

CODE MIXING AND CODE SWITCHING ANALYSIS

IN RANAH 3 WARNA NOVEL WRITTEN BY AHMAD FUADI

Namaskhara Gilang Ramadhan & Dra. Hj. Wiwiek Sundari, M.Hum

English Department Faculty Of Humanities

Diponegoro University Semarang

ABSTRAK

Tujuan penulis *project* ini adalah untuk menganalisis dan menjelaskan tipe dan faktor Campur Kode dan Alih Kode yang terjadi dalam novel Ranah 3 Warna karya Ahmad Fuadi. Ini adalah penelitian Deskriptif Kualitatif yang menganalisis data berupa tuturan karakter dalam novel Ranah 3 Warna sebagai sumber data yang diambil menggunakan teknik *Sampling Purposive* untuk memilih tuturan yang mengandung Campur Kode atau Alih Kode. Penulis kemudian menggunakan Metode Padan untuk menganalisa tuturan sehingga menemukan adanya dua tipe Campur Kode, yakni Campur Kode Luar dan Campur Kode Dalam dalam enam bahasa. Selain itu, ditemukan pula adanya dua tipe Alih Kode, yakni Alih Kode Internal dan Alih Kode Eksternal dalam empat bahasa. Faktor yang mendorong penutur untuk melakukan Alih Kode atau Campur Kode adalah tujuan penutur, latar belakang penutur, latar belakang lawan bicara dan kutipan opini orang lain.

Kata kunci :Campur Kode, Alih Kode

1. Introduction

1.1 Background of The Study

Code Mixing and Code Switching occur in a communication process, especially in Indonesia. In this project, the writer is interested in analyzing Code Mixing and Code

Switching that occur in literary works. The writer used *Ranah 3 Warna* novel written by Ahmad Fuadi as the data for the research.

The novel tells us about the life of Alif Fikri, a college student from Maninjau, West Sumatera, who studies at Padjajaran University, Bandung, and gets an opportunity to go to Canada for a student exchange program. The setting takes place in four different places : Maninjau, Bandung, Jordania, and Quebec. Sometimes the characters mix and switch the language to make the listeners understand the statement. The kind of Code Mixing and Code Switching in this novel make the writer interested in analyze this novel.

According to Kachru in Suwito (1985, 89), Code Mixing is the use of two languages or more by inserting one language elements into another language element in one utterance. The use of the language element is only in the form of word or phrase. There are two kinds of Code Mixing, Inner Code Mixing and Outer Code Mixing (Suwito, 1985:76)). Inner Code Mixing happens because of the insertion of language element of native or national language with its variation. Meanwhile, Outer Code Mixing happens because of the insertion of the language element of foreign language.

According to Hymes (1975:103), Code Switching is changing two or more languages or some variations in one language or some styles in one register. There are two kinds of Code Switching, those are Internal and External Code Switching (Suwito, 1985:69) Internal Code Switching is a Code Switching which happens among local

languages in one official language. Meanwhile, External Code Switching is a Code Switching which happens between native language and foreign language.

According to Jendra (2001 : 74), there are five reasons why someone uses Code Mixing and Code Switching in their conversation. Quoting someone's opinion, confirming a group of identity, interfering conversation, showing language competence and increasing social status.

Research Methods

This project is done by applying Descriptive Method because this research describes and explains something that is an accurate and systematic fact. The project is also use Qualitative Method because it does not represent number but linguistic unit such as words, phrase and sentence.

The data were taken from *Ramah 3 Warna* novel written by Ahmad Fuadi is the data source. The population is all utterances of the characters in this novel, while the samples were taken using Purposive Sampling Technique to choose utterances that contain characteristic of Code Mixing and Code Switching.

The writer uses Content Analysis Technique to collect data by doing the following four steps.

1. Reading *Ramah 3 Warna* novel intensively.
2. Identifying and taking note of the utterances of character.
3. Grouping data into Code Mixing and Code Switching.

