

## CODE MIXING USED IN PT ALBADRIYAH MEDAN

Ratna Sari Dewi<sup>1</sup>, Siti Nur Halimah<sup>2</sup>, Siti Maryam Razali<sup>3</sup>, Anniza N Siregar<sup>4</sup>  
Universitas Muslim Nusantara Al-Washliyah  
[ratnasaridewi@umnaw.ac.id](mailto:ratnasaridewi@umnaw.ac.id)

### **Abstract**

*This study analyzes the phenomenon of code mixing in conversations at PT Albadriyah Medan, a travel agency specializing in Hajj and Umrah services. In this multilingual workplace, employees frequently use a mix of Indonesia, Arabic, English, and regional languages to communicate effectively with clients. The research aims to examine the types and frequency of code mixing in employee-client interactions and explore its role in facilitating communication. Based on the analysis, 47 instances of code mixing were identified, categorized into three types: congruent lexicalization (24 occurrences), alternation (17 occurrences), and insertion (6 occurrences). Congruent lexicalization emerged as the most dominant form, indicating that speakers naturally blend linguistic elements due to structural compatibility. Alternation was also prevalent, demonstrating that language switching serves as a strategy to clarify meaning and adapt to different contexts. Insertion, the least frequent type, suggests that speakers prefer either full language shifts or seamless integration of languages. These findings highlight the dynamic nature of multilingual communication and provide insights into how code mixing enhances interaction in professional settings. This research contributes to the understanding of linguistic adaptation in multilingual societies and offers practical implications for language learning and workplace communication strategies.*

**Keywords:** code mixing, multilingualism, al badriyah

### **Abstrak**

*Penelitian ini menganalisis fenomena campur kode dalam percakapan di PT Albadriyah Medan, sebuah agen perjalanan yang bergerak di bidang layanan Haji dan Umrah. Dalam lingkungan kerja yang multibahasa ini, karyawan sering menggunakan campuran Bahasa Indonesia, Arab, Inggris, dan bahasa daerah untuk berkomunikasi secara efektif dengan klien. Penelitian ini bertujuan untuk mengkaji jenis dan frekuensi campur kode dalam interaksi antara karyawan dan klien serta mengeksplorasi perannya dalam memfasilitasi komunikasi. Berdasarkan analisis, ditemukan 47 kasus campur kode yang dikategorikan ke dalam tiga jenis: congruent lexicalization (24 kasus), alternation (17 kasus), dan insertion (6 kasus). Leksikalisasi kongruen muncul sebagai bentuk yang paling dominan, menunjukkan bahwa penutur secara alami menggabungkan unsur bahasa karena kesesuaian struktur. Alih kode juga banyak ditemukan, menandakan bahwa peralihan bahasa berfungsi sebagai strategi untuk memperjelas makna dan menyesuaikan dengan berbagai konteks. Penyisipan, yang paling jarang terjadi, menunjukkan bahwa penutur lebih memilih peralihan bahasa secara penuh atau integrasi bahasa yang lebih mulus. Temuan ini menyoroti dinamika komunikasi multibahasa dan memberikan wawasan tentang bagaimana campur kode dapat meningkatkan interaksi dalam lingkungan profesional. Penelitian ini berkontribusi pada pemahaman tentang adaptasi linguistik dalam masyarakat multibahasa serta menawarkan implikasi praktis bagi pembelajaran bahasa dan strategi komunikasi di tempat kerja.*

**Kata kunci:** campur kode, multibahasa, al badriyah

### **1. INTRODUCTION**

Language plays a vital role in

human life as the primary means of communication. Through language, individuals can convey thoughts,

emotions, engage in social interactions, and exchange cultural knowledge. (Lupyan and Dale, 2016) state that "Human language may be defined as a human-learnable communication system with conventionalized form-meaning pairs capable of expressing the full range of human thought." This definition emphasizes that language is a structured system that enables the expression of complex ideas. Language holds a significant role in society as a medium of communication, enabling individuals to convey messages, express intentions, and build relationships. (Chaer and Agustina, 2010, p.14) emphasize that the fundamental function of language is to facilitate communication, socialization, and relationships among individuals, ultimately contributing to the establishment of a social system. However, communication within society is not limited to a single language; it often involves two or more languages, reflecting the multilingual nature of human interaction.

