

Code Mixing Between Sellers and Buyers in Traditional Stalls

(Campur Kode Penjual dan Pembeli di Warung Tradisional)

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Abstract

This research focused on the used of code mixing that occurred in people's lives on transactions between sellers and buyers in traditional stalls, especially selling food and drinks with high intensity of visits every day. This qualitative research took data from the dialogues between the sellers and the buyers to find the choice of code mixing used. The location of the research was carried out in the municipality of Denpasar and Badung district because of the very high intensity of buying and selling interactions. The method used was observation with data collection techniques of listening, recording and recording every dialogue that occurs, supported by in-depth interviews with 20 traders in each research location. After the data were obtained, they were classified and then analyzed by using contextual techniques. The results of the analysis were described in an informal analysis technique. The results of the study proved that the interaction of buying and selling in traditional stalls has implemented three types of code mixing. Outer code mixing was used when the seller did not have the right equivalent for a topic. While the internal code mixing (Inner Code Mixing) was due to the influence of the regional language by looking at the social status of the speech partner by considering the traditional and modern stratification of society. And in one context, it was possible to use hybrid code mixing which is influenced by the difficulty of finding the right equivalent, vocabulary commonly known by many people, humor, the topic of conversation, closing the distance between speech participants as well as appreciating and respecting consumers as speech partners which is largely determined by the context of the speech situation.

Keywords :

code mixing, seller and buyer, interaction, traditional market

Abstrak

Penelitian ini memfokuskan pada penggunaan campur kode yang terjadi dalam kehidupan masyarakat ketika terjadi transaksi antara penjual dan pembeli di warung tradisional, khususnya menjual makanan dan minuman dengan intensitas kunjungan tinggi setiap hari. Penelitian kualitatif ini mengambil data dialog antara penjual dan pembeli untuk menemukan pilihan campur kode yang digunakan. Lokasi penelitian dilakukan di kotamadya Denpasar dan kabupaten Badung karena dengan pertimbangan intensitas terjadinya interaksi jual beli sangat tinggi. Metode yang digunakan adalah observasi dengan teknik pengumpulan data menyimak, mencatat dan merekam setiap dialog yang terjadi, didukung dengan wawancara mendalam kepada 20 pedagang di masing-masing lokasi penelitian. Setelah data diperoleh, diklasifikasikan kemudian dianalisis menggunakan teknik kontekstual. Hasil analisis dideskripsikan menggunakan Teknik analisis secara informal. Hasil penelitian membuktikan bahwa pada interaksi jual beli di warung tradisional telah menerapkan tiga jenis campur kode. Campur kode ke Luar (outer code mixing) digunakan ketika penjual tidak memiliki padanan kata yang tepat untuk suatu topik. Sedangkan campur kode ke dalam (Inner Code Mixing) karena adanya pengaruh bahasa daerah dengan melihat status sosial mitra tutur dengan mempertimbangkan adanya stratifikasi masyarakat secara tradisional maupun modern. Serta dalam satu konteks, memungkinkan adanya penggunaan Campur Kode campuran (hybrid code mixing) yang dipengaruhi oleh faktor sulitnya mencari padanan yang tepat, kosakata lazim diketahui oleh banyak orang, humor, topik pembicaraan, mendekatkan jarak diantara peserta tutur serta menghargai dan menghormati konsumen selaku mitra tutur yang sangat ditentukan oleh konteks situasi tuturan.

Kata Kunci :

campur kode, penjual dan pembeli, interaksi, pasar tradisional

INTRODUCTION

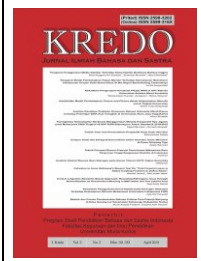
Code mixing is a language variety that is often used in people interactions in various domains of life. The existence of a transition in the use of a language or language variety to another language or a different language variety, both orally and written, can be stated as a definition of code mixing (Sumarlam, 2009). Code mixing happens because of the ability of speech participants to mix two or more words, phrases or clauses in each language act. In other words, the phenomenon of mixing language varieties in every language act can be called code mixing (Nababan, 1993; Kridalaksana, 1993). In general, forms of code mixing can be classified in the form of words, repeated words, groups of words, idioms and clauses (Wijana, 2006). In language education, code mixing and code switching have many positive factors in providing motivation for linguistic phenomena (Kim, 2006).