4. Analyzing factor that stimulates characters to use Code Mixing and Code Switching.

In this project, the writer explains and describes Code Mixing and Code Switching by using Referential Identity Method from Sudaryanto (1993 : 13), Referential Identity Method can be used if the language has a relation with non-linguistic component. In this method is the determiner is in the outside of the language component, has in the inside.

There are some steps that the writer did to conduct this project. The first step was finding the topic. After the writer found the topic, the writer wrote the proposal and submitted it to the head of English Department. After the proposal was approved, the writer read the novel then collected the data. After the data were collected, the writer analyzed the data with appropriate method and reported it in a project report. The final step was presenting the result of the project.

Data Analysis and Discussion

The Code Mixing and Code Switching in *Ramah 3 Warna* novel written by Ahmad Fuadi involves seven languages from 9 (nine) characters. They are Indonesian, English, Arabian, French, Indian and two local languages, Minang and Sundanese.

Inner Code Mixing between Indonesian and Minang

The setting location is in Maninjau, West Sumatera Province. Thus, it influences the use of Code Mixing between Indonesian and Minang.

- (I) B: *Eh Alif, jadi setelah tamat pesantren ini, waang masih tertarik jadi Habibie?*
(Eh, Alif, so, after you graduate from this *pesantren*, are ‘you’ still interested in becoming Habibie?) (Page 2)
- (II) A: *Tentulah, aden akan segera kuliah, kalau aden berusaha, ya bisa* (Of course, I will study in college soon. effort, I can) (Page 3)

From the utterances above, we can see that the speakers come from Maninjau, West Sumatera, who able to use Minang as their local language. Both speakers mix the code by using the words *Waang* and *Aden* which mean You and I to show that both speakers are coming from the same group of Minang society and share the same local language.

Inner Code Mixing between Indonesian and Sundanese

The setting place is in Bandung, West Java Province, where the main character study in UNPAD, Bandung. Thus, there are many Code Mixing between Indonesian and Sundanese as the local language in Bandung. Most of the society there use Sundanese. For example :

- (I) G: *Apa isi tas maneh?* (What is in ‘your’ bag?) (Page 122)

The dialog is taken when the main character is being robbed by G. G mixes the code because he is in Bandung, where most of local people there speak Sundanese as the local language. He mixes the code with the words *maneh* and *aing* which mean You and I.

Outer Code Mixing between Indonesian and English

The setting is when Denmark football team defeated Germany 1992 Euro Championship.

- (I) A: *Siapa yang menyangka. Underdog pun bisa juara* (Who knows, the underdog can be the winner.) (Page 24)

A inserts an English word 'underdog' between his Indonesian utterance. The factor that influences the Code Mixing is personality as A wants to show that he has an English competence by mixing English word in his Indonesian utterances.

Outer Code Mixing between French and Indonesian

The setting is in Quebec where Outer Code Mixing between French and Indonesian mostly occurs in the form of French familiar words such as 'halo', 'sorry', 'thank you' and greetings.

- (I) A: *Merci beaucoup. Terima kasih banyak* (French, means thank you very much)

A mixes the code because he lives in Quebec where most people are Francophone who use French as their daily language. Thus he wants to show that, as the foreigner for them, he is also able to use French and to make the message clear.

Outer Code Mixing Between Indonesian and Arabic

The setting is in Jordania when Alif meets his old friend from Madani Boarding School, who can speak Arabic.

- (II) F: *Iya, Atang Shahibul minzar. Yang berkacamata itu* (Yes, Atang The fellowship of the manara. The one who wears glasses) (Page 240)

F mix the code by using Arabic words because of their competences in speaking Arabic.

Outer Code Mixing From Indian to Indonesian

The setting is in Quebec when Alif talks to an Indian man.