Indonesia, as a multilingual country, exhibits a rich linguistic diversity where people frequently use multiple languages in their daily activities. In both urban and rural areas, individuals engage in conversations that blend regional languages, Indonesia language, and even foreign languages. This linguistic diversity is particularly evident in workplaces, including Umrah and Haji travel agencies, where employees interact with clients from diverse linguistic backgrounds. In this setting, several codes are commonly used, including Arabic, Indonesia language, English, and various local dialects. The consistent use of multiple languages in communication is a phenomenon known as bilingualism, which refers to the ability of an individual or a society to use two or more languages (Bell, 1983, p.135).

An intensive contact between two or more languages in a bilingual or

multilingual setting often leads to linguistic phenomena such as code-switching and code-mixing. Code mixing, in particular, refers to the integration of elements from different languages within a single utterance. (Spolsky 1998, as cited in, Sari, 2023), defines code mixing as "a communication that uses two codes simultaneously and changes from one to the other within a single sentence." Similarly, (Byers-Heinlein, 2013, as cited in, Hoff, 2018), describes it as "the use of elements from two different languages in the same sentence or conversation, which is a normal part of being bilingual and interacting with other bilingual speakers." (Yee Ho, 2017) further explains that "code mixing is the change of one language to another within the same utterance or in the same oral/written text." These definitions highlight the adaptability and strategic use of language in different social contexts.

Within PT Albadriyah Wisata Medan, a travel agency specializing in Haji and Umrah services, code mixing is a prevalent linguistic strategy used by employees to communicate effectively with customers. Given the diverse backgrounds of clients and staff, interactions frequently involve a mix of Indonesian, Arabic, English, and regional languages such as Javanese, Batak, and Malay. The use of multiple languages allows employees to provide clear instructions, respond to inquiries, and establish better relationships with customers. The occurrence of code mixing in this professional setting is not only a reflection of linguistic proficiency but also a practical tool for ensuring smooth communication.

Linguists have categorized code mixing into different types based on its structure and function. According to (Muysken, 2000), code mixing can be classified into three main types:

1. Insertion – The inclusion of words or phrases from one language into

- the structure of another, resembling borrowing.
2. Alternation – The switching between two languages at a phrase or clause level, influenced by the grammatical structures of both languages.
  3. Congruent lexicalization – The blending of elements from different languages within a shared grammatical structure, commonly observed in dialectal variations.

Despite its frequent occurrence in professional settings, especially in the travel and religious service industries, research on the patterns, motivations, and social implications of code mixing in multilingual workplaces remains limited. Therefore, this study aims to analyze the use of code mixing in conversations at PT Albadriyah Medan, focusing on how employees integrate multiple languages to enhance communication with clients. By examining real-life interactions, this research seeks to provide insights into linguistic strategies in multilingual workplaces and contribute to a broader understanding of code mixing in the service industry.

## 2. METHOD

This research utilizes a qualitative approach with a case study design to examine code mixing in conversations among Umrah pilgrims. Data were collected through participant observation, audio recordings, and semi-structured interviews with 30 individuals from different linguistic and cultural backgrounds. Observations allowed for the documentation of natural speech patterns, while interviews provided

deeper insights into the reasons behind code mixing. Audio recordings ensured the accuracy of the data, and field notes were taken to capture contextual factors and non-verbal communication. (Creswell, 2014) highlights that qualitative methods are ideal for investigating complex social interactions, such as the multilingual exchanges observed in religious settings, where pilgrims use both regional dialects and global languages like English.

