**LECTURE**
Linguistics, Education, Culture, and Literature

# AN ANALYSIS ON CODE MIXING
# USED BY THE SAVUNESE COMMUNITY IN FATUFETO

**Itin Asri Doko[1], Agnes M. Diana Rafael[2], and Selfiana T.M. Ndapa Lawa [3]**
[1]Program Studi Pendidikan Bahasa Inggris
Fakultas Keguruan dan Ilmu Pendidikan (FKIP), Universitas Citra Bangsa
itinadoko@gmail.com

[2]Program Studi Pendidikan Bahasa Inggris
Fakultas Keguruan dan Ilmu Pendidikan (FKIP), Universitas Citra Bangsa
rafaelagnesmariadiana@gmail.com

[3]Program Studi Pendidikan Bahasa Inggris
Fakultas Keguruan dan Ilmu Pendidikan (FKIP), Universitas Citra Bangsa
selfiananlawa2207@gmail.com

## Abstract

In daily conversation, people usually mix one language with the other languages. They usually do a code mixing unintentionally. Code mixing becomes one of unique phenomena in a language. This activity also occurs in Savunese community in Fatufeto, Kupang city, East Nusa Tenggara. This society usually mix Savunese language with Indonesian as they talk with eath other on this area.Their partner of speaking also respond by using code mixing. This research focuses on code mixing that occurs in formal and informal situation in Savunese community in Fatufeto, Kupang city in East Nusa Tenggara. The purpose of this study are to find out the types and factors of using code mixing. The research is a type of qualitative research that uses observation and interview as data gathering techniques. The data used in this study were taken from several informants who are eligible by fulfulling the criteria as informants. The result shows that there are two types of code mixing, namely inner code mixing and outer code mixing, the total data found by researcher is 24. 16 data is inner code mixing and 8 data for outer code mixing.  From the data, it can be concluded that the type of code mixing which is more dominant is inner code mixing, while outer code mixing rarely occurs because foreign language (for example English, etc) are rarely used and are difficult to pronounce by parents in the community Fatufeto. In addition, factors that cause code mixing in conversations in Savunese ccomunity in Fatufeto are linguistic, language maintenance and the background of the speakers factors.

**Keywords**: code mixing, savunese community, billingualism

## Abstrak

*Dalam percakapan sehari-hari, masyarakat biasanya menggabungkan satu bahasa dengan bahasa lainnya. Mereka biasanya melakukan campur kode secara tidak disengaja. Campur kode menjadi salah satu fenomena unik dalam sebuah bahasa. Aktivitas ini juga terjadi pada masyarakat Sabu di wilayah Fatufeto, Kota Kupang, Nusa Tenggara Timur. Masyarakat ini biasanya menggabungkan bahasa Sabu dengan bahasa Indonesia saat mereka berbicara satu sama lainnya pada wilayah ini. Lawan bicara mereka juga merespon dengan menggunakan campur kode. Penelitian ini fokus pada campur kode yang terjadi dalam situasi formal dan informal pada masyarakat Sabu, Kota Kupang, Nusa Tenggara Timur. Adapun tujuan dari penelitian ini yaitu untuk menemukan tipe dan faktor apa saja yang melarbelakangi penggunaan campur kode pada masyarakat ini. Tipe penelitian ini yaitu deskriptif kualitatif yang menggunakan observasi dan wawancara sebagai teknik penggalian data. Data yang diperoleh diambil dari beberapa informan yag kompeten dan memenuhi kriteria/persyaratan sebagai informan. Hasil dari penelitian ini menunjukkan ada dua tipe campur kode yaitu campur kode dalam dan campur kode luar dengan total data 24. 16 data merupakan campur kode dalam dan 8 data merupakan campur kode luar. Dari data ini, dapat disimpulkan bahwa tipe campur kode yang dominan yaitu campur kode dalam, sedangkan campur kode luar jarang ditemui sebab bahasa asing (seperti bahasa Inggris, dan lain sebagainya) jarang digunakan serta sulit untuk dilafalkan oleh para orang tua di wilayah ini. Tambahan lagi, faktor yang melatar belakangi penggunaan campur kode diantaranya adalah faktor linguistik, pemertahanan bahsa dan latar belakang penuturnya.*

***Kata Kunci:*** *campur kode, komunitas Sabu, bilingualisme*

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## 1. Introduction

Humans need language. A language that can only be interpreted as a communication tool used by humans who need others to survive in this world. Languages are needed by humans with others beside that they also need language express their feelings and transfer their ideas with others through society. So, it can be said that language plays a very important role in human life, because without language there will be no communication, and without communication there will be no relationship among humans.