Code mixing happens because of bilingualism which is synonymous with a person's mastery in using two languages and two language codes from the speech community (Prayogo, Roysa & Widiyanto, 2020). These two languages include the use of local languages and another local languages or foreign terms that are popular in society. The influence of digitalization and the strong influence of social media can increase people's ability to use more than one language. Therefore, people's lives cannot be separated from the application of code mixing. Code mixing occurs when the speaker in his speech has inserted elements of another language into the dominant language used as a means of communication (Suwito, 1985). One of the factors causing the use of code mixing is influenced by the speech participants' habits, level of education and habits

(Rahayu & Khalimah, 2020), as well as the speaker's social status (Indrastuti, 1997).

The use of code mixing can be found in the very heterogeneous lives of Indonesian society. It is not only used in face to face verbal communication, but also directly via WhatsApp media. The incoming code mixing that was found used elements of absorption from Balinese and Javanese regional languages as well as the outgoing code mixing in the form of elements of absorption from English and Japanese. The determining factors are the informal situation and the speakers who have a high level of education so that they have the ability to use more than one foreign language or are called bilingual (Sutarma, 2017). Another social media, namely, Shopee, based on the results of this qualitative research, found the use of not only internal and external code mixing, but also mixed code mixing, the same as WhatsApp media research (Mariska & Amri, 2021). Likewise, code mixing on other social media, namely Facebook, when focusing on the status and videos of Facebook friends found only the insertion of words, phrases and transitions with code mixing from Indonesian to English (Tololiju & Marentek, 2018).

Another situational context can be found in the activities of buying and selling between sellers and buyers in traditional stalls. The intensity of meetings in buying and selling in traditional stalls gives an idea that code mixing can also be used in the context of buying and selling. Research by taking data within the scope of code mixing is very interesting to study because the trading activities can be found almost every day in various regions and different places.



Previous research has been conducted to reveal the use of code mixing in various domains, including the legal domain in producing linguistic phenomena in the context of court trials affiliated with military agencies. The factors that influence the use of code mixing include personal and general habits, mastery of a term, the status of the interlocutor, the value of familiarity and rank status (Mufadhdhal, 2021). Likewise, the research results of Wahyuni & Ningsih (2018) examined the implementation of code mixing in trial proceedings at the Payakumbuh District Court in formal situations, generally using Indonesian, while in non-formal situations using regional languages and other languages. Therefore, it becomes dominant code mixing in this context. In the field of education, namely, interactions between teachers and students have implemented code mixing in the dialogue that occurs in the classroom. The factors that cause the use of code mixing include the will to explain something, situational factors and the closeness between teachers and students (Simatupang, Rohmadi & Saddhono, 2018). Apart from that, there are interaction between students and teachers via WhatsApp social media (Andriyani & Santika, 2022). This is different from the use of code mixing in broadcaster interactions, in general, the dominant insertion of English elements is due to the demands of social status (Indrastuti, 1997). This phenomenon is also found in Japanese online media advertisement, where different codes are mixed (Sundayra, Andriyani & Dewi, 2021). The speaker's ability to use vocabulary in the target language and the lack of appropriate word equivalents result in code mixing which is also often used in marital interactions between Japanese and Balinese (Andriyani, Sundayra, Meidariani & Santika, 2022).

The use of code mixing can be implemented by considering the purpose of the interaction to make it easier for the interlocutor to understand the information being conveyed. By paying attention to the form or elements of words, phrases, sentences from a particular language to avoid mistakes (Gotama, 2013). Besides that, code mixing which focuses on research on contemporary communication on social media often uses very creative word choices (Thara & Poornachandran, 2018).

Apart from the field of education, the activities of trade can occur in traditional markets where sellers and buyers meet. Previous research results also found the use of code switching and code mixing when interacting at the Pabbaeng Baeng traditional market (Rahim, Arifuddin & Thaba, 2020).

Buying and selling interactions in the market not only use Indonesian, but regional or local languages are the dominant means of communication used with a variety of respectful languages because there are levels in regional languages, as occurs in buying and selling interactions in traditional markets, the use of Indonesian has changed to *Javanese Krama* and *Ngoko Javanese* language (Prayogo, Roysa & Widiyanto, 2020). The various results of this research can clearly be concluded that interaction in the market is a form of communication ethnography (Samosir, 2019). The objective of this research is using the dialogue as data on the interaction between sellers and buyers in traditional stalls is an interesting linguistic phenomenon to study, especially in implementing code mixing that occurs in the activities of trade in traditional markets as a medium for sellers and buyers to meet as well as other factors that influence the

use of code mixing in each situational context that occurs when interacting in traditional markets.

