The Use of Code Mixing by The Javanese People in Gerokgak Village

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Abstract. The aim of this research was to analyze the code mixing used by Javanese people in Gerokgak village. The things that were analyzed were the types of code mixing and the reasons for code mixing. The types of code mixing used the theory of (Suwito, 1983) and the reasons for code mixing used the theory of (Hoffmann, 1991) and interviews. This research method was qualitative descriptive. Data collection used observation and interview techniques, then for data analysis techniques used the theory of (Milles & Huberman, 1994). Based on the results of the study, the types of code mixing that occurred were inner code mixing and outer code mixing. The inner code mixing was the dominant type that contained 56 data and the outer code mixing contained 37 data. The reasons for code mixing obtained were Talking about particular topics contained 71 data, being emphatic about something contained 3 data, interjection contained 1 data, repetition used for clarification contained 2 data and expressing group identity contain 19 data. Based on the interview of the participants, reasons they used code mixing were because they live in mixed societies, for daily communication with people, because the community uses different languages, and adjusting to the interlocutor. Based on the results of the study, it can be concluded that code mixing appears in the participants' conversations with various types and reasons.

Keywords: Code, Mixing. Society

1. INTRODUCTION

Humans are social beings who constantly interact with others in everyday life. In these interactions, communication plays a crucial role, and language becomes the main tool to express ideas, emotions, and thoughts. According to Fasold & Linton (2006), language enables humans to communicate complex information, analyze events, and express emotions. Language also consists of a limited set of components and rules that allow speakers to form sentences to achieve specific communication goals.

Because communication is inseparable from social interaction, language and society are also closely related. This relationship gave rise to the study of sociolinguistics, which focuses on how language functions in society. As stated by Wardhaugh (2006), sociolinguistics examines the link between language and society, aiming to understand language structure and communication patterns. One of the phenomena often studied in sociolinguistics is how people use more than one language, especially in multilingual societies.

In diverse communities, people often master more than one language, leading to the phenomenon of bilingualism or multilingualism. Scotton (2006) defines bilingualism as the ability to use two languages, with one typically being the native language. Hamers & Blanc (2000) also note that bilingualism emerges when two languages come into contact, allowing

individuals to switch codes within a single interaction. Cenoz & Genesee (1998) extend this definition to multilingualism, where individuals use more than two languages in daily communication. These linguistic conditions often give rise to code mixing—when speakers blend two or more languages in the same speech.

Code mixing is common in bilingual or multilingual societies. Hudson (1996) states that code mixing occurs when a bilingual individual converses with another bilingual person without significant changes in the conversation. Nababan (1993) further explains that code mixing is a linguistic phenomenon where speakers blend languages without being forced or obligated to do so. This means that code mixing occurs voluntarily as a form of flexibility in communication, helping speakers express messages more clearly and ensuring mutual understanding.

Indonesia, as a unitary state with a heterogeneous population, provides a rich context for observing code mixing. The country has a national language (Indonesian) and hundreds of regional languages. One of the largest ethnic groups in Indonesia is the Javanese, who are found in many regions across the country due to migration for work or settlement. This linguistic diversity and mobility lead to situations where Javanese people often mix languages in their daily interactions.

Several previous studies have examined this phenomenon. For instance, Sinaga et al. (2022) studied the Javanese community at Tanah Jawa market in Simalungun district and found that speakers mixed Indonesian and Javanese due to role identification, variety identification, and the need to explain. Similarly, Zuhri et al. (2019) analyzed the speech of the Javanese community in Riau and identified code mixing among Javanese, Indonesian, and Riau Malay. Muslimin (2020) studied Friday sermons in East Java and found that code mixing served purposes such as improving comprehension, adapting to the audience, and creating a more heartfelt delivery.

Despite these existing studies, none have examined the Javanese community in Gerokgak village, located in the Gerokgak sub-district, Buleleng district, Bali province. This village is home to a Javanese population that migrated from Java and now interacts daily in a multilingual setting. The researcher observed that code mixing occurred frequently among residents, yet no academic research has documented or analyzed this phenomenon in Gerokgak village.

Therefore, this study aims to explore the types and reasons of code mixing used by the Javanese people in Gerokgak village. The research is limited to this specific location and population, focusing on identifying inner and outer code mixing as well as the motivations

behind such practices, which include topic relevance, quoting others, emphasis, interjections, repetition for clarification, intention to clarify meaning, and expressing group identity. Additional reasons are drawn from interview data with community members.

