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Penulis : Dakia N. Djou, Asna Ntelu, Ellyana Hinta

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Analysis of Code-Mixing in the Marriage Proposal among Gorontalo People in Indonesia

DAKIA N. DJOU[1*], ASNA NTELU[2], ELLYANA HINTA[3]

Faculty of Literature and Culture, Universitas Negeri Gorontalo[1], Faculty of Literature and Culture, Universitas Negeri Gorontalo[2], Faculty of Literature and Culture, Universitas Negeri Gorontalo[3]/ dakia.djou.ung2023@gmail.com

Abstract

The present work examines the use of code-mixing in the marriage proposal procession in the Gorontalo language form. This study aimed to discuss all the forms of code-mixing commonly used in the procession and the contributing factors, such as a phenomenon that occurs. This qualitative descriptive research data were collected from the observation, interview, voice, video recording, and photo documentation. The study's result revealed that Indonesian, Gorontalo language and Arabic are those three languages mixed in the marriage proposal dialogue used in Gorontalo. The forms of all code-mixing involved the basic form, complex form, as well as phrases form. In this study, the causes of code-mixing are the language factors and the speakers, which ultimately result in language variation in all dimensions of communication terms.

Keywords: code-mixing, speech, marriage proposal, language variation, qualitative descriptive research

1. Introduction

Gorontalonese people have their traditional language, the Gorontalo language, as a communication and interaction media in a social environment. Language is a means of interaction and communication for humans and therefore, based on the previous definition, it can be said that the Gorontalo language is the language used specifically by the people of Gorontalo to communicate with each other (Fatawi, 2018).

For local communities, the Gorontalo language has various uses, one of which is as a communication tool that facilitates social interaction and integration. In addition, this language has the potential as a medium for conveying ideas, thoughts, concepts, and feelings. People are obliged to always use the language, thus preserving the identity of the Gorontalo given the central role of language in society.

The Gorontalo language has coexisted with the Indonesian language for years, resulting in significant contact between the two languages. Consequently, the mutual influence between the two languages is inevitable. Developing knowledge and skill in more than one language results in being bilingual (Yuniar & Rosidin, 2023).

Gorontalo people are known for their openness to anyone. They easily welcome people from diverse cultures into their social life (formal and informal settings), thus leading to the possibility of language contact. The language of local people will affect the language of migrants (Chaer, 2012: 65). Such a concept is seen in Indonesian people who are renowned for their diverse regional languages. A person meeting others with different languages might affect the use of codes between them. Suwito, (1983: 39) explains language contact as the direct or indirect influence of one language on another, causing a change in the language. Meanwhile, bilingualism is defined as speakers' ability to use two languages equally (Bloomfield, cited in Suwito, 1983: 40). The result of language contact is bilingualism, i.e., the use of two languages or two languages codes in social interaction. Language contacts also occur in marriage proposal processes where each spokesperson used two languages, in this case, Gorontalo as the main language and Indonesian.

It is undeniable that being bilingual is an advantage for many people. However, it should be noted that bilingualism is detrimental to some traditional ceremonies, such as marriage proposal processions. Language contacts in traditional ceremonies are more likely to shift a region's culture, specifically local languages. Code-mixing is the byproduct of bilingualism in daily interaction among people. Code-mixing is a variation of language often used to interact with people in various dimensions (Andriyani et al., 2022). This linguistic phenomenon occurs when a speaker incorporates regional language elements into Indonesian speech, especially in informal situations (Nurlianiati et al., 2019). If code-mixing occurs in a specific situation, no expressions can replace the language being used during communication and it is necessary to use a local language or a foreign language (Nurlianiati et al., 2019).

Gorontalo language can be used in diverse contexts, such as traditional processions. This condition is similar to other provinces as they use their local languages during a specific customary ritual. In Gorontalo, the use of the local language is common in the marriage proposal. The groom's representatives communicate with the bride's representatives using the Gorontalo language. However, code-mixing during the ceremony is inevitable due to the use of the Indonesian and Arabic languages.

2. Theoretical bases

2.1. Speech act

Communication occurs when individuals or groups encounter each other, and this process is central to conveying ideas. The phenomenon of speech occurs during the communication process as stated by Chaer, & Leonie (2010: 47) speech phenomenon is the linguistic interaction, which involves two parties, the speaker and the interlocutor, with one subject of speech, in a certain time, place and situation. For example, the interaction between a trader and a buyer in the market at a certain time using language as the communication medium is considered a speech event. This phenomenon also applies to interactions between two customary stakeholders when making proposals. The two traditional stakeholders act as spokespersons for the prospective groom and the prospective bride.

There are several factors that play a role in every event that involves verbal interaction as discussed above (Suwito, 1983: 30). These factors include: speakers, interlocutors, subject matter, place of speech, and atmosphere of speech. Language users will always consider their speaking partners, the location of the communication process, communication topics, and the conditions under which they are speaking.

2.2. Principles of code-mixing

In communication or interaction, a person does not only use one language. Generally, a person masters and uses more than one language, both foreign and local languages. Those who have the habit of using more than one language in communicating are called bilinguals (Syamsuddin, 2022). The heterogeneous conditions of Indonesian society also affect language acquisition and one's ability to speak.

The process of communication and social interaction raises the tendency of a speaker to take advantage of the potential of language variations. One of the language variations is code-mixing, intended to establish togetherness in a community. Code-mixing is changing the use of a particular language or a variety of languages into another language; this is common in oral communication. Code-mixing occurs when a speaker incorporates elements of another language. For example, an Indonesian speaker incorporates elements of his regional language when communicating in Indonesian (Aslinda & Syafyahya, 2007: 87). Code-mixing is when someone mixes two or more languages or a variety of languages in a speech act or discourse (Nababan, 1991: 32).

Indonesian is used as the nation's unifying language because not all regions and tribes in Indonesia

have similarities in terms of language. Each region has language characteristics from one another (Alfandi & Laksono, 2021). The use of Indonesian as the national language has its linguistic contexts, such as in official correspondence. On the other hand, regional languages are used in regional domains, such as traditional wedding ceremonies and daily conversations among family members (Nuryani et al., 2018). Regional languages in Indonesia have distinct characteristics representing a region's identity. Each region does not want its language to be equated with other regions (Alfandi & Laksono, 2021).

Multicultural societies have a variety of languages, one of which is the use of two languages often referred to as bilingualism. In a broader sense, Nuryani et al. (2018) argued that bilingualism refers to the ability of individuals or communities to switch between the use of two languages, both for productive and receptive purposes. People involved in several activities with varying levels of social relationships contribute to the diversity of world languages. In addition, users of these languages are not all identical to one another. Language diversity is one of the contributing factors to bilingualism. When speaking, some bilinguals tend to mix up the languages they speak, resulting in a linguistic phenomenon called code-mixing.

Code-mixing is often found in traditional ceremonies in Gorontalo, especially in verbal communication. Even though the Gorontalo language is more dominantly used in the interaction events of traditional ceremonies. Code-mixing among traditional leaders during the customary processions persists. In this case, traditional leaders often insert Indonesian words in the traditional register of the Gorontalo language. This is often found in the dialogue between the bride and groom's spokesmen during the engagement process. In communicating, a speaker is faced with the choice of language or language variant depending on who is the interlocutor, because speakers and interlocutors must reach a mutual understanding (Pateda, 1987: 83). This explains the reason speakers choose a particular code.

From the explanation above, it is seen that a code is a speech system used by someone in a certain language. Selection of a code is common in bilinguals, and this is subject to the speaking partners (Purwanda et al., 2018: 316).

2.3. Forms of code-mixing

Code-mixing in verbal interaction consists of various forms: words, phrases, clauses, and sentences. Based on temporary observations, words are the form of code-mixing commonly found in the verbal communication of a marriage proposal. However, this needs further field investigations.

Code-mixing occurs when there is a mixing of clauses and phrases in a speech event, resulting in an independent linguistic unit that no longer supports its own function (Chaer & Leonie, 2010: 115).

Several forms of code-mixing involve the insertion of elements in the form of words, phrases, and in the form of clauses (Suwito, 1983: 78-80). Kridalaksana (2008:40) states that code-mixing is the use of language units from one language to another, thus expanding language styles or varieties, including the use of words, clauses, idioms, and greetings.

Jendra (Suandi, 2014: 141) further classifies code-mixing based on linguistic level: clause, phrase, and word. Code-mixing events when viewed from the language elements involved in a speech, this linguistic phenomenon only occurs limited to clause elements (Chaklander, cited in Rohmani, 2012: 129).

Code-mixing is the byproduct of the speech participant's ability to use words, phrases, or clauses of different languages. In other words, the mixing of language varieties that occur in every speech act can be regarded as code-mixing (Andriyani et al., 2022). Etik et al. (2022) also added that code-mixing is caused by the context of communication, which is common in formal situations.

3. Research method

The present work employed a descriptive qualitative approach. It focuses on examining words or sentences as the research data. Qualitative research is conducted organically (Sugiyono, 2015: 14-15) in terms of its objects and processes. The selected object is something organic: it develops as it is. All data collected in the form of code-mixing were discussed extensively and specifically, especially in terms of its usage.

3.1. Data and Sources of Data

The data encompass: (a) forms, and (b) contributing factors of code-mixing in the traditional marriage proposal in Gorontalo city. All of these data of utterances at the time of the traditional marriage proposal were retrieved from observations and interviews with traditional stakeholders, recordings, and documents.

3.2. Data Collection

All data were collected from observation, interview, documentation, and recording. The research instruments were (1) a list of observations related to data in the implementation of traditional ceremonies, (2) a list of interviews related to forms of speech containing mixed language codes and factors causing the occurrence of code-mixing, (3) documents relating to the

tuja'i (marriage proposal) script sung by traditional stakeholders (informants), and (4) recordings related to the *tuja'i*.

3.3.Data Analysis

The collected data were further analyzed by (1) recording the results of observations related to code-mixing in the implementation of traditional ceremonies, (2) copying and translating data from recordings and interviews, (3) matching interpretation data with data from interview clarification results, (4) identifying utterances that show code-mixing in the realm of proposing events, (5) classifying forms of code-mixing in the realm of traditional ceremonies, (6) interpreting research data, (7) validating the results of studies/analyses of customary stakeholders, (8) complementing/refining research results based on input from customary stakeholders, (9) formulating the research conclusion.

4. Results and discussion

4.1. Forms of code-mixing of the indonesian language in gorontalo marriage proposal procession

The present work investigates code-mixing in the marriage proposal procession of Gorontalo. Based on the recording, the code-mixing in the marriage proposal involves two languages: Indonesian and Arabic.

4.1.1. Insertion of Indonesian Code in Gorontalo Language

Basic form of code-mixing

Hurumati. The code *hurumati* is a direct loanword of the Indonesian word *hormat* 'to honor' used by stakeholders in the marriage proposal. In other words, the code *hurumati* functions to respect the interlocutor and other audiences attending the procession. Below is an example of the use of *hurumati*.

Tabi-tabi **hurumati** *po'uda'a du'ola*	'With all due respect and thanks'
talu-talu de tonggota lo u lipu.	'presented to state officials'

The word **hurumati**, which means **dewo** in the Gorontalo language, is used to address people with higher social statuses. Thus, the word **hurumati** in the above dialogue can be replaced with the

word ***dewo***, thus changing the sentence into:

----

*Tabi-tabi **dewo** wau po'uda'a du'ola*   'With all due respect and thanks'

talu-talu de tonggota lo u lipu.   'presented to state officials'

     In this dialogue, there has been code-mixing between traditional leaders when communicating with their interlocutors. This is seen in the use of the word *hurumati*, which is directly absorbed from the Indonesian word *hormat.* It seems that the word *hurumati* is mistakenly used made by traditional leaders who insert the Indonesian code into Gorontalo.

     Maintaining vocabulary in the Gorontalo language is naturally carried out in courtship processions or other traditional processions. Words in indigenous languages are unique and archaic in nature. Archaic words are those rarely used in social interaction, thus they should not be mixed with other codes of other languages.

     The single form of th e word *hurumati* in Gorontalo is absorbed from the word 'respect' in Indonesian. The loanword in the Gorontalo language is adjusted to fit the pronunciation of the local language, which ends with the vowel 'i'. This is because every word in Indonesian that ends with a consonant phoneme must end with a vowel phoneme according to the characteristics of the Gorontalo language.

     ***Maklumu* 'promulgation'**. The code *maklumu* is a direct loanword of the Indonesian word *pemakluman* 'promulgation or announcement'. The word *maklumu* is equivalent to the word *po'ota* in the Gorontalo language. Similar to *hurumati*, this word is often used by traditional stakeholders like the word discussed earlier. Below is an example of code-mixing involving the two words.

----

*amiyaatia bantala-bantala **maklumu***   'bring a promulgation'

pota-potalu ode olanto   'addressed to you'

wolo mongowutatonto   'and your sibling'

The sentence *bantala-bantala maklumu* represents the spokesperson of the groom in bringing announcements to the spokesperson for the bride and the audience attending the marriage proposal. The following dialogue excerpt is the continuation of the above data.

----

*Amiyaatia bantala-bantala **maklumu***	'bring a promulgation'
wonu bolo ma pe'ipolotalumai	'if the bond can bring them closer'
to ta odelo ito wolo mongowutatonto	'in your and your sibling's consideration'
tanu ma popodu:dulomai	'then we can probably bring that here'
a:dati lo mongo-tiombunto.	'the custom of our ancestors'

The word ***maklumu*** in the above dialogue should be replaced by ***po'ota***:

----

*Amiyaatia bantala-bantala **po'ota***	'bring a promulgation'
wonu bolo ma pe'ipolotalumai	'if the bond can bring them closer'
to ta odelo ito wolo mongowutatonto	'in your and your sibling's consideration'
tanu ma popodu:dulomai	'then we can probably bring that here'
a:dati lo mongo-tiombunto.	'the custom of our ancestors'

The meaning of the expression *banta-bantala po'ota* is to convey a mandate or announcement to all the families attending the marriage proposal. In the Gorontalo language, this word expresses politeness in the traditional interaction. The word *banta-bantalo* is synonymous with the word *delo-delo*, which means carrying. However, the latter is a bit impolite to be used in customary communication, as it associates with the verb to bring objects, such as wood, coconut, and sacks. For example: *Te Adi delo-delo bongo* 'Adi brings a coconut'.

***Hilapu* (blunder)**. The word *hilapu* is a type of basic code-mixing commonly used by people in social interactions; it is equivalent to the word *tilala*. Code-mixing involving this word is seen in the marriage proposal ceremony as exemplified in the excerpt below.

Amiyaatia ma metilumopalo	'We are here in this place'
Bo tomuloololio amiyaatia mohile maapu	'But we would like to beg your pardon'
*Bolo woluwo u **hilapu***	'Don't let anything goes wrong'
Sababu amiyaatia donggo manusia biasa	'We are ordinary human'
Tanu debo woluwo lo'iya motaapata.	'Thus to err is normal'

The form of *hilapu* code-mixing in the speech above is not entirely wrong. However, this form can

affect the frequency of using the word *tilala* as its equivalent in the Gorontalo language. For this reason, the word *hilapi* should be replaced by *tilala* as seen in the following example.

Amiyaatia ma metilumopalo	'We are here in this place'
Bo tomuloololio amiyaatia mohile maapu	'But we would like to beg your pardon'
*Bolo woluwo u **tilala***	'Don't let anything goes wrong'
Sababu amiyaatia donggo manusia biasa	'We are ordinary human'
Tanu debo woluwo lo'iya motaapata.	'Thus to err is normal'

The word *hilapu* is loanwod from the Indonesian word *khilaf*, which means 'blunder' In the above excerpt, the use of the word *tilala* does not seem to distort the style of the poetic elements of the script. This is because the rhyming element is still maintained. Customary stakeholders acting as spokespersons in the proposal procession unconsciously use code-mixing in the ceremony to facilitate communication. In sociolinguistic theory, code-mixing is influenced by casual situations or informal situations. Code-mixing is not common in marriage proposal ceremonies since it is formal by nature. However, this concept has no longer been applied since code-mixing is now common in such a ceremony (Ohoiwutun, 2007: 70).

Mulia **'your Honor'**. The code 'mulia' is a direct loanword of the Indonesian word *mulia* 'your Honor' used by stakeholders in the marriage proposal; this word is used to address people with higher status or honored figures. The word mulia has its the Gorontalo Language equivalent: *molamahu* a word to address a person with higher social status, such as regent, head of village or district, or prominent figure. Such an argument underpins the reason for using the code-mixing mulia in the marriage proposal, thus resulting in the phrase *E:ya Mulia* representing the prominent figures mentioned earlier who attend the ceremony. The word *E:ya* in the Gorontalo language means 'Allah the Almighty'.

Alhamdulillah, amiya:tia	'Alhamdulillah (praise to Allah) that we'
ma iloijinia lo ta hipohemia lo'iya,	'have been granted the permission'
*amiyatotia ma mopotalu ode E:ya **Mulia.***	'to meet your Honor'

Inserting the word *mulia* is only intended to maintain the rhyme elements. This is because the equivalent of the word *mulia* in the Gorontalo language, i.e., *molamahu*, has a different ending of

sound, resulting in a loss of the rhymical elements. For this reason, the spokesperson prefers the word *mulia* to *molamahu* since they prioritize the aesthetic elements.

Complex Form of Code-mixing

Luasialo 'discretion'. *Luasialo* or *luasia* is a form of code-mixing commonly found in the marriage proposal. This word consists of two morphemes: *luasi* as the free morpheme and the suffix *-alo*. The insertion of the word *luasialo* or *luasia* is only intended to maintain the rhyme elements. Furthermore, *luasialo* is a direct loanword from the Indonesian word *luas* 'wide' as the word has no Gorontalo equivalence, thus underpinning the reason why the word is used in the marriage proposal. According to Suwito (1983: 59), this phenomenon is considered integration. Furthermore, integration occurs when the loanword elements of a language have been adapted, thus the elements become common due to the loss of foreign aspects. In this case, Haugen (as cited in Suwito, 1983: 59) associates the situation with the preference for using loanwords. There are two causes of the loanword: the word has been used in society for long time and the word is used to fill the absence of a specific equivalence. Nevertheless, borrowing words from another language is not an instant process. Below is an example of code-mixing using the word *luasialo*.

