

Use of mixed Indonesian-Patani language codes in oral form by Patani (South of Thailand) pupils in Medan City

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Abstract. This research examines code mixing among Patani students in Medan City. The study aims to describe, analyze, interpret, and conclude data on the use of Indonesian-Patani code mixing in oral form by Patani students from southern Thailand in Medan City, focusing on the lexicon form of code mixing. This research aims to investigate code mixing in the interactions of Patani students in the city of Medan. The data was collected using recording and note-taking techniques. The transcribed data was classified, analyzed, and interpreted to draw conclusions. Data analysis results indicate that Patani students in Medan City code-mix verbs, adjectives, nouns, pronouns, numerals, adverbs, and task words. In the research, the causes of code-mixing are divided into four categories: (i) a continued focus on the mother tongue, especially Patani Malay, (ii) difficulty in interacting with an environment that uses both Indonesian and regional languages, (iii) a lack of understanding of Indonesian, resulting in incorrect pronunciation, and (iv) difficulty in understanding new Indonesian vocabulary, resulting in the combination of familiar languages.

Keywords: Code mixing, causes of code mixing, interactions between Patani students in Medan City

I. INTRODUCTION

Language is a crucial system for social creatures as it enables mutual relationships and cooperation. It is safe to say that without language, mankind's survival would be impossible. The growth of interactions, communication processes, and self-identification processes are created through language. In daily life, individuals often communicate with each other, whether in work relationships, sharing knowledge with the community, or establishing fraternal relationships. In daily life, individuals often communicate with each other, whether in work relationships, sharing knowledge with the community, or establishing fraternal relationships. In daily life, individuals often communicate with each other, whether in work relationships, sharing knowledge with the community, or establishing fraternal relationships. Language serves as an intermediary tool for human interaction. According to Sumarsono (2012), language is a system of symbols in the form of arbitrary sounds used by members of society to relate and interact with one another.

Indonesia and Patani, located in the south of Thailand, are two distinct countries. However, they do share a common language, which is Malay. It is worth noting that this language is spoken by a community in Patani. As Phaosan Jehwae has pointed out, Malay is used by a community in Patani (Southern Thailand).

The Austronesian language family includes a Polynesian language type spoken on the largest island, which has been used in Indonesia, Malaysia, and surrounding areas for over 1,000 years. In academic interactions, it is common to mix Indonesian with regional languages, such as those used by Patani students at various universities in Medan City, North Sumatra, and vice versa. This process is known as code mixing. Code mixing occurs when elements from multiple languages are used, causing the respective languages to adopt the functions of the inserted languages. This phenomenon can lead to the emergence of regional varieties of a language, such as when an Indonesian speaker inserts many Malay elements. According to Sumarsono (2012), code mixing is defined as the insertion of elements from another language while using a particular language.

In language use, code mixing is a common occurrence, especially in bilingual communities. Bilingual individuals often mix languages when interacting with others. According to Macky and Firman in Chaer and Agustina (2010), sociolinguistically, bilingualism is generally defined as the use of two languages alternately by a speaker in their interactions with others. Furthermore, the study of language is an ongoing pursuit. Language is a dynamic entity that undergoes constant evolution and development, even when it comes into contact with other languages. This can sometimes pose linguistic challenges.

Code mixing occurs when a speaker inserts an element of another language into their dominant language. This phenomenon is often related to the speaker's social background, level of education, and societal habits. The issues identified are: This research focuses on the challenges related to code mixing using Indonesian-Patani in spoken form by Patani students in the city of Medan.

This research explores the topic of code mixing in spoken Indonesian-Patani by Patani students in the city of Medan, with the aim of fostering a better understanding of this linguistic phenomenon. The text explores the topic of code mixing, specifically in the context of Indonesian-Patani usage among students from Patani in Medan City. The study is limited to an analysis of a lexicon comprising of verbs, adjectives, nouns, pronominals, numeralia, adverbs, and task words, with a focus on various forms of code mixing such as phrases, clauses, grammar, phonology, and morphology. Factors contributing to the use of Indonesian-Patani languages in oral form by Patani students in Medan City.

It is widely recognized that all languages have their own unique provisions for sound systems, forms, sentence structures, and meaning systems. However, it is worth noting that the language used by the community is not entirely uniform, which can be attributed to a variety of factors such as age, education, religion, field of activity, profession, and regional cultural background.

As a result, the language exhibits a certain degree of diversity. Perhaps the sound system, form, and sentence structure may differ. This linguistic diversity is also present in Indonesian, which has various languages due to the aforementioned reasons. Indonesian varieties include: 1). Variety of individual languages; 2). Variety of languages used by a group of community members from a certain area; 3). Variety of languages used by a group of community members from certain social groups; 4). The variety of languages used in activities in a particular field; 5). This text explores the nuances of language use in various contexts, including formal and informal situations; 6). This text explores the nuances of language use in various contexts, including formal and informal situations; 7). It highlights the significance of selecting appropriate language in official settings and the potential benefits of utilizing different languages in oral communication. This text explores the nuances of language use in various contexts, including formal and informal situations.

According to Chaer (2010), a speech event is an activity in which linguistic contact occurs in one or more forms of speech between two persons, namely the speaker and the interlocutor, with one major topic of speech, at a certain time, place, and context. In other words, speech and language activities are not required in every communication activity. A speech event is an encounter between a market trader and a buyer that occurs at a specific time and uses language to communicate. The same phenomenon happens at debate events, lecture halls, office meetings, court hearings, and so on. [1]

As per Mackey's definition in Chaer and Agustina (2010), bilingualism refers to the use of two languages by a speaker during social interactions, requiring proficiency in both. Chaer and Agustina (2010) assert that mastery of both languages is necessary to achieve bilingualism. Individuals who are bilingual, meaning they possess the ability to use two languages, their mother tongue or first language (B1) and a second language (B2), are the focus of this text. [1]

Individuals who are bilingual, meaning they possess the ability to use two languages, their mother tongue or first language (B1) and a second language (B2), are the focus of this text. Consistent use of technical terms such as 'bilingual' and 'bilingualism' has been employed to ensure clarity. In addition to the term 'bilingualism' and its definitions, there is also the term 'multilingualism' (in Indonesian, it is also referred to as 'multilingualism'). Multilingualism pertains to the state in which an individual utilizes more than two languages in their communication with others.

