

CODE MIXING AMONG MILLENNIALS OF BANGGAI ETHNIC

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Abstract: This research aims to identify code-mixing types employed among millennials of Banggai ethnic. This descriptive qualitative research uses conversation in 10 language use activities as the data source. The data are utterances containing code mixing. Data collection techniques involve field observation, by recording participant conversations in 10 activities. Participants are millennials in Banggai who are native speakers of Banggai language who use Banggai language in their daily life. The researchers sort the utterances to separate data and non-data in recorded conversations. Data analysis code mixing identification and classification. The researchers interpret the results of the analysis based on the theory and present them in the form of description. The results of this study indicate that Banggai millennials employ all forms of code mixing in all conversational activities studied. The forms include insertion, alternation and congruent lexicalization. In other words, participants insert Indonesian words, phrases, clauses and dialects into their Banggai language utterances during conversation. The tendency to insert Indonesian in the utterances of Banggai millennials is an alarming signal for the continuity and the existence of the Banggai Language. Losing the local language will eliminate the Banggai culture at the same time. The results of observations in 10 conversational activity settings showing the mixing of Banggai language code with Indonesian reflect the signal. There are needs of serious efforts from the Banggai Laut Government and a traditional apparatus based in Banggai Laut, to make Banggai language into the language of instruction, which continue to live and sustainable in society, as it is related to the central position of Banggai Laut, as the center of the Banggai Kingdom.

Novelty: This research examines the mixing of Indonesian codes into Banggai language conversations in 10 locations of language use.

Keywords: Code Mixing, Millennials, Indonesian, Banggai Language

1. Introductions

Ethnic identity is as a tradition, noble values, and local wisdom which is owned and lived together for generations by a certain community group within a nation, and can be interpreted as a collective identity (Chandra 2006). Language always unites with culture (Tengku-Mahadi & Jafari 2012; Rabiah 2012). Language reflects culture (Rachmawati 2020). A nation will be big and great if its cultural values are firmly

integrated in the basis of people's lives. Therefore, culture has a central and fundamental function and role as the main foundation in the life of nation.

Language is identity (Shahrehabaki 2018; Ofufu-Mensah & Ansah 2012; Jaspal & Cinnirella 2012; Joseph 2004; Phelps & Nadim 2010; Bulan 2019; Antari 2019; Aziz 2014; Dalimunte 2016). The production and reproduction of identity is carried out through the use of language (Bucholtz et al. 2004), identity (Aziz 2014; Setyawati 2013; Syahrul 2018), cultural mirror (Kustyarini 2017), building solidarity (Pavlenko & Blackledge: 2004, in Lytra 2016), keeping plurality (Dalimunte 2016), and the most important element in exploring the deepest consciousness in a culture (Lafamane 2020), as in language there is a code system (Harya 2018; Rabiah 2012) used by people to communicate with each other (Harya 2018). Language can also be socially constructed (Kiang, 2014). Language is a tool for constructing reality (Shiddiq 2020), creating and expressing different realities, categorizing experiences in different ways, and providing alternative patterns of thinking and understanding (Shiddiq 2020; Sirbu 2008).

Language literacy is important (Paauw 2009) to maintain the language's existence which is done by the Indonesian Government (Paauw 2009), called Woolard (2000) as "miraculous success", and as a spectacular linguistic phenomenon in our time (Alisjahbana 1962). Language is an important part of being human (Sirbu 2015; Rabiah 2012). Being able to communicate with each other and it distinguishes us from animals (Hedeager 2003; Rabiah 2012). The unique characteristic of an individual also becomes the cause of diversity in ethnic and cultural identities. Since born, one practices to learn basic languages, but as one gets older, one picks up the language from his environment, in order the dominant population accepts the one.

As it is stated on Merriam-Webster (2011), language is categorized as a systematic way of communicating the ideas or feelings by using signs, gestures, signs or conventional signs that have understood the meaning and a combination of methods that will be understood by the community (Merriam-Webster 2011). On the other hand, cultural identity is the influence of one's culture on the development of a person's identity. Pateda (2013) argued that the most obvious and most common cause for the decline and the extinction of languages is the insufficient concentration of speakers in facing strong environment and technological sophistication. In addition, the cause of language extinction process is the absence of transfer (transmission) of the original local language from parents to their children (Pateda 2013). Gunawan (2004) noted that several factors causing the decline of language including sociolinguistic, psychological, demographic and economic (Gunawan 2004).

