

Duta Bahasa in Language Mixing: The Perspective of an Indonesian Youth Community in North Sumatra

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Abstract

This descriptive qualitative research investigates the code-mixing phenomenon studied in the caption uploaded by the Duta Bahasa (DS) of North Sumatra on Instagram. The data source involved the last 3 batches of DS starting from 2019 to 2021. There are, 200 posts were found during their tenure as DS. The results of data analysis showed that DS of North Sumatra is not so dominant in mixing languages in their Instagram uploads. Yet, there were three types of code-mixing found, intra-sentential, intra-lexical code mixing, and involving a change of pronunciation. Meanwhile, the variation of code mixing found were in several form of language-mixtures covered the foreign language-Indonesian or vice versa and local language-Indonesian. As the reason why code-mixing is used, the unavailability of the word in Indonesian and the use for translating function are the main reason in mixing language. Regarding the perspective on code-mixing, the interview indicated that DS of North Sumatra were both linguistic purism and socio-historical cognitivism.

Keywords: Code-mixing, Duta Bahasa, Linguistic Purism, Socio-Historical Cognitivism

Abstrak

Penelitian kualitatif deskriptif ini menyelidiki fenomena campur kode yang dikaji pada caption yang diunggah oleh Duta Bahasa (DS) Sumatera Utara di Instagram. Sumber data melibatkan 3 angkatan terakhir DS mulai tahun 2019 hingga 2021. Terdapat 200 pos yang ditemukan selama menjabat sebagai DS. Hasil analisis data menunjukkan bahwa DS Sumut tidak begitu dominan mencampurkan bahasa dalam unggahan Instagramnya. Namun, ada tiga jenis campur kode yang ditemukan, campur kode intra-sensial, intra-leksikal, dan melibatkan perubahan lafal. Sementara itu, variasi campur kode yang ditemukan terdapat pada beberapa bentuk campuran bahasa yang meliputi bahasa asing-Indonesia atau sebaliknya dan bahasa daerah-Indonesia. Sebagai alasan mengapa campur kode digunakan, tidak tersedianya kata dalam bahasa Indonesia dan penggunaan fungsi penerjemahan menjadi alasan utama dalam pencampuran bahasa. Mengenai perspektif campur kode, wawancara menunjukkan bahwa DS Sumatera Utara adalah purisme linguistik dan kognitivisme sosio-historis.

Kata kunci: Campur kode, Duta Bahasa, Purisme Linguistik, Kognitivisme Sosial-Historis

I. INTRODUCTION

Apart from being a means of communication, language also acts as a symbol of social identity (Aitchison & Wardaugh, 1987; Wardhaugh, 2006). When heterogeneous people interact with each other in the same social community, cultural friction can occur. One of the impacts is language contact events which in turn give rise to the phenomenon of code-mixing. Code-mixing (CM) also arose due to bilingual or multilingual communities in the social space. So, it all starts when bilingual or multilingual speakers interact with each other, they tend to choose what language (code) to use. This means that their mother tongue or second language also crossed at that time. Although CM can be called an unintentional incident, variations in code are still influenced by ideology or consciousness (Wardhaugh & Fuller, 2015). Those can be seen as in research results that explained that code-mixing was beneficial for conveying meaning and understanding if it was used effectively (Hanafiah et al., 2020); as the way in learning a foreign language (Sutrisno & Ariesta, 2019). So, it can also be intentional since conveying meaning and learning another language required some conscious thoughts.

Recently, there has been much research with many perspectives on CM. Indeed, CM is a natural phenomenon in sociolinguistic studies, especially in bilingualism or multilingualism, but now the concept of CM may not be that simple. Instead of merely a phenomenon, nowadays, CM has begun to be seen as a form of language such as fused lect or hybrid language (see. Auer & Hakimov, 2021; Gillon & Rosen, 2018). Nevertheless, there is still another perception. In this case, it was a negative perception of CM from Arnas (2019), which deemed CM a xenoglossia. On the other side, the perspective on CM (whether considered a language or not) is not homogeneous in a community. Even a community with a certain ideology has a different perception of CM. This is what happened in the research of Park-Johnson, (2020) that in the teacher community, sometimes CM is seen as positive and negative.

