topics, (8) Function and purpose, (9) Language variety and levels of speech, (10) The presence of a third person, (11) subject of discussion, (12) To awaken a sense of humor, and (13) Using for prestige.

Types of Code-Mixing

There are three main categories in code-mixing according to Muysken (in Andre, 2018), such as insertion, alternation, and congruent lexicalization. Insertion is the process of inserting elements such as lexical items or all constituents from one language into another language. Insertion occurs when there is a combination of lexical items from one language to another. Alternation is a process in which speakers change one language to another in an utterance. Congruent lexicalization is the process when two languages share the same grammatical structure that can be replaced by language elements from one language to another (Andre, 2018; Aziz, Achmad & Fadlun, 2019).

2. METHOD

This study used descriptive qualitative research in sociolinguistic scope. Qualitative research aims to gain an understanding of human and social issues (Fadli, 2021). In this study, the research aims to describe the types and causes of code-switching and code-mixing phenomena in a cross-marriage couple.

The data source in this study is retrieved from YouTube videos, consisting of two videos from the “Dierra Nathania” YouTube channel. The videos were chosen because it has a cross-marriage background with the wife (Dierra) who is Indonesian and her husband who is Japanese. The speaker and interlocutor used multilingual in their daily conversation.

The data were collected by taking-note technique. The data were retrieved from videos with a duration of 22-25 minutes. The collected data was classified according to code-switching and code-mixing contained in the videos. Furthermore, the data was analyzed based on the code-switching category according to form intra-sentential switches, inter-sentential switches, establishing continuity switches and emblematic switching, and code-mixing category according to form alternation, insertion, and congruent lexicalization. Furthermore, the analysis was focused on the factors of code-switching and code-mixing.

3. FINDINGS AND DISCUSSION

The findings in this study show that there are four code-switching category such as intra-sentential switches, inter-sentential switches, establishing continuity switches, and emblematic switching found in both videos, and three code-mixing categories such as alternation, insertion, and congruent lexicalization switching also found in both videos. There are in total 68 utterances found in two videos, the speaker (Dierra) did more code-switching and code-mixing, namely 27 times code-switching and 37 times code-mixing than the interlocutor (Dierra’s Husband) did 4 times code-switching, and 4 times code-mixing. There are findings of several factors that caused code-switching and code-mixing to occur in cross-marriage couple conversations, those are interlocutor who has a different language background, topic changes, limited vocabulary, the usage of popular words, the place where the speaker lives and when the conversation takes place. The further explanation of findings will explained as follows.

3.1. Code-Switching

3.1.1. Intra-Sentential Code-Switching

There are 6 utterances of intra-sentential code-switching found in the data, below are two data that represent intra-sentential code-switching.

Data 1

Dierra: “*Musim gugur. Siapa sih YouTuber-nya sebenarnya. Futsu wa ne yuchuba ga furemu naka ni irun dayo.*”
That’s fall. Who exactly is the YouTuber? **Usually, the YouTubers are in the frame.**

(Video 1: CANTIK BANGET! Main ke Taman Momiji, Beli Kedamatori? Jual Barang Bekas, Dll | A Day in My Life, at 15:50)

In Data 1, code-switching occurs from the Indonesian language to Japanese at the end of the sentence. In the first and second sentences, the speaker utters Indonesian. At 15:50 speaker (Dierra) was talking to the YouTube audience, and then her husband, who is Japanese, caught on the camera screen. The sentence “*Siapa sih Youtuber-nya sebenarnya?*” which means “Who exactly is the Youtuber?” indicates that the speaker uttered to her audience because she does not appear on the screen, then she changed her language to Japanese “*futsuu wa ne yuchuba ga furemu naka ni irun dayo*”, which means “usually Youtubers are in the frame” to explain what she said before in Indonesia. From Data 1, we can see that there is a factor causing code-switching to occur, that is, the speaker who tries to explain something in the interlocutor’s language.

