CODE MIXING OF CHINESE WITH INDONESIAN BY JUNIOR HIGH STUDENTS

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Abstract

The purpose of this descriptive qualitative research was to describe code mixing of Chinese whilst speaking Indonesian by students at Methodist Junior High School. The data were obtained from by listening to the students when they were speaking Indonesian in the classroom, the teachers' office, in the schoolyard, and in the canteen. The data was collected by using an uninvolved conversation observation technique from March to May 2016. The research results indicated that there were 16 words and phrases frequently code-mixed from Hokkien and Mandarin into Indonesian in oral communication: xie-xie, Laoshe, jao an, cici, koko, mei-mei, ayi, loi, caicien, junyuk, shik fan, hou, mo, you, 'm moi, and popo. The code mixing was used by the students for expressing gratitude, addressing teachers, addressing male and female friends, inviting friends, saying goodbye, agreeing and disagreeing, informing Moslem teachers about non-halal food, inviting friends to eat during breaks, responding to phatic expression, refusing teacher's offers, and negotiating.

Keywords: *Code mixing, oral communication, ethnic Chinese, Methodist junior high school students.*

INTRODUCTION

This research concerns code-mixing among students at Methodist Junior High School in Banda Aceh when communicating orally in Indonesian. The majority of the students studying at that school are Hokkien Chinese. They are still using Hokkien in daily communication in their community. However, in a formal educational institution such as a school, they use Indonesian. In this case, Usman (2009, pp. 262-263) has noted that all of the students at the Methodist School (Elementary School, Junior High School, and Senior High School) are not permitted to use Hokkien or Mandarin, they must speak Indonesian at all times at school.

This research study is noteworthy because the Chinese in Banda Aceh are known as multilingual speakers who are fluent in Hokkien as their native language, in Mandarin as the national language of China, and in Indonesian as the national language of Indonesia. Multilingual communities are commonly influenced by their mother tongue; therefore, it is necessary to find out whether when students studying at the Methodist Junior High School performed code mixing using Indonesian at the school and in what contexts code mixing was used.

Other previous research studies, which specifically addressed code mixing amongst Chinese in Aceh, have not been found. Research related to Chinese in Aceh conducted by Usman (ibid) covered the social life of the oversea Chinese community in Aceh. Previously, Wildan, *et al.* (1988) had researched the repertoire of Chinese languages used in Banda Aceh, followed by the repertoire of Chinese languages in Aceh (2010). Unlike previous researches, this research focused on the tendency

of Chinese, especially students, in code-mixing Chinese words and phrases when they speak Indonesian.

Research on code mixing is a part of sociolinguistics research because it concerns language use in society. Mahsun (2005, p. 202) stated that a study on language use is considered as a sociolinguistics research, especially those related to using language in context. Theoretically, code mixing is a part of language selection, i.e. whether to use or not to use a language feature in speaking a particular language (Sumarsono & Partana, 2004, p. 228). According to Nababan (1984, p. 32), a speaker is considered to code-mix when mixing a language or language variation without any situation requiring the speaker to use that language or language variation. Suwito (1996, p. 92) and Chaer (2003, pp. 219-231) divided code mixing into code mixing of words and code mixing of phrases.

METHODS

This research employed a qualitative approach for sociolinguistic field studies with some practical application (see Milroy, 1987, pp. 199-212). The sources of data were students studying at the Methodist Junior High School in Banda Aceh without limiting the number of participants. The data was collected from March to May 2016 by using the uninvolved conversation observation technique, as proposed by Mahsun (2005, p. 219). Without informing the students, the researcher observed and took notes of the language they used in the classroom, teacher's office, schoolyard and canteen. After collecting sufficient data, the data was triangulated with the help of a Chinese teacher. The triangulation was essential because the Chinese pronounced by the students was different to how it was actually written, such as the word *laushi* (teacher) was pronounced as *lau she*. The data were analyzed qualitatively with a descriptive analysis model.

RESULTS AND DISCUSSION

The research results showed that two Chinese varieties were code-mixed by the students studying at Methodist Junior High School when they were speaking in Indonesian, i.e. both Hokkien and Mandarin was used. There were 16 tokens for code mixing frequently used by the students, i.e. seven tokens from Hokkien and the other nine from Mandarin. The tokens from Hokkien are presented in Table 1, and those from Mandarin are in Table 2.

