CHAPTER IV
RESEARCH FINDING AND DISCUSSION

In this chapter, researcher is going to present the result of research that has been conducted at SMPN 3 Nusa Tabukan, the result of this research is going to be presented in two sub chapters, first chapter is presenting the types of insertion code mixing that has been found when teaching and learning activity and the second sub chapter discussing the factors caused the occurrence of insertion code mixing when teaching and learning process in four time meetings.

1. Kinds of Code Mixing

There are three main code-mixing patterns, which may be found in bilingual speech communities: insertion, alternation and congruent lexicalization (Muysken 200). One pattern will usually dominate, though not necessarily to the exclusion of other patterns. In the insertion pattern, one language determines the overall structure into which constituents from the other language are inserted, in the alternation pattern; both languages occur alternately, each with their own structure. In the third pattern of code-mixing, congruent lexicalization, “the grammatical structure is shared by languages A and B, and words from both languages a and b are inserted more or less randomly” and another expert explained more detail from Musyken suggestion about three main code mixing patterns especially the first pattern that is Insertion pattern. There are two kinds of code mixing; those are inner code-mixing and outer code mixing (Suwito, 1985, p. 76). Inner code mixing happens because elements insertion stemming from
original language with all its variation. Outer code mixing is occurs because of elements insertion stemming from foreign language

After conducting a research in SMP N 3 Nusa Tabukan, researcher found six types of insertion code mixing that has been used in teaching and learning process from four meetings, there are: the insertion code mixing of Sangihe language and English, Manado language and English, Indonesian language and Sangihe language, Manado language and Indonesian language, and Indonesian language and English, and the last is Sangihe language and Manado language. The clear explanation about the six types of insertion code mixing that has been found in teaching and learning process at SMPN 3 Nusa Tabukan, this explanation is going to start from the most used types of insertion code mixing by the teacher and students in teaching and learning English process.

a. The Insertion Code Mixing of Sangihe Language and English

The insertion code mixing of Sangihe language and English is one of the types of insertion code mixing found in teaching and learning process, and this types is the most used types of insertion code mixing in teaching and learning process in four meetings. This type of insertion code mixing also was the most commonly used by the students to give a question and to answer a question from teacher. The following are the samples of code insertion mixing of Sangihe language and English:
1. The Insertion Code Mixing of Sangihe language and English in Meeting I

**Student**: *Ku sir carane makiwaro habare, kere habare ke how are you ke sir? ku mejawape we sir good-good sir?*

(so, sir the way to ask about someone condition is how are you?, right?, and the answer is good!)

The situation is student asked and make ensured by using the insertion code mixing of Sangihe language and English to the teacher. The student wants to make sure to asked condition of someone is “how are you?” and if the question was asked to them, the answers is “good-good?”.

**Teacher**: *Ore po mo makiwaro habare how are you!?deng mo ba jawap kalau bule mo ba tanya how are you, itu good bole no, mar nyada samua makiwaro itu how are you!? Mar bole juga yang lain samadeng how’s goon? Aro how’s life? dingangu megeli jawape po barine kentaeng good, pia lai so far so good dingangu so so!*

The teacher explained to the student by using the insertion code mixing of Sangihe language and English that it was true to ask someone’s condition by using “how are you!” and the student could answer “good” if the question was given to them. The teacher also explained to all the students that if they wanted to ask about someone’s condition, they cannot only used “how are you?” But also use such as “how’s goon?, or how’s life?” the answer are aslo various, it is not just “good” but also “so far so good” or “so so”. When explaining the answers are not just ‘good’ but also ‘so far so good or so so’, teacher used the insertion code
mixing of Sangihe language and English to facilitate the student for easier to understand.

**Student** : *Apake kerene ene how’s goon? Dingangu how’s life?*

The student2 asked what is the meaning from, “how’s goon?” and the meaning of “how’s life?” by using the insertion code mixing of Sangihe language and English

**Teacher** : *Masurung o opo kere how are you? Kere makiwaro habare ke barine kentaeng kere habare to?*

The teacher gave the explanation that ‘how’s goon?’ and ‘how’s life have a same purpose that is to ask someone’s condition the teacher also gave additional explanation that is: it is same like sangihe language that if the students want to ask someone’s condition, it does not only use “kere habare? (how are you?)” but also the students can use another question.