----

amiyatotia ma tilumopalo	'we are here in this place'
tu'udu uma yilopo'ilalo	'to inform you of our intention'
wonu do:nggolo **luasialo**	'should you have given us the permission'
lo'ia ma tumulalo	'then the procession shall start'
wonu bolo ma **luasia**	'only if you have given us the permission'
ma opatuju mokauli molo'ia.	'then the procession shall start'

In the above excerpt, the use of *luasialo* and *luasia* is to maintain rhyme or at the end of words, emphasize aesthetical elements. This notion signifies that the word is not detrimental to the use of other Gorontalo language diction.

Loijinia 'has been permitted'. *Iloijinia* is a form of complex code-mixing consisting of two morphemes: *ilo* bound morpheme, as a prefix in Gorontalo language and *ijinia* the free morpheme, as the basic form from the Arabic language. Below is an example of code-mixing.

Alhamdulillah, amiya:tia   'Alhamdulillah (praise to Allah) that we'

ma iloijinia lo ta hipohemia lo'iya,   'have been granted the permission'

amiyatotia ma mopotalu ode E:ya Mulia.   'to meet your Honor'

Pogaantia 'shall taking turn'. The word *pogaantia* has its Gorontalo language equivalent *mobuulota* 'to take turns'. However, in social interactions, the word *pogaantia* is commonly used, resulting in the fact that the word has been borrowed from the vocabulary of the Gorontalo language. Other words with the same meaning involve *mogaantia* and *mobuulota*. This can be seen in the excerpt below.

----

bo wakutu ma wane-wanelo   'the time is running out'

*bolo ma **poga:ntia** lo tinelo,*   'day becomes night'

a:dati botia tanu ma huatola pe'e:nta   'this traditional ceremony only starts once'

Below is another example.

----

bo wakutu ma wane-wanelo   'the time is running out'

*bolo ma **pobuulota** lo tinelo,*   'day becomes night'

a:dati botia tanu ma huatola pe'e:nta   'this traditional ceremony only starts once'

The word *pogaantia* in the above excerpt has been assimilated into the Gorontalo language, thus code-mixing becomes common. The word *pogaantia* should be replaced with the word *pobuulota lo tinelo* to ensure that the Gorontalo language vocabulary remains in use during the marriage proposal ceremony.

Code-mixing in Phrase

Ma lehaadiri 'present'. *Ma lehaadiri* 'present' is another example of code-mixing found in the dialogue of marriage proposal; the word is derived from the Indonesian word *telah hadir*. Its Gorontalo language equivalence is *ma letaaluwa*. The word *ma lehaadiri* consists of three morphemes: *ma*, *le*, and *haadiri*. Below is an example of code-mixing using the word *ma lehaadiri*.

----

talu-talu de tonggota lo u lipu.	'presented to state officials'
*to'u **ma leha:diri** to huhulo'a.*	'is present at the seat'
To'u o'oditolio amiya:tia	'afterwards we'

The word '*ma lehaadiri*' can be replaced with '*ma letalaluwa*', resulting in the following utterance:

----

talu-talu de tonggota lo u lipu.	'presented to state officials'
*to'u **ma letaaluwa** to huhulo'a.*	'was present at the seat'
To'u o'oditolio amiya:tia	'afterwards we'

The words *ma lehaadiri* and *ma letalaluwa* have the same meaning. The difference is that the word *ma lehaadiri* is a direct loanword of the word *hadir* 'present' in Indonesian, with the addition of the morpheme *ma* and the morpheme *le-* in Gorontalo means 'already'. The loanword in the Gorontalo language is adjusted to fit the pronunciation of the local language, which ends with the vowel (i). As a result, the loanword creates an impression that it has been localized. According to linguistic theory, adding one vowel at the end of each loanword is the way certain Indonesian words are borrowed into Gorontalo; some examples include *ember* 'bucket' becomes *emberi*, *motor* 'motorbike' becomes *mootoro*, *loyang* 'pan' becomes *looyangi*, *hadir* 'present' becomes *haadiri*. Despite this, the words are still considered code-mixing. With regards to the case of *ma lehaadiri*, the three morphemes are considered one expression.

***Ma ijinia* 'given the opportunity'**. The word *ma ijinia* often appears as code-mixing by customary leaders at engagement ceremonies. This word is a substitute for the word *wohiyala hiyango*. *Ma ijinia* consists of two morphemes: *ma-a* and *ijini*, which means to give the opportunity to the speaking partner. The code-mixing involving this word aims to facilitate the communication process, since it is easier to pronounce *ma ijinia* rather than *ma wohiyala hiyango*. Opting to use the latter results in less efficient communication during the marriage proposal, which is detrimental to both spoke person involved in the ceremony. Take a look at the below excerpt.

----

ma o'o:woli, de bolilioma'o	'as spokesperson'
*ito wonu ma **wohiyala hiyango** nguto-ngutolia,*	'when you have been granted permission'
a:dati banta-bantala olo ta odelo ito	'then the customary process that you carry'
ma popolai'omai	'shall be presented'

Replacing *ma ijinia* with the phrase *wohiyala hiyango* will affect the effectiveness of the communication. Thus, the direct absorption of the Indonesian language is legitimate to be used in traditional processions.

Mulaiyalo **'shall start'**. The word *mulaiyalo* has the same meaning as its Gorontalo language counterpart *tumulalo*; it is a loanword from the Indonesian word *mulai*. The phrase *ma mulaiyalo* means that a process shall be started. In the case of the traditional procession, *ma mulaiyalo* should be replaced by *ma tumulalo*. Compare the two excerpts below.

----

wonu do:nggolo luasialo	'should you have given us the permission'
*lo'ia **mulaiyalo***	'then the procession shall start'
wonu bolo ma luasia	'only if you have given us the permission'
ma opatuju mokauli molo'ia.	'then the procession shall start'

----

wonu do:nggolo luasialo	'should you have given us the permission'
*lo'ia **ma tumulalo***	'then the procession shall start'
wonu bolo ma luasia	'only if you have given us the permission'
ma opatuju mokauli molo'ia.	'then the procession shall start'

4.1.2. Arabic loanwords in code-mixing

Words from the Arabic language are commonly used in code-mixing. This process is driven by the intention to create aesthetical values without noticing that some words have their Gorontalo language equivalence. The use of such words emphasizes the necessity to use the Gorontalo language equivalence among people. Each sample of the loanword is discussed in the following section.

Basic Form of Code-mixing

Alhamdulillah 'praise to Allah'. The word *Alhamdulillah* is commonly used to start a dialogue to represent the gratitude of the speakers to Allah, The Almighty. In the Gorontalo language, the equivalence is *sukuru wau dewo*. The word *Alhamdulillah* seems to be part of the

Gorontalo language vocabulary because it has been widely used by the general public. On top of that, replacing the word with its Gorontalo language counterpart sounds less efficient.

Combined Form of Code-mixing

  Kiila wau kauli. The phrase kiila wau kauli are two words with the same meaning: 'speech'. The word *kiila* in the phrase derives from the Arabic language *qala*. Based on the research result, the use of the phrase intends to emphasize the speech, impressing the audience. *Kiila wau kauli* has its equivalence in the Gorontalo language: *lo'iya*. However, the word has negative values and thus it is not used in a traditional ceremony. Such a fact is the reason underpinning the use of the phrase *kiila wau kauli*. See the excerpt below.

Alhamdulillah	'Alhamdulillah'
Ki:la wau kauli *lo ta odelo ito*	'following your explanation'
wolo mongowutatonto	'and your sibling'
sa:ati botia ito ma talu-talu-tumalu	'at this point we are here in person'

  Mokauli molo'ia **'the discussion shall begin'**. The intention of persons involved in the above excerpt to combine two words that have the same meaning from two different languages often occurs at the engagement ceremony. Such can be seen in the use of the word *mokauli molo'ia*. The purpose of this linguistic process is to create a specific atmosphere in a cultural ceremony. *Mokauli* is a form of complex code-mixing consisting of two morphemes: *mo-* bound morpheme, as a prefix in Gorontalo language and *kauli* the free morpheme, as the basic form from the Arabic language *qala*. Meanwhile, its Gorontalo language counterpart *molo'ia* also consists of two morphemes: *mo-* and *lo'ia*. The two words are combined, resulting in the phrase *mokauli molo'ia* which has the same meaning, namely speaking. Take a look at the below excerpt.

----

wonu do:nggolo luasialo	'should you have given us the permission'
lo'ia ma tumulalo	'then the procession shall start'
wonu bolo ma luasia	'only if you have given us the permission'
ma opatuju ***mokauli molo'ia***.	'then the procession shall start'

Code-mixing in Phrase

Insyaa Allah 'insyaa Allah'. The word *insyaAllah*, from the Arabic language, has no Gorontalo language equivalence, but people commonly express this word to seek Allah's blessings. Below is the excerpt in the marriage proposal.

----

timongolio penu didu ma'o tomatangalo	'we shall not wait'
bolo lo'ia debo ma moali ma tumulalo	'the forum shall be started'
insyaa Allah *me dungga mai*	'insya Allah after the arrival'
de ma pohunggulialo	'we shall explain it'

4.1.3. Contributing factors of code-mixing in traditional marriage proposal in Gorontalo city

Suwito (1983) mentions two factors causing code-mixing: attitudinal type and linguistic type. The background of the attitude represents speakers' attitude; one example is the dignity of people who hold them from using their local languages. Such an issue is common in an event, such as a traditional wedding ceremony, attended by educated people. This situation forces a person to insert codes from other languages during that procession. Such a condition occurs in Gorontalo people as they use the Indonesian language frequently when interacting with people with higher educational backgrounds; they get a sense of pride by communicating in the Indonesian language. This sense of pride is due to the belief that using the Indonesian language brings a certain value, impressing the audiences.

In communicating with others, forgetting a specific word might also result in code-mixing (using an Indonesian word to replace a word forgotten by a speaker during communication).

From the linguistic point of view, code-mixing is inevitable to ensure that the communication is executed effectively. Code-mixing also occurs due to the absence of a specific diction. Informal communication is another contributing factor to code-mixing. This is because of the rapid growth of the use of the Indonesian language in less-formal interactions.

Code-mixing is also deliberately done for a specific purpose, e.g., ice breaking and conveying information clearly to the audience attending traditional ceremonies (in this case the marriage proposal procession). Conversation topics can determine whether or not a person opts to choose code-mixing in interaction.

5. Conclusion

In this study, the researchers explored the phenomenon of code-mixing in the context of a marriage proposal ceremony in Gorontalo, Indonesia. The findings suggest that code-mixing occurs for several reasons. Firstly, it can be a result of forgetting the local language. Secondly, code-mixing can be seen as a way for the speaker to confirm and explain their messages to the audience or interlocutor. This is particularly relevant in the context of a marriage proposal ceremony, where clarity and understanding are essential. Thirdly, the influence of the Indonesian language is also a significant factor in code-mixing, whether intentional or unintentional. This is often done to create a relaxed atmosphere, given that the ceremony is typically considered less formal. Fourthly, the social status and prestige of the dialogue actors can also play a role in code-mixing, as guests with higher social statuses may influence the language used. Finally, the absence of specific vocabulary in the Gorontalo language can also lead to code-mixing. Overall, these findings suggest that code-mixing is a complex phenomenon that occurs for various reasons and is influenced by a range of factors.

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2. *Submission acknowledgement* dari jurnal (5 November 2022)

M Gmail   **Dakia Djou <dakia.djou.ung2023@gmail.com>**

[Ejal] Submission Acknowledgement

Eurasian Journal of Applied Linguistics <Editor@ejal.info>   5 November 2022 pukul
10.02Kepada: "Dakia N. Djou" <dakia.djou.ung2023@gmail.com>

Dakia N. Djou:

Thank you for submitting the manuscript, "Analysis of Code-Mixing in the Marriage Proposal among Gorontalo People" to Eurasian Journal of Applied Linguistics. With the online journal management system that we are using, you will be able to track its progress through the editorial process by logging in to the journal web site:

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If you have any questions, please contact me. Thank you for considering this journal as a venue for your work.

Eurasian Journal of Applied Linguistics

_____
Ejal

3. *Review* Tahap 1 (22 Desember 2022)

M Gmail

Dakia Djou <dakia.djou.ung2023@gmail.com>

[Ejal] Editor Decision

Admin EJAL <admin@ejal.info>   22 Desember 2022 pukul 17.26
Kepada: "Dakia N. Djou" <dakia.djou.ung2023@gmail.com>, Asna Ntelu <asnantelu01@gmail.com>, Ellyana Hinta
<ellyana.hinta@ung.ac.id>

Dakia N. Djou, Asna Ntelu, Ellyana Hinta:

We have reached a decision regarding your submission to Eurasian Journal of Applied Linguistics, "Analysis of Code-Mixing in the Marriage Proposal among Gorontalo People".

Our decision is: Revisions Required

_ _
Reviewer A:

Dear author(s),

Reviewers have given their comments on your paper.

Please do the following when you resubmit your revised version:

   * All corrections as per the reviewers' comments and prepare a table / response letter showing corrections done. Your corrections will not be accepted in the absence of this response letter / table.
   * All authors' names, emails and affiliations checked and corrected
   * Add ORCID IDs of all authors

Please ensure the submission of the revision within 15 days of receiving this mail only in the online system. Please do not send your revision by email. If your revision is found satisfactory, an acceptance letter will be issued for your manuscript. You will be required to pay the APC (that you have agreed upon) within one week after receiving the acceptance letter.

Please be noted that at this stage you cannot withdraw the paper. In case you find it difficult to do the corrections, please write to the editor (editor@ejal.info) to take the assistance of the writing team at nominal cost.

Editorial Team

Reviewer 1

Your Paper Entitled "*Analysis of Code-Mixing in the Marriage Proposal among Gorontalo People in Indonesia* " hints at a good topic of research as it talks of code mixing of three languages viz., Indonesian, Gorontalo and Arabic for examining a very pragmatic event like a marriage proposal dialogue. Code mixing is a much saturated topic in this domain of research, and it is yet to see how this paper is different from the rest.

As I go through the manuscript, one thing that concerns is that Gorontalo language is not as advanced as Arabic and Indonesian languages, so the question arises is whether it is justified to do a code switching study between a minor and two major languages. A second concern is that the author informs that "Gorontalo language has coexisted with the Indonesian language for years, resulting in significant contact between the two languages." What does this mean? There will be several loan words as well as code mixing already taking place, so there will be no novelty of doing any research. Please review.

There is no Literature Review section but a few studies have been mentioned in the theoretical bases section which is acceptable but there is a lack of empirical and field studies. Please add a few latest empirical or field studies showing the significance of the topic under study.

The references are in Indonesian language which is not acceptable. Please provide their English translations or replace them with the English ones.

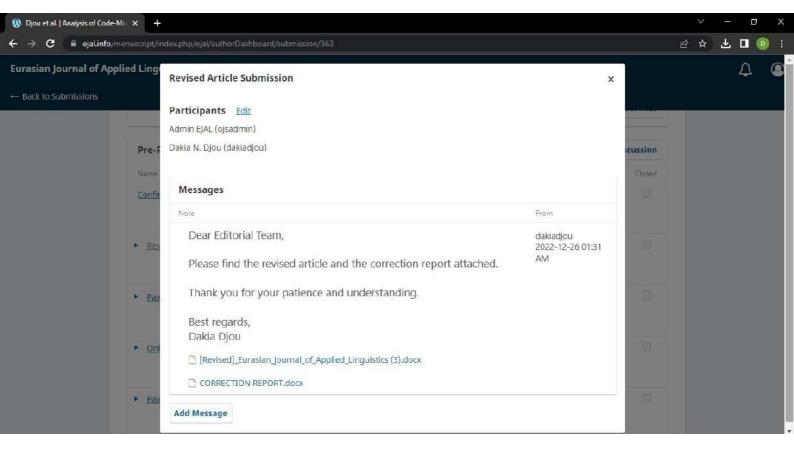**Decision**: Revision required

Reviewer 2

Please explain clearly and in detail the motive/ objective of this study. For this you need a much clear approach of the purpose and objective of code switching between 2 or more languages. There is also ambiguity in the selection of the sample and data sources of the study as you simply mentioned that data was collected from observations and interviews with traditional stakeholders. Please add more information about the participants of the study, how these observations and interviews were conducted, etc. Later, in the results/ discussion section, then summarize and analyze the findings.

On the whole, the study is good and can be accepted for publication after minor changes.

Decision: Revision required

Recommendation: Revisions Required

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Ejal

4. Submit revisi dan *correction rerport* tahap 1 melalui OJS (26 Desember 2022)

Eurasian Journal of Applied Lingu

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Revised Article Submission   ✕

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Please find the revised article and the correction report attached.	
Thank you for your patience and understanding.	
Best regards, Dakia Djou	
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Analysis of Code-Mixing in the Marriage Proposal among Gorontalo People in Indonesia

DAKIA N. DJOU[1*] 0000-0002-8683-1766, ASNA NTELU[2] 0000-0001-8170-5712, ELLYANA HINTA[3] 0000-0001-6949-8175

Faculty of Literature and Culture, Universitas Negeri Gorontalo[1] dakia.djou.ung2023@gmail.com,

Faculty of Literature and Culture, Universitas Negeri Gorontalo[2] asnantelu01@gmail.com,

Faculty of Literature and Culture, Universitas Negeri Gorontalo[3] ellyana.hinta@yahoo.com.

Abstract

The present work aimed to examine the use of code-mixing in the marriage proposal procession in the Gorontalo language form and the contributing factors. This qualitative descriptive research data were collected from the observation, interview, voice, video recording, and photo documentation. The study's result revealed that Indonesian, Gorontalo language and Arabic are those three languages mixed in the marriage proposal dialogue used in Gorontalo. The forms of all code-mixing involved the basic form, complex form, as well as phrases form. In this study, the causes of code-mixing are the language factors and the speakers, which ultimately result in language variation in all dimensions of communication terms.

Keywords: code-mixing, speech, marriage proposal, language variation, qualitative descriptive research

1. Introduction

Gorontalonese people have their traditional language, the Gorontalo language, as a communication and interaction media in a social environment. Language is a means of interaction and communication for humans and therefore, based on the previous definition, it can be said that the Gorontalo language is the language used specifically by the people of Gorontalo to communicate with each other (Fatawi, 2018).

For local communities, the Gorontalo language has various uses, one of which is as a communication tool that facilitates social interaction and integration. In addition, this language has the potential as a medium for conveying ideas, thoughts, concepts, and feelings. People are obliged to always use the language, thus preserving the identity of the Gorontalo given the central role of language in society.