Data 2

Dierra: “*Awalnya kita tuh pengen duduk di sini terus makan cemilan yang udah kita beli dan udah kita bawa tapi ternyata dingin banget guys. Dou suru? Kuruma de taberu ka?*”

At first, we wanted to sit here while eating the snacks that we bought, but it was really cold here guys. **How? Want to eat in the car?**

(Video 1: CANTIK BANGET! Main ke Taman Momiji, Beli Kedamatori? Jual Barang Bekas, Dll | A Day in My Life, at 17:39)

In Data 2, there is a similarity found in Data 1, the speaker was saying something to the audience in Indonesian, and after she ended her sentence in Indonesian, she changed to Japanese. The situation at 17:39 is that the speaker and her husband want to eat lunch prepared beforehand in the park. Because the weather is very cold, the speaker asks her husband in Japanese “*Dou suru? Kuruma de taberu ka?*” which means “How? Want to eat in the car?” The transition of her language is intended to ask her husband’s opinion. We can see that the factor of her switching process is due to changing topics because she wants to ask her husband’s opinion.

3.1.2. Inter-Sentential Code-Switching

There are in total 22 amount utterances of inter-sentential code-switching found in the data, below are two data that represent intra-sentential code-switching.

Data 3

Dierra: “*Halo temen-temen, selamat pagi. Selamat datang di videonya Diera Nathania, ohayou gozaimasu.*”

Hello guys, good morning, welcome to Dierra Nathania’s video, **good morning**.

(Video 1: CANTIK BANGET! Main ke Taman Momiji, Beli Kedamatori? Jual Barang Bekas, Dll | A Day in My Life, at 01:02)

In Data 3, the speaker changes her language without ending her sentence from Indonesian to Japanese “*Ohayou gozaimasu*”. She uses a language transition intended to greet the audience in Japanese. The other example of inter-sentential code-switching is shown in Data 4 below.

Data 4

Dierra: “*Dan seperti yang kalian sudah lihat dari kamera, kalau kita sarapan tuh ribet, di dapur soalnya kita bikin sarapannya beda jenisnya, liat deh. Nih sarapannya dia, oishii no sore?*”

And as you can see from the camera, our breakfast is so complicated, we make a different menu, look at this. Here is his breakfast, **is it delicious?**

(Video 1: CANTIK BANGET! Main ke Taman Momiji, Beli Kedamatori? Jual Barang Bekas, Dll | A Day in My Life, at 01:20 – 01:41)

Data 4 shows that the speaker switches her language from Indonesian (talking to the audience beforehand) to Japanese because she asks her husband’s opinion about his breakfast menu. The sentence “*Oishii no sore?*” means “Is it delicious?” We can see that the factor of her language switching is caused by topic change due to the presence of an interlocutor.

3.1.3. Establishing Continuity Switches

Establishing continuity by code-switching occurs when the speaker continues the utterance of the previous speaker in the target language, for example as shown in Data 5.

Data 5

Dierra : “*Tadi kita jual beberapa helai baju winter itu total semuanya itu 500 yen atau sekitar 50 ribu rupiah, terus tadi gua jual tripod sama lighting gitu harganya 2000 nanbou dattake.*”

We sold several pieces of winter clothes for five hundred yen or five thousand rupiahs, then I sold the tripod and lighting for two thousand rupiahs **how much?**

Suami : “*Nani ga?*”

What?

Dierra : “*Saki urareta mono.*”

The things we sold.

Suami : “*Ni sen yon hyaku en.*”

Two thousand rupiahs and four hundred yen.

(Video 1: CANTIK BANGET! Main ke Taman Momiji, Beli Kedamatori? Jual Barang Bekas, Dll | A Day in My Life, at 13:01 – 13:18)

The language transition in Data 5 occurs when the speaker intentionally changes her language from Indonesian to Japanese intending to ask her husband about the price of clothes she bought “*Nanbou dattake*” which means “How much?” after the speaker says that sentence, her husband responds by using Japanese, then the conversation between the two of them turned into a Japanese conversation without any other code-switching.

3.1.4. Emblematic Switching

There are two data sets of emblematic switching found. Emblematic switching occurs when Dierra responds with her primary language tag to her husband’s words in Japanese and vice versa. This can be seen in Data 6 and Data 7 as follows.

