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Mix Codes in Public Discourse in Sumber Mulia Village, Simpang Raya District, Banggai Regency

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Abstract

This study aims to describe the form and factors that cause code mixing in community speech in Sumber Mulia Village, Simpang Raya District, Banggai Regency. This research is motivated by the high diversity of languages and the intensity of language contact in the daily lives of the multilingual community of Sumber Mulia Village which triggers the emergence of the phenomenon of code mixing. This study uses a descriptive qualitative approach. The data in this study is in the form of community oral speech obtained through Sugiyono's observation, listening, recording, and recording techniques. Data analysis refers to several stages, namely data reduction, data presentation, and drawing conclusions from Miles and Huberman as well as the theory of the mixed form of the Jendra code and the causative factors of Suandi code mixing. The results of the study showed that the type of code mixing found was inner code-mixing which included 8 data, consisting of three forms, namely: mixing code in the form of 4 data (including root words and reword), mixing code in the form of phrases as many as 2 data, and mixing code in the form of clauses as many as 2 data. The factors causing code mixing include the limitations of the use of language codes, the background and personality of the speakers, the influence of interlocutors, the habit of using regional languages (Javanese and Bugis), and informal and relaxed communication situations. The results of this study can be a reference in understanding the phenomenon of bilingualism and sociolinguistics in society and become a learning resource for Indonesian language learning materials.

1. Introduction

Bilingualism or bilingualism is the use of two languages in communication. According to Chaer (in Yusnia, 2022), bilingualism is the use of two languages by a speaker in his intercourse with others. In line with this opinion, Weinreich (in Sulastri, 2024) Interpreting that bilingualism is the ability of a person to master and use two languages

alternately. The condition of bilingualism in society allows for various phenomena of language contact, one of which is code mixing.

Code mixing is a linguistic phenomenon that arises from the use of two or more languages in a single speech, which occurs because the speaker has the ability to master more than one language. According to Chaer (in Susmita, 2015) Mixed code is a main code or basic code that is used and has its functions and autonomy. Other codes involved in speech events are just fragments without function or autonomy as a code. Meanwhile, according to Suwito (in Kultsum & Afnita, 2023) Code mixing is a state when a person uses another language in the speech being used, the inserted elements no longer function independently but have become part of the language used in communication. The phenomenon of code mixing generally arises in societies that master more than one language and often interact in a multilingual environment.

The event of code mixing is influenced by various factors, such as the speech situation, the relationship between the speaker and the speaking partner, the purpose of communication, and the socio-cultural background of the speaker. The use of mixed code not only functions as a communication tool, but can also show social identity, closeness of relationships, and language habits in a society. Therefore, the phenomenon of mixing code is one of the important studies in the field of sociolinguistics because it is closely related to the use of language in daily life.

The phenomenon of code mixing can be found in the speech of the people of Sumber Mulia Village, Simpang Raya District, Banggai Regency. This phenomenon is not only related to the technical aspects of language use, but also closely related to social identity, emotional closeness, and communication goals. This is evident in the interaction of people's speech. Based on the results of initial observations, it was found that there is a use of various language mixtures, including Javanese and Bugis. Code mixing generally occurs in various communication events, including in daily interactions, as long as the participants involved understand each other and have the ability to use more than one language (bilingual or multilingual).

The people of Sumber Mulia Village are used to using a variety of regional languages in various daily communication activities. The community also maintains elements of regional languages as part of their inherent ethnic identity. In various activities, such as working, trading, playing, and interacting with friends at school, it is often found that there is the insertion of vocabulary or dialect expressions in their speech. In the early stages of observation, the researcher found a conversation using Javanese with East Java Dialect in daily activities that took place in Sumber Mulia Village. In the speech, speaker A opens a conversation with B, the speech can be seen as follows:

A: "Eh, where are *you* going, Rik? *It's* been a while, you know".

B : "Yes, Nad, I *want* to go to the market. I want to buy vegetables to cook *tomorrow* morning (tomorrow morning)."

A : "Oh, that's it. But *ojo kesuwen* (don't take too long), *soale* (the problem) is about to be magrib."

A: "*If* there is a vegetable discount, buy *more* (more) of it."

B : "Yes, ready. Pray *that the* market *is not* (yet) closed."

