

Code Switching and Code Mixing in the Short Story Collection *Mangongkal Holi* by Saut Poltak Tambunan

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ABSTRACT

The aim of this research is to describe the form of use and function of code switching and code mixing in the Mangongkal Holi short story collection. The basic method used in this research is the descriptive method. The theory used as a guide in this research is the sociolinguistic theory put forward by Suwito, Suandi and Ariffin. The results of research in document analysis show that the short story collection Mangongkal Holi by Saut Poltak Tambunan has several forms of use of code switching and code mixing. There are several forms of use of code switching and code mixing as well as several functions of code switching and code mixing. For code switching, there is internal and external code switching, namely English and French. For code mixing, there is code mixing into Indonesian; mix exit codes, namely English, French and Italian. The functions of code switching and code mixing in this research are: (a) to emphasize or convince something, (b) to familiarize or relax the conversation due to changes in perception, (c) to show respect, (d) to increase prestige, (e) to adjust the topic or material of conversation, and (f) to convey emotional feelings or situations.

Keywords: *code switching, code mixing, short story, Mangongkal Holi*

1. INTRODUCTION

Language is a communication tool used by humans. Humans, as social creatures, are involved in various interactions with each other to fulfill various needs in everyday life. Therefore, human existence is very dependent on its ability to communicate and interact with other individuals. In the context of everyday life, culture is an aspect that is very familiar to humans. Language, in this case, plays a very significant role in shaping and influencing human life and culture. Language is the main medium for communication, which includes various elements such as words, word order, clauses and sentences used in oral and written communication.

Sociolinguistics is a field in linguistics that focuses on investigating the interaction between language and society. This field investigates how social, cultural, economic, and political factors influence language use and language variation within a community. Apart from that, language is closely related to cultural development in human life. There are three components that reflect the role of language in the formation of culture. First, language is an inseparable element of culture itself and is present in all aspects of daily life. Therefore, changes in language reflect cultural developments. Second, language can indicate social stratification, describing patterns of social relationships and hierarchies in society. For example, in Javanese culture, the language used can

indicate social status, such as using soft language when talking to parents and rough language when talking to peers. Third, language has a role as a symbol of ethnic culture, reflecting the distinctive characteristics of a particular ethnic group or ethnic group. Variations in dialects or language accents between ethnic groups are a real example, influenced by geographical factors and social structures in the ethnic community.

In general, in people's lives, language plays a role as the main means of communication. Apart from that, language also has several other roles, including as a means to express oneself, as a tool to unite individuals in communication, as a tool to integrate society, and as a tool for social adaptation. Lastly, language also functions as a tool to control social norms and rules in society.

Each community has the ability to communicate according to their context and use appropriate language. According to Suwito, the term "code switching" refers to moving from one language to another. In a situation, when someone initially uses code A (such as Indonesian), and then deliberately switches or switches to using code B (such as Javanese), this language change is referred to as a "code switching" event (Wijana and Muhammad Rohmadi, 2012: 178). In other words, code switching occurs when someone intentionally switches to a second language when talking to someone who understands the speaker's first language. Code switching occurs when two languages are mixed in conversation, which is done intentionally when the interlocutor comes from the same region as the speaker. Therefore, it is important to understand code mixing before making code changes. When two or more languages are used in a speaking community, this is referred to as code switching and code mixing (Chaer & Agustina, 2010: 114). Code switching occurs when someone deliberately uses two languages, while code mixing occurs when two or more languages are used without specific intention. Literary works are basically a form of expression in which

language or symbols that can be understood through reading or seeing writing are used. Literary works have the ability to communicate messages to their readers, with one-way interaction between the reader and the writer. Writers can create literary works based on personal experiences or their own lives.