The Gorontalo language has coexisted with the Indonesian language for years, resulting in significant contact between the two languages. This contact may have resulted in various forms of language borrowing, code-switching, or language mixing, where speakers of Gorontalo and Indonesian interacted and used elements of both languages in their communication which may have shaped the linguistic practices and behaviors of speakers in the local community. Consequently, the mutual influence between the two languages is inevitable. Developing knowledge and skill in more than one language results in being bilingual (Yuniar & Rosidin, 2023).

Gorontalo people are known for their openness to anyone. They easily welcome people from diverse cultures into their social life (formal and informal settings), thus leading to the possibility of language contact. The language of local people will affect the language of migrants (Chaer, 2012: 65). Such a concept is seen in Indonesian people who are renowned for their diverse regional languages. A person meeting others with different languages might affect the use of codes between them. Suwito, (1983: 39) explains language contact as the direct or indirect influence of one language on another, causing a change in the language. Meanwhile, bilingualism is defined as speakers' ability to use two languages equally (Bloomfield, cited in Suwito, 1983: 40). The result of language contact is bilingualism, i.e., the use of two languages or two languages codes in social interaction. Language contacts also occur in marriage proposal processes where each spokesperson used two languages, in this case, Gorontalo as the main language and Indonesian.

It is undeniable that being bilingual is an advantage for many people. However, it should be noted that bilingualism is detrimental to some traditional ceremonies, such as marriage proposal processions. Language contacts in traditional ceremonies are more likely to shift a region's culture, specifically local languages. Code-mixing is the byproduct of bilingualism in daily interaction among people. Code-mixing is a variation of language often used to interact with people in various dimensions (Andriyani et al., 2022). This linguistic phenomenon occurs when a speaker incorporates regional language elements into Indonesian speech, especially in informal situations (Nurlianiati et al., 2019). If code-mixing occurs in a specific situation, no expressions can replace the language being used during communication and it is necessary to use a local language or a foreign language (Nurlianiati et al., 2019).

Gorontalo language can be used in diverse contexts, such as traditional processions. This condition is similar to other provinces as they use their local languages during a specific customary ritual. In Gorontalo, the use of the local language is common in the marriage proposal. The groom's representatives communicate with the bride's representatives using the Gorontalo language.

However, code-mixing during the ceremony is inevitable due to the use of the Indonesian and Arabic languages.

Furthermore, conducting code-mix research between a minor language such as Gorontalo and two major languages such as Arabic and Indonesian can be justified for several reasons: (1) Sociolinguistic significance: Gorontalo language has significant sociolinguistic value because it is a traditional language used by Gorontalo people in their social interactions, including in traditional ceremonies (such as proposals). It reflects the local culture and identity of the Gorontalo people, and studying the phenomenon of code-mixing in this context can provide insight into the sociolinguistic dynamics of language use in a multilingual society. (2) Unique linguistic features: Gorontalo, although considered a minor language, has distinct linguistic features, such as grammar, vocabulary, and phonology, which make it an interesting subject for linguistic research. Furthermore, exploring how Gorontalo speakers code-mix between local languages, Arabic, and Indonesian can shed light on linguistic strategies and code-mixing patterns in a multilingual context. (3) Practical implications: The study of code-mixing between Gorontalo, Arabic, and Indonesian can provide practical implications, such as language policy planning, language education, and language maintenance efforts. Understanding the dynamics of code-mixing can inform policy makers and educators on how to effectively promote and preserve local languages such as Gorontalo, while facilitating communication in mainstream languages such as Arabic and Indonesian.

In addition, this study differs from other studies on code-mixing in several ways:

(1) Unique communication context: this study specifically explores code-mixing in the context of a marriage proposal procession which may differ from studies examining code-mixing in other communication contexts, such as everyday conversation, formal speech, or written text. So it can provide insight into the dynamics of code-mixing in traditional cultural practices;

(2) Focus on Gorontalo language: this article specifically focuses on Gorontalo language, which is a local language used by Gorontalo people to communicate and interact. This highlights the importance of Gorontalo language in the social and cultural context of Gorontalo, which can be a new contribution to the existing literature on code-mixing. In addition, with this research, the use of Gorontalo language in the almost extinct engagement procession can be revitalized;

(3) Considerations of bilingualism and its impact on traditional ceremonies: this article discusses how bilingualism, i.e. the ability to use two languages simultaneously, can have detrimental effects on traditional ceremonies, such as marriage proposal processions, affecting the

3

local language and resulting in code-mixing. This perspective on the impact of bilingualism on traditional practices can provide a new angle in the study of code-mixing in a sociolinguistic context.

Based on the explanation above, this research was conducted with the aim to examine the the use of code-mixing and its contributing factors in the process of engagement in Gorontalo society. Moreover, this research was conducted with the aim of restoring and or maintaining the identity of Gorontalo language use among the community as it was originally, which in fact recently Gorontalo language vocabulary began to be eroded by the progress of the times.

2. Theoretical bases

2.1. Speech act

Communication occurs when individuals or groups encounter each other, and this process is central to conveying ideas. The phenomenon of speech occurs during the communication process as stated by Chaer, & Leonie (2010: 47) speech phenomenon is the linguistic interaction, which involves two parties, the speaker and the interlocutor, with one subject of speech, in a certain time, place and situation. For example, the interaction between a trader and a buyer in the market at a certain time using language as the communication medium is considered a speech event. This phenomenon also applies to interactions between two customary stakeholders when making proposals. The two traditional stakeholders act as spokespersons for the prospective groom and the prospective bride.

There are several factors that play a role in every event that involves verbal interaction as discussed above (Suwito, 1983: 30). These factors include: speakers, interlocutors, subject matter, place of speech, and atmosphere of speech. Language users will always consider their speaking partners, the location of the communication process, communication topics, and the conditions under which they are speaking.

2.2. Principles of code-mixing

In communication or interaction, a person does not only use one language. Generally, a person masters and uses more than one language, both foreign and local languages. Those who have the habit of using more than one language in communicating are called bilinguals (Syamsuddin, 2022). The heterogeneous conditions of Indonesian society also affect language acquisition and one's ability to speak.

The process of communication and social interaction raises the tendency of a speaker to take advantage of the potential of language variations. One of the language variations is code-mixing, intended to establish togetherness in a community. Code-mixing is changing the use of a particular language or a variety of languages into another language; this is common in oral communication. Code-mixing occurs when a speaker incorporates elements of another language. For example, an Indonesian speaker incorporates elements of his regional language when communicating in Indonesian (Aslinda & Syafyahya, 2007: 87). Code-mixing is when someone mixes two or more languages or a variety of languages in a speech act or discourse (Nababan, 1991: 32).

Indonesian is used as the nation's unifying language because not all regions and tribes in Indonesia have similarities in terms of language. Each region has language characteristics from one another (Alfandi & Laksono, 2021). The use of Indonesian as the national language has its linguistic contexts, such as in official correspondence. On the other hand, regional languages are used in regional domains, such as traditional wedding ceremonies and daily conversations among family members (Nuryani et al., 2018). Regional languages in Indonesia have distinct characteristics representing a region's identity. Each region does not want its language to be equated with other regions (Alfandi & Laksono, 2021).

Multicultural societies have a variety of languages, one of which is the use of two languages often referred to as bilingualism. In a broader sense, Nuryani et al. (2018) argued that bilingualism refers to the ability of individuals or communities to switch between the use of two languages, both for productive and receptive purposes. People involved in several activities with varying levels of social relationships contribute to the diversity of world languages. In addition, users of these languages are not all identical to one another. Language diversity is one of the contributing factors to bilingualism. When speaking, some bilinguals tend to mix up the languages they speak, resulting in a linguistic phenomenon called code-mixing.

Furthermore, a study by Fatawi (2018) supports the statement that language is a tool of interaction and communication for humans, and therefore, Gorontalo language can be considered as a language specifically used by Gorontalo people to communicate with each other. In addition, Yuniar and Rosidin (2023) conducted research on bilingualism and found that developing knowledge and skills in a second language, such as Indonesian, is common among Gorontalo people, where bilingualism is defined as someone who has functional ability in two languages. When speaking, two or more languages that speakers have will be combined into one utterance. Code mixing refers to the practice of communicating in a way that combines two or more different

languages.

Code-mixing is often found in traditional ceremonies in Gorontalo, especially in verbal communication. Even though the Gorontalo language is more dominantly used in the interaction events of traditional ceremonies. Code-mixing among traditional leaders during the customary processions persists. In this case, traditional leaders often insert Indonesian words in the traditional register of the Gorontalo language. This is often found in the dialogue between the bride and groom's spokesmen during the engagement process. In communicating, a speaker is faced with the choice of language or language variant depending on who is the interlocutor, because speakers and interlocutors must reach a mutual understanding (Pateda, 1987: 83). This explains the reason speakers choose a particular code.

There are several previous studies that discuss code-mixing in the context of Gorontalo language. First, Adam et al. (2022) examines how the Gorontalo Arab Village community incorporates Arabic language elements into their speech, alongside the local language or other languages spoken in the community. This phenomenon of code mixing, or the blending of different languages in speech, is a common sociolinguistic phenomenon that occurs in multilingual communities. Furthermore, an empirical study conducted by Dilo (2022) investigated language choice and code-mixing patterns in Gorontalo business communication, focusing on the linguistic strategies used by Gorontalo speakers in the business world.

Thus, this study is different from the previous studies as described above. All of these studies were conducted in heterogeneous communities, with the result of the study being the use of language variation in social interaction. Meanwhile, this study was conducted in a homogeneous community, which uses Gorontalo as the main language in the engagement event. The engagement activity is one of the stages in the marriage procession which is sacred. In this interaction, there is no need for language variation, because the interaction that occurs at that time is not social interaction in general, but those who face each other at that time are the families of both parties. To further add to the sacredness of the event, the language used at the engagement ceremony is a local language that is full of wisdom. Thus, the words used are wise words that are expected to captivate the hearts of the families of the two parties who are standing side by side in the engagement assembly.

From the explanation above, it is seen that a code is a speech system used by someone in a certain language. Selection of a code is common in bilinguals, and this is subject to the speaking partners (Purwanda et al., 2018: 316).

2.3. Forms of code-mixing

Code-mixing in verbal interaction consists of various forms: words, phrases, clauses, and sentences. Based on temporary observations, words are the form of code-mixing commonly found in the verbal communication of a marriage proposal. However, this needs further field investigations.

Code-mixing occurs when there is a mixing of clauses and phrases in a speech event, resulting in an independent linguistic unit that no longer supports its own function (Chaer & Leonie, 2010: 115).

Several forms of code-mixing involve the insertion of elements in the form of words, phrases, and in the form of clauses (Suwito, 1983: 78-80). Kridalaksana (2008:40) states that code-mixing is the use of language units from one language to another, thus expanding language styles or varieties, including the use of words, clauses, idioms, and greetings.

Jendra (Suandi, 2014: 141) further classifies code-mixing based on linguistic level: clause, phrase, and word. Code-mixing events when viewed from the language elements involved in a speech, this linguistic phenomenon only occurs limited to clause elements (Chaklander, cited in Rohmani, 2012: 129).

Code-mixing is the byproduct of the speech participant's ability to use words, phrases, or clauses of different languages. In other words, the mixing of language varieties that occur in every speech act can be regarded as code-mixing (Andriyani et al., 2022). Etik et al. (2022) also added that code-mixing is caused by the context of communication, which is common in formal situations.

3. Research method

The present work employed a descriptive qualitative approach. It focuses on examining words or sentences as the research data. Qualitative research is conducted organically (Sugiyono, 2015: 14-15) in terms of its objects and processes. The selected object is something organic: it develops as it is. All data collected in the form of code-mixing were discussed extensively and specifically, especially in terms of its usage.

3.1. Data and Sources of Data

The data encompass: (a) data on the dialog of traditional stakeholders containing forms of

language code mix in the traditional marriage proposal, and (b) contributing factors of code-mixing in the traditional marriage proposal in Gorontalo city. All of these data of utterances at the time of the traditional marriage proposal were retrieved from observations and interviews with traditional stakeholders, recordings, and documents.

3.2. Data Collection

All data were collected from observation, interview, documentation, and recording. The research instruments were (1) a list of observations related to data in the implementation of traditional ceremonies, (2) a list of interviews related to forms of speech containing mixed language codes and factors causing the occurrence of code-mixing, (3) documents relating to the *tuja'i* (marriage proposal) script sung by traditional stakeholders (informants), and (4) recordings related to the *tuja'i*. The observation technique was carried out to observe directly while tapping on the traditional marriage proposal activities in order to obtain a clear picture of the activities, especially observing the actual use of language by the customary stakeholders during dialog in the engagement. Along with this activity, the lingual data of code-mixing used by the traditional stakeholders in the dialog was recorded.

Several reasons the observation method is important in qualitative research (Guba & Lincoln, 1981), namely: (1) Obtaining confidence about the validity of the data, observation techniques are based on direct experience; (2) Allowing researchers to observe for themselves, then record and events as they occur in actual circumstances; (3) Allowing researchers to record events in situations related to propositional knowledge and knowledge directly obtained from the data; (4) Getting complete and correct data requires checking in the field; (5) Allowing researchers to understand complicated situations and for complex behavior; (6) The methodological reason is that observation optimizes research capabilities in terms of motives, beliefs, attention, unconscious behavior, habits and etc.

In order to gather data on the factors that contribute to language code mixing, interviews were conducted with traditional stakeholders who played a role in the traditional marriage proposal dialog. Fourteen traditional stakeholders, who were recognized by the local community as having the ability to engage in dialogues during the engagement, were interviewed. There were no formal requirements to become a traditional stakeholder, except for being female. The most important criteria were willingness, proficiency in worship procedures, and the ability to engage in dialogues during the engagement, which qualified individuals to be appointed as traditional leaders. The

following is a list of the traditional stakeholders who participated in the research.

Table 1. List of Traditional Stakeholders

No.	Name	Age	Roles	Address
1.	A. Y.	59 Years Old	Priest	Buladu
2	M. H.	48 Years Old	Traditional Leader	Ayula Tapa
3	I. S.	50 Years Old	Priest	Tomulabutao
4	W.	32 Years Old	Traditional Leader	Desa Ponelo
5	A. M.	54 Years Old	Traditional Leader	Isimu Selatan
6	A. H.	68 Years Old	Traditional Leader	Tuladenggi
7	Y. R.	62 Years Old	Traditional Leader	Lekobalo
8	N. A.	68 Years Old	Traditional Leader	Lekobalo
9	D.K. U.	74 Years Old	Traditional Leader	Pulubala
10	J. D. L.	58 Years Old	Traditional Leader	Talulobutu
11	S. Y.	50 Years Old	Traditional Leader	Tenggela
12	S. A.	61 Years Old	Traditional Leader	Liluwo
13	I. S.	56 Years Old	Traditional Leader	Bulota
14	S. M.	54 Years Old	Traditional Leader	Biyonga

Interviews with the traditional stakeholders were conducted either at home or at the scene of the event, as long as information related to the research is needed, or there is something that needs to be confirmed with the traditional stakeholders. The interview conducted was of a free style, where the interviewer took a passive role, allowing the interviewee (the traditional stakeholders) to freely express the information required by the researcher. This method was carried out with a fishing rod technique. This implies that informants were prompted with questions, allowing them to express their knowledge, experiences, actions, thoughts, and emotions freely and comprehensively. (Tuloli & Dama, 2004, Subyantoro & Suwarto, 2007). A list of questions was prepared in advance to make it easier for researchers to ask questions related to the main research problems. As explained earlier, the observation method utilized tapping or recording techniques. In this case, the researcher approached the source person (the traditional stakeholders) to record the dialogues that occurred during the engagement. The recording was done using a small tape recorder. This allowed the researcher to capture the conversations without directly participating

in the event, despite being a native speaker of the Gorontalo language.

3.3. Data Analysis

The collected data were further analyzed by (1) recording the results of observations related to code-mixing in the implementation of traditional ceremonies, (2) copying and translating data from recordings and interviews, (3) matching interpretation data with data from interview clarification results, (4) identifying utterances that show code-mixing in the realm of proposing events, (5) classifying forms of code-mixing in the realm of traditional ceremonies, (6) interpreting research data, (7) validating the results of studies/analyses of customary stakeholders, (8) complementing/refining research results based on input from customary stakeholders, (9) formulating the research conclusion.

4. Results and discussion

4.1. Forms of code-mixing of the indonesian language in gorontalo marriage proposal procession

The present work investigates code-mixing in the marriage proposal procession of Gorontalo. Based on the recording, the code-mixing in the marriage proposal involves two languages: Indonesian and Arabic.

4.1.1. Insertion of Indonesian Code in Gorontalo Language

Basic form of code-mixing

Table 2. Basic form of code-mixing

Code	Local Version	Translated Version
Hurumati	*Tabi-tabi **hurumati** po'uda'a du'ola talu-talu de tonggota lo u lipu.*	'With all due respect and thanks' 'presented to state officials'
Dewo	*Tabi-tabi **dewo** wau po'uda'a du'ola talu-talu de tonggota lo u lipu.*	'With all due respect and thanks' 'presented to state officials'
Maklumu 'promulgation'	*amiyaatia bantala-bantala **maklumu** pota-potalu ode olanto wolo mongowutatonto*	'bring a promulgation' 'addressed to you' 'and your sibling'
Hilapu (blunder).	*Amiyaatia ma metilumopalo*	'We are here in this place'

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	Bo tomuloololio amiyaatia mohile maapu	'But we would like to beg your pardon'
	*Bolo woluwo u **hilapu***	'Don't let anything goes wrong'
	Sababu amiyaatia donggo manusia biasa	'We are ordinary human'
	Tanu debo woluwo lo'iya motaapata.	'Thus to err is normal'
Mulia 'your Honor'	*Alhamdulillah, amiya:tia*	'Alhamdulillah (praise to Allah) that we'
	ma iloijinia lo ta hipohemia lo'iya,	'have been granted the permission'
	*amiyatotia ma mopotalu ode E:ya **Mulia.***	'to meet your Honor'

The code *hurumati* is a direct loanword of the Indonesian word *hormat* 'to honor' used by stakeholders in the marriage proposal. In other words, the code *hurumati* functions to respect the interlocutor and other audiences attending the procession. The word ***hurumati***, which means ***dewo*** in the Gorontalo language, is used to address people with higher social statuses. Thus, the word ***hurumati*** in the above dialogue can be replaced with the word ***dewo***. In the dialogue, there has been code-mixing between traditional leaders when communicating with their interlocutors. This is seen in the use of the word *hurumati*, which is directly absorbed from the Indonesian word *hormat.* It seems that the word *hurumati* is mistakenly used made by traditional leaders who insert the Indonesian code into Gorontalo.