The conversation shows the phenomenon of code mixing, which is the use of two or more languages in one speech at the same time. In the dialogue, the speaker mixes Indonesian with Javanese elements such as *arep*, *iki*, *uwes*, *ojo kesuwen*, *soale*, *nek*, *luwih*, and *durung*. The code mixing that occurs is included in the *inner code mixing*, because the

language elements that are inserted still come from regional languages within the scope of the national language. The use of this code mixing aims to create a more familiar, relaxed, and communicative atmosphere between speakers, as well as reflect their social background and language habits in daily life.

Based on this, through the oral communication that occurs, it can be understood that speech in daily life is always interspersed with the use of more than one language. Thus, the event of code mixing, especially between Indonesian and Javanese, has become a natural phenomenon and is often found in community interaction. This condition then prompted researchers to conduct further studies focusing on the phenomenon of code mixing.

Research on code mixing in the speech of the people of Sumber Mulia Village is closely related to learning the Indonesian language, especially in sociolinguistic materials. The results of this research can be used as a learning resource to understand the phenomenon of language use in society. The condition of the multilingual community creates a fairly high intensity of language contact in various social activities, such as community activities, trade, education, and daily interaction. The mastery of more than one language by most of the community allows for code mixing events in communication.

Speakers often insert elements of Javanese, Bugis into Indonesian speech, and vice versa, according to the situation, communication purpose, and social identity that they want to display. The diversity of languages owned by the people of Sumber Mulia Village makes this area interesting to be studied from a sociolinguistic perspective, especially related to the phenomenon of code mixing that appears in the community's speech. Based on this description, the diversity of languages used by the people of Sumber Mulia Village and the high intensity of language contact that occurs in daily life are the reasons behind this research.

Therefore, the author is interested in conducting a research entitled "Code Mixing in Community Speech in Sumber Mulia Village, Simpang Raya District, Banggai Regency", which focuses on how to mix codes in community speech in Sumber Mulia Village, Simpang Raya District, Banggai Regency and what are the factors that cause code mixing in community speech in Sumber Mulia Village, Simpang Raya District, Banggai Regency.

The form of code mixing in the linguistic form of the phenomenon of code mixing is based on the views of Jendra (in Khusaini, 2019) and Chaer (in Futiah, 2021). The two experts agree that code mixing in speech and writing does not occur randomly, but is present in structured linguistic forms, namely words (or root words), phrases, and clauses. These forms are part of the study of syntax, which is a branch of linguistics that studies the relationship between language structures and the meanings they contain.

Furthermore, the factors that cause code mixing are based on the views of Suandi (in Munandar, 2018) and Chaer (in Avicenna, 2019). Both experts agree that this phenomenon is triggered by a combination of linguistic aspects and social conditions. Broadly speaking, code mixing occurs due to limited language mastery of the speaker, habits of using popular terms, personality background, and the urge to show prestige (prestige) or present humor.

In addition, communication situations such as interlocutors, place, time, topic of discussion, as well as efforts to clarify the intention so that it is easy to understand by the interlocutor are also the main factors that affect the occurrence of code mixing. Sociolinguistics is the basis for the study to understand the relationship between language use and people's social lives. The Miles and Huberman data analysis model is used to

process research data through three main stages, namely data reduction, data presentation, and conclusion drawing and verification. Thus, the four foundations support research in identifying mixed forms of code, explaining the causative factors, understanding the social context of language use, and analyzing data systematically.

2. Method

In this study, a qualitative method that is descriptive is used. The qualitative method is a research approach used to study objects in natural conditions (not experiments), with research as the main instrument of Sugiyono (in Code, 2019). Meanwhile, according to Sudaryanto (From Laiman Akhii, Ngudining Rahayu, 2018) The descriptive research method is an approach that is based on facts or phenomena that empirically occur in the lives of its speakers, so that the data obtained is presented as it is according to real conditions. In addition, descriptive research does not assess the right or wrong use of language by speakers, because it is the main characteristic of this approach.

Based on the above, it can be concluded that the descriptive qualitative method is an approach that examines objects in natural conditions with the researcher as the main instrument. This method is based on empirical facts that occur in the field, so that data is presented as it is without assessing the right or wrong use of language, but rather emphasizes the explanation and interpretation of the phenomenon being studied.

Research Location and Time

This research was carried out in Sumber Mulia Village, Simpang Raya District, Banggai Regency, Central Sulawesi Province which was chosen as the research location because it is a relevant environment to the focus of the study. This research activity lasted for approximately two months, starting from June 2026 to July 2026. During this time span, the research included several important stages, namely the process of data collection, data analysis, and the preparation of research results. All of these stages were carried out by observing and documenting people's conversations in daily life, so that the data obtained truly reflected the natural use of language in the context of real communication.

