

MIXED CODE GREETING CEREMONY INSTRUCTOR AT MUHAMMADIYAH VOCATIONAL AND SENIOR HIGH SCHOOLS IN PAGARALAM

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ABSTRACT

This research discusses the phenomenon of code mixing in the Speech of the Ceremony Supervisor at Muhammadiyah Pagaram Vocational Schools and High Schools. Code mixing is the combination of using two or more languages in one utterance that is not always based on the need for communication, but rather as a speaker's choice in a particular context. This study aims to describe the types of code mixing used, namely inward code mixing (regional languages), outward code mixing (foreign languages), and mixed code mixing (a combination of regional languages and foreign languages). The data for

this research was obtained through recordings of the ceremony supervisor's speech which took place routinely every Monday for four months at Muhammadiyah Pagaram Vocational Schools and High Schools. The research method used is qualitative with data collection techniques of recording, observing, and noting. Data analysis is carried out by grouping, analyzing, and describing the types of code mixing that appear in the speeches. The results of this study show that The use of code-mixing in the remarks of the ceremony supervisor is influenced by cultural factors, the background of the supervisor, social interactions, and communication goals. Code-mixing serves to clarify meaning, create a friendly atmosphere, and reflect the cultural diversity and social identities of the ceremony participants. This research contributes theoretical insights to sociolinguistic studies and practical applications for teaching Indonesian language, as well as the preservation of regional languages in educational settings. Keywords: code-mixing, ceremony supervisor remarks, Muhammadiyah Vocational School Pagaram, Muhammadiyah High School Pagaram, sociolinguistics.

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INTRODUCTION

Language is the primary tool in social interaction and communication between individuals. Its function is not merely to convey thoughts, ideas, or feelings (Setyonegoro, 2013), as a means to achieve the goal of effective communication, expressing emotions according to social context, entertaining, and strengthening social relations in society.

(Almaghfiroh et al., 2024). However, in everyday communication practices, the phenomenon of code mixing often occurs, namely the insertion of elements of other languages into the main language used.

Code-mixing is a linguistic phenomenon that occurs when speakers insert elements from another language into their speech (Sari et al., 2021). The main purpose of this mixing is to cope with an ambiguous situation in which no single code is appropriate (Dewi, 2021). This is often done to enrich communication, express social identity, or because there is no exact equivalent in the language being used. The results of observations made by researchers indicate that there are various instances of code-mixing in the speeches given by ceremony leaders.

Because language plays an important role in conveying accurate messages Language is an expression that intends to convey something to other people (Simatupang & Sunari, 2021). Penggunaan Bahasa Indonesia di sekolah masih menghadapi tantangan linguistik, karena sering dicampur dengan bahasa daerah (Abu Bakar, 2015; Othman et al., 2019; Rozman, 2018). One prominent example is the common practice of code switching and code mixing between regional languages and Indonesian to indicate identity with a group and for pragmatic reasons. On the other hand, code-mixing happens in youth communities when they communicate within their groups (Simatupang & Sunari, 2021)

The phenomenon of code-switching became one component that gained more attention (Setyowati, 2023). The problem that arises is that teachers often consider changing some terms through code switching or code mixing as a sign of proficiency, not deficiency. They are of the view that using code mixing in Indonesian is easy for the other person to understand, thus allowing for flexibility in code mixing in the lexical-grammatical aspects of the language.

The occurrence of mixed codes is contrary to Law Number 24 of 2009 concerning the flag, language, and national emblem, as well as the national anthem, which regulates the use of Indonesian in education. Article 29 paragraph 1 stipulates that Indonesian must be used as the language of instruction in national education. In addition to the Law, Government Regulation (GR) No. 57 of 2014, Article 5, Paragraph 2, also regulates the use of the Indonesian language as the medium of instruction in education. The use of the Indonesian language in education serves several purposes, including unifying the diversity of regional languages in Indonesia, facilitating success in studying various fields of study, fostering habits and attitudes, and enhancing children's abilities.

