An Analysis Code Mixing and CodeSwitching in Teaching Muatan Local " Muna Language" at Smp MunaDistric (Muna Folklore)

Sri Wulan Suhartini [1,*], La Ode Nggawu [2]

[1] Yogyakarta State University, Karang Malang, Yogyakarta and 55281, Indonesia
[2*] Halu Oleo University, Kambu , Kendari and 93232, Indonesia

AR TIC LE INF O

ABS TR AC T

This study aims to determine the type of code-switching and code-mixing used by teachers and students in the learning process, especially in the "Local Contents" subject. This research was conducted using a qualitative descriptive method. The data collection in this study was carried out by observation and interview, then analysis and describing the results. The results show: The type of code that is often used in this local Load class is Inter-Sentential Switching, with a percentage of 54.3% for this type of code-switching, and for code-mixing, which is often used is Alternation of 47.6%. So, the code switch dominates in this class. The teacher uses folklore as a medium for language learning because it is considered to attract students for the effectiveness of the teaching and learning process. Folklore is deemed to cause relaxing and fun reflexes to reduce boredom; folklore is also considered to rebuild a culture that has begun to be forgotten.

1. Introduction

Each individual has a different definition and perspective on the meaning of culture. Historically, culture is defined as community heritage; normatively, culture is defined as behavior. Genetically, a culture is defined as the work of humans. Thus, culture has a flexible meaning according to each individual's perspective. Wilson (1966:51) says that culture is the knowledge that is transmitted and disseminated socially, whether it is extensional, normative, or symbolic, which is reflected in actions and objects made by humans (artifacts) (via Sibarani, 1992: 99-100).

Indonesia is a country which rich in ethnic groups. Each tribe has its cultural heritage, called 'Local Culture.' One of the cultural heritages is literature. One of the results of literary works is regional literature that develops during society. This type of literature is passed down from generation to generation. The contents of regional literature have noble values. Its spread during association through interaction and communication relies heavily on spoken language, so regional literature is also called oral literature. The oral literature is Folklore because it is spread orally in the community.

According to Yuwono (2007), Folklore is a story that does not make sense. It's happened and fantastical or imaginary. Besides functioning as a channel to preserve culture, Folklore is also a reflection of the natural mind, outlook on life, and an expression of the sense of the beauty of the

people who own it, which is called regional cultural values. Folklore is a part of the oral tradition that lives in the people of Southeast Sulawesi, especially the Muna tribe. As a cultural product, Folklore expresses attitudes and values of life that are very beneficial for the local community. In particular, among the people of Southeast Sulawesi, there is a diversity of regional literature that is now almost extinct. From a sociolinguistic perspective, language is not seen as a language, but language is seen as a medium of interaction in social relations.

Folklore is an oral tradition because the ancestors used to make folklore ethical teaching to their children, who at that time the people could not write, so it was conveyed orally. In this era, high-value folklore seems to be displaced along with technological developments. Children prefer contemporary stories such as Doraemon, Detective Conan, Naruto, or Dragon Ball, which are broadcast almost daily by several television stations. Children are more familiar with visualization than reading folklore. Students are less interested in reading folk tales that contain much advice. Lack of introduction to academic learning to students, it appears that students prefer to fill their spare time by playing or watching TV rather than reading.

The story that children watch television with many words that contain blasphemy and ridicule. So, to maintain an eastern culture where good manners, educators, and families play an active role in reviving folklore as a means of moral learning for children. Thus, family and school educational institutions, ranging from pre-school education (TK) to secondary education, play an essential role in reviving folklore that is almost forgotten or extinct. Thus, legend has a function as an expression of the nature of thoughts, attitudes, and values of life that are very beneficial for the local community.

Seha quoted in Nursuciati (2020) that good reading can help children understand life and learn from reading. So, children can have good skills in language, thinking, and writing. Folklore can train students' critical thinking skills in understanding the content of mythology related to good and bad grades, as well as what is good for students to imitate or not. Good reading, such as folklore, must be able to stimulate children to be creative and critical of the stories they read; creative children will stimulate imagination from reading, while children will be required of the content of stories they read to appreciate literary works. So, it can be interpreted that the ability to think critically is that all the information or reports we read are not necessarily good and have been proven true. Folklore has a variety of exciting stories for students to read, such as the folklore Alaga-alaga bhekabhiku-bhiku, kapolukabhe o ndoke in its position as regional literature contains educational values that are very beneficial for people's lives, especially for students.

According to experts, sociolinguistics cannot be separated from the problem of language relations with social activities because language is part of the culture and culture of life in society. Sociolinguistics is a study that emphasizes and bases its approach on things outside of language, which is related to the use of language by speakers in social groups. Culture and language are two aspects that are difficult to separate; some theories of experts say that language is culture, and some think that culture is language. The relationship between language and culture includes many ideas. These theories can be grouped into two categories: stating subordinating and coordinating relationships. The relationship between language and culture is subordinate, meaning that language is under the scope of culture. Meanwhile, the collaborative relationship between language and culture is equal with the same high position.

In the current era of globalization, the extinction of a language is a serious topic that must be addressed. Various ways have been to save local languages. Regional languages are self-identity for their speakers, so it is not surprising that native speakers can interact with their interlocutors using their local language either directly or indirectly. One of the regional languages that have begun to escape its use among its speakers is the regional language from Southeast Sulawesi, Muna Regency, namely the Muna regional language, which is the identity of the Muna tribe. The use of regional languages cannot be forgotten. One of the factors of local language being abandoned by native speakers is the lack of interest of speakers in the use of their regional language. Some speakers think that local languages do not exist among the current generation. Indirectly, native speakers have begun to decrease or are almost non-existent, so that we will lose our national identity. Indonesia is a country that is rich in culture, and cultural preservation, such as language preservation, must be maintained, one of which is the preservation of the Muna regional language.

The preservation of the Muna regional language comes not only from the family environment but from the educational environment. It can also be done. For example, there are "Local Content" subjects with the curriculum renewal. Local content, as referred to in the Elucidation of Law Number 20 of 2003 concerning the National Education System, is a study material intended to form students' understanding of the potential in the area where they live. One of the supporting factors in preventing the extinction of the regional language, or Muna language, is getting used to teaching children their first language as the mother tongue, namely the Muna regional language. Therefore, the role of parents and the environment around us has a significant influence in educating children to use the local language or first language so that the regional language is maintained and does not fade to the next generation's children.

In Abdin's opinion (2021), one way to save regional languages threatened with extinction can be through learning (education) and community/extracurricular. One effort that is quite influential is through education and outside of learning. Holding a curriculum through the educational pathway for learning regional languages can help save the extinction of regional languages, especially Muna. In line with the opinion of Makhmutov (1975), as cited by Mikhaleva (2014) that language education has a function to develop talents, improve intellectual abilities as well as the cultural and socio-cultural orientation of language learning, foster positive values, encourage positive attitudes towards the world. We can conclude that Language is one of the most critical cultural representations.In teaching the local language, we do not use the local language completely. There is a mixing of languages in the process of teaching and learning. No matter on language mixing or language switching, which we often call code switch and code mix in linguistics. Code-switching is how someone transfers their speech from one language to another. In teaching and learning other languages, both international and regional languages. Code switch is a linguistic phenomenon usually occurring in bilingual and multilingual speech communities. The terms, which also appear as 'code switching' and 'code switching' in the literature, broadly refer to the systematic use of two or more languages or varieties of the same language during spoken or written discourse.

Code-switching is often used to make students better understand what the teacher explains. The function of student code-switching is equality. In this case, students use the original equivalent of certain lexical items in the target language, or sometimes they do not know how to say it in the second language. Hence, they switch the code to their mother tongue with the same number of languages used. The students try to speak a second language but may find it difficult, so they change the language to their mother tongue even though they are still talking about the same topic of conversation. (Eldridge: 1996).

In bilingual communities, we often encounter people who change languages when people mix one or more languages in speech acts without anyone being forced to mix the languages. Usually, when people talk about code-switching, it is followed by code-mixing. Because it is generally found in a bilingual society, the equations of code-mixing and code-switching are used from two or more languages or variations of speech acts. Code mixing is another phenomenon that is closely related to code-switching.

Code mixing is how someone mixes two languages in speech. It happens every day. The habit of mixing languages has become commonplace among people. The way someone says to judge without realizing it is code-mixing. Blom and Jumpers, as quoted (Ansar: 2017), state that code-mixing is the behavioral elements of one code to some extent integrated with another. One code, the base code, is usually dominant, and speakers use the second code additively. The elements of the latter code tend to be assimilated to some extent and consequently are used less consciously. According to Muysken (2000), Code-mixing is divided into three parts: *Insertion, Alternation, and Congruent Lexicalization . Code-Mixing Insertion* is the embedding of a constituent where a constituent is a syntactic unit such as a lexical element. Another feature of the insertion code-mixing of the components that precede the insertion and the parts that follow are grammatically related. *Alternation* is proper code-switching in Muysken code-mixing. When insertion involves a word from one language being inserted into another language's grammar or sentence, alternation consists of switching from one language to another and requires grammar and lexicon. Usually found at the clause level. Then, *Congruent Lexicalization* is a situation where two languages share a grammatical structure that can fulfill lexically with elements from each language.   Congruent lexicalization is defined at the purely observational level as combining different lexical items into a typical grammatical structure. Both languages contribute to the grammatical structure of sentences, which are divided into many elements.(Putriani w et al., 2019)

Meanwhile, Muysken (2000) also divides code-switching into three parts: Tag- switching, intra-sentential switching, and inter-sentential switching. Tag-switching is the insertion of a tag in one language in the speech entirely in another language. Inter- sentential switching is the switch between sentence boundaries, where one sentence is in one language and another. Intra-sentential switching refers to the switching that occurs inside the same clause or sentence, which then contains elements of both languages.(Wayan et al., 2017).

2. Method

The research method chosen is qualitative. Qualitative research uses techniques such as participant observation, which produce narratives in the form of descriptive explanations. Researchers used descriptive qualitative research methods to describe the opinions and understanding of code-switching for teachers and students of class VIII. The data is taken from the primary, where the information is in the form of factual and original data adapted explicitly to the researcher's needs. The researcher took the data directly in the process of the incident through the voice notes of the local language teacher to see the mix and use of the language. They conducted research at SMPN 1 Duruka, Muna Regency, Southeast Sulawesi, which was taken from one local content teacher and 20 students. Code-switching was analyzed using the Poplack (1980) framework cited by Schmidt (2014). The analysis results show that code-switching consists of three types of code-switching: tag switching, intra-sentential switching, and inter-sentential switching.

3. Findings and discussion

Code Switch

Code-switching is a communicative phenomenon of continuous switching between two languages (bilingual). Sometimes bilingual speakers have problems talking to other bilinguals, so they change their language from code to another language in sentence construction so that other people can understand. Hymes (1974) defines code-switching as "a general term for the alternative use of two or more languages, various languages or even styles of speech," while Bokamba (1989) defines code-switching as the mixing of words, phrases, and sentences from two languages. Different grammar (sub)systems. Across sentence boundaries in the same speech event. So, code-switching can be described as a means of communication that involves a speaker alternately between one language and another communicatively to understand the intent and purpose of each

Gumperz (1982:59) highlights the structural aspects of code-switching that dominate the last three languages. decades of research in this area, by defining code- switching "as the juxtaposition in the exchange of the same speech of parts of speech belonging to two different grammatical systems or subsystems." In this case, code- switching does not change the meaning of the language, but the purpose is the same. But there is a language shift, which changes the grammatical system. There are two types of code-switching. First, Internal Code-Switching and code- switching occur between regional languages in one national language, dialects in one regional language, or between several styles in one dialect. Second, External Code- Switching If there is code-switching between the original language and a foreign language. In this study, we will discuss internal code-switching where the Muna language often transitions to Indonesian for specific reasons. Code-switching is analyzed using the Poplack (1980) framework cited by Schmidt (2014). The analysis results show that code- switching consists of three types code-switching: tag-switching, intra-sentential switching, and inter-sentential switching.

a) Tag-switching

Switching tag switching is realized by inserting a tag (sentence tail) in the target language and becoming a sentence in the target language.

Example : Fitu bidadari dekadiu we tehi , *tehi itu adalah laut*.

b) intra-sentensial switching

Intra-sentential is a transition from the target language to the source language that occurs in a sentence, and code-switching involves syntactic units of words, phrases, or clauses.

Example: Anano Sangia Latugho , *La Ode Wuna dikatakan benar adanya* . Nonturu dowurae

c) inter-sentensial switching

Code-switching occurs when switching from the target language to the source language or vice versa in a clause or complete sentence. In other words, inter-sentential code-switching occurs when the transition of the linguistic element exceeds the limit of a clause or sentence.

Example : *dekadi-kadiu <u>di anu</u> we tehi taaka norakoe sangia latugho <u>jadi</u> <u>tertangkaplah mereka</u> maka <u>hampir tidak kembali dilangit</u>*

Based on the observations, the dominant language used in class is not a regional language. This statement is supported by what the teachers and students in the class said. They said that the language that is often used in the classroom is Indonesian. During observations in two meetings, the teacher and students made a language switch, namely from Muna Language to Indonesian and vice versa, namely Indonesian to Muna Language, a total of 70 times the transition divided into three types of Code-Switching. The data are presented in Figure 1:

Figure 1 Type of Code Switch

Type of Code Switch	Number of Saying's		Percentage
	P1	*P2*	
Tag Switching	7	5	17,1%
Intra-Sentential Switching	11	9	28,6%
Inter-Sentential Switching	21	17	54,3%
Total	39	31	100%

Code Mixing

In everyday communication, sometimes it is not realized that the use of code- mixing that often occurs is the type of insertion of words, phrases, or clauses used in touch. There is some vocabulary that is often used in everyday life that is mixed with the primary language. Muysken (2000) defines code-mixing as all cases where two languages' lexical and grammatical features appear in one sentence. Code mixing is another phenomenon that is closely related to code-switching. Code mixing takes place without changing topics and can involve different language levels such as phonology, morphology, grammatical structure, or lexical items.

Kachru in Nusjam (2004) defines code-mixing as a term that refers to the use of one or more languages for the consistent transfer of linguistic units from one language to another, and with such a mixture of languages developing a new limited or less limited linguistic code. Related to Kachru's definition above, we can see the reality in the classroom that when students say something in English, they mix several languages in a sentence that they don't know how to communicate in English, which means combining Indonesian and English languages. Muysken (2000) emphasizes three types of code- mixing: insertion, alternation, and congruent lexicalization.

a) insertion

The process of code-mixing through insertion relates to lexical borrowing or foreign phrases inserted into another language's structure.

Example : *"cerita-cerita tersebut adalah cerita rakyat dari nenek moyang kita namun jangan di–**judge** bahwa cerita bohong karena setiap budaya punya cerita ."*

b) Alternation

Usually found at the clause level

Example : *"konon katanya dulu system pemerintahan masih berbasis kerajaan sehingga ada disebut **Sangia latugho** ."*

c) Congruent Lexicalization

Code mixing allows the use of two different grammar grammars simultaneously. Congruent lexicalization tends to be applied randomly to two languages with similar structures.

Example :*"**Tula-tulano** raja dan bidadari ini menjadi mitos yang seringkali dibicarakan..."*

The researcher observed in two meetings that the teacher and students mixed languages, namely from Muna Language to Indonesian and vice versa, namely Indonesian to Muna Language, a total of 21 times combining which was divided into three types of Code Mixing. The data are presented in Figure 2:

Figure 2 Type of Code Mix

Type of Code Switch	Number of Saying's		Percentage
	P1	*P2*	
Insertion	4	3	33,3%
Alternation	4	6	47,6%
Congruent Lexicalization	2	2	19,1%
Total	10	11	100%

Based on the results of the percentage above, it can be proven that there is code- switching and code-mixing in the teaching and learning process in the Muna Regional Language Local Content class. The researcher also conducted interviews to discover the second problem, namely the reason for using local language class code-switching and code-mixing in the local language class by using folklore learning media. Based on the interview, the teacher revealed that the teacher used code-switching and code-mixing to clarify something the students did not understand when the teacher spoke the regional language. The English teacher did code-switching for specific reasons to facilitate communication between the teacher and students. According to the teacher's opinion, code-switching occurs due to a lack of ability to master regional languages for students.

Code Switching and Code Mixing in Teaching

In the classroom, when the teacher teaches a foreign language, Code Switch is also a learning strategy to develop students' English skills. At the beginning of the meeting, the teacher used the target language when explaining the material, and then they switched again to Indonesian to ensure students' understanding. Students use the target language as much as possible but return to their mother tongue for any elements of speech they cannot produce in the target language. The application of code-mixing is usually contained in spoken or written language. As the target language, English is an inseparable part of Indonesian, even though it has grammatical and lexicon differences as we all know that the source language (Indonesian) and the target language (English) do not only occur in dailyconversation but also occur in mass media such as newspapers, magazines, and academic writings. So, code-mixing can be interpreted as the use of two or more languages by consistently inserting linguistic elements in one language into another language.