THEORITICAL REVIEW

Code Mixing

Code mixing is a mixture of various languages that occurs in every language act (Nababan, 1993). Code mixing is the use of language by mixing or combining word choices, it is using one particular language by mixing fragments from another language or inserting elements of another language when using a particular language. (Suandi, 2014) explained that code mixing is the use of other languages besides code switching. Code mixing is a mixture or combination between different variations in one different clause. In the bilingual and multilingual communities, the process of code mixing is often used in interactions (Poedjosedarmo, 1979). An aspect of interdependence (language dependency) in a multilingual society is the occurrence of code mixing, it can be marked by a reciprocal relationship between linguistic roles and functions (Suwito, 1985). This condition has clear differences compared to the results of research that focuses on code switching, illustrating the spirit of solidarity, patriotism and a sense of unity in a multi-racial society from a Malaysian perspective (Maros, Noorizan & Zakaria, 2016).

Types of Code Mixing

Code mixing can be classified into three types, speakers inserting a foreign language into their speech to their interlocutor, is called outer code mixing. Inner Code Mixing is a speaker's speech that uses regional language terms as support in the speech spoken. In contrast to mixed

code mixing, hybrid code mixing is a type of code mixing in the form of words, clauses or sentences that has absorbed elements of native or foreign languages as an option to support a speech (Suwito, 1985).

Factors Causing Code Mixing

The factors behind code mixing are determined by the linguistic background of Suwito (1985). Apart from that, there is the use of terms that are more popular than the vocabulary used, limitations in the use of words due to the lack of equivalent words, the topic of conversation, the time of interaction, the status of the participants in the speech, aimed at humor and prestige (Suandi, 2014). Apart from that, it is caused by explaining something, situational factors and wanting to establish familiarity (Simatupang, Rohmadi & Saddhono, 2018). Other factors can also be influenced by the habits of the speech participants, both speakers and speech partners, the presence of third parties and educational factors which influence the level of ability of the speech participants in the language (Mustikawati, 2016).

Context

Context can be defined as the knowledge shared by the speech participants that occurs in each condition. Therefore, the meaning of speech is largely determined by the context that follows. The use of language for human life is largely determined by the context behind the utterance (Wijana, 1996). Context plays a very important role because with the context the speech participants can interpret the implied meaning of the speech (Leech, 1983; Yule, 1993). This means that the speaker's intentions and goals can be

understood by looking at the context of the speech.

Balinese language

The life of the Balinese people recognizes traditional stratification according to birth lineages which are called terms *Wangsa* are classified into four, namely Brahmin, Ksatria, Wesya and Sudra. In contrast to modern stratification, it can be determined according to educational status, rank, expertise and power (Kersten, 1970; Adnyana, 2014; Tika, Suastra, Seri Malini, Darmasetiyawan, 2015; Suwendi, 2016). The social stratification of society greatly determines the use of language speech levels. *Sor singgih Balinese Basa* (language) can be classified into *basa alus singgih* (ASI) containing a refined meaning, it is used when speaking to a speech partner who has a high social status, *basa alus sor* (ASO) containing a refined meaning and it is often used to humble oneself and other people who have lower social status, *basa alus madia* (AMA), *basa alus mider* (AMI) are generally used to speak simultaneously with the participants, *basa andap* is a Balinese language which has the value of feeling neither rude nor refined while rude language contains elements of rude language with racial values are used when angry and insulting (Suwija, 2019).

RESEARCH METHODS

This research was a qualitative study with the aim of describing the use of code mixing and the factors that influence the use of code mixing in interactions between sellers and buyers in traditional stalls in *Badung* district and Denpasar municipality. The method used was

observation with the following data collection techniques: 1) Paying attention to various interactions that occur when the participant (seller) speaks 2) and the buyer) responds using Indonesian or Balinese, 3) Recording each dialogcue by focusing on the context of the situation that occurs in each data obtained, 4) Recording the dialogue using a recording device in order to see natural interactions supported by purposive sampling techniques to interview deeply 20 traders in traditional stalls, especially those selling food and drinks, and 10 consumers who come using an unstructured list of questions to make it seem natural.