In the context of local communities, when they accept new people with different ethnic or linguistic backgrounds and can live side by side in harmony, this is referred to as the phenomenon of "language contact". Language contact can result in bilingualism (use of two languages) and multilingualism (use of several languages), as well as produce various language events, such as code switching and code mixing. Code switching and code mixing are events that often occur in oral communication, and sometimes also in written conversation, such as dialogue acted out by several characters in short story collections or other literary works.

In the Toba Batak language, we also often encounter incidents of code switching and code mixing which occur when people communicate in the Toba Batak language but sometimes switch to Indonesian, English or other languages, and even mix up the Toba Batak language with Indonesian or other languages. A real example of code switching and code mixing in the Toba Batak language can be found in a collection of short stories entitled "*Mangongkal Holi*" by Saut Poltak Tambunan.

Several reasons encouraged researchers to choose this short story collection book as the research object. First, this short story collection was written by a famous writer who has a strong commitment to his local culture and language. The author really appreciates the Toba Batak language and has created several works that are highly appreciated by readers. "*Mangongkal Holi*" also contains many values such as the struggle for life, love, and moral messages that are relevant, especially for the younger generation. Second, the author of this short story collection has multilingual abilities,

mastering Toba Batak as his mother tongue, Indonesian as a second language, and English as a third language. Third, the short story collection book "*Mangongkal Holi*" by Saut Poltak Tambunan, as discovered by the author, often combines several languages, including Indonesian, foreign languages such as English and French in the form of conversations between characters and in narrative descriptions. Researchers are interested in studying this short story collection book because, even though the title is in Batak language, the contents of the short story collection book contain the use of languages other than Toba Batak language.

With these considerations in mind, the researcher was interested in choosing this short story collection book as the research object in his thesis with the title "Code switching and code mixing in the short story collection *Mangongkal Holi* by Saut Poltak Tambunan". Researchers hope that through research on this short story collection, the younger generation's interest in literary works and regional languages can be increased. Apart from that, this research will also provide insight into how language, especially Toba Batak language, experiences code switching and code mixing with other languages, both internally and externally in the context of this short story.

The aim of this research is to: describe the use of code switching and code mixing in the short story collection *Mangongkal Holi* by Saut Poltak Tambunan. Second, to describe the function of the use of code switching and code mixing in the short story collection *Mangongkal Holi* by Saut Poltak Tambunan.

In the journal entitled "Code Switching and Code Mixing in the novel 'Menjemput Cinta Ke Australia' by Afif Musthofa", which was written by Susiati Suasiati and colleagues in 2023, it was stated that in the novel there are 30 examples of code switching and 15 examples of code mixing. The language most commonly used in code switching and code-mixing events is a combination of

Indonesian, English and Arabic. Therefore, this study can serve as an important reference for authors to explore the phenomena of code switching and code mixing in contexts relevant to their research. In the journal entitled "Analysis of code-switching and code-mixing in the novel 'Bumi Manusia' by Pramoedya Ananta Toer (Sociopragmatic study)" written by Maria Serina Rahmat in 2023, this research identifies several functions of code-switching in the novel "Bumi Manusia" by Pramoedya Ananta Toer. These functions include enhancing appetite, asking questions, as well as creating a certain mood. Apart from that, this research also reveals several functions of code mixing in the same novel, such as polite actions, explanations, questions, confirmations, specifications towards the interlocutor, and humor. The findings from this research can be used as a reference for researchers to study code-switching and code-mixing events in the literary works they research.

The theories that form the basis of this research come from the field of sociolinguistics and were put forward by Suwito, Suandi and Ariffin.

2. RESEARCH METHODS

In the thesis research "Code Switching and code mixing in the short story collection *Mangongkal Holi* by Saut Poltak Tambunan", the researcher used a qualitative descriptive research method. Descriptive research in question is identifying, analyzing and describing data. This method is used to understand phenomena as a whole by describing them in the form of words and language. Moloeng (2007:6) explains that qualitative research aims to understand what research subjects experience in a specific context using various scientific methods.