This research is expected to contribute theoretically and practically. Theoretically, it will enrich the literature on sociolinguistics, particularly in the area of code mixing. Practically, it can benefit English teachers in explaining the concept of code mixing to their students, provide new knowledge for students, and serve as a reference for other researchers who want to study language behavior in multilingual communities like Gerokgak.

2. THEORETICAL FRAMEWORK

Sociolinguistics

Sociolinguistics studies the relationship between language and society as a social and cultural phenomenon. According to Trudgill (2000), sociolinguistics is closely related to social sciences such as social psychology, anthropology, and sociology. Wardhaugh (2006) states that the relationship between language and society can be one-way, two-way, and even independent. Holmes (2013) adds that sociolinguistic studies reveal the social function of language and social identity. Romaine (2001) highlights aspects of multilingualism, dialectal variation, and language attitudes. In conclusion, sociolinguistics examines how language affects society and vice versa, and reveals the phenomenon of language in social life.

Bilingualism and Multilingualism

Bilingualism and multilingualism are commonplace in a global society. Wardhaugh (2006) calls the transition between languages natural. Scotton (2006) defines bilingualism as the ability to use two languages, usually including the mother tongue. Hamers & Blanc (2000) highlight the contact of two languages in one community. Multilingualism refers to the ability to use more than two languages (Edwards, 1994; Aronin & Singleton, 2012). Cenoz & Genesee (1998) emphasize that language use differs depending on the social domain. Maher (2017) sees multilingualism as a collective social phenomenon. In conclusion, bilingualism and multilingualism are sociolinguistic phenomena that reflect the ability of individuals or communities to use two or more languages to facilitate communication.

Types of Code Mixing

Muysken (2000) divides code mixing into three:

A. Insertion: Inserting words/phrases from one language into the dominant language. Example: "aku yang salah, sorry tidak akan aku ulangi".

B. Alternation: Alternation of language between clauses. Example: "just to the point, gak usah bertele-tele".

C. Congruent Lexicalization: Two languages share a grammatical structure and replace each other's lexicon. Example: "riko digoleki lare-lare" (Osing) dan "awakmu digoleki arek-arek" (Jawa).

Suwito (1983) also divides it into:

A. Inner Code Mixing: Mixing between native languages of speakers. Example: "nak bangun wis isuk nanti bisa terlambat masuk sekolah."

B. Outer Code Mixing: Mixing of the native language with the foreign language. Example: "kita ada meeting jam berapa?"

Reasons of Code Mixing

According to Hoffmann (1991), there are seven reasons someone uses code mixing:

A. Talking about Particular Topic

Code mixing occurs when discussing certain topics to make it more comfortable and expressive. Example: zaman sekarang lebih mudah daripada zaman bapak dahulu, sekarang mau apa bisa online.

B. Quoting Somebody Else

The quotation of another person's speech in a different language results in a mixture of languages. Example: Ingat kata mbah bejo nak alon-alon waton kelakon.

C. Being Emphatic About Something

Used to emphasize meaning or emotion in an utterance. Example: Jo tolong jangan pergi, please di sini saja.

D. Interjection

The insertion of an interjection from another language that does not affect the sentence structure. Example: Damn, seharusnya aku sarapan terlebih dahulu tadi.

E. Repetition for Clarification

Repetition of a sentence in another language to make a point. Example: Stop! Aku bilang berhenti!

F. Clarifying Speech Content

Facilitate understanding by mixing language that is more familiar to the other person. Example: A: saya rasa kamu butuh effort lebih untuk tugas ini agar maksimal hasilnya. B: effort itu apa pak? A: usaha

G. Expressing Group Identity

Code mixing marks the identity of a particular group with a distinctive language style.

Example: Kemarin malam gue dan pacar gue hangout ke mall.

Javanese Language

Javanese is one of the native languages in Indonesia, mainly spoken by Javanese people in Central Java, Yogyakarta, and East Java, and is part of the Austronesian language family (Poedjosoedarmo, 2013). As the most widely spoken regional language in Indonesia with around 75 million speakers (Brown & Ogilvie, 2009), Javanese is also known for its speech level system that reflects social hierarchy and respect. There are three main levels: ngoko (informal, used among peers or from higher to lower status), madya (intermediate), and krama (formal, used from lower to higher status). For example, the word "eat" is expressed as mangan (ngoko), nedha (madya), and dhahar (krama). These levels are chosen based on context, age, status, and the relationship between speakers.