According to Bloomfield in Chaer (2007), bilingualism should be understood as the equal mastery of two languages by a person. As such, bilingualism refers to the practice of using two languages when interacting with others. This definition highlights the importance of proficiency in both languages for true bilingualism. [2]

Language is a complex system made up of various components that follow a set pattern and can be governed by rules. It serves as a vital communication tool for humans to establish social connections and build relationships with others, whether they are colleagues, acquaintances, or strangers.

According to Bloomfield in Sumarsono (2012), language can be defined as a system of symbols in the form of arbitrary sounds that are used by members of society to relate and interact with each other. Chaer and Agustina (2010) assert that the primary function of language is communication or interaction among humans. It is through language that individuals are able to communicate effectively within their physical and social environment. [3]

Chaer (2007) explains the challenge of defining a language and differentiating it from other languages or dialects. It is important to acknowledge the complexity of language identification and the various factors that contribute to it. The differentiation between two utterances as separate languages can be based on linguistic or political standards. Linguistically, two utterances are considered different languages if the speakers of the two speech communities cannot comprehend each other. Kridalaksana (2011) considered the following: 1). A system of sound symbols utilized by members of a society to collaborate. Interact and identify yourself. *Bd langue and parole*; 2). Language variations; 3). Language type; 4). Verbal communication tool. [5]. According to Faizah (2010), language is a full system made up of verbal symbols (spoken or written) used for communication. Code is a language variant that someone chooses to use for communication. [2]

According to Chaer, Agustina in Aslinda and Leni (2010: 87), code mixing takes place during a speech event when the clauses and phrases used are a mixture of different languages, and each clause or phrase no longer supports the joint function by itself. Sumarsono (2007: 202) defines code mixing as the insertion of elements of another language while using a particular language. According to Faizah (2010: 151), code mixing involves the integration of elements from one language into another, rather than a complete switch between languages. Proficiency in multiple languages is crucial in code-mixing incidents, as compared to those who only know one language. It is often observed that individuals who are proficient in multiple languages tend to code-switch more frequently than those who only speak one language. [4]

According to Suwito in Rokhman (2013), another property of all code mixing is that language elements or variations thereof that are incorporated into another language lose their unique character. According to Rokhman (2013), code mixing is the usage of two or more languages by injecting elements from one language into another language, where the language parts or variations placed in another language do not retain their original identity. [5]

According to Suwito's classification (1983), code mixing can be categorized into six types based on the linguistic elements involve. . First, Inclusion of words in a particular format. The word is the smallest unit of language that can stand alone, such as a single morpheme like 'house' or a combination of morphemes like 'follow'. In diverse and multilingual societies, code mixing often involves inserting words into a sentence. The language used should be clear, concise, and objective, avoiding biased or ornamental language. [6]

Meanwhile, the second type of improvement involves the insertion of phrases. A phrase is a combination of two or more words that are not used as predicates. The combination can be either tight or tenuous. For example, 'high mountains' Kridalaksana (1982). Phrases are grammatical units that consist of combinations of non-predicative words. They can also be referred to as combinations of words that fulfill one of the syntactic functions in a sentence Alwi (2003). The smallest free grammatical unit is commonly referred to as a word. Therefore, the term 'maker' is likely a free morpheme rather than a bound morpheme. For instance, 'have not eaten' and 'high ground' are examples of phrases, while 'culinary' and 'long distance' are not considered phrases. The phrase 'Bogadan inter' is a bound morpheme and has a non-predicative construction. It is important to note that 'mother goes and sells goods' is not considered a phrase, while 'bathroom construction' (but not 'a book') is generally considered a phrase. [7]

The third step involves the implantation of elements in the shape of basters. Baster is a mix of native and foreign. Baster code mixing is the incorporation of a baster or foreign language into the speaker's language structure based on Fisda Costa (2017). The fourth characteristic pertains to the use of word repetition as a means of element insertion. According to Muslich (2008), this process involves repeating the basic form of a word, either in whole or in part, with or without a variety of phonemes, and with or without affixes that consist of:

1. Whole repetition is the whole recurrence of the original form, without affixes or phoneme changes. Consider stones, units, and advancements.
2. Partial repetition refers to the repetition of the basic form without modifying the phoneme. Examples include calling, running, rolling, acting as if, and moving slowly.
3. Repetition combined with the addition of affixes refers to the repetition of basic forms followed by the addition of affixes, either concurrently or simultaneously, which establish a meaning. In Indonesian, the affixes {-an}, {ke-an}, and {se-nya} can be combined with form repetition to create a single meaning. Examples include homely, yellowish, the best, everything, and the least.
4. Recurrence with variations or changes in phonemes refers to the recurrence of basic forms combined with phoneme modifications. Examples include movements, sundries, veggies, hospitality, helter-skelter, joking around, and side dishes.

