CODE MIXING IN KARONESE AND INDONESIAN: SOCIOLINGUISTIC STUDY

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Abstract
The objective of this research is to find out the types of code mixing and the reason why the sellers and buyers use code mixing in speaking. It was conducted by using qualitative methodology. The population of this research was the sellers of Simalingkar traditional market with consisted of three sellers. The instrument for collecting the data was recording. The data analysis could be concluded that the types of code mixing in this research were insertion of word, insertion of phrase and insertion of sentence. Meanwhile, the frequency of the data in this research were the insertion of word was 19,56%, the insertion of phrase was 34,78% and the insertion of sentence was 45,65%.
Keywords: *Code mixing, Karonese and Indonesian, Simalingkar traditional market.*

I.   Introduction

Indonesia is a country which rich in ethnic, culture and language. Most provinces in Indonesia have vernacular. One of them is North Sumatera province. There are Batak tribes as native of North Sumatera Island which has many branches including Batak Karo, Batak Mandailing, Batak Pak-pak, Batak Toba, and others. Between one Batak language and others of course there are differences, but not infrequently words in Indonesian do not have the name of the vernacular. For example the word *saya* in Karonese when translate into Indonesian it still will be *saya*.

The science that deals with language and society is sociolinguistics. Sociolinguistics is consisting of two words: Sociology and Linguistics. Sociology is the objective and scientific study of humans in society. Linguistics is a field of science that studies language as an object of study. According to Chaer (2007:16) sociolinguistics is a sub-discipline of linguistics that studies the language of its user relationship in society. In sociolinguistics the users and usage are discussed, the place of language use and language level grammar.

Holmes (2001:1) says that sociolinguistics is the study about relationship between language and society. They are interested in explaining why we speak differently in different social contexts, and they are concerned with identifying the social function of language and the ways it is used to convey social meaning.

In a bilingual or multilingual society as a result of language contact and cultural contact. Events called code switching and code mixing can occur. These two things have the same symptoms, namely the presence of other language elements in the language used. But the concept of the problem is not the same. Code switching is the activity switching of one code into another code. Code switching usually occurs for a reason. For example because a change of the situation or a change of the topic of conversation. Code mixing is the activity mixing two codes that are used simultaneously and without reason or unconsciously. Chaer (2007:69) Code mixing usually occurs in relaxed situation. In Indonesian society cases of code mixing are common, or usually in speaking Indonesian which is mixed with local language.

In the city of Medan, the majority of the people of Karo ethnicity, so code mixing between Karonese and Indonesian is a common thing, but there is still little research which discusses these two languages. This fact makes the researcher interested in conducting more in-depth research related to code mixing in selling process. The title of this research is **"Code Mixing in Karonese and Indonesian: Sociolinguistic Study"**

II. Method

In conducting this research, the researcher employed descriptive qualitative research because in this research the observer collected the data, made an analysis and made a conclusion. In other hand, qualitative analysis stresses the degree of the information acquired by the researcher. The deeper and careful knowledge are gotten, the higher the standard of the analysis which conducted by the researcher.

Denzim and Lincoln (2000:3) claims that qualitative research involves an *interpretive* and *naturalistic* approach: "This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them".

Based on explanation about qualitative according to Denzim and Lincoln, it can be concluded that qualitative is getting the data from various aspects which related with the data are obtained through research that conducted by the researcher.

Location of this research was at Simalingkar traditional market, on Jahe Street, in Medan city, North Sumatera province. Indonesia. The population of this research was about one hundred sellers and around two hundred buyers. The sample of this research was three sellers and six buyers.

III. Result and Discussion

Analysis is the process of breaking a complex topic or substance into smaller parts in order to gain a better understanding of it.

Types of Code Mixing: Insertion of Word
 Data 1
Context: Vegetables' seller (1)
Seller: Ija?
Seller: Ue

According to the first recording, there are two words which spoken by the seller. The word *ija* means "where". The word *ue* means "yes" in English.
Context: Vegetables' seller (2)
In this second recording, there is no insertion of word.
Context: Fruits' seller (3)
Seller: Ue
Buyer: Sekai sekilo?
Seller: 15.000 saja nggo
Seller: Enda Sibolga, enda Kisaren
Buyer: Rambai enda saja ya
Seller: Sekilo saja e ndai?
Buyer: Ue
Seller: Ena kacang hijau

From the third recording above, there are many insertion of word. The word *ue* which means "yes" in English. The word *sekai* means "how much". The word *enggo* means "yes". The word *enda* means "this" in English.The word *enda* means "this one" in English and the word *ena* means "that" in English.