**Student2** : *O ore sir, ku kere apa ene!? Masehate ue ene!?*

The student2 used the insertion code mixing of Sangihe language and English when giving the sample of how to ask someone’s condition by using other questions, those are: “*ku kere apa ene?”* which means “so how about your condition?” and “*masehate ue ene?”* which means “so are you good?”

2. The Insertion Code Mixing of Sangihe language and English in Meeting II

**Teacher** : *Hari ini torang mo blajar menayakan nama dalam bahasa inggris. Maki waro areng dingangu bahasa inggrise ene eke what your name?*
The situation was the teacher was going to teach the students, how to ask someone’s name by saying ‘what your name?’ and to facilitate the students, teacher used the insertion code mixing of sangihe language and English “Maki waro areng dingangu bahasa inggrise ene eke ‘what your name?’” which means “if you want to ask someone’s name with english is ‘what is your name?’”

Student5 : Name ene ke areng sir?

The student5 made sure that meaning from name is “areng (name in sangihe language)” by using the insertion code mixing of sangihe language and English.

Teacher : Ore name ene areng ngo, petore eng ‘what your name?’ artinya sai ke areng ngu?

The teacher gave the agreement to the student5 that he true, that was meaning of name is “areng” and then the teacher asked the students to follow when the teacher said ‘what your name?’

3. The Insertion Code Mixing of Sangihe language and English in Meeting II

Teacher : Hari ini torang mo belajar bagi manake depe cara mo kasetunjung like and dislike mapulu dingangu tawemapulu, Contohnya: I Like your smile!

This situation is was the teacher was going to teach the students about how to express like and dislike, by giving example of how to express smile from someone ‘I like your smile’.
Student 4 : Apake mangarene smile sir?

The student4 asked the teacher by using the insertion code mixing of sangihe language and English that is “Apake mangarene smile sir?” with the meaning of “Apake magarene” is “what the meaning” therefore in this case student4 asked “What the meaning from word smile?” to the teacher.

Teacher : Smile itu artinya humeming jadi I like your itu ia mapulu heming ikau, baru kalu tawemapulu itu I don’t like your smile, jadi ia tawemapulu heming ikau.

The teacher gave the explanation of meaning from word smile, and gave the example of how to express if the students dislike with someone smiles too; by saying “I don’t like your smile”

Student 4 : Ok dang sir, I like your smile dingangu I don’t like your smile.

After getting the explanation from the teacher, the students understood, and started to use how to express like and dislike with someone smile, “I like your smile” and “I don’t like your smile”.

4. The Insertion Code Mixing of Sangihe language and English in Meeting IV

Teacher : Barine P A P I ene ke P U P P Y

This situation was the teacher spelled the word puppy to make the students know the difference from word papi with puppy.

Student6 : Apake ene puppy sir?
The student asked the teacher by using the insertion code mixing of sangihe language and English “Apake ene puppy sir?” about what the meaning from word puppy.

**Teacher** : puppy ene ke ana u asu aro asu ka dodo

The teacher gave the answer for the student question about what the meaning from word puppy by saying ‘puppy ene ke ana u asu aro asu kadodo’ which means “puppy is an ‘asu kadodo’ (sangihe language for puppy)”

Therefore according to data above, from 4 meetings, we can see that the teacher and the students are easier to give and to take information from each other like we can see in every meetings, when the teacher want to start the topic from new material the teacher is going to explain the topic by using the insertion code mixing of sangihe language and English. The result is the students are easier to give the opinion or question to the teacher about the material they learn by using insertion code mixing in this case with the type of insertion code mixing from sangihe language and English same like the teacher used.

b. The Insertion Code Mixing of Manado Language and English

The insertion code mixing of Manado language and English are the second type of insertion code mixing found in this research. This type is a combination of Manado language and English. Actually, this research has been conducted in Sangihe not in Manado city, because both of these places are different but this type of code mixing happen because the places are near to each other. In this case, near does not mean in an actual distance of space, but because people from Sangihe always go there with many reasons such as, family matter, for business, etc. This
is the sample from the type of insertion code mixing of Manado language and English:

1. The Insertion Code Mixing of Manado language and English Meeting I

Student1: Ku sir carane makiwaro habare, kere habare ke how are you ke sir? ku mejawape we sir good-good sir?