Meanwhile, the fifth characteristic pertains to the use of word expressions or idioms. As JS Badudu (1989) explains, the term idiom is derived from the Greek word *idooma* which means 'what is made into a specialty'. Therefore, there is an emphasis on the specific form and nature of idioms, which were created and used by language users long ago and are still in use today. According to JS Badudu, idioms are specific forms of language that differentiate one language from another. They include expressions, word arrangements, and series of words that are typically untranslatable. In summary, an idiom is a language expression whose meaning cannot be deduced from the meanings of its individual elements. [8]

The final characteristic to consider is the inclusion of clauses. As Alwi (2003) explains, a clause is a syntactic unit consisting of a series of words with a predicative construction. This means that the construction includes components in the form of words or phrases that function as predicates. For example, the phrase 'a bathroom is not a because clause' is not a valid example of a clause because the relationship between the components of the room and the components of the bathroom is not predicative. The construction 'father bath' can be considered a clause due to the predicative relationship between the subject 'father' and the predicate 'bath'.

There are reasons why code mixing occurs according to Suwita in Rokhman (2013) as follows, there are two things about code mixing which are outward and inward. Causes of code mixing that occur include a). identify roles; b). identify varieties; c). desire to explain and interpret. [5]

In this case, the three concepts are closely related and sometimes intertwined. Role identification, registral, and educational sizes are utilized to differentiate between various roles. Identification of language varieties is based on the speaker's code-switching, which positions them within the social hierarchy. The need to clarify and interpret arises because code mixing also reflects the attitudes and relationships of others towards them.

Suwito (2013) states the following: Code mixing happens due to a 16id an16back link between roles (speakers), language forms, and language functions. This means that speakers with a specific 16id background prefer certain types of code mixing to support specific purposes. The use of this code mixing method is designed to reflect a person's 16id status and personal identify in society. The word, 16id and every day is used for all occasions and for all purposes. Words are the most important 16 IDs in

language, according to Chaer (2007) words are "a unit of language that has one meaning or a row of letters flanked by two words and has meaning". Furthermore, Linguists in Kridalaksana (2011) stated the following. [9]

Morphemes are the smallest units of language that can be expressed in free form. They can occur as single morphemes (e.g. stone, house, meat) or combinations of morphemes (e.g. fighter, following, Pancasila, omnipotent). In some languages, such as English, stress patterns also mark words. The smallest unit in syntax comes from text that has undergone a morphological process.

Alwi et al. (2010) classify words into different categories, including verbs, adjectives, adverbs, nouns, pronominals, numeralia, and task words. According to Alwi et al., verbs can be identified and differentiated from other word classes by observing their actors, both syntactically and morphologically. This is due to their specific characteristics. According to Alwi et al., verbs can be identified and differentiated from other word classes by observing their actors, both syntactically and morphologically. Verbs serve as predicates or as the core of predicates in sentences, conveying the inherent meaning of actions, processes, or circumstances. However, verbs cannot be prefixed with 'ter-', which denotes 'most', especially those that describe a situation. [10]

Alwi et al. (2010) state the following: Adjectives are words that provide additional particular information about something that the noun in the sentence is asking about. Adjectives that convey information about nouns serve an attributional role. This information may convey a quality or membership in a group.

Meanwhile, Weinreich (1953) coined the term 'interference' to describe changes in a language system resulting from contact with elements of another language, as observed in bilingual speakers who alternate between two languages. The primary impact of interference appears to be on vocabulary. Languages with a socio-cultural background and wide usage, such as English and Arabic, have relatively large vocabularies and therefore greatly influence other languages.

Suwito (1983) notes that interference between Indonesian and regional languages occurs in both directions, allowing regional language elements to enter Indonesian and vice versa. However, with foreign languages, Indonesian only receives and does not contribute. Indonesian and foreign languages exchange lexical elements, just as Indonesian and regional languages do.

Interference is often considered to be detrimental to a language system, but it can also be an important and dominant mechanism for the development of a language. In the phonological, morphological, and syntactic subsystems, interference is more accurately called "reference," but in the lexical and semantic subsystems it plays an important role in language development. Interference enriches the vocabulary of the receiving language with the vocabulary of the donor language, which is initially regarded as borrowed, but eventually becomes integrated into the receiving language.

Integration refers to the incorporation of elements from other languages into a particular language, which are then considered members of that language. It is no longer considered borrowing or strengthening. The process of accepting foreign language elements, particularly vocabulary, into the Indonesian language is primarily auditory. This means that Indonesian speakers first hear the lexical items spoken by native speakers and then attempt to use them. What is heard by the ear is what is spoken and then transcribed. As a result, the vocabulary received by listeners often contains irregularities compared to the original vocabulary. Here are some examples of vocabulary compared to the original form.

II. METHODS

This study employs a descriptive research method, which aims to provide a clear and objective picture or description of the situation being studied without any intervention. This study employs a descriptive research method, which aims to provide a clear and objective picture or description of the situation being studied without any intervention. This study employs a descriptive research method, which aims to provide a clear and objective picture or description of the situation being studied without any intervention. According to Kuntoro Injauhari (2009), the descriptive method is used to analyze data in a clear and objective manner. The author used a qualitative approach and conducted field research. Sugiyono (2010) conducted an inductive data analysis based on the facts found in the field. [11]

This study employs qualitative and descriptive research methods. Qualitative research involves analyzing spoken or written words to comprehend the implicit meaning in the data (Moleong, as cited in Arikunto, 2010: 20). Descriptive research, on the other hand, aims to describe a particular phenomenon or situation (Arikunto, 2010: 2). Qualitative and descriptive methods were utilized in this research due to the data being obtained in verbal form through oral speech. The data was then transcribed into written form from the Patani Student discussion forum at the Patani Islamic Student Association Organization (PMIPTI) in Indonesia (South of Thailand), located at Jln. Main Gg. Plamboyan No. 222-I Medan. [12]

III. RESULTS AND DISCUSSION

This chapter presents an analysis and interpretation of data on code mixing. The presentation of the data begins with the data recorded by the researcher on the use of Indonesian-Patani language in oral form by Patani students from the south of Thailand in the city of Medan. The collected data were analyzed and compared with the researcher's recorded data on code-mixing in the use of Indonesian-Patani spoken by southern Thai Patani students in Medan City.

