

CODE-MIXING WITHIN THE USE OF KHEK LANGUAGE ON CHINESE-INDONESIAN ETHNIC IN TAMBORA

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Abstract:

This research was done with the purpose to provide information and knowledge about code-mixing that used to use in the daily activities of Chinese-Indonesian ethnic in Tambora district, West Jakarta. Although Chinese-Indonesian ethnic had been part of Indonesia, they were still holding their ancestor cultures. One of the cultures was using Chinese language. Sometimes, their spoken were combined between Indonesian language and Chinese language. We tried to analyse that phenomenon which was known as code mixing, in a qualitative method. Our respondents were from the different ward in the Tambora district and the majority of them were from Duri Selatan, Duri Utara, and Tambora. The result of this research showed that there were three major Chinese languages that were frequently used by our respondents. Those three languages are Khek, Hokkien, and Mandarin. We found that the majority of our respondents used Khek language in their communication between family members, from the youngest to the eldest generation. It is only elder generation that most often used code-mixing between Chinese language and Indonesian language in their daily communication.

Keyword

Code-mixing, Chinese-Indonesian, Khek language



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INTRODUCTION

Sociolinguistics is concerned with how language use interacts with or can be influenced by, social factors such as ethnicity, gender, age, or social class. As Coulmas (2013) has defined it, sociolinguistics is the study of choice, and "the main task of sociolinguistics is to describe, uncover, and interpret socially motivated choices" made by individuals. This sociolinguistics teaches us all about an attitude to real life and to social situations. One sociolinguist is interested in how we speak of different concepts in various social contexts, and how we can also use certain functions of language to convey social meaning or aspects of our identity. Sociolinguistics takes a sample of language from a random population of subject sets and sociolinguistics looks at variables that include things like pronunciation, word choice, and colloquialism. Then, the data is measured by socioeconomic indices such as education, income/wealth, occupation, ethnic heritage, age, and family dynamics to better understand the relationship between language and society. Thanks to its dual focus, sociolinguistics has been considered a branch of linguistics and sociology. However, broader studies of the field may also include anthropological linguistics, dialectology, discourse analysis, ethnography of speech, geolinguistics, language contact

studies, secular linguistics, social psychology of language, and sociology of language. (Nordquist, 2020).

Code mixing is a fairly common and quite natural phenomenon in the community of translingual or multilingual speakers. Code mixing is a mixture of various linguistics units, words, affixes, phrases, and clauses from two different systems or subsystems in one sentence with the same structure. Research on code-mixing is basically divided into two types of orientation, namely: functional and theoretical/formal studies.

We focused on functional studies especially in providing evidence for the occurrence of code-mixing. This study used participant observation to explore the practice of mixing languages used by Chinese-Indonesian ethnic. Code-mixing is a part of the Study of bilingualism in sociolinguistics which has become a very popular language. Code mixing that we examined here was code-mixing that used other languages such as Indonesian and Chinese in certain conversations in everyday life. This research might be very useful to inform about the language use of Chinese-Indonesian ethnic in Indonesia.

According to Crystal (2008), code-mixing involves the transfer of linguistic elements from one language into another: a sentence begins in one language, then makes use of words or grammatical features belonging to another. In this 21st century, it is common for people to speak two or more languages. As bilinguals, they tend to confuse their own language with words or phrases from other languages that they often use when they want to express themselves. Generally, a bilingual can do code-mixing well if she/he is fluent in the language. Code-mixing usually occurs in deliberate situations. According to Hudson (1996), the purpose of code-mixing seems to symbolize a somewhat ambiguous situation for which neither language on its own would be quite right. To get the right effect, the speaker balances the two languages against each other with a few words from one language, then a few words from the other, then back to the first for a few more words, and so on. Change generally occurs more or less randomly as far as the subject matter is concerned, but appears to be limited to a structural level.

The ethnics that inhabit Indonesia are very diverse and have their own cultural richness. One of them is the Chinese ethnic. The Chinese ethnic living in Indonesia itself has diversity. Their culture at first glance looks the same, but actually, there are a few different details such as the style of art, language, accent, and others. Likewise, what we discussed in this article, Chinese ethnic used different languages in each type of ethnic group. The Chinese language looked like a second language for Chinese-Indonesian. It was easy to find Chinese-Indonesian minority groups that use code-mixing in their internal conversation.