Without confounding the two sides of perspective and considering CM has begun to be seen as a language or variation, the perspective of CM can be observed from two sides, namely linguistic purism, and socio-historic cognitivism (see Hansen et al., 2018; Milroy, n.d.; Senefonte, 2014; Spitzmüller, 2007). The community that supports CM as a 'language'

or a natural phenomenon can be referred to as Socio-Historic-Cognitivism. As socio-historic-cognitivism views language holistically and all languages and their variations are considered equally important. Meanwhile, linguistic purism views a language as more radical, conservative, and pure because this ideology avoids language that is not part of the social or national identity.

Duta Bahasa (Language Ambassador) is Indonesian youths selected through an election by the Government of Indonesia through the Ministry of Education and Culture's National Agency for Language Development and Books, Ministry of Education and Culture. Duta Bahasa (DS) is an Indonesian youth community ideologically located between linguistic purism and socio-historical cognitivism. In addition, they can also be said to be a community with nationalism through the concept of the Indonesian language of unity (*lingua franca*).

Every province in Indonesia has DS, and they are figures of the Indonesian people, specifically in their province, in campaigning and socializing the use of the good and correct Indonesian language. DS of North Sumatra is an example of a part of the national DS community whose position in the CM perspective is very intimate since North Sumatra has a heterogeneous society. This means that they become role models in a dense social space with cultural or linguistic contacts that the possibility of CM occurrence is in high probability. It has been fifteen years since DS was nationally formed by the government. DS still has a unique ideology towards language: prioritizing Indonesian, preserving regional languages, and mastering foreign languages. This ideology makes the DS community looks special and shows that they are a bilingual or multilingual community that can stand on these cultural differences. However, no clear scientific results explain that CM does not apply to DS—considering they are also bilingual on average. Likewise, on DS North Sumatra, whose in an extreme position. There are not only local cultural or ideological frictions phenomenon but also the same thing globally. This is increasingly enlivened by the scope of social space where the boundaries between social media and the real world are too wee.

So then, in this section, the researchers are interested in investigating the CM used by the North Sumatra DS because apart from being public figures scattered throughout Indonesia, they are also a community that is generally bilingual and multilingual. Researchers

do not focus entirely on the ideology of DS of north Sumatra, only a brief. However, here the researchers investigate the perspective of the North Sumatran DS towards CM, which indeed intersects with their ideology. In addition, the researchers involved their Instagram accounts because Instagram is one of the most popular social media in this era: ranked five globally and ranked 3 in Indonesia per 2020 (statista.com). Likewise, CM also found in the Instagram caption of some of North Sumatra DS. So, it is not surprising that the direction of language research like CM shifts to the realm of social media, especially Instagram.

The research on the ideology of a community like DS regarding the perspective on CM is still a hot issue. Researchers speculate that CM in the DS community's perspective does contain elements of language and cultural friction and an ideological 'war' in defending each other's language and culture. Therefore, the researchers are interested in investigating the types of code-mixing found in the Instagram Caption of DS of North Sumatera and why they mix their language. In addition, here also, the researcher investigates how DS perspective or ideology is in mixing language.

II. METHODS

This research utilized a descriptive qualitative content analysis approach (Creswell, 2014). This method was appropriate because it aimed to describe the data informed of written discourse. According to Cresswel (2014), qualitative designs allow researchers to examine individuals (narrative, phenomenology); evaluate processes, actions, and events (case study, grounded theory); or learn about individuals' or groups' broad cultural-sharing behavior (ethnography). Therefore, the researcher was also the instrument for analyzing the text content of the DS Instagram caption.

The data for this study came in the form of written discourse, which was taken from the caption of DS of North Sumatera's Instagram post. In choosing the Instagram post, the researcher used random sampling, which was limited to the DS of 2019–2021. The researcher copied the DS caption and pasted it into the Microsoft file. After that, the copied captions were analyzed using Hoffman, (1991) theory of the CM phenomenon in order to answer the research question about the type of CM used by DS.