This is a general description of Patani (Southern Thailand) student research objects at various universities in Medan City that contain code mixing. The researchers conducted a study on the use of code-mixed language in dialogue recordings with Patani (Southern Thailand) students in the city of Medan.

- a. Miss Nureesan Kadaeng is a student at Patani (South of Thailand) Indonesian Language and Literature Education Study Program, FKIP, Muhammadiyah University, North Sumatra, Medan Alias San
- b. Miss Asuenah Yusoh is a student at the Patani (South of Thailand) English Language Education Study Program, FKIP, Muhammadiyah University, North Sumatra, Medan alias Hasnah
- c. Mr Mr. Usman Kamae is a student at Patani (South of Thailand) Indonesian Language and Literature Education Study Program, FKIP, Muhammadiyah University, North Sumatra, Medan
- d. Miss Humaira Waedoyee is a student at the Patani (South of Thailand) Islamic Extension Guidance Study Program, FDK, North Sumatra State Islamic University, Medan alias Mai
- e. Mr Isan Chetae is a student at the Patani (South of Thailand) Ahwal Al-syakhshiyah FSH Study Program, North Sumatra State Islamic University, Medan alias Syam
- f. Miss Nisrin Toh is a student at Patani (South of Thailand) Indonesian Language and Literature Education Study Program, FKIP, Islamic University of North Sumatra, Medan alias Ying
- g. Mr Affan Topake is a student at Patani (South of Thailand) Indonesian Language and Literature Education Study Program, FKIP, Islamic University of North Sumatra, Medan alias Sek
- h. Mr Lookman Soo is a student at Patani (South of Thailand) Islamic Religious Education Study Program, FAI, Islamic University of North Sumatra, Medan alias Yuk
- i. Mr Mhd. Samree Sama-ae is a student at Patani (South of Thailand) Islamic Religious Education Study Program, FAI, Islamic University of North Sumatra, Medan alias Zamree
- j. Mr Anas Malator is a student at the Patani (South of Thailand) Islamic Religious Education Study Program, FAI, Islamic University of North Sumatra, Medan
- k. Mr Abd.Kareem U-ma is a student at Patani (South of Thailand) Islamic Religious Education Study Program, FAI, Islamic University of North Sumatra, Medan alias Kareem
- l. Mr Nurdin Hamo is a student at Patani (South of Thailand) Islamic Religious Education Management Study Program, FAI Al-Washliyah University, Medan alias Ding
- m. Mr Najmee Dolah is a student at Patani (South of Thailand) Islamic Religious Education Study Program, FAI Al-Washliyah University, Medan alias Nyoh

The following is a description of the results in accordance with the research problem, namely:

1. Code Mixing Using Indonesian-Patani Languages in Oral Form by Patani (Southern Thailand) Students in Medan City in the form of a lexicon.
2. Factors causing code mixing in the form of a lexicon contained in the incident of code mixing using Indonesian-Patani in spoken form by Patani students (South of Thailand) in Medan City.

Meeting 1: During the discussion at the PMIPTI Secretariat, Patani Islamic Students (South of Thailand) delivered a verbal speech:

- Sek : Assalamualaikum Wr. Wb.
Ying : Waalaikumussalam Wr. Wb.!
Semua : Waalaikumussalam Wr. Wb.!!
Sek : Berapa Orang *Kito* (1) diskusi hari ini?
San : Kata *tigo* (2) belas orang
Sek : Oorr iya ya, *mano* (3) orang lain lagi?
San : Tidak *tahu* (4) juga, *tak* (5) mari lagi nih
Sek : Bagaimana *kito* (6) *nak* (7) tunggu atau *kito* (8) *nak* (9) lanjut nih
Mai : Terserah!!
Syam : tunggu dulu
Hasnah : *Sayo* (10) setuju juga! kita tunggu mereka itu dulu
Sek : Bagaimana orang lain?
Kareem : *Molek* (11) juga tuh
Sek : Okey, *kito* (12) tunggu mereka itu dulu (Sambil menunggu) bagaimana Yuk perkuliahmu sekarang?
Yuk : Alhamdulillah baik, sekarang masih ujian MID
Sek : Oorr begitu (13)! *pah*, bagaimana bisa buat?
Yuk : Hehehehe bisa sikit-sikit
Kareem : Malas baca buku pun! hahahaha
Sek : Ermmmm, rajin baca buku laaaa
Yuk : Hehehehe yoo bang (sambil malu)
Sek : Pah kareem udah ujian

