

Mixing the Code in the Speech of the Community of Ulunambo Village, Menui Islands District

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ABSTRACT

In the development of contemporary linguistics, the study of syntax focuses not only on the relationships between words in sentences, but also on how the syntactic structure represents the thinking patterns and characteristics of a language community. This study aims to describe the form and causes of code mixing in the speech of the people of Ulunambo Village, Menui Islands District. This research uses a qualitative method. This study uses primary data as the main type and source of data. The primary data was obtained directly from the people of Ulunambo Village through the process of collecting data in the field. The data in question is in the form of natural speech that appears in daily interactions. The research data was obtained through observation, listening, recording, and recording techniques with the research subjects of the community of Ulunambo Village, Menui Islands District. Data analysis is carried out through three stages, namely data condensation, data presentation, and conclusion drawn. The results of the study showed that the form of code mixing found included a mix of word, phrase, and clause level codes. The mixing of the code occurs due to speaker factors and linguistic factors. Speaker factors include language habits and social closeness in daily interactions, while linguistic factors include the need for accuracy and efficiency of meaning in speech delivery.

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1. INTRODUCTION

In the development of contemporary linguistics, the study of syntax focuses not only on the relationships between words in sentences, but also on how the syntactic structure represents the thinking patterns and characteristics of a language community. Various studies have shown that the syntactic structure of a language can reflect the way speakers organize information and convey meaning in everyday communication (Jing et al., 2021; Mansfield & Barth, 2021). Analysis of phrases as one of the elements that form sentences is important because phrases are syntactic units that play a role in building meaning relationships between constituents in speech (Kim et al., 2023; Lan & Sun, 2023). Therefore, the study of phrase structure not only provides an understanding of the grammatical system of a language, but also shows the peculiarities of communication patterns that develop in the community of its speakers (Koplenig et al., 2023; Li et al., 2023).

Verb phrases and adverb phrases are two syntactic elements that have an important function in sentence formation. Verb phrases act as the center of predication that express actions, processes, or circumstances, while adverb phrases serve to provide additional information that clarifies the meaning of an event or action (Geiger & Xiang, 2024; Shen et al., 2023). The existence of these two types of phrases greatly determines the completeness of information in speech because it is directly related to aspects of time, place, method, frequency, purpose, and the cause of an action (Overfelt, 2021; Larson, 2021). Recent research shows that variations in the structure of verb phrases and adverb phrases can be indicators of the syntactic complexity of a language as well as exhibit grammatical characteristics that distinguish it from other languages or dialects (Esfandiari et al., 2023; Zeng, 2021). Therefore, the analysis of these two types of phrases is an effective approach to understand the syntactic system of a language in more depth.

On the other hand, research on regional languages is increasingly important to be carried out as part of efforts to document and revitalize languages that face the challenges of globalization. Various studies show that the use of regional languages among the younger generation tends to decline due to the increasing dominance of national and global languages in various communication domains (De Costa, 2021; Henne-Ochoa, 2022). This condition can lead to a reduction in intergenerational language transmission which ultimately has the potential to threaten the sustainability of regional languages (Chiblow & Meighan, 2021; Wang & Hatoss, 2024). Documentation of linguistic aspects, including syntactic structure, is a strategic step in language preservation because it can produce scientific descriptions that are useful for the development of teaching materials, advanced research, and efforts to revitalize regional languages (Fernandez-Sabido & Peniche-Sabido, 2025; Sallabank, 2023). Thus, research on the structure of verb phrases and adverb phrases in the Kaili language of the Rai dialect not only has a theoretical contribution to the development of syntactic science, but also makes a practical contribution to efforts to preserve regional languages in Central Sulawesi.

2. METHODS

This research is a qualitative approach. Qualitative data is descriptive, in the form of oral information about people's speech. The researcher will describe the results of mixed code research on the speech of the people of Ulunambo Village, Menui Islands District. Based on the type of data, this study uses a qualitative approach that aims to obtain new facts with the nature as they are, namely the data collected in the form of words or speech, not numbers, so that the analysis is carried out by interpreting the meaning, form, and social context behind the mixed use of codes. Through a qualitative approach, the phenomenon of code mixing can be revealed as it is according to the communication situation that takes place in the field. This research was conducted in Ulunambo Village, Menui Islands District, Central Sulawesi Province. The research time will be carried out in February 2026 until it is completed. The selection of the location is based on the principle of code mixing which requires the existence of a community with bilingual competence. Language contact theory suggests that mastery of two languages encourages speakers to combine elements of the two in interaction. This is evident in Ulunambo, where the Menui language is dominant in the informal realm, while Indonesian is used in education and interethnic communication. The separation of functions creates a speech environment conducive to the emergence of code mixing, so that Ulunambo Village has a strong empirical basis to be used as a research location.