Maintaining vocabulary in the Gorontalo language is naturally carried out in courtship processions or other traditional processions. Words in indigenous languages are unique and archaic in nature. Archaic words are those rarely used in social interaction, thus they should not be mixed with other codes of other languages. The single form of the word *hurumati* in Gorontalo is absorbed from the word 'respect' in Indonesian. The loanword in the Gorontalo language is adjusted to fit the pronunciation of the local language, which ends with the vowel 'i'. This is because every word in Indonesian that ends with a consonant phoneme must end with a vowel phoneme according to the characteristics of the Gorontalo language.

The code *maklumu* is a direct loanword of the Indonesian word *pemakluman* 'promulgation or announcement'. The word *maklumu* is equivalent to the word *po'ota* in the Gorontalo language. Similar to *hurumati*, this word is often used by traditional stakeholders like the word discussed

earlier. The sentence *bantala-bantala maklumu* represents the spokesperson of the groom in bringing announcements to the spokesperson for the bride and the audience attending the marriage proposal. The word **maklumu** in the above dialogue should be replaced by **po'ota**.

The meaning of the expression *banta-bantala po'ota* is to convey a mandate or announcement to all the families attending the marriage proposal. In the Gorontalo language, this word expresses politeness in the traditional interaction. The word *banta-bantalo* is synonymous with the word *delo-delo*, which means carrying. However, the latter is a bit impolite to be used in customary communication, as it associates with the verb to bring objects, such as wood, coconut, and sacks. For example: *Te Adi delo-delo bongo* 'Adi brings a coconut'.

The word *hilapu* is a type of basic code-mixing commonly used by people in social interactions; it is equivalent to the word *tilala*. The form of *hilapu* code-mixing in the speech above is not entirely wrong. However, this form can affect the frequency of using the word *tilala* as its equivalent in the Gorontalo language. For this reason, the word *hilapu* should be replaced by *tilala*.

The word *hilapu* is loan word from the Indonesian word *khilaf*, which means 'blunder' In the above excerpt, the use of the word *tilala* does not seem to distort the style of the poetic elements of the script. This is because the rhyming element is still maintained. Customary stakeholders acting as spokespersons in the proposal procession unconsciously use code-mixing in the ceremony to facilitate communication. In sociolinguistic theory, code-mixing is influenced by casual situations or informal situations. Code-mixing is not common in marriage proposal ceremonies since it is formal by nature. However, this concept has no longer been applied since code-mixing is now common in such a ceremony (Ohoiwutun, 2007: 70).

The code 'mulia' is a direct loanword of the Indonesian word *mulia* 'your Honor' used by stakeholders in the marriage proposal; this word is used to address people with higher status or honored figures. The word mulia has its the Gorontalo Language equivalent: *molamahu* a word to address a person with higher social status, such as regent, head of village or district, or prominent figure. Such an argument underpins the reason for using the code-mixing mulia in the marriage proposal, thus resulting in the phrase *E:ya Mulia* representing the prominent figures mentioned earlier who attend the ceremony. The word *E:ya* in the Gorontalo language means 'Allah the Almighty'. Inserting the word *mulia* is only intended to maintain the rhyme elements. This is because the equivalent of the word *mulia* in the Gorontalo language, i.e., *molamahu*, has a different ending of sound, resulting in a loss of the rhymical elements. For this reason, the spokesperson prefers the word *mulia* to *molamahu* since they prioritize the aesthetic elements.

Complex Form of Code-mixing

Table 3. Complex form of code-mixing

Code	Local Version	Translated Version
Luasialo 'discretion'	*amiyatotia ma tilumopalo*	'we are here in this place'
	tu'udu uma yilopo'ilalo	'to inform you of our intention'
	wonu do:nggolo **luasialo**	'should you have given us the permission'
	lo'ia ma tumulalo	'then the procession shall start'
	wonu bolo ma **luasia**	'only if you have given us the permission'
	ma opatuju mokauli molo'ia.	'then the procession shall start'
Loijinia 'has been permitted'	*Alhamdulillah, amiya:tia*	'Alhamdulillah (praise to Allah) that we'
	ma iloijinia lo ta hipohemia lo'iya, amiyatotia ma mopotalu ode E:ya Mulia.	'have been granted the permission'
		'to meet your Honor'
Pogaantia 'shall taking turn'	*bo wakutu ma wane-wanelo*	'the time is running out'
	bolo ma **pogaantia** *lo tinelo,*	'day becomes night'
	a:dati botia tanu ma huatola pe'e:nta	'this traditional ceremony only starts once'

Luasialo or *luasia* is a form of code-mixing commonly found in the marriage proposal. This word consists of two morphemes: *luasi* as the free morpheme and the suffix *-alo*. The insertion of the word *luasialo* or *luasia* is only intended to maintain the rhyme elements. Furthermore, *luasialo* is a direct loanword from the Indonesian word *luas* 'wide' as the word has no Gorontalo equivalence, thus underpinning the reason why the word is used in the marriage proposal. According to Suwito (1983: 59), this phenomenon is considered integration. Furthermore, integration occurs when the loanword elements of a language have been adapted, thus the elements become common due to the loss of foreign aspects. In this case, Haugen (as cited in Suwito, 1983: 59) associates the situation with the preference for using loanwords. There are two causes of the loanword: the word has been

used in society for long time and the word is used to fill the absence of a specific equivalence. Nevertheless, borrowing words from another language is not an instant process. In the above excerpt, the use of *luasialo* and *luasia* is to maintain rhyme or at the end of words, emphasize aesthetical elements. This notion signifies that the word is not detrimental to the use of other Gorontalo language diction.

Iloijinia is a form of complex code-mixing consisting of two morphemes: *ilo* bound morpheme, as a prefix in Gorontalo language and *ijinia* the free morpheme, as the basic form from the Arabic language.

The word *pogaantia* has its Gorontalo language equivalent *mobuulota* 'to take turns'. However, in social interactions, the word *pogaantia* is commonly used, resulting in the fact that the word has been borrowed from the vocabulary of the Gorontalo language. Other words with the same meaning involve *mogaantia* and *mobuulota*. The word *pogaantia* in the above excerpt has been assimilated into the Gorontalo language, thus code-mixing becomes common. The word *pogaantia* should be replaced with the word *pobuulota lo tinelo* to ensure that the Gorontalo language vocabulary remains in use during the marriage proposal ceremony.

Code-mixing in Phrase

Table 4. Code-mixing in Phrase

Code	Local Version	Translated Version
***Ma lehaadiri* 'present'**	*talu-talu de tonggota lo u lipu.*	'presented to state officials'
	*to'u **ma leha:diri** to huhulo'a.*	'is present at the seat'
	To'u o'oditolio amiya:tia	'afterwards we'
***Ma ijinia* 'given the opportunity'**	*ma o'o:woli, de bolilioma'o*	'as spokesperson'
	*ito wonu ma **ma ijinia** nguto-ngutolia,*	'when you have been granted permission'
	a:dati banta-bantala olo ta odelo ito	'then the customary process that you carry'
	ma popolai'omai	'shall be presented'
***Mulaiyalo* 'shall start'**	*wonu do:nggolo luasialo*	'should you have given us the permission'
	*lo'ia **mulaiyalo***	'then the procession shall start'

	wonu bolo ma luasia	'only if you have given us the permission'
	ma opatuju mokauli molo'ia.	'then the procession shall start'

Ma lehaadiri 'present' is another example of code-mixing found in the dialogue of marriage proposal; the word is derived from the Indonesian word *telah hadir*. Its Gorontalo language equivalence is *ma letaaluwa*. The word *ma lehaadiri* consists of three morphemes: *ma*, *le*, and *haadiri*. Below is an example of code-mixing using the word *ma lehaadiri*.

The words *ma lehaadiri* and *ma letalaluwa* have the same meaning. The difference is that the word *ma lehaadiri* is a direct loanword of the word *hadir* 'present' in Indonesian, with the addition of the morpheme *ma* and the morpheme *le-* in Gorontalo means 'already'. The loanword in the Gorontalo language is adjusted to fit the pronunciation of the local language, which ends with the vowel (i). As a result, the loanword creates an impression that it has been localized. According to linguistic theory, adding one vowel at the end of each loanword is the way certain Indonesian words are borrowed into Gorontalo; some examples include *ember* 'bucket' becomes *emberi*, *motor* 'motorbike' becomes *mootoro*, *loyang* 'pan' becomes *looyangi*, *hadir* 'present' becomes *haadiri*. Despite this, the words are still considered code-mixing. With regards to the case of *ma lehaadiri*, the three morphemes are considered one expression.

The word *ma ijinia* often appears as code-mixing by customary leaders at engagement ceremonies. This word is a substitute for the word *wohiyala hiyango*. *Ma ijinia* consists of two morphemes: *ma-a* and *ijini*, which means to give the opportunity to the speaking partner. The code-mixing involving this word aims to facilitate the communication process, since it is easier to pronounce *ma ijinia* rather than *ma wohiyala hiyango*. Opting to use the latter results in less efficient communication during the marriage proposal, which is detrimental to both spoke person involved in the ceremony. Replacing *ma ijinia* with the phrase *wohiyala hiyango* will affect the effectiveness of the communication. Thus, the direct absorption of the Indonesian language is legitimate to be used in traditional processions.

The word *mulaiyalo* has the same meaning as its Gorontalo language counterpart *tumulalo*; it is a loanword from the Indonesian word *mulai*. The phrase *ma mulaiyalo* means that a process shall be started. In the case of the traditional procession, *ma mulaiyalo* should be replaced by *ma tumulalo*.

4.1.2. Arabic loanwords in code-mixing

Words from the Arabic language are commonly used in code-mixing. This process is driven by the intention to create aesthetical values without noticing that some words have their Gorontalo language equivalence. The use of such words emphasizes the necessity to use the Gorontalo language equivalence among people. Each sample of the loanword is discussed in the following section.

Basic Form of Code-mixing

Alhamdulillah 'praise to Allah'. The word *Alhamdulillah* is commonly used to start a dialogue to represent the gratitude of the speakers to Allah, The Almighty. In the Gorontalo language, the equivalence is *sukuru wau dewo*. The word *Alhamdulillah* seems to be part of the Gorontalo language vocabulary because it has been widely used by the general public. On top of that, replacing the word with its Gorontalo language counterpart sounds less efficient.

Combined Form of Code-mixing

Kiila wau kauli. The phrase kiila wau kauli are two words with the same meaning: 'speech'. The word *kiila* in the phrase derives from the Arabic language *qala*. Based on the research result, the use of the phrase intends to emphasize the speech, impressing the audience. *Kiila wau kauli* has its equivalence in the Gorontalo language: *lo'iya*. However, the word has negative values and thus it is not used in a traditional ceremony. Such a fact is the reason underpinning the use of the phrase *kiila wau kauli*. See the excerpt below.

Alhamdulillah	'Alhamdulillah'
Ki:la wau kauli *lo ta odelo ito*	'following your explanation'
wolo mongowutatonto	'and your sibling'
sa:ati botia ito ma talu-talu-tumalu	'at this point we are here in person'

Mokauli molo'ia 'the discussion shall begin'. The intention of persons involved in the above excerpt to combine two words that have the same meaning from two different languages often occurs at the engagement ceremony. Such can be seen in the use of the word *mokauli molo'ia*. The purpose of this linguistic process is to create a specific atmosphere in a cultural ceremony. *Mokauli* is a form of complex code-mixing consisting of two morphemes: *mo-* bound morpheme, as a prefix in Gorontalo language and *kauli* the free morpheme, as the basic form from the Arabic language *qala*.

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Meanwhile, its Gorontalo language counterpart *molo'ia* also consists of two morphemes: *mo-* and *lo'ia*. The two words are combined, resulting in the phrase *mokauli molo'ia* which has the same meaning, namely speaking. Take a look at the below excerpt.

----

wonu do:nggolo luasialo	'should you have given us the permission'
lo'ia ma tumulalo	'then the procession shall start'
wonu bolo ma luasia	'only if you have given us the permission'
*ma opatuju **mokauli molo'ia**.*	'then the procession shall start'

Code-mixing in Phrase

  Insyaa Allah 'insyaa Allah'. The word *insyaAllah*, from the Arabic language, has no Gorontalo language equivalence, but people commonly express this word to seek Allah's blessings. Below is the excerpt in the marriage proposal.

----

timongolio penu didu ma'o tomatangalo	'we shall not wait'
bolo lo'ia debo ma moali ma tumulalo	'the forum shall be started'
***insyaa Allah** me dungga mai*	'insya Allah after the arrival'
de ma pohunggulialo	'we shall explain it'

4.1.3. Contributing factors of code-mixing in traditional marriage proposal in Gorontalo city

  Suwito (1983) mentions two factors causing code-mixing: attitudinal type and linguistic type. The background of the attitude represents speakers' attitude; one example is the dignity of people who hold them from using their local languages. Such an issue is common in an event, such as a traditional wedding ceremony, attended by educated people. This situation forces a person to insert codes from other languages during that procession. Such a condition occurs in Gorontalo people as they use the Indonesian language frequently when interacting with people with higher educational backgrounds; they get a sense of pride by communicating in the Indonesian language. This sense of pride is due to the belief that using the Indonesian language brings a certain value, impressing the audiences.

  In communicating with others, forgetting a specific word might also result in code-mixing

(using an Indonesian word to replace a word forgotten by a speaker during communication).

From the linguistic point of view, code-mixing is inevitable to ensure that the communication is executed effectively. Code-mixing also occurs due to the absence of a specific diction. Informal communication is another contributing factor to code-mixing. This is because of the rapid growth of the use of the Indonesian language in less-formal interactions.

Code-mixing is also deliberately done for a specific purpose, e.g., ice breaking and conveying information clearly to the audience attending traditional ceremonies (in this case the marriage proposal procession). Conversation topics can determine whether or not a person opts to choose code-mixing in interaction.

5. Conclusion

In this study, the researchers explored the phenomenon of code-mixing in the context of a marriage proposal ceremony in Gorontalo, Indonesia. The findings suggest that code-mixing occurs for several reasons. Firstly, it can be a result of forgetting the local language. Secondly, code-mixing can be seen as a way for the speaker to confirm and explain their messages to the audience or interlocutor. This is particularly relevant in the context of a marriage proposal ceremony, where clarity and understanding are essential. Thirdly, the influence of the Indonesian language is also a significant factor in code-mixing, whether intentional or unintentional. This is often done to create a relaxed atmosphere, given that the ceremony is typically considered less formal. Fourthly, the social status and prestige of the dialogue actors can also play a role in code-mixing, as guests with higher social statuses may influence the language used. Finally, the absence of specific vocabulary in the Gorontalo language can also lead to code-mixing. Overall, these findings suggest that code-mixing is a complex phenomenon that occurs for various reasons and is influenced by a range of factors.

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No	Reviewer	Reviews	Corrections made by the author
		CORRECTION REPORT	
1	**Reviewer 1**	Your Paper Entitled "Analysis of Code-Mixing in the Marriage Proposal among Gorontalo People in Indonesia" hints at a good topic of research as it talks of code mixing of three languages viz., Indonesian, Gorontalo and Arabic for examining a very pragmatic event like a marriage proposal dialogue. Code mixing is a much saturated topic in this domain of research, and it is yet to see how this paper is different from the rest.	Thank you for your valuable comment. The explanation regarding this comment has been added to the document. Please kindly see the highlighted paragraphs in the **Introduction** section.
2	**Reviewer 1**	As I go through the manuscript, one thing that concerns is that Gorontalo language is not as advanced as Arabic and Indonesian languages, so the question arises is whether it is justified to do a code switching study between a minor and two major languages. A second concern is that the author informs that "Gorontalo language has coexisted with the Indonesian language for years, resulting in significant contact between the two languages." What does this mean? There will be several loan words as well as code mixing already taking place, so there will be no novelty of doing any research. Please review.	Thank you for your valuable comment. The explanation regarding this comment has been added to the document. Please kindly see the highlighted paragraphs in the **Introduction** section.
3	**Reviewer 1**	There is no Literature Review section but a few studies have been mentioned in the theoretical bases section which is acceptable but there is a lack of empirical and field studies. Please add a few latest empirical or field studies showing the significance of the topic under study.	Thank you for your valuable comment. The explanation regarding this comment has been added to the document. Please kindly see the highlighted paragraphs in the **Theoritical Bases** section. (Page 6-7)

4	**Reviewer 1**	The references are in Indonesian language which is not acceptable. Please provide their English translations or replace them with the English ones.	I appreciate your valuable input. The references have been revised.
5	**Reviewer 2**	Please explain clearly and in detail the motive/ objective of this study. For this you need a much clear approach of the purpose and objective of code switching between 2 or more languages. There is also ambiguity in the selection of the sample and data sources of the study as you simply mentioned that data was collected from observations and interviews with traditional stakeholders. Please add more information about the participants of the study, how these observations and interviews were conducted, etc. Later, in the results/ discussion section, then summarize and analyze the findings.	Your inputs are invaluable and greatly appreciated. The explanation regarding this comment has been added to the document. - Please kindly see the highlighted paragraphs in the **Abstract** section and **Introduction** section (page 4). - Please kindly see the highlighted paragraphs in the **Research Method** section (page 8-10). - Please kindly see the highlighted paragraphs in the **Results and Discussion** section (page 11-16).

5. *Revision Required* **Tahap 2 (4 Januari 2023)**

M Gmail

Dakia Djou <dakia.djou.ung2023@gmail.com>

[Ejal] Revision Required

Admin EJAL <admin@ejal.info>
4 Januari 2023 pukul 17.26
Kepada: "Dakia N. Djou" <dakia.djou.ung2023@gmail.com>, Asna Ntelu <asnantelu01@gmail.com>, Ellyana Hinta <ellyana.hinta@ung.ac.id>

Dakia N. Djou, Asna Ntelu, Ellyana Hinta:

We kindly request your consideration in allowing a final revision before reaching a decision on the acceptance of the manuscript, "Analysis of Code-Mixing in the Marriage Proposal among Gorontalo People".

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Reviewer 1

Another important observation and query is that when there is a code switching of 2 or more languages which have co-existed for so many years, is it essential to do an etymological study of the codes, as in some cases, a particular code may be originally a loan word of the other language and vice versa. Please check.