Regarding the research question about the DS perspective on CM, here the researcher conducted an interview by using an interview sheet. The interviews were conducted using Google Form since it is hard to conduct face-to-face interviews due to COVID-19. The participants of the interview were also taken in random sampling but were still limited to the DS of 2019–2021. The interview participants were asked about their experience of mixing languages and why they do so. It also covered the question about what their opinion is about mixed language is. Furthermore, the researcher analyzed their answers and classified them according to whether they were linguistic purism or socio-historical cognitivism. Finally, the researchers formulate a conclusion based on the results of the data analysis.

III. FINDINGS

Researchers discovered the phenomena of CM in the captions of DS North Sumatra's Instagram posts after analyzing their captions. Additionally, this CM comes in a variety of types and forms. After conducting further investigation, the research indicates three distinct types of CM defined by Hoffman, (1991) in the caption of DS North Sumatra's Instagram post. Among them are the intra-sential (ISCM), intra-lexical (ILCM), and involving a change in pronunciation (IPCM) CM. Moreover, the researchers noted several instances of CM in the Instagram caption of the North Sumatra DS. For more details, the following table was provided to summarize the findings of the CM investigation.

Table 1. The CM tabulation DS of North Sumatra Instagram Post Caption

CM Types	CM Form
ISCM	English-Indonesian (EI)
	Indonesian-English (IE)
ILCM	English-Indonesian (EI)
	English-Indonesian (EI)
IPCM	Arabian-Indonesian (AI)
	Japanese-English (JE)
	Korean-Indonesian (KI)
	Chinese-Indonesian (CI)
	Nias (Local language)-Indonesian (NI)
	Toba (Local language)-Indonesian (TI)

Regarding the interview about why DS North Sumatra mixed their language in the Instagram post caption, the researcher came up with several findings on CM, namely, translating function, quoting, and trend. Furthermore, based on the interview section, the results commonly indicated the DS of North Sumatra as linguistic purists, which means that they generally avoid CM since they consider it language pollution and should not be used. On the other hand, a small number of them are classified as socio-historical-cognitivism because they deem CM as an alternative way to conduct communication.

IV. DISCUSSION

It is not surprising to see a youth community like DS North Sumatra mix their languages. It is also not surprising that some of them are very obedient to their language, or in this case, we call them nationalists defending their lingua franca or anti-CM. Moreover, considering their ideology, which prioritizes the Indonesian language, preserves regional languages, and masters foreign languages, of course, there is an assumption that they will not mix their languages (since they put Indonesian as the language of unity as the primary language). However, the phenomenon cannot deny the occurrence of CM because the North Sumatra DS is in a heterogeneous environment, which means it is full of language contact. It's getting boisterous, considering DS was generally bilingual and multilingual. The interview result shows that most DS North Sumatra speak the local language as their mother tongue, and the second language is Indonesian (lingua franca). Their demands further strengthen as a youth community that must master foreign languages. As a result, the language friction that created the CM manifested itself within their daily life, including the Instagram posts caption.

The researcher found that three types of CM existed in the DS Instagram caption: ISCM, ILCM, and IPCM. These types of CM also vary in language mixture such as local language inserted into Indonesian, a foreign language to Indonesian, and vice versa. The findings also showed that ILCM was the typical type used by DS of North Sumatera. ILCM majority of which were written in the form of words and phrases. Meanwhile, IPCM is the category that has many language mixture variations, and it can be observed through their captions containing CM EI, AI, JE, KI, CI, NI, and TI in Indonesian script. In contrast to

ISCM, the variation is only in EI or vice versa, IE. Here the researcher provided an explanation of each type of CM found.

IPCM

English-Indonesia (EI)

Source: Instagram caption from @azlianakhairi (DS 2019)

29 October 2019,

Muka jutek sok kyut. 🥰 : terima kasih @rolando_na70

Fierce face pretending to be cute 🥰 : thank you @rolando_na70

The Instagram caption shows the phenomenon of the insertion of English into Indonesian. The word "kyut" above referred to the English word "cute" but is written in Indonesian graphology. This CM happens at the level of pronunciation which manifests in written discourse. In simple terms, it was like using your language phonetic transcription to pronounce or write a word from another language without changing the meaning.