Data 6

Suami : “*Pagi.*”

Morning.

Dierra : “*E?*”

Hah?

Suami : “*Pagi.*”

Morning.

Dierra : “*Pagi ya betul betul betul.*”

Morning, yes right, right.

(Video 1: CANTIK BANGET! Main ke Taman Momiji, Beli Kedamatori? Jual Barang Bekas, Dll | A Day in My Life, at 01:07 – 01:08)

In Data 6, the use of the tag occurs when Dierra has previously said something in Japanese intended to greet the audience, then her husband greets the speaker in Indonesian, “*pagi*” which causes Dierra to respond in Japanese “*E?*” in addition to responding in Indonesian. The factor that causes the use of tag switching is due to interlocutor who is Japanese, and the speaker spontaneously uses a Japanese tag because of the presence of her husband (interlocutor).

Data 7

Suami : “*Kyabetsu umai jyan?*”

Isn’t the cabbage delicious?

Dierra: “*Hah?*”

Hah?

Suami : “*Kyabetsu umai jyan?*”

Isn’t the cabbage delicious?

(Video 1: CANTIK BANGET! Main ke Taman Momiji, Beli Kedamatori? Jual Barang Bekas, Dll | A Day in My Life, at 08:57)

In Data 7, Dierra is responding to her husband’s words with the tag in her primary language “Hah?” instead of answering the question with the tag in Japanese as she says in Data 6 “*E?*”. The situation of this conversation takes place in a supermarket in Hokkaido, Japan. The speaker talks to the audience in her primary language, Indonesian,

before. And because her husband suddenly asks her in Japanese, she uses a tag in Indonesian in addition to responding in Japanese. Both the tag “*E?*” in Data 6 and “*Hah?*” in Data 7, has the meaning to confirm the sentence said by the interlocutor or her husband. We can see that there are factors that caused this type of switching to occur, such as the presence of an interlocutor and the third person.

3.2. Code-Mixing

3.2.1. Insertion

Data 8

Dierra : “*Jadi di Jepang tuh ada makanan yang namanya nabe, itu tuh kayak sup terus kita campur-campurin aja semuanya kayak **shabu-shabu** lah itu istilahnya di Indonesia kayak hotpot kali ya, iya hotpot.*”

So in Japan, there is a food called nabe, it’s like soup, then we mix it all like **shabu-shabu** in Indonesia, like hotpot, yes, hotpot.

(Video 1: CANTIK BANGET! Main ke Taman Momiji, Beli Kedamatori? Jual Barang Bekas, Dll | A Day in My Life, at 08:18)

In Data 8, the speaker inserts some words that have no substitute words in her primary language such as ‘*nabe*’, ‘*shabu-shabu*’ which is Japanese, and ‘hotpot’ which is English when uttering in Indonesian. We can see that there is a factor that causes this phenomenon such as the usage of popular forms of words such as *nabe*, *shabu-shabu*, etc., because those types of food are familiar to the Indonesian audience.

Data 9

Suami : “*Bari itta toki mo, Singaporu ni itta toki mo omotta kedo, motto konbini no tasu naranai no, tounan ajia ano sa ano **alfamart** dake. Ittemo nanka sa onaji dayo ne Indonnesia de utteru yatsu mo, Singaporu de utteru yatsu mo, a, Bali ka issho nano niteru shouhin. Indonnesia mo Singaporu mo **alfamart** ga arun jan, e Singaporu mo **alfamart** ga aru yo ne?*”

I was just thinking that when I went to Bali and Singapore, there were fewer convenience stores there. In southeast Asia you know, just **alfamart**. When I went there, the foods were sold in Indonesia, I mean Bali and Singapore were similar. There are **alfamart** stores in Indonesia and Singapore, right?

(Video 1: CANTIK BANGET! Main ke Taman Momiji, Beli Kedamatori? Jual Barang Bekas, Dll | A Day in My Life, at 19:05 – 19:29)

The conversation background in Data 9 talks about foods in a convenience store. In Data 9, the husband who is the interlocutor inserts the word “Alfamart” which is a brand of Indonesian convenience stores.

