

Code Mixing in Legislative Candidate Campaigns in Denpasar City: A Case Study of Balinese Language Use in the Political Realm

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Abstract: *The interest in the Balinese language as a regional language is currently declining, particularly in urban areas. However, it remains frequently used in political campaigns in Bali, especially in Denpasar. This usage typically involves code-switching with other languages. This study aims to uncover the motives behind using the Balinese language in political campaigns and examine the forms of code-switching employed by politicians. The research is descriptive-qualitative, based on verbal data gathered through observing legislative candidates' campaign activities in Denpasar. Data were collected by listening to politicians' speeches. The analysis was conducted using Hymes' communication ethnography theory and Philipsen's speech code theory. Findings indicate that the Balinese language is perceived as a marker of politeness and is considered effective in fostering a sense of closeness between the politicians and the community. The language is used in a code-mixing manner with Indonesian, creating a communication pattern known as a speech code. This includes expressions of prayers or greetings like *Om Swastiastu*; pronouns such as *titiang*, *Ratu*, *Ida*, *Dane*; and abstract nouns like *ampura*, *sugra*, *nunas*, and *suksma*. The Balinese language is predominantly used in the opening and closing parts of speeches, while its use in the content section is limited to the lexical level. The analysis suggests that this code-switching serves as a form of politeness by the communicators.*

Keywords: *Balinese language, ethnography of communication, code-mixing, and speech code.*

INTRODUCTION

The position of Balinese language as a mother tongue is currently experiencing a shift. This is due to the development of the pattern of life of the Balinese people, who were originally a monolingual society over time and also interacted with national languages and foreign languages. This is one of the consequences of the globalization process in various aspects of life (Mustika, 2018: 94). The interaction with people outside Bali forces Balinese people to be able to interact with other languages besides Balinese. This also happens to people who speak other regional languages.

Local languages, which were originally identified as the mother tongue or first language mastered by a person, have now turned into a second or even third language mastered. This generally happens in urban areas that have a very high level of interaction with multicultural communities. Many parents now choose to teach foreign languages or national languages as the first language to their children to make it easier for their children to interact with the global community. Cross-cultural interaction is currently seen as a form of great effort in terms of improving living standards, considering the position of the Bali island as a tourism destination for the world community. Without being realized, this has led to the marginalization of the Balinese language.

In addition to the division or classification of subtle and coarse language varieties that are considered complicated to understand, the marginalization of Balinese language occurs due to the negative stigma against Balinese language, which views that Balinese language cannot improve one's standard of living. Furthermore, Balinese language is considered incapable of being used to earn a living. This stigma not only adversely affects the Balinese language, but can also adversely affect the continuity of Balinese culture and tourism which are basically interrelated (Beratha, et al. 2016). Evidence of the marginalization of regional languages, especially Balinese, is the lack of mastery of the native Balinese speakers of the Balinese language itself. Code mixing or mixing Balinese with other languages has always been the middle ground chosen by Balinese speakers in various activities that require the use of Balinese, such as the procession of proposing to the bride, *sangkep* (traditional meeting at the village hall), to *mendak sulinggih* (facing the priest).

Activities such as proposing to a bride, *sangkep*, and *mendak sulinggih* are generally special and honorable moments, therefore the use of Balinese with its subtle language varieties becomes very important to use. The use of Balinese in these three situations is strongly influenced by the social context. In the *mendak sulinggih* situation, the speech participants involved are Hindu priests who are considered to have the highest position in the social strata in Bali. Therefore, subtle varieties of Balinese are generally required to be used in these situations (Natha, 2023). However, over time, the phenomenon of Balinese code-mixing with other languages has become frequently used, especially in these three activities. The phenomenon indicates that the mastery of Balinese language in Balinese society has been degraded.

In the midst of the decline in interest and mastery of understanding of the use of Balinese language, politicians who will compete in the upcoming February 2024 elections choose to continue to use Balinese language as much as possible in their campaign speeches, even though it is used in a mixed code. The application of code-mixing is interesting to discuss, because it indicates that Balinese language still has its own role or attraction in political communication to attract the hearts of the public to these politicians. In addition, Balinese language also has its own norms when used. Balinese language is generally divided into the subtle variety with a high level of politeness, and the *kepara* or *andap* variety which is considered more relaxed.

The concept of Balinese language use is closely related to the social context, depending on the communication actors and various other social situations behind the communication. The higher the position of the interlocutor, the choice of language variety used is the subtle

variety, and if the interlocutor is of equal age and with a high level of familiarity, then the *kepara* language variety can be applied. The concept reflects the prevailing norms of communication in Balinese society, often known as *desa, kala, patra* (space, time and conditions). This means that in action - including communication with other people of different cultures (backgrounds) must pay attention to space, time and conditions so that social interaction goes well (Atmadja, 2016: 16). The concept of space and time is in line with the ethnographic approach to communication.