Table 1. Code mixing from Hokkien.

Data No.	Code mixing	Pronunciation and meaning	Context of code mixing	Examples
1	*Cici*	*Cici* (brother/sister)	The term of address *cici* was used by younger students when referring to older students. This term of address word was commonly shortened as *ci*.	Maaf Bu, saya tidak bias buat tugas karena laptop dibawa sama *cici*. ['I am sorry Ms. I could not do my homework because by computer was taken by Brother.'] Bu, ada lihat *Ci* Catleya? ['Ms., have you seen Sister Catleya?']
2	*Koko*	*Koko* (brother)	The term of address *koko* (brother or male sibling) was used to address older students that the addresser respected.	Bu, kata Koko Felix ibu dipanggil Laoshe Heny. ['Ms, Brother said that you are called Laoshe Heny.'] Saya diantar sama koko Bu. Mami ngak kasih pergi sendiri. ['I was picked up by Brother, Ms. My mother does not let me go out alone'.]
3	*Loi*	*Loi* (come here/ let's go/ shall we)	The word *loi* was used by a student to invite his/her friends or seniors. The word *loi* was sometimes pronounced with a different intonation when inviting a senior.	Jackline loi! ['*Jackline,* come here!'] Aduh cepatlah loi! ['Come on! Be quick, shall we!'] Loi, kita mau kebaktian di Aula! ['Come on, we want to pray in the hall!']
4	*Junyuk*	*cu nyuk* (pork)	The phrase *junyuk* was used for food from pork. This phrase was rarely used in front of a Moslem teacher, except when informing whether the food	Bu, ibu gak boleh makan yang ini. .Ada ditaruh junyuk, Bu. ['Ms, you should not eat this. It has pork in it, Ms'.]

Table 1 continued…

			contained pork.	Kue bulan ini pakai minyak sayuran, Bu. Yang ini pakai minyak *junyuk*. ['This moon-shaped cake was fried by using vegetable oil, Ms. This one was made by using pork oil.']
5	*shik fan*	*shik fan* (eat)	The phrase *shik fan* was used by students to mean 'eat', both for eating a meal and for eating a snack.	Ayo *shik fan*! ['Let's eat!'] Tunggulah sebentar lagi. Mau *shik fan* di mana? ['Please give me a sec. Where do you want to eat?']
6	*Mou*	*Moi* (no/not)	The word *mou* was frequently used by students to negate or refuse an utterance or information they were given.	Teacher: Yansen, kamu ibu daftarkan lomba baca puisiya. ['Yansen, do you want me to sign you up to a poetry reading competition?'] Student: Janganlah, Bu. [Don't do it, Ms.] Teacher: Kenapa, kamu takut? ['Why, are you afraid?'] Student: *Mou*-lah, Bu. Cuma gak berani. ['Of course, no, Ms. I am just not confident.']
7	*'m moi*	*mm moi* (I don't want to)	The phrase *em moi* (shortened to *moi*) was used to show refusal or disagreement about something. It was usually used in a dialogue.	Teacher: Felix, kamu saya laporkan pada Laoshe Lisa ['Felix, should I report it to Laoshe Lisa?'] Student: Jangan, Bu. ['Please don't, Ms.'] Teacher: Kalau begitu ibu beri tugas tambahan. ['I'll give you an extra assignment then'.] Student: *'m moi*-lah bu. ['I don't want to, please don't, Ms.']

Table 2. Code mixing from Mandarin.

