CODE MIXING OF CHINESE WITH INDONESIAN BY JUNIOR HIGH STUDENTS

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Abstract
The purpose of this descriptive qualitative research was to describe code mixing of Chinese whilst speaking Indonesian by students at Methodist Junior High School. The data were obtained from by listening to the students when they were speaking Indonesian in the classroom, the teachers’ office, in the schoolyard, and in the canteen. The data was collected by using an uninvolved conversation observation technique from March to May 2016. The research results indicated that there were 16 words and phrases frequently code-mixed from Hokkien and Mandarin into Indonesian in oral communication: xie-xie, Laoshe, jao an, cici, koko, mei-mei, ayi, loi, caicien, junyuk, shik fan, hou, mo, you, ‘m moi, and popo. The code mixing was used by the students for expressing gratitude, addressing teachers, addressing male and female friends, inviting friends, saying goodbye, agreeing and disagreeing, informing Moslem teachers about non-halal food, inviting friends to eat during breaks, responding to phatic expression, refusing teacher’s offers, and negotiating.

Keywords: Code mixing, oral communication, ethnic Chinese, Methodist junior high school students.

INTRODUCTION
This research concerns code-mixing among students at Methodist Junior High School in Banda Aceh when communicating orally in Indonesian. The majority of the students studying at that school are Hokkien Chinese. They are still using Hokkien in daily communication in their community. However, in a formal educational institution such as a school, they use Indonesian. In this case, Usman (2009, pp. 262-263) has noted that all of the students at the Methodist School (Elementary School, Junior High School, and Senior High School) are not permitted to use Hokkien or Mandarin; they must speak Indonesian at all times at school.

This research study is noteworthy because the Chinese in Banda Aceh are known as multilingual speakers who are fluent in Hokkien as their native language, in Mandarin as the national language of China, and in Indonesian as the national language of Indonesia. Multilingual communities are commonly influenced by their mother tongue; therefore, it is necessary to find out whether when students studying at the Methodist Junior High School performed code mixing using Indonesian at the school and in what contexts code mixing was used.

Other previous research studies, which specifically addressed code mixing amongst Chinese in Aceh, have not been found. Research related to Chinese in Aceh conducted by Usman (ibid) covered the social life of the oversea Chinese community in Aceh. Previously, Wildan, et al. (1988) had researched the repertoire of Chinese languages used in Banda Aceh, followed by the repertoire of Chinese languages in Aceh (2010). Unlike previous researches, this research focused on the tendency...
of Chinese, especially students, in code-mixing Chinese words and phrases when they speak Indonesian.

Research on code mixing is a part of sociolinguistics research because it concerns language use in society. Mahsun (2005, p. 202) stated that a study on language use is considered as a sociolinguistics research, especially those related to using language in context. Theoretically, code mixing is a part of language selection, i.e. whether to use or not to use a language feature in speaking a particular language (Sumarsono & Partana, 2004, p. 228). According to Nababan (1984, p. 32), a speaker is considered to code-mix when mixing a language or language variation without any situation requiring the speaker to use that language or language variation. Suwito (1996, p. 92) and Chaer (2003, pp. 219-231) divided code mixing into code mixing of words and code mixing of phrases.

METHODS
This research employed a qualitative approach for sociolinguistic field studies with some practical application (see Milroy, 1987, pp. 199-212). The sources of data were students studying at the Methodist Junior High School in Banda Aceh without limiting the number of participants. The data was collected from March to May 2016 by using the uninvolved conversation observation technique, as proposed by Mahsun (2005, p. 219). Without informing the students, the researcher observed and took notes of the language they used in the classroom, teacher’s office, schoolyard and canteen. After collecting sufficient data, the data was triangulated with the help of a Chinese teacher. The triangulation was essential because the Chinese pronounced by the students was different to how it was actually written, such as the word laushi (teacher) was pronounced as lau she. The data were analyzed qualitatively with a descriptive analysis model.

RESULTS AND DISCUSSION
The research results showed that two Chinese varieties were code-mixed by the students studying at Methodist Junior High School when they were speaking in Indonesian, i.e. both Hokkien and Mandarin was used. There were 16 tokens for code mixing frequently used by the students, i.e. seven tokens from Hokkien and the other nine from Mandarin. The tokens from Hokkien are presented in Table 1, and those from Mandarin are in Table 2.