Data was obtained totally from 40 dialogues from each location. 20 dialogues from *Badung* district and 20 dialogues from Denpasar municipality. After the data was obtained, it was classified according to the type of code mixing and the factors that influence the use of code mixing which were adjusted to the research problem. Then proceed with validating existing data by triangulating data and methods with allied experts to avoid errors. The dialogue data was then analysed using a contextual approach. The presentation of the analysis results was described informally so as not to appear stiff.

RESULTS AND DISCUSSION

Situational Context (1):

Situational Context: Seller tell buyers where to got cold drinks

Speaker : *Nasi (rice) Campur* seller

Speech Partner : Buyer

Age of Speaker (partner) : 40-45 Years

Age of Speaker : 35-45 Years

Location : *Nasi (rice) Campur* stall

Speech Data (1)

- Penjual Nasi : Ya buk, berapa bungkus
(menyapa pembeli yang baru datang ke warung)
- Pembeli : Nasi campur bungkus dua
- Penjual Nasi : Ya, tunggu ya...
- Pembeli : Ada es batu buk?
- Penjual Nasi : Coba liat di **freezer**
Kemarin masih dua bungkus.
- Pembeli : Saya beli satu buk
- Penjual Nasi : Nasi campurnya yang berapaan buk?
- Pembeli : Rp10.000 an dua buk.
- Penjual Nasi : (Membungkus nasi yang diminta pembeli), ini buk nasinya
Es batunya jadi?
- Pembeli : Iya satu aja....
- Penjual Nasi : Nasi dua sama es semuanya Rp24.000 aja
- Pembeli : Uang Pas buk
- Penjual Nasi : Iya, makasi yaaa

Analysis (1):

Data (1) represents interactions between sellers and buyers that occur in food stalls. Currently, food stalls are places where sellers and buyers meet to meet their food needs. Traditional food stalls sell a variety of side dishes with rice served not only white rice but yellow rice (local cooked rice) or processed rice, for example, *sela rice* (white rice mixed with cassava) or corn rice which can be found in the morning or afternoon. The dialogue began with a greeting sentence. The seller very friendly greet the buyers who came. The buyer asked the seller to wrapt the *Nasi Campur*. However, because the seller was still

-serving the previous buyer, the rice seller asked the buyer to wait. When the buyer asked for ice cubes, the seller immediately asked to look in the freezer. The word **freezer** is vocabulary in English that refers to the term "**refrigerator**". This vocabulary was used by sellers to buyers because apart from being difficult to find the right equivalent, this vocabulary is commonly known by many and is generally often used in interactions. By using English vocabulary, even if it is just one word, it can be said that the rice seller has used external code mixing because he has inserted foreign language elements in his speech. This condition was in accordance with the view of Nababan (1993) & Kridalaksana (1993) that when the condition of a language act there is a mixture of language varieties then it can be categorized as having implemented code mixing.

Situation Context (2):

Situational Context: Rice Seller yellow serves buyers
 Speaker: Yellow rice seller
 Speech partner: The buyer was a woman from the Kshatriya circle
 Age of Speakers: 30-40 Years Age of Speakers: 40-50 Years
 Location: Yellow rice stall

Speech Data (2)

- Penjual : (Sedang melayani pembeli sebelumnya)
- Pembeli : Buk, nasi kuning bungkus **kalih nggih**
- Penjual : Yee, bu gung, kirain siapa, tunggu dulu **nggih**
- Pembeli : **Nggih**
- Penjual : Nasi kuning yang brapaan **tiang** bungkus **niki nggih?**
- Pembeli : Rp5000an empat

Penjual : Oh, nggih. **Niki, sampun** (menyerahkan empat bungkus nasi).
 Pembeli : **Matur Suksma nggih** Bu Gung
 Pembeli : **Nggih**

Analysis (2):

The interaction between sellers and buyers in data (2) above occurred in a traditional stall that specializes in selling *Nasi Kuning*. This stall is very famous because apart from the cheap prices, the food tastes delicious and the menu is very varied. Supported by various snacks such as crackers or chips. The context of this situation was a phenomenon that often occurs in Bali in particular. Because *Nasi Kuning* is targeted by workers, school students and housewives to meet their breakfast needs. At the beginning of the story, the buyer stated that he needed to buy two packs of rice. This speech can be shown in the phrase ***kalih nggih*** which contains the meaning "two please".