The data source for this research was taken from a book of short stories entitled "*Mangongkal Holi*" by Saut Poltak Tambunan. In the context of this short story, there are examples of code switching and code mixing between Indonesian and

foreign languages that appear in the story text in the copy of the short story collection. The data collection method used in this research involves document analysis and literature study. The data collection steps taken were as follows: 1) Identifying, recording examples of code switching and code mixing in conversation excerpts in the short story collection. 2) Identify and analyze sociolinguistic themes related to the use of code switching and code mixing in short story collections. 3) Analyze the use of language in short story collection books. 4) Analyze the function of code switching and code mixing in the context of the short story. Apart from that, library research involves the activities of reading, taking notes and processing research data originating from written sources. Researchers conducted a literature study by reading relevant books in the field of sociolinguistics, especially regarding code switching and code mixing. After reading the short story collection book and examining it carefully, the researcher used a data analysis method which involved the following steps. First, classifying the data found in the code switching and code mixing groups in the short story collection book *Mangongkal Holi* by Saut Poltak Tambunan. Second, analyze data on the use of code switching and code mixing in the short story collection. And third, providing conclusions about the use and functions of code switching and code mixing in the short story collection *Mangongkal Holi* by Saut Poltak Tambunan.

3. RESULT AND DISCUSSION

The results of research regarding code switching and code mixing in the short story collection *Mangongkal Holi* by Saut Poltak Tambunan use several languages. The following are speech events that contain code switching and code mixing and their functions.

Code Switching from Batak Toba Language to Indonesian

Data (57) Page 150

Amang : “Andre...! Andreee!”
(*digora Amang dope si Andre huhut sai marhosahosa ala lojana, lomos rohana ibana paluahon pahompuna i marlange sahalakna.*)

Mongga : “Na boha do, Amang!? Nunga sai hugorahon sian nangkining. Palua si Andre. sai ningku. Palua! Laos so dibege Amang do!” (muruk si Mongga. *Dung i didok ma tu si Andre*), “Ayuh, Andre, kejar perahunya! Bisa 'kan?”

Andre : “Ya, Mam!” (*Marlange ma si Andre mansai sigop mangadu solu naung sanga dao maup. Tarjalongar ma Amang longang, songon na maoto. Si Andre ~ sampulu taon boi songon i marlange? Bah!*)

Mongga : “Ayuh, perahunya kita dorong keras maju-mundur biar airnya keluar,” (*ninna si Mongga muse dung jonok si Andre manaratnarat solu i.*)

Dohot ma muse Amang mangurupi. Dung marpigapiga hali dipaonjor ditarik, haruar ma aek i sude gabe mumbang ma muse solu i. Diurupi si Mongga dohot si Andre ma Amang nangkok tu solu.

The data above is code switching in the form of sentences carried out by the character Mongga. The code switching used is internal code switching from Batak Toba language to Indonesian.

Code Switching from Indonesian to Toba Batak Language

Data (18) Page 23

Nan Sannur : “Hooii, kaunya itu, Binsar?”

Binsar : “*I do, inanguda, hipas do ho? Si Maringan didia nuaeng?*” (*dialusi si Binsar gabe manungkun, dipaso karetana di batangi, kareta na niinjamna i.*)

Nan Sannur : “*Songon on ma. Di Batam do abangmu- Si Maringan nuaeng. Minggu na salpu dope ahu mulak sian i,*” (*ninna Nan Sannur padirgik uluna songon na paboabohon. Leak do hape, adong dope huroha tading tebateba ni hata Indonesia-na.*) “*Bah, ai ndang pangidoomu nomor ni henponhon? Atik sadihari porlu telepononmu ahu.*”