- Kareem : *Tak* (14) lagi
Sek : Bila ujian?
Kareem : Belum tahu lagi
Yuk : *Dio* (15) pun malas baca buku hahahaha (semua ketawa)
Kareem : *Pakat suka* (16)!! (sambil malu)
Nyoh : Assalamualaikum!
Ding : Assalamualaikum!!
Sek : Waalaikumussalam Wr. Wb. (dan semua jawab), kenapa *baru mari* (17) nyoh, ding?
Nyoh : Hehehe, *sayo* (18) tertidur tadi *tak ingat* (19) kata ada perjumpaan hari ini
Sek : Ermm yoyo, kamu ding kenapa?
Ding : *Sayo* (20) *basoh* (21) baju tadi jadi *lewat* (22) sikit
Sek : Yo *belalah* (23), sudah cukup kito *tigo* (24) belas orang?
Hasnah : Belum lagi!
Sek : Ada siapa lagi
Hasnah : *Bae* (25) yang dengan baesan
Sek : *Dimano* (26) mereka *berduo* (27) itu?
Hasnah : *Bae* (28) yang *tak* (29) tahu (30) juga kalau (31) *bae* (32) san dia balik (33) Patani
Sek : Orrr yoyo, ketua umum sudah bilang kemarin...ya udahlah, bagaimana pertemuan kali ini kita buat sepakat dulu untuk diskusi pertemuan selanjutnya?
Nyah : Baik, setuju!
Ding : Saya juga setuju
Sek : Yang lain ada lagi?
Ying : *Tak* (34) ada
Sek : Baiklah, kalau begitu keputusan *kito* (35) hari ini *kito* (36) *nak* (37) membuat kesepakatan untuk *nak* (38) diskusi pada pertemuan berikutnya, ha! bagaimana kita *nak* (39) mengadakan berapa kali pertemuan dan *nak* (40) diskusi tentang apa yang terkait dengan jurusan *kito* (41), kalau *sayo* (42) ingin diskusi tentang pola kalimat, Adakah solusi lain?
Zamri : *Sayo* (43) *nak* solusi boleh?
Sek : Silakan!
Zamri : *Sayo* (44) *nak* (45) solusi *nak* (46) mengadakan diskusi *kito* (47) *tigo* (48) kali pertemuan dan materinya saya sudah setuju dengan solusinya sek yaitu tentang pola kalimatnya
Mai : Aku *nak* (49) solusi mengadakan diskusi *kito* (50) empat kali pertemuan dengan karena *tigo* (51) pertemuan tidak cukup
Sek : Ada orang lain lagi?
San : Tapi *sayo* (52) setuju dengan solusi dari zamri tadi yaitu *tigo* (53) kali pertemuan dengan *kerano* (54) diskusi kito (55) *ado* (56) batasan waktu yaitu akhir tanggal 10 bulan ini dengan *kerano* (57) staf pengurus ada program lain *lepas* (58) diskusi jurusan
Hasnah : *Sayo* (59) juga setuju dengan zamri *kerano* (60) *sayo* (61) adalah salah satu staf pengurus akan mengadakan program lain setelah diskusi jurusan
Sek : Iya ya, bagaimana ada pendapat lain lagi?
Ding : Yo! *Sayo* (62) setuju dengan zamri
Sek : *Begini* (63) nah kito buat keputusan akan mengadakan diskusi *tigo* (64) kali pertemuan berarti *ado* (65) *duo* (66) kali pertemuan lagi *nak* (67) *mula* (68) minggu depan pada malam *ahad* (69) dan malam Jum'at materinya tentang pola kalimat bagaimana kalian?
Semua : Setuju!!!
Sek : Baiklah untuk hari ini *ado* (70) lagi yang mau ditambah?
Ying : Cukup!
Nyoh : Tak ada!
Zamri : Sudah!
Sek : Baik saya akhiri dengan assalamualaikum Wr. Wb.
Semua : Waalaikumussalam Wr. Wb.

Meeting 1: During the discussion at the PMIPTI Secretariat, Patani Islamic Students (South of Thailand) delivered a verbal speech.

- Sek : Assalamualaikum, maaf *sayo* (71) datang *lewat* (72) sikit (sambil duduk)
Semua : Waalaikumussalam!
Anas : Gak apa-apa
Sek : Oowww anas kenapa minggu semalam *tak* (73) datang?

- Anas : *Sayo* (74) *ado* (75) urusan sikit?
Sek : Oh *begitu* (76)? bagaimana orang lain sudah buat persiapan untuk diskusikan?
Nyoh : Hehehe sikit-sikit
Anas : Boleh *sayo* (77) *tanyo*? (78)
Sek : Yo *buleh* (79), *apo*? (80)
Anas : *Kito* (81) *nak* (82) diskusi tentang *apo*? (83) Hehehe (sambal ketawa)
Sek : Oww! *Sayo* (84) *lupo* (85) jelaskan kepada mu, *kito* (86) *nak* (87) diskusi tentang pola kalimat
Anas : Yoyo
Sek : Bisa *kito* (88) lanjut?
Semua : Bisa!!!
Sek : Hah! sebelum *kito* (89) *nak* (90) diskusi tentang pola kalimat *mari* (91) *kito* (92) kenal dulu apakah itu kalimat, Ding apakah kalimat?
Ding : Emm...*tanyo* (93) orang lain dulu *sayo* (94) *tak* (95) bisa jawab nih (semua ketawa)
Sek : Aaaaa Ying *cuba* (96) jawab, *apo* (97) itu kalimat?
Ying : Emmm... kalimat adalah ucapan
Sek : Emm bisa jadi juga, San! *apo* (98) itu kalimat?
San : Aaaa... perkataan (sambil senyum)
Sek : *Ado* (99) yang bisa kasih yang lebih luas lagi?
Zamree : Kalimat adalah satuan bahasa berupa *kato* (100) atau rangkaian *kato* (101) yang dapat terdiri dari sendiri
Sek : lain lagi?
Anas : *Sayo* (102) *nak* (103) *cuba* (104) jawab nah, salah *tak* (105) apa-apakan?
Sek : *Tak* (106) apa-apa, silakan!
Anas : Kalimat adalah kata yang dapat berdiri sendiri dan menyatakan *makno* (107) yang lengkap, hehehehe yo sudah
Yuk : Adooo *pandai* (108) anas hahahaha (semua ketawa)
Sek : Ha! bagus tuuu...nah, kalimat adalah satuan bahasa berupa kata atau rangkaian kata yang dapat berdiri sendiri dan menyatakan makna yang lengkap baik dengan cara lisan maupun tulisan, kalimat dalam ragam resmi baik secara lisan maupun tulisan sekurang-kurangnya *keno* (109) *ado* (110) sebuah subjek dan sebuah predikat... aaaa faham Yuk?
Yuk : Yoo faham
Sek : Di sini kalimat terbagi kepada berapa?
Nyoh : *Duo* (111)
San : *Tak* (112) *tahu*! (113)
Sek : Yoo *duo* (114), *cuba* (115) sebut!
Nyoh : Eeeee kalimat tunggal, kalimat majemuk
Sek : Zamri bagaimana kalimat tunggal?
Zamri : Kalimat tunggal adalahhhhhh.....hehehe *tak* (116) *geti* (117)
Ying : Kalimat tunggal tuh kalimat hanya *ado* (118) satu pola kalimat, betul *tak* (119)?
Sek : Yo betul, pah bagaimana *duo* (120) pola kalimat *cuba* (121) *beri* (122) sikit lagi?
Ying : Yaitu hanya *ado* (123) satu subjek, satu predikat, satu keterangan
Sek : Yooo, pah kalimat majemuk *bagaimano* (124)?
Ying : Aaaa kalimat majemuk adalah kalimat yang mempunyai *duo* (125) pula kalimat atau lebih
Sek : Terimakasih kepada Ying, jadi *kito* (126) sudah *tahu* (127) kalimat itu *apo*? (128) Sampai di sini ada yang mau bertanya atau ada tambahan?
Zamri : Tidak!
Ding : *Tak*! (129)
Sek : Okey, *kito* (130) lanjut inti diskusi *kito* (131) hari ini adalah pola kalimat ada yang pernah dengar pola kalimat
Kareem : Pernah
Mai : Pernah tapi *tak ingat* (132) heheheh
Sek : Pola kalimat adalah kalimat yang kita gunakan sesungguhnya dapat di kembalikan ke dalam jumlah kalimat dasar yang sangat terbatas. Semua kalimat kita gunakan berasal dari beberapa pola kalimat dasar saja. Sesuai dengan kebutuhan kita masing-masing (baca materi) di sini apakah kalimat dasar?
Syam : Kalimat dasar ialah kalimat yang berisi informasi pokok dalam struktur inti, belum mengalami perubahan. Perubahan itu dapat berupa penambahan unsur seperti penambahan keterangan kalimat ataupun keterangan subjek, predikat, objek, atau pelengkap. (baca materi)