The flag ceremony is a formal event held in an official and state context. The flag ceremony held every Monday serves several important purposes, including strengthening national unity and solidarity, fostering a spirit of nationalism and love for the homeland, honoring the sacrifices of heroes who fought for independence, instilling discipline and responsibility among students, developing leadership and teamwork skills, and instilling the values of Pancasila and the 1945 Constitution in the younger generation. Through this event, it is hoped that participants will internalize the meaning of independence and uphold the integrity of the Republic of Indonesia. The characteristics of this formal event include the use of official language and a structured program.

In the school environment, the ceremony leader's speech plays a role in conveying moral messages, motivation, and information. However, in the Pagaralam area, which is populated by people with diverse cultural and linguistic backgrounds, ceremony leaders often use code-mixing to provide linguistic variety in their speeches. This phenomenon can be seen in the use of Indonesian interspersed with terms from the Besemah regional language, English, and other languages. Regarding language use during the Monday morning assembly, observations indicate that code-mixing is still commonly heard when the assembly leader delivers their address.

The rapid advancement of technology profoundly affects individuals globally, particularly those born between 1995 and 2014, referred to as Gen Z (Tarihoran et al., 2022). In this case, The mix of codes in the ceremony leader's speech was influenced by the formal-informal atmosphere, students' language abilities, the coach's speaking style, and cultural and social backgrounds. Although it conflicts with national language regulations, code-mixing provides practical benefits such as bringing the coach and participants closer emotionally, clarifying difficult concepts, and reflecting the social and cultural identity of the speakers. Furthermore, Klaudia BR Semimbing (2021) it could face certain issues alongside its advantages within the classroom, as not all educators recognise the significance of both code-switching and code-mixing from the students' perspective.

Gardner-Chloros (2009) argues that examining the concept of code-switching will enable academics to investigate the integration of morphemes or lexemes from diverse languages and determine which combinations exhibit greater persistence. Code-mixing is the combination of two or more languages in communication without situational demands, often occurring due to habit or a relaxed atmosphere (Dewi, 2021; Kumar et al., 2021; Murodova, 2024; Simatupang & Sunari, 2021). The characteristics of code mixing

occur due to language function and habits, not the needs of the situation, more often in informal situations, can occur at various levels of language, from words to clauses (Dewi, 2021)

There are three types of code mixing, namely internal code mixing, which is the insertion of elements of the original language or related languages (Kadwa & Alshenqeeti, 2020; Razi et al., 2021). External code mixing is the insertion of foreign language elements. Mixed code mixing is a combination of regional and foreign language elements in one utterance (Kadwa & Alshenqeeti, 2020).

Factors causing code mixing include limited mastery of basic language, use of popular terms from other languages (Tarihoran et al., 2022), personality and purpose of the speaker, background of the interlocutor, place, time, and mode of communication, topic of conversation (formal vs informal), communication function and context of the situation, variety and level of language use, presence of a third speaker, and finally to evoke humor or prestige. Therefore, This study aims to describe the types of code mixing in the greetings of ceremony instructors at Muhammadiyah Pagaralam Vocational and Senior High Schools.

Previous research has been studied by Hidayah (2023) In examining the form of conversation, traders use Indonesian and buyers insert Sundanese. In this market, transactions are completed through negotiation between traders and buyers at a mutually agreed price. Over time, visitors will adapt to the environment of Block D Market, and eventually visitors will accept the language and adopt the dominant language habits of Block D Market. The adaptation process that occurs in this market is the result of interactions between visitors who speak different languages and therefore have different language habits. Jamshed & Shakir (2025) explores the phenomenon of English-Pashto code-mixing among university students in Swabi, a semi-urban district in Khyber Pakhtunkhwa, Pakistan. Fakhira et al., (2025) examine the phenomenon of code-switching and code-mixing in Indonesian language learning interaction and the factors that influence it at SMK Al Fat-Hiyah Jakarta. Maharani Putri et al., (2025) study is the code switching and code mixing in the novel "Ketika Mas Gagah Pergi" by Helvy Tiana Rosa as an alternative teaching material for high school and Oentari, (2024) identify the phenomenon of Sundanese- Indonesian code-mixing in the local webtoon "Just Friends" by CL Nuna.