There were three major Chinese-speech groups were represented in Tambora: Hokkien; Mandarin; and Khek. In addition to these, the Khek people spoke their own dialect that had some degree of mutual intelligibility with Hokkien. Distinctions between the two, however, were accentuated outside of their regions of origin. After many years of Chinese ethnic living in Indonesia, then in Indonesia, there was code-mixing or language mixing between Chinese and Indonesian. This was because they were used to the Chinese language, then they lived in Indonesia and automatically they combined both languages, Chinese and Indonesian, when speaking. This study aimed to investigate the use of code-mixing by Chinese-Indonesian ethnic in Tambora, West Jakarta.

RESEARCH QUESTION

This research analyzes the use of code-mixing within Chinese-Indonesian ethnic in Tambora, West Jakarta by finding answers to the following questions:

- a. What phenomenon did occur in the Chinese-Indonesian ethnic in Tambora area?
- b. Which Chinese language was often used by ethnic Chinese-Indonesians in the Tambora area?
- c. In one family in the Tambora area, which generation most frequently used the mixed language mix between Chinese and Indonesian?

METHOD

The method in this research was qualitative, especially data analysis. This research was qualitative because the data collected was more in the form of words, phrases,

sentences, or utterances rather than statistical numbers. Because the research led to the determination of a certain situation from the order of acquisition of the English sentence structure, it was a descriptive study (Zahro, 2018). We distributed questionnaires to a number of ethnic Chinese that we could reach in the Tambora district. The questionnaires that we distributed were in the form of online questionnaires from 18th September until 21st September by utilizing the Google form feature, and then our respondents were asked to fill out the questionnaire. The limitation of this research was we only took the data from limited respondents. We did not meet face-to-face with the respondents because of the pandemic COVID-19. We used an online questioner to reach out to our respondents immediately. The location of the research was also relatively small and did not represent the majority of Chinese-Indonesian ethnic in West Jakarta.

3.1 Object of the research

The object of this research was Chinese-Indonesian ethnic who lived in Tambora sub-district, West Jakarta. Overall, Chinese-Indonesian ethnic was indeed found in many areas of Jakarta. In collecting this data, we did not limit the age of the people who filled out our questionnaire, in the sense that we were very open to respondents from any generation. The respondents filled out a questionnaire that we had created to represent their families in giving testimony and answering the questions we had given.

3.2 Technique of data collection

To obtain data from respondents, we distributed online questionnaires to the ethnic of Chinese community that living in Tambora sub-district. The instrument we used was Google form. The reason we used it to collect analytical data was due to it was easy to disseminate, free for anyone. Those reasons made us decided to use it since it is easier for us during this pandemic period. We asked some questions to be answered by the respondents to represent their respective of families, for example: what the Chinese language was often used in their family circle and then, we gave several options for them to answer, namely Khek language, Hokkien language, Mandarin language, and also optional if there was another Chinese language, they used in their family circle. It took us almost three days to collect all the data we had in this research. We distributed the questionnaires through the social media that we used, such as, WhatsApp, Line, Telegram, Instagram, Twitter, and Facebook to reach out to the respondents. This made it very easy for us to collect the data we had received because of the current situation and conditions.

3.3 Average Age of the respondent

Our respondents were young people who were used to use the internet so they were very familiar with the use of social media and the Google form instrument that we used in this research. Respondents who filled out the questionnaire were aged around 17-29 years where they could be concluded that they were born among millennials. The reason why many millennials filled out our questionnaire was that they were more sensitive to technology than older people. Specifically, our respondents who had filled out the questionnaire that we had made were on average around 17-29 years old which could be concluded that they were born among millennials/generation Z. As we mentioned above, the reason why there were more millennials. The young people who filled out our questionnaire were because they were more sensitive to today's technology than older people.

3.4 Location of the research

In our data collection activities, we deliberately distributed questionnaires to Chinese-Indonesian residents in the Tambora area. This was because the Chinese-Indonesian population in Tambora was quite large. This research was conducted in Tambora sub-district, West Jakarta. The majority of respondents lived in the villages of Duri Selatan, Duri Utara, and Tambora. There were eleven sub-districts where our research was conducted, these were: (1) Angke, (2) Duri Selatan, (3) Duri Utara, (4) Jembatan Besi, (5) Jembatan Lima, (6) Kali Anyar, (7) Krendang, (8) Pekojan, (9) Roa Malaka, (10) Tambora, and (11) Tanah Sereal.

RESULTS AND DISCUSSION

A central result of our finding was that code-mixing was often used in a Chinese-Indonesian community in Tambora, West Jakarta. After a few days of data collection, there were several results and here, we discussed the results we got from our research through a questionnaire that we distributed to several Chinese-Indonesians in the Tambora area, West Jakarta. The answers we received varied, such as there were families who often used code-mixing but there were also those who did not use code-mixing in their family scope. The example of the answer of our respondent with the question: What was the reason you still used the Chinese language in your family communities?

4.1 The use of other language

In addition to the Indonesian language, the majority of respondents admitted that they more often used other languages in communication with their family members. This indicated that they used code-mixing in internal communication. Although, not all ethnic of Chinese-Indonesians speak Chinese, most of our respondents admitted that this language was their everyday language in their respective family circles. But its use was often mixed with Indonesian.

4.2 The use of Chinese language

The majority of respondents admitted that their family members did use Chinese and tended to be more active in using that language than their first language (Indonesian) in their daily lives. The majority of respondents used Khek language and the rest used Hokkien and Mandarin. This condition indicated that Khek language was the language that was most widely used by ethnic Chinese-Indonesians who were lived in the Tambora area.

4.3 Members of the respondent's family that used the Chinese language

The majority of respondents answered that Chinese language users in their family members came from older people such as mother, father, grandfather, and grandmother. But some of them answered that all of their members did use the language. For the respondents themselves, the majority of them were able to use the Chinese language but some of them were unable to speak Chinese properly. Probably, because they were from the young generation that thought that language was not necessary to use.

4.4 Frequency level of the use of Chinese language

Most of the respondents admitted that they always used the language in communication between family members. Others admitted that they often and others rarely used the language in communication between family members. To the respondents, they admitted that they rarely used Chinese in their family circle. This also indicated the use of code-mixing that they did almost every day (mixing Chinese and Indonesian in some of their conversation sentences).

4.5 Fluency of respondent's family members in Chinese

The majority of respondents answered that their family members were fluent in using Chinese in particular way, family members belonged to the elderly group such as father, mother, grandfather, and grandmother. This was different from the respondents themselves who were less fluent in using Chinese. On the other hand, some respondents said that they could only understand Chinese by hearing but cannot pronounce it well, this phenomenon often occurred in people who lived in different languages.

4.6 The reason they used Chinese in family communication

The respondents had different answers about this but most of them said that their families were used to do it and had become part of the culture for generations. They thought that the culture of their race should be preserved even though the respondents themselves admitted that the younger generation like them was less likely to use Chinese.

4.7 The reason they used code-mixing in communication

Based on our analysis and research, there were three general reasons why Chinese-Indonesian ethnic engaged in code-mixing in their conversations. The three reasons consist of:

- a. The millennials are not fluent in using Chinese

Ignorance was one of the factors they used code-mixing in their conversations, some of them had limited vocabulary in Chinese, so there were still many other vocabularies that they did not know when they used that vocabulary. They were forced to use Indonesian and something happens code-mixing phenomenon in their daily conversation.

- b. Talking about something important and private

Sometimes there were things we had to reveal to our family members that other people should not know. If privacy matters like this were disclosed in a public place using Indonesian, there was a possibility that other people would hear all the privacy matters being discussed. Therefore, Chinese-Indonesian ethnic often did code-mixing in public places to prevent people from knowing the contents of their important conversations.

- c. Avoid public sentiment

The Chinese-Indonesian ethnic was a minority ethnic in Indonesia. Some Indonesians thought they were foreigners even though they were Indonesian citizens. The phenomenon of the view that Chinese ethnic was not nationalist towards the Indonesian state could only be born because of the use of language. To avoid sentimentality, they code-mixed the conversation in general terms.

4.8 Example of code-mixing in Chinese-Indonesian language (Khek)

These are some examples of Chinese-Indonesian code-mixing sentences that are often used in daily communication. From the examples below, we concluded that the use of code-mixing replaced the subject, predicate, or even the object in every sentence. There were no definite rules in the use of code-mixing, but only random word mixing by users. In general, the mixing of these words involved the informal use of the two languages, this was related to the role of code-mixing which was more often used in an informal situation. Actually, there were many more other examples of code-mixing in the Chinese-Indonesian language.

Table 1. Code-Mixing of Chinese-Indonesian Language in Tambora, West Jakarta

| No. | Sentences | Translation to Indonesian | Translation to English |
|-----|---|---|---|
| 1. | <i>Nyi mau sit mai mo?</i> | <i>Kamu mau beli makan ga?</i> | Do you want to buy something to eat? |
| 2. | <i>Nyi oi pergi kemana?</i> | <i>Kamu mau pergi kemana?</i> | Where do you want to go? |
| 3. | <i>Ngai sudah sit fon...</i> | <i>Saya sudah makan nasi...</i> | I have eaten rice... |
| 4. | <i>Tadi ngai kon nga teman di mall</i> | <i>Tadi saya melihat teman di mall</i> | I saw my friend at mall |
| 5. | <i>Ngai oi hi sama teman ngai</i> | <i>Saya mau pergi sama teman saya</i> | I want to go with my friend |
| 6. | <i>Ngai oi sit kwetiau goreng</i> | <i>Saya mau makan kwetiau goreng</i> | I want to eat fried kwetiau |
| 7. | <i>Teman ngai ajak ngai hi café</i> | <i>Teman saya ajak saya pergi ke kafe</i> | My friend take me to the cafe |
| 8. | <i>Nyi pergi bawa lui mo?</i> | <i>Kamu pergi bawa duit ga?</i> | Do you go with the money? |
| 9. | <i>Nyi oi khon TV ga?</i> | <i>Kamu mau nonton TV ga?</i> | Do you want to watch TV? |
| 10. | <i>Nyi hi beliin mama obat liau</i> | <i>Kamu pergi beliin mama obat disana</i> | You go buying some medicine there for mom |
| 11. | <i>Nyi mau tolong ngai mo?</i> | <i>Kamu mau tolong saya ga?</i> | Do you want to help me? |

| | | | |
|-----|--|--|---|
| 12. | <i>Nyi oi mai sin</i> celana ya ? | <i>Kamu mau beli celana baru ya?</i> | Do you want to buy new pants? |
| 13. | <i>Nyi oi soi muk</i> jam berapa? | <i>Kamu tidur jam berapa?</i> | What time do you sleep? |
| 14. | <i>Nyi</i> mau ikut <i>ngai</i> ke Serpong <i>mo?</i> | <i>Kamu mau ikut saya ke Serpong ga?</i> | Do you want to come with me to Serpong? |
| 15. | <i>Ngai oi mai</i> jeruk di pasar | <i>Saya mau beli jeruk di pasar</i> | I want to buy oranges at traditional market |

If we translated the Chinese language word by word into Indonesian and then into English, so that it would be like as follow: *nyi* → *kamu* → you; *ngai* → *saya* → I; *mo* → *ga* → do not; *sit mai* → *makan* → eat; *sit fon* → *makan nasi* → eat rice; *oi* → *mau* → want; *mai* → *beli* → buy; *soi muk* → *tidur* → sleep; *hi* → *pergi* → go; *khon* → *nonton* → watch; *kon nga* → *melihat* → see; *sin* → *baru* → new; *liau* → *disana* → there.

In Tabel 1 No. 1, the code-mixing sentence was '***nyi mau sit mai mo?***' (English 'do you want to buy something to eat?'). The sentence was the combination of words from Chinese language and Indonesian language. We might recognize *mau* as Indonesian language which meant 'want,' while the others are Chinese language.

In Tabel 1 No. 2, the code-mixing sentence was '***nyi oi pergi kemana?***' They compiled the sentence using combination of two languages, Chinese and Indonesian language, to refer to the question of 'where do you want to go?' The first two-word were Chinese, they were *nyi* which meant 'you,' and *oi* which means 'want.'

In Tabel 1 No. 3, the code-mixing sentence was '***ngai sudah sit fon...***' (English 'I have eaten rice...'). *Sudah* was Indonesian language for 'had,' *ngai* was Chinese language for 'I,' and *sit fou* was Chinese language for 'eat rice.'

In Tabel 1 No.4, the code-mixing sentence was '*Tadi ***ngai kon nga*** teman di mall*' (English 'I saw my friend at the mall'). We might recognize *ngai kon nga* as Chinese language, while the others were Indonesian language.

In Tabel 1 No.5, the code-mixing sentence was '***Ngai oi hi sama teman ngai.***' (English 'I want to go with my friend'). The words *ngai oi hi* were Chinese language which meant 'I want to go.'

In Tabel 1 No.6, the code-mixing sentence was '***Ngai oi sit kwetiau goreng***' (English 'I want to eat fried kwetiau'). We might recognize *Ngai oi sit* as a Chinese language and the others were Indonesian language.

In Tabel 1 No.7, the code-mixing sentence was '*Teman ***ngai*** ajak ***ngai hi*** café*' (English 'my friend took me to the café'). The bolded words were Chinese, while the other words were Indonesian.

In Tabel 1 No.8, the code-mixing sentence was '***Nyi pergi bawa lui mo?***' (English 'do you bring money when you go?'). They compiled the sentence using Chinese and Indonesian language. The Chinese language is *nyi*, *lui*, and *mo*.

In Tabel 1 No.9, the code-mixing sentence was '***Nyi oi khon TV ga?***' They compiled the sentence using combination of two languages, Chinese and Indonesian language, to refer to the question of 'do you want to watch TV or not?' The first three-words were Chinese language, they were *nyi* which meant you, *oi* which meant 'want,' and *khon* which means 'watch.'

In Tabel 1 No.10, the code-mixing sentence was '***Nyi hi*** beliin mama obat ***liau***' (English 'please go buy mom some medicine'). We might recognize *nyi hi* and *liau* as a Chinese language and the others are Indonesian language.

In Tabel 1 No.11, the code-mixing sentence was '***Nyi mau tolong ngai mo?***' They compiled the sentence using combination of two languages, Chinese and Indonesian language, to refer to the question of 'do you want to help me or not?' The first word and the last two words were Chinese language, they were *nyi* which meant 'you,' *ngai* which meant 'I,' and *mo* which meant 'not.'

In Tabel 1 No.12, the code-mixing sentence was '**Nyi oi mai sin** celana ya?' They compiled the sentence using combination of two languages, Chinese and Indonesian language, to refer to the question of 'do you want to buy new pants?' The first four-word was Chinese language, they were *nyu* which meant 'you,' *oi* which means 'want,' *mai* which meant 'buy,' and the last *sin* which meant 'new.'

In Tabel 1 No.13, the code-mixing sentence was '**Nyi oi soi muk** jam berapa?.' (English 'what time do you want to sleep?'). The words *Nyu oi soi muk* were Chinese language which meant 'do you want to sleep?'

In Tabel 1 No.14, the code-mixing sentence was '**Nyu** mau ikut **ngai** ke Serpong **mo**?.' (English 'do you want to come with me to serpong?'). The bolded words were Chinese, while the other words were Indonesian.

In Tabel 1 No.15, the code-mixing sentence was '**Ngai oi mai** jeruk di pasar.' (English 'I want to go to buy oranges at the traditional market'). The first three words were Chinese language. The others were Indonesian language.

CONCLUSION

The phenomenon that occurred among Chinese-Indonesians in Tambora, what we discussed in this article was about code-mixing. Code-mixing was like a tool used in family communication, especially among Chinese-Indonesian ethnic. This happened every day and had become a habit in communication. The respondents admitted that the use of Chinese mixed with Indonesian had become a tradition in their families. Therefore, actually, this phenomenon had become commonplace in the Chinese-Indonesian community, especially in the Tambora area.

Chinese language that commonly used in Indonesia had three types. The types were Khek language, Hokkien, and Mandarin. Based on the data we had obtained from our respondents, Khek language was the language most often mixed with Indonesian by Chinese-Indonesians in the Tambora area, West Jakarta. Then, the second most frequently used language was Hokkien, and the last one was Mandarin, which most rarely used in Chinese-Indonesian ethnic in the Tambora area. From this, we concluded that there were three types of Chinese languages that commonly used. Those types had different level of usage.

From the youngest to the eldest generation, it was only elder generation that most often used code-mixing between Chinese language and Indonesian language in their daily communication. It could be seen that code-mixing was less popular among the younger generation. The elder generation usually used code-mixing not only with their family members but also in a wider scope within the Chinese-Indonesian community. From this data, we concluded that generation or age was a differentiator in terms of the use of code-mixing by Chinese-Indonesian ethnic.

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