3. FINDINGS AND DISCUSSION

In this chapter, the results of the research obtained based on the results of data collection and data analysis will be described. The results of the research obtained are answers that are in accordance with the formulation of the problem, namely to find out what are the forms of mixed code in the speech of the people of Ulunambo Village, Menui Islands District. Based on the research, the form of code mixing in the speech of the people of Ulunambo Village, Menui Islands District, consists of 8 mixed code data

in the form of words, 6 mixed code data in the form of phrases, and 4 mixed code data in the form of clauses. The following is the data obtained from the results of the research.

Table 1. Mixed form of code in the speech of the people of Ulunambo Village

Data Code	Data Citation	Analysis Results	Mixed Forms Code
Date: 1	"Is there a <i>badi</i> ? I want to borrow it to cut fish."	The word " <i>badi</i> " grammatically occupies the class of the word Nomina (Noun) which means sharp tool which means machete.	Word Forms
Dates 2	"Where is <i>the tank</i> behind the closet?"	The word " <i>tangkidaki</i> " grammatically belongs to the class of the word Noma (Noun) which means carpentry tools.	Word Forms
Dates 3	" <i>What are you doing?</i> I haven't eaten since then."	The word " <i>quinine</i> " grammatically occupies the class of nouns (nouns) in speech that function as objects (food).	Word Forms
Dates 4	"Take <i>the flag</i> at the Mess"	The word <i>bandera</i> in speech occupies the class of the Noun (Noun) word function as an object.	Word Forms
Dates 5	"Take a look at Ega, <i>konafuluno</i> ." That is why	The word " <i>konafulu</i> " grammatically occupies the class of Adjectives (Adjectives) to provide information about a person's appearance or appearance.	Word Forms
Dates 6	" <i>Moikono</i> voice, who is that?"	The word " <i>moiko</i> " grammatically occupies the class of Adjectives (Adjectives) which in the context of sound mean melodious or good.	Word Forms
Dates 7	"Evin water in <i>the motefeo</i> well?" "Why do we <i>have to drink salt in the water</i> ?"	The words " <i>motefeo</i> " and " <i>moahio</i> " grammatically occupy the class of Adjectives (Adjectives), serving to describe the nature or condition of taste.	Word Forms
Dates 8	" <i>Mohalino</i> , give me less than fifty thousand, I take 2." "I'd like to take <i>Ki Moiko</i> , but love is priceless"	The words " <i>mohali</i> " and " <i>moiko</i> " grammatically occupy the class of Adjectives (Adjectives), to express the nature of the price of goods, whereas <i>moiko</i> is used to express quality.	Word Forms
Dates 9	"Auntie, how many <i>lasuna meme</i> a kilo?" "If you <i>tamate</i> how much is a kilo"	The phrases " <i>lasunamemea</i> " and " <i>tamate</i> " in speech serve as objects that are asked for their price and purchased in the context of buying and selling transactions.	Phrase Forms
Dates 10	" <i>Okidino futuno</i> continues to serve the ball" "That's right, he continues to score points. Even though it seems so small, <i>mokoraho fukuno</i> ."	The phrases " <i>okidino futuno</i> " (small stature) and " <i>mokoraho fukuno</i> " (strong bones) are forms of phrases that provide specific information about their physical condition.	Phrase Forms

Dates 11	"Look for Eid clothes with Momo, come on. He said <i>he was going to kill me.</i> "	The phrase " <i>moikoho lambu inasano</i> " appears in the context of a shopping plan conversation, referring to the quality of merchandise.	Phrase Forms
Dates 12	"Is it cooked fish? Add the charcoal so that <i>mocking the background</i> " "It's cooked, <i>mefalono ke ika</i> has just been lifted from the fire" "Steady, this is the chili sauce <i>A Different Kind of English</i> Not at eat with grilled fish"	The phrases of " <i>moikosi fono</i> ", " <i>mefalono ke ika</i> ", and " <i>mefalono mongngilu-ngilu</i> " function to express sensory satisfaction of taste and smell.	Phrase Forms
Dates 13	"Hey, <i>he</i> " "It's funny how much is the turning, how much <i>is this motoro peaso-aso?</i> "	The phrases " <i>ana okidi</i> " and " <i>motoro peaso-aso</i> " use regional phrases to refer to objects (toys) and subjects (children).	Phrase Forms
Dates 14	" <i>Molinono poop</i> , there are no waves at all" "That's right, <i>vula molino</i> indeed, so the weather is good" "Appropriately <i>I can't</i> , it just makes you sleepy turns out <i>vula Molino</i> "	The phrases " <i>molinono tahi</i> ", " <i>vula molino</i> " and " <i>kopue-pueo</i> " are used to describe natural phenomena.	Phrase Forms
Date: 15	" <i>A Man Who Has Lost His Virginity</i> "	The clause " <i>mehinano mia leu</i> " appears as part of the sentence describing the situation at the port.	Form Clause
Date: 16	" <i>Is it a snake?</i> , the length of departure" " <i>Hinapo, moiko potae</i> at 3 o'clock, 4 o'clock just left for the boat"	Clause " <i>Is it possible to use the Word?</i> " and " <i>Moiko Potae at 3 o'clock</i> " serves to express impatience or certainty of departure time.	Form Clause
Date: 17	"The queue of water <i>is kai teleu i dapura</i> near the dining table, Just come in." " <i>Naomo Deu</i> , later he will be raised with his father Puput.	The clauses " <i>kai teleu i dapura</i> " and " <i>naomo deu</i> " occupy the position of commands or instructions used to emphasize the actions to be taken	Form Clause
Date: 18	" <i>I'm a Snooze</i> , no one knows" " <i>Nao Kai Moiko</i> under the closet so that she can't be seen" "If people know about it, <i>it's going to be ruined</i> "	The clauses " <i>iyaha daku nao tando alao</i> ", " <i>nao kai moiko</i> " and " <i>hinamo to humpuo</i> " The use of this clause indicates the existence of a protective function in communication, to talk about secrets or special instructions.	Form Clause

