

## AN ANALYSIS OF CODES USED BY THE MOSLEM SPEECH COMMUNITY OF TELAGAMAS VILLAGE, SUBAGAN, KARANGASEM

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### ABSTRAK

Penelitian kualitatif ini bertujuan untuk menganalisis jenis-jenis kode yang digunakan oleh penduduk Muslim di Desa Telagamas dan mendeskripsikan cara penggunaan kode tersebut untuk berkomunikasi dengan penduduk muslim dan masyarakat sekitar Desa Telagamas. Ada tiga domain yang dipilih dalam penelitian ini yaitu keluarga, pertemanan, dan lingkungan sekitar. Data dikumpulkan berdasarkan dua teknik, yaitu teknik observasi dan teknik wawancara. Terdapat 3 percakapan yang telah direkam disemua domain yang digunakan dan data dianalisa menggunakan lampiran observasi dalam bentuk tabel. Hasil penelitian menunjukkan bahwa ada 3 jenis kode yang digunakan oleh penduduk Muslim di Desa Telagamas berdasarkan 610 ucapan yang telah di analisis, yaitu Bahasa Sasak, Bahasa Bali, dan Bahasa Indonesia. Selain itu, terdapat 46 ucapan yang terkategoriikan sebagai alih kode dan campur kode yang digunakan oleh penduduk desa. Penggunaan alih kode terdapat sebanyak 32 ucapan (70%) dan penggunaan campur kode sebanyak 14 ucapan (30%).

**Kata kunci:** Kode, Alih Kode, Campur Kode

### ABSTRACT

This qualitative research aimed at identifying kinds of code that are used by Moslem people in Telagamas Village and analyzing how they used those codes to communicate with each other and other people around this village. There were three domains chosen in this study, namely family, friendship, and neighborhood. The data were collected using two techniques, namely observation, and interview technique. There were three conversations recorded in all domains of language used and the data were analyzed using observation sheet in a form of table. The results of the study show that there were 3 kinds of code used by the Moslem people in Telagamas Village based on 610 utterances that had been analyzed, namely Sasak language, Balinese, and Indonesian. In addition, there were 46 utterances categorized as code switching and code mixing used by the villagers. There were 32 utterances (70%) that belonged to code switching and 14 utterances (30%) to code mixing.

**Keywords:** Code, Code Switching, Code Mixing

## **INTRODUCTION**

Language is the most important thing to be there when someone does a communication with other people. Language is primarily an auditory system of symbols (Sapir, 1921: 75), which means that language can be understood by hearing it. Language is possibly the most complex and the most interesting, since it is an instrument for human' communication with each other, the growth and development of their talents, causing creativity, innovation, and novelty, exchanging and transferring their experiences, and on the whole, for information of society (Mahdi & Jafari, 2012: 56). Language provides a variety of ways of saying the same thing-addressing and greeting other, describing things, paying compliments (Holmes, 2013: 1). In other words, a speaker can say the same thing in different ways language gives so many choices to do that. Thus, it makes language become the most important 'ingredient' to do a communication or interaction with other people.

Communication is the process of transmitting information and common understanding from one person to another (Lunenburg, 2010: 3). To build a good relation to the other, then communication is needed by people to understand what the other wants to tell. To communicate, people in a community may have more than one language (code) used in their daily conversation. Code refers to a

language or variety of language. Code can be used to refer any kind of system that two or more people use to communicate (Wardough, 2002: 88). It makes everything which done to communicate is called a code though it is not in form of utterance, such as written text (e.g. letters, message), gestures (body language), picture, etc. people use different code in the different situation, different people to speak, different place, etc. The way people talk is influenced by the social context in which they are talking; it matters who can hear the conversation and where it is done, as well as the feeling when the people are talking (Holmes, 2013: 32).

By doing communication to the other, it means that people are doing a social interaction. Social interaction (Maynard and Perakyla, 2003: 241) is a situation when someone meets the other "face to face" or "body to body", whether in urban or rural areas, in business or in a family. Maynard and Perakyla explained that applying to turn-taking, the physical distance between speakers, and other matters prevail in social interaction. Thus, it makes social interaction happens when people meet or talk to the other people directly; and social interaction includes how people talk to the other people, how close those people are with the other, and any other factors that influence social interaction, like age, gender, social status, etc.

Social interaction in multilingual society is not far away difference than in monolingual society. The differences are on how many languages used in the society and how many ethnic groups in the society are. In a multilingual society, people in the society come from different ethnic groups, while people in monolingual society come from the same or one ethnic group. That is why, in a multilingual society, people talk to the other by using more than one language or code, and people choose the certain code to be used according to situations when they talk, people who they talk to, people where they talk, etc.