- Sek : Yooo bagus, kalimat dasar terbagi kepada delapan tipe yaitu kalimat satu dasar berpola *S P*, *duo* (132) kalimat dasar berpola *S P O*, *tigo* (134) kalimat dasar berpola *S P K*, *empat* (135) kalimat dasar berpola *S P O K*, *limo* (136) kalimat dasar berpola *S P K*, *anam* (137) kalimat dasar berpola *S P O K*, *tujuh* (138) kalimat dasar berpola *S P K*, dan *lapan* (139) kalimat dasar berpola *S P O K*. nah!!, ini adalah pola kalimat dasar. Aaaaa untuk pertemuan kali ini *sayo* (140) *raso* (160) sudah cukup nanti kita lanjut lagi *pado* (141) pertemuan selanjutnya, bagaimana ada yang mau di tambah atau mau bertanya silakan?
- Syam : Sudah cukup!
- Kareem : Nanti pertemuan selanjutnya
- Sek : Baiklah, *kalu* (142) *begitu* (143) untuk minggu depan kalian cari contoh-contoh tentang pola kalimat dasar yang disebut tadi bisakan?
- Ding : Insyaallah
- Hasnah : Yoo bisa
- Kareem : *Nak* (144) usaha
- Sek : Okey baiklah *sayo* (145) akhiri dengan Assalamualaikum Wr.Wb.
- Semua : Waalaikumussalam Wr.Wb.
- Pertemuan 3:** Ragam lisan terjadi dari Mahasiswa Islam Patani (Selatan Thailand) di Sekretariat PMIPTI selama diskusi:
- Sek : Assalamualaikum Wr. Wb.
- Semua : Waalaikumussalam Wr. Wb
- Sek : Alhamdulillah hari ini *kito* (146) *ado* (147) cukup *semua* (148), sudah pertemuan yang terakhirkan?
- Mai : Iyaaaaa (sambil senyum)
- Sek : *Kito* (149) *buleh* (150) lanjut materi *kito* (151) hari ini, bagaimana sudah cari contoh yang *sayo* (152) *beri* (153) semalam? Hehehe (sambil senyum)
- Anas : Sudah!
- Sek : Bagaimana kalau satu orang *beri* (154) satu contoh serta huraian
- (155)
- Zamri : Setuju!
- Sek : Yang pertama kalimat dasar berpola *S P O*, siapa dulu yang mau
- jawab?
- Zamri : *Sayo* (156) *buleh* (157), kalimat dasar tipe ini memiliki unsur subjek, predikat, dan objek. Subjek berupa nomina atau frasa nomina, predikat berupa verba transitif, dan objek berupa nomina atau frasa (baca isi materi) misalnya ibu beli *seluar* (158) baru.
- Sek : Ya bagus, lanjut kalimat dasar berpola *S P*, *cuba* (159) Anas
- Anas : Kalimat dasar tipe ini memiliki unsur subjek dan predikat. Predikat kalimat untuk tipe ini dapat berupa kata kerja, kata benda, kata sifat atau kata bilangan. (Baca isi materi) misalnya *kursi* (179) warna biru.
- Sek : Yoo, yang *tigo* (160) kalimat dasar berpola *S P K*. Siapa mau
- jawab?
- Ying : *Sayo* (161), (sambil angkat tangan)
- Sek : *Cuba* (162) *goyak* (163)
- Ying : Kalimat dasar tipe ini memiliki unsur subjek, predikat, dan pelengkap. Subjek berupa nomina atau frasa nomina, predikat berupa verba intransif atau kata sifat dan pelengkap berupa nomina atau adjektiva. (baca materi) *contohnya* (164) anaknya beternak ayam
- Sek : Hah! yang keempat yuk kalimat dasar berpola *S P O K*.
- Yuk : Aaaaaa kalimat dasar tipe ini memiliki unsur subjek, predikat, objek, dan pelengkap. Subjek berupa nomina atau frasa nomina, predikat berupa verba intransif, objek berupa nomina atau frasa nomina, dan pelengkap berupa nomina atau frasa nomina. (baca materi) contoh dia mengirimi *sayo* (165) surat.
- Sek : *Ado* (166) empat lagi yang *kelimo* (167) kalimat dasar berpola *S P K* *cuba* (168) *beri* (169) sikit Nyoh
- Nyoh : Heheheh *sayo* (170) *tak* (171) ada isi materi tak buat persiapan
- Sek : Ermmmm coba ding!
- Ding : Kalimat dasar berpola *S P K* memiliki unsur subjek, predikat dan harus memiliki unsur keterangan karena diperlukan oleh predikat. Subjek berupa nomina atau frasa nomina, prekata berupa verba intransif, dan keterangan berupa frasa berpreposisi. (baca materi) contoh mereka berasal dari Medan
- Syam : *Sayo* (172) *nak* (173) jawab kalimat dasar berpola *S P O K* yaitu kalimat yang memiliki unsur subjek, predikat, objek dan keterangan. Subjek berupa nomina atau frasa nomina, predikat berupa