Types of Code Mixing: Insertion of Phrase
Data 2
Context: Vegetables' seller (1)
Seller: Wortel asa kai?
Buyer: Pasaren na naik turun me kin?

According to the first recording, there are two phrases which spoken by the seller and buyer. Phrase *asa kai* means "how many" and the phrase *pasaren na naik turun me kin?* Which means "the price sometimes increases and decreases right? in English.

Context: Vegetables' seller (2)
Seller: *E denga* aku *seh*
Buyer: Maka melawen, Ting?
Buyer: Si galang e?
Buyer: Si kitik *saja*, Ting
Buyer: Ku Sidikalang, Ting
Seller: Oh ue dageyah, *sehat-sehat ya*
Buyer: Ue, kam pe bage *ya*, Ting

According to the second recording, there are seven insertion of phrase which spoken by the seller and the buyer. The phrase *e denga aku seh* in English means "i just arrived". The phrase *maka melawen, ting?* Which means "why does it take so long, Grandma?. The phrase *si galang e?* Which means "this big one?". The phrase *ku Sidikalang* which means "to Sidikalang". The phrase *ue dage yah* which means "it is okay". The last phrase *ue kam pe bage* means "I hope the same for you" in English.

Context: Fruits' seller (3)
Buyer: Murah kap e
Seller: Ue, murah saja ku dayaken gelah enggo keri
Seller: Nderbih 20.000 ku dayaken per kilo
Buyer: Jambu temanku pe lit kang bage
Buyer: Lengkap kap ban ndu e
Buyer: Enda gula ja?

From the third recording above, there are many insertion of phrase. The phrase *murah kap e* means "it is so cheap" in English. The phrase *ue murah saja ku dayaken, gelah enggo keri* which means "I sold it with the low price, so it runs out quickly". The phrase *ndebih 20.000 ku dayaken perkilo* which means "yesterday I sold them twenty thousands rupiahs per kilo". The phrase *jambu temanku pe lit kang bage* which means "my friend also have guava like this". The phrase *lengkap kap ban ndu e* which means "you sell anything" and the last phrase *enda gula ja?* which means "where is the sugar from?" in English.

Types of Code Mixing: Insertion of Sentence
Data 1
Context: Vegetables' seller (1)
Buyer: Maka jilen aku asaken wortel e, Mak?
Seller: Tading e pe. Cabe kena lang?
Seller: Ue lah, cina jah seh serna.
Buyer: Sekai buat kena lacina, Mak?
Seller: Adi cina la nentu.

According to the first recording above, there are many insertion of sentence that spoken by the seller and buyer. The sentence *maka jilen aku asaken wortel e, mak?* In English means "why do I look more than this carrots, ma'am?". The sentence *tading e pe, cabe kena lang?* Which means "just it. don't you buy chillies?". The sentence *ue lah, cina jah seh serna* which means "alright, the chillies over there are spicier". The sentence *sekai buat kena lacina, mak?* Which means "how much did you buy chillies, ma'am?. The last sentence *adi cina la nentu* means "i'm not sure about the chillies price" in English.

Context: Vegetables' seller (2)
Seller: Lit ka ndai dahin.
Buyer: Oh, sekai sira ndu, Ting?
Seller: Sira pitu ribu ngenca.

Seller: Ue, adi si kitik si kasar e 4.000 si halus 5.000. siapai dage man ban ndu?
Seller: Deba kai? Tomat kena lang? Gua kin? La kena erbelanja kerupuk kai kerina kentang. La padah?
Buyer: Lang, mulih kang nge ia kari, Ting.
Seller: Mulih ku ja?