Data Types and Sources

This study uses a type of verbal data that refers to the use of mixed codes in public speech, both in the form of words, phrases, and clauses, so that it can provide a more complete picture of the variation in language use in daily interactions. The data sources obtained in this study are oral speech related to code mixing used by the people of Sumber Mulia Village, Simpang Raya District, Banggai Regency which was obtained directly through observation of ongoing communication activities.

Research Instruments

In this study, the researcher plays the role of the main instrument as well as the data collector. The quality of the research results is determined by the data obtained directly, which depends on the data source and the ability of the researcher to present the research findings. In addition, the researcher also uses recording devices as support in the data collection process:

1. The gadget is used as a tool to record all conversations of the people of Sumber Mulia Village during the research process. The use of this device aims to obtain accurate data and in accordance with research needs.
2. Notebooks are used to record various information and data relevant to the research.

Data Collection Techniques

Data collection techniques in sociolinguistic research to obtain natural data on the phenomenon of mixing community codes in Sumber Mulia Village, Simpang Raya District, Banggai Regency, by referring to Sugiyono's views (in Khirdany, 2024). This process is carried out through four techniques, First, observation is carried out by directly observing the use of regional languages and Indonesian in people's daily activities without the intervention of researchers, to find out the frequency, form, and factors that cause code mixing.

In line with that, the listening technique is applied by positioning yourself around the conversation area to listen carefully to relevant oral speech. To maintain the accuracy and validity of the data, the researcher uses the recording technique using an inconspicuous device so that all interactions can be fully documented. This series was closed with a recording technique, in which the researcher played back the results of the audio recordings repeatedly to transfer the spoken word into the form of a written transcript, while grouping them by type of code mix to be ready for further analysis.

Data Analysis Techniques

The qualitative data analysis technique was initiated by Miles and Huberman (in Qomaruddin & Sa'diyah, 2024) which was applied through three systematic stages to process data on the phenomenon of mixed community codes in Sumber Mulia Village, Simpang Raya District, Banggai Regency. The first stage is data reduction, which is transcribing the results of the recording, selecting and discarding irrelevant data, and then classifying speech with mixed code based on its type and linguistic form (words, phrases, clauses). The second stage is data presentation, where the grouped data is presented in the form of a clear, coherent, and structured narrative text description so that the phenomenon of bilingualism is easy to understand.

The final stage is drawing conclusions and verification, namely formulating the main findings regarding the most dominant types of code mixing and their causative factors, then re-verifying the findings against scientific data and theories to ensure validity, consistency, and a deep understanding of the socio-cultural meaning in the language practice of the community.

3. Results

Based on the results of an analysis of community conversations in Sumber Mulia Village, Simpang Raya District, Banggai Regency, 8 inner *code mixing data were found in the* form of inserting regional language elements into Indonesian speech. The data consisted of 4 data in the form of words, 2 data in the form of phrases, and 2 data in the form of clauses. Mixed code in the form of words was found in the use of Javanese elements, namely *saiki, doyan, and alon-alon,* as well as Bugis language elements, namely *alena, lalo, wallupai, and jokko-jokko*.

Mixed code in the form of phrases is found in the expressions *jangan tewel* in Javanese and *makanja' ni* in Bugis. Meanwhile, mixed codes in the form of clauses are found in the *expressions aku melu lek sampean lungo* in Javanese and *pejeni bicarai terru ero* in Bugis. The results of the analysis show that the people of Sumber Mulia Village use elements of Javanese and Bugis language in their daily conversations which are dominated by Indonesian. The insertion of elements of regional languages is found in various communication contexts, such as conversations about a person's condition, daily activities, food, home, and household affairs. Thus, the mixing of codes in the speech of the people of Sumber Mulia Village is realized through three forms, namely words, phrases, and clauses, with a total of 8 data.

Mix Code in Word Form

Dates (1)

Pn1 : "Now her skin is good, clean white since she had children"

Pn2: "Yes, I already love vegetables."

Based on data (1), it was found that the event of inner *code mixing* at the word level in the community of Sumber Mulia Village, Simpang Raya District, Banggai Regency. This can be seen from the insertion of Javanese elements into the speech of Pn1 and Pn2 which are dominant in Indonesian. In Pn1 speech, there is the use of the word *saiki* and in Pn2 speech there is the use of the word *doyan*. The use of this word shows that the speaker inserts elements of the regional language into the main language without affecting or changing the overall grammatical structure. Thus, the use of the words *saiki* and *doyan* in data (4) is categorized as a mixture of codes into word form.

