CODE MIXING AND CODE SWITCHING ANALYSIS
IN *RANAH 3 WARNA* NOVEL
BY AHMAD FUADI

A Final Project

In Particular Fulfillment of the Requirement

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Submitted By :

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PRONOUNCEMENT

The writer honestly confirms that he compiles this project entitled Code Mixing and Code Switching Analysis in *Ranah 3 Warna* Novel written by Ahmad Fuadiby himself without taking any result from other researchers in S-1, S-2, S-3, and in diploma degree of any university. The writer ascertains that he does not quote any material from other publications or someone's paper except from the references mentioned.

Semarang, 25 August 2015

Namaskhara Gilang

MOTTO AND DEDICATION

"Work hard in silence, let your success make the noise."

Frank Ocean

"Don't let your dream be dream, make your dream comes true, Nothing is impossible! Yes you can! Stop giving up! Just do it! ."

Shia LaBeouf

"*Khairunnas anfa'uhum linnas. Sebaik-baiknya manusia adalah manusia yang bermanfaat bagi orang lain*"

Prophet Muhammad SAW

I proudly dedicate this projectto my beloved family and friends
You are my spirit, my strength, my everything in my life
Thank you
I love you

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I realize that this project is still far from being perfect. Therefore, I will be glad to receive any constructive criticisms and suggestions to make this better. I expect that this project will be useful for the readers.

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ABSTRAK

Tujuan penulis *project* ini adalah untuk menganalisis dan menjelaskan tipe dan faktor Campur Kode dan Alih Kode yang terjadi dalam novel Ranah 3 Warna karya Ahmad Fuadi. Ini adalah penelitian Deskriptif Kualitatif yang menganalisis data berupa tuturan karakter dalam novel Ranah 3 Warna sebagai sumber data yang diambil menggunakan teknik *Sampling Purposive* untuk memilih tuturan yang mengandung Campur Kode atau Alih Kode. Penulis kemudian menggunakan Metode Padan untuk menganalisa tuturan sehingga menemukan adanya dua tipe Campur Kode, yakni Campur Kode Luar dan Campur Kode Dalam dalam enam bahasa. Selain itu, ditemukan pula adanya dua tipe Alih Kode, yakni Alih Kode Internal dan Alih Kode Eksternal dalam empat bahasa. Faktor yang mendorong penutur untuk melakukan Alih Kode atau Campur Kode adalah tujuan penutur, latar belakang penutur, latar belakang lawan bicara dan kutipan opini orang lain.

Kata kunci :Campur Kode, Alih Kode

1. Introduction

1.1 Background of The Study

Language is a primary tool for human to communicate with others. In every region in the whole world, people have their own language to interact, to work together and to fulfill their needs. In order to communicate broadly, people nowadays tend to improve their ability to use and comprehend other languages. Sometimes, people switch or mix the language code in a communication process. The phenomenon of mixing and switching the language code is called Code Mixing and Code Switching.

Code Mixing and Code Switching occur in a communication process, especially in Indonesia. In this project, the writer is interested in analyzing Code Mixing and Code Switching that occur in literary works. The writer used *Ranah 3 Warna* novel written by Ahmad Fuadi as the data for the research.

The novel tells us about the life of Alif Fikri, a college student from Maninjau, West Sumatera, who studies at Padjajaran University, Bandung, and gets an opportunity to go to Canada for a student exchange program. The setting takes place in four different places : Maninjau, Bandung, Jordania, and Quebec. There are nine different characters that come from different areas, cultures and backgrounds from the main character area, that is why in Alif's daily situation he holds conversation with another characters by using different languages. Sometimes they mix and switch the language to make the listeners understand the statement. The kind of Code Mixing and Code Switching in this novel make the writer interested in analyze this novel.

In this project, the writer focused only on the analysis of Code Mixing and Code Switching of the character's utterances in *Ranah 3 Warna* Novel written by Ahmad Fuadi by using Code Mixing and Code Switching analysis from Suwito (1985) and Jendra (2001) to find out the type of Code Mixing and Code Switching as well as the factors causing Code Mixing and Code Switching.

2. Theoretical Framework

This project uses Hymes (1975) and Suwito (1985) analysis of Code Mixing and Code Switching, Internal and External Code Switching, and Inner and Outer Code Mixing to analyze *Ranah 3 Warna* Novel written by Ahmad Fuadi. Meanwhile, to analyze the factor of using Code Mixing and Code Switching the writer uses Jendra's explanation (2001), about what influence people in using Code Mixing and Code Switching.