The data above is code switching in the form of sentences carried out by the characters Nan Sannur and Binsar. This data is situational in nature, which is code switching which is due to the situation. Nan Sannur asked Binsar with small talk to confirm whether it was really him, using Indonesian, namely the sentence “Hooii, you are that, Binsar?” and continued by Binsar, switching to using Toba Batak language in this sentence “I do, inanguda, hipas do ho? Si Maringan didia nuaeng” meaning “Yes, I am, auntie, how are you? Si Maringan where now?”. This is a code switching event because in this case Nan Sannur is a bilingual speaker who understands two languages, namely Batak and Indonesian, as well as Binsar is a bilingual who understands two languages, namely Batak and Indonesian. The meaning of the speaker is that Nan Sannur asked using Indonesian to just make small talk because he had not seen him for a long time or had never seen Binsar before in the village so Nan Sannur used Indonesian to ask him and it turned out that Binsar responded in a friendly way using Batak Toba language to feel familiar with him. Nan Sannur. Then Nan Sannur switched to using Toba Batak language to answer Binsar's question.

Code Switching from English to Indonesian

Data (2) Page 3

Valerina : “Keep calm, Ben” (*ninna si Valerina – boru Australia nialapna huhut mangihut sian pudi.*) “Biar mereka lakukan tugasnya”

Benny : “*Angkang, sian nantoari nunga sai galak ateatengku marnida pangalaho ni angka jolma on. Mansai godang cengkunek-na dipalagaklagak, mangido mangan, sigaret, minum bir....! Ingkon tipak paradeon sude hira pelean. Dung i maghatai pe sai borbaron, joangjoang asal dipandok hatana. Risi tu pinggolhu,*” (*marungutungut si Benny, nunga tung sogo ni rohana*) “*Ai ndang angka tondongta sude*

nasida? Astuanna, rap ulaonta do on. Ndang songon i?”

The data above is code switching in the form of sentences carried out by the character Si Valerina to Benny, who is a husband and wife. Valerina comes from Australia while Benny comes from Indonesia. Valerine saw that Benny was not calm so Valerina told Benny to stay calm. This data is situational in nature, which is code switching which is due to the situation. Valerine told Benny to stay calm by using a foreign language (English), namely the sentence “Keep calm, Ben.” in English and continued by Valerine switching to Indonesian. Then Benny responded using Batak language. This is a code switching event because in this case Valerine is a bilingual speaker who understands two languages, namely English and Indonesian. The meaning of the speaker is that Valerine responded using English because she never used Batak language sentences so Valerine used English to calm Benny and then switched to using Indonesian by giving calming sentences to Benny who was overflowing with emotions. Then Benny responded using Batak language to Ama Longga's statement.

Code Switching from Batak Toba Language to French

Data (52) Page 134

Si Mongga sandiri pe nunga lam matobang, godang ma muba. Molo dirimangrimangi ibana bugang ni ateatena hinorhon ni jogonal ni roha ni Damang Parsinuanna i, bangkol do rohana mulak tu huta. Alai sai didaoni sandiri ma marhite pandohan ni halak Perancis: Tout comprendre, c'est tout pardonner. Manang aha pe nanaeng sijujuran ingkon do palambason roha manjalosa. Ingkon marpanganju, hira i ma nidokna.

The data above is code switching in the form of sentences carried out by the author. The code switching used is external code switching, namely from Toba Batak language to French.

Code Mixing from Batak Toba Language to Indonesian

Data (51) Page 130

“*I ma da, ditelepon ahu sian kantor,*” (marsogotna, madekdek soarangku huhut maniop HP-ku. Sasintongna adong dope saminggu nari cutingku.) “*Adong tugas na hinipu. Penting.*”

The data above is an event of code mixing because there is a statement by the author inserting the word “important” in Indonesian. This is an event of code mixing from Toba Batak language to Indonesian. The author's intention is that he never uses this term in his daily life, so the author uses Indonesian to say “penting”.