The main instrument of communication is language. Languages are a system or symbol that is used as a communication tool to work together, interact and edify them. Language is the most important component in human life. Human cannot continue to live well and regularly without language. They cannot interact easily if they do not understand the languages used. Language is a communication tool therefore; there is a relationship between language and communication in life. Communication can be through spoken language and oral language.

Spoken language is the primary languages it can be seen in conversation, speech, discussion and so on. Oral language is more expression because gestures, intonation and body movements can be mixed together to support communication. Oral language is divided into two namely formal and non-formal. Communication in spoken language occurs directly or face to face.

Many verity languages are used by various nation and ethnic in this world. For example, Indonesia has hundreds different languages. It is because there are many various tribes in Indonesia, one of the provinces in Indonesia in East of Nusa Tenggara. In East of Nusa Tenggara those tribes have their own language. It means that it is possible to East of Nusa Tenggara people to speak more than one language. Especially the people who live in Kupang they have the ability to master more than one language. There are the mother tongue, Kupang Malay and Indonesia language. People who know more than one language they will find the problems during their communication. They may experience linguistic problems such as code switching and code mixing. In doing pre observation the researcher found that the code mixing is more common used by the people who live in Fatufeto district.

Wardhagh in Alam, Suraiya (2006:54) *'defines code mixing as the deliberate mixing of two languages without an associated topic change'* from the definition of code mixing, it can be said that code mixing is done only by adding single word and clause the speaker only mixes the words to make it more interesting without changing the topic in the clause. Code mixing is the events that are very common in places where the people always use more than one language. People who live in the Fatu-feto district tend to use the mother tongue of Savunese as their communication in their daily life activities they tend to mix their mother tongue and Indonesian language. It makes code mixing arose in Savunese community in Fatufeto district.

Communication activity can make in the use of two languages in the Fatu feto arises, some of which are community speakers of Savunese L-1 besides Indonesian, L-2 Researcher often hear and researcher transitions or phenomena of code experts and code mixing from Savu to Indonesian or, as a matter of fact, this happens because Indonesian has become a language whose social languages coexist with mother tongue.

Examples of conversations

(1) Melati : *Pole pemanga nane, nanti dia marah*
Don't play that, will get angry
'Don't play that, he will be get angry'

(2) Dea : *Ia, no do rihi Jahat*
Yes, 3SG very evil
'Yes he is very evil'

From the conversation above, it can be seen that code mixing happens in the situation where mother tongue and Indonesian are spoken by the society.
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## 2. Research Method

In this study, the researcher will used descriptive qualitative research. A qualitative research is always descriptive that the data collected are in the form of words or pictures rather than numbers (Bogdan,1992). In qualitative research, the researcher does not require significant calculations to answer every problem in this study. The researcher will use observartion and interview as the data gathering technique to analyze the types and factors of using code mixing spoken by Savunese community in Fatufeto, Kupang city.

### 2.1 Literature Review
#### 2.1.1 Sociolinguistics

The term sociolinguistics consists of two elements, namely socio and linguistics. Socio elements are the same as social which means everything related to society, community groups, and social functions. We also know the term sociology, namely objective and scientific studies of humans in society, institutions, and social processes that exist in society. Sociology seeks to find out how that society happened, lasted, and still existed while linguistics is the study of language, especially the elements of language (phonemes, morphemes, words, sentences) and the relationship between these elements (structure), including the nature and formation of these elements. In simple terms, linguistics is a field of

science that takes language as the object of study. Thus, sociolinguistics is a field of science that examines the relationship between language and its people.

