CHAPTER 1

INTRODUCTION

1.1 Backgrounds

Sahu Village, located in North Taliabu, is one of the villages in Taliabu Island Regency, North Maluku Province. Sahu Village not only consists of indigenous people, but also comes from immigrant communities throughout Indonesia. The diversity of ethnic, cultural, and linguistic backgrounds makes the people of Sahu Village a multilingual society. This kind of thing gave rise to many language events among the people of Sahu Village. One of them is a code mix event.

Wardaugh (1998: 103) argued that code mixing occurs when conversation use both languages together to the extent that they change from one language to the other in the course of a single utterance. Code mixing is unique because the language used when speaking is not just one language element but two language elements. These two language elements are combined, then used to interact.

People as humans are of course grouped into several categories, namely, children, teenagers and adults. The most prominent and crucial period of human development is adolescence. Hurlock (1990) divides the adolescent phase into early adolescence between the ages of 13-17 years and late adolescence between the ages of 17-18 years. According to Hurlock, early and late adolescence have different characteristics because in late adolescence individuals have reached a developmental transition that is closer to adulthood.

Nowadays, in society we often encounter teenagers who, when interacting, always insert elements of other languages into the language they use. Apart from being a multilingual society, teenagers are characterized by high curiosity and a liking for adventurous things.

It's the same with teenagers on Taliabu Island. Taliabu Island is an island in North Maluku Province. This island is the main island in Taliabu Island Regency which was split from Sula Islands Regency in 2012. Taliabu Island itself has 8 sub-districts, one of which is North Taliabu Sub-district. North Taliabu has 19 villages, one of which is Sahu Village. Sahu Village consists of several ethnicities, but the most dominant ethnic group is Buton Wakatobi. So many people use the ButoneseWakatobi language as a means of daily communication.

Meanwhile, the Butonese Wakatobi language is one of the languages spread on Taliabu Island, North Maluku Province. Wakatobi is one of the districts in Southeast Sulawesi Province, which has four islands, namely Wanci, Kaledupa, Tomia and Binongko. Apart from being a district, Wakatobi is a branch of the Buton tribe, and is the language of the tribe. Even though Wakatobi is in Southeast Sulawesi, the Buton Wakatobi tribe is widely spread across Taliabu Island, especially in Sahu Village, North Taliabu.

The Wakatobi Butonese language has four language sub systems, namely Wanci, Kaledupa, Tomia and Binongko. In this research, researcher focused on the ButoneseWakatobi Tomia language, because it is widely used by the people in Sahu North Taliabu. General, the people of Sahu Village master ButoneseWakatobi Tomia as their first language and Indonesian as their second language.

The Wakatobi Tomia language is the mother tongue of the people of Sahu Village, which is widely used as a daily communication tool in various ways of life, such as relationships at home and outside the home. In everyday conversations, speakers and interlocutors should only use one language. In reality, speakers and interlocutors (teenagers) in Sahu Village often insert elements of other languages in their speech, this is because they are a bilingual or even multilingual community. Bilingualism means that apart from mastering the first language (mother tongue) you also master Indonesian (second language) as a language for communication.

Code mixing in speaking conversations occurs because the speaker wants to convey a message to the person he is speaking to. So that the message can be received by the person you are saying, the right choice of words must be used. The choice of words could come from other languages, such as incorporating local language elements into Indonesian, for example, *Mari sudah kede di miana (Mari sudah duduk di sini), saya sudah lupa yemai nanganno (Saya sudah lupa siapa namanya), Saya tidak mau, kabbie fa (saya tidak mau, buang sudah).*Based on the example above, teenagers in Sahu Village do code mixing in their daily interactions. Both in the family and community environment.

In this research, the selection of location is important considering the number of villages on Taliabu Island, but also for the ease of data collection and to make time efficient. Of the many villages on Taliabu Island that use Buton Tomia code mixing in Indonesian, one village, Sahu North Taliabu Village, was chosen as the focus location. The selection of the location is based on the consideration that in that place it is

suspected that communication between teenagers often occurs with the use of language that is categorized as code mixing.

The Researcher interested in analyzing this because she see directly the phenomenon of using two or more languages in one utterance, where language elements are inserted into other languages. When teenagers speak and speak the language to the person they are talking to, they always use the regional language and then incorporate elements of Indonesian into the regional language conversation. Apart from that, in Sahu North Taliabu there are many teenagers who carry out such interactions so they can be used as research sample material. The Tomia language was chosen as the language to be studied because Tomia language is the first language of the people of Sahu Village, and is widely used as a means of daily communication, so it will make it easier to find samples.

As explained, this research aims to look more carefully at what factors are behind why code mixing occurs? Through this research, the researcher also want to inform the community, especially teenagers in Sahu Village, that actually code mixing in interaction is very important, because by mixing code you will have more freedom in speaking and make it easier to interact, thereby increasing language effectiveness. Apart from that, it can also increase vocabulary. However, it can cause misunderstandings between each other, because there are so many language elements that are included when interacting.

1.2. Statement of the Problems

Based on the background stated above, the problem formulation in this research is as follows:

1.2.1 What forms of code mixing found in daily conversations between teenagers in Sahu Village?

1.2.2 What factors that cause code mixing to occur in daily interactions between teenagers in Sahu Village?

1.3 Scope of the Problem

In this study, the researcher wanted to limit the problem to code mixing between teenagers aged 15-17 years in Sahu Village. In this research, the researcher focused on the ButoneseWakatobi Tomia language, because it is widely used by the people in Sahu North Taliabu.

1.4 Objectives of Research

The aims of this research are:

1.4.1 To identify and classify the forms of code mixing found in daily conversations between teenagers in Sahu Village.

1.4.2 To analyse factors that cause code mixing to occur in daily conversation between teenagers in Sahu Village.

1.5. Significance of the Study

1.5.1 Theoretical Significance

This research on code mixing can make a major contribution and information to the community, especially teenagers as future generations, that actually code mixing in interaction is very important, because by code mixing it will be more free in speaking, and easier to interact, so that it can increase language effectiveness. However, code

mixing can lead to misunderstanding of each other, because so many language elements are included when interacting. Therefore, this research is important to provide insight and understanding in interacting when mixing codes.

1.5.2 Practically

This research is expected to be useful for researcher, readers, observer of the language and the area under study, in order to recognize and know more clearly about the forms and factors of code mixing in Tomia language, which is carried out by teenagers of Sahu, North Taliabu.