In English, she should write the word "kyut" as "cute" or in the phonetic transcription "kju t." While in Indonesian, the meaning of the word "cute" can be "manis" or "cantik." However, in this case, it was written with "kyut" which was not in Indonesian but closer to English. The goal was not to determine what she should write or not. We can see that even from both sides of the language (Indonesian and English) when viewed from the written form, the word "kyut" seems foreign because it does not match either English or Indonesian writing rules. It was different if the word was spoken, which may be closer to English. That was why the above phenomenon categorized as CM inserted English elements into the Indonesian pronunciation boundary.

Arabic-Indonesia (AI)

Source: Instagram caption from @bgfitra2 (DS 2020)

25 November 2020,

“Alhamdulillah, Guru terima kasih telah mendidik, mengajari dan membimbing kami.

Semoga diberi kelapangan hati dan kesabaran selalu, semoga hal hal baik yg disampaikan menjadi amal jariah. Aamiin.

Salam hangat dari penghuni asrama Insan Cendekia.”

“Thank God, Master, thank you for educating, teaching, and guiding us.

May you always be given spaciousness and patience. May the good things conveyed become a charity. Amen.

Warm greetings from the residents of the Insan Cendekia dormitory”

In this case, there is an utterance that seems CM, "Alhamdulillah." The word is unique since it comes from Arabic, but it was included in the Indonesian dictionary as a loan word. So then "alhamdulillah" was not categorized as CM. The CM part of the caption is the word "jariyah." The lexicon "jariyah" also comes from Arabic, "flow". Unlike "alhamdulillah," "jariyah" is not found in the Indonesian dictionary. The word "jariyah" does not belong to the category of loan word instead of an entirely foreign word. Therefore, the above utterance contains CM at the word level, called inter-sential CM.

Chinese-Indonesia (CI)

Source: Instagram caption from @bgfitra2 (DS 2020)

8 November 2020

“Mulai aja, jalanin aja dulu, sambil jalan perbaiki pelan pelan.

*Alhamdulillah bersama senpai **shaolin** @burhansyaiful93, semoga bukan botaknya aja yang ketularan, hehe tapi ilmu nya juga. Aamiin”*

“Just start, do it first, while strolling fix it.

Alhamdulillah with senpai Shaolin @burhansyaiful93, hopefully, it's not just the bald ones that get infected, hehe but the knowledge too. Amen."

Japanese-English (JE)

Source: Instagram caption from @nidinii (DS 2019)

3 August 2019,

20% book sniffer, 10% *tsundoku*, 30% librocubicularist, 40% bookworm

Korean-Indonesia (KI)

Source: Instagram caption from @boykres68 (DS 2019)

17 March 2020,

↘ Goa Sarang, Aceh.

*Sarang apa? **Saranghaeyo** ❣️*

Stay safe, everyone who I love hehe

↘ Sarang cave, Aceh.

What cave? *Saranghaeyo* 🍀

Stay safe, everyone who I love hehe

Nias-Indonesian (NI)

Source: Instagram caption from @fk_zalukhu (DS 2019)

16 July 2019,

Salam Bahasa dari saya, YA'AHOWU

Toba-Indonesian (TI)

Source: Instagram caption from @

ILCM

English-Indonesian

ISCM

English-Indonesian (EI)

Indonesian-English (IE)

In the interview session, the researcher asked about the reason for DS North Sumatra to mix their language in the caption. The results of the interview were then summarized by the researcher so that several reasons were found.

First, CM is used as a translation function. This was written by DS on purpose and was intended to let his followers know that the foreign language they have been using turns out to have an Indonesian equivalent.

Second, CM was used in quoting. CM was intentionally used that aimed to quote the words of certain figures. Third, CM was a trend which is related to the style in which DS considers CM as a language style if it is in reasonable use.

In addition to the interview, the researchers also asked the DS of North Sumatra perspectives about mixing languages, especially in their Instagram posts. The results show that although the DS North Sumatra has an ideology that upholds their lingua franca, it turns out that they are also a community that adheres both to linguistic purism and socio historic cognitivism. This is because although DS in general restrict the CM, there is a small number of them whose still consider CM as an alternative in establishing communication.

Here, the researcher presents some DS North Sumatra answers through interviews about how they view on CM.