Communication ethnography was initiated by Dell Hymes who thought that formal linguistics alone was not enough to uncover a complete understanding of language. This is because it ignores the important variables in which language is used in everyday communication. Furthermore, Hymes states that cultures communicate in different ways, but all forms of communication require a shared code (through language) (Hymes, 1974). Based on this idea, we get the idea that in communication there are certain codes used in speech as an important aspect of communication. The code in ethnography of communication is called speech code, the term was proposed by Gery Philipsen. Speech code is an unwritten culture that is used as a reference to determine how to communicate in culture (see G. Philipsen, Lisa M. Coutu, Patricia Covarrubias in Gudykunts, 1989: 55-61; Littlejohn and Foss, 2009: 461). Thus, speech codes reflect communicative norms.

Based on the explanation above, it can be said that the use of Balinese language cannot be done carelessly. Because, there is a contextual basis or communication norms that must also be considered. This makes Balinese code mixing even more interesting to discuss. This paper was created to examine the forms of code-mixing or code-switching used by politicians as well as the motives behind the use of Balinese in campaign activities in Denpasar city.

LITERATURE REVIEW

The theory used as the basis of analysis in this study includes the ethnographic theory of speech code communication from Gery Philipsen with the basis of Dell Hymes' SPEAKING acronym theory (Philipsen, et al., 1989). The theory assumes that communication actors in local communities create shared meaning by using a code that has a number of understandings. It is defined by the term speech code by Gery Philipsen.

Speech code can be understood as a reflection of communicative norms, because speech code is an unwritten culture and often becomes a subconscious "guidebook" to determine how to communicate in a culture. It is also necessary to pay attention to the SPEAKING acronym initiated by Dell Hymes, because it is the basis of thinking in seeing the phenomenon of

ethnographic communication. The explanation of the acronym includes: S: setting and sense, namely the place where the dialog occurs, P: participants, E: end or purpose, A: Act or action or activity carried out, K: key or tone used (intonation), I: Instrument or tool used, conveying messages both in writing and not, N: norm, G: genre or type of discussion activity that has other characteristics.

Philipsen, et al (1989) elaborate an understanding of speech code with six concepts, including:

- a. Codes are specialized, differing from one culture to another.
- b. Conversational communities may have multiple speech codes.
- c. A speech code underpins a conversational community which has meaning in how to be a person, how to relate to others, and how to act or communicate within a social group.
- d. Codes guide what communicators actually experience when they interact with each other.
- e. Speech code does not break something that already exists, but is added in everyday conversation. We can detect speech codes by looking at how members of a culture change their behavior and vocabulary with different patterns in communication.
- f. Speech codes are powerful. They form a basis on which the culture will evaluate and conduct its communication.

After looking at these six concepts, we can see what codes are alive in the local community as a form of communication norms adopted

RESEARCH METHODS

This research is a qualitative study, which is a form of scientific tradition that fundamentally relies on observing humans in their own area and dealing with these people through their language and terminology (Djajasudarma, 2010: 11). In other words, qualitative research is research conducted to describe and analyze phenomena, events, social activities, attitudes, beliefs, thoughts of a person or group (Ratna, 2010: 102). Therefore, this research is also descriptive. The material analyzed in this study is the oration of politicians who participated in the 2024 legislative candidate election contest in Denpasar City.

In an effort to obtain data, the author applied the observation method to four points of the candidates' campaign locations spread across four sub-districts in Denpasar City, namely East Denpasar, South Denpasar, West Denpasar and North Denpasar. After obtaining the data, followed by the data transcription process. In an effort to understand the meaning contained in the analyzed data, the hermeneutic method is applied, namely by understanding the parts of the text followed by understanding the text as a whole repeatedly so as to get the appropriate

interpretation (Teeuw, 2015: 123). The results of the analysis are presented using formal and informal methods.

FINDINGS AND DISCUSSION

The analysis shows that the language used in the campaign speeches of candidates in Denpasar City is Indonesian mixed with Balinese. The mixing of the two languages occurs at the lexicon level or called code mixing, and also found language switching (code switching) at a higher level (clauses and discourse). The code mixing found shows a pattern that tends to be consistent, namely in the forms of pronouns used. Communicators tend to use Balinese lexicon every time they mention personal pronouns. For the first person pronoun “I” becomes *titiang*, or *tiang*. For the second person pronouns, the honorifics *ratu*, *ida*, *dane* as well as the lexicons *semeton*, and *krama* as plurals are used.