Sociolinguistics as a branch of linguistics views and places the position of language in relation to users of language in society, because in social life, humans are no longer said to be individuals, but as social societies. Therefore, everything that is done by humans in speaking will always be influenced by the surrounding situation and conditions. Language and users are not observed individually, but are viewed socially.

According Whitman in Nur (2016:84), stated that sociolinguistics is concentrate on analyzing the diversity of language. There are many ways of describing the diversity of language: we can look at changes over geographical areas, at the various dialects of a language at special forms of language. The sociolinguistics concerned not only with the description of such diversity but also with the analysis of how linguistic differences are related to sociological differences among individuals for example to diferences in socioeconomic class or ethnic groups.

According to Hudson in Nur (2016:84), he stated that sociolinguistics' is the study of language in relationship to society the use of a language has to appropriate to the context in which it is used.

While Holmes in Nur (2016:84) argue that 'sociolinguistics is the study of the relationship between language, and society by identifying the social functions of language and the way it is used to convey social meaning'. Thus it can be said that sociolinguistics is the study of what kind of language used in social context. In addition, sociolinguistics includes every aspect of language which is related to social context or interaction, social class, education, immigration and bilingualism, nationalism, language planning, and varieties of language.

Wardhaugh in Nur (2016:84) also stated the term sociolinguistics is focused in investigating the relationships between language and society in order to be better understanding of the structure and society and of how languages function in communication. The same purpose in sociology of language is trying to find out how social structure can be better understood through the study of language.

## 2.1.2 Code Mixing and Code Switching
### 2.1.2.1 Code Mixing

In a bilingual or multilingual society like Indonesian people, using two languages or a variety of languages simultaneously in one utterance or sentence has often been encountered. Among fellow bilingual or multilingual speakers, a common symptom can often be seen as a language interference. Often a speaker affixes material from another language in his speech, for example, in utterances that use mother tongue not infrequently inserted phrases, clauses, or dialects from other languages to expand the style or variety of languages. This event is commonly referred to as code mixing.

Wardaugh stated that 'Code mixing occurs when conversant uses both of the languages together to extend that they change from one language to the other in the course of a single utterance' Wardaugh in Sutrismi (2014:2). This means that code mixing occurs in one utterance or even sentence. Speakers who intervene in the code will produce speech in two languages, but occur in one sentence.

Mackey in Adriana, dkk (2017:6) States that Code Mixing is one characteristic of language dependence. Then, the language dependence is marked by presence of reciprocal relations between roles and language function. The role refers to who uses language, where the language functions refer to what will be achieved by speaker in his utterances. So if a speaker mixes two different codes on language in his utterances, then should be asked first who he is.

So it can be concluded that code mixing is a substation of two or more language, two or more varies, two or more dialects that occur due to factors of situation and need mixing code as a user of two languages or more by entering one language elements into another language. The meaning of code mixing in this study is the Mother tongue in Indonesia language. For example, in a speech event involving two people a speakers uses code A (such as a mother tongue) an in the process on interfering with code B (Indonesia language), the uses of such language is called code mixing. However, the speech events as mentioned above do not rule out the possibly of various variants such as variants, variations or styles. There are some types of code mixing according to Suwito in Wibowoat all (2017:17), as follows:

a) Inner code mixing, in which happens because elements insertion from original language with all its variation.

b) Outer code mixing, in which occurs because of elements insertion stemming from foreign language. It means that the first language of the speaker in this case, national language is inserted with his or her own language

(original language) or inserted with a foreign language from the speaker background

Types of code mixing, according to Muysken in Wibowo at all (2017:17) divided into three main types:

a) Insertion (word phrase) Approaching that depart from the notion of insertion new to constraint in term of the structural properties some base or matrix structures. Here the process of code mixing is conceived as something borrowing. For example, *nanti siang jadi meeting di mana?*

b) Alternation Approaches departing from alternation view the constraint on mixing in terms of capability or equivalence of the language involved at the switch point. Example such English-Indonesian, *'ngeprint berapa lembar sih, butuhnya'*.

c) Congruent lexicalization (dialect)

The notion of congruent lexicalization underlies the study of style shifting and dialect/standard variation rather than bilingual language use proper. For example, 'hey, how are you? I"m Sam. *Senang bertemu anda.* Nice to meet you. These three basic processes are constrained by different structural conditions and in different ways in specific bilingual settings.

Factors of using code mixing in a society. Code mixing has varied functions in a speech situation. These symptoms of language usually occur because they are related to the characteristics of the speaker, such as the social identity of the speaker, background, as well as education. At least there are two things that are the background of code interference. Holmes (2013: 35), in his book entitled An Introduction to Sociolinguistics, provides four factors that influence a person to intervene in code, namely:

a) Participants

Speakers interfere with the code to their partner because they have a specific purpose and purpose. If a group of people speak in one language, then enter another language speaker, then they will switch the code (language), topic, or even both.

b) Solidarity (affective function)

Speakers can mix the code into other languages as markers of certain groups and mixing ethnic groups with listeners. Even though the speaker does not have sufficient ability in a second language, he is able to use short words or phrases for his specific purpose.

c) Status code mixing can also reflect changes to different dimensions, such as the status relationship between several people or the formality of their interactions. The more formal a relationship, which sometimes also involves differences in status, such as doctor-patient, administrator-client, or teacher- students, the more formal the interactions that occur. Proximity status creates minimal social inequalities, such as neighbors or friends.

d) Topic

As in his book, Holmes says that someone might intervene in a speech time to discuss a particular topic. A bilingualism often feels easier to discuss certain topics in two codes than others. For more bilingual, certain things that also contain certain intentions will be more appropriate and easier to express in one particular language and not in another language.

According to (Suwito: 1983:77) the factors causing code mixing include:

a) Linguistic

The linguistic background or language ability is also the cause of someone interfering in the code, both the speaker and the speech partner. In addition, the desire to explain the intentions or interpret something can also be one of the factors that contribute to the background of the speakers engaging in code mixing. According to Suwito (1983: 77)

b) The background of the speaker's attitude. The background of the speaker's attitude is related to the character of the speaker, such as social background, level of education, or religious sense. For example, speakers who have the same social background as their speech partners can mix codes when communicating. This can be done so that the atmosphere of conversation becomes familiar.

## 2.2.1.2 Code Switching

The most general description of code switching is that involves the alternate use of two languages or linguistics varieties within the same utterance or during the same conversation (Susanto, 2007: 20). In the case of bilingual, speaking to each other, speaking can consist of changing language: in that of mo nolinguals, shift of style. (Mclaughlin in Hoffman 1991) emphasize the distinction between mixing and switching by referring to code switches as language changes occurring across phrase or

sentence boundaries, whereas code mixes take place within sentences and usually involve single lexical items.

In linguistics, code switching is the concurrent use of more than one language, or language variety, in conversation. Multilingual are people who speak more than one language sometimes use elements of multiple languages in conversing with each other. Thus, code switching is the use of more than one linguistics variety in a manner consistent with the syntax and phonology of each variety. Code switching can also occur at the phonological level i.e when the speaker changes the pronunciation pattern (Hoffman, 1991: 112). Susanto (2007: 21) said that code switching refers to changes over phrases or sentences (intersentential). It involves the alternate use of two languages or linguistic varieties when the same utterance or during the some conversation.

There are two kinds factor: word, and psychological factor would cause code switching happen. People like to use word to describe certain thing in particular language when they cannot replace this word in a different language, or hard to explain in another language.

A speaker may for a variety of reason to define interaction as appropriate to different social arena, or to avoid, through continual code-switching, defining the interaction in term of any social arena. The later function of avoidance is an important one because it recognizes that code-switching often serves as a strategy of neutrality or as a means to explore which code is most appropriate and acceptable in a particular situation. Code-switching as a function of changes in setting, topic, etc (Romain, 2000: 60)

There re some types of code switching according to Poplack in Wibowo at all. (2017:16), defines three main types of code switching which are:

a) Tag switching, is simply the insertion of a tag in one language in an utterance which is entirely in the other language, e.g. you know, I mean, right?

b) Inter sentential switching, involves a significant amount of syntactic complexity and conformity to the rules of both languages; therefore speakers performing this kind of switching are usually fairly proficient in the participating languages.

c) Intra sentential switching refers to the switching that occurs inside the same clause or sentence which then contains elements of both languages.