**Table 1. Code mixing from Hokkien.**

<table>
<thead>
<tr>
<th>Data No.</th>
<th>Code mixing</th>
<th>Pronunciation and meaning</th>
<th>Context of code mixing</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Cic</td>
<td>Cic (brother/sister)</td>
<td>The term of address cic was used by younger students when referring to older students. This term of address word was commonly shortened as ci.</td>
<td>Maaf Bu, saya tidak bias buat tugasan karena laptop dibawa sama cic. ['I am sorry Ms. I could not do my homework because by computer was taken by Brother.'] Bu, ada lihat Cic Catleya? ['Ms., have you seen Sister Catleya?]</td>
</tr>
<tr>
<td>2</td>
<td>Koko</td>
<td>Koko (brother)</td>
<td>The term of address koko (brother or male sibling) was used to address older students that the addressee respected.</td>
<td>Bu, kata Koko Felix ibu dipanggil Laoshe Heny. ['Ms, Brother said that you are called Laoshe Heny.'] Saya diantar sama koko Bu. Mami ngak kasih pergi sendiri. ['I was picked up by Brother, Ms. My mother does not let me go out alone.']</td>
</tr>
<tr>
<td>3</td>
<td>Loi</td>
<td>Loi (come here/ let’s go/ shall we)</td>
<td>The word loi was used by a student to invite his/her friends or seniors. The word loi was sometimes pronounced with a different intonation when inviting a senior.</td>
<td>Jackline loi! ['Jackline, come here!'] Aduh cepatlah loi! ['Come on! Be quick, shall we!'] Loi, kita mau kebaktian di Aula! ['Come on, we want to pray in the hall!']</td>
</tr>
<tr>
<td>4</td>
<td>Junyuk</td>
<td>cu nyuk (pork)</td>
<td>The phrase junyuk was used for food from pork. This phrase was rarely used in front of a Muslim teacher, except when informing whether the food</td>
<td>Bu, ibu gak boleh makan yang ini. Ada ditaruh junyuk, Bu. ['Ms, you should not eat this. It has pork in it, Ms.']</td>
</tr>
</tbody>
</table>
Table 1 continued...

<table>
<thead>
<tr>
<th>No.</th>
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</thead>
<tbody>
<tr>
<td>5</td>
<td>shik fan</td>
<td>mixing</td>
<td>Ayo shik fan!</td>
<td>Ms. I am just not confident.</td>
</tr>
<tr>
<td>7</td>
<td>‘m moi</td>
<td>mm moi (I don’t want to)</td>
<td>The phrase em moi (shortened to mo) was used to show refusal or disagreement about something. It was usually used in a dialogue.</td>
<td>Ms. Janganlah, Bu. Cuma gak berani.</td>
</tr>
</tbody>
</table>

Table 2. Code mixing from Mandarin.

<table>
<thead>
<tr>
<th>Data No.</th>
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<th>Pronunciation and meaning</th>
<th>Context of code mixing</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>xie-xie</td>
<td>shie-shie (thank you)</td>
<td>Wah, nilai kami bagus-bagus semua.</td>
<td>Our grades are all great. Thank you, Ms.</td>
</tr>
<tr>
<td>2</td>
<td>Lao she</td>
<td>lao she (teacher)</td>
<td>Kemarin kami kumpulkan sama Lao she Chen-chen.</td>
<td>We submitted (our work) to teacher Chen-chen yesterday.</td>
</tr>
<tr>
<td>3</td>
<td>zao an</td>
<td>cau an (good morning)</td>
<td>Lao she Lisa zao an, besok jadi lomba DBL?</td>
<td>Ms. Oslen, Ms. Rahmi, Ms. Frida, Zao an! Ms. Oslen, Ms. Rahmi, Ms. Frida, good morning!</td>
</tr>
<tr>
<td>4</td>
<td>mei-mei</td>
<td>mei-mei (sister)</td>
<td>Saya gak bias ikut bu, saya punya mei-mei! harus pergi les.</td>
<td>‘I cannot join Ms. My Sister has to attend a course.’</td>
</tr>
</tbody>
</table>

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The use of code mixing from both Hokkien and Mandarin by students studying at the Methodist Junior High School in Banda Aceh when speaking Indonesian for the 16 words and phrases above occurred naturally. This suggests that when those words and phrases were code-mixed, they were not considered Hokkien or Mandarin, but Indonesian. This naturalness was motivated by the fact that those code-mixed words and phrases were repeatedly used in different contexts. However, some students were also found to use words and phrases in Bahasa Indonesia instead of the code-mixed ones, especially by non-Chinese ethnic students, for example, xie-xie ‘thank you’ was replaced by terima kasih.

The terms of address cici ‘sister’ and koko ‘brother’ which are frequently used at home and in the Chinese community were also used at the school. These terms of address were considered common when students were actually speaking in Indonesian. The term of address popo ‘grandmother’ was also commonly heard because the students’ grandmothers often dropped them off and picked them up, while their parents were usually working during the day. In Chinese culture, grandmothers do not work, but to spend their days they prefer to look after their grandchildren.