Data No.	Code mixing	Pronunciation and meaning	Context of code mixing	Examples
1	*xie-xie*	*shie-shie* (thank you)	The word *xie-xie* was frequently used when someone was given information or positive treatment	Wah, nilai kami bagus-bagus semua. *Xie-xie* ya Bu. ['Our grades are all great. Thank you, Ms.'] Kalau *Laoshe* bisa bantu kami, aduh *xie-xie* banget. ['If *Loashe* can help us, we are truly thankful'.]
2	*Laoshe*	*lao she* (teacher)	The word *laoshe* was often used by students to address or refer to teachers, both male and female.	Kemarin kami kumpulkan sama *Laoshe* Chen-chen. ['We submitted (our work) to teacher Chen-chen yesterday.' Bukan kami yang pukul dia *Laoshe*. ['It was not us who hit him, teacher.'
3	*zao an*	*cau an* (good morning)	The word *zaoan* was used by the students when they see a teacher, especially a Chinese teacher, followed by shaking hands and nodding of head.	*Laoshe* Lisa *zao an*, besok jadi lomba DBL? ['*Laoshe* Lisa, good morning, we have basketball game tomorrow, right?' Pak Oslen, Bu Rahmi, Bu Frida, *Zao an*! 'Mr. Oslen, Ms. Rahmi, Ms. Frida, good morning!]
4	*mei-mei*	*mei-mei* (sister)	The term of address *mei-mei* was commonly used to address or refer to a biological sister.	Saya gak bias ikut bu, saya punya *mei-mei* harus pergi les. ['I cannot join Ms. My Sister has to attend a course'.] *Mei*, ini barang bagus punya, jangan dirusak! ['Sister, this is good quality, don't damage it!']

Table 2 continued…

5	*Ayi*	*Ayi* (aunt)	The word *ayi* was used for adult females or aunts who sell food in the canteen.	Berapa sosis ini, *Ayi*? ['How much is this sausage, Aunty?'] Tolong ambil nasi kecap itu, Ayi. ['Please pass that soy souce, Aunty'.]
6	*Zaijian*	*Caicien* (bye bye)	The phrase *caicien* was used to say goodbye.	Besok kita jumpa lagi ya, *zaijian*. ['I'll see you again tomorrow, bye-bye'.] Udah sore besok aja ya, *Zaijian*. 'It is already very late. Let us do it again tomorrow, bye-bye.']
7	*Hao*	*Hao* (good)	The word *hao* was regularly used for a phatic expression or to respond to a phatic expression such as 'how are you?'	Apa kabar mu, *hao*-kan? ['How are you? Good, right?'] Saya *hao*-lah, jangan cemas. ['I am of course good. Don't worry.']
8	*You*	*You* (yes)	The word *you* was commonly used in an oral communication to express agreement.	Teacher: Chrisanta, besok kita buat eksperimennya. ['Chrisanta, we conduct our experiment tomorrow, okay?'] Student: *You*, Bu. Tentang apa, Bu? ['Yes, Ms. About what Ms.?']
9	*Popo*	*pho-pho* (grandmother)	The word *popo* was often used at school because the students were frequently dropped and picked up at school by their grandmothers.	Bu, saya besok maudi ajak *popo* ke Malaysia. ['Ms, my grandmother asked me to go to Malaysia with her tomorrow'.] Kata *popo* saya, jangan ke Medan naik bus, Bu. ['My grandmother asked me not to go to Medan by bus, Ms.']

The use of code mixing from both Hokkien and Mandarin by students studying at the Methodist Junior High School in Banda Aceh when speaking Indonesian for the 16 words and phrases above occurred naturally. This suggests that when those words and phrases were code-mixed, they were not considered Hokkien or Mandarin, but Indonesian. This naturalness was motivated by the fact that those code-mixed words and phrases were repeatedly used in different contexts. However, some students were also found to use words and phrases in Bahasa Indonesia instead of the code-mixed ones, especially by non-Chinese ethnic students, for example, *xie-xie* 'thank you' was replaced by *terima kasih*.

The terms of address *cici* 'sister' and *koko* 'brother' which are frequently used at home and in the Chinese community were also used at the school. These terms of address were considered common when students were actually speaking in Indonesian. The term of address *popo* 'grandmother' was also commonly heard because the students' grandmothers often dropped them off and picked them up, while their parents were usually working during the day. In Chinese culture, grandmothers do not work, but to spend their days they prefer to look after their grandchildren.

The term of address *mei-mei* 'biological younger sister' was commonly heard at the Methodist Junior High School. This term of address is used to refer to a biological younger sister. Many students at this school have sisters and brothers who are enrolled at the same school; therefore, the term of address was often used when speaking in Indonesian.