nomina atau frasa nominal, dan keterangan berupa frasa berpreposisi. (baca materi) misalnya kami masukan buku ke dalam meja (174).

Hasnah : *Sayo* (175) mau jawab yang ke *tujoh* (176) kalimat dasar berpola *S P*

K boleh? (177).

Sek : Silakan!

Hasnah : Kalimat dasar tipe ini memiliki unsur subjek, predikat, pelengkap dan keterangan. Subjek berupa nomina atau frasa nominal, predikat berupa verba intransitif atau kata sifat, pelengkap berupa nomina atau abjektiva, dan keterangan berupa frasa berpreposisi (baca materi) contoh alee bermain musik di atas *pantas* (178).

Sek : *Aaa* bagus tuuu yang terakhir kalimat dasar berpola *S P O* K.

San : *Sayo* (179) (sambil angkat tangan)

Sek : Silakan!

San : Kalimat dasar berpola ini adalah memiliki unsur subjek, predikat, objek, pelengkap dan keterangan. Subjek berupa nomina atau frasa nominal, predikat berupa verba intransitif, objek berupa nomina atau frasa nominal, pelengkap berupa nomina atau frasa nominal, dan keterangan berupa frasa berpreposisi. (baca materi) misalnya *dio* (180) mengirim *duit* (181) setiap bulan.

Sek : *Aaa* sudah faham semuanya?

Ding : *Yooo*

Sek : Baiklah *kito* (182) *banyak* (183) baca buku lagi untuk tidak sulit dalam buat pemahaman *tak* (184) baca buku *maka* (185) *tak* (186) dapat ilmu.

Semua : Insyaallah

Sek : *Ado* (187) *nak* (188) *tanyo* (189) lagi?

Nyoh : Cukup! sudah *ngantok* (190)

Semua : Haaaaaaaaaaaaaaaa

Sek : Baiklah *masa* (191) *kito dekat* (192) *nak* habis *kalu* (193) ada *masa* (194) lagi *kito* (195) mengadakan lagi diskusi seperti ini, baik *sayo* (196) akhiri assalamualaikum Wr.Wb.

Semua : waalaikumussalam Wr. Wb.

Pada data ragam diatas semuanya data didapat dari hasil rekaman yang penulis lakukan. Pada data dapat dilihat masih banyak terdapat campur kode dari ragam lisan yang mereka lakukan.

4.2 Deskripsi Hasil Penelitian

Berikut ini adalah deskripsi hasil yang sesuai dengan masalah penelitian yaitu:

1. Campur Kode Penggunaan Bahasa Indonesia-Patani Dalam Bentuk Lisan Oleh Mahasiswa Patani (Selatan Thailand) Di Kota Medan dalam bentuk leksikon.
2. Faktor penyebab terjadinya Campur kode dalam bentuk leksikon yang terdapat dalam peristiwa Campur Kode Penggunaan Bahasa Indonesia-Patani Dalam Bentuk Lisan Oleh Mahasiswa Patani (Selatan Thailand) Di Kota Medan.

The data that the author found for the verb class can be seen in the following table

Table 1. Verb Types in Code Mixing Use of Indonesian-Patani Language in Oral Form by Patani Students in Medan City.

No	No.	Verb Words
1.	17,91	<i>Mari</i> = come
2.	21	<i>Basuh</i> = washing
3.	78,93	<i>Tanyo</i> = ask
4.	96,104,115,121,159,162,168,189	<i>Cuba</i> = try
5.	16	<i>Suka</i> = laugh
6.	33	<i>Balik</i> = home
7.	122,153,154,169	<i>Beri</i> = give
8.	163	<i>Goyak</i> = talk
9.	153	<i>Huraian</i> = Description
10.	85,132	<i>Lupo</i> = Forget
11.	56,65,70,75,99,110,118,123,147,166,187	<i>Ado</i> = Exist
12.	22,72	<i>Lewat</i> = Late
13.	4,113,127	<i>Tahu</i> = know
14.	68	<i>Mula</i> = Start
15.	19	<i>Tak ingat</i> = forget

Table 2. Adjective Word Types in Code Mixing Use of Indonesian-Patani Language in Oral Form by Patani (Southern Thailand) Students in Medan City

No	No.	Verb word data
1.	11	<i>Molek</i> = good
2.	183	<i>Banyak</i> = a lot of
3.	117	<i>Geti</i> = smart

Table 3. Adverb Types in Code Mixing Use of Indonesian-Patani Language in Oral Form by Patani (Southern Thailand) Students in Medan City.