Code Mixing from Indonesian to Toba Batak Language

Data (42) Page 60

Hilda : “*Ah, jangan bilang begitulah, Eda,*” (dialusi si Hilda hatop. Diantusi do hata Batak alai ndang haru diboto manghatahon). “*Aku pasti senang kalau bisa dapat ini. Antik 'kan? Apalagi meja ini dibikin oleh Amang sendiri. Nilai sejarahnya tak bisa diganti dengan meja sebagus apa pun.*”

The data above is a code mixing event because there is a statement by Hilda inserting the two words “eda” and “amang” in the Toba Batak language. This is an event of code mixing from Indonesian to Toba Batak language. Hilda's meaning is that she never uses these terms in her daily life, so Hilda uses Toba Batak language to say “eda” and “amang”.

Code Mixing from Toba Batak Language to English

Data (29) page 44

Manarita do tahe natorashu hubaen. Hona Drop out ahu, diharuarhon sian kuliah ala martaontaon ndang sidung. Dung i, pola marpigahali ahu dihurung polisi ala sai dohot mardemonstrasi di Jakarta. Hutadingkon ma Jakarta jala mulak tu huta manorushon padalan losung tadingtading ni Daompung on. Tingki I manigor ro do si

Pesong mangarehei marhite pandohan 'sae dodak'.

The data above is a code mixing event because there is a statement by the author inserting the word “Drop Out” in English. This is an event of code mixing from Toba Batak language to English. The meaning of person 1 is that he never uses these foreign terms in his daily life, so the author uses English to say “Drop Out”.

Code Mixing from Toba Batak Language to Italian

Data (43) Page 60

Anggota : “*Tingkos do i,*” (diangkupi si Anggota hata ni pardijabu na i.) “*Na jolo, ganup borngin do hita raphon Damang-Dainang humaliang meja on. Sidung rap mangan hita, laos di meja on do hita dimeme Damang dohot Dainang marende martangiang. Di meja on do hita diajarajari, dipodai marhite angka ruhuruhut ni parngoluon, ro di poda ora et labora - martangiang dung i mangula. Marningot i ma gabe tubu sangkaphu, di meja on ma nian ajarajaranhu angka ianakhonhu.*”

The data above is a code-mixing event because there is a statement by a Member inserting the phrase “ora et labora” in Italian which means working while praying. This is an event of code mixing from Toba Batak language to Italian. The intention of the Members is to ensure that by using these foreign terms so that the Members use Italian to say “ora et labora”.

The function of code switching in the short story collection *Mangongkal Holi* by Saut Poltak Tambunan

Data (2) Page 3

Ama Longga : “*Beta, Ben, disan ma hita paimahon,*” (ninna Ama Longga manogu tangan si Benny songon na maneret, Diboan tu toru ni tenda parlinggoman na dipajongjong dingkan siamun ni parbandaan i.) “*Ai pinggolmu tutu nunga gabe pinggol ni halak Jawa. Nandang somal be ho mambege risi ni hata. Hape dison sai gogo do soara ni jolma.*”

Valerina : “*Keep calm, Ben*” (*ninna si Valerina – boru Australia nialapna huhut mangihut sian pudi.*) “Biar mereka lakukan tugasnya”

Benny : “*Angkang, sian nantoari nunga sai galak ateatengku marnida pangalaho ni angka jolma on. Mansai godang cengkunekna dipalagaklagak, mangido mangan, sigaret, minum bir....! Ingkon tipak paradeon sude hira pelean. Dung i maghatai pe sai borbaron, joangjoang asal dipandok hatana. Risi tu pinggolhu,*” (*marungutungut si Benny, nunga tung sogo ni rohana*) “*Ai ndang angka tondongta sude nasida? Astuanna, rap ulaonta do on. Nandang songon i?*”

The function of code switching carried out by Valerine is to emphasize or convince Benny to remain calm. The sentences in the data in bold above show that Benny was emotional and was calmed by his wife, Valerina, by using English and switching to Indonesian.