However, on the other hand, despite being contrary to government regulations, the use of mixed codes provides benefits for students because, first, it creates an emotional

closeness between the ceremony leader and the ceremony participants. Second, mixed codes create a familiar and informal atmosphere, strengthening the relationship between the leader and the participants. Third, the use of terms from various languages helps to clarify concepts that may be difficult to understand with one language alone. Fourth, code-mixing reflects cultural and linguistic diversity, showcasing the social and cultural identities of the speakers. Therefore, this paper views code-mixing as a sociolinguistic practice within a social framework, rather than as a linguistic phenomenon during the Ceremony Instructor's speech at Muhammadiyah Vocational and Senior High Schools in Pagaram.

RESEARCH METHODS

Research approach

This research method uses a qualitative approach to describe the phenomena of internal code mixing, external code mixing, and mixed code mixing in the speeches of ceremony instructors at Muhammadiyah Pagaram Vocational and Senior High Schools. The data used are sentences from the ceremony instructors' speeches containing code mixing, which were obtained from recordings of routine speeches every Monday at the two schools with five informants involved on different dates.

Data collection technique

The data collection technique was carried out using the recording, listening and note-taking method using a mobile phone recorder, which included direct observation during the ceremony, recording of greetings, recording, identifying and marking the types of code mixing. The informant are five teacher, the initial DS, JP, Hn, CP and HF. They are the teacher at SMK Muhammadiyah Pagaram

Data analysis techniques

The analysis steps can be carried out by 1) grouping the data into internal code mixing, external code mixing, and mixed code mixing. 2) analyzing internal code mixing, external code mixing, and mixed code mixing. 3) describing internal code mixing, external code mixing, and mixed code mixing. 4) concluding the results of the data obtained in the data analysis (Myers-Scotton, 1993).

RESULTS AND DISCUSSION

Research result

The data for this study comes from recordings of the ceremony instructor's remarks delivered during the routine Monday flag-raising ceremonies at Muhammadiyah Pagaralam Vocational and Senior High Schools. Data collection was conducted over four months: January, February, April, and May 2025. Data collection was not conducted in March due to the holy month of Ramadan, which resulted in a one-month suspension of the ceremony.

During this period, data were collected on five speeches delivered by ceremony instructors from different teachers and school officials, with speeches varying in length from 9 to 12 minutes. The themes of the speeches varied, ranging from discipline, cleanliness, health, school achievement, to preparation for semester exams.

This research focuses on the phenomenon of code-mixing that emerged in the ceremony instructors' speeches, which was analyzed into three main categories: Inward Code-Mixing: a combination of Indonesian with a regional (local) language; Outward Code-Mixing: a combination of Indonesian with a foreign language (e.g., Arabic and English); and Mixed Code-Mixing: a combination of elements of a regional language and a foreign language in a single utterance..

Speech by the Ceremony Instructor Mr. DS (January 2025)

Code-Mixing Into It

Mr. Deni uses many expressions in the Besemah regional language mixed with Indonesian. For example:

Expressions such as "jam due" (jam dua), "sate bangun dide kene marah ngape" (saat bangun tidak dimarahi kenapa), and "balek" (pulang).

Phrases like "mak mane ame gumbak lah gondrong" describe the situation of having long hair.

Local terms such as "lengit" (hilang), "ngembau" (mencium bau), and "pupuan" (bayar bersama-sama). The use of code-mixing demonstrates how regional languages become an integral part of daily communication, while also strengthening emotional and cultural bonds between mentors and students.