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6. Submit revisi dan *correction report* tahap 2 melalui OJS

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Analysis of Code-Mixing in the Marriage Proposal among
Gorontalo People in Indonesia

DAKIA N. DJOU[1*] 0000-0002-8683-1766, ASNA NTELU[2] 0000-0001-8170-5712, ELLYANA HINTA[3] 0000-0001-6949-8175

Faculty of Literature and Culture, Universitas Negeri Gorontalo[1] dakia.djou.ung2023@gmail.com,

Faculty of Literature and Culture, Universitas Negeri Gorontalo[2] asnantelu01@gmail.com,

Faculty of Literature and Culture, Universitas Negeri Gorontalo[3] ellyana.hinta@yahoo.com.

Abstract

The present work aimed to examine the use of code-mixing in the marriage proposal procession in the Gorontalo language form and the contributing factors. This qualitative descriptive research data were collected from the observation, interview, voice, video recording, and photo documentation. The study's result revealed that Indonesian, Gorontalo language and Arabic are those three languages mixed in the marriage proposal dialogue used in Gorontalo. The forms of all code-mixing involved the basic form, complex form, as well as phrases form. In this study, the causes of code-mixing are the language factors and the speakers, which ultimately result in language variation in all dimensions of communication terms.

Keywords: code-mixing, speech, marriage proposal, language variation, qualitative descriptive research

1. Introduction

Gorontalonese people have their traditional language, the Gorontalo language, as a communication and interaction media in a social environment. Language is a means of interaction and communication for humans and therefore, based on the previous definition, it can be said that the Gorontalo language is the language used specifically by the people of Gorontalo to communicate with each other (Fatawi, 2018).

For local communities, the Gorontalo language has various uses, one of which is as a communication tool that facilitates social interaction and integration. In addition, this language has the potential as a medium for conveying ideas, thoughts, concepts, and feelings. People are obliged to always use the language, thus preserving the identity of the Gorontalo given the central role of language in society.

The Gorontalo language has coexisted with the Indonesian language for years, resulting in significant contact between the two languages. This contact may have resulted in various forms of language borrowing, code-switching, or language mixing, where speakers of Gorontalo and Indonesian interacted and used elements of both languages in their communication which may have shaped the linguistic practices and behaviors of speakers in the local community. Consequently, the mutual influence between the two languages is inevitable. Developing knowledge and skill in more than one language results in being bilingual (Yuniar & Rosidin, 2023).

Gorontalo people are known for their openness to anyone. They easily welcome people from diverse cultures into their social life (formal and informal settings), thus leading to the possibility of language contact. The language of local people will affect the language of migrants (Chaer, 2012: 65). Such a concept is seen in Indonesian people who are renowned for their diverse regional languages. A person meeting others with different languages might affect the use of codes between them. Suwito, (1983: 39) explains language contact as the direct or indirect influence of one language on another, causing a change in the language. Meanwhile, bilingualism is defined as speakers' ability to use two languages equally (Bloomfield, cited in Suwito, 1983: 40). The result of language contact is bilingualism, i.e., the use of two languages or two languages codes in social interaction. Language contacts also occur in marriage proposal processes where each spokesperson used two languages, in this case, Gorontalo as the main language and Indonesian.

It is undeniable that being bilingual is an advantage for many people. However, it should be noted that bilingualism is detrimental to some traditional ceremonies, such as marriage proposal processions. Language contacts in traditional ceremonies are more likely to shift a region's culture, specifically local languages. Code-mixing is the byproduct of bilingualism in daily interaction among people. Code-mixing is a variation of language often used to interact with people in various dimensions (Andriyani et al., 2022). This linguistic phenomenon occurs when a speaker incorporates regional language elements into Indonesian speech, especially in informal situations (Nurlianiati et al., 2019). If code-mixing occurs in a specific situation, no expressions can replace the language being used during communication and it is necessary to use a local language or a foreign language (Nurlianiati et al., 2019).

Gorontalo language can be used in diverse contexts, such as traditional processions. This condition is similar to other provinces as they use their local languages during a specific

customary ritual. In Gorontalo, the use of the local language is common in the marriage proposal. The groom's representatives communicate with the bride's representatives using the Gorontalo language. However, code-mixing during the ceremony is inevitable due to the use of the Indonesian and Arabic languages.

Furthermore, conducting code-mix research between a minor language such as Gorontalo and two major languages such as Arabic and Indonesian can be justified for several reasons: (1) Sociolinguistic significance: Gorontalo language has significant sociolinguistic value because it is a traditional language used by Gorontalo people in their social interactions, including in traditional ceremonies (such as proposals). It reflects the local culture and identity of the Gorontalo people, and studying the phenomenon of code-mixing in this context can provide insight into the sociolinguistic dynamics of language use in a multilingual society. (2) Unique linguistic features: Gorontalo, although considered a minor language, has distinct linguistic features, such as grammar, vocabulary, and phonology, which make it an interesting subject for linguistic research. Furthermore, exploring how Gorontalo speakers code-mix between local languages, Arabic, and Indonesian can shed light on linguistic strategies and code-mixing patterns in a multilingual context. (3) Practical implications: The study of code-mixing between Gorontalo, Arabic, and Indonesian can provide practical implications, such as language policy planning, language education, and language maintenance efforts. Understanding the dynamics of code-mixing can inform policy makers and educators on how to effectively promote and preserve local languages such as Gorontalo, while facilitating communication in mainstream languages such as Arabic and Indonesian.

In addition, this study differs from other studies on code-mixing in several ways:

(1) Unique communication context: this study specifically explores code-mixing in the context of a marriage proposal procession which may differ from studies examining code-mixing in other communication contexts, such as everyday conversation, formal speech, or written text. So it can provide insight into the dynamics of code-mixing in traditional cultural practices;

(2) Focus on Gorontalo language: this article specifically focuses on Gorontalo language, which is a local language used by Gorontalo people to communicate and interact. This highlights the importance of Gorontalo language in the social and cultural context of Gorontalo, which can be a new contribution to the existing literature on code-mixing. In addition, with this research, the use of Gorontalo language in the almost extinct engagement procession can be revitalized;

(3) Considerations of bilingualism and its impact on traditional ceremonies: this article

discusses how bilingualism, i.e. the ability to use two languages simultaneously, can have detrimental effects on traditional ceremonies, such as marriage proposal processions, affecting the local language and resulting in code-mixing. This perspective on the impact of bilingualism on traditional practices can provide a new angle in the study of code-mixing in a sociolinguistic context.

Based on the explanation above, this research was conducted with the aim to examine the the use of code-mixing and its contributing factors in the process of engagement in Gorontalo society. Moreover, this research was conducted with the aim of restoring and or maintaining the identity of Gorontalo language use among the community as it was originally, which in fact recently Gorontalo language vocabulary began to be eroded by the progress of the times.

2. Theoretical bases

Conducting an etymological study of the codes involved in code-mixing between Indonesian and Gorontalo can be useful for understanding the historical and linguistic dynamics of the phenomenon of code-mixing. Given that these two languages have coexisted for many years, there may be instances where certain codes used in code-mixing are loanwords or loan elements from one language to the other, and vice versa.

By conducting an etymological study, investigating the origins and historical development of the codes used in code-mixing between Indonesian and Gorontalo. This can help identify loanwords or loan elements, as well as trace the historical interactions, language contact, and language change processes that influence code-mixing behavior in these two languages. This study can also explain the motivations, functions, and sociocultural factors that shape code-mixing in a given language contact situation being studied.

In addition, etymological studies can help in accurately identifying and analyzing different types of code-mixing, such as borrowing, calquing, or metatyping, that may occur between Indonesian and Gorontalo. Furthermore, the use of etymological studies can provide insight into linguistic features, lexical borrowing, and language contact phenomena relevant to the code-mixing behavior observed in this study.

2.1. Speech act

Communication occurs when individuals or groups encounter each other, and this process is central to conveying ideas. The phenomenon of speech occurs during the communication process

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as stated by Chaer, & Leonie (2010: 47) speech phenomenon is the linguistic interaction, which involves two parties, the speaker and the interlocutor, with one subject of speech, in a certain time, place and situation. For example, the interaction between a trader and a buyer in the market at a certain time using language as the communication medium is considered a speech event. This phenomenon also applies to interactions between two customary stakeholders when making proposals. The two traditional stakeholders act as spokespersons for the prospective groom and the prospective bride.

There are several factors that play a role in every event that involves verbal interaction as discussed above (Suwito, 1983: 30). These factors include: speakers, interlocutors, subject matter, place of speech, and atmosphere of speech. Language users will always consider their speaking partners, the location of the communication process, communication topics, and the conditions under which they are speaking.

2.2. Principles of code-mixing

In communication or interaction, a person does not only use one language. Generally, a person masters and uses more than one language, both foreign and local languages. Those who have the habit of using more than one language in communicating are called bilinguals (Syamsuddin, 2022). The heterogeneous conditions of Indonesian society also affect language acquisition and one's ability to speak.

The process of communication and social interaction raises the tendency of a speaker to take advantage of the potential of language variations. One of the language variations is code-mixing, intended to establish togetherness in a community. Code-mixing is changing the use of a particular language or a variety of languages into another language; this is common in oral communication. Code-mixing occurs when a speaker incorporates elements of another language. For example, an Indonesian speaker incorporates elements of his regional language when communicating in Indonesian (Aslinda & Syafyahya, 2007: 87). Code-mixing is when someone mixes two or more languages or a variety of languages in a speech act or discourse (Nababan, 1991: 32).

Indonesian is used as the nation's unifying language because not all regions and tribes in Indonesia have similarities in terms of language. Each region has language characteristics from one another (Alfandi & Laksono, 2021). The use of Indonesian as the national language has its linguistic contexts, such as in official correspondence. On the other hand, regional languages are

used in regional domains, such as traditional wedding ceremonies and daily conversations among family members (Nuryani et al., 2018). Regional languages in Indonesia have distinct characteristics representing a region's identity. Each region does not want its language to be equated with other regions (Alfandi & Laksono, 2021).

Multicultural societies have a variety of languages, one of which is the use of two languages often referred to as bilingualism. In a broader sense, Nuryani et al. (2018) argued that bilingualism refers to the ability of individuals or communities to switch between the use of two languages, both for productive and receptive purposes. People involved in several activities with varying levels of social relationships contribute to the diversity of world languages. In addition, users of these languages are not all identical to one another. Language diversity is one of the contributing factors to bilingualism. When speaking, some bilinguals tend to mix up the languages they speak, resulting in a linguistic phenomenon called code-mixing.

Furthermore, a study by Fatawi (2018) supports the statement that language is a tool of interaction and communication for humans, and therefore, Gorontalo language can be considered as a language specifically used by Gorontalo people to communicate with each other. In addition, Yuniar and Rosidin (2023) conducted research on bilingualism and found that developing knowledge and skills in a second language, such as Indonesian, is common among Gorontalo people, where bilingualism is defined as someone who has functional ability in two languages. When speaking, two or more languages that speakers have will be combined into one utterance. Code mixing refers to the practice of communicating in a way that combines two or more different languages.

Code-mixing is often found in traditional ceremonies in Gorontalo, especially in verbal communication. Even though the Gorontalo language is more dominantly used in the interaction events of traditional ceremonies. Code-mixing among traditional leaders during the customary processions persists. In this case, traditional leaders often insert Indonesian words in the traditional register of the Gorontalo language. This is often found in the dialogue between the bride and groom's spokesmen during the engagement process. In communicating, a speaker is faced with the choice of language or language variant depending on who is the interlocutor, because speakers and interlocutors must reach a mutual understanding (Pateda, 1987: 83). This explains the reason speakers choose a particular code.

There are several previous studies that discuss code-mixing in the context of Gorontalo language. First, Adam et al. (2022) examines how the Gorontalo Arab Village community

incorporates Arabic language elements into their speech, alongside the local language or other languages spoken in the community. This phenomenon of code mixing, or the blending of different languages in speech, is a common sociolinguistic phenomenon that occurs in multilingual communities. Furthermore, an empirical study conducted by Dilo (2022) investigated language choice and code-mixing patterns in Gorontalo business communication, focusing on the linguistic strategies used by Gorontalo speakers in the business world.

Thus, this study is different from the previous studies as described above. All of these studies were conducted in heterogeneous communities, with the result of the study being the use of language variation in social interaction. Meanwhile, this study was conducted in a homogeneous community, which uses Gorontalo as the main language in the engagement event. The engagement activity is one of the stages in the marriage procession which is sacred. In this interaction, there is no need for language variation, because the interaction that occurs at that time is not social interaction in general, but those who face each other at that time are the families of both parties. To further add to the sacredness of the event, the language used at the engagement ceremony is a local language that is full of wisdom. Thus, the words used are wise words that are expected to captivate the hearts of the families of the two parties who are standing side by side in the engagement assembly.

From the explanation above, it is seen that a code is a speech system used by someone in a certain language. Selection of a code is common in bilinguals, and this is subject to the speaking partners (Purwanda et al., 2018: 316).

2.3. Forms of code-mixing

Code-mixing in verbal interaction consists of various forms: words, phrases, clauses, and sentences. Based on temporary observations, words are the form of code-mixing commonly found in the verbal communication of a marriage proposal. However, this needs further field investigations.

Code-mixing occurs when there is a mixing of clauses and phrases in a speech event, resulting in an independent linguistic unit that no longer supports its own function (Chaer & Leonie, 2010: 115).

Several forms of code-mixing involve the insertion of elements in the form of words, phrases, and in the form of clauses (Suwito, 1983: 78-80). Kridalaksana (2008:40) states that code-mixing is the use of language units from one language to another, thus expanding language

styles or varieties, including the use of words, clauses, idioms, and greetings.

Jendra (Suandi, 2014: 141) further classifies code-mixing based on linguistic level: clause, phrase, and word. Code-mixing events when viewed from the language elements involved in a speech, this linguistic phenomenon only occurs limited to clause elements (Chaklander, cited in Rohmani, 2012: 129).

Code-mixing is the byproduct of the speech participant's ability to use words, phrases, or clauses of different languages. In other words, the mixing of language varieties that occur in every speech act can be regarded as code-mixing (Andriyani et al., 2022). Etik et al. (2022) also added that code-mixing is caused by the context of communication, which is common in formal situations.

3. Research method

The present work employed a descriptive qualitative approach. It focuses on examining words or sentences as the research data. Qualitative research is conducted organically (Sugiyono, 2015: 14-15) in terms of its objects and processes. The selected object is something organic: it develops as it is. All data collected in the form of code-mixing were discussed extensively and specifically, especially in terms of its usage.

3.1. Data and Sources of Data

The data encompass: (a) data on the dialog of traditional stakeholders containing forms of language code mix in the traditional marriage proposal, and (b) contributing factors of code-mixing in the traditional marriage proposal in Gorontalo city. All of these data of utterances at the time of the traditional marriage proposal were retrieved from observations and interviews with traditional stakeholders, recordings, and documents.

3.2. Data Collection

All data were collected from observation, interview, documentation, and recording. The research instruments were (1) a list of observations related to data in the implementation of traditional ceremonies, (2) a list of interviews related to forms of speech containing mixed language codes and factors causing the occurrence of code-mixing, (3) documents relating to the *tuja'i* (marriage proposal) script sung by traditional stakeholders (informants), and (4) recordings related to the *tuja'i*. The observation technique was carried out to observe directly while tapping

on the traditional marriage proposal activities in order to obtain a clear picture of the activities, especially observing the actual use of language by the customary stakeholders during dialog in the engagement. Along with this activity, the lingual data of code-mixing used by the traditional stakeholders in the dialog was recorded.

Several reasons the observation method is important in qualitative research (Guba & Lincoln, 1981), namely: (1) Obtaining confidence about the validity of the data, observation techniques are based on direct experience; (2) Allowing researchers to observe for themselves, then record and events as they occur in actual circumstances; (3) Allowing researchers to record events in situations related to propositional knowledge and knowledge directly obtained from the data; (4) Getting complete and correct data requires checking in the field; (5) Allowing researchers to understand complicated situations and for complex behavior; (6) The methodological reason is that observation optimizes research capabilities in terms of motives, beliefs, attention, unconscious behavior, habits and etc.

In order to gather data on the factors that contribute to language code mixing, interviews were conducted with traditional stakeholders who played a role in the traditional marriage proposal dialog. Fourteen traditional stakeholders, who were recognized by the local community as having the ability to engage in dialogues during the engagement, were interviewed. There were no formal requirements to become a traditional stakeholder, except for being female. The most important criteria were willingness, proficiency in worship procedures, and the ability to engage in dialogues during the engagement, which qualified individuals to be appointed as traditional leaders. The following is a list of the traditional stakeholders who participated in the research.

Table 1. List of Traditional Stakeholders

No.	Name	Age	Roles	Address
1.	A. Y.	59 Years Old	Priest	Buladu
2	M. H.	48 Years Old	Traditional Leader	Ayula Tapa
3	I. S.	50 Years Old	Priest	Tomulabutao
4	W.	32 Years Old	Traditional Leader	Desa Ponelo
5	A. M.	54 Years Old	Traditional Leader	Isimu Selatan
6	A. H.	68 Years Old	Traditional Leader	Tuladenggi
7	Y. R.	62 Years Old	Traditional Leader	Lekobalo

8	N. A.	68 Years Old	Traditional Leader	Lekobalo
9	D.K. U.	74 Years Old	Traditional Leader	Pulubala
10	J. D. L.	58 Years Old	Traditional Leader	Talulobutu
11	S. Y.	50 Years Old	Traditional Leader	Tenggela
12	S. A.	61 Years Old	Traditional Leader	Liluwo
13	I. S.	56 Years Old	Traditional Leader	Bulota
14	S. M.	54 Years Old	Traditional Leader	Biyonga

Interviews with the traditional stakeholders were conducted either at home or at the scene of the event, as long as information related to the research is needed, or there is something that needs to be confirmed with the traditional stakeholders. The interview conducted was of a free style, where the interviewer took a passive role, allowing the interviewee (the traditional stakeholders) to freely express the information required by the researcher. This method was carried out with a fishing rod technique. This implies that informants were prompted with questions, allowing them to express their knowledge, experiences, actions, thoughts, and emotions freely and comprehensively. (Tuloli & Dama, 2004, Subyantoro & Suwarto, 2007). A list of questions was prepared in advance to make it easier for researchers to ask questions related to the main research problems. As explained earlier, the observation method utilized tapping or recording techniques. In this case, the researcher approached the source person (the traditional stakeholders) to record the dialogues that occurred during the engagement. The recording was done using a small tape recorder. This allowed the researcher to capture the conversations without directly participating in the event, despite being a native speaker of the Gorontalo language.