The phrase ***kalih nggih*** was a Balinese language which is classified as *Alus madia* which is generally used with speech partners who are not yet well known and with speech partners who belong to the *tri wangsa*. The buyer named Mrs. Agung in the *tri* dynasty ~ *Agung* classification is included in the *Kshatriya* dynasty group. So the choice of the words "*pole, niki and nggih*" in the response speech was the Balinese *alus madia* vocabulary.

Likewise the word "*sampun*" and the phrase "*matur suksma*". The use of *alus madia* language for interlocutors in this context was due to the traditional stratification of society based on birth or what is called the *Tri wangsa* which

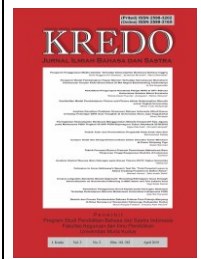
consists of the *Brahmin, Ksatria and Wesya groups*. Currently experiencing development so that the stratification of society is not only traditional but modern based on socio-economic status, education, expertise and power (Kersten, 1970; Adnyana, 2014; Tika, Suastra, Seri Malini, Darmasetiyawan, 2015; Suwendi, 2016). The word ~ *Agung* is a term for people whose position is in the *Kshatriya* class. In the context of this situation, the seller was in the position of *Jaba wangsa* so that the Balinese language used was *alus Balinese* in accordance with *sor singgih Basa Bali*. This condition gave an idea that the code mixing used when the context of this situation occurs predominantly used internal code mixing, namely, inserting Balinese when speaking to buyers. This showed that the status of the interlocutor can also determine the use of code mixing when interacting.

Situation Context (3):

Situational Context: *Soto rice* seller
 The cow serves one of the consumers (neighbour)
 Speaker: Beef *Soto Rice* Seller
 Speech partner: A buyer A man from East Java
 Speech partner's age: 30-40 years.
 Speaker's age: 30-35 years
 Location: Beef *Soto rice* stall

Speech Data (3):

Penjual : Ye,? (kaget) Mas Nono mau beli apa?
 Pembeli : Nasi soto..... makan sini buk!.
 Penjual : Nasi kukus ini mas, nasi yang di ***Magic Jar*** tidak buat
 Pembeli : ***Sing kenken*** buk (tertawa) "Tidak apa apa buk"
 Penjual : ***Seken ya sing kenken***



(tertawa), *minumne* apa mas?
 Bene ya tidak apa-apa,
 minumnya apa mas?
 Pembeli : Jeruk hangat aja buk
 Penjual : *Misi Gule? Biasane* khan
 tidak suka manis.
 Berisi gula? Biasanya khan
 tidak suka manis.
 Pembeli : *Misi Bedik* aja buk.
 Berisi dikit aja buk
 Penjual : Ya...

Analysis (3)

Speech data (3) was an interaction between a seller and a buyer who were familiar because the buyer was a neighbour. Even though the buyer was not Balinese, he was able to communicate using simple Balinese because he has lived in Bali for a long time. The code mixing found in the dialogue above is mixed code mixing, which consists of English in the word Magic Jar, Balinese in the phrase *Sing kenken* "It's okay", *Misi Gule* "Contains sugar" and the phrase *Misi Bedik* 'contains a little and there was the use of the words *Seken ya* "really yes", *minumne* 'minumnya' and the word *Usuallyne* "usually", is supported by Indonesian speech. The word magic jar in the context of the situation when the seller explained that the rice he was selling is steamed rice so it was not warm because it was not in the magic jar. The word magic jar has no exact equivalent.

However, because the knowledge possessed by the speech participants was the same, the interaction can run well. Apart from that, buyers expressed humour by responding using Balinese because they already have a good relationship so there are no misunderstandings in communicating. Even though the seller was not a native Balinese, he tried to use Balinese language coupled with humorous

speech shown by laughing which also aims to close the distance between the participants. The factors behind the used of code mixing in the dialogue above, apart from there being no equivalent words, were also influenced by terms that were more popular because they were known by the general public. Apart from that, mix codes to express humour to create a more intimate relationship (Suandi, 2014; Simatupang; Rohmadi & Saddhono, 2018).