Therefore, to understand this phenomenon more deeply, it is necessary to analyze the factors behind the occurrence of code mixing in the speech of the people of Ulunambo Village, as presented in the following table:

Table 2. Factors that cause code mixing in the speech of the people of Ulunambo Village

No.	Data Code	Data Citation	Analysis Results	Factors Causing Code Mixing
1.	Date: 1	<p>Answer: "<i>Are you</i> bad? I want to borrow it to cut fish."</p> <p>Mitra Tutur: "Ada, do you want a small badi or a big one?"</p> <p>Speaker: "Just the little ones"</p> <p>Mitra Tutur: "This, later when it's finished, put it under the table".</p>	Code mixing occurs due to the habit of speaking in everyday interactions that are casual and informal. Speakers spontaneously use the term Menui language that is familiar in the household environment, so that the use of two languages takes place without planning and becomes a natural communication pattern.	Speaker Factor
2.	Dates 5	<p>Speaker: "Try to see Ega, <i>konafuluno</i>".</p> <p>Mitra said: "Yes from earlier, he was <i>indeed a concubine</i>".</p> <p>Speaker: "Where did he rent the makeup from?"</p> <p>Speaking Partner: "From Kendari"</p>	Code mixing is influenced by the social closeness between speakers which allows for more free use of regional languages. The use of Menui language elements serves to express judgment in a more intimate and natural way, so as to reflect social relationships that are not distanced.	Speaker Factor
3.	Dates 14	<p>Speaker: "<i>Molinono poop</i>, no waves at all"</p> <p>Pros: "Excellent <i>service</i>, so the weather was good"</p> <p>Speaker: "Pantasan <i>I can't</i>, it just makes you sleepy turns out <i>vula Mill</i>" It turns out <i>Shade Moon</i>)</p>	Code mixing occurs because the Menui language is better able to convey a concise and specific description of the condition. The use of these elements shows the need for efficiency and precision of meaning that is difficult to achieve if all of them use Indonesian.	Language Factors
4.	Date: 15	<p>Pros: "<i>The hotel was very comfortable</i> "</p> <p>A spokesperson said: "Yes, <i>it is because of the fact that the ship is a Mercedes-Benz.</i>"</p>	Mixed code is used because the Menui language is more effective in conveying relatively complex information in one speech. This shows that language selection is based on the need to convey meaning completely and clearly.	Language Factors

Speaker: "There seemed to
be almost eight hundred
people coming"
Speech Partners: "*Mia Leu*
this Eid".

From the results of the above research, it was found that the code was mixed in the form of words, phrases and clauses. The mixing of the code involves the regional language, namely the Menui language, into Indonesian. The form of code mixing contained in community conversations in Ulunambo Village can be classified into the form of code mixing in the form of words, phrases and clauses.

Mixed Forms Code

In this section, the form of mixed codes in public speech based on linguistic units is discussed. The results of the analysis showed that code mixing occurred at the level of words, phrases, and clauses.

Mix Code in Word Form

Mixing code in word form often occurs when speakers mix Indonesian words into a predominantly Menui-speaking conversation. A word is the smallest unit in a language that has meaning and can be used to communicate. As in conversation, several code mixes are found in the form of words, namely, nouns (nouns), and adjectives (adjectives).

A.1.Noun (Noun)

Dates (1)

Speakers : "*Daho badi?* I want to borrow it to cut fish."
(*There is a machete.* I want to borrow it to cut fish)

Speech Partners: "Yes, I want to. *Squirt* small or big?"
(Yes, I want to) *Stuart* small or large)

Speakers : "Just the little ones"

Speech Partners: "This, later when it's finished, put it under the table"

Data (1) shows that there is a mixture of codes from the Menui language into Indonesian at the word level, namely the use of the word *badi* which means machete. Its use in Indonesian sentences shows that words from the Menui language are inserted without changing the structure of the main sentence. This conversation takes place in the context of daily activities at home, which is when the speaker borrows a tool to cut fish. These situations are informal and familiar, so the use of mixed codes occurs naturally in the interaction between speakers and speech partners.

Data (2)

Speakers : "Where *Squirrel* the one behind the closet?"
(Where *Crowbar* the one behind the closet?)