2.1 Code-Mixing

According to Kachru in Suwito (1985, 89), Code Mixing is the use of two languages or more by inserting one language elements into another language element in one utterance. The use of the language element is only in the form of word or phrase. There are two kinds of Code Mixing, Inner Code Mixing and Outer Code Mixing (Suwito, 1985:76). Inner Code Mixing happens because of the insertion of language element of native or national language with its variation. Meanwhile, Outer Code Mixing happens because of the insertion of the language element of foreign language.

2.1.1 Inner Code mixing

It is a Code Mixing which occurs because of the insertion of language element of a native or national language and its variation. It can also happen between local language or regional language. For example, a speaker can use some codes of Javanese in his Indonesian talk, but not the whole structure of Javanese. (Suwito, 1985 : 76)

2.1.2 Outer Code mixing

It is Code Mixing which occurs because of the insertion of language element from foreign language and all of its variation. Hence, there is mixture of native or national language with foreign language. For example, a speaker can insert English element in his/her Indonesian conversation. (Suwito, 1985 : 76)

2.2 Code-Switching

According to Hymes (1975:103), Code Switching is changing two or more languages or some variations in one language or some styles in one register. There are two kinds of Code Switching, those are Internal and External Code Switching (Suwito, 1985:69) Internal Code Switching is a Code Switching which happens among local languages in one official language. Meanwhile, External Code Switching is a Code Switching which happens between native language and foreign language.

2.2.1 Internal Code-Switching

It is a Code Switching that occurs among the use of local languages in one national language, among local dialects in one local language or among some varieties and styles in one dialect. (Suwito, 1985 : 69)

2.2.2 External Code Switching

It is a Code Switching that occurs between the uses of a native language and foreign language (Suwito, 1985 : 69). In Rahardi (2001 : 21) Poedjoesoedarmo explains that people often switch their codes in conversation because of the language variation.

2.3 Factor of Using Code-Mixing and Code-Switching

According to Jendra (2001 : 74), there are five reasons why someone uses Code Mixing and Code Switching in their conversation. First, quoting someone's opinion. A speaker can switch code to quote famous expression, proverb or saying of some famous person in the form of word, phrase or clause.

Second, confirming a certain group identity. For example, Indonesia has many tribes and its languages. Thus, Code Mixing and Code Switching can define the speaker's identity. When a speaker or speaker's partner mix or switch the code with, they will figure out each other's identity or group identity.

Third, interfering people's conversation. When there is someone who interfere a conversation, the conversation participant can mix or switch their code with other language to keep secret or to show solidarity to the third person.

Fourth, increasing social status. For example in Indonesia, people who can speak English fluently is considered to have higher social status than people who cannot. Thus, People mix or switch their code with English because the use of English is more impressive since English is a foreign language is a foreign language in Indonesia than the use of national or local language.

Fifth, showing language competences. Along with the fourth reason, someone who mix or switch code to show that they have another language competence beside their first language.

3. Research Methods

This sub chapter explains the Research Design, data, Method of Data collection, Method of Data Analysis and Research Procedure.

3.1 Research Design

This project is done by applying Descriptive Method because this research describes and explains something that is an accurate and systematic fact. The project is also use Qualitative Method because it does not represent number but lingustic unit such as words, phrase and sentence. Hence, the purpose of this project is to identify, analyze and describe the type of Code Mixing and Code Switching in *Ranah 3 Warna* novel by Ahmad Fuadi and factors that stimulate its occurrence.

3.2 Data, Population and Sample

The data were taken from *Ranah 3 Warna* novel written by Ahmad Fuadi is the data source. The population is all utterances of the characters in this novel, while the

samples were taken using Purposive Sampling Technique to choose utterances that contain characteristic of Code Mixing and Code Switching.

3.3 Method of Data Collection

The writer uses Content Analysis Technique to collect data by doing the following four steps.

1. Reading *Ranah 3 Warna* novel intensively.

2. Identifying and taking note of the utterances of character.

3. Grouping data into Code Mixing and Code Switching.

4. Analyzing factor that stimulates characters to use Code Mixing and Code Switching.

3.4 Method of Data Analysis

In this project, the writer explains and describes Code Mixing and Code Switching by using Referential Identity Method from Sudaryanto (1993 : 13), Referential Identity Method can be used if the language has a relation with non-linguistic component. In this method is the determiner is in the outside of the language component, has in the inside.

3.5 Research Procedure

There are some steps that the writer did to conduct this project. The first step was finding the topic. After the writer found the topic, the writer wrote the proposal and submitted it to the head of English Department. After the proposal was approved, the writer read the novel then collected the data. After the data were collected, the writer analyzed the data with appropriate method and reported it in a project report. The final step was presenting the result of the project.

4. Data Analysis and Discussion

The Code Mixing and Code Switching in *Ranah 3 Warna* novel written by Ahmad Fuadi involves seven languages from 9 (nine) characters. They are Indonesian, English, Arabian, French, Indian and two local languages, Minang and Sundanese.