Situation Context (4):

Situation context : (subscription) will buy mango juice
 Speaker: The buyer is a man who comes from Banyuwangi
 Speech Partner: Fruit Juice Seller
 Age of Speaker: 45-50 Years
 Age of Speaker: 30-40 Years
 Location: Fruit juice shop

Speech Data (4):

Pembeli : Bu Wayan....
 Penjual : Gimana mas, beli apa
 Pembeli : Jus mangga satu buk
 Penjual : Hari ini tidak jualan,
blendernya rusak
 Pembeli : Oh begitu bu?
 Penjual : *Sesuk wae* *tuku mas*
 "Besok aja beli mas"
 Pembeli : *Sesuk wes* *dadi* buk? Beli baru?
 "Besok sudah bener buk?"
 Penjual : Iya nanti saya mau keluar
 beli *blender* baru dulu
 Pembeli : Jangan lama lama buk

Analysis (4):

The interaction that occurred in data (4) between buyers and sellers occurred at a fruit juice stall. Traditional stalls not only sell food and side dishes, there are also

traditional stalls that specifically sell various drinks. In the context of the situation above, buyers already have closeness between the speech participants because they already know each other. Buyers are fruit juice customers who often come to the juice shop so that the interaction no longer recognizes social distance between the two parties.

The buyer immediately greeted the seller by calling Mrs. Wayan. The seller also responded very friendly and asked the buyer's needs. However, the will to drink mango juice could not be fulfilled because the blender was broken. The word blender refers to a tool or machine for making juice, this word is English vocabulary which has no equivalent in the form of one Indonesian word. The context of this situation gave an idea that the seller used external code mixing because he has inserted vocabulary from a foreign language, namely English. The seller offered the option of the day to buy juice as a replacement. The seller used the code-mixing option when conversing with the buyer using Javanese expression *Sesuk wae tuku mas* "Just buy it tomorrow, Sir" to familiarize the atmosphere and give the impression of humour. Using code mixing can lighten the atmosphere and add a familiar impression, even if buyers were disappointed because they cannot buy mango juice. The context of the situation in the dialogue above illustrates that one topic has implemented the use of mixed code mixing with the aim of humour, formal situations and closeness factors. The use of code mixing, apart from clause level, but also at phrase and word level, is often found in interactions (Suandi, 2014).

Situation Context (5):

Situational context: Buyers come to order beef *lawar* rice

Speaker: The buyer is a woman from outside Bali
 Speech partner: *Lawar* rice seller
 Speech partner's age: 60-65 years.
 Speaker's age: 40-45 years
 Location: Beef *lawar* rice stall

Speech data 5

- Penjual : (Diam sambil membungkus nasi pesanan pembeli sebelumnya)
 Pembeli : Buk, masih?
 Penjual : Nggih, Kari, bungkus napi ajeng driki? "Iya, masih, dibungkus atau makan di sini?"
 Pembeli : Bungkus dua Rp. 10.000
 an Penjual : Tunggu nggih. Masih banyak yang pesen. "Tunggu ya".
 Pembeli : Iya buk. (Setelah menyelesaikan pesanan sebelumnya, pedagang kembali bertanya)
 Penjual : Ibuk tadi apa nggih? "Ibuk tadi apa ya?"
 Pembeli : Nasi lawar bungkus dua buk
 Penjual : buk, nasinya medaging pedes? "buk nasinya berisi pedas?"
 Pembeli : Iya
 Penjual : Niki buk "Ini buk".
 Pembeli : Makasei buk

Analysis (5):

The dialogue between the seller and the buyer at the nasi lawar beef stall in data (5) was an interaction when a buyer from outside Bali orders nasi lawar from a seller who was senior and comes from Bali. Buyers used Indonesian when ordering nasi lawar.

However, due to consumer buying habits, most of them came from Bali and daily communication uses Balinese, so the woman selling nasi lawar used Balinese alus mada as a means of communication. In the speech "pack the prisoner ajeng driki?" Even though the buyer did not understand the meaning of the speech as a whole, the choice of the word "wrap" in Indonesian already represents the seller's intention. Besides that, the seller in his speech has implemented code mixing because at the end of each speech he adds the word 'nggih' which aims to confirm. The word *nggih* was a choice of alus mada language used with unfamiliar speech partners or with the Tri wangsa group. The next speech not only used Indonesian but is supported by Balinese phrases, namely, *spicy medaging?* contained the meaning of being spicy. Code mixing is often used by sellers because it is caused by the habit of communicating using Balinese and consumers who visit are mostly local people. This was because the traditional food that the mother sells is typical of Balinese cuisine. In this context, based on the results of interviews with buyers as consumers who are not from Bali but have married Balinese men, they are used to enjoying this food. However, because the ability to communicate in Balinese is very poor, when interacting, they choose to use Indonesian. Even though sellers communicated with buyers using Indonesian, however some words cannot be separated from his speech. This proved that speech habits and topics play a very important role.