3.3. Data Analysis

The collected data were further analyzed by (1) recording the results of observations related to code-mixing in the implementation of traditional ceremonies, (2) copying and translating data from recordings and interviews, (3) matching interpretation data with data from interview clarification results, (4) identifying utterances that show code-mixing in the realm of proposing events, (5) classifying forms of code-mixing in the realm of traditional ceremonies, (6) interpreting research data, (7) validating the results of studies/analyses of customary stakeholders, (8) complementing/refining research results based on input from customary

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stakeholders, (9) formulating the research conclusion.

4. Results and discussion

4.1. Forms of code-mixing of the indonesian language in gorontalo marriage proposal procession

The present work investigates code-mixing in the marriage proposal procession of Gorontalo. Based on the recording, the code-mixing in the marriage proposal involves two languages: Indonesian and Arabic.

4.1.1. Insertion of Indonesian Code in Gorontalo Language

Basic form of code-mixing

Table 2. Basic form of code-mixing

Code	Local Version	Translated Version
Hurumati	*Tabi-tabi **hurumati** po'uda'a du'ola talu-talu de tonggota lo u lipu.*	'With all due respect and thanks' 'presented to state officials'
Dewo	*Tabi-tabi **dewo** wau po'uda'a du'ola talu-talu de tonggota lo u lipu.*	'With all due respect and thanks' 'presented to state officials'
Maklumu 'promulgation'	*amiyaatia bantala-bantala **maklumu** pota-potalu ode olanto wolo mongowutatonto*	'bring a promulgation' 'addressed to you' 'and your sibling'
Hilapu (blunder).	*Amiyaatia ma metilumopalo* *Bo tomuloololio amiyaatia mohile maapu* *Bolo woluwo u **hilapu*** *Sababu amiyaatia donggo manusia biasa* *Tanu debo woluwo lo'iya motaapata.*	'We are here in this place' 'But we would like to beg your pardon' 'Don't let anything goes wrong' 'We are ordinary human' 'Thus to err is normal'
Mulia 'your Honor'	*Alhamdulillah, amiya:tia* *ma iloijinia lo ta hipohemia lo'iya, amiyatotia ma mopotalu ode E:ya **Mulia.***	'Alhamdulillah (praise to Allah) that we' 'have been granted the permission' 'to meet your Honor'

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The code *hurumati* is a direct loanword of the Indonesian word *hormat* 'to honor' used by stakeholders in the marriage proposal. In other words, the code *hurumati* functions to respect the interlocutor and other audiences attending the procession. The word ***hurumati***, which means ***dewo*** in the Gorontalo language, is used to address people with higher social statuses. Thus, the word ***hurumati*** in the above dialogue can be replaced with the word ***dewo***. In the dialogue, there has been code-mixing between traditional leaders when communicating with their interlocutors. This is seen in the use of the word *hurumati*, which is directly absorbed from the Indonesian word *hormat*. It seems that the word *hurumati* is mistakenly used made by traditional leaders who insert the Indonesian code into Gorontalo.

Maintaining vocabulary in the Gorontalo language is naturally carried out in courtship processions or other traditional processions. Words in indigenous languages are unique and archaic in nature. Archaic words are those rarely used in social interaction, thus they should not be mixed with other codes of other languages. The single form of the word *hurumati* in Gorontalo is absorbed from the word 'respect' in Indonesian. The loanword in the Gorontalo language is adjusted to fit the pronunciation of the local language, which ends with the vowel 'i'. This is because every word in Indonesian that ends with a consonant phoneme must end with a vowel phoneme according to the characteristics of the Gorontalo language.

The code *maklumu* is a direct loanword of the Indonesian word *pemakluman* 'promulgation or announcement'. The word *maklumu* is equivalent to the word *po'ota* in the Gorontalo language. Similar to *hurumati*, this word is often used by traditional stakeholders like the word discussed earlier. The sentence *bantala-bantala maklumu* represents the spokesperson of the groom in bringing announcements to the spokesperson for the bride and the audience attending the marriage proposal. The word ***maklumu*** in the above dialogue should be replaced by ***po'ota***.

The meaning of the expression *banta-bantala po'ota* is to convey a mandate or announcement to all the families attending the marriage proposal. In the Gorontalo language, this word expresses politeness in the traditional interaction. The word *banta-bantalo* is synonymous with the word *delo-delo*, which means carrying. However, the latter is a bit impolite to be used in customary communication, as it associates with the verb to bring objects, such as wood, coconut, and sacks. For example: *Te Adi delo-delo bongo* 'Adi brings a coconut'.

The word *hilapu* is a type of basic code-mixing commonly used by people in social interactions; it is equivalent to the word *tilala*. The form of *hilapu* code-mixing in the speech above

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is not entirely wrong. However, this form can affect the frequency of using the word *tilala* as its equivalent in the Gorontalo language. For this reason, the word *hilapu* should be replaced by *tilala*.

The word *hilapu* is loan word from the Indonesian word *khilaf*, which means 'blunder' In the above excerpt, the use of the word *tilala* does not seem to distort the style of the poetic elements of the script. This is because the rhyming element is still maintained. Customary stakeholders acting as spokespersons in the proposal procession unconsciously use code-mixing in the ceremony to facilitate communication. In sociolinguistic theory, code-mixing is influenced by casual situations or informal situations. Code-mixing is not common in marriage proposal ceremonies since it is formal by nature. However, this concept has no longer been applied since code-mixing is now common in such a ceremony (Ohoiwutun, 2007: 70).

The code 'mulia' is a direct loanword of the Indonesian word *mulia* 'your Honor' used by stakeholders in the marriage proposal; this word is used to address people with higher status or honored figures. The word mulia has its the Gorontalo Language equivalent: *molamahu* a word to address a person with higher social status, such as regent, head of village or district, or prominent figure. Such an argument underpins the reason for using the code-mixing mulia in the marriage proposal, thus resulting in the phrase *E:ya Mulia* representing the prominent figures mentioned earlier who attend the ceremony. The word *E:ya* in the Gorontalo language means 'Allah the Almighty'. Inserting the word *mulia* is only intended to maintain the rhyme elements. This is because the equivalent of the word *mulia* in the Gorontalo language, i.e., *molamahu*, has a different ending of sound, resulting in a loss of the rhymical elements. For this reason, the spokesperson prefers the word *mulia* to *molamahu* since they prioritize the aesthetic elements.

Complex Form of Code-mixing

Table 3. Complex form of code-mixing

Code	Local Version	Translated Version
Luasialo 'discretion'	*amiyatotia ma tilumopalo*	'we are here in this place'
	tu'udu uma yilopo'ilalo	'to inform you of our intention'
	*wonu do:nggolo **luasialo***	'should you have given us the permission'
	lo'ia ma tumulalo	'then the procession shall start'
	*wonu bolo ma **luasia***	'only if you have given us the

		permission'
	ma opatuju mokauli molo'ia.	'then the procession shall start'
Loijinia 'has been permitted'	*Alhamdulillah, amiya:tia*	'Alhamdulillah (praise to Allah) that we'
	ma iloijinia lo ta hipohemia lo'iya, amiyatotia ma mopotalu ode E:ya Mulia.	'have been granted the permission' 'to meet your Honor'
Pogaantia 'shall taking turn'	*bo wakutu ma wane-wanelo* *bolo ma **pogaantia** lo tinelo,* *a:dati botia tanu ma huatola pe'e:nta*	'the time is running out' 'day becomes night' 'this traditional ceremony only starts once'

Luasialo or *luasia* is a form of code-mixing commonly found in the marriage proposal. This word consists of two morphemes: *luasi* as the free morpheme and the suffix *-alo*. The insertion of the word *luasialo* or *luasia* is only intended to maintain the rhyme elements. Furthermore, *luasialo* is a direct loanword from the Indonesian word *luas* 'wide' as the word has no Gorontalo equivalence, thus underpinning the reason why the word is used in the marriage proposal. According to Suwito (1983: 59), this phenomenon is considered integration. Furthermore, integration occurs when the loanword elements of a language have been adapted, thus the elements become common due to the loss of foreign aspects. In this case, Haugen (as cited in Suwito, 1983: 59) associates the situation with the preference for using loanwords. There are two causes of the loanword: the word has been used in society for long time and the word is used to fill the absence of a specific equivalence. Nevertheless, borrowing words from another language is not an instant process. In the above excerpt, the use of *luasialo* and *luasia* is to maintain rhyme or at the end of words, emphasize aesthetical elements. This notion signifies that the word is not detrimental to the use of other Gorontalo language diction.

Iloijinia is a form of complex code-mixing consisting of two morphemes: *ilo* bound morpheme, as a prefix in Gorontalo language and *ijinia* the free morpheme, as the basic form from the Arabic language.

The word *pogaantia* has its Gorontalo language equivalent *mobuulota* 'to take turns'. However, in social interactions, the word *pogaantia* is commonly used, resulting in the fact that the

word has been borrowed from the vocabulary of the Gorontalo language. Other words with the same meaning involve *mogaantia* and *mobuulota*. The word *pogaantia* in the above excerpt has been assimilated into the Gorontalo language, thus code-mixing becomes common. The word *pogaantia* should be replaced with the word *pobuulota lo tinelo* to ensure that the Gorontalo language vocabulary remains in use during the marriage proposal ceremony.

Code-mixing in Phrase

Table 4. Code-mixing in Phrase

Code	Local Version	Translated Version
Ma lehaadiri **'present'**	*talu-talu de tonggota lo u lipu.*	'presented to state officials'
	*to'u **ma leha:diri** to huhulo'a.*	'is present at the seat'
	To'u o'oditolio amiya:tia	'afterwards we'
Ma ijinia **'given the opportunity'**	*ma o'o:woli, de bolilioma'o*	'as spokesperson'
	*ito wonu ma **ma ijinia** nguto-ngutolia,*	'when you have been granted permission'
	a:dati banta-bantala olo ta odelo ito	'then the customary process that you carry'
	ma popolai'omai	'shall be presented'
Mulaiyalo **'shall start'**	*wonu do:nggolo luasialo*	'should you have given us the permission'
	*lo'ia **mulaiyalo***	'then the procession shall start'
	wonu bolo ma luasia	'only if you have given us the permission'
	ma opatuju mokauli molo'ia.	'then the procession shall start'

Ma lehaadiri 'present' is another example of code-mixing found in the dialogue of marriage proposal; the word is derived from the Indonesian word *telah hadir*. Its Gorontalo language equivalence is *ma letaaluwa*. The word *ma lehaadiri* consists of three morphemes: *ma*, *le*, and *haadiri*. Below is an example of code-mixing using the word *ma lehaadiri*.

The words *ma lehaadiri* and *ma letalaluwa* have the same meaning. The difference is that the word *ma lehaadiri* is a direct loanword of the word *hadir* 'present' in Indonesian, with the addition of the morpheme *ma* and the morpheme *le-* in Gorontalo means 'already'. The loanword in the

Gorontalo language is adjusted to fit the pronunciation of the local language, which ends with the vowel (i). As a result, the loanword creates an impression that it has been localized. According to linguistic theory, adding one vowel at the end of each loanword is the way certain Indonesian words are borrowed into Gorontalo; some examples include *ember* 'bucket' becomes *emberi*, *motor* 'motorbike' becomes *mootoro*, *loyang* 'pan' becomes *looyangi*, *hadir* 'present' becomes *haadiri*. Despite this, the words are still considered code-mixing. With regards to the case of *ma lehaadiri*, the three morphemes are considered one expression.

The word *ma ijinia* often appears as code-mixing by customary leaders at engagement ceremonies. This word is a substitute for the word *wohiyala hiyango*. *Ma ijinia* consists of two morphemes: *ma-a* and *ijini*, which means to give the opportunity to the speaking partner. The code-mixing involving this word aims to facilitate the communication process, since it is easier to pronounce *ma ijinia* rather than *ma wohiyala hiyango*. Opting to use the latter results in less efficient communication during the marriage proposal, which is detrimental to both spoke person involved in the ceremony. Replacing *ma ijinia* with the phrase *wohiyala hiyango* will affect the effectiveness of the communication. Thus, the direct absorption of the Indonesian language is legitimate to be used in traditional processions.

The word *mulaiyalo* has the same meaning as its Gorontalo language counterpart *tumulalo*; it is a loanword from the Indonesian word *mulai*. The phrase *ma mulaiyalo* means that a process shall be started. In the case of the traditional procession, *ma mulaiyalo* should be replaced by *ma tumulalo*.

4.1.2. Arabic loanwords in code-mixing

Words from the Arabic language are commonly used in code-mixing. This process is driven by the intention to create aesthetical values without noticing that some words have their Gorontalo language equivalence. The use of such words emphasizes the necessity to use the Gorontalo language equivalence among people. Each sample of the loanword is discussed in the following section.

Basic Form of Code-mixing

Alhamdulillah **'praise to Allah'**. The word *Alhamdulillah* is commonly used to start a dialogue to represent the gratitude of the speakers to Allah, The Almighty. In the Gorontalo language, the equivalence is *sukuru wau dewo*. The word *Alhamdulillah* seems to be part of the

Gorontalo language vocabulary because it has been widely used by the general public. On top of that, replacing the word with its Gorontalo language counterpart sounds less efficient.

Combined Form of Code-mixing

　　　Kiila wau kauli. The phrase kiila wau kauli are two words with the same meaning: 'speech'. The word *kiila* in the phrase derives from the Arabic language *qala*. Based on the research result, the use of the phrase intends to emphasize the speech, impressing the audience. *Kiila wau kauli* has its equivalence in the Gorontalo language: *lo'iya*. However, the word has negative values and thus it is not used in a traditional ceremony. Such a fact is the reason underpinning the use of the phrase *kiila wau kauli*. See the excerpt below.

Alhamdulillah	'Alhamdulillah'
Ki:la wau kauli *lo ta odelo ito*	'following your explanation'
wolo mongowutatonto	'and your sibling'
sa:ati botia ito ma talu-talu-tumalu	'at this point we are here in person'

　　　Mokauli molo'ia **'the discussion shall begin'**. The intention of persons involved in the above excerpt to combine two words that have the same meaning from two different languages often occurs at the engagement ceremony. Such can be seen in the use of the word *mokauli molo'ia*. The purpose of this linguistic process is to create a specific atmosphere in a cultural ceremony. *Mokauli* is a form of complex code-mixing consisting of two morphemes: *mo-* bound morpheme, as a prefix in Gorontalo language and *kauli* the free morpheme, as the basic form from the Arabic language *qala*. Meanwhile, its Gorontalo language counterpart *molo'ia* also consists of two morphemes: *mo-* and *lo'ia*. The two words are combined, resulting in the phrase *mokauli molo'ia* which has the same meaning, namely speaking. Take a look at the below excerpt.

----

wonu do:nggolo luasialo	'should you have given us the permission'
lo'ia ma tumulalo	'then the procession shall start'
wonu bolo ma luasia	'only if you have given us the permission'
ma opatuju **mokauli molo'ia**.	'then the procession shall start'

Code-mixing in Phrase

Insyaa Allah 'insyaa Allah'. The word *insyaAllah*, from the Arabic language, has no Gorontalo language equivalence, but people commonly express this word to seek Allah's blessings. Below is the excerpt in the marriage proposal.

----

timongolio penu didu ma'o tomatangalo	'we shall not wait'
bolo lo'ia debo ma moali ma tumulalo	'the forum shall be started'
insyaa Allah *me dungga mai*	'insya Allah after the arrival'
de ma pohunggulialo	'we shall explain it'

4.1.3. Contributing factors of code-mixing in traditional marriage proposal in Gorontalo city

Suwito (1983) mentions two factors causing code-mixing: attitudinal type and linguistic type. The background of the attitude represents speakers' attitude; one example is the dignity of people who hold them from using their local languages. Such an issue is common in an event, such as a traditional wedding ceremony, attended by educated people. This situation forces a person to insert codes from other languages during that procession. Such a condition occurs in Gorontalo people as they use the Indonesian language frequently when interacting with people with higher educational backgrounds; they get a sense of pride by communicating in the Indonesian language. This sense of pride is due to the belief that using the Indonesian language brings a certain value, impressing the audiences.

In communicating with others, forgetting a specific word might also result in code-mixing (using an Indonesian word to replace a word forgotten by a speaker during communication).

From the linguistic point of view, code-mixing is inevitable to ensure that the communication is executed effectively. Code-mixing also occurs due to the absence of a specific diction. Informal communication is another contributing factor to code-mixing. This is because of the rapid growth of the use of the Indonesian language in less-formal interactions.

Code-mixing is also deliberately done for a specific purpose, e.g., ice breaking and conveying information clearly to the audience attending traditional ceremonies (in this case the marriage proposal procession). Conversation topics can determine whether or not a person opts to choose code-mixing in interaction.

5. Conclusion

In this study, the researchers explored the phenomenon of code-mixing in the context of a marriage proposal ceremony in Gorontalo, Indonesia. The findings suggest that code-mixing occurs for several reasons. Firstly, it can be a result of forgetting the local language. Secondly, code-mixing can be seen as a way for the speaker to confirm and explain their messages to the audience or interlocutor. This is particularly relevant in the context of a marriage proposal ceremony, where clarity and understanding are essential. Thirdly, the influence of the Indonesian language is also a significant factor in code-mixing, whether intentional or unintentional. This is often done to create a relaxed atmosphere, given that the ceremony is typically considered less formal. Fourthly, the social status and prestige of the dialogue actors can also play a role in code-mixing, as guests with higher social statuses may influence the language used. Finally, the absence of specific vocabulary in the Gorontalo language can also lead to code-mixing. Overall, these findings suggest that code-mixing is a complex phenomenon that occurs for various reasons and is influenced by a range of factors.

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CORRECTION REPORT			
No	Reviewer	Reviews	Corrections made by the author
1.	**Reviewer 1**	Another important observation and query is that when there is a code switching of 2 or more languages which have co-existed for so many years, is it essential to do an etymological study of the codes, as in some cases, a particular code may be originally a loan word of the other language and vice versa. Please check.	Thank you for your valuable comment. The explanation regarding this comment has been added to the document. Please kindly see the highlighted paragraphs in the **Theoritical Bases** section. (Page 4)

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Analysis of Code-Mixing in Marriage Proposals among Gorontalo People in Indonesia

Dakia N. Djou[a]* , Asna Ntelu[b] , Ellyana Hinta[c]

[a]Faculty of Literature and Culture, Universitas Negeri Gorontalo. Email: dakia.djou.ung2023@gmail.com

[b]Faculty of Literature and Culture, Universitas Negeri Gorontalo. Email: asnantelu01@gmail.com

[c]Faculty of Literature and Culture, Universitas Negeri Gorontalo. Email: ellyana.hinta@yahoo.com

Abstract

The Gorontalo language has coexisted with the Indonesian language for years, resulting in significant cohesion between two languages. Code-mixing is said to be a byproduct of such cohesion. The present study aimed to examine this linguistic phenomenon to what extent the Gorontalo language speakers code-mix between their native language (the Gorontalonese) with Arabic and Indonesian in their speech during organizing a marriage proposal or an engagement event. The study adopted a qualitative descriptive research design where the data was collected through observation, interviews, audio-video recording, and photo documentation. The result revealed that Indonesian, the Gorontalonese and Arabic are three languages mixed in the marriage proposal dialogue used in Gorontalo. The forms of all code-mixing involved the basic form, complex form, as well as phrases form. In this study, the causes of code-mixing are the language factors and the speakers, which ultimately result in language variation in all dimensions of communication terms. The study shed light on linguistic strategies and code-mixing patterns in a multilingual context.