Thematic analysis was used to identify key patterns and themes in the data, based on the methodology of (Braun and Clarke, 2006). To ensure the reliability and validity of the findings, triangulation was applied, combining observations, recordings, and interviews (Patton, 1999). Ethical considerations were strictly followed, including obtaining informed consent, ensuring confidentiality, and respecting participants' right to withdraw from the study. While the research offers valuable insights into code mixing during Umrah, it acknowledges limitations, such as the potential influence of the researcher's presence and the context-specific nature of the findings.

## 3. RESULT AND DISCUSSION

### a. Result

In this research, the writer used Muysken's theory to analyze the types of code mixing, such as Insertion, Alternation, and Congruent Lexicalization, observed in conversations at PT Albadriyah Medan. From the results of the analysis, the writer categorized several utterances from the dialogues into the three types of code-mixing.

Table 1 Code-Mixing Group I

No	Utterances	Types Of Code Mixing
1.	<i>Assalamualaikum,</i> permisi mbak.	Congruent Lexicalization

2.	<i>Wa'alaikumussalam</i> Bu. Ada yang bisa saya bantu?	Congruent Lexicalization
3.	Gini mbak, saya mau nanya ada paket <i>umroh</i> selama bulan <i>ramadhan</i> ora yo?	Congruent Lexicalization
4.	Ada ibu, silahkan di lihat dulu <i>brochure</i> nya, kebetulan kami sedang ada promo <i>special</i> .	Insertion
5.	Oh iya <i>suwon</i> ...biar ibu <i>ndelok</i> .	Congruent Lexicalization
6.	<i>Assalamualaikum</i> .	Congruent Lexicalization
7.	<i>Wa'alaikumussam</i> Bu, ada yang bisa saya bantu?	Congruent Lexicalization
8.	Ibu niatnya mau berangkat <i>umroh</i> lagi, tapi <i>sak iki dewean, agak wedi sakjane</i>	Congruent Lexicalization, Alternation
9.	Untuk itu ibu tidak perlu khawatir, karena kami menjamin semua <i>Jama'ah haji</i> dalam pengawasan dan bimbingan yang sudah <i>professional</i> , mau itu sebelum berangkat, lalu saat disana, hingga kembali pulang.	Congruent Lexicalization
10.	<i>Ngono yo, yowes la</i> . Bisa dipercaya yaa?	Alternation
11.	Tentu ibu, <i>Insyallah</i> kami tetap menjaga tanggung jawab dan amanah.	Congruent Lexicalization
12.	<i>Assalamualaikum</i> mbak.	Congruent Lexicalization
13.	<i>Wa'alaikumussalam</i> pak, ada yang bisa saya bantu?	Congruent Lexicalization
14.	Iya ini saya mau tanya-tanya dulu <i>rapopo</i> ?	Insertion
15.	Iya boleh pak, ingin tanya mengenai apa?	-
16.	Soal harga nya <i>piye</i> ?	Insertion
17.	Untuk harganya kami punya penawaran khusus pak, ada <i>umroh</i> dan <i>tour</i> ke Turki dengan harga 41 jt sudah <i>include</i> hotel, makan, keperluan umroh, dan <i>tour leader</i> yang sudah <i>professional</i> di bidangnya.	Congruent Lexicalization, Alternation, Insertion

Based on the table under analysis, there were 19 code-mixing events in the discourse, with congruent lexicalization occurring 12 times, insertion occurring 4 times, and alternation occurring 3 times. Because tourists frequently mix

Indonesian with their native tongue in conversation, congruent lexicalization is the most common type of code-mixing. This indicates that the two languages are structurally similar or compatible, allowing word blending without changing

the sentence's main grammar. This is a typical occurrence in casual communication, where people feel more at ease explaining themselves in regional languages or dialects they are familiar

with. Additionally, people's ability to blend various linguistic components is influenced by their habit of speaking in two or more languages.