This situation was the student1 asked and made sure to the teacher that if she wanted to ask condition of someone is “how are you?” and if the question was asked to them, so the answers is “good-good?”.

Teacher: Ore po mo makiwaro habare how are you!? \textbf{deng mo ba jawap kalau bule mo ba tanya} how are you?, itu good bole no, mar nyada samua makiwaro itu how are you!? Mar bole juga yang lain samadeng how’s goon? Aro how’s life? dingangu megeli jawape po barine kentaeng good, pia lai so far so good dingangu so so!

The teacher explained to the student that it is true if she wanted to ask someone’s condition by using “how are you!?” after that the teacher used the insertion code mixing of manado language and English to give the explanation that the student could give answer “good” if the question was given to them in “\textbf{deng mo ba jawap kalau bule mo ba tanya} how are you?, itu good \textbf{bole no}”, the teacher also explained for all the students that if they want to ask someones condition, they can not only use “how are you?” but also they can use such as “how’s goon?, or how’s life?” it is can happen if the student want to give answer not jus “good” but they can use “so far so good or so so”.

2. The Insertion Code Mixing of Manado language and English Meeting II
Teacher: *Jadi kalo mo ditanya* what your name? *Mo jawap itu* my name is *Jumardi, depe contoh bagitu itu no!*

The situation was the teacher gave the explanation for the students, if someone asked ‘what your name?’ the answer is ‘my name is Jumardi’ as a sample. When giving the explanation, the teacher used the insertion code mixing of Manado language and English in ‘*(Jadi kalo mo ditanya)* what your name?’ which means ‘(if someone ask) what your name?’ in ‘*(Mo jawap itu)* my name is...’ which means ‘(the answer is) my name is...’ and in ‘*depe contoh bagitu itu no*’ which means ‘that is the sample’

Student6: *si sia berarti my name is Alan!*

The student6 tried to answer the question ‘what your name?’ this situation showed that students understood with the teacher’s explanation about how to ask and to give answer if someone asks what your name!?

3. The Insertion Code Mixing of Manado language and English Meeting III

Teacher: *Kribo itu depe bahasa inggris* curly, *jadi kalu tawemapulu utae sebape kribo depe bahasa inggris, I don’t like your hair because curly, apa depe arti because katu?*

The situation was, the teacher gave explanation about the word ‘kribo (curly in manado language)’ in English by using the insertion code mixing of manado language and English in “*Kribo itu depe bahasa inggris* curly” which means “word kribo in englis is curly”. After that the teacher explained, how to say if the student dislikes with someone’s hair, then the teacher asked to the student what the meaning from word because, by using the insertion code mixing of
manado language and English in “apa depe arti because katu?” which means “what the meaning from word because?”

**Student8** : Because itu karena sir! Sir *apakatu kribo pe bahasa inggris tadi* sir?

The student8 gave the answer of the meaning from word because. After that the student8 asked to the teacher to repeat again kribo in English, by using the insertion code mixing of manado language and English in “*apakatu kribo pe bahasa inggris tadi* sir?” which means “could you repeat again what the word kribo in English?”

**Teacher** : Kribo itu curly

The teacher answered the question from the student8 about the English from word kribo

4. The Insertion Code Mixing of Manado Language and English Meeting IV

**Teacher** : *Yang berikutnya adalah pop the question, artinya mekahiang, masingka to?*

The situation, was the teacher gave the explanation about what is the meaning from pop the question for the students.

**Student8** : *Ore sir mo ba tona to?*

The student8, make a sure the meaning of pop the question, by using the insertion code mixing of manado language and English “*Ore sir mo ba tona to?*” which means “I see sir, pop the question, right?”.

**Teacher** : *Ore ene o, apidu bo u mekahiang me nikah to? Kalu orang barat dorang mo bilang tie the knot.*
The teacher agreed with what the student said, and explained that after 

pop the question, people in the west are going to say tie the knot. The teacher gave 

the explanation by using the insertion code mixing of manado language and 

English such as in “Kalu orang barat dorang mo bilang tie the knot” which 

means “if the people in the west they going to say tie the knot”

According to the data above, about the insertion code mixing of Manado 

language and English, it is that found the teacher and the students used this type of 

insertion code mixing in second position after first type that is the insertion code 

mixing of Sangihe language and English. It is as the first type of insertion code 

mixing found in teaching and learning English process at SMPN 3 Nusa Tabukan. 