The factors that cause code switching vary, namely as follows:

a) Speakers.
A speaker sometimes intentionally switches the code to the speech partner for a purpose. For example changing the situation from official to informal or vice versa.

b) Speech partners.
The speech partner whose language background is the same as the speaker usually switches the code in the form of variant transfer and if the speech partner has a different linguistic background tends to code switching in the form of language transfer.

c) The presence of third speakers. To neutralize the situation and respect the presence of the third tutor, speakers and partners usually switch codes, especially if their language background is different.

d) Subject matter
The subject matter or topic is the dominant factor in determining the occurrence of code switching. The subject matter of a formal nature is usually expressed in a standard manner, in a neutral and serious style and the informal subject is conveyed in takbaku language, a slightly emotional style, and all-round style.

e) To arouse a sense of humor. Usually done with variance transfer, variety transfer, or transfer of speech style.

f) To be just prestigious.
Although situation factors, interlocutors, topics, and socio-situational factors do not expect code switching, code switching occurs, so that there seems to be coercion, unnaturalness, and tend not to be communicative.

### 2.1.3 Mother Tongue

Mother tongue is frist language that one learns as a child (Oxford 2010:270) Mother tongue is a language that can be classified into one of the mother tongue found in the territory of Indonesia; specifically in this study the mother tongue used is mother tongue originating from Savunese.

Savu language or Hawu is the language used by the Savu tribe. Speakers are in Kupang, Ende, Sawu and Raijua islands, Sumba Island, especially Waingapu and Melolo. This language belongs to the Austronesian language family**.**

### 2.1.4 Bilingualism

In a communication process, there is a specific purpose or purpose of the delivery of information by speakers to the said partner.

Furthermore, language selection occurs which is a symptom of aspects of bilingualism. bilingualism is one of the topics studied in sociolinguistics which in this case relates to linguistic phenomena that exist in society.

Bilingualism arises due to language contact, according to Weinreich's opinion in Wibowo at all (2017:14) which states that contact language occurs when two or more languages are used interchangeably, resulting in a transfer that is transferring or borrowing elements from one language to another, so that it can lead to bilingualism. Thus, bilingualism is closely related to language contact because bilingualism is a two-language use performed by speakers interchangeably in making social contact.

Bilingualism can also occur because of geographical location, trade, and population migration. Some of these are examples of the causes of the need for bilingualism. The existence of cultural acculturation that is preceded by the process of transferring speakers of a language to the environment of different language speakers causes language changes that begin with a new dialect, the creation of new words, even changes in the syntactic arrangement of a language.

To be able to use two languages, one must certainly master both languages. First, his own language or his first language (L1), and the second is another language which becomes his second language (L2) Chaer (2004: 84). People who can use both languages are called bilingual people while the ability to use two languages is called bilingualism, in addition to the term bilingualism there is also the term multilingualism which is the state of use of more than two languages by someone in association with others alternately

## 3. Findings and Discussion

The results of data analysis show that in Savunese community in Fatufeto, there are several types and factors of using code mixing. Here the researcher will explain in detail about each type and factor.

### 3.1 Types of Code Mixing

The use of language in various speech events that occur in the Savunese community is very varied. The mixing of codes from one code to another is logical for them, due to the multilingual linguistic experience in the community. This fact is done because in general they are mastering the languages that are used well, namely Indonesian, Kupang Malay, and their mother tongue such as Savunese, code mixing is done, for example a compilation of a bilingual speaker who is able to

use three languages (Indonesian, Savunese and Malay Kupang) simultaneously in communication in the same time period. Soewito (1985: 76) distinguishes code mixing into two kinds, namely Inner code mixing and outer code mixing. The two codes found interactions in the village of Fatufeto. According to Suwito in Wibowoat all (2017:17), code mixing is divided into two types:

**a. Inner Code Mixing**

Inner code mixing, in which happens because elements insertion from original language with all its variation.

Based on the results of research that occurred in the community in the village of Fatufeto, researchers found the data that has been described above namely (C1) (D1), (C2) (D6), (C4) (D1), (C4) (D2), (C4) (D7), (C4) (D8), (C5) (D1), (C6) (D1), (C6) (D2), (C7) (D2), (C7) (D6), (C7) ( D2), C9) (D1), (C9) (D4), (C8) (D7), (C8) (D8).