Keywords: Code-mixing, speech act, marriage proposal, language variation, Gorontalo

Introduction

Gorontalo is situated on the island of Sulawesi, on the Minahasa Peninsula, Indonesia. It was a province of North Sulawesi until it received the status of a separate province in 2000. The region is inhabited by a most popular native ethnic group, the Gorontalonese, who are predominantly Muslims and who speak a language lexically influenced by Arabic, Portuguese, Dutch and Malay, reminding one of the colonial times (Little Jr, 1995; Zakariya & Lustyantie, 2021). The Gorontalonese is one of Indonesia's oldest vernaculars, traditional in form, but still used as a language of communication and interaction in the social environment (Fatawi, 2019). The local communities use it as is as a communication tool that facilitates social interaction and integration. In addition, this language has the potential to convey ideas, thoughts, concepts, and feelings. Besides, the Gorontalonese use this language to preserve the identity of their native land showing the central role played by this language in society.

The Gorontalo people are also known for their openness to outsiders. They easily welcome people from diverse cultures in their social life (formal and informal settings), thus leading to the possibility of a greater language contact. The language of local people always affects the language of migrants (Chaer & Leonie,

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2010), which is seen in the Indonesian people who are renowned for their diversity in communication owing to their numerous regional languages. A speaker of diverse languages affects the use of codes between the languages spoken (Suwito, 1983), which explains how the language contact makes a direct or indirect influence of one language on another, causing a change in the language.

The Gorontalo language has coexisted with the Indonesian language for years, resulting in significant cohesion between two languages. This cohesion resulted in various forms of mutual contacts like language borrowing, code-switching, code-mixing, or language mixing, where speakers of both languages interact and use the elements of the two languages or codes in their communication. Thus the communion of two languages shapes the linguistic practices and behaviors of speakers of both languages. Consequently, the mutual influence of the two languages develops the knowledge and skill of local communities and turn them bilingual (Yuniar & Rosidin, 2023). Bilingualism is defined as speakers' ability to use two languages equally (Suwito, 1983). It is the result of language contact or the use of two languages or two language codes in social interaction.

Code-mixing is the byproduct of bilingualism in daily interaction among people. It is a variation of language often used to interact with people in various dimensions (Ardiantari, Nurita, & Sulatra, 2022). This linguistic phenomenon occurs when speakers incorporate regional language (the Gorontalonese) elements into the national language (the Indonesian) in their speech, especially in informal situations (Nurlianiati, Hadi, & Meikayanti, 2019). If code-mixing occurs in a specific situation, no expressions can replace the language being used during communication and it is necessary to use a local language (Nurlianiati et al., 2019). It is undeniable that being bilingual is an advantage for many people.

It should be noted that bilingualism is detrimental to some traditional ceremonies, such as marriage proposal processions, and therefore, code mixing or pre-dominance of the regional language is widely prevalent on such occasions. Hence, it is observed that, in all types of traditional ceremonies including the marriage proposal in Indonesia, language communication is more likely to shift to the regional language, where each spokesperson uses two languages; in this case, Gorontalo as the main language and Indonesian as secondary. The groom's representatives would communicate with the bride's representatives using only the Gorontalo language. Interestingly, it is not only that the Gorontalonese language which is used in a context such as a marriage proposal or a traditional procession, this condition is similar to other provinces as well where they use their local languages during specific customary rituals.

Occasionally, code-mixing during a marriage ceremony is inevitable due to the use of the major languages like the Indonesian and the Arabic, in combination with the Gorontalonese (Ntelu & Djou, 2017). This combination can be justified mainly for three reasons: sociolinguistic significance, unique linguistic features, and practical implications. The Gorontalonese has significant sociolinguistic value because it is a traditional language used by the Gorontalo people in their social interactions, including in traditional ceremonies (such as marriage proposals). It reflects the local culture and identity of the Gorontalo people (Kadir, 2020). Studying the phenomenon of code-mixing in this context can provide insight into the sociolinguistic dynamics of language use in a multilingual society. The unique linguistic features such as grammar, vocabulary, and phonology, make a vernacular or a minor language an interesting subject for linguistic research. Although being a minor language, the Gorontalonese has distinct linguistic features which can be studied in comparison to major languages like Indonesian and Arabic (Damopolii, Wantu, Wantu, Umar, & Obie, 2022). The practical implications of the study of code-mixing between Gorontalonese, Arabic, and Indonesian include language policy planning, language education, and language maintenance. Understanding the dynamics of code-mixing can inform policy makers and educators on how to effectively promote and preserve local languages such as Gorontalo, while facilitating communication in mainstream languages such as Arabic and Indonesian.

There is a dire need to examine how the Gorontalo speakers code-mix between their native language (the Gorontalonese) with Arabic and Indonesian can shed light on linguistic strategies and code-mixing patterns in a multilingual context. This research was therefore conducted with the aim to examine the use of code-mixing and its contributing factors in the process of engagement in Gorontalo society. The engagement activity in Gorontalo society is one of the stages in the marriage procession which is sacred. In this interaction, language variation is not required as the interaction that occurs at that time is not a social interaction in general, but an interaction of two families entering into a religious and pious relation. To further add to the sacredness of the event, the language used at the engagement ceremony is always a local language that is full of wisdom. Thus, the words used are wise words that are expected to captivate the hearts of the families of the two parties who are standing side by side in the engagement assembly.

Gorontalonese is one of Indonesia's vernaculars that have been rarely investigated in the past studies. This research was therefore conducted to fill this research gap and restore and maintain the identity of Gorontalo language which is reportedly and whose Gorontalo language vocabulary began to be eroded by the progress of the times.

Theoretical Framework

The theoretical framework of this study has two elements: first, conducting an etymological study of the codes involved in code-mixing between the Indonesian and the Gorontalo languages; second considering the communication between two individuals or two groups as a speech act. An etymological study of codes or the code-mixing between Indonesian and Gorontalo is required as a theoretical necessity since these two languages have coexisted for many years. An etymological study enables to understand the historical and linguistic dynamics of the phenomenon of code-mixing and make evident those codes that are used in code-mixing as well as those loanwords or loan elements that move from one language to the other and vice versa. Such a study also helps to trace the historical interactions, language contact, and language change processes that influence code-mixing behavior of any two or more given languages. In addition, etymological studies can help in accurately identifying and analyzing different types of code-mixing, such as borrowing, calquing, or meta-typing, that may occur in the process. Furthermore, the use of etymological studies can provide insight into linguistic features, lexical borrowing, and language contact phenomena relevant to the code-mixing behavior between Indonesian and Gorontalo. Last, but not the least, the etymological study of codes can also explain the motivation, function, and sociocultural factors that shape code-mixing in a given language contact situation being studied.

The second phenomenon of speech act is evident during the communication process, as the linguistic interaction, which involves two parties, the speaker and the interlocutor, with one subject of speech, in a certain time, place and situation (Chaer & Leonie, 2010). For example, the interaction between a trader and a buyer in the market at a certain time using language as the communication medium is considered a speech event. In the context of a marriage proposal, the speech act also applies to interactions between two customary stakeholders, who act as spokespersons for the prospective groom and the prospective bride. There are several factors that play a role in every event that involves verbal interaction. These factors include: speakers, interlocutors, subject matter, place of speech, and atmosphere of speech. Language users will always consider significant the factors like their partners, the location of the communication process, communication topics, and the conditions under which they are speaking (Suwito, 1983).

The current study is therefore designed as an etymological study to investigate the origin and the evolution of codes, loanwords or loan elements as reflected in speech acts. In addition, based on the theoretical implications as explained above, this study focuses on at least three factors, namely: (1) Unique communication context: it explores specifically code-mixing in the context of a marriage proposal procession which would differ from other studies examining code-mixing in different communication contexts such as everyday conversations, formal speeches, or written texts. The objective is to gather insight into the dynamics of code-mixing in traditional cultural practices; (2) Focus on Gorontalo language: This highlights the importance of Gorontalo language as a local language of communication and interaction, in the social and cultural context of Gorontalo (Zakaria & Lustyantie, 2021). This approach can contribute to the existing literature on code-mixing by way of revitalizing the tradition of marriage proposal procession lying extinct; (3) Considerations of bilingualism and its impact on traditional ceremonies: the objective behind this factor is to examine how bilingualism, i.e. the ability to use two languages simultaneously, can have detrimental effects on traditional ceremonies, such as marriage proposal processions, or whether it affects the local language and results in code-mixing. This perspective on the impact of bilingualism on traditional practices can provide a new angle in the study of code-mixing in a sociolinguistic context.

Literature Review

- *Principles of code-mixing*

In communication or interaction, a person often uses more than one language, both a local or his native language or a foreign language. Such a person who habitually and conventionally uses more than one language in formal and informal communication is called a bilingual (Syamsuddin, 2022). During this process of "bilingual" communication and social interaction, a speaker tends to take advantage of the potential language variations. One of these language variations is code-mixing, which helps the speaker to establish togetherness in a community. Code-mixing, known as the ability to change the use of a particular language or a variety of languages into another language, is common in oral communications Code-mixing occurs when a speaker incorporates elements of another language, regional or foreign, in a speech act or discourse (Nababan, 1991). For example, a code mixing occurs even when an Indonesian speaker incorporates elements of his regional language (e.g Gorontalonese) when he communicates in Indonesian (Aslinda & Syafyahya, 2007).

The use of Indonesian as the national language has its unique linguistic contexts such as its use as the official language. However, it is considered as a unifying language because not all regions and tribes in Indonesia have similarities in terms of language. Each region has language characteristics different from one

another since the heterogeneous conditions of Indonesian society further affect language acquisition and one's ability to speak a language (Alfandi & Kisyani-Laksono, 2021). Hence, regional languages in Indonesia have distinct characteristics representing the region's identity because each region is unwilling to equate its language with other regions (Alfandi & Kisyani-Laksono, 2021). As a result, regional languages are confined to their regional domains and are highly used in traditional wedding ceremonies and daily conversations among family members (Nuryani, Robianti, & Sahmini, 2018).

Multicultural societies have a variety of languages, one of which is the official and formal use of two languages, often referred to as bilingualism. In a broader sense, Nuryani et al. (2018) argue that bilingualism refers to the ability of individuals or communities to switch between the use of two languages, both for productive and receptive purposes. People involved in several activities with varying levels of social relationships contribute to the diversity of world languages. In addition, users of these languages are not all identical to one another. Language diversity is one of the contributing factors to bilingualism. When speaking, some bilinguals tend to mix up the languages they speak, resulting in a linguistic phenomenon called code-mixing.

There are a few studies that discuss code-mixing in the context of Gorontalo language. Adam, Sarif, Yasin, and Hairuddin (2022), for instance, examines how the Gorontalo Arab Village community incorporates Arabic language elements into their speech, alongside the local language or other languages spoken in the community. This phenomenon of code mixing, or the blending of different languages in speech, is a common sociolinguistic phenomenon that occurs in multilingual communities. An empirical study conducted by Dilo (2022) investigated language choice and code-mixing patterns in Gorontalo business communication, focusing on the linguistic strategies used by Gorontalo speakers in the business world.

Furthermore, a study by Fatawi (2019) supports the statement that language is a tool of interaction and communication for humans, and therefore, Gorontalonese can be considered as a language specifically used by Gorontalo people to communicate with each other. In addition, Yuniar and Rosidin (2023) recently conducted a research on bilingualism and found that developing knowledge and skills in a second language, such as Indonesian, is common among the Gorontalonese, where bilingualism is defined as someone who has functional ability in two languages. Hence, speaking two or more languages that a speaker understands will be combined into one utterance. Code mixing refers to such a practice of communicating which combines two or more different languages. Pateda (1987) observes that a speaker in communicating is faced with the choice of language or language variant depending on who the interlocutor is, so that both speakers and interlocutors must reach a mutual understanding. This explains why speakers choose a particular code.

- *Forms of code-mixing*

Code-mixing in verbal interaction consists of various forms: words, phrases, clauses, and sentences (Suwito, 1983) which are inserted in the speaker's speech acts. Kridalaksana (2008) also states that code-mixing is the use of language units including the use of words, clauses, idioms, and greetings, from one language to another, thus expanding language styles or varieties. Suandi (2014) further classifies code-mixing based on linguistic level: clause, phrase, and word. However, Chaklander (cited in Siti, Amir, and Atikah (2013)) narrows down the code-mixing events when viewed from the language elements involved in a speech and believes that this linguistic phenomenon are limited only to clause elements.

There is another argument which suggests that code-mixing occurs when there is a mixing of clauses and phrases in a speech act, resulting in an independent linguistic unit that no longer supports its own function (Chaer & Leonie, 2010). This means that code-mixing is a byproduct of the participant's ability to use words, phrases, or clauses of different languages. In other words, the mixing of language varieties that occur in every speech act can be regarded as code-mixing (Ardiantari et al., 2022). Etik, Harsia, and Kartini (2022) also adds that code-mixing is caused by the context of communication, which is common in formal situations.

From the explanation above, it is seen that a code is a part of a speech act used by a speaker in a certain language. The selection of this code is common in bilinguals, and this is subject to the speaking partners (Purwanda, Rijal, & Purwanti, 2018). In the current context of identifying code mixing in marriage proposal in the Gorontalonese language, therefore, one can find several examples of code mixing in words, phrases, clauses, greetings etc. It is common to have code mixing in such types of verbal communication or interaction events like traditional ceremonies and customary rituals. Code-mixing among traditional leaders during the customary processions is quite evident, who often insert Indonesian words in the traditional register of the Gorontalo language. This is often found in the dialogue between the bride and groom's spokesmen during the engagement process (Olii, 2021).

Most of the previous studies were conducted in heterogeneous communities, as each talks about language variation in social interaction. The current study is, however, different from the previous studies as it was conducted in a homogeneous community, and focused only on one single Gorontalonese language and one event of marriage proposal or engagement.

Research Method

- *Research design*

The present work employed a descriptive research design with a qualitative approach. It focused on examining words or sentences as the research data. Qualitative research is conducted organically in terms of its objects and processes (Sugiyono, 2010). The selected object is something organic: it develops as it is. All data is collected in the form of code-mixing and discussed extensively and specifically, especially in terms of its usage. The data, in the current qualitative research, encompassed (a) data on the dialog of traditional stakeholders containing forms of language code mix in the traditional marriage proposal, and (b) contributing factors of code-mixing in the traditional marriage proposal in Gorontalo city.

- *Data Collection*

All data were collected from observation, interviews, documentation, and recording. The research instruments were (1) a list of observations related to data in the implementation of traditional ceremonies, (2) a list of interviews related to forms of speech containing mixed language codes and factors causing the occurrence of code-mixing, (3) documents relating to the *tuja'i* (marriage proposal) script sung by traditional stakeholders (informants), and (4) recordings related to the *tuja'i*. The observation technique was carried out to observe directly while tapping on the traditional marriage proposal activities in order to obtain a clear picture of the activities, especially observing the actual use of language by the customary stakeholders during dialog in the engagement. Along with this activity, the lingual data of code-mixing used by the traditional stakeholders in the dialog was recorded.

There are several reasons due to which the observation method is important in qualitative research (Guba & Lincoln, 1981), namely: (1) Obtaining confidence about the validity of the data, observation techniques are based on direct experience; (2) Allowing researchers to observe for themselves, then record and events as they occur in actual circumstances; (3) Allowing researchers to record events in situations related to propositional knowledge and knowledge directly obtained from the data; (4) Getting complete and correct data requires checking in the field; (5) Allowing researchers to understand complicated situations and for complex behavior; (6) The methodological reason is that observation optimizes research capabilities in terms of motives, beliefs, attention, unconscious behavior, habits and etc.

- *Sampling*

In order to gather data on the factors that contribute to language code mixing, interviews were also conducted with traditional stakeholders who played a role in the traditional marriage proposal dialog. Fourteen traditional stakeholders, who were recognized by the local community as having the ability to engage in dialogues during the engagement, were interviewed. There were no formal requirements to become a traditional stakeholder, except for being female. The most important criteria were willingness, proficiency in worship procedures, and the ability to engage in dialogues during the engagement, which qualified individuals to be appointed as traditional leaders. The following is a list of the traditional stakeholders who participated in the research.

Table 1. *List of Traditional Stakeholders*

No.	Name	Age	Roles	Address
1.	A. Y.	59 Years Old	Priest	Buladu
2	M. H.	48 Years Old	Traditional Leader	Ayula Tapa
3	I. S.	50 Years Old	Priest	Tomulabutao
4	W.	32 Years Old	Traditional Leader	Desa Ponelo
5	A. M.	54 Years Old	Traditional Leader	Isimu Selatan
6	A. H.	68 Years Old	Traditional Leader	Tuladenggi
7	Y. R.	62 Years Old	Traditional Leader	Lekobalo
8	N. A.	68 Years Old	Traditional Leader	Lekobalo
9	D.K. U.	74 Years Old	Traditional Leader	Pulubala
10	J. D. L.	58 Years Old	Traditional Leader	Talulobutu
11	S. Y.	50 Years Old	Traditional Leader	Tenggela
12	S. A.	61 Years Old	Traditional Leader	Liluwo
13	I. S.	56 Years Old	Traditional Leader	Bulota
14	S. M.	54 Years Old	Traditional Leader	Biyonga

Interviews with the traditional stakeholders were conducted either at home or at the scene of the event, as long as information related to the research was needed, or there was something that needed to be confirmed with the traditional stakeholders. The interview conducted was of a free style, where the interviewer took a passive role, allowing the interviewee (the traditional stakeholders) to freely express the information required by the researcher. This method was carried out with a fishing rod technique. This implied that informants were prompted with questions, allowing them to express their knowledge, experiences, actions, thoughts, and emotions freely and comprehensively (Subyanto & Suwarto, 2007; Tuloli & Dama, 2004). A list of questions was prepared in advance to make it easier for researchers to ask questions related to the main research problems.