Empirical Review

The phenomenon of code mixing among Javanese speakers has been widely studied in various contexts and regions. Sinaga et al. (2022) observed code mixing and switching in the Tanah Jawa market, identifying forms such as Indonesian into Javanese and Batak, with contributing factors including role identification and the need for explanation. Zuhri et al. (2019) analyzed Javanese transmigrants in Riau and found code mixing in phrases, clauses, and reduplications, influenced by a multilingual environment. Rahima & Tayana (2019) found that the Kartini film used informal code mixing in word, phrase, and clause levels. Azis & Rahmawati (2021) studied classroom interactions and found both insertional code mixing and switching between Javanese and Indonesian.

In Putri & Pulungan (2022), villagers in Namo Bintang exhibited internal and external code mixing and switching, both temporary and permanent. Mufadhdhal et al. (2020) identified mixing of Indonesian, Javanese, and English in court interactions in Madiun, with functions such as affirmation and building personal relations. Irrohman & Rokhman (2021) analyzed lectures by Habib Umar Al-Muthohhar, finding diverse types and causes of code switching and mixing among Indonesian, Javanese, and Arabic. Sundoro et al. (2018) found that code mixing in SMKN 1 Banyumas helped build intimacy and explained complex material. Umaidah et al. (2021) studied MTS Mujahidin and found code switching and mixing among teachers and students, with various linguistic forms such as repetition, idioms, and clauses. Muslimin (2020) revealed that Friday sermons in Batu City mixed Javanese and Indonesian to enhance clarity,

relevance, and acceptance by the congregation, with reasons rooted in familiarity, sociocultural adaptation, and emotional connection.

From these reviews, it is evident that code mixing among Javanese speakers occurs in both formal and informal settings, within Java and beyond, reflecting Indonesia's sociolinguistic diversity. However, there is still a lack of studies specifically focusing on code mixing in Gerokgak Village, which is why this research aims to explore the phenomenon among Javanese people living there.

3. RESEARCH METHOD

This chapter explains the research methodologies, including the research design, setting, subject and object of the study, data collection, research instruments, technique of analysis and interpretation, and trustworthiness of the study.

Research Design

The researcher used a descriptive qualitative design to analyze the types and reasons of code mixing used by Javanese people in Gerokgak Village. This design was chosen because it suited the phenomenon being studied, which required collecting, analyzing, and interpreting narrative data.

Setting of the Study

This research was conducted in Gerokgak Village, located in the Gerokgak sub-district, Buleleng district, Bali. The village is home to 7,526 people, including 554 Javanese residents (244 men and 310 women), with most villagers working as farmers.

Research Subject

The subjects were selected using purposive sampling. Four individuals were chosen: two migrants from Java and two local Javanese descendants. All were identified as frequent users of code mixing in daily communication.

Research Object

The object of this study was the code mixing used by Javanese people in Gerokgak during communication, focusing on identifying its types and underlying reasons.

Method of Data Collection

The data were collected through observation and interviews.

A. Observation: Conducted during natural conversations among participants. The data were recorded using a mobile phone and transcribed for analysis.

B. Interview: Semi-structured interviews were held to explore participants' reasons for using code mixing. These were also recorded and transcribed.

Research Instrument

The instruments used included an observation sheet, a mobile phone, and an interview guide. The observation sheet helped document code mixing data in a table for easier analysis.

A. Observation Sheet

The observation sheet used to write down the data obtained from the use of code mixing by the participants. The data obtained recorded in a table to facilitate analysis. Tables can be seen as follow:

Table 1. Frequency of Types of Code Mixing

NO	Findings	Types of code mixing	
	Conversation x	inner	outer
1.			
2.			
3.			

Table 2. Observation Sheet

No	Findings	Reasons of code mixing
1.		
2.		
3.		

B. Mobile phone

A mobile phone used to carry out the process of recording ongoing participant conversations and interviews. Recording was done using a voice recorder application that was already available in the mobile phone system.

C. Interview guide

The interview was important because it relates to the research question regarding the reasons for using code mixing by Javanese people in Gerokgak village. Participants were asked questions such as "Why do you do code mixing?"

D. Technique of Data Analysis

According to Milles & Huberman (1994), there are three stages in analyzing qualitative data:

1) Data Reduction

After data were collected, they were simplified to make the information clearer. The researcher classified important data and removed irrelevant ones, making the presentation more organized and facilitating analysis.

2) Data Display

The reduced data were then presented in an organized form such as tables or charts to help with understanding. This stage aimed to make the information easier to interpret by structuring it clearly.