Data (2)

P.S. "I don't think *Alec* is going to be able to get away with it "

Pn2: "I saw my mom *in* front of my house, so I called her.

My son-in-law"

P.S. 3: "*Please* call me if you want to call me."

Based on data (2), it was found that there was an incident of *inner code mixing* at the word level in the community of Sumber Mulia Village, Simpang Raya District, Banggai Regency. This can be seen from the insertion of Bugis elements into the dominant speech using Indonesian. In Pn1 speech, there is the use of the word *alena*, Pn2 speech uses the word *lalo*, and in Pn3 speech there is the use of the word *wallupai*. The use of these words shows that the speaker inserts elements of the regional language into the main language without affecting or changing the sentence structure as a whole. Thus, the use of the words *alena*, *lalo*, and *wallupai* in data (2) is categorized as a mixture of codes into word forms.

Data (3)

Pn1: "Holding the steering wheel of his bike"

Pn2: "*Slowly* to climb so as not to fall"

Pn1: "Look at the way too."

Based on data (3), it was found that the event of inner *code mixing* at the word level in the interaction of the people of Sumber Mulia Village, Simpang Raya District, Banggai Regency. This can be seen from the insertion of Javanese elements into the speech of Pn2 which is predominantly using Indonesian. In Pn2 speech, there is the use of the word

repetition in the speech *"Alon-alon to if it rises so that it does not fall".* The use of this word shows that the speaker inserts elements of the regional language into the main language without affecting or changing the sentence structure as a whole. Thus, the use of *the word alon-alon* in data (8) is categorized as mixing the code into the form of words (reword)

Data (4)

P.S. 1: "Where is your sister?"
Pn2: "Go *Jokko-jokko* to the beach"
Pn1: "Many people are coming?"
P.S.: "Yes, there are a lot of people who are interested."

Based on data (4), it was found that there was an incident of *inner code mixing* at the word level in the interaction of the people of Sumber Mulia Village, Simpang Raya District, Banggai Regency. This can be seen from the insertion of Bugis language elements into the Pn2 speech which is dominant in Indonesian. In Pn2 speech, there is a use of the word *jokko-jokko* in the sentence *"Go jokko-jokko to the beach".* The use of this word shows that the speaker inserts elements of the regional language into the main language without affecting or changing the sentence structure as a whole. Thus, the use of the word *jokko-jokko* in data (4) is categorized as a mixture of codes into the form of words (reword).

Mix Code in Phrase Form

Data (5)

Pn1: "What is this?"

Pn2: "This is who wants *to don't tewel*"

Based on data (5), it was found that the event of inner *code mixing* at the level of phrases in the community of Sumber Mulia Village, Simpang Raya District, Banggai Regency. This can be seen from the insertion of Javanese elements into Pn2 speech, which is predominantly using Indonesian. In Pn2 speech, there is the use of the phrase *don't tewel*. The use of this construction shows that the speaker inserts elements of Javanese phrases into the main language without affecting or changing the sentence structure as a whole. Thus, the use of the phrase *don't tewel* in data (5) is categorized as mixing code into the form of phrases.

Data (6)

Pn1: "Eh, did you see Aunt Ayu's house? *This is a mess* now"

Pn2: "Yes, just repainted"

Pn3: "Yes, do you want the party to be renovated the house again so that when you come the house is good"

Based on data (6), it was found that the event of inner *code mixing* at the level of phrases in the community of Sumber Mulia Village, Simpang Raya District, Banggai Regency. This can be seen from the insertion of Bugis elements into Pn1 speech which is predominantly Indonesian. In Pn1 speech, there is the use of the phrase *makanja' ni*. The use of this phrase shows that the speaker inserts a combination of Bugis words into the main language without affecting or changing the sentence structure as a whole. Thus, the use of *the phrase makanja' ni* in data (6) is categorized as mixing the code into the form of a phrase.

Mix Code in the Form of Clauses

Data (7)

P.S. "Will you come in the afternoon?"

Pn2: "So, who wants to go?"

Pn1: "Ada Ela, Rike"

P.S. 2: "Oh my gosh, I'm *going to go to the bathroom*"

Based on data (7), it was found that there was an incident of *inner code mixing* at the level of clauses in the interaction of the people of Sumber Mulia Village, Simpang Raya District, Banggai Regency. This can be seen from the insertion of Javanese elements into the predominantly Indonesian speech of Pn2. In Pn2 speech, there is the use of *the construction "I am involved in lek sampean lungo* in the speech *"Oh, yo ayok, I am involved in lek sampean lungo".* The use of this construction shows that the speaker inserts clauses from Javanese into the main language without affecting or changing the sentence structure as a whole. Thus, the use *of lek sampean lungo* in data (7) is categorized as a mix of code into the form of clauses.