Wijana and Rohmadi (2010) stated that language contact will cause certain language vocabularies decreasing, and can destroy certain languages. This means that there are languages that are able to survive and some are extinct. Wijana and Rohmadi (2010) said that there must be an avoidance of the disaster in the form of the extinction of hundreds of Indonesian languages by various efforts, such as providing freedom for minority groups to use and to develop their local language, and the government's commitment to be more serious in fostering and developing the local languages. Thus, a local language that is a characteristic and an identity of a society or a nation must continue to live in the midst of Indonesian society. Local languages must be sustainable as they are the local wealth of the Indonesian people.

Ethnic groups who have lost their local language will lost traces of the local wealth of the area (Wijana & Rohmadi 2010). Each local language has its own distinct linguistic structure. Of course, this is a wealth in the field of linguistics. Especially, in relation to linguistic diversity, linguistic diversity is a priceless human asset. Thus, the loss of a language is an impoverishment of the sources of knowledge and people's minds (Wijana & Rohmadi 2010). The policies prepared in the context of fostering and developing regional languages stated,

“Local languages are languages used as the language of intra-regional or intra-community communication in addition to Indonesian and which are used as a means of supporting literature and regional culture or ethnic communities in the territory of the Republic of Indonesia. Regional languages are part of the living Indonesian culture (Alwi & Sugono 2011).

Based on the of 1945 State Constitution of the Republic of Indonesia, Chapter 15, Article 36, all local languages have the right to be developed and fostered, both by the government and by their own speakers (Pateda 2013; Arifin 2015). Banggai language is one of the languages existed in Indonesia, the language used by the Banggai ethnic people who inhabit the province of Central Sulawesi, including: Banggai ethnic living in Banggai Regency, and most of the people in Banggai Kepulauan Regency and Banggai Laut Regency by majority of Banggai ethnic. In the age of the Banggai Kingdom, Banggai people used this language in everyday life (Mondika 2008). Along with the times, the Banggai language has recently become extinct, as the general Banggai people has no longer used the Banggai language in everyday life, especially the millennials. The language used is Indonesian with Banggai dialect either for speaking to older, the same age or younger people. Therefore, the Banggai language is now starting to be isolated (Hikmawati 2017).

The Banggai language is the identity of the Banggai people, especially the Banggai ethnic. Based on the initial data obtained (Mondika 2008), the shift in the use of the Banggai language began to occur from the time span around the 1970-1980s. That is at the time when school required students to communicate in Indonesian. The government's intention was to realize the function and the position of Indonesia language as the State and the National Language. However, this has an impact on the abandonment of local languages, including Banggai language (Mondika 2008).

This research is conducted to find out the use of code-mixing among millennials in Banggai. It is important because the position of the next generation will determine the future of Banggai language, whether it will be part of the identity of the Banggai ethnic group, because the nature and preservation of the Banggai language among its users are currently determined.

2. Literature Review

2.1 Language

At the beginning of the development of Linguistics, the main linguistic problem that became a conflict for linguists at that time was the conflict between natural (physical) and conventional (nomos) language. Natural or physical means that language has a relationship of origins. Language has sources in eternal principles, and it cannot be replaced outside of humans themselves. Naturalists are a group that adheres to that understanding, arguing that every word has a relationship with the thing it refers to.

Further developments, Linguistics became a science that studies language systems in general. Various regions and countries around the world certainly have various characteristics and certain patterns; this diversity is what distinguishes one language from another. Linguistic study is a science that includes the structure of language / grammar and the study of meaning / semantics and social functions that exist in language / sociolinguistics. One of the linguistic figures is Ferdinand De Saussure. The book that became quite famous was *Cours de Linguistique generale* (1916). Ferdinand then conveyed about several concepts regarding linguistics such as *Langu*, *Language* and *Parole*. (Catherine, 2018)

Langu refers more to a particular language system that exists in the individual's mind that is often referred to as competence. The next concept is *Language* that is related to the language skills possessed by every human being with the nature of carrying. *Langu* is a conventional language that is in accordance with the standard

spelling and the standard grammar rules of the language. Langue is the whole passively acquired habit that is taught in society, which enables speakers to understand each other and produces elements that are understood by both speakers and society. Langue cannot be separated between the sound and movement of the mouth. Langue can also be concrete language symbols such as writings that are sensed and palpable (Schonthal 2019). The community often becomes the preserver of langue as langue allows speakers to understand each other and to produce elements that are understood by both parties

Parole is the whole of what people are taught including the individual constructions that arises from the speaker's choice and the pronunciation needed to produce the constructions that are based on free choice as well. Speakers to express their personal ideas use combinations of language codes (punctuation marks). The psychic-physical mechanism allows one to express these combinations. The language sign is a psychic form, as it does not consider the form of the parole. Parole is a speech language, and in other words it is part of the individual manifestation of the concept of language. Parole is not a social fact, as it is entirely the product of a conscious individual, including any words spoken by the speaker; it is also heterogeneous and cannot be studied (David 2019).