Table 1 Code-Mixing Group II

No	Utterances	Types Of Code Mixing
1.	<i>Assalamualaikum</i> , Mbak. Aku mau tanya soal paket umrah di sini.	Congruent Lexicalization
2.	<i>Walaikumsalam</i> . Silakan, Bu. Kami ada beberapa <i>package</i> . Rencananya kapan	Congruent Lexicalization, Insertion
3.	Kalau bisa, akhir tahun ini. Aku cari yang <i>budget-friendly</i> , tapi tetap nyaman.	Alternation
4.	Oh, kami ada paket hemat mulai 25 juta, Bu. Sudah <i>include</i> tiket pesawat, hotel, dan makan.	Insertion
5.	Hotelnya jauh nggak dari Masjidil Haram? Aku nggak mau ribet jalan jauh.	-
6.	Untuk paket ini, hotelnya sekitar 800 meter, Bu. Tapi kami sediakan <i>shuttle bus</i> gratis.	Alternation
7.	Mas, saya lihat ada promo <i>umroh</i> di sini. Masih berlaku nggak?	Congruent Lexicalization
8.	Iya, Pak. Promonya masih berlaku sampai akhir bulan ini.	-
9.	Apa aja fasilitasnya? Kalau <i>flightdirect</i> , ada nggak?	Alternation
10.	Ada, Pak. Untuk paket <i>VIP</i> , kami pakai <i>direct flight</i> dan hotel bintang 5 yang deket banget sama Masjidil Haram	Insertion, Alternation
11.	Wah, menarik. Kalau hotelnya, udah <i>include</i> makan 3 kali sehari?	Insertion
12.	Betul, Pak. Makanannya <i>buffet style</i> , jadi lebih nyaman.	Alternation
13.	Mbak, saya mau daftar umroh buat keluarga. Ada <i>special offer</i> nggak?	Alternation
14.	Ada, Bu. Kalau daftar 4 orang atau lebih, ada diskon 10%.	-
15.	Wah, bagus ya. Kalau anak-anak gimana? Ada potongan juga?	-
16.	Iya, Bu. Anak di bawah 12 tahun dapat diskon 50%. Jadi lebih hemat.	-

17. Kalau dokumen, saya harus siapin apa aja? Pegawai: Paspur, kartu keluarga, dan surat vaksin, Bu. Kami bantu urus visa dan *itinerary*-nya.

insertion

The interaction contained 14 occurrences of code-mixing, including 3 instances of congruent lexicalization, 5 instances of insertion, and 6 instances of alternation. The most common form among these was alternation, which occurs when a speaker changes between or inside a sentence. This implies that speakers frequently switch languages in everyday talks, particularly in casual contexts, in order to accommodate their interlocutors or the circumstances. Since it gives speakers more freedom to express themselves or make their points clear, alternation is frequently used in oral communication. The high frequency of alternation in this conversation could be

explained by the speakers' innate bilingual or multilingual tendencies, since they may feel more at ease using a second language or regional language to highlight points or match their conversation partner. Alternation, in which speakers inadvertently mix languages as a result of their acquaintance with several linguistic systems, can also be a sign of linguistic identity. Alternation, which reflects how language users fluidly transition between languages depending on contextual and communicative needs, thus emerges as the most prevalent form of code-mixing in this interaction.