Situational Context (6):

Situational context: Buyers come with small children wearing school uniforms to order mixed rice

Speaker: The buyer was not a person from Bali.

Communicate with children using Javanese
 Speech partner: Mixed rice seller. Speech partner's age: 25-30 years

Speaker Age: 40-45 Years Child Age: 5 Years

Location: Balinese mixed rice stall

Speech Data (6):

Penjual : *Nggih bu, bungkus napi ajeng driki?*

"Iya bu, dibungkus atau makan di sini?"

Pembeli : *Bungkus tiga ya bu, tidak pakai sambel*

Pakai sayur sa sambel, lauknya Abon ayam dan perkedel jagung

Penjual : *Oh, nggih, tiga bungkus ya?*

"Oh, iya, tiga bungkus ya?"

(penjual membungkus nasi campur yang dipesan oleh pembeli)

Anak Pembeli : *Ibuk...iwak e abon ayam*

"Ibuk....Lauknya abon ayam".

Pembeli (ibu) : *Meneng to, wes dibungkus*

"Diam dong, sudah dibungkus".

Penjual : *Iwak abon enak, senang to?*

"Lauk abon enak, senang ya"?

Wes dibungkus (sambil Tertawa)

"sudah dibungkus".

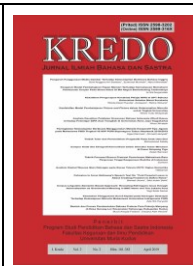
Pembeli : (Tertawa)

Penjual : *Ini bu, Rp30.000 ribu aja*

Pembeli : *Makasei ya bu*

Penjual : *Sama-sama*

(sambil melambaikan tangan tanda perpisahan kepada anak kecil)



Analysis (6):

The dialogue that occurred at the Bali mixed rice stall was an interaction between sellers and buyers who do not know each other at all. At that time the buyer came along with a daughter who ordered mixed rice containing chicken floss as a side dish. Starting the interaction, the seller greets the buyer because the average consumer who came was Balinese. When the seller has served the buyer before, he went straight to the buyer who invited the small child using Balinese. The seller said *Nggih bu, bungkus napi ajeng driki?* "Ya bu, dibungkus atau makan disini?" Because the buyer was not from Bali so he cannot communicate using Balinese. Buyers as consumers immediately explained using Indonesian. Hearing this response, the seller immediately responded using Indonesian.

However, when the seller heard the interaction that occurred between the mother and child using Javanese, the mother selling camper rice greeted the little girl using Javanese by repeating the sentence that the little child had said. The story of shredded iwak is delicious, do you like it? "Delicious shredded side dish, happy huh"? Wes is wrapped up "wrapped up (laughs). The atmosphere got closer because the seller's mother greeted the small children using Javanese while laughing.

The dialogue described that there was a relationship of mutual respect between the two parties. Starting the speech of the seller's mother using Balinese when greeting buyers because the buyers usually come from Bali so the Balinese language was good. Even though the seller was from Bali, the use of code mixing can provide a more harmonious atmosphere. Code mixing in the use of the word *nggih* was a

form of code mixing because it mixes Indonesian with the Balinese regional language. Apart from that, mixing Indonesian with Javanese can be seen in the saying *Iwak shredded delicious, happy right?* In this speech, only the words "delicious" and "happy" was Indonesian vocabulary. The purpose of mixing code into the Javanese language was to provide humor to consumers so that communication and getting to know each other can be established. Besides that, sellers respect consumers who were not from Bali. Using Javanese words in speech is a form of appreciation and respect for consumers.

The context of this situation provided an illustration that the choice of words by inserting regional languages, both Balinese and Javanese, is very much determined by the context of the situation and the goals of the speaker himself. In general, the aim was to establish good and harmonious interaction between speech participants.

Situation Context (7):

Situational Context: Buyer (children buy rujak and snacks)

Speaker: Elementary school child

Speech partner: Mother selling rujak and snacks

Age of Speaker: 30-40 Years

Age of Speaker: 10-12 Years

Location: Rujak and snack stall

Speech Data (7):

Pembeli : Buk, ade stick Mie lidi ane rase barbekyu.

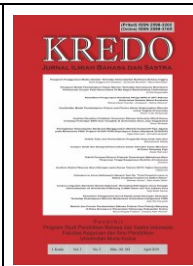
"Buk, ada stick Mie lidi yang rasa barbekyu".