2.2 Sociolinguistics

Sociolinguistics studies was first introduced by Louis Gauchat (1866-1942) (in Chambers et al. 2008), in his publication entitled: "L'unité phonétique dans le patois d'une commune" [1905] (Chambers et al, 2008), and written by Thomas Callan Hodson, through his article in 1939, entitled "Sociolinguistics in India" (Salomão 2013). Gauchat's contribution to sociolinguistics as a pioneer of Sociolinguistics is very significant, as it took Guachat a longer time to make Sociolinguistics a recognized field of study (Chambers et al. 2008). Meanwhile, Thomas Callan Hodson (1939), has proposed the term Sociolinguistics in his article "Sociolinguistics in India" in 1939, published in *Man in India* (Joseph, 2004), but after that, there was no further work until his death (Calvet 2003). Mu'in, [Ed.] (2019), stated that the term sociolinguistics is a derivative word, from sociology and linguistics. Some researchers refer to Sociolinguistics as the Sociology of Language (Mu'in 2019).

Sociolinguistic studies were carried out, and one of them by Hickerson (1980) who stated that sociolinguistics is a development of linguistic learning which takes the variations of language as a focus, and looks at language variations in social contexts. Sociolinguistics focuses on the correlation between social factors and linguistic variation. Fishman (1972) stated that sociolinguistics studies about the language use function characteristics with the characteristics of language users themselves. Sociolinguistics does not aim on the structure of a language, but it focuses on how the language is used in its social and cultural context.

Özşena and Özbek (2016) conducted several studies on Sociolinguistics, among others, in understanding Japanese speech actions that took place within the group (*uchi*) and outside the group (*soto*). Through a sociolinguistic approach, it was found that in establishing relationships through language expression, in speech, *uchi*. Members [compulsory] were humiliated, while *soto* members are respected. This humble use of language is key to understanding broad social differences in the context of Japanese culture (Özşena and Özbek 2016). Salihu (2014) who studied *The Sociolinguistics Study of Gender Address Patterns in the Hausa Society*, found out differences attributed to a person based on gender, including: name, title, religious title, professional title, occupation title, the traditional title, kinship terms and nicknames. Saddhono and Rohmadi (2014) found out that in the process of teaching and learning in the classroom, teachers still predominantly use Javanese, with the following reasons: balancing the learning process, so that students can better understand the material; the teacher's habit of speaking Javanese, and attracting students' attention.

2.3 Language and Ethnic Identity

Studies on language and ethnic identity, among others by Bucholtz et al. (2004), reveal that the formation and the development of identity still requires a more complete conceptualization, by accommodating various sociopolitical and cultural matters, as well as institutional strength as a component of identity (Bucholtz et al. 2004).

Mercuri (2012) examined the effects of language and culture on the development of identity in the education of minority students in the United States. Mercuri (2012) examined the educational journey of Irma, a Latin educator. The results show that losing language and culture will change a person's life. That research also reveals Irma's struggles in rebuilding her personal and professional identity, by contributing to the breaking of the cycle and cultural dispossession and reproduction of social structures that have had a detrimental impact on users of languages other than English in society. In her adulthood, Irma rebuilt her cultural identity, redefined her bilingual position in society, and regained her sense of self. Rovira (2008) examined immigrants who live in countries that have different languages, which become a unique challenge for children, when assimilation occurs to face personal and cultural identities, as of the dominant culture that does not give respect to the language of immigrants (Rovira, 2008).