3.2.2. Alternation

There are in total 10 utterances of alternation code-mixing found. Below are two data that represent alternation.

Data 10

Dierra: “*Ini.. **ninniku**. **Ninniku** tuh apa ya.. **Garlic**. **Garlic**.. **garlic hitam**.”*

Here.. **ninniku**. What is **ninniku**... **Garlic**. **Garlic**..black **garlic**.

(Video 2: Main ke Nakasatsunai, Edamame & Ayam Gorengnya Enak, Main Flying Fox! | A Day in My Life, at 04:38)

In Data 10, the background of the utterance is at the local supermarket. The speaker finds one pack of black garlic. When she wants to mention garlic in Indonesian, the speaker uses the words ‘*ninniku*’ which is in Japanese, and ‘garlic’ which is in English. The speaker alternates or does language replacement of ‘*bawang putih*’ with ‘*ninniku*’ and ‘garlic’ because the speaker struggles to say the word in her primary language. We can see that the factor of this mixing phenomenon is caused by a lack of vocabulary.

Data 11

Dierra: “***Meccha** murah dayo.”*

It was **so** cheap.

Suami: “***Meccha** murah.”*

So cheap.

(Video 2: Main ke Nakasatsunai, Edamame & Ayam Gorengnya Enak, Main Flying Fox! | A Day in My Life, at 12:41-12:44)

In Data 11, alternation is uttered by the speaker and interlocutor. Both of speaker and interlocutor mix language (Japanese and Indonesian). If we see the sentences uttered by both speaker and interlocutor, the word ‘*meccha*’ and ‘*dayo*’ can be categorized as alternation words for ‘*sangat*’ and ‘*lho*’ in the Indonesian language. And the word ‘*murah*’ can be categorized as an alternative word for ‘*yasui*’ in Japanese. If we see the cause of this code-mixing phenomenon, code-mixing occurs due to language learning.

3.2.3. Congruent Lexicalization

Data 12

Diera : “**Gimbal** o tsukau dattara ii dakedo. Futsuu ni **iPhone no stabilizer** demo nanka jubun tte kanji.”

It’s okay to use **gimbal**. But, I think using an **iPhone stabilizer** is enough.

(Video 1: CANTIK BANGET! Main ke Taman Momiji, Beli Kedamatori? Jual Barang Bekas, DII | A Day in My Life, at 16:41)

Congruent lexicalization is the process when two languages share the same grammatical structure that can be replaced by language elements from one language to another (Andre, 2018; Aziz et al., 2019). In Data 12, the words ‘gimbal’, ‘iPhone’, and ‘stabilizer’ are language elements from English inserted in the speaker’s utterance. If we see the Japanese sentence uttered by the speaker, the words ‘gimbal’, ‘iPhone’, and ‘stabilizer’ do not interfere with the grammatical structure of Japanese. For example, the word “gimbal” in sentence “gimbal o tsukau...” refers to a noun, according to Toshihiro (in Rini & Aini, 2023) o particle in Japanese is a particle attached to a noun. So, the word ‘gimbal’ can be categorized as a noun. Even if the noun is in another language, it does not interfere with the Japanese language’s grammatical structure.

4. CONCLUSION

After conducting research about code-switching and code-mixing that occur in a cross-marriage couple (Indonesian and Japanese), there are categories of code-switching found in this study such as intra-sentential switches, inter-sentential switches, establishing continuity switches, emblematic switching, and categories of code-mixing such as alternation, insertion, and congruent lexicalization, with total of 68 utterances for both of code-switching and code-mixing categories. For code-switching, there are 23 code-switching utterances by Diera who is the speaker, and 4 code-switching utterances by interlocutor, Diera’s husband. For code-mixing, there are 37 code-mixing utterances by the speaker and 4 code-mixing utterances by the interlocutor. Based on the findings, the factors that cause code-switching and code-mixing are the interlocutor who has a different language background from the speaker, topic changes, limited vocabulary of the speaker and interlocutor, and the use of popular words. Further, the results of the study would be different if the study of code-switching and code-mixing were conducted in the context of native Japanese speakers living in Indonesia.

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