Multilingual society is a society where people in the society use two or more languages to speak to the other members of the society. Putra (2013: 8) explained about multilingual, multiracial, and multi-cultural. He defined multilingual as a wide variety of codes that used by people in a country, whether used separately by each race (ethnicity) or used interchangeably. Then, multiracial is the presence of different ethnic groups, which can be recognized from certain physical characteristics or their code, and culture within. While the definition of multicultural is the presence of a culture's variety, customs, and habits that are different from people who live in a country.

There are so many multilingual and multiracial societies in Indonesia. One of them is Telagamas Village, which is

located in sub-district Karangasem in Karangasem regency. The villagers in Telagamas speak by using more than one language. It is because of two ethnic groups live there, or as mentioned before it is called multiracial. People from Bali and Lombok lived to gathers in the Karangasem since the age of Karangasem Kingdom. They can live without any big problems occur though they are different in ethnicity. Because of the background from those two ethnics are different, it makes their language used are also different. People from Lombok may tend to speak to the other by using Sasak language, so do people from Bali will use Balinese to speak to the other people who belong to the same ethnic group.

According to the leader (pemuka adat/ penoak) of the village, Syaid Muhdar Alydrus, the history why Lombok people can live in the village is started when the Mataram kingdom in Lombok was at war and at that time Karangasem kingdom helped the war that happened, in the end, the kingdom of Mataram won the battle. So there are many prisoners of war that exist so that the prisoners of war there is not rebellious then some are brought to the Karangasem kingdom in Bali, from the king Karangasem in give them shelter and fields to stay alive.

The history of Telagamas is unique, and the interaction between people there cannot be missed. When Lombok people talk to Balinese people,

they talk by using Bahasa Bali Alus, not Bahasa Indonesia or Sasak language. Muslim Nawawi, the headman of the village, said that Lombok people in Telagamas village are able to use Bahasa Bali Alus well, even better than Balinese there. It is because of long time ago, Lombok people had a close relation to royalty of Karangasem Kingdom which made them needed to talk by using Bahasa Bali Alus if they wanted to talk to people in around village. All of people in Telagamas Village are Moslem.

There are three possible codes used by people in Telagamas village. The first is Balinese, Indonesian Language, and Sasak Language (Lombok Language). The used of the language is based on where they are talking, who they are talking to, and what the topic that is being discussed. For examples their conversations in family are:

Ayah: "*Ehh lakar kembe ante? Awak masih jerak sakit.*" (Where will you go? You are just recovering)

Anak: "*lakar milu kemah mak.*" (I will go camping, dad.)

Ayah: "*nda anne ngalih gae lebih jek kemu mai seng kruan.*" (Don't take the work which results in nothing)

Anak: "*aok wahh, amun ngeno.*" (Okay, dad)

From the examples of conversation above, it can conclude that they use code mixing and code switching. Because of the people in Telagamas come from different

ethnic groups, the researcher was interested in analyzing the codes that are used when they communicate, and how the codes are used when they do their communication.

Telagamas village is located in Krangasem Regency, the eastern part of Bali Island. Administratively, it belongs to region of Karangasem Sub-District, Karangasem Regency, Bali, Indonesia. Telagamas village area is 9 hectares. In addition, Telagamas village is populated by muslim of people. The researcher will be attempted to gain the research data in Telagamas village as the place is more appropriate in providing the data needed.

Geographically, Telagamas village is a small village. It is one of ten the village in Karangasem regency with area 9 hectares consisting of land, fields, and the rest. Telagamas village located on an altitude of 150 m up to 200 m of the sea surface with a slope of 3-15 leads to the South. Telagamas village has the following boundaries; in the north, Telagamas village is Cicang Bali Desa Bungaya Kangin village. In the south of the village is Subagan Desa village. Move to the west, Telagamas village is Tempajang village. The last, in the eastern part of village is Karangsokong village.

In everyday people interaction with each other usually choose different codes in different situation. They may choose a particular code or variety because it makes them easier to discuss a particular

topic where they are speaking. It is like a system that is used by people to communicate with each other, according to Wardhaugh (1992), code is a language or a variety of language. When people in an environment want to interact with each other, they tend to use a code in communicating. The use of different codes in communicating depends on the variety of the language.

One theory also supported the use of codes according to Crystal (1980:66), code is a set of conventions for converting one signaling system into another. In other words, a code is a system of rules that allow us to give information in symbolic form. Human language is also a code; consists of words that represent ideas, events, and objects. When it is put together in certain circumstances, it will help us to communicate with each other. According to Muysken (2000), code mixing is divided into three types, insertion, alternation, and congruent lexicalization. Insertion occurs when lexical items from one language are incorporated into another. Some bilinguals or multilinguals are likely to use this type of code mixing. Insertion means a process of putting lexical items of one language into the structure of another language without changing the sentence structure, for example (Spanish/English; see Muysken, 2000:5).