Rabiah (2012) and Sirbu (2015) stated that language is a means of communication (Rabiah 2012; Sirbu 2015). Language can reveal the reality of culture, which is indicated by four main points including that language, is strongly influenced by culture, and language strongly influences culture and ways of thinking (Rabiah 2012), which is likened to a coin; one side is language and another side is culture. The need to communicate triggers the occurrence and the development of language. This need emerges and becomes stronger when a person has other people to communicate with (Sirbu 2015). Hedeager (2003), in his analysis, suggested that linguistic abilities are only possessed by humans, becoming part of the uniqueness of humans, both biologically and in a social context, although the main function of language remains as a communication tool (Hedeager 2003). Paauw (2009) examined the Indonesian national policy regarding the program to nationalize the Malay language into the Indonesian national language, by comparing with its neighboring countries: Malaysia and the Philippines. Indonesia is, considered, successful in carrying out Malay Language Nationalism (Paauw 2009). MahmoodiShahrehabaki (2018) conducted a research on the relationship between language and identity to sociolinguistic and sociocultural theory, and compared it with Social Constructivism Theory. In the sociolinguistic perspective, society has norms, group membership and social status. These three components constitute social identity, which builds cognition, manifested in language and speech (Mahmoodi-Shahrehabaki 2018). Meanwhile, in the perspective of social constructivism, cognition forms sociocultural factors. These sociocultural factors shape identity and language as well as speech. These two factors are interrelated and influence one another (MahmoodiShahrehabaki 2018).

Alshammri (2018) conducted a critical review on the Hall's concept (1997), and found that there is a relationship among language, identity, and culture, including the way they coexist and influence each other spontaneously. That study still has conceptual weaknesses. Alshammiri (2018) stated that Hall (1997) could not solve them perfectly.

2.4 Bilingualism in Indonesia

Naturally, a person masters, at least, one language that he was born with, namely the mother tongue. Along with the growth of the person, he has a wider network of relationships with other. Language skills, including language skills other than mother tongue, support the relationships. Such requirements encourage people to

master more than one language. Kokturk et al. (2016) defined bilingualism as the ability of mastering two languages for communication.

Indonesia is one of the countries in the world with the largest area, making it rich in cultural diversity, one of which is rich in local languages. Ministry of Education and Culture of the Republic of Indonesia (2019) noted that there are 750 local languages spoken by Indonesian local people that are verified and up-to-date based on sociolinguistics. Of all Indonesian local languages, Ministry of Education and Culture of the Republic of Indonesia (2020) reported that only 85 local languages had their vitality validated. The report shows that 11 local languages are extinct, 4 are critical, 22 are endangered, 2 are in decline, 16 are stable but endangered and 30 are safe. Many researchers such as Tondo (2009), Ibrahim (2011), Astawa (2018), and Zalwia, et al (2018) has studied the threat of extinction of this local language for a long time. The studies reported that the causes of the extinction of local languages include modernization, reduced speakers of local languages, the dominant language used, migration, inter-ethnic marriages, natural disasters, lack of respect for local languages, lack of use of local languages, and the economy. In addition, other factors that have also contributed to the extinction of local languages are Indonesian language and multilingual speakers.

Indonesian language, as stated in the Youth Pledge of 1928, is the language of unity for the multi-ethnic Indonesian nation. In its journey, Indonesian is required to use on various occasions in the State of Indonesia as stated in presidential regulation number 63 of 2019. The tendency of language users to use only Indonesian has caused the decline in the use of local languages. Supposedly, all should preserve local languages, as one of the cultural products. With the existence of local languages, as the language firstly recognized since a person is born, and Indonesian language, which is a mandatory language for the Indonesian people, Indonesian people are accustomed to communicating using more than one language, at least the local language and Indonesian language. In addition to these two languages, language users also gain foreign language skills at school. Therefore, it is natural that most Indonesian people become multilingual users.

2.5 Code-Mixing

Nababan (1993) explained that code mixing is the using of more than one language mixed in the same written or spoken utterance. This must be distinguished from code switching. While the code-mixing blends more than one language in one utterance for no urgent reasons, the code switching tends to accommodate communication between or among people from different languages.

Muysken (2000) defined code mixing into three categories, namely: insertion, alternation and congruent lexicalization. Insertion is an interpolation of foreign word or phrase into an utterance, while alternation interpolates foreign clause into the same utterance. The third categorization is congruent lexicalization. While the insertion and alternation mix foreign vocabularies in the form of word, phrase or clause, the congruent lexicalization mix dialects.

2.6 Code-Mixing in Indonesia

The amount of vocabulary mastered and stored in memory has an impact on the diction used when communicating. Cruse (2004) explained that there is a process of information transfer between speakers and speech partners when communicating. The process starts from the message that is in the speaker's mind. To convey the message to the speech partner, the mind will convert the message into a language code, and forward the code in the form of a signal to the speech organ so that the speaker succeeds in conveying the message from his mind. For those who speak more than one language, the language codes can be mingled. One example is in President Soekarno's speech on the birthday of Pancasila, June 1, 1945 (PDIP, 2021): "Merdeka buat

saya ialah: “political independence, politieke onafhankelijkheid. Apakah yang dinamakan politieke onafhankelijkheid?... Jikalau sudah membicarakan hal yang kecil-kecil sampai njelimet, barulah mereka berani menyatakan kemerdekaan”. In that speech, President Soekarno used 4 languages, namely Javanese, Indonesian, English and Dutch. The phenomenon of mixing more than one language in communication, as in this example, known as code mixing (Hamers & Blanc 2000). Not only government officials, many public, from children to the elderly, also mix languages in various communication opportunities.