4.1 The Speaker Background

1. Alif (A) is the main character of the novel, a high school graduates student from Madani Boarding School who lives in Maninjau, West Sumatera. He continues his study to Padjajaran University in Bandung, West Java. During his study, he joins a student exchange program to Canada. He can speak Minang, Sundanese, Indonesian, English, Arabic, and French.

2. Randai (B) is Alif's childhood friend from Maninjau, West Sumatera who studies in Bandung Technology Institute. He can speak Minang, Sundanese, and Indonesian.

3. Bi Imah (C) is the maid who lives in the same house rented by Alif in Bandung. She can speak Sundanese and Indonesian.

4. Raja (D), Alif's friend in Madani Boarding School. He can speak Batak, Indonesian and English.

5. Kiai Rais (E) is the leader of Madani Boarding School. Every good things he said are remembered by Alif to solve Alif's problem. Kiai Rais can speak Indonesian, English and Arabic

6. Raisa (F) is Alif's friend both in Bandung and in Student Exchange Program in St.Raymond, Quebec. When she was five years old she lives in France. She can speak Sundanese, Indonesian, English and French.

7. A robber (G) who rob Alif's money. He can speak Sundanese and Indonesian.

8. Lance Katapatuk (H) is an Indian man who lives in Quebec. He is a hunter's guide who hunt moose. Alif had interviewed him in Quebec. He can speak English, French and Indian.

9. Kurdi (I) is Alif's friend in Madani Boarding School. He can speak Indonesian, Englih and Arabic.

4.2 Code Mixing Analysis

Code Mixing that occurs in the novel is classified into two types, Inner Code Mixing and Outer Code Mixing. Based on data analysis, identification and classification, these are the form of Code Mixing in *Ranah 3 Warna* novel.

4.2.1 Inner Code Mixing between Indonesian and Minang

The setting location is in Maninjau, West Sumatera Province. Thus, it influences the use of Code Mixing between Indonesian and Minang.

(I)   B: *Eh* Alif*, jadi setelah tamat pesantren ini*, <u>*waang* *masih tertarik jadi*</u> Habibie?

(Eh, Alif, so, after you graduate from this *pesantren*, are 'you' still interested in becoming Habibie?) (Page 2)

(II)   A: *Tentulah*, <u>*aden*</u> *akan segera kuliah, kalau* <u>*aden*</u> *berusaha, ya bisa* (Of course,

         I will study in college soon. effort, I can) (Page 3)

From the utterances above, we can see that the speakers come from Maninjau, West Sumatera, who able to use Minang as their local language. Both speakers mix the code by using the words *Waang* and *Aden* which mean You and I to show that both speakers are coming from the same group of Minang society and share the same local language.

4.2.2 Inner Code Mixing between Indonesian and Sundanese

The setting place is in Bandung, West Java Province, where the main character study in UNPAD, Bandung. Thus, there are many Code Mixing between Indonesian and Sundanese as the local language in Bandung. Most of the society there use Sundanese. For example :

(I)   G: *Apa isi tas* <u>*maneh*</u>? (What is in 'your' bag?) (Page 122)

(II)   G: *Kayaknya nomer sepatu* <u>*maneh*</u> *pas sama* <u>*aing*</u>, *buka!* (it seems like 'your'

         shoes is fit for 'me', Take it off!) (page 123)

The dialog is taken when the main character is being robbed by G. G mixes the code because he is in Bandung, where most of local people there speak Sundanese as the local language. He mixes the code with the words *maneh* and *aing* which mean You and I.

4.2.3 Outer Code Mixing between Indonesian and English

The setting is when Denmark football team defeated Germany 1992 Euro Championship.

(I)   A: *Siapa yang menyangka*. <u>Underdog</u> *pun bisa juara* (Who knows, the underdog can be the winner.) (Page 24)

A inserts an English word 'underdog' between his Indonesian utterance. The factor that influences the Code Mixing is personality as A wants to show that he has an English competence by mixing English word in his Indonesian utterances.

4.2.4 Outer Code Mixing between French and Indonesian

The setting is in Quebec where Outer Code Mixing between French and Indonesian mostly occurs in the form of French familiar words such as 'halo', 'sorry', 'thank you' and greetings.

(I)   A: *Merci beaucoup. Terima kasih banyak* (French, means thank you very much)

(II)   A: *Excusez-moi, Monseur. Maaf, pak.* (French, means excuse me, Sir)

(III)   A: Bonne *nuit, tout le monde. Selamat malam semua* (French, means good night all)

A mixes the code because he lives in Quebec where most people are Francophone who use French as their daily language. Thus he wants to show that, as the foreigner for them, he is also able to use French and to make the message clear.

