The Use of Sociolinguistic Code Switching, Code Mixing, and Interferencing of Lhokseumawe Society in Globalization Era

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Abstract. Humans are creatures that interact and socialize throughout their lives. To realize the goal of good social interaction is by communicating. Communication is a way to express ideas, opinions, intentions, reality, and so on. The use of communication often lead to language deviation by code switching, code mixing and interferencing in conversation. This study was conducted to determine the variety of languages, code switching and code interferencing, as well as the choice of words in communication, and find out the factors were behind the people using Acehnese in switching codes, mixing codes and interferencing, and looking at the functions of using Acehnese languages in Lhokseumawe Society. This study specializes in the use of Acehnese and Indonesian languages by the Lhokseumawe Community, in the field of formal and informal interactions with one another. In obtaining the data, the researchers did direct observation or engaging in conversation activities. Researchers record conversations by using a recording device, such as a audio recorder and assisted by a stationery in recording important matters. The results showed that there were a large variety of languages, code switching, code mixing, and interferencing, as well as certain word choices that occurred while communicating. The strong reason for some people in Lhokseumawe to use Acehnese was because the Acehnese language as their mother tongue, it could make them easier to apply and understand easily one another to avoid misunderstandings in communication to run smoothly. Because the same understanding and comprehending in communication was the main goal of good and right communication.

Keywords: Code Switching · Code Mixing · Interferencing

1 Introduction

Every member of society and community always involved in language communication, whether he acts as a communicator (speaker or writer) or as a communicant (talking partner, listener, or reader) (Sumarlam, 2005:1). The Acehnese language is a part of the archipelago language and belongs to the Austronesian language family that exists in this world. Linearly, the Acehnese language has a long history, a wide amount of usage and a large number of speakers, the number of Acehnese (Wakit Abdullah and Sri Lestari Handayani, 2007:11).

In the context of human life, language always used specifically and has its own

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grammar rules. Like the Indonesian language has rules for good and correct grammar called Enhanced Spelling (EYD).

Some people think that language is something we do for others, a game of verbal symbols based on our sense of taste (imaging). As a mediation system, language not only describes the way humans view the world and its conception, but also forms a vision of reality. That, knitting on the thought that by describing language as the incarnation of thoughts and feelings, that was human mind, the language gets a meaning far higher than the sound system or phonemes. Indonesia has a wide variety of cultures, ethnicities, and customs, but all can join hands and relate with communication, namely language as a unifying nation.

From the statement above, it could be concluded that language is one of the tools to carry out interactions with other humans. Therefore, language could not be separated from human life. With our language we could related with other communities that ultimately give birth to communication in the community. So this study was entitled "*The use of Sociolinguistics Code Switching, Code Mixing and Interferencing of Lhokseumawe Society in Globalization Era*".

Issues to Be Researched

According to introduction, this study present three research questions:
1. What is the form of language usage by the Lhokseumawe Society? (this formula includes a variety of languages, code switching, code mixing and interference).
2. What factors are behind the use of Acehnese language by the Lhokseumawe society? (this formula examines the speech component contained in the speech event).
3. What is the function of the use of the Acehnese language by the Lhokseumawe society? (this formulation discusses functions, various languages, code switching, code mixing, and interferencing).

1.1 Research Objectives

The aim of linguists is to learn as completely as possible about everything that is systematic in the use of language (Uhlenbeck, 1982:15). The objectives to be achieved in this study were:
1. Describe the forms of language diversity by the Lhokseumawe society includes various languages, code switching, code mixing and interferencing.
2. Determine what factors behind the use of the Aceh language of the Lhokseumawe society.
3. Describe the function of using Acehnese language by the Lhokseumawe society.

1.2 Research Methods

In this study, researchers used descriptive qualitative research, which means seeks to describe linguistic data. In general, qualitative methods were methods of assessment or research methods on a problem that was not designed or used statistical procedures (Edi Subroto, 1992:5).

According to the linguistic situation, the research location took part in the Lhokseumawe society and partly in a formal place (mosque around Lhokseumawe, Aceh). The location was chosen as a research location because, the location as a place where language users can communicate with the community freely, so that it was possible to use more than one language, especially the Acehnese language which was the preferred language in this study.