According to the second recording above, there are many insertion of sentence that spoken by the seller and the buyer. The sentence *lit ka ndai dahin* in English means "i had some business". The sentence *sekai sira ndu, ting?* Which means "how much is the cost of the salt, grandma?. The sentence *sira pitu ribu ngenca* which means "the salt is only seven thousands rupiahs". The sentence *ue, adi si kitik si kasar e 4.000 si halus 5.000. siapai dage man ban ndu?* Which means "yes, the rough small one is four thousands rupiahs and the smooth small one is five thousands rupiahs. So, which one do you want?. The sentence *deba kai? tomat kena lang? gua kin? la kena erbelanja kerupuk kai kerina kentang. la padah?* Which means "anything else? don't you buy tomatoes? how? don't you want to buy crackers and potatoes?. The sentence *lang, mulih kang nge ia kari, ting* which means "no, because she will go home later, grandma". The last sentence *mulih ku ja?* Which means "where is it? in English.

Context: Fruits' seller (3)
Buyer: Asa kai Rambe enda?
Buyer: Ban sekilo yah, kam saja mbuatsa. Kami la angka kami.
Seller: Sideban kai ban ndu? Jambu kristal ena lang? Enda lalit bijina.
Seller: Enda banci pan kerina.
Seller: Je kerina lit. Enda pe lit gula aren ntabeh.
Buyer: Nce kai nari kin deba?
Seller: La kena ngerban bubur?
Buyer: Lang lah, sen pe lalit.

According to the third recording above, there are many insertion of sentence that spoken by the seller and the buyer. The sentence *asa kai Rambe enda?* In English means "how much is the cost of this Rambai?. The sentence *ban sekilo yah, kam saja mbuatsa. kami la angka kami* which means "i buy one kilo, but you choose the good one because we don't know how to choose them. The sentence *sideban kai ban ndu? jambu kristal ena lang? enda lalit bijina* which means "anything else? don't you want to buy crystal guava? this one has no seed". The sentence *enda banci pan kerina* which means "this guava can all be eaten". The sentence *je kerina lit. enda pe lit gula aren ntabeh* which means "all is here. there is also brown sugar which is delicious". The sentence *nce kai nari kin deba?* Which means "so, what's next?. The sentence *la kena ngerban bubur?* Which means "don't you make green beans porridge?. The sentence *lang lah, sen pe lalit* which means "no, we don't have any money anymore" in English.

Frequency of Insertion of Word
The frequency of insertion of word is:
The words were found about = 9
The amount of the data were = 46
$\frac{9}{46}$x100% = 19,56%
So, the frequency of insertion of word is 19,56%

Frequency of Insertion of Phrase
The frequency of insertion of phrase is:
The phrases were found about = 16
The amount of the data were = 46
$\frac{16}{46}$x100% = 34,78%
So, the frequency of insertion of phrase is 34,78%

Frequency of insertion of Sentence
The frequency of insertion of sentence is:
The sentences were found about = 21
The amount of the data were = 46
$\frac{21}{46}$x100% = 45,65%
So, the frequency of insertion of sentence is 45,65%

From the data above, there are some reasons why the sellers and the buyers use code mixing at Simalingkar traditional market. In the recording one, the sellers and the buyers talk about the particular topic. It was about the price of chillies. Because there is a sentence *"sekai buat kena lacina, mak?"* And the sellers answered, *"adi cina la nentu".*

In the recording two, the sellers and the buyers talk about the particular topic too. It was about the price of salt. Because there is sentence *"sekai sira ndu, ting?* And the seller answered, *"sira pitu ribu ngenca".* In the recording three, the sellers and the buyers also talk about the particular topic. It was about the price of the fruits. Because there is a sentence *"asa kai Rambe enda?"* and the seller answered, *"5000".*

Finding
Based on the data analysis it was found that the types of code mixing that use by the sellers and the buyers was insertion, there were insertion of word, insertion of phrase and insertion of sentence. The frequency of insertion of word was 19,56%. The frequency of insertion of phrase is 34,78% and the frequency of insertion of sentence is 45,65%.

IV. Conclusion

As the result, we can concluded that the sellers and the buyers at Simalingkar traditional market often use code mixing in daily conversation. It could be shown by all the recordings. Because in the recordings they used Karonese in speaking. From all the recordings, there was only one type of code mixing used by the sellers and the buyers namely insertion and most of them used insertion of sentence in speaking and it was about 45,65%. In the bellow of insertion of phrase with percentage 34,78% and the lowest percentage insertion of word was 19,56% and there was only one reason why they used code mixing because they want to talk about the particular topic.

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