Speech Partners: "Borrowed Boje, to dismantle the roof of his house"

Speakers : "Oh, I didn't think I was going to be able to find it"

Speech Partners: "Yes, he said he would only borrow it for a short time, later
in the afternoon it was returned".

Data (2) shows that there is a mixture of codes from the Menui language into Indonesian at the word level, namely the use of the word *tangkidaki* which means crowbar. The word is classified as a noun because it refers to a tool. Its presence in Indonesian sentences shows that elements of the Menui language are inserted without changing the main sentence structure. These conversations take place in the context of activities at home, especially when looking for tools, in a relaxed and familiar situation.

Data (3)

Speakers : "*Dahopo kinamu?* I haven't eaten since then".

(*Do you still have your rice?* I haven't eaten since then).

Speech Partners : "*Dahopo China*, just take it in the pot".
 (There is still rice, just take it in the pot)
 Speakers : "Yes, I am very hungry, I have not had time to eat since morning".

Data (3) shows a mix of codes at the word level (noun), which is the use of the word *quinine* which means rice. This word is a noun because it refers to a consumer object. Its use in Indonesian sentences shows the insertion of Menui language elements without disturbing the sentence structure. The conversation takes place in an informal situation at home when the speaker asks for food, so the code mix comes naturally in everyday interactions.

Data (4)
 Speakers : "Take it *Flag* at the Mess"
 (Take *Flag* in Mes)
 Speech Partners: "*Flag* Which one?"
 (*Flag* which one?)
 Speakers : "*Flag* red and white there is the one on the pole"
 (*Flag* red and white there on the pole)
 Speech Partners: "Oh that, wait for me to pick it up"

Data (4) shows that there is a code mix at the word level (noun), namely the use of the word *bandera* which means flag. The word is Indonesian showing that elements of the Menui language are incorporated into speech without changing the main sentence pattern. This conversation takes place in the context of the activity of picking up things, with the situation remaining relaxed even though it is related to symbolic objects.

A.2. Adjectives

Data (5)
 Speakers : "Take a look at Ega, *convection*".
 (Try to see Ega, *cantiknya*)
 Speaking partners : "Yes, I have seen it before. *convection* indeed, from the past".
 (Yes, I've seen it before.) *Beautiful* Ega from the past)
 Speakers : "Where did he rent the makeup from?"
 Speech Partners: "From Kendari"

Data (5) shows code mixing at the word level (adjectives), namely the use of the word *konafulu* which means beautiful. This word is an adjective because it expresses the nature or state of a person. Its use in Indonesian sentences shows the insertion of Menui elements without changing the sentence structure. Conversations take place in casual situations when talking about someone's appearance.

Data (6)
 Speakers : "Just started the show?"
 Speech Partners: "Yes, just started reading *barzanji* inside"
 Speakers : "*Moikono* his voice, who is it?"
 (the voice, who is it?)
 Speech Partners: "Alifa, the son of Mr. Sofyan"
 Speakers : "Oh, follow his father's voice *moichose*"
 (Oh, follow his father's voice)

Data (6) shows the mixing of codes in adjectives through the use of the word *moikono* which means melodious. This word is used to describe the quality of sound. Its insertion in Indonesian sentences does not change the main structure, thus showing a form of lexical code mixing. The conversation takes place in the context of the event, with a communicative and familiar atmosphere.

- Data (7)
- Speakers : "Evin water in the well *Stuttgart?*"
(Evin, water in a well *Bargain?*)
- Speech Partners "Yes." *Stuttgart*, just try the test"
(Yes) *Bargain*, just try the test)
- Speakers : "Why is the water in our well *moahio kana salt?*"
(Why is the water in our wells *salty like salt?*)
- Speech Partners: "Maybe because the sea water rose yesterday, so it went into the
land"
- Speakers : "Yes, even though the other day it was still "*Squirrels*"
(Yes, even though the time is still *Bargain*)

Data (7) shows a mix of codes at the word level (adjectives), namely the use of the words *motefeo* which means tawar and *moahio* means salty. These two words are adjectives because they express the taste properties of water. Its use in Indonesian sentences shows the insertion of Menui elements without changing the main sentence pattern. The conversation takes place in the context of discussing the condition of well water in everyday situations.

- Data (8)
- Speakers : "Mama Mal, how many pairs of clothes?"
- Speech Partners: "Seventy thousand then"
- Speakers : "*Mohalino*, Love less than fifty thousand, I take 2"
(*Expensive*, love less than fifty thousand, I take 2
- Speech Partners: "*nai mohali*, the price of the fit. *Moikono* If you go to
Party".
(*Inexpensive*, the price of the fit. *It's good to go to*
party)
- Speakers : "I want to take *to Morocco*"But love is priceless."
(I want to take *If it's good*But love is lacking.
price)
- Speech Partners: "Sixty thousand, I have given less"

Data (8) shows a mix of codes in adjectives, namely the use of the word *mohalino* which means expensive and *moiko* which means good. These two words are used to express the valuation of goods. Its presence in Indonesian sentences shows that elements of the Menui language are inserted without changing the sentence structure. The conversation takes place in the context of bargaining in the market, with a relaxed atmosphere.