Penjual : Ane barbekyu?.

"Yang barbekyu"?

Pembeli : Iya...

Penjual : Di gantung dik, sebelah



minuman
Pembeli : Ini uangnya buk
Penjual : Oh, ya...ya...

Analysis (7):

Speech data (7) was a dialogue that occurred at the rujak stall. Not only rujak, there were also lots of children's snacks to look for. At the beginning of the interaction, buyers who were still young, at the elementary school level, came to buy noodle stick snacks. This snack was currently a trend among children of this age because of advertisements on social media.

Buyers used the word *ade* which means "there and *ade* which means affirmation, namely, "yang" and "rasa" in Balinese. Apart from that, buyers used foreign language words, namely, the English word *barbecue*. In one utterance using words in a regional language and a foreign language is a phenomenon of using mixed codes. The context of this situation was in accordance with the definition of Nababan (1993) which states that code mixing is a mixture of various languages that occurs in every language act (Nababan, 1993). The next speech the participants spoke used Indonesian without inserting foreign languages or regional languages. This proved that the context of the situation really determined the speaker's used of words, phrases or clauses by inserting foreign or regional languages depending on the word requirements at that time with the

aim that what the speaker conveys was acceptable so that harmonious interactions can be established.

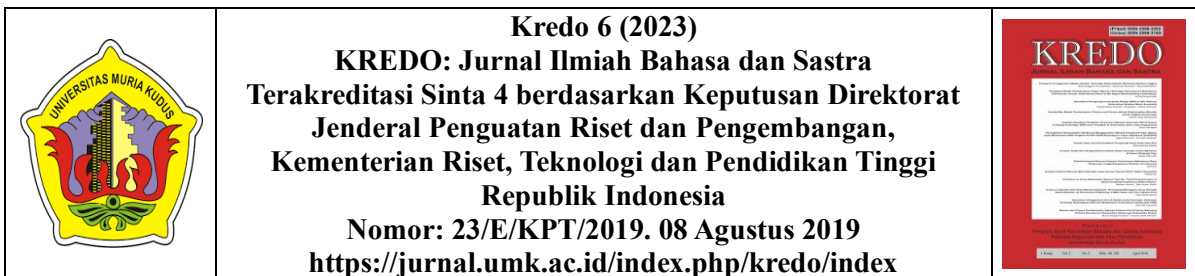
CONCLUSION

The interactions that occurred between sellers and buyers in food stalls provide a linguistic phenomenon in sociopragmatic studies, namely, the application of outer code mixing, which is characterized by the use of foreign languages, one of which is English. Meanwhile, inner code mixing (Inner Code Mixing) used Balinese regional language because the participants speaking on average came from Bali and Javanese because consumers who visit traditional stalls came from outside the island of Bali, namely Java.

Likewise, the used of mixed code mixing (hybrid code mixing) was synonymous with the used of not only foreign languages but also regional languages. In addition, in one situational context it was possible for speech participants to used varied code mixing. Factors that influenced the implementation of code mixing include respect for partners speech, topic of conversation, lack of equivalent words, for humor, to close the distance and the status of the interlocutor is required to use a variety of respectful language towards the interlocutor according to traditional stratification in the life of Balinese society.

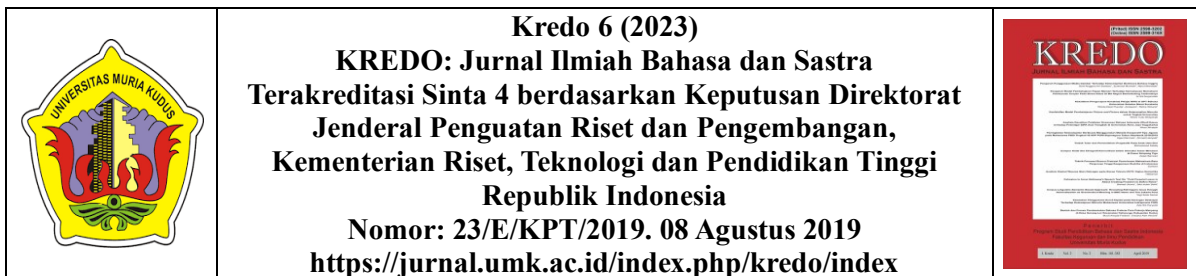
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