Besides naturally occurring as of the many languages mastered by speakers, several studies have found other reasons for mixing languages in communication. Kim (2006) mentioned that other reasons include speech partners, social community, situation, vocabulary and prestige. Regarding prestige, Aziz, et al (2019) found that many magazines in Indonesia use code mixing to create a prestige and cool impression. The phenomena of code mixing also occur among youth. One example that is famous among youth is “the language of South Jakarta Youths”. Some sources stated that young people use code-mixing for prestige and jokes (Mufliah 2016; Fitriyah 2020). The thought of language users who feel more valuable when mastering and using a foreign language has an impact on the tendency to lose their local language, so that the local language becomes extinct.

3. Research Design

This is a qualitative research with descriptive method (Samatan 2017). The data of this research is in utterances containing code mixing in conversation in 10 language use activities, namely playing chess, buying drinks as well as gathering, social gathering at a neighbor's house, terminal of Pasar Baru Banggai Laut, friends departure, Banggai Laut harbor, football field, Bentean village gathering, hanging out at the café, and collaborative activities for Banggai Laut environmentalists. The participants are Banggai millennials who are native speakers of Banggai language who in their daily life use Banggai language. This observation is carried out in Banggai where in general the people use the Banggai language.

Data collection is carried out by recording 29 participants conversations, ranging from 16-63 years old, in the 10 language use activities. This observation is carried out in Banggai where in general the people use the Banggai language. The researchers sort the utterances to separate data and non-data in recorded conversations. Data analysis is done by identifying and grouping code mixing found in the conversation. Furthermore, the results of the analysis are interpreted based on the theory and presented in the form of descriptions.

4. Findings and Discussion

The results of this research show that Banggai millennials use all the forms of code-mixing in various conversational activities, including insertion, alternation and congruent lexicalization. The mixture use of those forms can be a result of bilingualism or multilingualism as Kockturk et al. (2016) stated in their theory. Naturally, Indonesian people are multilingual users. At least, they communicate using local language, Indonesian language and foreign language. The code-mixing use shown in the data can also be influenced by Speech partners, social community, and situation as it is stated in Kim's (2006) theory.

This study shows that there are three categories of code mixing used by participants in recorded conversations in 10 language use activities. The categories include insertion, alternation and congruent lexicalization. Examples of the data found and their analysis are presented below.

4.1 Code-Mixing in the form of Insertion

Data 1. Playing Chess

Participant: Yaa. **Dorong itu** kam p **pion satu**, Aliiif. Anu, Asrula. Kam **bikin apa itu? Sebentar baku makan pion, maju** kam p **pion**. Kam ba **korban** kam **masih makan**. Kam t **tau** ko **hitungan berdagang?**

Examples of insertion at the word level “dorong”, “satu”, “makan”, and “maju” which in Banggai language is “timpakene”, “meng”, “kaan”, and “olimpakon”. In addition, an example of insertion at the phrase level is “hitungan berdagang” which in Banggai language is “na hitunge kona langge binaluk”.

Other data containing insertion code mixing are in the following:

Data 3. Buying Drinks and Getting in touch

Participant: Oo ba anu **di sana? Kalau itu mesin terapi**, sa **bilang** sa mo pigi **bawa akan** kasana **dulu**. Sa kase **pinjam dulu dia dua dua tiga malam** baii. Blum kai **ada** sa p kasampatan sa pi baa. So **itu** sa **tanya kamu** so bole bolee kai bluum. Tong so t sampe sampe tong t tau lau.

Examples of insertion at the word level are “bilang”, “bawa”, “pinjam”, and “kamu” which in Banggai language is “bantile/bantilkene”, “babayo/antekene”, “mansabol”, and “komuyu/I kita”. In addition, examples of insertion at the phrase level “mesin terapi” and “tiga malam” which in Banggai language are “masina kukuli”, and “tolu ko kinobian”.

Other data containing insertion code mixing are in the following:

Data 5. Neighborhood Gathering

Participant: Ii ba **telfon saja ini ini**. Ko **bendahara apa yang di bawa? pkk atau desa?** Karna nggu bantilemo, konggami aki ndaa lubat. Mmm... njee kom mangkabi doo..?