3) Conclusion Drawing

This involved interpreting the organized data to answer the research questions. The researcher drew descriptive conclusions based on the findings, providing insights into the types and reasons for code mixing observed in the study.

Table 3. Frequency of Types of Code Mixing

No.	Types of code mixing	Frequency	Percentage
1.	Inner code mixing		
2.	Outer code mixing		
	Total		

Table 4. Frequency of Reasons of Code Mixing

No.	Reasons of code mixing	Frequency	Percentage
1.	Talking about particular topic		
2.	Quoting somebody else		
3.	Being emphatic about something		
4.	Interjection		
5.	Repetition used for clarification		
6.	Intention of clarifying the speech content for interlocutor		
7.	Expressing group identity		
	Total		

Trustworthiness of the Study

In qualitative research, trust in data is crucial to minimize speculation. To ensure this, the researcher employed method triangulation, a technique that supports the validity of findings through multiple methods (Patton, as cited in Carter, 2014). Denzin (as cited in Hales, 2010) identified four triangulation types: data triangulation, methods triangulation, investigator triangulation, and theory triangulation.

In this study, methods triangulation was used, involving both observation and interviews. Observation helped identify the types of code mixing and the context of their use, while interviews explored the participants' reasons for using code mixing. This approach enhanced the credibility and validity of the data collected.

4. RESULT AND DISCUSSION

This study explored the phenomenon of code mixing among Javanese people in Gerokgak village. Based on recorded conversations from four participants, two types of code mixing were found: inner code mixing and outer code mixing (Suwito, 1983). A total of 93 instances were identified, consisting of 56 inner and 37 outer code mixing cases.

The reasons behind code mixing were categorized using Hoffmann's (1991) framework, including: talking about a particular topic, quoting someone, being emphatic, interjection, repetition for clarification, intention to clarify for the interlocutor, and expressing group identity. In total, 96 reasons were recorded, with the most dominant being talking about a particular topic (71 occurrences or 74%), followed by expressing group identity (19 occurrences or 20%). The following subsections provide a detailed explanation of the types and reasons for code mixing as observed in the study.

Types of Code Mixing

Table 5 shows the results of the data. There were 93 data as total number of types of code mixing. For inner code mixing contained 56 data and outer code mixing contained 37 data.

Table 5. Frequency of Code Mixing

No.	Types of code mixing	Frequency	Percentage
1.	Inner code mixing	56	60%
2.	Outer code mixing	37	40%
	Total	93	100%

For the reasons of code mixing there were 96 data as total number of the data. Talking about particular topic contain 71 data, being emphatic about something contained 3 data, interjection contained 1 data, repetition used for clarification contained 2 data and expressing group identity contained 19 data. The graph of the types of code mixing that obtained from participants conversations can be seen in the figure 1 below:
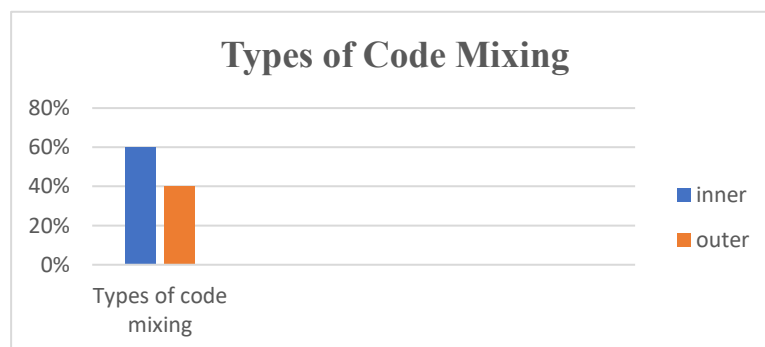

Figure 1. Types of Code Mixing

Figure 1 shows the data of the types of code mixing used by the participants in the form of percentages. There were different percentages in each of types of code mixing. In inner type the percentage was 60%, the highest percentage of the type of code mixing. The outer type was

40%, second after the inner code mixing. Based on figure 1 it can be concluded that the inner code mixing was the type of code mixing with the highest percentage compared to outer code mixing.

Based on table 5 and figure 1 the types of code mixing that occurred in daily conversations of participants were inner code mixing with the amount of data found was 56 with a percentage of 60%. The outer code mixing with the amount of data found was 37 with a percentage of 40%.

The inner code-mixing cases were mainly observed in conversations where Javanese words or phrases were inserted into Indonesian sentences. For example: "Yo wis ndue dewe, terus berarti kita beli lagi gerobaknya". (Yes, we have our own, then we buy another cart.)