The following description is given in the following explanation. The following fragment of data in data (C1) (D1) contains speech in the form of inner code mixing, namely *'Kako ko la Weli toko, weli ko pena nga buku ko la'a Anabel'* based on this data it appears that the Savunese is used by speakers experienced with the insertion of other linguistic elements, namely Indonesian. The linguistic element which is an indicator to mix codes into words Shop and Pena we see that the first type of inner code mixing occurs when the speaker has a conversation in this family, between Indonesian and Savunese, words mixed with language Indonesian is *'Toko'* which means *'Store'* and '*Pena'* which means *'Pen'*

Next then we can see in the data (C2) (D6), based on In the data of the conversation the speaker uses mixed internal code by inserting the Malay language Kupang and savunese. As conversation are questions in speech that have inner code mixing. Inner code mixing occurs in the Kupang language which is the word *kenapa* and *lai* word, which means 'Why' and savunese is 'do rihi tui narra doke' which means 'Can't take to long'

On the data (C4) (D1) from the data they mix between Indonesian and Savunese, Indonesian mixed is '*kembar*' which means *'twin'* dan '*bunu diri'* which means *'Suicide'* into one sentence with the Savunese which is *'ne do pemade ana kembar do due do'u, bunu diri ma no ma made ndo no'* which means 'A

woman had killed his twins son, she killed herself but she did not die'

Furthermore on the data (C4) (D7) they mixed between Malay language and Sabu language, Malay language mixed was '*bunuh diri baru dia sonde mati'* which means *'Committed suicide but she did not die'* and Mother Tongue 'Made ke ndue-ndue eta ke ro wela' which means *'had already been cut off two by two using machetes'*

According to the data (C4) (D8) from the data they mix between Indonesian and Savunese, Indonesian mixed is *'bunur diri'* which means *'Suicide'* into one sentence with the Savunese which is *'Uku he o, uku ke no ta bunur diri ro, tepuh eni ne ri ke no mei to ke no ta made'* which means *'She was deceitful, she deliberately stabbed suicide, but she did not at the dead palace'*.

This phenomenon also occurred on the data (C5) (D1) from the data, they mix between Indonesian and Savunese, the Indonesian language mixed is the word '*Ama'* which means *'Brother'* into one sentence with the Savunese which is '*mama mau minta tolong isi pulsa'* which means *'Brother, Mother wants to ask please you to purchase credit'*

Furthermore on the data (C6) (D1), the data is code mixing between husband and wife where they mix Indonesian and Savunese, Indonesian mixed is '*buku'* which means 'book' into one sentence with the Savunese which is '*Huru ko no ta ajha buku, do rihi pamala ana nane*' which means *'Ask her to read a book; she is really a kind girl'*

Another data in the data (C6) (D2) the informant mixed Indonesian word and Savunese, the word mixed with Indonesian is *'naik kelas'* which means *'Promoted to next grade'* into one sentence with the Savunese which is *'Hala-hala a do'o no do naik kelas do rihi pemanga nga anga pa ammu hekola'* which means *'Wrong, he didn't go up to class if he played too much with friends at school'*

Furthermore on the data (C7) (D2) we see that the first type of inner code mixing occurs when the speaker has a conversation, between Indonesian and Savunese, the word mixed with Indonesian is *'merek'* which means *brand'* into one sentence with the Savunese which is *'Weli do merek samsung do woie'* which means 'buy a good Samsung brand'.

This phenomenon also occurred on the data (C7) (D6) we see that the first type of

inner code mixing occurs when the speaker has a conversation, between Indonesian and Savunese, the word mixed with Indonesian is *'memang biasa'* which means *'indeed ordinary'* into one sentence with the Savunese which is *'minahere, samsung ne HP ne'* which means *'It's normal; Samsung's cellphone is like that'*.