The examples of insertion at the word level involve “telfon”, “saja”, “bendahara”, and “desa” which in Banggai language is “telepon”, “tongo”, “pakkanggi doi”, and “lipu”.

Other data containing insertion code mixing are in the following:

Data 6. Terminal of Pasar Baru Banggai Laut

Participant: Anuu, capat **saja!** (bernyanyi) **Mondar mandir kita keliling terminal**. Hoo... abis ko **ikan**, dong **punya** bajual ba **senyum** turuus. T ba len **itu oto itu?** Hiiii... kiomo ko miaan.

Examples of insertion at the word level are “saja”, “kita”, “terminal”, and “senyum” which in Banggai language is “tongo”, “yaku”, “isulan pupus”, and “masiringit/kokumbit”. In addition, an example of insertion at the phrase level is “mondar mandir” which in Banggai language is “maambak”.

Other data containing insertion code mixing are in the following:

Data 8. Banggai Laut Harbor

Participant: De suru cari itu depe **maksud itu**. Ooo... **itu orang** Lokotoy **itu** de so **bongkar bong kar itu tv**. Iyoo. **Baru** sa **perasaan** mo ba bili mo kase **tunjuk barangkali ini** sa bili **regulator**. Sa **cari** samua **toko** sa so te **dapat tinggal itu** depe **kemungkinan jadi yang salah ini sebenarnya** sapa? **Saya juga**.

Examples of insertion at the word level are “maksud”, “itu”, “baru”, dan “barangkali” which in Banggai language is “pipikilan”; “doo/deamo”, “mosodo”, and “ugaat”. The example in the phrase level is “bongkar itu tv” which in Banggai language is “meemenge tivi doo”.

Other data containing insertion code mixing are in the following:

Data 9. Football Field

Participant 1: **Bukan! Jalan Baru** Dodung.

Participant 2: **Yang** depe **kacau** dong **lawan apa? Jalan Baru** deng **apa?** Participant 3: Ooo... **Ada saya itu**.

Examples of insertion at the word level are “bukan”, “yang”, “kacau”, and “lawan” which in Banggai language are "deikon", “doo”, “sabut/damut”, and “bolikon kona tula”. At the level of the phrase is “Jalan Baru” which in Banggai is “Lolon Sodo”. Other data containing insertion code mixing are in the following:

Data 10. Bentean Village Gathering

Participant: Kalu tong ba ba **dapat dua atau tiga orang. Tiga orang lah. Di sini ada. Terkecuali**, tong so kase **tau** ba **kumpul. Memang**, jang sampe te **ada modal. Kan masih tergantung di orang tua. Tida macam** tong. Biar tong bagini tong p **uang ada**

Examples of insertion at the word level are “dapat”, “dua”, “tiga”, and “terkecuali” which in Banggai language is "malaat", "lua", "tolu", and "refutation". At the level of the phrase “orang tua” which in Banggai is "pau bakalinga".

Other data containing insertion code mixing are in the following:

Data 11. Hanging out at Café

Participant 1: **Berarti salah info saya ini.**

Participant 2: Nga so **dapat informasi dari mana lagi ini?**

Examples of insertion at the word level are “berarti”, “salah”, “saya”, and “dapat” which in Banggai language is “kona arti”, “salamo”, “yaku”, and “malaat”. At the level of the phrase is “salah info” which in Banggai language is “salamo silingan do”.

Another data containing insertion code mixing are in the following:

Data 12. Collaborative Activities For Banggai Laut Environmentalists

Participant: **Sebenarnya, ini hanya sebatas ini rencana. Di bawah itu apa depe nama. Tida, tida di depe bawa bawa itu. Di dekat kantor KPU yang pas Tanjung Tanjung itu.**

Examples of insertion at the word level are “sebenarnya”, “hanya”, “sebatas”, and “rencana” which in Banggai language “tuu tu”, “tongo”, “polong”, and “salita”. At the level of the phrase is "kantor KPU" which in Banggai is "Bonua Pososungan"

4.2 Code-Mixing in the form of Alternation

Data 4. Buying Drinks and Getting in touch

Participant: Lima. Kalau mau sepuluh ribu juga boleh.

Grammatically, all of the clauses are Indonesian spoken style, which implies several words. The clause in the data in full is “Lima. Kalau kamu mau bayar sepuluh ribu juga boleh”.

Other data containing alternation code mixing are in the following:

Data 5. Neighborhood Gathering

Participant: Ii ba **telfon saja ini ini. Ko bendahara apa yang di bawa? pkk atau desa?** Karna nggu bantilemo, konggami aki ndaa lubat. Mmm... njee kom mangkabi doo..?