Data (8)

Pn1: "I heard Daeng and his wife fighting again"

Pn2: "Haa? almost every day fights with Daeng's teros"

Pn3: *"Pejeni talk about terru ero*, it's their household business"

Based on data (8), it was found that there was an incident of *inner code mixing* at the level of clauses in the community of Sumber Mulia Village, Simpang Raya District, Banggai Regency. This can be seen from the insertion of Bugis language elements into the predominantly Indonesian Pn3 speech. In Pn3 speech, there is the use of *the construction of the speaker to speak terru ero* in the speech *"Pejeni bicarai terru ero, it's their household affair".* The use of this construction shows that the speaker inserts clauses from the regional language into the main language without affecting or changing the sentence structure as a whole. Thus, the use *of pejeni terru ero* in data (8) is categorized as a mixture of code into the form of clauses.



Figure 2.1 Code in Speech

4. Discussion

Based on the results of the research that has been presented in the previous section, it can be known the various types and forms of code mixing found in community conversations in Sumber Mulia Village, Simpang Raya District, Banggai Regency. The

results of the study show that code mixing is a linguistic phenomenon that often appears in people's oral communication, both in the form of words, phrases, clauses that are included in the code mix.

Thus, the discussion in this section is focused on a more in-depth description of the research findings by relating them to the theory used as well as relevant previous research. This discussion aims to describe the forms of code mixing as well as explain the factors behind the occurrence of code mixing in community speech in Sumber Mulia Village, Simpang Raya District, Banggai Regency.

Mix Word Form Code

Mixing in the form of words is the use or insertion of words from other languages into the language that is being used by the speaker in a conversation. Based on the results of data analysis, mixed code in the form of words is divided into two types, namely mixing code in the form of basic words and mixing code in the form of rewording.

Root Words

Dates (1)

Pn1 : "*Now* her skin is good, clean white since she had children"

Pn2: "Yes, I *already love* vegetables."

Based on data (1), it was found that the use of Javanese words indicates the mixing of codes into (*Inner Code Mixing*) in community conversations in Sumber Mulia Village, Simpang Raya District, Banggai Regency. According to Jendra (in Khusaini, 2019) Mixing codes based on their form can be distinguished into mixing codes in the form of words, phrases, and clauses. Based on this opinion, the word *São* which means 'now' and *Düsseldorf* which means 'like' includes mixing codes in the form of words because both elements are in the form of Javanese words inserted into Indonesian speech.

Mixing codes into is the use of regional language elements that are inserted into the main language without changing the overall speech structure. The use of these two words occurs spontaneously in daily conversation and is related to the speaker's habit of using Javanese in their social environment. The conversation in data (1) takes place in an informal situation between communities, so the use of Javanese elements appears naturally in Indonesian speech.

In this data, the factor that causes the inward code mixing is in Suandi's opinion (in Munandar, 2018), mixing the code in the data (1) is influenced by the speaker's background and personality as well as the place and time of the conversation. The background of the speaker who is used to using the Javanese language causes the word *São* and *Düsseldorf* appear spontaneously in Indonesian speech. In addition, conversations that take place in everyday and informal situations allow speakers to use regional language elements more freely. Thus, the use of Javanese in data (1) is influenced by the speaker's language habits and informal communication situations.

Data (2)

P.S. "I don't think *Alec* is going to be able to get away with it "

Pn2: "I saw my mom *in* front of my house, so I called her.

My son-in-law"

P.S. 3: "*Please* call me if you want to call me."

Based on data (2), it was found that the use of Bugis words indicates a mixture of codes into (*Inner Code Mixing*) in community conversations in Sumber Mulia Village, Simpang Raya District, Banggai Regency. In the data, there is the word *Alana* which means 'he', *bottom* which means 'to go', and *Wallupai* which means 'forget'. These three words are elements of the Bugis language that are inserted into Indonesian speech. According to Jendra (in Khusaini, 2019), mixed codes can be distinguished based on their form, i.e. words, phrases, and clauses. Based on this opinion, the word *Alana*, *bottom*, and *Wallupai* including mixing codes in the form of words because they are linguistic units that are inserted into Indonesian speech. The use of these words includes mixing codes into because elements of the Bugis language are used in Indonesian speech without changing the overall speech structure.