The data in this study was oral data. Oral data as the main data to be examined. Oral data in the form of language from all linguistic activities that contain code switching, code mixing, and interferencing. Oral data is linguistic data that lives in the language user community to be studied, namely the Lhokseumawe Society. Oral data in the form of language from all linguistic activities that contains code switching, code mixing, and interferencing. This data was in the form of linguistic phenomena with all aspects of the speakers of language users who would be examined naturally, meaning without making up.

Population is all research objects. The population in this study was whole individual in certain aspects of language (Subroto, 1992:32). The population in this study was the whole language users by the people of Lhokseumawe, especially the language user by the community that contains code switching, code mixing, and interferencing.

The research sample is a portion of the population that is used as the object of direct research, which represents or is considered to represent the population as a whole (Subroto, 1992:32). The sample of this study was language users in Lhokseumawe City. The sampling technique is in accordance with the problem and research objectives. Purposive sampling technique, namely selective taking and really meet the interests and objectives of research based on existing data (D. Edi Subroto, 1985:28). The study took a sample in the community. The scope of the community to be examined by others:
1. Lhokseumawe society scope,
2. Types of activities by taking a sample on the society in educational activities in an official, relaxed, and familiar situation,
3. Research Tools

There are two kinds of research tools, namely the main tool and assistive devices. The main tool is the researcher himself, the researcher in qualitative research with the help of others is the main data collection tool. (Fatimah Djajasudarma, 1993:11). Assistance in the form of recording equipment (MP3, or walkman), stationery (paper, pen, pencil, set of computers), and other tools that support research. The method looks at listening to the use of the language of the Lhokseumawe Society. basic techniques using tapping techniques, which was to get data by tapping the use of the language of the society. Advanced techniques: (1) Techniques of Listening. Involved Capable, Researchers are directly involved in data retrieval, meaning that researchers were involved with speech partners. (2) Free Engaging Technique, which means taking data without including research to engage directly in conversation. The researcher is only an observer who is outside the conversation. (3) Record Technique, these technique could be open, that is, the recording was known by the recorder and closed was the recording that was not

[1] Edi Subroto. Pengantar Metode Penelitian Linguistik. Surakarta: Universitas. 1992. Hlm 5
[2] Subroto Penelitian Kwalitatif, Jakarta: Raja Grafindo Persada., 1992, hlm. 32.
[3] D. Edi Subroto, "Proposal Linguistik Tentang Bahasa Jawa", 1985, hlm 28

known by the informant to obtain reasonable data. (4) The technique of note taking, In addition to recording the recorded data was estimated to require special attention or information, such as the time and place of the speech act, the identity of the speaker, the situation, speech, and the purpose of the speech. The note taking technique was used to document data from interviews / observations (Sudaryanto, 1993:133-116). To get supporting data, so that the data obtained was more complete by adding Library Techniques, what is meant here was to use written sources to obtain data. The written sources used were chosen which reflect the use of Singkronis language (Edi Subroto, 1992:42).

In analyzing the data, researchers uses his study by distributional method and the matching method. The distributional method for the formulation of the first problem, for the formulation of the second and third problems using the equivalent method.

1.2.1 Distributional Method

Distributional method is a method that analyzes certain lingual units based on linguistic behavior or behavior, the unit is in relation to other units. The distributional method was used to analyze the form and variety of Acehnese languages used in society. The method was ordered for techniques: breaking down the smallest elements, breaking down the direct elements, minimal pair opposition, two-way opposition, substitution, extension, release, deletion, insertion or interruption, reversal (permutation), and paraphrase (D.Edi) Subroto, 1992:84).

1.2.2 The Padan Method

The matching method, the deciding tool outside, is detached and does not become part of the language (langue) concerned. Based on the determinant tool, this method could be divided into five sub types, including:
a. The fact pointed out by language (referent) language
b. Language forming organs or speech organs.
c. Other languages or (langue) others.
d. Recorders, language preservatives (ie written)
e. People who become speech partners.

The referent or what was said, the organ of speech, and the person who was the partner of the speech, obviously all of it was not language, whereas other langue, as evident from the mention, it was clearly not the language that the target of the study was the death of or its identity was determined based on the high level of comparability, its harmony, its compatibility, its suitability , compatibility, or similarity with the relevant determinant which also becomes the standard or standardizer.

The equivalent method was used if the language under study does have a relationship with things outside the language concerned, however the nature of the relationship.
- Nouns often called nouns or words that refer to or express objects and verbs that are often called verbs
- A verb is a word that states a particular action so the person concerned is in the line of work of the equivalent method in the first sub-type.

