



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

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## Abstract

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

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

## Introduction

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

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

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

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

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

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

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

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

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

## Theoretical Framework

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

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

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

## Literature Review

- *Principles of code-mixing*

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

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

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

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

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

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

- *Forms of code-mixing*

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

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

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

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

## Research Method

- *Research design*

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

- *Data Collection*

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

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

- *Sampling*

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

**Table 1.** List of Traditional Stakeholders

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



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

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

- *Data Analysis*

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

## Results and Discussion

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

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

i. *Basic form of code-mixing*

**Table 2.** *Basic form of code-mixing*

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

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

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

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

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

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

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

## ii. Complex Form of Code-mixing

**Table 3.** Complex form of code-mixing

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

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

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

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

### iii. Code-mixing in Phrase

Table 4. Code-mixing in Phrase

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

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

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

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

#### • Arabic loanwords in code-mixing

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



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

i. *Basic Form of Code-mixing*

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

ii. *Combined Form of Code-mixing*

*Excerpt 1:*

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

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

*Excerpt 2:*

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

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

iii. *Code-mixing in Phrase*

*Excerpt 3:*

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

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

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

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

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

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

## Conclusion

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

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