Another data in the data (C8) (D2) we see that the first type of inner code mixing occurs when the speaker has a conversation, between Indonesian and Savunese, the word mixed with Indonesian is *'memang'* which means *'indeed'* dan *'memori hp'* which means *'hp memory'* into one sentence with the Savunese which is *'dai ana iki ne'* which means *'low'*

Next then we can see in the data (C9) (D1) we see that the first type of inner code mixing occurs when the speaker has a conversation, between Indonesian and Savunese, the word mixed with Indonesian is 'Pesta' which means *'Party'* into one sentence with the core language that is *'do medda ne, ae dou ko ad'do'* which means *'last night, many people or not'*

Next then we can see in the data (C9) (D4) we see that the first type of inner code mixing occurs when the speaker has a conversation, between Indonesian and Savunese, the word mixed with Indonesian is *'gara- gara'* which means *'Because of'* dan '*Kios'* which means *'Stall'* into one sentence with the core language that is *'Toi to mawo, moto la'a epi dab'be ri dou narna, ne motor ne parkir pa hebbala'* which means *'Because of drunk, they threw Epi's motorcycle, his motorcycle was parked next to the stall'*.

Next then we can see in the data (C8) (D7) we see that the first type of inner code mixing occurs when the speaker has a conversation, between Indonesian and Savunese, the word mixed with Indonesian is 'kasian' which means 'Pity' into one sentence with the core language that is *'dai eee'* which means *'I feel sorry to hear that'*.

Based on the data (C8) (D8) we see that the first type of inner code mixing occurs when the speaker has a conversation, between Indonesian and Savunese, the word mixed with Indonesian is 'motor' which means '*motorcycle'* into one sentence with the core language that is *'Pas ta balle di, ne dou he pe wobe motor la'a di made aa di pe woe-woe ne motor ne ma jaddi do, jad'di di dorong ne motor ne'* which means *'when we wanted to*

go home because of the fight, our motorcycle was broken, we blame repeatedly but not so and we pushed it*'*.

Based on the data (C5) (D1) we see that the first type of inner code mixing occurs when the speaker has a conversation, between Indonesian and Savunese, the word mixed with Indonesian is '*ama'* which means *'Boy'* or *'Brother'* into one sentence with the Indonesian language that is *'mama mau minta tolong isi pulsa'* which means *'Please help mom to purchase credit'*

### b. Outer Code Mixing

Outer code mixing, in which occurs because of elements insertion stemming from foreign language According to Suwito in Wibowoat all (2017:17)

Based on the results of research that occurred in the community in the village of Fatufeto, researchers found the data that has been described above namely (C3) (D1), (C3) (D2), (C7) (D1), (C7) (D4), C9) (D6), (C11) (D2), (C12) (D1), (C7) (D3).

Based on the data (C3) (D2), the conversation above there are two speakers, these brothers thought about the assignment given by the teacher, the second speaker changed the language when he said '*internet*' and '*download*' he mixed his language with a foreign language, just like the second speaker, the first speaker also mixed languages kupang with a foreign language he said '*print*' so it can be said that the language in the Fatufeto district community in fatufeto sometimes they mix Indonesian and the Savunese

Furthermore on the data (C3) (D1), the informant mixed Kupang malay and English language in their utterance, the word mixed with Kupang malay is *Ia ibu guru bilang pake dengan gambar baru* print ju. In that conversation they outer code mixing because they use another language between Indonesia and Kupang malay.

Based on the data (C7) (D3), those data shows that the informant mixed two language, and Savunese it means that the informant use English Language word in her Savunese. Those data shows that the informant mixed two languages. It means that the informant use English language word in her sabu utterances, and then she mixed are utterances and then she mis xed conversation. Those words are '*Wae ndo nya do rihi hudi* memory card*'* pa samsung. In that

conversation they outer code mixing because they use another language between Savunese and English language.

The phenomenon of outer code mixing also in the data (C7) (D4), we can see when the speaker has a conversation between Savunese and English language, the word mixed with Savunese is this data belong to outer code mixing because the term is in English, handphone (abbreviated as HP).

On the data (C9) (D6), Data is a speech event that occurred in Fatufeto neighborhood on September, 09-2019; the speech was carried out by two young men. The speech event is a monologue, in the speech there is an outer code mixing. Outer code mixing occurs with the insertion of invented words English language is the word *'Speedometer'* which is derived from the basic word speed 'Fast' and meter 'size enter one core language, the variety of mother tongue *Ia kena speedometer kaca pica*.