According to Suandi (in Munandar, 2018), one of the factors that causes code mixing is the background of the speaker and the personality of the speaker and the interlocutor partner. This factor can be seen in data (2) because the speaker is used to using the Bugis language in daily communication. This habit causes the word *Alana*, *bottom*, and *Wallupai* is used spontaneously when the speaker uses Indonesian. In addition, the conversation takes place in an informal situation so that the speaker is more free to use elements of the regional language. Thus, the code mix in the data (2) is influenced by the speaker's background and language habits as well as the informal conversation situation.

Reword

According to Chaer (in Mariana, 2021) Reduplication is a morphological process that occurs through the repetition of basic shapes, either in full, in part, or accompanied by changes in sounds. In line with that, according to Maryani (in Julia, 2022) explained that repetition is a process of word formation that is carried out by repeating the basic form, either in whole or in part, with or without phoneme changes and can be accompanied by the use of affixes or not. Based on the opinions of the two experts, it can be concluded that reduplication or reword is the process of word formation through the repetition of basic forms, either in whole or in part, which can be accompanied by changes in sounds or phonemes as well as the use of affixes or without affixes. The results can be seen in data (3), and (4).

Data (3)

Pn1: "Holding the steering wheel of his bike"

Pn2: "*Slowly* to climb so as not to fall"

Pn1: "Look at the way too."

Based on data (3), it was found that the use of Javanese elements indicates the event of mixing code into (*Inner Code Mixing*) at the level of repetition in the interaction of the community of Sumber Mulia Village, Simpang Raya District, Banggai Regency. In the speech of Pn2, there is the use of the form of reduplication *Slow-Motion* In a sentence *"Slow down so you don't fall"*. Semantically, reword *Slow-Motion* comes from the Javanese language which means 'slowly'.

This word is inserted directly into the basic Indonesian speech of various conversations without changing the grammatical structure of the sentence as a whole. Referring to Jendra's views (in Khusaini, 2019), mix codes according to their form are differentiated into word states, phrases, and clauses. Based on the theoretical framework,

the word *Slow-Motion* appropriately classified as a mix of reword form codes.

The causative factor, Suandi (in Munandar, 2018), emphasizing that the event of code mixing is influenced by the speaker's background, personality, and the context of the place and time of the conversation. This factor is reflected in data (3), where speakers with bilingual backgrounds are used to using Javanese in their daily lives, so that the word *Slow-Motion* It is spoken reflexively and spontaneously to remind speech partners to be careful. In addition, the closeness of relationships and a relaxed and informal communication atmosphere provide flexibility for speakers to utilize regional vocabulary freely, naturally, and communicatively.

Data (4)

P.S. 1: "Where is your sister?"
Pn2: "Go *Jokko-jokko* to the beach"
Pn1: "Many people are coming?"
P.S.: "Yes, there are a lot of people who are interested."

Based on data (4), it was found that the use of Bugis language elements showed the existence of code mixing in the form of rewords in community conversations in Sumber Mulia Village, Simpang Raya District, Banggai Regency. In the data (4) there is a word *Jokko-jokko* in Pn2's speech in the sentence "Go *Jokko-jokko* to the beach" which later has the meaning of 'walking'. The word is an element of the Bugis language that undergoes a process of repetition and is inserted into Indonesian speech. According to Jendra (in Khusaini, 2019), mixed codes can be found in the form of words, phrases, and clauses. Based on these opinions, *Jokko-jokko* including mixing codes in the form of reword because it is a form of repetition of words from the Bugis language used in Indonesian speech. Word use *Jokko-jokko* Includes mixing code into (*Inner Code Mixing*) because elements of the regional language are inserted into the Indonesian language without changing the overall speech structure.

In this data, the factors that cause the emergence of inward code mixing are due to the habit of speakers using regional languages, the closeness between speakers and speech partners, as well as adjustments to the environment and interlocutors, which are in line with the findings according to Suandi (in Munandar, 2018), the interlocutor and the place and time of the conversation are factors that can cause code mixing to occur. In data (4), the use of the word *Jokko-jokko* influenced by the relationship between the speaker and the interlocutor that takes place in daily communication. Thus, the intercoding in the data (4) is related to the interlocutor and the conversation situation that allows the speaker to use Bugis elements in Indonesian speech.

Mix Code in Phrase Form

Data (5)

Pn1: "What is this?"