“Menurut saya, pencampuran bahasa kurang tepat jika digunakan pada acara-acara formal. Namun dalam konteks penggunaan sehari-hari dengan tujuan melatih penguasaan bahasa asing dan melestarikan bahasa daerah, boleh saja, namun lebih mengutamakan bahasa Indonesia adalah hal yang lebih baik untuk mencapai target internasionalisasi bahasa Indonesia”

(RH, DS of North Sumatra 2019).

“In my opinion, mixing language is not appropriate if it is used on formal occasions. However, in the context of daily use to practice mastery of foreign languages and preserve regional languages, it is okay, but prioritizing Indonesian is a better thing to achieve the target of internationalizing Indonesian.”

In this case, Rendi, in terms of looking at CM, he is socio-historical-cognitivism. Indeed, at the beginning of his answer he did not agree with the use of CM. Instead, he clarified his view by stating that CM is not good in terms of 'formal situations' and is perfectly fine in the context of 'daily use'. This is further strengthened by the fact that Rendi sees an opportunity where the researcher considers him to 'take advantage of CM'. In his view, mixing languages by putting their national language as the main language can be one way to internationalize their national language.

Regardless of whether there is strong research or not, which can support Rendi's opinion, the interview clearly shows that Rendi is trying to neutralize the two ideologies, the linguistic purism and socio-historical cognitivism. But again, he is not linguistic purism instead of socio-historical cognitivism. Although Rendi does not agree with CM in one context, he still cannot be called linguistic purism since linguistic purism is more conservative towards language that is not part of their social identity.

Furthermore, the researcher found a firm perspective on CM that can be seen from the answer of Dicky Darmawan Lubis, a DS of North Sumatra 2020.

“Menurut saya mencampurkan bahasa Indonesia dengan bahasa asing dapat menyebabkan bangsa Indonesia kehilangan identitas dan eksistensi bahasa Indonesia akan menurun karena mencampur bahasa membuat masyarakat nantinya lebih memilih bahasa asing karena dilihat menarik dan keren”

(Dicky Darmawan Lubis, DS of North Sumatra 2020).

“In my opinion, mixing Indonesian with a foreign language can cause the Indonesian people to lose their identity and the existence of the Indonesian language will decline because mixing languages makes people prefer foreign languages as they saw it as interesting and cool.”

Here it can be seen that Dicky really relates his national identity to CM. According to him, CM can undermine their national identity and potentially make their national language marginalized by other languages. Verbally here, Dicky looks very protective of the interference of other languages against his national language so that he can be called a linguistic purist.

Dicky's perspective is in stark contrast to Rendi's. Dicky does not see an advantage over CM or tolerate it at all. What Dicky sees about CM is pure it should not be used in any context. Unlike Rendi, who still has a little tolerance for CM.

V. CONCLUSION AND SUGGESTION

In this study, the researchers concluded that in a heterogeneous environment, especially with a bilingual and multilingual society, CM is unavoidable. Even in a community such as DS North Sumatra which has a strong ideology in upholding a language, CM occurs intentionally. Even though the reason why CM was used by the DS in North Sumatra was due to certain demands, such as the use of loanwords for which there was no standard language in Indonesian or for the translation function, they were still involved in CM. This is evidenced by the results of data analysis that in the caption of the DS North Sumatra Instagram-post were found in three types of CM with seven forms of mixed languages including the categories of foreign languages, Indonesian and regional languages.

Regarding CM, North Sumatra DS is a community that generally consists of linguistic purism (which refuses to use CM because it violates their identity as Indonesian speakers), and only a small part of socio-historical cognitivism (some of them consider CM as an alternative in communicating while enriching their own language, Indonesian).

Based on this conclusion, the researcher suggests that CM investigations should be related to the concept of ideology, not merely as a natural phenomenon. Because in fact, DS North Sumatra in this case responded to CM by linking their national identity. In addition, this research only focuses on DS in North Sumatra, it would be better if a similar study were applied to DS nationally because DS nationally consists of thousands of people and will increase every year. This is related to the development of the DS Community every year because it is supported by the Indonesian government in order to instil a national identity through the Indonesian language. So, it will be remarkably interesting to see how language phenomena are perceived in a community like DS.

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PUSTAKA: Jurnal Bahasa dan Pendidikan

Vol.3, No. 1 Januari 2023

e-ISSN: 2962-4002 , p-ISSN: 2962-4401, Hal 136-149

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