The insertion code mixing of Manado language and English is usually used by 

teacher to start or to give the explanation of the material and for students this type 

is used to give a question or an opinion.

c. The Insertion Code Mixing of Indonesian Language and Sangihe language

The insertion code mixing of Indonesian language and Sangihe language is 

the third type of insertion code mixings found in teaching and learning English 

process at SMPN 3 Nusa Tabukan, this code is usually used by teacher to give the 

information or an explanation to students a students such as:

1. The Insertion Code Mixing of Indonesian Language and Sangihe language 

meeting I

Teacher : Jadi sekarang kite pia, how’s goon?, dingangu how’s life?, 

barine kentaeng how are you. Petore kere ia ne wera eng! Kere 
makiwaro, mejawape lai barine kentaeng good.
This situation, was the teacher reminding the students that know they already learn how’s goon? and how’s life?, when remained the students, the teacher used the insertion code mixing of Indonesian language and Sangihe language “Jadi sekarang kite pia” which means “know we have”. After that, the teacher explained that to ask someones condition is not just how are you? and “good” is not the only answers.

Student2 : Ore sir kere, I am fine, I am very well, I am ok to sir?

The student2, show the agreement by giving the sample to give answer if someone asked how are you with different answer, that are I am fine, I am very well, and I am ok

2. The Insertion Code Mixing of Indonesian Language and Sangihe language meeting II

Student5 : Name ene ke areng sir?

The student5 make a sure that the meaning of name is “areng(name in sangihe language)”

Teacher : Ore name ene areng ngo, petore eng ‘what your name?’ artinya sai ke areng ngu?

The teacher gave the agreement to the student5 that true the meaning of name is “areng” and then the teacher asked the students to follow when the teacher said ‘what your name?’ after that the teacher explained to students the meaning of ‘what your name?’ by using the insertion code mixing of Indonesian language and Sangihe language that is “artinya sai ke areng ngu?” which means “the meaning is what your name?”
3. The Insertion Code Mixing of Indonesian Language and Sangihe language meeting III

In the meeting III, I did not find the insertion code mixing of Indonesian language and sangihe language. According to the data from the research that has been conducted in teaching and learning process at SMPN 3 Nusa Tabukan, in this meeting the teacher and the students just used three types of insertion code mixing, that are the insertion code mixing of Sangihe language and English, the insertion code mixing of Manado language and English, and the insertion code mixing of Indonesian language and English.

4. The Insertion Code Mixing of Indonesian Language and Sangihe language meeting IV

Teacher: Kangele sir seng nenentiro I like dinganggu I dislike like si kamene to! ku kanlere lai sir ne wela I love you, artinya kele I like you alo ia mapulu si kau, jadi hari ini sir mau berbagi kadodo, kelela calane mewela su ese alo bawine kalu ikau mapulu si sie. Tapi sebelumnya sir makiwalo kalimona, selain I love you, I like you apa lai kamene singka?

The situation was the teacher remain the students about the material before, about like and dislike, and would start with new material about love expression, the teacher started this new material by saying “jadi hari ini sir mau berbagi kadodo” in this case, the teacher used the insertion code mixing of Indonesian language and Sangihe language which means “so today I want to share
a little bit”. After that, the teacher started with question to the student, do they know another expression about love except I Love you and I like you?

Student2 : I miss you lai to sir?

The student2 tried to give a sample about another expression about love.

Teacher : Boleh, tapi I miss you itu baline ia mapulu si kau, eneke dudalea, ia dudalea si kau.

The teacher gave explanation to the student2, about the love expression that was given by students2 was true but it had a different meaning with I love you and I like you.

According to the data, about the insertion code mixing of Indonesian language and Sangihe language it is, found that the teacher and the students used this type of insertion code mixing in third position after second type of insertion code mixing, that is the insertion code mixing of Manado language and English. It is as the second type of insertion code mixing found in teaching and learning English process at SMPN 3 Nusa Tabukan. The insertion code mixing of Indonesian language and sangihe language is usually used by teacher to start or to give the explanation about the material and for students this type is used to give a question or an opinion. however in the meeting III, the teacher and the students did not use this type of code mixing.

d. The Insertion Code Mixing of Manado language and Indonesian language

The insertion code mixing of Manado language and Indonesian language is the fourth type from six types of insertion code mixing found from teaching and learning activity in SMPN 3 Nusa Tabukan. This types has the same position as
the third type (the insertion code mixing of Indonesian language and Sangihe language) because this type is just used by a teacher to facilitate the students to learn English. The following are the samples of insertion code mixing of Manado language and Indonesian language:

1. The Insertion Code Mixing of Manado Language and Indonesian language meeting I

   Teacher : *Biasanya kalu baru baku dapa bilang apa dalam bahasa inggris?*

   The situation, was the teacher asked about what the students should say in the first meeting with someone.