Data (2) Page 10

Valerina: “*Absolutely wonderful!* Aku mau kuburanku nanti seperti itu! Tapi kau pasti tak setuju,” (*ninna si Val huhut dipaondong kamera-na dompak parbandaan i, dipahusor muse dompak dolok naung sursur mapalpal dingkan hambirang ni parbandaan i*) “Budaya kalian memang selalu ingin memberi yang terbaik buat arwah leluhur.”

The function of code switching carried out by Valerine is to show feelings or emotional situations. The sentences in the data in bold above show that Valerine is feeling happy and enthusiastic, or more precisely, Valerina is showing her feelings or emotional situation.

Data (4) Page 23

Nan Sannur : “Hooii, kaunya itu, Binsar?”

Binsar : “*I do, inanguda, hipas do ho? Si Maringan didia nuaeng?*” (*dialusi si Binsar gabe manungkun, dipaso karetana di batangi, kareta na niinjamna i.*)

Nan Sannur : “*Songon on ma. Di Batam do abangmu- Si Maringan nuaeng. Minggu na salpu dope ahu mulak sian i,*” (*ninna*

Nan Sannur padirgak uluna songon na paboaboahon. Leak do hape, adong dope huroha tading tebateba ni hata Indonesia-na.) “*Bah, ai ndang pangidoomu nomor ni henponhon? Atik sadihari porlu telepononmu ahu.*”

The function of code switching carried out by Nan Sannur and Binsar is to familiarize or relax the conversation. The sentence in the data in bold above shows that Nan Sannur greeted Binsar by making small talk to check whether it was really Binsar using Indonesian, then answered Binsar kindly using Toba Batak language and in response Nan Sannur switched to using Toba Batak language.

Data (7) Page 66

Hilda : “*Sudahlah, Pap,*” (*dielek si Hilda ma tungganedolina i, huhut midopidop simalolongna tarilu.*) “Kita tak bisa berbuat apa-apa lagi. Mereka sudah melakukan yang terbaik menurut mereka. Meja itu memang membawa berkat, tapi agaknya kita tidak boleh memonopoli berkat itu untuk kita sendiri. Banyak orang lain yang membutuhkan. Orang sekampung, orang segereja...!”

Papa Hilda : “Mereka tidak menghargai perasaan aku.”

Hilda : “Masih ingat waktu kita ke Tondano. Papa yang mengajari aku makna kata-kata Sam Ratulangi di gapura itu: *Sitou tumou timou tou. Hata Batak-nya pun kau beri tahu. Aku masih ingat: la mangolu pe jolma, laho pangolu donganna jolma do. Iya, 'kan?*” (*diuduti si Hilda muse.*)

The function of code switching carried out by Hilda is to adjust the topic or material of the conversation. The sentences in the data in bold above show that Hilda initially used Indonesian, but because she adjusted the topic of conversation, Hilda switched to using Batak.

The function of code mixing in the short story collection *Mangongkal Holi* by Saut Poltak Tambunan

Data (1) Page 1-2

Benny : “*Munsat?Munsat sandiri do?*”
(*tarjollang mata ni si ‘Benny’ Benjamin mambegesa*)

Ama Ruhut : “*Pagelleng soarami, kedan,*” (*dipaingot Ama Ruhut – siangkangan nasida*), “*Pameak roham, paima sambaing ma. Nunga malelenghu ho maarsingkola di luar negeri, bahat na so tarjalo pingkiranmu dison.*”

The function of code mixing in the data in bold above is to emphasize or convince something. This shows that the character Ama Ruhut wants to emphasize that Benjamin studied abroad.

Data (3) Page 4

Ama Longga : “*Molo songon i, kuburan na luangon do hape na sai niandungan sai nibungabunga sa lelang on,*” (*mulai ma holsoan Ama Longga. Ndang tiar be soarana.*)

The function of code mixing in the conversations in bold above is to show feelings or emotional situations. This shows that Ama Longga is showing concern about the grave.