- (I) H: *Pijagsig. Itu artinya selamat datang dalam bahasa kami. Saya Lance Katapatuk.* (‘*pijagsig*’ is an Indian word which means welcome in our language. I am Lance Katapatuk). (Page 342)

Alif wants to interview a person from Indian tribe in Quebec, Canada. In H utterance, there is an insertion of Indian word, *pijagsig*, which means welcome. It is inserted in Indonesian structure because of the strong feeling from the speaker to his origin where H wants to show his language.

Internal Code Switching from Minang to Indonesia

The setting is when A is fishing with his friend Randai in Maninjau Lake. Randai is boasting himself that he will win, here is A reply :

- (I) A: *Jan gadang ota. Ayo buktikan siapa yang paling banyak dapat ikan.* (Minang means, Don’t boast yourself. Let’s prove who will get more fish) (Page 1)

A uses Code Switching from Minang to Indonesian because of the background education of A. Since A is high school student, he does not use full Minang utterance when he talks with his friend but he switches to Indonesian utterance.

External Code Switching from Indonesian to English Language

The setting is in Bandung where Alif meets his old friend from Madani Boarding School who can speak English well.

(I) D: Bahkan kalau perlu aku mau jualan di emper toko untuk mencukupi biaya sekolah. So, see you in Europe my brother. (If it is necessary, I want to be a street vendor to pay my school tuition. So, see you in Europe, my brother).

(Page 33)

D switches the language from Indonesian to English because he wants to show his capability to speak English well. Just like Alif since they are both coming from Madani Boarding School, when all the students can speak English and Arabic.

External Code Switching From Indonesian to Arabic Language

The setting is in Bandung, where Alif remember every good words from his teacher in Madani Boarding School.

(I) E: *Jadilah seperti anjuran Nabi. Khairunnas anfauhum linnas. Sebaik-baiknya manusia adalah manusia yang memberi manfaat bagi orang lain.* (Be like what Prophet said. *Khairunnas anfauhum linnas* which means a good person is a person that is beneficial to others). (Page 64-65)

E is one of the leaders in Madani Boarding School who is certainly able to speak Arabic well. Thus, he switches the code because he wants to quote what prophet Muhammad said in Arabic.

External Code Switching From Indonesian to French

The setting is in Quebec when most of people use French as their national language.

- (I) F: *Biar nggak mahal, kita ajak orang tua angkat kerja sama terus tiketnya kita jual, kan judulnya bisa : Le Festival de la Culture et de la Gastronomi d'Indonesienne. (In order not to make this event expensive, we invite our adoptive parents to work together then we sell the ticket. we can name it, 'The Cultural Show and Culinary Festival of Indonesia')* (Page 392)

F suggests to another member of student exchange program about the name of the event that will be held in the top of St. Raymond hill, Quebec . The dialog shows tF switch code from Indonesian to French because she want show her expertise in using French by giving French title for the event.

5. Conclusion

The writer concludes that there are two types of Code Mixing phenomenon in the novel, Inner Code Mixing and Outer Code Mixing. The Inner Code Mixing phenomenon mixes Minang and Sundanese, while the Outer Code Mixing mixes English, French, Arabic, and Indian. In addition, there are two types of Code Switching

phenomenon, Internal Code Switching and External Code Switching. The Internal Code Switching switches Minang into Indonesian, while the External Code Switching switches Indonesian to English, French and Arabic. The factors that influence speakers to mix and switch code are speaker's purpose, speaker's background, speaker's partner background and Speaker's want to quote something.

REFERENCE

Hymes, Dell. 1975. *On The Communicative Competence in Pride and Holmes*
(ed.) *Sociolinguistics*. Hammon-worth, Middlesex, England : Pinguin
Books

Jendra, Made Iwan Irawan (2001). *Sosiolinguistics*. Yogyakarta: Graha Ilmu

Suwito. (1985). *Sosiolinguistik: Pengantar Awal*. Surakarta: Henary Offset