Other Balinese lexicons that are often used are the abstract nouns *ampura* (sorry), *sugra* (excuse me), *nunas* (begging/asking), and *Suksma* (thank you). In addition, every conversation generally begins with the greeting *Om Swastiastu*. These lexicons appear frequently, and when communicators wish to talk about something else, they choose to switch to Indonesian. Thus, the lexicons *titiang*, *ratu*, *ida*, *dane*, *semeton*, *krama*, *ampura*, *sugra*, *nunas*, *suksma*, and greeting *Om Swastiastu* are forms of speech code. This shows that the form of code switching using Balinese lexicon is a reflection of the communication norms adopted.

In addition to code mixing, there is also a form of code switching or language transfer used in campaign speeches. The language transfer can be found in the oration framework (part of the discourse framework which includes the opening, content and closing parts). In the opening part of the oration, Balinese sentences are used to give thanks to God, greet the audience, and introduce themselves. In the content part, most of them used Indonesian and also applied code-mixing with the previously described lexicon pattern. In the closing part, the orator again used Balinese sentences by expressing gratitude, apologizing, and reminding them to vote for them. There is also a Balinese pantun that tends to be the same and is used by many candidates, namely “*Klungkung Semarapura, kirang langkung nunas ampura*” as a greeting to apologize if there are things that are less pleasing to the heart to end the speech. From the patterns of code mixing found, it can be seen that Balinese language is still used as a language that can show the position and politeness of the orator.

From the data obtained, it was found that there are two types of Balinese language used in the campaign speeches of 2024 candidates in Denpasar City, namely in the form of code

mixing and in the form of code switching. The form of code mixing can be seen in the following data:

Data 1: politician in East Denpasar

“...*suksma* untuk *semeton sami* yang selalu *support*. Seperti yang *sampun titiang* sampaikan tadi, pilih yang sudah pasti melayani masyarakat. *Titiang nenten* bermaksud sombong, tapi kalau kita lihat rekam jejak *nika* bisa diadu...*ampura niki* kita bisa tahu siapa yang hatinya tulus dengan perkatannya saja bisa kita rasakan.”

Data 2: politician in South Denpasar

“...*titiang* mau dengar mana suaranya? *Semeton tiang* di sini kok lemes sekali? Merdeka!!! *Ratu ida dane, semeton tiang*. Di pemilu 2024 ini, *titiang nunas* doa, restu dan dukungan *krama sami*. Tanpa *ratu ida dane* khususnya *krama banjar* di sini *titiang* tidak akan bisa berbuat apa. *Tiang* tulus untuk mengabdikan kepada rakyat...”

Data 3: politician in West Denpasar

“...*ratu ida dane, suksma antuk* dukungannya. *Ampura niki, tiang* lihat perkembangannya dari tahun ke tahun masih sama, *sami* mendukung *titiang* untuk tetap maju lagi. *Niki tiang* sampe terharu. *Krama driki* memang *the best!* Semoga Ida Sang Hyang Widhi, *sugra sesuunan sami*, selalu menyertai dan melancarkan perjuangan kita. Ingat *niki*, izin bapak ibu, *ampura, ratu ida dane, titiang* ingin agar kedepannya anak-anak muda juga lebih melek lagi dengan politik”

Data 4: politician in North Denpasar

“*nunas sugra titiang ring ratun titiange makasami*, begitu juga adik-adik generasi muda kita. Ini yang membuat hati *titiang* sangat bersemangat kalau sudah melihat *alit-alit* kompak begini, pasti masa depan bangsa itu akan jadi lebih baik kalau pemudanya bersatu. Setuju? Nah itu *tiang* ajak anda-anda semua generasi muda ini untuk bersama-sama berjuang, agar *krama* kita semua, *semeton-semeton* kita, bisa hidup dengan lebih layak...”

The four data above are fragments of speeches delivered by four politicians who participated in the election contestation in February 2024 from the East, South, West and North Denpasar sub-districts. In terms of the oration framework, the four quotes are taken from the content of the oration delivered orally. From the four data presented above, it can be seen that in delivering their messages, the orators, in this case the candidates, predominantly use

Indonesian language. Balinese language is used only at the lexicon level, or it can be said that Balinese language in this case is used by mixing Balinese lexicons with Indonesian speech.

In the four data above, signs have been given in the form of italics and bold print. Italics indicate that the lexicon is not derived from Indonesian, while bold print is a Balinese lexicon that continues to be repeated and is always present in each oration even though there are different speakers. If observed in more detail, the bolded lexicons refer to a consistent pattern of communication. The pattern can be mentioned as follows: whenever communicators want to mention themselves, they change the first-person pronoun “me” to *titiang*, or *tiang*. When referring to the audience, or the second person spoken to, the honorific lexicon *ratu*, *ida*, *dane* as well as the plural lexicon *semeton*, and *krama* are used.