In this sentence, the Javanese phrase "Yo wis ndue dewe" (Yes, we already own it) is embedded within an Indonesian sentence "terus berarti kita beli lagi gerobaknya" that means (then we buy another cart). The speaker mixed Indonesian and Javanese. Both are speaker native languages. "Iyo..wis yo keliling lima tempat nih jualan. Satu tempat kira-kira untung lah tempat itu lima ratus" (Yeah it's done okay, we went around five places for selling and at one place we made around five hundred thousand), "Iyo..wis yo" Javanese expression meaning "Ya.. sudah ya" (Yeah.. it's done, okay). "Keliling lima tempat nih jualan, Satu tempat kira-kira untung lah tempat itu lima ratus" were indonesian words that mean (we went around five places for selling and at one place we made around five hundred thousand). This sentence demonstrates the speaker mixed Indonesian and Javanese in a conversation.

Outer code mixing involves inserting words or phrases from a foreign language (e.g., English) into an Indonesian sentence. For example: "Gak mungkin emang, maksudku gitu sorry! deh salah omong aku. Ya anggap lah satu tempat itu dia..." (It's unlikely, I mean like that. Sorry, I misspoke. Well, let's say that one place…)

The English word "sorry" is used instead of "maaf", which is common in informal conversations, especially among younger speakers influenced by media and pop culture. This example also shows self-correction in speech, where the speaker realizes their mistake and uses code-mixing naturally. "Kau tau wiro shop? Jualan ikan". (Do you know Wiro Shop? The fish seller.)

The word "shop" is used instead of "toko", showing the influence of branding and business language. Many small businesses in Indonesia use English words in their names (e.g., "Coffee Shop," "Barbershop"), leading to a natural integration of English terms in daily conversation.

The Reasons of Using Code Mixing

Table 6 presents the findings regarding the reasons for code mixing identified in participants' daily conversations.

Table 6. Reasons of Code Mixing

No.	Reasons of code mixing	Frequency	Percentage
1.	Talking about particular topic	71	74%
2.	Quoting somebody else	0	0%
3.	Being emphatic about something	3	3%
4.	Interjection	1	1%
5.	Repetition used for clarification	2	2%
6.	Intention of clarifying the speech content for interlocutor	0	0%
7.	Expressing group identity	19	20%
	Total	96	100%

A total of 96 instances of code mixing were recorded, with each category reflecting a different frequency and percentage. The most frequent reason was "Talking about a particular topic," which appeared 71 times, accounting for 74% of the total instances. The "Quoting somebody else" category had 0 occurrences (0%), as did "Intention of clarifying the speech content for the interlocutor" with 0 occurrences (0%). The reason "Being emphatic about something" appeared 3 times (3%), followed by "Repetition used for clarification" with 2 instances (2%), and "Interjection" with 1 instance (1%). The second most frequent reason after "Talking about a particular topic" was "Expressing group identity", which appeared 19 times, making up 20% of the data.

These findings indicate that "Talking about a particular topic" is the most dominant motivation behind code mixing in the participants' conversations, suggesting a strong association between language mixing and topic-specific discussions. This is visually represented in figure 2, which illustrates the distribution of code mixing reasons in percentage form.
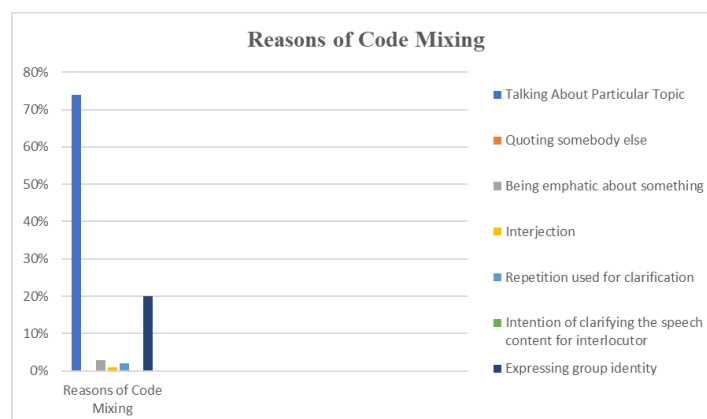

Figure 2. Reasons of Code Mixing

Figure 2 shows the percentage distribution of code mixing reasons used by participants. The highest was "Talking about a particular topic" with 74%, followed by "Expressing group identity" (20%), "Being emphatic about something" (3%), "Repetition used for clarification" (2%), and "Interjection" (1%). "Quoting somebody else" and "Intention of clarifying the speech content for interlocutor" both scored 0%. Thus, topic-based discussions are the most dominant context for code mixing among participants.