Based on the data (C11) (D2), we see that the second type of outer code mixing occurs when the speaker has a conversation, between Kupang malay and English language, the word mixed with Kupang malay is *aduu jengan ganggu beta doo beta punya otak su blank kerja tugas kuliah juga*, in this sentence, the speaker mixing English language Blank and *Kupang malay aduu jengan ganggu beta doo beta punya otak su* and *kerja tugas kuliah juga ni*.

Based on the data (C12) (D1)we see that the first type of outer code mixing occurs when the speaker has a conversation, between Indonesia and English language the word mixed is *setiap hari mama punya kerja hnya upload foto sa di fb sonde ada kerja laen lai ko?* the speaker mixing English language is uploaded.

## 3.2 The Factors Influence Code Mixing

From the results of interview conducted by researchers found several factors that cause code mixing as follows:

### a. Linguistic

The linguistic background or language ability is also the cause of someone interfering in the code, both the speaker and the speech partner. In addition, the desire to explain the intentions or interpret something can also be one of the factors that contribute to the background of the speakers engaging in code mixing. According to Suwito (1983: 77)

The use of language in various speech events that occur in the Kupang community is very varied. It happens when the researchers asks the respondents about their language mastery.

'We speak 3 languages in our daily communication they are Savunese, Kupang Malay and Indonesia language' (Interview 09/09/2019)

From the results of the interview above, it can be seen that the community masters more than one language namely Kupang, Indonesian and Sabu. This is because they usually speak those languages since childhood.

In a fragment of the conversation the community uses mixed codes by inserting Indonesian, Kupang and Sabu languages. This is because in general they master the languages that are used or understood well by them. This study also found that the use of code mixing was also caused by the limited vocabulary owned by the community so that they mixed the code to facilitate the understanding of others.

*'Yes, because if you meet someone who understands a little bit of Savunese then I will talk to him/ her by mixing   Savunese and Kupang Malay or Indonesian'* (Interview 09/09/2019).

### b.   Language Maintenance

Language maintenance, savunese community collectively decides to continue to use the language or the language has been used traditionally. It can be seen from the interview bellow:

*'If the parents talk to their children with Savunese, the children know what their parents talk to them, but they cannot answer with Savunese that's why we usualy mix our language'* (Interview community, 09/09/19)

*'Yes, because the Savunese is the language of the tribe that should be known by the offspring of the sabu'* (Interview community, 09/09/19)

From the results of the interview above, it can be seen that the community still wants to maintenance the local language by making a habit to talk with their children every day so that the children understand and remember their Mother tongue.

The background of the speaker's attitude. The background of the speaker's attitude is related to the character of the speaker, such as social background, level of education, or religious sense. For example, speakers who have the same social background as their speech partners can mix codes when communicating. This can be done so that the atmosphere of conversation becomes familiar. According to Suwito (1983: 77). The background

of the attitude of the speaker is also a factor in the occurrence of code mixing, as speakers who have the same social background as their speech partners can mix codes when communication, it can be seen from the interview bellow:

*'I choose to speak Savunese because every day I meet many people who live in Fatufeto and they always they speak Savunese in their daily communication, so it makes as understand each other'* (Interview community, 09/09/19). From the interview results above, it can be seen that people who have high social status rarely use mixed codes, because they always speak Indonesian more than Savunese and Kupang Malay.

## 4.   Conclusion

Based on the results, the following conclusions can be drawn.

**4.1** In communication, Savunese community in Fatufeto uses two types of code mixing, namely inner code mixing and outer code mixing, the total data found by researcher is 24. 16 data is inner code mixing and 8 data for outer code mixing. From the data, it can be concluded that the type of code mixing which is more dominant is inner code mixing and why outer code mixing rarely occurs because foreign language are rarely used and are difficult to pronounce by parents in Fatufeto community.

**4.2** Factors that cause code mixing in Savunese community in Fatufeto are linguistic, language maintenance and the background of the speakers factors.Those factor are the dominant ones that appear when the researcher get in involved on this community.

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