- Vocals are sounds that are produced without obstruction except on the vocal cords.
- a sentence is a series of sounds that end with silence because there is no longer working organ of the speech (second determinant; speech organ)

Verbs or Indonesian verbs are words that are conjugated in English, French or other Indo-European languages and Indonesian prepositions or prepositions. Chart sub-type method of the equivalent method

Determinants	Method Name
1. Referent	Referensial
2. Speech organs	Fonetis Artikulatoris
3. Another langue	Translasional
4. Writing	Ortografis
5. Dialogue partners	Pragmatis

1.3 Method of Presentation of Analysis Results

The method of presenting the analysis in this study, uses the method of informal presentation. That was to formulate the results of the analysis with the form of description in the form of ordinary sentences. (Sudaryanto, 1993:145). Informal techniques to describe the variety of languages and their forms. The results of data analysis in the form of language rules relating to the formulation of the problem and accompanied by data on the use of the Aceh language by the people of the City of Lhokseumawe, so as to facilitate understanding of the research results obtained.

1.4 Research Results and Discussion

In this chapter the researcher presents the results of research and discussion on code switching, code mixing, and interferencing in the Lhokseumawe society environment and in formal places (mosques around Lhokseumawe City, Aceh). Described in the discussion or qualitative, and fully contained in the appendix.

2 Variations in Code Transfer Form, Code Combination, and Interference

Before presenting variations in the form of code switching, code mixing, and interference in the Lhokseumawe society, researchers need to differentiate about the language code that the speaker uses in daily conversation related to code switching, code mixing, and interference. The language codes that are often used are Acehnese (BA) and Indonesian (BI), Acehnese is the mother tongue or first language for most of

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[4]Sudaryanto. Metode Formal dan Informal. Surakarta: Universitas. 1993. Hlm 145

the people of the city of Lhokseumawe, Aceh, while Indonesian is the second language for the people of the city of Lhokseumawe.

The use of Acehnese language was more dominant in daily life for the people of Lhokseumawe city especially parents, and the use of Indonesian language mostly dominates in formal places such as in schools, lectures, offices, recitation, etc., as the language of instruction.   The following were the results of conversations between the Lhokseumawe society who are bilingual speakers in their daily lives, this event took place in a public place, in one of the coffee shops in Lhokseumawe.

Transcript 1: context in a relaxed or informal situation.
    Speaker 1: What do you want, sir?
    Speaker 2: hmmm .. what is good?
    Speaker 1: a lot of pack ... coffee, food too.
    Speaker 2: *kupi itam mantong saboh*. Do you have snacks with broth?
    Speaker 1: Is there a pack ... *Blukaat tuhee jet soup*? *Mangat*
    Speaker 2: oh yeah ... you can. Good luck, Ken? *ok saboh beuh* ..
    Speaker 1: yes sir ... (nods his head right)

From the conversation above shows that there are several variations of the language code used by speakers 1 and 2. Speaker 1 uses the BI code as an opening conversation for others in general with the intention of serving customers, but in the middle of the conversation the speaker 2 uses the BA code as a form of transfer code and BI as a form of code mixing to convey their wishes. Then speaker 1 also responds by switching codes and mixing codes on at the same time "there sir .. *blukaat tuhee jet soup?* Encourage ... ", and the conversation continues with the use of switching and interfering codes and interference at the same time with the intention of conveying or confirming the wishes of speaker 2 and giving explanations by speaker 1 with the same direction and purpose of the conversation.

The same thing was also found by researchers in another informal situation, namely at one of the supermarkets that became children's playgrounds in the city of Lhokseumawe. This place is an icon of children's play in Lhokseumawe today, so that various levels of society visit this place every day. Then it is very suitable to be made as a place of observation of this study.

Tranksip 2: self-service context and children's playground
    Speaker 1 (Mother): What do you want to play?
    Speaker 2 (children): naek it is mak .. (designating one of the games)
    Speaker 1 (mother): wait a minute, please ask the ticket first ..
    Speaker 2 (children): okay mommy

Transcript 3: In another conversation, in the play area.
    Speaker 1 (mother): meeuah meeuah, be careful yes dear!
    Speakers 2 (children): it's okay dad, adek pande e mak e
    Speaker 1 (mother): do not pande-pande, keudeh ie enters new entek know
    Speaker 2 (children): what is your mother, can you do it. Just calm down mamak ...