   Student1 : *Kalu baru baku dapa biasa bilang halo dalam bahasa inggris, kalu sangihe weii sir!*

   The student1 answered the question from the teacher by using the insertion code mixing of manado language and Indonesian “*kalu baru baku dapa biasa bilang* halo dalam bahasa inggris” which means “if in the first meeting actually say halo in English” actually student1 wanted to give the sample in English but the student1 did not said ‘Hello’ but ‘Halo’.

   Teacher : *bukan halo tapi hello.*

   The teacher explained to the student1 and all students, the good answer is “hello” not “Halo”.

2. The Insertion Code Mixing of Manado Language and Indonesian language meeting II
Teacher: *Hari ini torang mo blajar* menanyakan nama dalam bahasa inggris. Maki waro areng dingangu bahasa inggrise ene eke what your name?

The situation was the teacher was going to teach the students how to ask someone’s name by using ‘what it is your name?’ and to start the material the teacher used the insertion code mixing of manado language and Indonesian language “*hari ini torang mo blajar* menanyakan nama dalam bahasa inggris” which means “today we are going to learn to ask name of someone in English”

Student5: Name ene ke areng sir?

The student5 make sure that meaning from name is “areng (name in sangihe language)

Teacher: *Ore name ene areng ngo, petore eng ‘what your name?’ artinya sai ke areng ngu?*

The teacher gave the agreement to the student5 that what they said was true, that the meaning of name is “areng” and then the teacher asked the students to follow when the teacher said ‘what your name?’

3. The Insertion Code Mixing of Manado Language and Indonesian language meeting III

In the meeting III, I did not find the insertion code mixing of Manado language and Indonesian language, according to the data that has been conducted in teaching and learning process at SMPN 3 Nusa Tabukan, in this meeting the teacher and the students just used three types of insertion code mixing, that are the insertion code mixing of Sangihe language and English, the insertion code mixing
of Manado language and English, and the insertion code mixing of Indonesian language and English.

4. The Insertion Code Mixing of Manado Language and Indonesian language meeting IV

Teacher: Baik torang lanjut ne, orang barat itu baline kentaeng I love you, for mo bilang ia mapulu sikau, tapi ada yang lain, sama deng mo bilang jatuh cinta, barine kentaaeng falling in love tapi bisa hit it off....! contoh i Jumardi hit it off with Amelia! Artinya Jumardi menginaung si Amelia.

The situation the was teacher explained to the student that, if westerner wanted to show the expression of love, they would not just say I love you, it like to say falling in love they can change it, with say hit it off. When explaining about falling in love and hit it off the teacher used the insertion code mixing of Manado language and Indonesian language by saying “sama deng mo bilang jatuh cinta” which means “it is the same as to say falling in love”

Student3: Sir Jumardi hit it off si Lidya baline Amelia

In this situation, the was student3 gave the opinion or sample how to use hit it off to the teacher.

According to the data, about the insertion code mixing of Manado language and Indonesian language, found, the teacher and the students used this type of insertion code mixing in fourth position after third type of insertion code mixing, that is the insertion code mixing of Indonesian language and Sangihe language. Same with the third type of insertion code mixing found in teaching and
learning English process at SMPN 3 Nusa Tabukan. The insertion code mixing of Manado language and Indonesian language is usually used by teacher to start or to give the explanation the material and for students this type is used to give a question or an opinion. However in the meeting III, the teacher and the students did not use this type of insertion code mixing, as was the case with the insertion code mixing of Indonesian language and Sangihe language.

a. The Insertion Code Mixing of Indonesian language and English

The insertion code mixing of Indonesian language and English, this type of insertion code mixing is a common insertion code mixing that can be found in every school in Indonesia, but in SMPN 3 Nusa Tabukan, this type of insertion code mixing is rarely used, because they mostly use Sangihe language for communication in daily life. This situation influences the teaching and learning process where students do not use this type of insertion code mixing even though they can speak and understand Indonesian language. It is mostly used by the teacher to facilitate the teaching and learning English process. Therefore, the following are the samples of insertion code mixing of Indonesia language and English.