·In code-mixing, the characteristic of dependency is characterized by ·a relationship between the role· and function of the language. Suppose a speaker mixes his code or language. In that case, the speaker can master many languages and have more opportunities to use code-mixing to make it easier for speakers to convey messages to the interlocutor. In general, people use two languages that are· used in one sentence. Indonesian and foreign languages are like the teaching and ·learning process· in the classroom. The teacher uses Indonesian to explain the real meaning of learning a foreign·language so that the purpose is conveyed to students. In general, code-mixing in language classes is not always a barrier or a drawback in language learning. However, it can be considered a helpful strategy in classroom interaction if it aims to clarify meaning and transfer knowledge to students efficiently. Many teachers used code-mixing in teaching at several levels of students. It depends on the situation, topic, and participants, but the teacher is more dominant in code-mixing in front of the students. Teachers must know and understand when they should emphasize language so that students understand what he means by code-mixing.

The teacher has the media to apply learning to learning local content. The researcher uses folklore as a teaching medium where the folklore comes from the Muna district itself. The teacher must, of course, use code experts and code-mixing to convey stories with the aim that students understand the story better, and also implicitly, the teacher teaches new vocabulary to students. Besides that, students are also more familiar with the culture and levels of their area through folklore. Students are required to recognize and understand folklore and are also required to master the vocabulary conveyed by the teacher in teaching practice.

Conclusion

Conclusions from this study include:

1. The type of code often used in this local content class is Inter-Sentential Switching, with 54.3% for this type of code-switching, and for code-mixing, which is often used is Alternation of 47.6%. So can say that the code switch dominates in this local load class.

2. The teacher uses folklore as a medium for language learning because it attracts students to the effectiveness of the teaching and learning process. Folklore is deemed to cause relaxing and fun reflexes to reduce boredom, and folklore is considered to rebuild a culture that has begun to be forgotten.

3. Code mixing and code-switching in local content learning can help teachers to facilitate teaching practice in providing an understanding of stories and introducing culture to students. In fact, in teaching local content, the teacher is certainly not monotonous in using one language but is oriented towards two languages, namely Indonesian and the local language. Students can also recognize stories and culture and increase vocabulary in regional languages. One way to maintain language is through the younger generation so that in this teaching practice, it is not only a learning process but also a part of language defense.

References

Abdin, N. (2021). Upaya Masyarakat Dan Pemerintah Dalam Mencegah Kepunahan Bahasa Daerah Untuk Menghadapi Tantangan Revolisi Industri Di Era 4.0. *JURNAL AKADEMIKA*.

Ansar, F. (2017). Code Switching and Code Mixing in Teaching-Learning Process. *English Education: Jurnal Tadris Bahasa Inggris*, 29-45.

Gumperz, J. (1982). *Discourse strategies.* Cambridge: : Harvard Universty Press. Hymes, D. (1974). *Foundations in Sociolinguistics.* Philadelphia: PA: University of

Pennsylvania Press.

Mikhaleva, L., & Regnier, J.-C. (2014). , Parallel Study of Native and Target-language Cultures in Foreign Language Teaching. *Procedia- Social and Behavioral Science* , 118-121.

Muysken, P. (2000). *Bilingual Speech. A Typology of Code-Mixing.* Cambridge: CUP. Nursjam. (2004). Indonesian-English Code Mixing in Tourism Context. *Hasanuddin University*.

Nursucianti, I. (2020). Cerita Rakyat Sebagai Penunjnag Pembelajaran . *prosiding Konferensi Ilmiah Dasar Retrieved from the article is published with Open acces at :http://prosiding.unimpa.ac.id/index.php/KID, Vol. 2*.

Putriani w, P. D., Adnyani, K. E. K., & Hermawan, G. S. (2019). Analisis Campur Kode Pada Lirik Lagu BABYMETAL. *Jurnal Pendidikan Bahasa Jepang Undiksha*, *5*(2), 101. https://doi.org/10.23887/jpbj.v5i2.18611

Wayan, N., Puspitha, Y., Sedeng, I. N., & Wayan, I. (2017). *Context of Situation in Code Switching Found in the Movie Entitled Check-In Bangkok. 19*, 215–221.

Schmidt, A. (2014). *Between the languages: Code-switching in bilingual communication. Some Thoughts on the Notion of Communication Strategy.* Hamburg: Anchor Academic Publishing.Tarone TESOL Quarterly 15, 285-295.

Sibarani, & Robert. (1992). *Hakikat Bahasa.* bandung: Citra Aditya Bakti.

Yuwono, U. (2007). *Gerbang Sastra Klasik.* Jakarta: Wedatama Widya Sastra.