Code-Mixing to Foreign Languages

Mr. Dn also inserts elements of Arabic in his opening and closing greetings, as well as English words such as "full" to emphasize the complete meaning in the context of school holidays.

Code Mixing

There are also sentences that combine Indonesian, regional languages, and English, such as "*nge push rank saje*" (keep leveling up in the game), which illustrates how fluid and adaptable language dynamics are in response to social and technological contexts.

Remarks from the Ceremony Supervisor Mr. Jn (January 20, 2025)

Code-Mixing Included

Mr. Junaidi used many local Besemah terms that are rich in meaning and often appear in daily conversations, such as "sate" (saat), "gale" (semua), "maluan dewek kele" (malu sendiri nanti), dan "tetaklah" (potonglah). These expressions not only enrich the language but also serve as tools to strengthen the message and build closeness with the audience.

Code-Mixing to Foreign Languages

In addition to Arabic in greetings and prayers, Mr. Jn also used English terms such as "level" (tingkat) inserted within Indonesian sentences, indicating the influence of globalization on everyday language.

Mixed Code-Mixing

Sentences like "*sesuaikan bugdet mu, pak aku nak kedokteran*" (sesuaikan anggaran mu, pak aku mau kedokteran) combine English and local language, demonstrating the flexibility of language in conveying messages relevant to educational context and students' aspirations.

Remarks from the Ceremony Supervisor Mr. Hr (February 3, 2025)

Code-Mixing to Local Language

Mr. Hardani also used local language in expressions such as "*sejalan balek*" (satu jalan pulang), "*ame jalan balek*" (kalau jalan pulang), and "*dide nak tiru*" (jangan ditiru). This reflects the use of local language as an effective and familiar means of communication.

Code-Mixing to Foreign Languages

The use of Arabic in greetings and prayers became a hallmark of his speech, such as "*assalammualaikum warahmatullahi wabarakatuh*" and "*alhamdulillahilahi ladzi hadana lihadza*".

Mixed Code-Mixing

In Mr. Hardani's speech, there was no use of mixed code-mixing that combines local language and foreign language simultaneously.

Remarks from the Ceremony Supervisor Ms. CP (April 14, 2025)

Code-Mixing to Local Language

Ms. Cicilia used local language in several daily expressions, such as "keno ini ye" (kena ini ya), "pake" (pakai), and "disimpen" (disimpan). This usage helps deliver messages in a way that is easily understood and feels close to the students.

Code-Mixing to Foreign Languages

In addition to Arabic greetings and prayers, Ms. Cc also inserted English terms such as "reward" (hadiah) and "punishment" (hukuman), enriching the vocabulary and adding a formal nuance in character building for students.

Mixed Code-Mixing

In her speech, no mixed code-mixing was found, but the combination of local and foreign languages still appeared separately.

Remarks from the Ceremony Supervisor Ms. HF (May 19, 2025)

Code-Mixing to Local Language

Ms. Hn used Besemah local language in daily sentences such as "mpai nak becarian" (baru mau mencari), "ngkase masih terendam" (ternyata masih direndam), and "kire-kire masih pacak diambek betangan" (kira-kira masih bisa diambil pakai tangan). This shows a strong integration of local language even in formal communication.

Code-Mixing to Foreign Languages

The use of Arabic in greetings and prayers was very consistent, such as "bismillahromannirohim", "alhamdulillahirobil'amin", and "aamiin ya robal amin". Additionally, Arabic terms like "insyaallah" were often used to express hope.

Mixed Code-Mixing

No mixed code-mixing was found in Ms. Heni's speech.