The insertion of Indonesian at the clause level is “apa yang dibawa?”.

Other data containing alternation code mixing are in the following:

Data 6. Terminal of Pasar Baru Banggai Laut

Participant: Anuu, capat **saja!** (bernyanyi) **Mondar mandir kita keliling terminal.** Hoo... abis ko **ikan**, dong **punya** bajual ba **senyum** turuus. T ba len **itu** oto **itu?** Hiiii... kiomo ko miaan.

The insertion of Indonesian at the clause level is “mondar mandir kita keliling terminal”.

Other data containing alternation code mixing are in the following:

Data 7. Friend's Departure

Participant: Tong bai so te kai **ada yang datang. Yang Sulut ada yang ada datang?**

There are insertions of Indonesian clause “ada yang datang” and “yang Sulut ada yang ada datang?”.

Other data containing alternation code mixing are in the following:

Data 8. Banggai Laut Harbor

Participant: De suru cari itu depe **maksud itu. Ooo... itu orang** Lokotoy **itu de so bongkar bong kar itu tv.**

Iyoo. **Baru sa perasaan** mo ba bili mo kase **tunjuk barangkali ini** sa bili **regulator**. Sa **cari** samua **toko** sa so te **dapat tinggal itu depe kemungkinan jadi yang salah ini sebenarnya** sapa? **Saya juga.**

The insertion of Indonesian at the clause level involves “yang salah” and “saya juga”.

Other data containing alternation code mixing are in the following:

Data 9. Football Field

Participant1: **Bukan! Jalan Baru** Dodung.

Participant 2: **Yang depe kacau dong lawan apa? Jalan Baru deng apa?** Participant 3: Ooo... **Ada saya itu.**

The insertion of Indonesian at the clause level is “ada saya itu”.

Other data containing alternation code mixing are in the following:

Data 10. Bentean Village Gathering

Participant: Kalu tong ba ba **dapat dua atau tiga orang. Tiga orang lah. Di sini ada. Terkecuali,** tong so kase **tau ba kumpul. Memang,** jang sampe te **ada modal. Kan masih tergantung di orang tua. Tida macam** tong. Biar tong bagini tong p **uang ada.**

The insertion of Indonesian at the clause level is “di sini ada” and “masih tergantung di orang tua”.

Other data containing alternation code mixing are in the following:

Data 11. Hanging out at Café

Participant 1: **Berarti salah info saya ini.**

Participant 2: Nga so **dapat informasi dari mana lagi ini?**

The insertion of Indonesian at the clause level involves “berarti salah info saya ini” and “dapat informasi dari mana lagi ini”

Another data containing alternation code mixing are in the following:

Data 12. Collaborative Activities For Banggai Laut Environmentalists

Participant: **Sebenarnya, ini hanya sebatas ini rencana. Di bawah itu apa depe nama.** Tida, tida **di depe bawa bawa itu. Di dekat kantor KPU yang pas Tanjung Tanjung itu.**

The Indonesian insertion at the clause level is “sebenarnya, ini hanya sebatas ini rencana.” and “di dekat kantor KPU yang pas Tanjung Tanjung itu”.

4.3 Code-Mixing in the form of Congruent Lexicalization

Data 1. Playing Chess

Participant: Yaa. **Dorong itu kam p pion satu,** Aliiif. Anu, Asrula. Kam **bikin apa itu? Sebentar baku makan pion, maju kam p pion.** Kam ba **korban kam masih makan.** Kam t **tau ko hitungan berdagang?**

The words “kam”, “p”, and “t” are Indonesian words, which are pronounced in the Banggai dialect. Successively, these words in Indonesian are “kamu”, “punya”, dan “tidak”. These are categorized into congruent lexicalization.

Other data containing congruent lexicalization code mixing are in the following:

Data 3. Buying Drinks and Getting in touch

Participant: Oo ba anu **di sana? Kalu itu mesin terapi**, sa bilang sa mo pigi **bawa akan** kasana **dulu**. Sa kase **pinjam dulu dia dua dua tiga malam** baii. Blum kai **ada** sa p kasampatan sa pi baa. So **itu** sa **tanya kamu** so bole bolee kai bluum. Tong so t sampe sampe tong t tau lau.

The words "sa", "mo", "pigi", and "kase", are Indonesian words which are pronounced in the Banggai dialect. Successively, these words in Indonesian are "saya", "mau", "pergi", and "kasih". When pronouncing Indonesian vocabularies participants used Indonesian dialects.