The term of address mei-mei ‘biological younger sister’ was commonly heard at the Methodist Junior High School. This term of address is used to refer to a biological younger sister. Many students at this school have sisters and brothers who are enrolled at the same school; therefore, the term of address was often used when speaking in Indonesian.

The term of address Laoshē ‘teacher’ was also very common, especially when addressing the Chinese teachers, while guru (an Indonesian word) was used when referring to non-Chinese teachers. This shows that code-mixed Laoshē was used according to the context and the interlocutors. Meanwhile, the term of address ayī ‘aunt’ was used in the canteen when the students ordered food because the seller was an adult female. Should the seller be younger, the term of address cici ‘sister’ would have been used.

The use of the phrase zaąon ‘good morning’ was often used by the students when they entered the school gate. Every morning, the teachers usually waited for the students at the gate and shook their hands one by one and the students said zaąon. Non-Chinese students usually used the Indonesian expression: Selamat pagi.

The phrase zaįjian ‘bye bye’ was used with friends or teachers when the students were leaving the school. The use of zaįjian was considered as an expression of goodbye to friends who were
leaving the school. Almost all Chinese ethnic students used the phrase when leaving the school, while sampai jumpa (the equivalent in Indonesian) was rarely heard.

The phrase shik fan ‘to eat’ was usually heard in the canteen. The code-mixed shik fan was used to mean eating breakfast, lunch, or dinner. In Hokkien, there is no equivalent for breakfast and lunch. Therefore, the Chinese students usually used the phrase shik fan, and some non-Chinese students used the phrase when inviting Chinese friends to eat.

The negative word mou ‘no/not’ was used when the students disproved of a statement or information, both with friends and with teachers. When a teacher said something that the students disapproved, they spontaneously said mou in a high pitch, but it did not mean that they were angry. This suggests that when they do not like something, the word mou is used with a high pitch.

The phrase junyuk ‘pork’ was used when they were going to eat pork. However, this phrase was rarely used. The code-mixed term junyuk is usually a taboo phrase for students and teachers, both in and outside the classroom. This correlates with the social life of the Acehnese, where pigs are regarded as unclean, and Muslims are prohibited to eat pork or touch things from pigs. However, although the phrase junyuk is avoided outside the school, it was actually used at the Methodist Junior High School.

The word loi ‘come here/let’s go/shall we’ was used with both friends and juniors. Sometimes the word was used with juniors with a softer, politer intonation. While the response was you ‘yes’, to agree with the invitation, and ‘m moi (shortened to moi) ‘no/not’ to refuse. The code-mixed hao ‘good’ was usually used to respond to a phatic expression such as “How are you? Are you all right?” etc.

In addition to code mixing, in certain situations, the students switched code into Hokkien or Mandarin. The code switching occurred amongst students speaking the same language to strengthen their ethnic identity, which Garris and Moran (cited in Mulyana & Rakhmat, 2001, p. 58) claimed is used to distinguish themselves from other groups. Usually, the mother tongue is used instinctively in a sensitive situation, such as when angry, happy, or surprised.

According to the data, the code mixing occurred interchangeably between Hokkien and Mandarin when the students spoke in Indonesian. In other words, although the majority of Chinese students at the Methodist Junior High School are Hokkien native speakers, the dominant code-mixed words and phrase were in Mandarin. This finding indicates that the influence of Mandarin as the national language of China and the lingua franca amongst the Chinese ethnic population in Banda Aceh is highly significant.

CONCLUSION AND SUGGESTION

Based on the data analysis, it can be concluded that the code mixing produced by students studying at the Methodist Junior High School involved the words xie-xie, Laoshe, cici, koko, mei-mei, ayi, loi, hao, mou, you, and popo, and phrases zao an, zaijian, junyuk, shik fan, and ‘m mmoi. The code mixing occurred in the contexts of (1) expressing gratitude, (2) addressing teachers, (3) addressing male and female friends, (4) inviting friends, (5) saying goodbye, (6) agreeing and disagreeing, (7) informing Moslem teachers about non-halal food, (8) inviting friends to eat during breaks, (9) responding to a phatic expression, (10) refusing a teacher’s offers, and (11) negotiating.

Considering this research only covered code mixing produced by Chinese students at school, other researchers are suggested to conduct further research on code mixing in trading activities, and on other topics such as code switching, language maintenance, language attitudes among descendants of overseas Chinese. In addition, it is also recommended to conduct research on intercultural communication between Chinese and Acehnese, especially those terms used for expressing politeness in communications.

REFERENCES:


