Code Switching and Code Mixing in Selling and Buying Interactions in *Martapura* Traditional Market

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Abstract

This research aimed to describe linguistic phenomena, namely code switching and code mixing among sellers and buyers at the *Martapura* traditional market. This type of research was descriptive research that used theoretical and descriptive methods. It included planning and implementation research. The subjects in this research were sellers and buyers at the *Martapura* market. The data in this research were the language used by sellers and buyers in *Martapura* Market during buying and selling transactions. Therefore, free listening techniques, recording techniques, and note-taking techniques were used in conversations. The results showed that code-switching and code-mixing between sellers and buyers at the *Martapura* traditional market were caused by several factors, such as age, gender, and ethnicity. Almost all sellers and buyers who trade at the *Martapura* traditional market are native Javanese and Palembang people, so they automatically speak Javanese and Palembang languages.

How to Cite
Sulistyo, B., Nurulanningsih, Darningwati, Ramadhaniati, R. U., & Nurhasanah. (2023). Analysis of code switching and code mixing in selling and buying interactions in Martapura traditional market. *Indonesian Research Journal in Education |IRJE|*, *7*(2), 385 – 394.https://doi.org/10.22437/irje.v7i2.29259

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Introduction

A language is a unit of meaningful sound beyond human limitations in understanding only definite languages (Frawley, 2013), for example, if a Palembang language speaker is not yet able to understand and use Javanese, then the Palembang language remains as a language because the only limitation is that Palembang speakers cannot understand and use Javanese. It is different if someone makes definite sounds from their articulators that cannot be found in a particular language. Afterward, the sounds cannot be said as language because they cannot be interpreted by the speaker. The meaning of language is related to what can be interpreted, understood, or received from a language (Bonvillain, 2019).

Language is also known as the relationship between name and meaning. There is a relationship between the sounds perceived by the human sense of hearing and those interpreted by human psychology (Halliday & Matthiessen, 2006). For example, when someone hears the word "chair", what appears in his mind is an object called a chair, and the shape can be drawn or shown.

Therefore, it is called meaning. There are two parts of meaning, namely linguistic and cultural meaning. Linguistic meaning is the meaning produced from conventional language units. This meaning is divided into two: lexical and structural meaning (Cruse, 2000). Lexical meaning is the meaning of the smallest language unit, namely lexemes or words. Meanwhile, structural meaning is formed from the arrangement or structure of definite language, such as sentences. Social (cultural) meaning is a meaning that is created based on specific social or cultural characteristics or identities (Kramsch & Widdowson, 1998).

Language essentially functions as a tool to express thoughts and feelings (Miller & Johnson-Laird, 1976; Tomasello, 2009; Woolard & Schieffelin, 1994). For this reason, people can understand someone's intentions and feelings from the language they use. Practically, language functions as an interaction tool that is realized through communication activities (Allen, 1995; Baker, 1992; Chomsky, 2006; Matras, 2009). Language is also interpreted as a convention of a system of meaningful sound signals as a marker of human dependency, creativity, and culture (Aitchison, 2012; Kramsch & Widdowson, 1998). Language conventions are processes of understanding that make language accepted and used in a particular group. Language is a universal and unique product (Allen, 1995; Douglas, 2014; Pinker, 2003). It is said to be a universal product means that language was created and used by all humans in the world, while unique means that language stands on a definite identity marker that makes one language different from other languages (McNamara, 2000; Newmeyer, 2000; Tiersma, 1999).

In sociolinguistic studies, language is associated with the existence of conditions (Blommaert, 2007). First, traditions, culture, or habits in a social group organize language with definite social goals. In this case, language is to fulfill the objectives and needs of human life. Language users will modify speech to achieve the expected goals (Campbell-Kibler, 2009; Campbell-Kibler, 2010). Speakers' habits of organizing this kind of language shape culture in society (Steyerl, 2006). Second, the social norms or values that apply in society influence and shape the linguistic behavior of the community. Social norms or values that apply in certain

social groups provide knowledge about the boundaries of good and bad or things that are prohibited and permitted. Language variations mark the social framework of its speakers (Spolsky, 1998). In sociology, the social framework is characterized by the division of social classes in society horizontally (differentiation) and vertically (stratification). This social class is then used as the standard for differentiating language behavior (Meyerhoff, 2018; Wardhaugh, 2011). For example, the language behavior of people with a low economic class (poor) will be different from people with a high economic class (wealthy). Fourth, the use of linguistic sources for political interests. Language is a unit of meaningful sound. One of its functions is to influence thoughts and feelings and even regulate other people's work. Therefore, someone can achieve their political goals by using language as a tool of political provocation and propaganda (Beard, 2000; Joseph, 2006; Lasswell, 1965). Fifth, examine the social aspects of bilingualism.

Humans always use language, both orally and in writing. Language is the result of the production of human speech organs, which are used as a means of communication and interaction (Fadilah, 2011; Ramadania & Winda, 2017; Yuwono & Lauder, 2005). Language as a means of speech (organ of speech) and language as a tool of communication (tool of communication) are studied, both internally and externally (Akmajian et al., 2017; Riyanti, 2020; Sukoyo, 2013). Internal studies or inward studies are studies that are only carried out on the internal structure of the language, such as its phonological structure, morphological structure, and syntactic structure (Ningsih et al., 2019). This internal study produces language issues without any connection to other problems outside the language. It is done using theories and procedures that exist in the linguistic discipline.

As is the case at the *Martapura* traditional market, which is one of the largest traditional markets in *Martapura* and has high intensity. As a result, the interaction between sellers and buyers is very intense and complex. It is reflected in the language used that does not only have one language so that code-switching and code-mixing appear in the speech of sellers and buyers. The code-switching in the transaction can be seen based on its direction. From a directional point of view, code-switching can be from Indonesian to Javanese, Palembang, and other languages, or vice versa. Furthermore, from the perspective of code-mixing, it can be in the form of clauses or sentences, phrases, or words.

Literature Review

Sociolinguistic studies

People generally do not feel that using language is an extraordinarily complex skill (Miestamo et al., 2008). The use of language feels normal because without being taught by anyone, a baby will grow along with its language growth. From one to one and a half years old, a baby begins to produce language forms that we can identify as words. These one-word utterances grow into two-word utterances and complex sentences by four or five years old. As adults, people use language without thinking. As soon as people want to express something, at that moment, people make sounds called language (Housen & Kuiken, 2009). However, people can feel that the language used reflects an ability that only humans can do (Hudson, 2004).

Language plays a paramount role in society as a means of communication (Spolsky, 1998). Language is a communication tool to convey the speaker's message and intentions to listeners (Byram et al., 2013). Thus, the most basic function of language is to communicate, namely as a means of socializing and connecting with fellow humans, so a social system or society is formed (Chambers, 2007; Mesthrie, 2009; Meyerhoff, 2018). Through language, a person can express feelings and connect imagination creatively to think about something new (Coulmas, 2013).

Language contact and bilingualism

People who live in multiethnic environments or situations are required to use more than one language in their daily social interactions (Thomason & Kaufman, 2001). The use of languages interchangeably in the sociolinguistic term language contact or communicative interaction. Language contact can be established with individual speakers (Matras, 2009). Language interpretation is said to be in contact if there is influence from one language on another language used by the speaker, so language contact is established within the speaker personally.

Language contact is established when more than one language is used simultaneously by the same speaker. Language contact gives rise to bilingual speakers and exists in an atmosphere of social contact (Heath, 1984). Language contact includes all incidents of contact between several languages that impact changes in the language used by speakers in social contact and are observed in bilingualism (Poplack, 1993).

Language variations, code-switching, and code-mixing

As a language, a language has systems and subsystems that are understood equally by all language speakers (Coupland, 2007). However, because speakers of this language, even though they are in a speech community, are not a group of gamified humans (Chambers et al., 2019). The language has become diverse and varied. This diversity is not only caused by speakers who are not homogeneous but also because the social interaction activities are various (Kristiansen & Dirven, 2008).

Code-switching often occurs in society, even social status cannot prevent code-switching or code-mixing or what is called multilingualism (Eades, 2010). Multilingual societies emerge because these societies have or master more than one different language so that they can use these language choices in communicating with each other (Spolsky, 1998). Code-switching is a code changing in the form of a language or variety of language from one code to another when someone speaks.

Discussing the issue of code-switching can never be separated from code-mixing. Both are like two inseparable sides of a coin. Code-switching and code-mixing have very close similarities, so it is often difficult to differentiate between them. The similarity that unites code switching and code mixing lies in the use of two or more languages simultaneously or two language variants simultaneously in certain speech situations in society (Yuliana et al., 2015). Regarding the differences, many experts have given their opinions.

Code-switching is the event of mixing two different languages or varieties of languages but still having their own autonomous functions, carried out consciously, deliberately, and based on definite reasons. Meanwhile, code-mixing is the use of two or more languages by inserting elements of one language into another language consistently and systematically (Campbell-Kibler, 2010; Meyerhoff, 2018). Meanwhile, code-mixing occurs when a speaker inserts elements of another language when using a particular language (Eades, 2010), for example, when speaking Indonesian, someone inserts elements of Answer and Palembang.

Methodology

Research design

This research used qualitative with a descriptive approach. With this type and approach, the researchers attempt to describe objectively or realistically all the realities in the field using sociolinguistic theory as a reference. Sociolinguistics is a field of science that focuses on social phenomena related to the reality of language used.

Data collection and analysis

The data in this research is secondary. It means that the data is sought and explored by the researcher during and after being in the field. The research data is in the form of dialogue or conversations created between buyers and sellers in Martapura traditional market when buying and selling interactions or other interactions occur. The data is in the form of code-mixing and code-switching as the units of analysis. Thus, the data sources in this research are buyers and sellers who interact (communicate verbally) in the Martapura traditional market.

Data collection in this research used three techniques, consisting of free listening techniques, recording techniques, and note-taking techniques. The free listening technique is a data collection technique that involves researchers directly observing communication interactions from selected data sources. Recording techniques are techniques for collecting information or data by using recording devices such as cameras, cellphones, and audio recording devices to capture audio and visual all communicative events and situations of the object or subject being studied. Meanwhile, the note-taking technique is for collecting data by writing down all events or information that is listened to or seen.

Data analysis is carried out using a systematic flow technique, which starts by reducing the data or information obtained to find data or information that is more accurate or more important. Then, the reduced data is presented objectively, systematically, and communicatively to find the core point of understanding of the data. Finally, conclusions and verification of the findings are carried out.

Findings and Discussion

The data analysis was in the form of code-switching involving three languages, which are Indonesian and regional (Javanese and Palembang).

On Sunday, 1 October 23, at 09.20 WIB, trading activities occurred at the traditional market. The communication act that occurred in the data was (1) when a seller of minced fish (a woman aged approximately 46 years) offered her fish to a 62-year-old woman. The seller asks the buyer to state the price of the fish he wants. The occurrence of the communication act is based on the following context.

Seller: *Ikan giling, ikan giling sekilo 35 ribu ikan kakap (Terus berteriak menawarkan ikan gilingnya* (Minced fish, minced fish, one kilo is thirty-five thousand rupiahs, it is snapper (keeps shouting offering the minced fish).

Buyer: (Leave the seller).

Seller: (*Meyakini pembeli). Bu, ikan gilingnya bagus baru saja masuk enak diolah buat jualan oleh – oleh.* (Convincing the buyer). (Ma'am, the minced fish is good, just come in. Good as souvenirs).

Buyer: *Sekilo telung puluh ewu gelem aku.* (I will buy it if it is thirty thousand rupiah per kilo).

Seller: "*Idak biso Hargo pas ambek untuk Katik lagi kalo kamu ambek tiga puluh ribu sekilo*". (No, it is a fixed price. I do not get any profit if it is thirty thousand rupiahs).

Buyer: *Iki ikan asli tenanan?* (Is it original fish meat?).

Seller: *Asli ikan kakap enak di buat makan teraso ikan nyo.* (Original snapper fish. It is delicious to eat, tasty).

Buyer: *Yo, wes lah gelem 1kg.* (Okay, I want it for one kilo).

Seller: *Idak nak tambah lagi apo lemak nian ikan nyo ini belum biso selemak ini ikan nyo tempat yang lain.* (Don't you want to add some more. It is very tasty. Another fish is not as tasty as this). Buyer: *Orak, wes 1kg wae.* (No, thank you).

Seller: *Nah sekilo mokasih beli lagi agek disini.* (Here you are, come back again).

Buyer: *Yo, wes tak bawak balik dulu tak cubo buat.* (Okay, I will try it).

Seller: *Yo, hati-hati.* (Okay, be careful).

The act of communication in the data above is a code-switching event from Palembang to Javanese. It was because the buyer (a 62-year-old woman of Javanese ethnicity) switched her communication from Palembang language to Javanese when bargaining with the minced fish seller. The language switch made by buyers could be because fish sellers continue to offer their fish using Javanese.

Fish sellers are much more passive in the Palembang language than in the Javanese language. In the following data, there is also code-switching between languages from the Palembang language to the Javanese. The following data is no longer taken at fish buying and selling locations but is taken from clothing buying and selling in Martapura the Traditional Market.

Buyer: *Eneng baju kemeja werna putih?* (Are there any white shirts?)
Seller: *Ado nak panjang apo pendek.* (Sure, long sleeves or short sleeves?)
Buyer: *Panjang, Wonten pinten iki?* (Long sleeve, how much is it?)
Seller: *Seratus ribu.* (One hundred thousand rupiahs).
Buyer: *Mahal tenan, rak kurang toh wolung puluh ewu waeh lah, wolung puluh ewu tak ambek.* (It's too expensive. Can I have less than that? Eighty thousand is a good price).
Seller: *Rak iso rugi tenan aku buk, kalo kue delapan puluh ribu, sangang puluh ewu orak popo.* (I'm sorry, I cannot give you eighty thousand rupiahs, perhaps ninety thousand rupiahs is much better).
Buyer: *Haduh, Yo wes lah tak ambek Iki waeh.* (Okay, I buy it).
Seller: *Yo mokasih belanja sini lagi sesok yo.* (Okay thank you, come back soon).

In the data above, there is a code switch from the Palembang language to Javanese. In the speech event of buyer (a woman aged around 62 years) chose the shirt in front of her. The buyer is looking for a white long-sleeved shirt. At first, the seller used Palembang language when starting the conversation, then switched to Javanese when asking about long-sleeved clothes.

Seller: (Busy arranging merchandise). *Neng ngendi gunting iki tadi?. (Memanggil suaminya).* (Where are the scissors?) (Calling her husband)"
Buyer: *Itu di atas balado.* (*Menunjuk bumbu balado yang tergantung tepat di atasnya*). (That is on the top of the balado) (Pointing to balado spices hanging right above it).
Seller: *Tidak ada gunting ku.* (*Memberi tahu pembeli*). (I do not have scissors). (Tells the buyer).

In the data above, code-switching occurred from Javanese to Palembang. The code-switching above occurred during the speech event between sellers and buyers of mixed goods. Code-switching occurred when a seller of cake ingredients (a 35-year-old woman) was busy serving several customers. One of the customers ordered chili *balado* spices from the seller. But the seller could not find the scissors he usually uses. The seller also asked her husband for help who was also busy serving other buyers using Javanese. When the buyer shows the *balado* spices hanging on it using Palembang language, the seller then switches to Palembang language to tell the buyer that he does not have scissors to cut the chili *balado*.

Seller: *Ini 30 ribu semua.* (*Sambil memegang jilbab*). (The price is thirty thousand rupiah) (While holding hijab).
Buyer: *Kalau yang ini? Tiga lima?* (How about this one? Thirty-five thousand rupiah?)
Seller: *Empat pulu semua.* (Forty thousand rupiah in all).
Buyer: *ih?'* (*Merasa heran*). (uh?) (Feeling surprised).
Seller: *Ada talinya itu, Bu.* (There is a rope Ma'am).

Buyer: *Mudah putus tidak ini*? (Is this easy to break?).
Seller: *Dijamin kuat idak mudah putus.* (Guaranteed to be strong and not break
easily).

Data communication acts occur in clothing buying and selling transactions. The speech between the seller and the buyer results in code-switching. The occasion occurred when the seller (a man aged around 30 years of Palembang ethnicity) offered his hijab, which was cheap enough and suitable for housewives. The seller offered his hijab to several housewives who stopped by to choose his merchandise. One of the customers is a 45-year-old woman.

Conclusion

Based on the description above, the conclusion is that in the transaction and communication processes that occur in *Martapura* traditional market, there are three uses of code-switching and code-mixing. The forms of code-switching and code-mixing that occur are the transition from the Palembang language to a regional language (Javanese), from the regional language to the Palembang language, and from the regional language to a regional language. The determining factors that influence the occurrence of code-switching and code-mixing are age, gender, and ethnicity. Events of code-switching and code-mixing appear when sellers and buyers respond to each other, explain the meaning of each other's narratives, and provide confirmation of the narratives expressed.

Declaration of Conflicting Interests

The authors declared no potential conflicts of interest.

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