Table 1 Code-Mixing Group III

No	Utterances	Types Of Code Mixing
1.	<i>Assalamu'alaikum</i> , nak tanyo sikit, ado dak paket <i>umrah</i> samo liburan?	Congruent Lexicalization
2.	<i>Wa'alaikumussalam</i> . Ada pak, paket umrah plus liburan ke mana?	Congruent Lexicalization
3.	Kalau boleh, <i>nak ke Turki atau Dubai</i> . <i>Ado tak?</i>	Alternation
4.	Ada pak. Untuk Turki, jadwalnya 12 hari: 9 hari ibadah <i>umrah</i> , 3 hari ke Istanbul. Kalau Dubai, 10 hari: 8 hari umrah, 2 hari jalan-jalan di Dubai.	Congruent Lexicalization
5.	Bagus juga tu. <i>Berapo hargonyo?</i>	Alternation
6.	Kalau Turki, mulai dari 40jt seorang. Kalau Dubai, 38jt seorang.	-
7.	Itu semua dah termasuk <i>apo-apo?</i>	Alternation
8.	Iya, udah termasuk tiket pesawat, hotel, makan, visa, transportasi, sama tiket masuk tempat wisata.	-
9.	Oke, nanti <i>sayo bincang dulu samo keluarga</i> . Makasih ya. <i>Assalamu'alaikum</i>	Alternation, Congruent Lexicalization
10.	Sama-sama pak, <i>Wa'alaikumussalam</i>	Congruent Lexicalization

11.	Assalamu'alaikum, saya mau tanya paket umrah yang paling murah ada nggak, atau ga minta brosur nya dek.	Congruent Lexicalization
12.	Wa'alaikumsalam bu, untuk soal paket umrah ibu bisa menghubungi admin kami agar brosur nya dikirimkan melalui chat bu.	Congruent Lexicalization
13.	Itu nanti dijelaskan semua dek soal paketnya include apa aja?	Insertion
14.	Iya bu, nanti bakal dijelaskan dan ibu juga bisa tanya tanya soal paket lainnya	-
15.	Oh, oke. Makasih banyaknya dek, Assalamu'alaikum	Congruent Lexicalization
16.	Iya bu, Waalaikumsalam.	Congruent Lexicalization

Based on the table 14 instances of code-mixing were found, 2 of these are insertion, 4 of alternation, and 9 of congruent lexicalization. The form of code-mixing that occurs most frequently in this discourse is congruent lexicalization. This suggests that when speaking to locals, travelers frequently combine Indonesian with their native tongue. This phenomena is rather prevalent, particularly in settings where regional linguistic influence is significant. In addition to improving mutual understanding between speakers, language mixing promotes interaction in a more casual and welcoming setting. In many situations, the use of congruent lexicalization serves as an efficient communication technique for more natural and clear message delivery in addition to reflecting the speakers' cultural and linguistic identities. That this kind of code-mixing predominates in the examined discussion is therefore not surprising.

#### 4. CONCLUSION

The analysis of the three tables identifies 47 instances of code-mixing, distributed as follows: Congruent lexicalization (24 occurrences), Insertion (6 occurrences), Alternation (17 occurrences). Among these, congruent

lexicalization is the most frequently observed, appearing 24 times, indicating that speakers often merge linguistic elements from different languages seamlessly due to their structural compatibility. This pattern is commonly found in multilingual interactions, where speakers naturally blend languages in daily conversations. Alternation, occurring 17 times, is the second most frequent type, demonstrating that speakers frequently shift between languages within or between sentences. This suggests that language switching serves as a communication strategy, helping to clarify meaning, emphasize points, or adapt to the conversational context. Meanwhile, insertion is the least observed form, with only 6 occurrences, suggesting that speakers tend to either mix words naturally (congruent lexicalization) or switch languages entirely (alternation) rather than inserting isolated words from another language. This study offers valuable insights into the linguistic behavior of bilingual and multilingual speakers, particularly in informal communication settings. Understanding different types of code-mixing helps linguists, educators, and policymakers refine approaches to language teaching, preservation, and multilingual communication strategies. The predominance of congruent

lexicalization highlights how multilingual speakers fluidly integrate different languages, making communication more effective and natural. The primary goal of this research is to examine the frequency and variations of code-mixing in real-life conversations. By doing so, it contributes to a better understanding of how languages influence each other in multilingual societies. Additionally, the findings can inform language learning methodologies, emphasizing the role of code-mixing as a natural part of linguistic adaptation and bilingual communication.

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