4.2.5 Outer Code Mixing Between Indonesian and Arabic

The setting is in Jordania when Alif meets his old friend from Madani Boarding School, who can speak Arabic.

(I)   A: Wah atang? _Sahibul_ menara? (Atang? The fellowship of the Manara?) (page 240)

(II)   F: _Iya,_ Atang _Shahibul minzar_. _Yang berkacamata itu_ (Yes, Atang The fellowship of the manara. The one who wears glasses) (Page 240)

A and F mix the code by using Arabic words because of their competences in speaking Arabic.

4.2.6 Outer Code Mixing From Indian to Indonesian

The setting is in Quebec when Alif talks to an Indian man.

(I)   H: _Pijagsig_. _Itu artinya selamat datang dalam bahasa kami. Saya_ Lance Katapatuk. ('pijagsig' is an Indian word which means welcome in our language. I am Lance Katapatuk). (Page 342)

Alif wants to interview a person from Indian tribe in Quebec, Canada. In H utterance, there is an insertion of Indian word, _pijagsig_, which means welcome. It is inserted in Indonesian structure because of the strong feeling from the speaker to his origin where H wants to show his language.

4.3 Code Switching Analysis

Code Switching that occurs in the novel is classified into two types: Internal Code Mixing and External Code Mixing. Based on data analysis, identification and classification, these are the form of Code Switching in *Ranah 3 Warna* novel.

4.3.1 Internal Code Switching from Minang to Indonesia

The setting is when A is fishing with his friend Randai in Maninjau Lake. Randai is boasting himself that he will win, here is A reply :

(I)   A: *Jan gadang ota*. *Ayo buktikan siapa yang paling banyak dapat ikan*. (Minang means, Don't boast yourself. Let's prove who will get more fish) (Page 1)

A uses Code Switching from Minang to Indonesian because of the background education of A. Since A is high school student, he does not use full Minang utterance when he talks with his friend but he switches to Indonesian utterance.

4.3.2 External Code Switching from Indonesian to English Language

The setting is in Bandung where Alif meets his old friend from Madani Boarding School who can speak English well.

(I)   D: Bahkan kalau perlu aku mau jualan di emper toko untuk mencukupi biaya sekolah. So, see you in Europe my brother. (If it is necessary, I want to be a street vendor to pay my school tuition. So, see you in Europe, my brother). (Page 33)

D switches the language from Indonesian to English because he wants to show his capability to speak English well. Just like Alif since they are both coming from Madani Boarding School, when all the students can speak English and Arabic.

4.3.3 External Code Switching From Indonesian to Arabic Language

The setting is in Bandung, where Alif remember every good words from his teacher in Madani Boarding School.

(I)   E: *Jadilah seperti anjuran Nabi. <u>Khairunnas anfauhum linnas.</u> Sebaik-baiknya manusia adalah manusia yang memberi manfaat bagi orang lain.* (Be like what Prophet said. *Khairunnas* anfauhum *linnas* which means a good person is a person that is beneficial to others). (Page 64-65)

E is one of the leaders in Madani Boarding School who is certainly able to speak Arabic lwell. Thus, he switches the code because he wants to quote what prophet Muhammad said in Arabic.

4.3.4 External Code Switching From Indonesian to French

The setting is in Quebec when most of people use French as their national language.

(I)   F: *Biar nggak mahal, kita ajak orang tua angkat kerja sama terus tiketnya kita jual, kan judulnya bisa : <u>Le Festival de la Culture et de la Gastronomi d'Indonesienne.</u>* (In order not to make this event expensive, we invite our

adoptive parents to work together then we sell the ticket. we can name it,

'The Cultural Show and Culinary Festival of Indonesia') (Page 392)

F suggests to another member of student exchange program about the name of the event that will be held in the top of St. Raymond hill, Quebec . The dialog shows tF switch code from Indonesian to French because she want show her expertise in using French by giving French title for the event.

5. Conclusion

After analyzing the Code Mixing and Code Switching phenomena in *Ranah 3 Warna* novel written by Ahmad Fuadi, the writer concludes that there are two types of Code Mixing phenomenon in the novel, Inner Code Mixing and Outer Code Mixing. The Inner Code Mixing phenomenon mixes Minang and Sundanese, while the Outer Code Mixing mixes English, French, Arabic, and Indian. In addition, there are two types of Code Switching phenomenon, Internal Code Switching and External Code Switching. The Internal Code Switching switches Minang into Indonesian, while the External Code Switching switches Indonesian to English, French and Arabic. The factors that influence speakers to mix and switch code are speaker's purpose (speaker want to show something like language competence), speaker's background (speaker want to show his identity or educational level), speaker's partner background (speaker want to show solidarity or identity) and Speaker's want to quote something.

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