Tapping or recording techniques were utilized to record the interviews and observation. In this case, the researcher approached the source person (the traditional stakeholders) to record the conversation that occurred during the engagement. The recording was done using a small tape recorder. This allowed the researcher to capture the conversations without directly participating in the event, despite being a native speaker of the Gorontalo language.

- *Data Analysis*

The collected data were further analyzed by (1) recording the results of observations related to code-mixing in the implementation of traditional ceremonies, (2) copying and translating data from recordings and interviews, (3) matching interpretation data with data from interview clarification results, (4) identifying utterances that show code-mixing in the realm of proposing events, (5) classifying forms of code-mixing in the realm of traditional ceremonies, (6) interpreting research data, (7) validating the results of studies/analyses of customary stakeholders, (8) complementing/refining research results based on input from customary stakeholders, (9) formulating the research conclusion.

Results and Discussion

- *Forms of code-mixing in Gorontalo marriage proposal procession*

The present work investigated code-mixing in the marriage proposal procession of the Gorontalo community. Based on the recordings, the code-mixing in the marriage proposal involved two languages: Indonesian and Arabic.

i. *Basic form of code-mixing*

Table 2. *Basic form of code-mixing*

Code	Local Version	Translated Version
Hurumati	*Tabi-tabi* **hurumati** *po'uda'a du'ola talu-talu de tonggota lo u lipu.*	'With all due respect and thanks' 'presented to state officials'
Dewo	*Tabi-tabi* **dewo** *wau po'uda'a du'ola talu-talu de tonggota lo u lipu.*	'With all due respect and thanks' 'presented to state officials'
Maklumu 'promulgation'	*amiyaatia bantala-bantala* **maklumu** *pota-potalu ode olanto wolo mongowutatonto*	'bring a promulgation' 'addressed to you' 'and your sibling'
Hilapu (blunder).	*Amiyaatia ma metilumopalo Bo tomuloololio amiyaatia mohile maapu Bolo woluwo u* **hilapu** *Sababu amiyaatia donggo manusia biasa Tanu debo woluwo lo'iya motaapata.*	'We are here in this place' 'But we would like to beg your pardon' 'Don't let anything goes wrong' 'We are ordinary human' 'Thus to err is normal'
Mulia 'your Honor'	*Alhamdulillah, amiya:tia ma iloijinia lo ta hipohemia lo'iya, amiyatotia ma mopotalu ode E:ya* **Mulia.**	'Alhamdulillah (praise to Allah) that we' 'have been granted the permission' 'to meet your Honor'

The code *hurumati* is a direct loanword of the Indonesian word *hormat* 'to honor' used by stakeholders in the marriage proposal. In other words, the code *hurumati* functions to respect the interlocutor and other audiences attending the procession. The word *hurumati*, which means *dewo* in the Gorontalo language, is used to address people with higher social statuses. Thus, the word *hurumati* in the above dialogue can be replaced with the word **dewo**. In the dialogue, there has been code-mixing between traditional leaders when communicating with their interlocutors. This is seen in the use of the word *hurumati*, which is directly absorbed from the Indonesian word *hormat*. It seems that the word *hurumati* is mistakenly used made by traditional leaders who insert the Indonesian code into Gorontalo.

Maintaining vocabulary in the Gorontalo language is naturally carried out in courtship processions or other traditional processions. Words in indigenous languages are unique and archaic in nature. Archaic words are those rarely used in social interaction, thus they should not be mixed with other codes of other languages. The single form of the word *hurumati* in Gorontalo is absorbed from the word 'respect' in Indonesian. The loanword in the Gorontalo language is adjusted to fit the pronunciation of the local language, which ends with the vowel 'i'. This is because every word in Indonesian that ends with a consonant phoneme must end with a vowel phoneme according to the characteristics of the Gorontalo language.

The code *maklumu* is a direct loanword of the Indonesian word *pemakluman* 'promulgation or announcement'. The word *maklumu* is equivalent to the word *po'ota* in the Gorontalo language. Similar to *hurumati*, this word is often used by traditional stakeholders like the word discussed earlier. The sentence *bantala-bantala maklumu* represents the spokesperson of the groom in bringing announcements to the spokesperson for the bride and the audience attending the marriage proposal. The word *maklumu* in the above dialogue should be replaced by *po'ota*.

The meaning of the expression *banta-bantala po'ota* is to convey a mandate or announcement to all the families attending the marriage proposal. In the Gorontalo language, this word expresses politeness in the traditional interaction. The word *banta-bantalo* is synonymous with the word *delo-delo*, which means carrying. However, the latter is a bit impolite to be used in customary communication, as it associates with the verb to bring objects, such as wood, coconut, and sacks. For example: *Te Adi delo-delo bongo* 'Adi brings a coconut'.

The word *hilapu* is a type of basic code-mixing commonly used by people in social interactions; it is equivalent to the word *tilala*. The form of *hilapu* code-mixing in the speech above is not entirely wrong. However, this form can affect the frequency of using the word *tilala* as its equivalent in the Gorontalo language. For this reason, the word *hilapu* should be replaced by *tilala*. The word *hilapu* is a loan word from the Indonesian word *khilaf*, which means 'blunder' In the above excerpt, the use of the word *tilala* does not seem to distort the style of the poetic elements of the script. This is because the rhyming element is still maintained. Customary stakeholders, acting as spokespersons in the proposal procession unconsciously, use code-mixing in the ceremony to facilitate communication. In sociolinguistic theory, code-mixing is influenced by casual situations or informal situations. Code-mixing is not common in marriage proposal ceremonies since it is formal by nature. However, this concept has no longer been applied since code-mixing is now common in such a ceremony (Ohoiwutun, 2007).

The code '*mulia*' is a direct loanword of the Indonesian word *mulia* 'your Honor' used by stakeholders in the marriage proposal; this word is used to address people with higher status or honored figures. The word mulia has its the Gorontalo Language equivalent: *molamahu* a word to address a person with higher social status, such as regent, head of village or district, or prominent figure. Such an argument underpins the reason for using the code-mixing mulia in the marriage proposal, thus resulting in the phrase *E:ya Mulia* representing the prominent figures mentioned earlier who attend the ceremony. The word *E:ya* in the Gorontalo language means 'Allah the Almighty'. Inserting the word *mulia* is only intended to maintain the rhyme elements. This is because the equivalent of the word *mulia* in the Gorontalo language, i.e., *molamahu*, has a different ending of sound, resulting in a loss of the rhyming elements. For this reason, the spokesperson prefers the word *mulia* to *molamahu* since they prioritize the aesthetic elements.

ii. Complex Form of Code-mixing

Table 3. *Complex form of code-mixing*

Code	Local Version	Translated Version
Luasialo 'discretion'	*amiyatotia ma tilumopalo*	'we are here in this place'
	tu'udu uma yilopo'ilalo	'to inform you of our intention'
	wonu do:nggolo **luasialo**	'should you have given us the permission'
	lo'ia ma tumulalo	'then the procession shall start'
	wonu bolo ma **luasia**	'only if you have given us the permission'
	ma opatuju mokauli molo'ia.	'then the procession shall start'
Loijinia 'has been permitted'	*Alhamdulillah, amiya:tia*	'Alhamdulillah (praise to Allah) that we'
	ma iloijinia lo ta hipohemia lo'iya,	'have been granted the permission'
	amiyatotia ma mopotalu ode E:ya Mulia.	'to meet your Honor'
Pogaantia 'shall taking turn'	*bo wakutu ma wane-wanelo*	'the time is running out'
	bolo ma **pogaantia** *lo tinelo,*	'day becomes night'
	a:dati botia tanu ma huatola pe'e:nta	'this traditional ceremony only starts once'

Luasialo or *luasia* is a form of code-mixing commonly found in the marriage proposal. This word consists of two morphemes: *luasi* as the free morpheme and the suffix *-alo*. The insertion of the word *luasialo* or *luasia* is only intended to maintain the rhyme elements. Furthermore, *luasialo* is a direct loanword from the Indonesian word *luas* 'wide' as the word has no Gorontalo equivalence, thus underpinning the reason why the

word is used in the marriage proposal. According to Suwito (1983), this phenomenon is considered integration. Furthermore, integration occurs when the loanword elements of a language have been adapted, thus the elements become common due to the loss of foreign aspects. In this case, Haugen (as cited in Suwito (1983)) associates the situation with the preference for using loanwords. There are two causes of the loanword: the word has been used in society for long time and the word is used to fill the absence of a specific equivalence. Nevertheless, borrowing words from another language is not an instant process. In the above excerpt, the use of *luasialo* and *luasia* is to maintain rhyme or at the end of words, emphasize aesthetical elements. This notion signifies that the word is not detrimental to the use of other Gorontalo language diction.

Iloijinia is a form of complex code-mixing consisting of two morphemes: *ilo* bound morpheme, as a prefix in Gorontalo language and *ijinia* the free morpheme, as the basic form from the Arabic language. The word *pogaantia* has its Gorontalo language equivalent *mobuulota* 'to take turns'. However, in social interactions, the word *pogaantia* is commonly used, resulting in the fact that the word has been borrowed from the vocabulary of the Gorontalo language. Other words with the same meaning included *mogaantia* and *mobuulota*. The word *pogaantia* in the above excerpt has been assimilated into the Gorontalo language, thus code-mixing becomes evident. The word *pogaantia* should be replaced with the word *pobuulota lo tinelo* to ensure that the Gorontalo language vocabulary remains in use during the marriage proposal ceremony.

iii.   Code-mixing in Phrase

Table 4. *Code-mixing in Phrase*

Code	Local Version	Translated Version
Ma lehaadiri **'present'**	*talu-talu de tonggota lo u lipu.*	'presented to state officials'
	*to'u **ma leha:diri** to huhulo'a.*	'is present at the seat'
	To'u o'oditolio amiya:tia	'afterwards we'
Ma ijinia **'given the opportunity'**	*ma o'o:woli, de bolilioma'o*	'as spokesperson'
	*ito wonu ma **ma ijinia** nguto-ngutolia,*	'when you have been granted permission'
	a:dati banta-bantala olo ta odelo ito	'then the customary process that you carry'
	ma popolai'omai	'shall be presented'
Mulaiyalo **'shall start'**	*wonu do:nggolo luasialo*	'should you have given us the permission'
	*lo'ia **mulaiyalo***	'then the procession shall start'
	wonu bolo ma luasia	'only if you have given us the permission'
	ma opatuju mokauli molo'ia.	'then the procession shall start'

Ma lehaadiri 'present' is another example of code-mixing found in the dialogue of marriage proposal; the word is derived from the Indonesian word *telah hadir*. Its Gorontalo language equivalence is *ma letaaluwa*. The word *ma lehaadiri* consists of three morphemes: *ma*, *le*, and *haadiri*. Below is an example of code-mixing using the word *ma lehaadiri*. The words *ma lehaadiri* and *ma letalaluwa* have the same meaning. The difference is that the word *ma lehaadiri* is a direct loanword of the word *hadir* 'present' in Indonesian, with the addition of the morpheme *ma* and the morpheme *le-* in Gorontalo means 'already'. The loanword in the Gorontalo language is adjusted to fit the pronunciation of the local language, which ends with the vowel (i). As a result, the loanword creates an impression that it has been localized. According to linguistic theory, adding one vowel at the end of each loanword is the way certain Indonesian words are borrowed into Gorontalo; some examples include *ember* 'bucket' becomes *emberi*, *motor* 'motorbike' becomes *mootoro*, *loyang* 'pan' becomes *looyangi*, *hadir* 'present' becomes *haadiri*. Despite this, the words are still considered code-mixing. With regards to the case of *ma lehaadiri*, the three morphemes are considered one expression.

The word *ma ijinia* often appears as code-mixing by customary leaders at engagement ceremonies. This word is a substitute for the word *wohiyala hiyango*. *Ma ijinia* consists of two morphemes: *ma-a* and *ijini*, which means to give the opportunity to the speaking partner. The code-mixing involving this word aims to facilitate the communication process, since it is easier to pronounce *ma ijinia* rather than *ma wohiyala hiyango*. Opting to use the latter results in less efficient communication during the marriage proposal, which is detrimental to both spoke person involved in the ceremony. Replacing *ma ijinia* with the phrase *wohiyala hiyango* will affect the effectiveness of the communication. Thus, the direct absorption of the Indonesian language is legitimate to be used in traditional processions.

The word *mulaiyalo* has the same meaning as its Gorontalo language counterpart *tumulalo*; it is a loanword from the Indonesian word *mulai*. The phrase *ma mulaiyalo* means that a process shall be started. In the case of the traditional procession, *ma mulaiyalo* should be replaced by *ma tumulalo*.

- *Arabic loanwords in code-mixing*

Words from the Arabic language are commonly used in code-mixing. This process is driven by the intention to create aesthetical values without noticing that some words have their Gorontalo language

equivalence. The use of such words emphasizes the necessity to use the Gorontalo language equivalence among people. Each sample of the loanword is discussed in this section.

i.   *Basic Form of Code-mixing*

Alhamdulillah 'praise to Allah' The word *Alhamdulillah* is commonly used to start a dialogue to represent the gratitude of the speakers to Allah, the Almighty. In the Gorontalo language, the equivalence is *sukuru wau dewo*. The word *Alhamdulillah* seems to be part of the Gorontalo language vocabulary because it has been widely used by the general public. On top of that, replacing the word with its Gorontalo language counterpart sounds less efficient.

ii.   *Combined Form of Code-mixing*

Excerpt 1:
Alhamdulillah	'Alhamdulillah'
Ki:la wau kauli lo ta odelo ito	'following your explanation'
wolo mongowutatonto	'and your sibling'
sa:ati botia ito ma talu-talu-tumalu	'at this point we are here in person'

In the Excerpt 1, *Kiila wau kauli* is the phrase that is made of are two words with the same meaning: 'speech'. The word *kiila* in the phrase derives from the Arabic language *qala*. Based on the research result, the use of the phrase intends to emphasize the speech, impressing the audience. *Kiila wau kauli* has its equivalence in the Gorontalo language: *lo'iya*. However, the word has negative values and thus it is not used in a traditional ceremony. Such a fact is the reason underpinning the use of the phrase *kiila wau kauli*. See Excerpt 1 below.

Excerpt 2:
wonu do:nggolo luasialo	'should you have given us the permission'
lo'ia ma tumulalo	'then the procession shall start'
wonu bolo ma luasia	'only if you have given us the permission'
ma opatuju mokauli molo'ia.	then the procession shall start'

In the Excerpt 2, the phrase *Mokauli molo'ia* means 'the discussion shall begin'. The intention of persons involved in this excerpt is to combine two words that have the same meaning from two different languages, which often occurs at an engagement ceremony. Such can be seen in the use of the word *mokauli molo'ia*. The purpose of this linguistic process is to create a specific atmosphere in a cultural ceremony. *Mokauli* is a form of complex code-mixing consisting of two morphemes: *mo-* bound morpheme, as a prefix in Gorontalo language and *kauli* the free morpheme, as the basic form from the Arabic language *qala*. Meanwhile, its Gorontalo language counterpart *molo'ia* also consists of two morphemes: *mo-* and *lo'ia*. The two words are combined, resulting in the phrase *mokauli molo'ia* which has the same meaning, namely speaking.

iii.   *Code-mixing in Phrase*

Excerpt 3:
timongolio penu didu ma'o tomatangalo	'we shall not wait'
bolo lo'ia debo ma moali ma tumulalo	'the forum shall be started'
insyaa Allah *me dungga mai*	'insya Allah after the arrival'
de ma pohunggulialo	'we shall explain it'

In Excerpt 3, the phrase *Insyaa Allah* is from the Arabic language, and it has no Gorontalo language equivalence, but people commonly express this word to seek Allah's blessings as seen in this example of a marriage proposal.

•   *Contributing factors of code-mixing in traditional marriage proposal in Gorontalo city*

Suwito (1983) mentions two factors causing code-mixing: attitudinal type and linguistic type. The background of the attitude represents speakers' attitude; one example is the dignity of people who hold them from using their local languages. Such an issue is common in an event, such as a traditional wedding ceremony, attended by educated people. This situation forces a person to insert codes from other languages during that procession. Such a condition occurs in Gorontalo people as they use the Indonesian language frequently when interacting with people with higher educational backgrounds; they get a sense of pride by communicating in the Indonesian language. This sense of pride is due to the belief that using the Indonesian language brings a certain value, impressing the audiences.

In communicating with others, forgetting a specific word might also result in code-mixing (using an Indonesian word to replace a word forgotten by a speaker during communication). However, from the linguistic point of view, code-mixing is inevitable to ensure that the communication is executed effectively. Code-mixing also occurs due to the absence of a specific diction. Informal communication is another

contributing factor to code-mixing. This is because of the rapid growth of the use of the Indonesian language in less-formal interactions. Code-mixing is also deliberately done for a specific purpose, e.g., ice breaking and conveying information clearly to the audience attending traditional ceremonies (in this case the marriage proposal procession). Conversation topics can determine whether or not a person opts to choose code-mixing in interaction.

Conclusion

In this study, the researchers explored the phenomenon of code-mixing in the context of a marriage proposal ceremony in Gorontalo, Indonesia. The findings suggest that code-mixing occurs for several reasons. Firstly, it can be a result of forgetting the local language. Secondly, code-mixing can be seen as a way for the speaker to confirm and explain their messages to the audience or interlocutor. This is particularly relevant in the context of a marriage proposal ceremony, where clarity and understanding are essential. Thirdly, the influence of the Indonesian language is also a significant factor in code-mixing, whether intentional or unintentional. This is often done to create a relaxed atmosphere, given that the ceremony is typically considered less formal. Fourthly, the social status and prestige of the dialogue actors can also play a role in code-mixing, as guests with higher social statuses may influence the language used. Finally, the absence of specific vocabulary in the Gorontalo language can also lead to code-mixing. Overall, these findings suggest that code-mixing is a complex phenomenon that occurs for various reasons and is influenced by a range of factors.

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10. Bukti keabsahan jurnal dari Scopus

M Gmail   **Dakia Djou <dakia.djou.ung2023@gmail.com>**

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Please kindly note that the requested journal "Eurasian Journal of Applied Linguistics" with ISSN/E-ISSN "21491135" is indexed and currently active for Scopus.

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Regards,

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