Other Balinese lexicons that are also often used are the abstract noun *ampura* which is used to apologize, *sugra* which is used to ask for permission or permission to mention something, *nunas* which is used to ask for something, and *Suksma* to express gratitude. These lexicons are part of the subtle variety of Balinese language which has a high level of politeness. They are often used, and when communicators want to talk about something else, they tend to switch to Indonesian.

The lexicons mentioned above are the lexicons of the Balinese subtle variety. Whenever the orators mention themselves, the words *titiang* and or *tiang* are used. The lexicon *titiang* is a Balinese lexicon of the *alus sor* variety, which is used to show respect to the interlocutor. The concept of Balinese *alus sor* is to lower one's own position lower than the interlocutor. Meanwhile, when referring to second person pronouns, the candidates use the words *ratu*, *ida*, *dane*. Literally, these lexicons do not mean “you”, but rather refer to titles for superiors such as “my lord”. However, these lexicons are used because they are considered to be the most polite (Balinese variety *alus singgih*) of the forms of second-person pronouns in Balinese language.

In addition to this form of code-mixing, Balinese language is also used at greater length by politicians. Balinese language is generally used in the opening sentence of the oration and the closing of the oration. This can be seen in the following data:

Outline of Oration	Data	Language Tendency Used
Opening	<p>“<i>Om Swastiastu, sane dahat wangiing titiang, para semeton sinamian. Suksma antuk galah. Puja pangastuti aturang titiang ring Ida Hyang Widhi, santukan sangkaning paswecan Ida, iraga sida mapupul iriki, gumantinipun pacang magenduwirasa indik pamargi pemilune sane pacang rauh puniki...</i>”</p>	Balinese Language
Body	<p>“<i>...sane kapertama titiang ingin menyampaikan visi dan misi titiang, yang perlu untuk titian sampaikan kepada masyarakat luas, agar kita semua dapat memilih dengan cermat...</i>”</p>	Indonesian Language
Closing	<p>“<i>...wantah kadi amunika titiang sida matur, mogi ratu ida dane sareng sami ledang arsa memilih titiang. Sampunang golput! Mangda sami memilih sane patut! Klungkung Smarapura, kirang langkung nunas ampura. Suksma aturang titiang, rahayu. Om santih santih santih Om.</i>”</p>	Balinese Language

Table 1, Data 5: politicians in East Denpasar

The table above has presented data in the form of excerpts from the campaign speech of a politician from East Denpasar. From the data, it can be seen that Balinese language is predominantly used in the opening and closing sentences, while in the body or content section, Balinese language is initially used and then switched to Indonesian language (code switching). The phenomenon of code switching like the data above also occurs in other politicians, who choose to use Balinese language in the opening and closing parts of the oration, while Indonesian language is more widely used in the body or content section. The opening and closing parts of an oration generally only include a few main thoughts and tend to be template or fixed patterns. These include: expressing gratitude, addressing the audience, introducing oneself and one's vision and mission.

In the closing section, there are thoughts that express gratitude, an invitation to vote for them, and apologies and closing remarks. The thoughts in the opening and closing sections tend to be simpler and less improvised, making it easier to memorize and use spontaneously. As for the body, it requires a lot of creativity, and a better command of the Balinese language. This is because, in the content section, there are often things that are outside the plan. Therefore, to facilitate the communication process, the communicator chose to use Indonesian language and a little Balinese.

The Balinese language used in the opening and closing parts of the oration is a subtle variety of Balinese, which is functionally used to show the polite attitude of the speaker. It is also in line with the Balinese lexicons used as mentioned earlier. From the analysis that has been done above, it can be said that the motive for the Balinese language to continue to be used at campaign moments by politicians is to give the impression of being polite, polite, and respectful to the listeners or audience. This is a popular communication strategy, in line with the political situation in Indonesia in 2024, which emphasizes the issue of ethics, morals and politeness of prospective national leaders.

CONCLUSION AND RECOMMENDATION

Balinese language is a regional language that is experiencing degradation in terms of enthusiasts. However, Balinese language is still used in politicians' campaign activities. Balinese language is used during campaigns as a language that is able to measure the level of politeness of its speakers, in this case politicians or candidates who will compete in the 2024 elections. This is due to the existence of subtle and *andap* language varieties in Balinese language which strongly emphasize the position or position of the communication actors. The

more subtle the Balinese language used, the higher the respect of the communicator to the audience.

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