Pn2: "This is who wants *to don't tewel*"

Based on data (5), it was found that there was an insertion of regional language elements that showed the event of code mixing into (*inner code-mixing*) in the form of a phrase. According to Jendra (in Khusaini, 2019) Mixing the code into occurs when the speaker inserts elements of the regional language into the main language used. In line with this view, Pn2's speech shows the integration of Javanese phrases into the basic Indonesian speech. The regional element is seen in the use of phrases *Don't Be Fooled* in

speech *"*This is who wants to *Don't be fooled"* Phrase *Don't Be Fooled* comes from the Javanese language which means 'young jackfruit vegetables', inserted directly without disturbing the syntactic structure of the sentence as a whole.

The causative factor, according to Suandi (in Munandar, 2018) states that the mixing of codes is influenced by the speaker's background, personality, and the context of the place and time of the conversation. The background of the speaker who is used to using the Javanese language causes the phrase *Don't Be Fooled* It is said reflexively when telling who wants young jackfruit vegetables. In addition, the atmosphere of informal and familiar interaction in the community of Sumber Mulia Village, Simpang Raya District, Banggai Regency provides flexibility for speakers to utilize elements of regional language freely and naturally. Thus, the incident of code mixing in data (5) is rooted in the speaker's linguistic routine and the support of informal communication situations.

Data (6)

Pn1: "Eh, did you see Aunt Ayu's house? *This is a mess* now"

Pn2: "Yes, just repainted"

Pn3: "Yes, do you want the party to be renovated the house again so that when you come the house is good"

Based on data (6), the use of the phrase *"That is Good"* 'it's good' in Pn1's speech shows the event of mixing the code into (*Inner Code Mixing*) at the level of phrases in community interaction in Sumber Mulia Village, Simpang Raya District, Banggai Regency. According to Jendra (in Khusaini, 2019), mixed codes are differentiated based on word forms, phrases, and clauses. Construction *"That is Good"* is classified as a form of phrase because it is a lexical combination of the Bugis language *"Wow"* 'good' and particle aspect *the* 'already' that is inserted into Indonesian sentences without disturbing the basic grammatical order.

Judging from the causative factors, Suandi (in Munandar, 2018), stating that the mixing of codes is influenced by the speaker's background, personality, and the context of the speaking situation. In this data, the speaker's background as a bilingual speaker who is used to using Indonesian and regional languages side by side encourages the spontaneous emergence of the phrase. The relaxed conversation atmosphere and social closeness between speakers in Sumber Mulia Village make the use of regional elements in daily absorption.

Mix Code in the Form of Clauses

Data (7)

P.S. "Will you come in the afternoon?"

Pn2: "So, who wants to go?"

Pn1: "Ada Ela, Rike"

P.S. 2: "Oh my gosh, I'm *going to go to the bathroom*"

In data (7) Pn2's speech *"Oh my gosh, I'm going to go to the bathroom"* shows an event of mixing code into (*Inner Code Mixing*) in communication based on Indonesian as the main language. According to Jendra (in Khusaini, 2019) Mixing code into is the insertion of cognate regional language elements into the main language, which based on its grammatical level can be distinguished into word forms, phrases, and clauses. In line with this, Pn2's speech shows the insertion of Javanese elements in the form of clauses

"I'm in the Trenches" which means 'I will come if you go', which is an expression of conditional agreement that the speaker is willing to join if his speaking partner also leaves. The insertion of this regional construction takes place in a cohesive manner without damaging the grammatical order of speech as a whole.

Syntically, the construction *I participated in lek sampean lungo* is classified as a code mix at the level of complex clauses or multi-layered compound sentences. The structure is formed from the main clause *aku melu* which contains the subject *I* and the predicate verb melu 'follow', as well as the subordinate clause *lek sampean lungo* which is introduced by the conditional conjunction *lek* 'if/if', the subject *of your* 'you/you', and the predicate *lungo* 'go'. Meanwhile, *the yo-ayok particle* at the beginning of speech serves as an affirmative marker as well as the invitation *yo* means 'yes' and *ayok* means 'ayo' which strengthens the firmness of the speaker's response.

This conversation data took place in the midst of the life of the people of Sumber Mulia Village, Simpang Raya District, Banggai Regency. Regarding the causative factors, according to Suandi (in Munandar, 2018) emphasizing that the event of code mixing is influenced by the speaker's background, personality factors, and the context of the place and time of the communication. The speaker's background as a bilingual who is used to speaking in Javanese encourages the spontaneous emergence of the regional clause. In addition, the familiarity of the relationship between participants and the atmosphere of casual and informal daily interaction provide free space for speakers to affirm the identity of sociocultural closeness, so that communication is established in a more flexible and natural manner.