Discussion

This study found that code-mixing was categorized into three types: code-mixing to local language with 57 instances, code-mixing to foreign languages with 25 instances, and mixed code-mixing with 7 instances. In total, there were 89 instances of code-mixing identified. The following is a breakdown based on the speeches of the ceremony supervisors

In the speech delivered by Mr. DS, 14 instances of code-mixing to local language, 3 instances of code-mixing to foreign languages, and 3 instances of mixed code-mixing were identified. Thus, the total number of code-mixing instances in his speech amounted to 20. During the speech by Mr. Jun, there were 21 instances of code-mixing to local language, 7 instances of code-mixing to foreign languages, and 4 instances of mixed code-mixing. The total number of code-mixing instances used by Mr. Jun was 32.

The speech by Mr. Hd showed 7 instances of code-mixing to local language and 4 instances of code-mixing to foreign languages, with no mixed code-mixing found. This may be due to a more consistent and focused speech style, avoiding back-and-forth language switching within the same sentence or context. The total number of code-mixing instances used by Mr. Hd was 11.

In the speech by Ms. CP, there were 5 instances of code-mixing to local language and 6 instances of code-mixing to foreign languages, with no mixed code-mixing identified. The absence of mixed code-mixing might be due to a more structured language use and a clear separation between native and foreign languages, preventing mixing within a single sentence. The total number of code-mixing instances used by Ms. CP was 11.

The speech by the ceremony supervisor Ms. Hn recorded 10 instances of code-mixing to local language and 5 instances of code-mixing to foreign languages, without any mixed code-mixing. This might be due to her preference for consistent language use, avoiding the combination of two languages within the same expression. The total number of code-mixing instances used by Ms. Hn was 15.

Code-mixing in the Monday ceremony supervisor's speeches occurred for several important reasons. First, sometimes the speaker felt that vocabulary in one language alone was insufficient to convey their message precisely, leading them to mix languages, such as Indonesian with local languages, to make the message clearer and more comprehensible. Second, speakers often used popular terms or words considered more precise and emphatic, making code-mixing an effective method. Third, ceremony supervisors typically adjusted their language to match the background of the participants, for example, using local language to create a sense of closeness with the audience. Fourth, code-mixing also served as a communication tool to create humor, show the supervisor's identity or social status, or simply to make the atmosphere more lively. Lastly, certain topics were easier and more effectively delivered using code-mixing so that the message could be well received.

According to Bokamba (1988), code mixing coincides with intra-sentence code switching. Intra-sentence code switching occurs when language shifts occur within the boundaries of a sentence. Both code switching and code mixing are defined as language changes during a conversation. The difference is that code switching can occur both within sentences and between sentences, while code mixing only occurs within sentences. Language changes in code mixing occur within sentence boundaries. Thus, it can be concluded that code mixing is a part of code switching that falls into the category of intra-sentence code switching. Therefore, the use of code-mixing in the ceremony speeches was not a mistake, but a deliberate and appropriate communication strategy to strengthen the message and foster rapport between the ceremony supervisor and participants.

CONCLUSION AND SUGGESTIONS

Research on the use of code mixing in the speeches of ceremony instructors at Muhammadiyah Pagaralam Vocational and Senior High Schools revealed three forms of code mixing, namely: internal code mixing (a combination of regional languages with Indonesian), external code mixing (a combination of Indonesian with a foreign language, for example English), and mixed code mixing (a combination of regional languages, Indonesian, and a foreign language). The use of code mixing occurs naturally and without coercion, as part of the habit and relaxed atmosphere in communication. All data on the speeches show the presence of these three forms of code mixing, as seen from the use of opening greetings in Arabic and the content of the speech which combines English and regional languages. This research is expected to broaden insight into the use of code mixing in formal communication. For further researchers: This study can be used as a basis for researching code mixing in other objects, such as teachers or related parties in the school environment. For universities: The results of this study contribute to the development of linguistics and language education, and can be used to design effective curricula and training in teaching appropriate language use in multilingual societies. This research emphasizes the importance of understanding the dynamics of code mixing in formal communication in educational environments as part of a complex and interesting linguistic phenomenon.

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