Data (6) Page 9

Lalap ma mangarekam halibutongan i ro di na humaliang marhite camera video-na. Sian na sogot tahe nunga songon i ulaon ni boru Australia bule on, pausungusung kamerana. Singkop do sude direkam pardalan ni ulaon adat on.

The function of code mixing in the conversations in bold above is to increase prestige. This shows that the author wants to increase his prestige so that he looks cool using this language.

(11) Page 17

Valerina : “Kau kenapa, Ben?”

Benny : “Aku kacau, Val. Serasa mau gila aku.”

Valerina : “Semua sudah selesai, kan? Kita kembali fokus kerja. Apa lagi?”

Benny : “Aku.. aku tak yakin tulang belulang itu milik *amang* dan *inang*.”

Valerina : “Hah?Kenapa kau bilang begitu?”

Benny : “*Amang – inang* tinggi besar. Tulang belulang yang aku lihat itu kecil, pendek. Sebenarnya malam itu aku mau

protes, tapi mulutku terkunci melihat Abang sudah lelah. Apalagi omongan datu itu pasti lebih dipercaya.”

The function of code mixing in the conversation in bold above is to respect. This shows that Benny wants to honor his parents with the nickname Amang-Inang in this story

Data (14) page 33

Sai marungkil ma si Jonggi manambok iluna. Borhat ma ibana tutu, dihalleng rangselna, dihudus langkana tu dalam pamostangan di holangholang bona nib ulu. Marlojong ma ibana dompak dalanhuli – jalan raya, huhut mabaor iluna. Ndang ditailihon be tu pudi.

The function of code mixing in the conversations in bold above is to adjust the topic or material of the conversation. This shows the author wants to adjust the topic to the story.

Data (27) Page 55

“Kata orang proyek kemarin, kalian cuma kirim uang untuk membangun kuburan,” *laos diuduti donganna na asing muse mengkelengkel.* “ ~ atau mengirim jenazah anak-anak kampung yang meninggal di perantauan. Mengirim ‘*begu*’, kata si *dolidoli* supir kita kemarin.”

The function of code mixing in the data in bold above is to familiarize or relax the conversation due to changes in perception. This shows that person 1 wants to deepen or relax the conversation in the story.

4. CONCLUSIONS AND RECOMMENDATIONS

Based on data analysis of code switching and code mixing in the collection of *Mangongkal Holi* short stories by Saut Poltak Tambunan, it can be concluded as follows: 1) The form of code switching in dialogue between characters is internal and external code switching, namely in internal code switching there is Indonesian while in The external code is in English and French. 2) Forms of code mixing include incoming code mixing and outgoing code mixing. Incoming code mixing is Indonesian, while outgoing code mixing is English and Italian.

3) There are 6 functions of code switching in the *Mangongkal Holi* short story collection by Saut Poltak Tambunan, namely: (a) to emphasize or convince something, (b) to familiarize or relax the conversation due to changes in perception, (c) to increase prestige, (d) to adjust the topic or material of conversation, and (e) to show emotional feelings or situations. 4) There are 6 functions of code mixing in the *Mangongkal Holi* short story collection by Saut Poltak Tambunan, namely: (a) to emphasize or convince something, (b) to familiarize or relax the conversation due to changes in perception, (c) to respect, (d) to increase prestige, (e) to adjust the topic or material of conversation, and (f) to show emotional feelings or situations.

Based on the data contained in the *Mangongkal Holi* short story collection by Saut Poltak Tambunan here it cannot be denied how regional languages are used, especially Toba Batak language. A literary work created using the Toba Batak language but containing other languages. If we do not preserve our regional languages, especially the Toba Batak language, it will become extinct. The author hopes that we will respect and protect our respective regional languages, especially the younger generation.

Other researchers, especially linguistic researchers, can carry out more in-depth research regarding code-switching and code-mixing of conversations that occur in a novel or collection of stories or in real life.

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