Based on table 6 and figure 2, the most frequent reason was "Talking about particular topic" (71 data/74%), then "Expressing group identity" (19 data/20%), followed by "Being emphatic about something" (3 data/3%), "Repetition used for clarification" (2 data/2%), "Interjection" (1 data/1%), and lastly, "Quoting somebody else" and "Intention of clarifying" with 0%. Examples:

A. Talking about particular topic:

   1) "Tabble stuff, gerobak tu anggap dua juta" shows mixing to discuss business items using English and Indonesian.

   2) "Entek, anak mudanya wis gak onok..." combines Indonesian and Javanese to discuss target demographics, showing how topic-based discussions influence code mixing.

B. Expressing group identity:

   1) "Mbak Yuyun pasti ndak mau..." and "Mbak Yuyun nggak bisa." show the use of "mbak" as a Javanese cultural marker in mixed-language conversation.

C. Being emphatic about something:

   1) "Sorry!" in "Gak mungkin emang, maksudku gitu sorry!..." is used to strengthen the apology.

   2) "Woconen!" in "Alih-alih menjaga kesehatan... woconen!" emphasizes urgency using a Javanese interjection.

D. Repetition used for clarification:

   1) "Ini berapa ini ya iki" and "Iki lho, ini berapa ini?" use repetition in Indonesian and Javanese to clarify meaning.

E. Interjection:

   1) "Fuck darah tinggiku kumat" uses an English interjection to express strong emotion or frustration.

   Reasons from interviews:

A. Living in a mixed society – Code mixing occurs naturally in multilingual environments.

B. Daily communication needs – Mixing languages is a practical tool in everyday interaction.

C. Multilingual environment – The presence of various languages in the community encourages code mixing.

D. Personal comfort and adaptation – Participants adjust their language based on comfort and their interlocutor's background, using code mixing flexibly.

This study aimed to explore the types and reasons behind code mixing among the Javanese community in Gerokgak Village. The findings revealed two main types: inner code mixing (Javanese and Indonesian) and outer code mixing (foreign languages). Inner code mixing was more dominant, accounting for 60% of occurrences, while outer code mixing made up 40%. This supports the findings of Sinaga et al. (2022), who also observed a higher prevalence of inner code mixing in other multilingual regions, indicating that speakers tend to incorporate their native language into conversations due to a strong cultural and linguistic attachment. This dominance reflects how Javanese speakers feel more expressive and comfortable using their mother tongue, especially when interacting in everyday contexts.

The most frequent reason for code mixing was discussing a particular topic (74%), suggesting that speakers alternate between languages based on the topic's familiarity and ease of expression, a pattern also supported by Sundoro et al. (2018) and Muslimin (2020). The second most common reason was to express group identity (20%), indicating that code mixing functions as a social marker to reinforce cultural belonging, which aligns with the findings of Irrohman & Rokhman (2021) and Mufadhdhal et al. (2020). Emphasis (3%) and clarification (2%) were much less frequent, confirming earlier research that these functions, while present, are secondary.

Moreover, the study found that code mixing was more dominant in informal situations, reflecting the observations of Rahima & Tayana (2019), who noted that informal contexts, such as family or friendly conversations, provide more linguistic flexibility. Azis & Rahmawati (2021) also noted similar trends in educational settings, where code mixing is used to ease understanding and build rapport. Altogether, the findings emphasize that code mixing in Gerokgak is driven by both functional and social factors, including comfort in topic delivery, cultural identity, and the informal nature of communication, reinforcing the framework of Hoffmann (1991) regarding the strategic use of code mixing in multilingual communities.

5. CONCLUSION AND SUGGESTION

Based on the analysis, Javanese speakers in Gerokgak Village tend to use both inner and outer code mixing in natural conversation, with inner code mixing being more dominant. The reasons for code mixing identified from both conversations and interviews demonstrate a strong link between linguistic behavior and sociocultural context. These results confirm the relevance of Suwito's (1983) typology and Hoffmann's (1991) framework in understanding how and why code mixing occurs in multilingual communities like Gerokgak.

This research is expected to be a useful reference for future researchers in the field of sociolinguistics, especially in studying code mixing practices. For readers, this study provides insight and deeper understanding of the factors influencing code mixing in multilingual environments and can enrich knowledge about language use in culturally diverse societies.

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