No	No.	Verb word data
1.	5,14,29,34,73,95,105,106,112,116,119,120,12 9,171,184	<i>Tak</i> = no
2.	164	<i>Contohnya</i> = for example
3.	109	<i>Kena</i> = must do
4.	186	<i>Tak</i> = without
5.	7,9,30,37,38,39,40,45,46,49,67,82,87,90,103, 144,174,188	<i>Nak</i> = want
6.	79,150,157,177	<i>Boleh</i> = could
7.	58	<i>Lepas</i> = after

Table 4. Noun Types in Code Mixing Use of Indonesian-Patani Language in Oral Form by Patani Students in Medan City.\

No	No.	Verb word data
1.	177	<i>Mejo</i> = table
2.	178	<i>Pantas</i> = stage
3.	191,194	<i>Masa</i> = time
4.	69	<i>Hari Ahad</i> = Sunday
5.	181	<i>Duik</i> = money
6.	158	<i>Seluar</i> = pants
7.	100,101	<i>Kato</i> = word
8.	107	<i>Makno</i> = meaning

Table 5. Pronoun Types in Code Mixing: Indonesian-Patani Language Use by Patani Students (South of Thailand) in Medan City

No	No.	Verb word data
1.	1,6,8,12,35,36,41,47,50,55,81,86,88,89,92,126,130, 131,146,149,151,182,195	<i>Kito</i> = us
2.	10,18,20,42,43,44,52,59,61,62,71,74,77,84,94,102, 140,145,152,165,170,172,156,161,173,175,179,196	<i>Sayo</i> = me
3.	15,180	<i>Dio</i> = them
4.	25,28,32,108	<i>Bae</i> = brother
5.	54,57,60	<i>Kerana</i> = because
6.	185	<i>Mako</i> = then
7.	13,143	<i>Begitu</i> = like that
8.	63,76	<i>Begini</i> = like this
9.	3	<i>Mano</i> = where
10.	80,83,97,98,128	<i>Apo</i> = what
11.	124	<i>Bagaimano</i> = how
12.	141	<i>Pado</i> = than
13.	23	<i>Belalah</i> = Let

Table 6 Data on Numeralia Word Types in Code Mixing Use of Indonesian-Patani Language in Oral Form by Patani (Southern Thailand) Students in Medan City.

No	No.	Verb word data
1.	2,24,48,51,53,64,134,160	<i>Tigo</i> = three
2.	27	<i>Berduo</i> = together
3.	66,111,114,125,133	<i>Duo</i> = two
4.	135	<i>Ampat</i> = four
5.	136	<i>Limo</i> = five
6.	137	<i>Anam</i> = six
7.	138,176	<i>Tujuh</i> = seven
8.	139	<i>Lapan</i> = eight
9.	148	<i>Semuo</i> = all
10.	167	<i>Kelimo</i> = fifth

Table 7. Data on Task Word Types in the Use of Indonesian-Patani Language in Oral Form by Patani Students in Medan City.

No	No.	Verb word data
1.	192	<i>Dekat</i> = almost
2.	31,193,142	<i>Kalu</i> = if
3.	26	<i>Di mano</i> = where

Based on the available data, it can be inferred that the language used by Patani (Southern Thailand) students in Medan City, North Sumatra, is influenced by code mixing. This influence can be attributed to several factors, including a continued emphasis on the use of the mother tongue, namely Patani Malay, the challenges of communicating in a multilingual environment using Indonesian and regional languages, and an unknown third factor. Some individuals who speak Indonesian may encounter difficulties with accurately pronouncing and comprehending the language. In addition, expressing their ideas using only Indonesian vocabulary may prove challenging, resulting in the use of multiple languages.

The data analysis indicates the presence of code-mixed speech, particularly in the form of a lexicon identified in the code-mixing incident of using Indonesian-Patani language in oral form by Patani (Southern Thailand) students in Medan City. The use of Indonesian-Patani in spoken form by Patani (Southern Thailand) students in Medan City appears to be influenced by a variety of factors.

According to the study, the primary cause of code mixing in the speech of Patani students from Southern Thailand in Medan City was a lack of proficiency in Indonesian and understanding of the language. The study found that out of 280 words used, 66 were verbs, 3 were adjectives, 61 were adverbs, 13 were nouns, 120 were pronouns, 5 were numerals, and 13 were tasks. The mixing of codes between Indonesian and Patani languages was attributed to several factors. The use of Indonesian-Patani in spoken form by Patani (Southern Thailand) students in the city of Medan is often characterized by code mixing. This may be attributed to the fact that they are still in the process of mastering the proper and correct use of Indonesian.

IV. CONCLUSIONS

According to the researchers' analysis, it was found that Patani (Southern Thailand) students in Medan City use a lexicon of Indonesian-Patani code-mixed words in oral form. These include a variety of word types such as verbs, adjectives, adverbs, nouns, pronouns, numbers, and task words, totaling 280 words. Specifically, there were 66 verbs, 2 adjectives, 61 adverbs, 13 nouns, 120 pronouns, 5 numbers, and 13 task words. The incident occurred due to code mixing, specifically oral use of Indonesian-Patani by southern Thai Patani students in Medan City. This phenomenon can be attributed to several factors, including the diverse spoken Indonesian languages used by Patani students in various universities throughout North Sumatra. The speaker appears to have a stronger command of Patani Malay than Indonesian or regional languages, which can make communication difficult; they may struggle with pronunciation and understanding new vocabulary in Indonesian, so they may mix languages or rely on familiar words to communicate effectively.

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