The conversation above in transcript 2 shows clearly that there was no limit in someone doing code switching, code mixing, and experiencing interference in a language. When speaker 1 said "what do you want to play neuk?", The mother mixed BI and BA codes in one sentence, because of her habit of calling the child with the BA

code, the term "Neuk" which means the child in the BI code. So habits are often the cause of code mixing when someone talks. Then speaker 2 answers "okay mommy", here speaker 2 has switched codes in English. This means that not only BA and BI codes are often used in code switching, code mixing, and interferences occur, but there is also English often used in daily conversation.

Furthermore, code switching and code mixing are also seen in transcript 3, mother and child talk in one of the play areas in Lhokseumawe City. Speaker 1 uses mixed BA and BI codes in his speech. Followed by speaker 2 responding with mixed code, but at the end of conversation the speaker 2 again switches the code to BI until the conversation is over. So it could be concluded that there was rarely consistency in switching code mixing and interferencing in every conversation. Such matters as revealed by Ohoiwutun (2002: 69. In Juni Ahyar), in a state of bilingualism (bilingulism) will often be found a symptom that could be seen as a language disorder or language interference. This phenomenon takes the form of using elements from a particular language in one sentence or other language discourse. These symptoms were called code switching and code mixing.

Transcript 4: Recitation situation at Baiturrahman Mosque

Speaker 1 (ustad): Hijrah is our way to go home to God, so now we must prepare all our practices in the world for the afterlife. If in the past a lot of neglect, leave the habit so, migrate! Better than before. How, diligently going to the mosque, diligently participating in recitals, not necessarily with me, anywhere we can learn, associate with people pious, because the environment is very influential. All can change as long as there is a strong intention from our hearts to keep close to God and only to God alone. Heading hijrah buk ,, heavy yes sir ibuk, because the reply heaven is not an umbrella .. hehehe

Speaker 2 (pilgrims): Hahhahha ... actually the cleric, heavy at the beginning but God willing slowly istiqomah.

Speaker 1 (ustad): Masya Allah, father of mother ... commitment with yourself first and with God, please make all paths of hijrah easier, our path to Him ... the danger is the attitude of *manum oak manok* if aceh people say. A month sholeh, all the goodness is done, in the stock because of *teungoh suum* siat but then back again to the old habits, a lot like that. So this is where it is important to get along with pious people, so that he always reminds us, keeps on inviting kindness, looking after each other.

In this context it is a formal context and place that is the process of teaching and learning of Islam in a room. This situation is a conversation between the cleric and jammaah in the mosque. Speaker 1 of the cleric delivered his speech in the BI code, the recitation took place in Indonesian. However, on several occasions in giving examples or certain terms, speaker 1 did the mixing of the code "*suum ek manok*", used the BA code to make it easier and more familiar with the meaning to be intended, and the term was closer and closer to the worshipers, the cleric tried to answer as simple as possible so that it's easy to understand and understand. The use of Aceh language is considered more effective in explaining in more detail to achieve the objectives of the material.

From the above data, the researcher concludes that code switching, code mixing, and interferencing were very common in the Lhokseumawe City community both in BA and BI and the possibility of language deviation in various situations and conditions

both formal and informal, due to the influence of one language with language the other has become a habit of the community around Lhokseumawe City.

3 Conclusion

The use of bilingual was indeed an interesting phenomenon to study, where speakers use two languages in everyday conversation. Considering Indonesia as a country that has a variety of nations, ethnicities and languages, so almost every Indonesian as a bilingual speaker. Likewise the people of Lhokseumawe City are bilingual speakers or users. The results of the study found that the people of Lhokseumawe City many forms of various languages used in code switching, code mixing and interference. This was caused by several factors namely; has become a habit, do not deliberately do it, forced to do it code, mix code and interference with the intent and purpose to be more familiar and can be understood well by the other person. This causes variations in language and communication.

Suggestion

The results of this study could be the basis of other linguistic studies, of course by examining more deeply about language shifts that were usually done by speakers especially in Lhokseumawe.

1. It was recommended that the people of Lhokseumawe use correct language in communication, 2. It was recommended to the government of Lhokseumawe city as often as possible to socialize the use of correct language to the public, 3. It was recommended that the people of Aceh especially the city of Lhokseumawe be proud to use their own local language.

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