Mix Code in Phrase Form

In addition to words, code mixes are also found in the form of phrases. A phrase is a combination of two or more words that are nonpredicative, meaning that they do not contain a predicate. Phrases cannot stand alone and cannot express a particular idea. Phrases used in Indonesian are often combined with Menui elements in a single sentence. The findings of mixed speech in the form of phrases are described as follows:

- Data (9)
- Speakers "Auntie, how much is enough?" *if a kilo?* "
(Auntie, how much *Shallots* a kilo?)
- Speech Partners: "Fifty thousand one kilo, expensive now *lasuna*"
(Fifty thousand one kilo, expensive now *Shallots*)
- Speakers : "How many kilos is a tamate?"
(If *Tomatoes* how much is a kilo?)
- Speech Partners: "Twenty thousand one kilo"

Speakers : (Twenty thousand one kilo)
: "Wrap up *lasuna memea* half a kilo with *kill*
A kilo, how much is all?"
(Wrap *Shallots* half a kilo with *Tomatoes*
a kilo, how much is all?)

Speech Partners: "Forty-five"

Data (9) shows that there is a mixture of codes from the Menui language into Indonesian at the phrase level, namely the use of the words *lasuna memea* which means shallot and *tamate* which means tomato. Both words are used in Indonesian sentences without changing the main structure, thus indicating the insertion of elements of the Menui language. This conversation occurs in the context of buying and selling activities in markets or stalls, when the speaker asks for prices and buys kitchen necessities. This situation is relaxed and communicative, so that code mixing appears naturally in the interaction between the speaker and the speech partner.

Data (10)

Speakers : "*Okidino futuno* Come in and serve the ball."
(*Small in stature* Enter the ball served)

Speaking partners : "That's right, he continues to score points. Even though it seems
small so, *mokoraho fukuno*".
(That's right, he continues to score points. Even though it seems
small so, strong bones)

Speakers "Yes. *mokoraho*, see that once the smash is printed directly
points",
(Yes strong, look at that once the smash immediately scores points)

Speech Partners: "Yes, even though *Okidino futuno* But it's very strong.
the blow".
(Yes, though. *small body* But it's very strong.
his punch).

Data (10) shows a mix of codes in the form of phrases, namely *okidino futuno* which means small body and *mokoraho fukunoy* which means strong bones. This phrase is a combination of words that do not have a predicate. Its use in Indonesian sentences shows the integration of Menui language elements without changing the main structure. Conversations take place in the context of sports.

Data (11)

Speakers : "Find Eid clothes with Momo, come on. He said *moichose*
lambu inasano".
(Come on, let's get to the bottom of it. He said *nice shirt*
Sold).

Speech Partners: "Come on, who knows if there is a suitable".

Speakers : Yes, especially many new models, they say they are cheap too
price".

Speech Partners: "Yes, I hope *moikoho lambu inasano*"
(Yes, I hope so) *nice clothes he sells*)

Data (11) shows a mix of codes in the form of the phrase *moikoho lambu inasano* which means good clothes are sold. This phrase is used to convey an appreciation of the item. Its insertion in Indonesian sentences does not change the main structure. The conversation takes place in the context of shopping.

Data (12)

Speakers : "Is it cooked fish? Add the charcoal so that
Moikosi Background"
(Is it cooked fish? Add the charcoal so that
Smells good)

- Speech Partners: "It's cooked, *Mefalono to Fish* just lifted from the fire"
 (It's cooked this, *Very good fish* just lifted from the fire)
- Speakers : "This is the chili sauce *A Different Kind of English* Not at eat with grilled fish"
 (This is the chili sauce *Delicious fresh sour taste* Not at eat with grilled fish)

Data (12) show a mix of codes in the form of phrases such as *moikosi fono* which means fragrant smell and *mefalono* which means very tasty. This phrase is used to describe the quality of food. Its use in Indonesian sentences shows the insertion of Menui elements in cooking or eating together.

- Data (13)
- Speakers "Uh, *ana okidi*, his style is riding a motorcycle"
 (Eh, *Young children*(Riding a motorcycle)
- Speech Partners: "Indeed *If there is a prejudice*, if you have played let it play called eating does not want to listen".
 (Indeed, *This is how it behaves*, if you have already played let it be called eating does not want to listen)
- Speakers : "Funny style of turning, how much *motoro peaso-aso* this?"
 (Funny twisting style, how much *Toy Motor* this)

Speech Partners: "Seven hundred thousand buy in Bungku"

Data (13) shows a mixture of codes in the form of phrases such as *ana okidi* which means small child and *kana aiyomo buano* which means that is how he behaves. The phrase is used in casual conversations that describe the child's behavior. The insertion of elements of the Menui language does not change the structure of the main sentence.