Data (8)

Pn1: "I heard Daeng and his wife fighting again"

Pn2: "Haa? almost every day fights with Daeng's teros"

Pn3: *"Pejeni talk about terru ero*, it's their household business"

Based on the speech in data (8), the conversation shows the insertion of regional language elements that reflect the phenomenon of code mixing at the clause level. This can be seen in the speech of Pn3 which utilizes *the construction of pejeni talk terru ero* in the sentence *"Pejeni talk terru ero,* it's their household business." The clause, which is sourced from the Bugis regional language, is combined into basic sentences in Indonesian in a relaxed manner without damaging or changing the grammatical construction of speech as a whole. Semantically, the expression *pejeni bicarai terru ero* means 'don't talk about it anymore', which serves as a form of persuasive rebuke to end the conversation about other people's affairs.

According to Jendra's view (in Khusaini, 2019), mix code according to the level of its shape is differentiated into words, phrases, and clauses, while mix code into (*Inner Code Mixing*) is interpreted as the infiltration of cognate regional language elements into the main language. In line with this theoretical foundation, the emergence of *Talk about the Terry Err.* including mixing codes into the clause level because it forms a complete predictive unity of the regional language in the middle of Indonesian speech. This linguistic phenomenon occurs naturally and spontaneously as a form of bilingual competence possessed by the speaker.

The conversation in this data (8) takes place in the midst of the life of the people of Sumber Mulia Village, Simpang Raya District, Banggai Regency. Judging from the causative factors, Suandi (in Munandar, 2018) Emphasizing that the event of code mixing is

determined by the speaker's background, personality factors, and the context of the space and time of the communication. The background of the speaker who is used to using a variety of regional languages encourages the clause to be pronounced reflexively when mediating gossip or conversation with the speaker. In addition, the atmosphere of daily interaction that is relaxed, familiar, and informal provides comfort for speech participants to express their attitudes more firmly, naturally, and communicatively through regional vocabulary.

5. Conclusion

Based on the results of data analysis and discussion of the phenomenon of code mixing in community speech in Sumber Mulia Village, Simpang Raya District, Banggai Regency, it can be concluded that the dominant linguistic event that occurs is *inner code-mixing*. This phenomenon is characterized by the insertion of elements of regional languages, especially Javanese and Bugis, into speech that uses Indonesian as the main language. The use of mixed code is manifested in three forms of linguistic units, ranging from the simplest to the most complex level.

These forms include word forms that include root words and rewording, phrase forms in the form of combinations of words that occupy certain functions, and clause forms that contain subject elements and predicates in their entirety. Based on the linguistic form, the code mix is divided into three main forms, namely; (1) Word Form: Includes root words (such as *uwes, opo, maem, sampean, ae, saiki*) and re-word/reduplication (such as *alon-alon, celok-celok, jokko-jokko*). (2) Phrase Form: Includes a combination of two or more words that occupy a certain function (such as *ora usah, sego goreng, jangan tewel, tau tegi, makanja' ni*). (3) Clause Form: Includes grammatical units that have subject elements and predicates (such as *I participated in lek sampean lungo, lek udane ora deres, appanna de' ukkalingaih, pejeni bicarai terru ero*).

The occurrence of code mixing events in the social interaction of the people of Sumber Mulia Village is greatly influenced by the sociolinguistic background of speakers who live in a multilingual environment. The main factors behind the use of this code mix include the habit of speakers using regional languages in daily life, the level of familiarity or close emotional relationships between speakers and speaking partners, and communication situations that tend to be relaxed and informal. Through the use of this mixed code, the community not only conveys information, but also reflects social identity, interethnic harmony, and a more intimate and communicative communication atmosphere.

Suggestions

Based on the results of research on code mixing in community speech in Sumber Mulia Village, Simpang Raya District, Banggai Regency, the researcher suggested that the community maintain the use of regional languages as part of the language and cultural wealth, but still pay attention to the situation and the counterpart in communicating so that the message conveyed can be understood well. For educators and students, the results of this research are expected to be reference material in understanding the phenomenon of code mixing and the diversity of languages used in daily life. For future researchers, research on code mixing is expected to be developed with a wider scope of data and location and examine other aspects, such as the function of code mixing and social factors that affect its use, so that research on community language phenomena in Banggai Regency can be more in-depth and diverse.

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