The term of address, *Laoshe* 'teacher' was also very common, especially when addressing the Chinese teachers, while *guru* (an Indonesian word) was used when referring to non-Chinese teachers. This shows that code-mixed *Laoshe* was used according to the context and the interlocutors. Meanwhile, the term of address *ayi* 'aunty' was used in the canteen when the students ordered food because the seller was an adult female. Should the seller be younger, the term of address *cici* 'sister' would have been used.

The use of the phrase *zaoan* 'good morning' was often used by the students when they entered the school gate. Every morning, the teachers usually waited for the students at the gate and shook their hands one by one and the students said *zao an.* Non-Chinese students usually used the Indonesian expression: S*elamat pagi.*

The phrase *zaijian* 'bye bye' was used with friends or teachers when the students were leaving the school. The use of *zaijian* was considered as *an expression of goodbye* to friends who were

leaving the school. Almost all Chinese ethnic students used the phrase when leaving the school, while *sampai jumpa* (the equivalent in Indonesian) was rarely heard.

The phrase *shik fan* 'to eat' was usually heard in the canteen. The code-mixed *shik fan* was used to mean eating breakfast, lunch, or dinner. In Hokkien, there is no equivalent for breakfast and lunch. Therefore, the Chinese students usually used the phrase *shik fan,* and some non-Chinese students used the phrase when inviting Chinese friends to eat.

The negative word *mou* 'no/not' was used when the students disproved of a statement or information, both with friends and with teachers. When a teacher said something that the students disapproved, they spontaneously said *mou* in a high pitch, but it did not mean that they were angry. This suggests that when they do not like something, the word *mou i*s used with a high pitch.

The phrase *junyuk* 'pork' was used when they were going to eat pork. However, this phrase was rarely used. The code-mixed term *junyuk* is usually a taboo phrase for students and teachers, both in and outside the classroom. This correlates with the social life of the Acehnese, where pigs are regarded as unclean, and Muslims are prohibited to eat pork or touch things from pigs . However, although the phrase *junyuk* is avoided outside the school, it was actually used at the Methodist Junior High School.

The word *loi* 'come here/let's go/shall we' was used with both friends and juniors. Sometimes the word was used with juniors with a softer, politer intonation. While the response was *you* 'yes', to agree with the invitation, and *'m moi* (shortened to *moi*) 'no/not' to refuse. The code-mixed *hao* 'good' was usually used to respond to a phatic expression such as "How are you? Are you all right?" etc.

In addition to code mixing, in certain situations, the students switched code into Hokkien or Mandarin. The code switching occurred amongst students speaking the same language to strengthen their ethnic identity, which Garris and Moran (cited in Mulyana & Rakhmat, 2001, p. 58) claimed is used to distinguish themselves from other groups. Usually, the mother tongue is used instinctively in a sensitive situation, such as when angry, happy, or surprised.

According to the data, the code mixing occurred interchangeably between Hokkien and Mandarin when the students spoke in Indonesian. In other words, although the majority of Chinese students at the Methodist Junior High School are Hokkien native speakers, the dominant code-mixed words and phrase were in Mandarin. This finding indicates that the influence of Mandarin as the national language of China and the lingua franca amongst the Chinese ethnic population in Banda Aceh is highly significant.

CONCLUSION AND SUGGESTION

Based on the data analysis, it can be concluded that the code mixing produced by students studying at the Methodist Junior High School involved the words *xie-xie, Laoshe, cici, koko, mei-mei, ayi, loi, hao, mou, you,* and *popo*, and phrases *zao an, zaijian, junyuk, shik fan,* and *'m mmoi*. The code mixing occurred in the contexts of (1) expressing gratitude, (2) addressing teachers, (3) addressing male and female friends, (4) inviting friends, (5) saying goodbye, (6) agreeing and disagreeing, (7) informing Moslem teachers about non-halal food, (8) inviting friends to eat during breaks, (9) responding to a phatic expression, (10) refusing a teacher's offers, and (11) negotiating.

Considering this research only covered code mixing produced by Chinese students at school, other researchers are suggested to conduct further research on code mixing in trading activities, and on other topics such as code switching, language maintenance, language attitudes among descendants of overseas Chinese. In addition, it is also recommended to conduct research on intercultural communication between Chinese and Acehnese, especially those terms used for expressing politeness in communications.

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