Yo anduve *in a state* os shock por dos Dias

'I walked in a stage of shock for two days.'

The structural form of insertion can be seen below

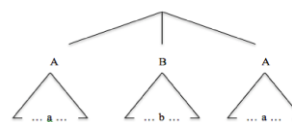


Figure 2.1 The structural tree of Insertion

A and B refer to two languages or codes used in one sentence. Meanwhile, a and b at the structure above refer to the words or lexical items which are mixed in one sentence or utterance. So, insertion is mixing lexical items from one language into another different language.

Alternation occurs when the structure of two languages are alternated in one sentence in which the lexical items or grammatical structure are switched between utterances in a turn or between turns, for example, (Spanish/English; Gumperz and Hernandez-Chaves in Muysken, 2000:5).

*Andale pues* and do come again.

'That's all right then and do come again'

The structural tree form of alternation can be seen below

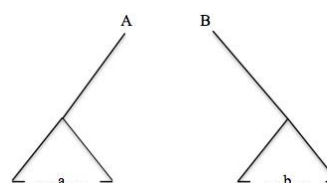


Figure 2.2 The structural tree form of alternation

The alphabet A and B refer to two languages or codes used in one sentence. Meanwhile, a is the words from language A that followed by the words from language B.

Congruent lexicalization are refers to the situations where two languages share grammatical structures that can be filled lexically with elements from either language. For example, (English/Dutch; Crama and Van Gelderen 1984 in Muysken, 2000:5)

Weet jij [whaar] Jenny is?

'Do you know where Jenny is?'

The structural tree form of congruent lexicalization can be seen below

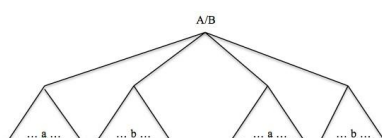


Figure 2.3 The structure tree form of Insertion

In the structural tree above used alphabet A and B as two codes or languages in one sentence. On the other hand, a and b refer to the structure of lexical items used in one sentence in which the mix of two languages that share grammatical structure.

According to Poplack (1995), there are three types of code-switching those are tag code-switching, inter-sentential code-switching, and intra-sentential code-switching.

Tag code-switching. A tag code-switching happens when a bilingual inserts short expressions (tag) from different language at the end of his/her utterances. Generally, tag switching is used to emphasize something or express some kind of feeling as a sudden surprise. For example:

"*Sorry* terlambat. Tadi aku di cegat temen-temen kelasku, ngobrol dulu."(page 214)

"Sorry I'm late. I was prevented my classmates, talk first."

Inter-sentential code-switching. An inter-sentential code-switching happens when there is a complete sentence in a foreign language uttered between two sentences in a base language. For example:

"Tas besar berisi kamera saku, *tape recorder* dan jaket kampus tergantung di sandaran kursi." (page 39)

"A big bag containing a pocket camera, a tape recorder and a campus jacket hung on the back of the chair."

Intra-sentential code-switching. An intra-sentential code switching is found when a word, a phrase, or a clause, of a foreign language is found within the sentence in base language. For example:

"Dari pada jadi yang kedua, mending dengan ku saja, *to be my first girl*."(page 152)

"Rather than being the second, just be with me, to be my first girl."

## FINDING AND DISCUSSION

Based on the analysis from the conversation that was transcribed, it was found there were three codes used by people in Telagamas Village in their communication. From the analysis of the domain of language use an interview, it was found that Sasak language, Balinese, and Indonesian language.

Based on the interview conducted by the researcher, Sasak language was found in the family domain (see Appendix 1) in their conversations. There were 48 utterances spoken during the conversation. From 48 utterances in the family domain of language use, 28 utterances were spoken in Sasak language.

Balinese Language as the second code that used by the villagers in Telagamas Village. It was found in family domain (see Appendix 1) in their conversations. There 48 utterances were spoken during the conversation in both families. From 48 utterances in family domain of language use 7 sentences were spoken in Balinese language.

Indonesian language was found as the third code that used by participants. It is standard language in Indonesia. In analyzing the code, Indonesian language spread in family domain. The use of this code was shown in family in their conversation. From 48 utterances in family domain of language use 13 sentences were spoken in Indonesian language.

Based on the analysis in three domains of language use, it was found that there two types of how the codes were used by the villagers. Code switching and code mixing are type of code used that they use in their communication. The participants were confused when they were asked about code switching and code mixing. The researcher then told the participants about that after the conversation were recorded.