Other data containing congruent lexicalization code mixing are in the following:

Data 5. Neighborhood Gathering

Participant: Ii ba **telfon saja ini ini**. Ko **bendahara apa yang di bawa? pkk atau desa?** Karna nggu bantilemo, konggami aki ndaa lubat. Mmm... njee kom mangkabi doo..?

The words in bold are Indonesian. When pronouncing Indonesian, participants used the Indonesian dialect.

Other data containing congruent lexicalization code mixing are in the following:

Data 6. Terminal of Pasar Baru Banggai Laut

Participant: Anuu, capat **saja!** (bernyanyi) **Mondar mandir kita keliling terminal**. Hoo... abis ko **ikan**, dong **punya** bajual ba **senyum** turuus. T ba len **itu** oto **itu?** Hiiii... kiomo ko miaan.

The words "cepat", "abis", and "t" are Indonesian which are pronounced in the Banggai dialect. In succession, these words in Indonesian are "cepat", "habis", and "tidak".

Other data containing congruent lexicalization code mixing are in the following:

Data 7. Friend's Departure

Participant: Tong bai so te kai **ada yang datang. Yang Sulut ada yang ada datang?**

The words in bold are Indonesian. When pronouncing Indonesian, participants used the Indonesian dialect.

Other data containing congruent lexicalization code mixing are in the following:

Data 8. Banggai Laut Harbor

Participant: De suru cari itu depe **maksud itu**. Ooo... **itu orang** Lokotoy **itu** de so **bongkar bong kar itu tv**. Iyoo. **Baru** sa **perasaan** mo ba bili mo kase **tunjuk barangkali ini** sa bili **regulator**. Sa **cari** samua **toko** sa so te **dapat tinggal itu** depe **kemungkinan jadi yang salah ini sebenarnya** sapa? **Saya juga**.

The words "suru", "sa", and "sapa" are Indonesian pronounced with the Banggai dialect. In succession, these words in Indonesian are "suruh", "saya", and "siapa".

Other data containing congruent lexicalization code mixing are in the following:

Data 9. Football Field

Participant1: **Bukan! Jalan Baru** Dodung.

Participant 2: **Yang** depe **kacau** dong **lawan apa? Jalan Baru** deng **apa?** Participant 3: Ooo... **Ada saya itu**.

The words in bold are Indonesian. When pronouncing Indonesian, participants used the Indonesian dialect.

Other data containing congruent lexicalization code mixing are in the following:

Data 10. Bentean Village Gathering

Participant: Kalu tong ba ba **dapat dua atau tiga orang. Tiga orang lah. Di sini ada. Terkecuali**, tong so kase **tau** ba **kumpul. Memang**, jang sampe te **ada modal. Kan masih tergantung di orang tua**. Tida **macam** tong. Biar tong bagini tong p **uang ada**.

The words in bold are Indonesian. When pronouncing Indonesian, participants used the Indonesian dialect.

Other data containing congruent lexicalization code mixing are in the following:

Data 11. Hanging out at Café

Participant 1: **Berarti salah info saya ini.**

Participant 2: Nga so **dapat informasi dari mana lagi ini?**

When pronouncing Indonesian, participants used the Indonesian dialect. Thus, this single data shows the use of code mixing at all levels.

Another data containing congruent lexicalization code mixing are in the following:

Data 12. Collaborative Activities For Banggai Laut Environmentalists

Participant: **Sebenarnya, ini hanya sebatas ini rencana. Di bawah itu apa depe nama. Tida, tida di depe bawa bawa itu. Di dekat kantor KPU yang pas Tanjung Tanjung itu.**

When pronouncing Indonesian, participants used the Indonesian dialect. Thus, this single data shows the use of code mixing at all levels.

5. Conclusion

Code mixing among millennials of the Banggai ethnic is the result of a long process, starting with the National Government policy in 1970-1980. The policy, which is considered very successful, on the other hand has displaced the existence of local languages, including Banggai Language.

The millennials of the Banggai ethnic, who currently use code mixing, are a bad signal for the continuity and the existence of the Banggai language. Losing the local language will eliminate the Banggai culture at the same time. It can be seen from the observation result done at 10 different places and conversational activities which show the code mixing between Banggai language and Indonesian language.

There are needs of serious efforts from the Banggai Laut Government and a traditional apparatus based in Banggai Laut, to make Banggai language into the language of instruction, which continue to live and sustainable in society, as it is related to the central position of Banggai Laut, as the center of the Banggai Kingdom.

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