- Data (14)
- Speakers : "*Sea Grinder*, there are no waves at all"
 (*Calm/shady sea water*, no waves at all)
- Speech Partners: "That's right, *vula mill* indeed, so the weather is good"
 (That's right, *Shade Moon* indeed, so the weather is good)
- Speakers : "Pantasan *I can't*, it just makes you sleepy turns out *Moon Mill*"
 (Appropriate) *Breeze*, just make you sleepy
 It turns out *Shade Moon*)

Data (14) show a mix of codes in the form of phrases such as *molinono tahi* which means calm sea and *vula molino* which means shady moon. This phrase is used to describe natural conditions. Its use in Indonesian sentences shows elements of the Menui language in the context of everyday conversation.

Mix Code in the Form of Clauses

At the clause level, code mixing also occurs when the speaker uses an Indonesian sentence structure that is integrated with the Menui language. A clause is a combination of two or more words that contain a predicate and has the potential to become a sentence. Clauses are independent statements that express thoughts or ideas. The findings of mixed code speech in the form of clauses are described as follows:

- Data (15)
- Speakers : "*Mehinano mia leu binta labua kadi dense port*"
 (*A lot of people come from Bungku so Solid port*)
- Speech Partners "Yes, because the ship is coming to a ship. *mehinao mia leu*"
 (Yes, because of the fact that the ship is on the verge of collapse.) *banyak orang*

Coming)

Speakers : "There seemed to be almost eight hundred people coming"

Speech Partners: "*Mia Leu* this Eid"

(People come this Eid)

Data (15) shows a mix of codes in the form of a *mehinano mia leu* clause which means that a lot of people come. This clause contains the predicate and conveys complete information. Its use in Indonesian sentences shows the integration of two languages in one speech.

Dates (16)

Speakers : "*Are you ready for Aileen?*, the length of departure"

(*Haven't we gone this way?*, the length of departure)

Speech Partners: "*Hinapo, moiko potae* At 3 o'clock, at 4 o'clock the ship departed"

(*Not yet, let's face it.* 3 o'clock, 4 o'clock departure ship)

Data (16) shows a mix of codes in the form of clauses such as *hinapo to jala ai* which means we haven't walked yet and *moiko potae* which means let's say. The clause is used in everyday conversation without changing the main structure of the sentence.

Dates (17)

Speakers : "The queue of water *Kai Telio E Dapura* near the dining table,

Just come in."

(Deliver the water *Getting to the kitchen* near the dining table)

Speech Partners: "It was said that Puput's father kept it in front of the door"

Speakers : "*Naomo gave*"Your father will be taken up with you."

(*Just save it*He will be picked up by his father.)

Data (17) shows a mix of codes in the form of clauses such as *kai teleu i dapura* which means to arrive in the kitchen and *naomo deu* which means just keep it. This clause contains a predicate and is used in the context of giving instructions.

Data (18)

Speakers : "*It's Your Turn To Be A Hero*"No one knows."

(*This I want to keep and don't be taken by people, none*

who knows)

Speech Partners: "*No kai moiko* under the cupboard so that it is not visible".

(*store well,* under the cabinet so that it is not visible)

Speakers : "If people know about it, *hinamo to humpuo*, it's ruined"

(If people knew, *no longer want to be obtained/lost,* so,

damaged)

Speech Partners: "That's right, it will be used arbitrarily if they see it

print. It's better to hide".

Data (18) shows a mix of codes in the form of clauses such as *iyaha daku nao tando alao* which means I want to keep it don't take people and *hinamo to humpuo* which means I don't want to get it anymore. This clause is used to convey the intent and reason in everyday conversation.

Factors Causing Code Interference in the Speech of the People of Ulunambo Village, Menui Islands District

Based on the results of research conducted in Ulunambo Village, Menui Islands District, there are several main factors that cause code mixing in public speech. These factors include:

Speaker Factor

The speaker factors in this study are related to language habits, social proximity, and speaker identity that affect language choices in communication. Based on the data found, this factor appears to be dominant in Data (1), (2), (3), (5), (6), (8), (13), (16), and (18).

In Data (1), (2), and (3), the language habit factor occurs in household interactions that are familiar, spontaneous, and informal, so that the speaker naturally inserts elements of the Menui language.

Dates (1)

Speakers : "*Daho badi?* I want to borrow it to cut fish."
(*There is a machete.* I want to borrow it to cut fish)

Speech Partners: "Yes, I want to. *Squirt* small or big?"
(Yes, I want to) *Stuart* small or large)

Speakers : "Just the little ones"

Speech Partners: "This, later when it's finished, put it under the table"

Data (2)

Speakers : "Where *Squirrel* the one behind the closet?"
(Where *Crowbar* the one behind the closet?)

Speech Partners: "Borrowed Boje, to dismantle the roof of his house"

Speakers : "Oh, I didn't think I was going to be able to find it"

Speech Partners: "Yes, he said he would only borrow it for a short time, later in the afternoon it was returned".

Data (3)

Speakers : "*Dahopo kinamu?* I haven't eaten since then".
(*Do you still have your rice?* I haven't eaten since then.

Speech Partners : "*Dahopo China,* just take it in the pot".
(*There is still rice,* just take it in the pot)

Speakers : "Yes, I am very hungry, I have not had time to eat since morning".