There are three types of code switching according Popluck in (1980), tag switching, intra-switching and inter-switching. Tag switching is the insertion of words that can be put anywhere within the boundary of an utterance of speech without violating the grammatical rule of the sentence. Inter-sentential switching occurs when word or phrases from another language are inserted into a utterance of the first language. Intra-sentential switch In chart 1.6 showed the percentages types of code switching in three domains of language use, tag switching 66%, inter-sentential switching 9%, and intra-sentential switching 22% used in three domains. In analyzing the data researcher found code switching in three types of it. It was analyzed as follow.

According to Muysken (2000), insertion code mixing occurs when the lexical items from one language are incorporated into another. In three domains of language use analyzed by the

researcher, insertion code mixing was used in those domains. Insertion code mixing between Bahasa Indonesia and Lombok language was shown in 9 utterances in three domains of language use.

Based on the data that had been analyzed, the researcher found that the villagers in Telagamas village were used three types of codes in their daily communication. The first code was Sasak language. The second code was Indonesian. The third code was Balinese. The other code was English. It was not as major code because the code did not use in their daily conversation. The participants only mixed English language to complete the codes in their communication.

The first language that has used by the Moslem people in Telagamas village was Sasak language. Based on the data, sasak language was used in all three domains (family, friendship, and neighborhood). The researcher found 350 utterances from 610 utterances were spoken in sasak language from three language domains that used in this research.

## **METHOD**

The researcher conducted the study using qualitative method to analyze the data of this research. Qualitative researcher studies think in their natural setting, attempting to make sense of, or interpret, phenomena in terms of the

meaning bring to them (Dencim, 1970). The researcher needed to experience the real setting and the real people of the study because those are the object of the study. According to (Lans & Voordt, 2002) descriptive research is about describing how reality is. It is a researcher where the main instruments the researcher who experiencing the real setting of the subject of the study using interview, conversation, recording and photograph.

In this study, the data interpreted and analyzed descriptively which means that the data that were collected from interaction among people in Telagamas Village were described as it was and analyzed inductively following theories were provided in the literature review. Indeed, inductive conclusion was drawn after patterns of the data found.

The researcher chose the subjects of this research by using three different domains. According to Holmes (2013: 88), domain means the area, in which participants usually do interactions regularly and use different varieties or codes. There are five domains of language use. Those are family, friendship, religion, education and employment Fishman in Holmes (2013 : 22). This study only used three domains, namely family, friendship, and neighborhood. The data were collected from interviews in order to as triangulate the research. There were 6 samples taken from all domains of which



all of those them were interviewed after being observed.

## **CONCLUSION AND SUGGESTION**

### **Conclusion**

In conclusion, there are three codes that were used by the Moslem speech community in Telagamas village. The highest percentage of the code was Indonesian language 45% used and followed by Sasak language with 35% used. This finding also supported by the interviews that conducted by the researcher. The interviews said that Indonesian language and Sasak language were the languages that the villagers usually used in their daily communication. The third language that the Moslem people usually used was Balinese language with 15% used.

The codes used by the Moslem people in Telagamas village were used code switching and code mixing in their daily communication. From the explanation in discussion, the higher percentage of code switching used was in friendship domain with 34% and the lowest percentage of code switching 10%. Then, the highest percentage of inter-sentential switching was found in religion domain with 3.05% used and the lowest percentage was in neighborhood domain with 1.3% used. The highest percentage of intra-sentential code switching was in friendship domain with 7% and the lowest percentage in neighborhood domain with

1.35%. The last type of code switching was emblematic switching with the highest percentage was in family and friendship domain (1% used for each domain) and the lowest percentage was in religion domain with 0% used. This finding showed that friendship domain was a domain that the villagers usually feel close with the other speakers. They will easy to understand each other by mixing or switching their utterances from one language to other language.

Moreover, the higher percentage of code mixing used was in friendship domain with 33% and the lowest percentage of code mixing was used in religion domain with 5% used. Additionally, the highest percentage of insertion was found in friendship domain with 22% and the lowest, percentage was in religion domain with 5% used. In alternation, the highest percentage was in friendship domain also with 11% and the lowest percentage was in religion domain with 2% used. Then, the highest percentage of congruent lexicalization was found in family and neighborhood domain with 2% and the lowest percentage was found in friendship and religion domain used with 0%.

### **Suggestion**

The results of the research can give contribution as well as evidence of the development of linguistics theory, especially about code. Then the result of the study also can give understanding about codes used by the villagers in

Telagamas village. It also expected as an authentic document or archive about codes that exist in Telagamas Village.

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