Data (13)

Speakers "Uh, *ana okidi,* his style is riding a motorcycle"
(Eh, *Young children*(Riding a motorcycle)

Speech Partners: "Indeed *If there is a prejudice,* if you have played let it play called eating does not want to listen".

(Indeed, *This is how it behaves,* if you have already played let it be called eating does not want to listen)

Speakers : "Funny style of turning, how much *motoro peaso-aso* this?"

(Funny twisting style, how much *Toy Motor* this)

Speech Partners: "Seven hundred thousand buy in Bungku"

Meanwhile, in Data (5), (6), and (8), the social proximity factor appears in the form of judging expressions such as beautiful, melodious, and expensive that indicate the speaker's subjective preference in using more familiar terms.

Data (5)

Speakers : "Look at Ega, *convection*".
(Try to see Ega, *cantiknya*)

Speaking partners "Yes, I have seen it before, and I have seen it." *convection* indeed, from the past".

(Yes, I've seen it before.) *Beautiful* Ega from the past)

Speakers : "Where did she rent makeup from?"

Speech Partners: "From Kendari"

Data (6)

- Speakers : "Just started the show?"
 Speech Partners: "Yes, I just started reading barzanji inside"
 Speakers : "*Moikono* his voice, who is it?"
 (the voice, who is it?)
 Speech Partners: "Alifa, the son of Mr. Sofyan"
 Speakers : "Oh, follow his father's voice *moichose*"
 (Oh, follow his father's voice)
- Data (8)
 Speakers : "Mama Mal, how many pairs of clothes?"
 Speech Partners: "Seventy thousand then"
 Speakers : "*Mohalino*, Love less than fifty thousand, I take 2"
 : (*Expensive*, love less than fifty thousand, I take 2
 Speech Partners: "*nai mohali*, the price of the fit. *Moikono* If you go to
 Party".
 : (*Inexpensive*, the price of the fit. *It's good to go to*
 party)
 Speakers : "I want to take to *Morocco*" But love is priceless."
 (I want to take *If it's good* But love is lacking.
 price)
 Speech Partners: "Sixty thousand, I have given less"

As for Data (16) and (18), code mixing appears spontaneously in casual everyday conversation situations. The use of two languages occurs flexibly to clarify meaning, so that it reflects the bilingual habits of the speakers rather than strategies to accentuate social identity.

- Dates (16)
 Speakers : "*A Taste of the Wild*, the length of departure"
 (*Haven't we gone this way?*, the length of departure)
 Speech Partners: "*Hinapo, moiko potae* At 3 o'clock, at 4 o'clock the ship departed"
 (*Not yet, let's face it.* 3 o'clock, 4 o'clock departure ship)

- Data (18)
 Speakers : "*It's Your Turn To Be A Hero*" No one knows."
 (*This I want to keep and don't be taken by people, none*
 who knows)
 Speech Partners: "*No kai moiko* under the cupboard so that it is not visible".
 (*store well*, under the cabinet so that it is not visible)
 Speakers : "If people know about it, *hinamo to humpuo*, it's ruined"
 (If people knew, *no longer want to be obtained/lost*, so.
 damaged)
 Speech Partners: "That's right, it will be used arbitrarily if they see it
 print. It's better to hide".

Language Factors

The linguistic factors in this study refer to the internal conditions of language that encourage code mixing, such as the need for accuracy of meaning, limitations of lexical equivalents, and the specificity of certain terms. Based on the data obtained, this factor can be seen in Data (9), (4), (7), (10), (11), (12), (14), (15), and (17).

In Data (7), (9), and (12), the mixing of codes occurs due to the need for precision of meaning, especially in terms related to taste, condition, and foodstuffs. The term has a more specific nuance of

meaning so that it cannot be completely replaced by the Indonesian equivalent without reducing clarity.

Data (9)

Speakers : "Auntie, how much is enough?" *if* a kilo? "
(Auntie, how much *Shallots* a kilo?)

Speech Partners: "Fifty thousand one kilo, expensive now *lasuna*"
(Fifty thousand one kilo, expensive now *Shallots*)

Speakers : "How many kilos is a *tamate*?"
(If *Tomatoes* how much is a kilo?)

Speech Partners: "Twenty thousand one kilo"
(Twenty thousand one kilo)

Speakers : "Wrap up *lasuna memea* half a kilo with *kill*"
A kilo, how much is all?"

(Wrap *Shallots* half a kilo with *Tomatoes*
a kilo, how much is all?)

Speech Partners: "Forty-five"

Data (7)

Speakers : "Evin water in the well *Stuttgart*?"
(Evin, water in a well *Bargain*?)

Speech Partners "Yes." *Stuttgart*, just try the test"
(Yes) *Bargain*, just try the test)

Speakers : "Why is the water in our well *moahio kana* salt?"
(Why is the water in our wells *salty like* salt?)

Speech Partners: "Maybe because the sea water rose yesterday, so it went into the
land"

Speakers : "Yes, even though the other day it was still "*Squirrels*"
(Yes, even though the time is still *Bargain*)

Data (12)

Speakers : "Is it cooked fish? Add the charcoal so that
Moikosi Background"
(Is it cooked fish? Add the charcoal so that
Smells good)

Speech Partners: "It's cooked, *Mefalono to Fish* just lifted from the fire"
(It's cooked this, *Very good fish* just lifted from the fire)

Speakers : "This is the chili sauce *A Different Kind of English* Not at
eat with grilled fish"
(This is the chili sauce *Delicious fresh sour taste* Not at
eat with grilled fish)

In Data (4), the code mix shows the presence of lexical elements that have been inherent in the speaker's language habits.

Data (4)

Speakers : "Take it *Flag* at the Mess"
(Take *Flag* in Mes)

Speech Partners: "*Flag* Which one?"
(*Flag* which one?)

Speakers : "*Flag* red and white there is the one on the pole"
(*Flag* red and white there on the pole)

Speech Partners: "Oh that, wait for me to pick it up"

Furthermore, in Data (10), (11), and (14), the code mix appears because the Menui language is more concise and specific in conveying meaning than Indonesian. This shows that language selection is based on efficiency in delivering descriptions.

- Data (10)
 Speakers : "*Okidino futuno* Come in and serve the ball."
 (*Small in stature* Enter the ball served)
 Speaking partners : "That's right, he continues to score points. Even though it seems small so, *mokoraho fukuno*".
 (That's right, he continues to score points. Even though it seems small so, strong bones)
 Speakers "Yes. *mokoraho*, see that once the smash is printed directly points",
 (Yes strong, look at that once the smash immediately scores points)
 Speech Partners: "Yes, even though *Okidino futuno* But it's very strong. the blow".
 (Yes, though. *small body* But it's very strong. his punch).

- Data (11)
 Speakers : "Find Eid clothes with Momo, come on. He said *moichose lambu inasano*".
 (Come on, let's get to the bottom of it. He said *nice shirt Sold*).
 Speech Partners: "Come on, who knows if there is a suitable"".
 Speakers : Yes, especially many new models, they say they are cheap too price".
 Speech Partners: "Yes, I hope *moikoho lambu inasano*"
 (Yes, I hope so) *nice clothes he sells*)

- Data (14)
 Speakers : "*Sea Grinder*, there are no waves at all"
 (*Calm/shady sea water*, no waves at all)
 Speech Partners: "That's right, *vula mill* indeed, so the weather is good"
 (That's right, *Shade Moon* indeed, so the weather is good)
 Speakers : "Pantasan *I can't*, it just makes you sleepy turns out *Moon Mill*"
 (Appropriate) *Breeze*, just make you sleepy
 It turns out *Shade Moon*)

As for Data (15) and (17), a mix of code in the form of clauses is used because the Menui language is more effective in conveying complete information in one speech.

- Data (15)
 Speakers : "*Mehinano mia leu binta labua kadi dense port*"
 (*A lot of people come from Bungku so Solid port*)
 Speech Partners "Yes, because the ship is coming to a ship. *mehinao mia leu*"
 (Yes, because of the fact that the ship is on the verge of collapse.) *banyak orang Coming*)

Speakers : "There seemed to be almost eight hundred people coming"
 Speech Partners: "Mia Leu this Eid"
 (People come this Eid)

Dates (17)

Speakers : "The queue of water *Kai Telio E Dapura* near the dining table,
 Just come in."
 (Deliver the water *Getting to the kitchen* near the dining table)
 Speech Partners: "It was said that Puput's father kept it in front of the door"
 Speakers : "Naomo gave"Your father will be taken up with you."
 (*Just save it*, later adopted by his father Puput).

Overall, code mixing in Ulunambo Village occurred due to two factors working together. The most dominant factor is the speaker factor. This can be seen from the large distribution of data in casual communication situations, where people mix languages spontaneously because it has become a habit of speaking in society. On the other hand, there is a factor of language needs, speakers use the term Menui because it is difficult to find a choice of words that mean the same in Indonesian to explain certain meanings precisely. Thus, the mixing of codes in this study is not only influenced by the habits of the speakers, but also by the need for precision of meaning in communication.

4. CONCLUSION

Based on the results of research on code mixing in the speech of the people of Ulunambo Village, Menui Islands District, it can be concluded that the form of code mixing found includes the level of words, phrases, and clauses. The code mix occurs in everyday conversations involving the use of Menui as the mother tongue and Indonesian as the national language, where elements of the two languages are inserted into one speech. This phenomenon is influenced by two main factors, namely the speaker factor and the linguistic factor. Speaker factors are related to language habits, social proximity, and speaker identity that affect language choices in communication so that there is a natural mixing of languages. Meanwhile, linguistic factors are related to the need for accuracy of meaning, limitations of lexical equivalents, and the specificity of certain terms. Overall, the mixing of codes in the speech of the people of Ulunambo Village shows the ability of speakers to adjust the use of language based on communication situations, both because of language habits in daily interactions and because of the need for accuracy and efficiency of meaning.

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