1. The Insertion Code Mixing of Indonesian language and English meeting I

*Teacher*: Selain good, pia lai so far so good artinya sejau ini baik-baik saja, Dinganggu, so so artinya seperti yang anda lihat. Sangihe apa, sai masingka?

The situation, the teacher explain to the students except good, the students can use so far so good, and so so, to answer if someone asked how are you, when
explain so so, the teacher used the insertion code mixing of Indonesian language and English “so so artinya seperti yang anda lihat” which means “so so means like you see now” after that, the teacher asked the students to translate “so far so good” and “so so” in sangihe language.

Student4 : Kalau so far so good mapaele ue ndau sir kalau so so kele ini o.

In this case, the student4 gave translated from words “so far so good” and “so so” in sangihe language.

2. The Insertion Code Mixing of Indonesian language and English meeting II

In the meeting II, I did not find the insertion code mixing of Indonesian language and English, according to the data has been conducted in teaching and learning process at SMPN 3 Nusa Tabukan, in this meeting the teacher and the students just used four types of insertion code mixing from six types of insertion code mixing found in teaching and learning English process at SMPN 3 Nusa Tabukan, that are the insertion code mixing of Sangihe language and English, the insertion code mixing of Manado language and English, the insertion code mixing of Indonesian language and Sangihe language, and the insertion code mixing of Manado language and Indonesian language.

3. The Insertion Code Mixing of Indonesian language and English meeting IV

Teacher : Yang berikutnya adalah pop the question, artinya mekahiang, masingka to?

This situation, the teacher gives the explanation about what the meaning from pop the question, for the students, used the insertion code mixing of
Indonesian language and English “yang berikutnya adalah pop the question” means “the next is pop the question”

*Student8*: Ore sir mo ba tona to?

The student8, asked the meaning of pop the question by saying “Ore sir mo ba tona to?” which means “I see sir, pop the question, right?”

According to the data, about the insertion mixing of Indonesian language and English, I found, the teacher and the students used this type of insertion code mixing in fifth position after type code insertion mixing of Manado language and Indonesian language. Same like the fourth type of insertion code mixing found in teaching and learning English process at SMPN 3 Nusa Tabukan. The insertion code mixing of Indonesian language and English is usually used by teacher to start or to give the explanation about the material. In the meeting II, the teacher and the students not use this type of insertion code mixing.

**b. The Insertion Code Mixing of Sangihe language and Manado language**

The insertion code mixing of Sangihe language and Manado language is the last type of insertion code mixing from six types insertion code mixing found in teaching and learning English process at SMPN 3 Nusa Tabukan. This type of insertion code mixing is formed from sangihe laguage and manado language. This type has is barely been used by the students even the teacher in teaching English process, because as already found that if the students used Sangihe language, they rarely use Manado language. As a result from four meetings teaching and learning English process, the insertion code mixing of Sangihe language and Manado
language, has been found only in the first meeting. The following are the samples of code insertion code mixing of Sangihe language and Manado language.

Teacher: Jadi sekarang kite pia, how’s goon?, dingangu how’s life?, barine kentaeng how are you. Petore kere ia ne wera eng! Kere makiwaro, mejawape lai barine kentaeng good.

The situation was the teacher remains the students that know they already learn how’s goon? And how’s life? After that, the teacher explained if asks someone condition not just how are you? it is happen too give the answers, not just good.

Student2: Ore sir kere, I am fine, I am very well, I am ok to sir?

The student2 gave the agreement by giving the sample to give answer if someone asked how are you? With are not used word good.

Teacher: Kere ene o, ku apalai cuma itu yang ngoni tau?

The teacher agreed with the answers from student2, after that the teacher asked to all students, what else they know except ‘I am fine, I am very well, I am ok’ when the teacher asked the students, the teacher used the insertion code mixing of Sangihe language and Manado language “ku apalai Cuma itu yang ngoni tau” which means “what else just it you are know?”

2. The Factors Caused the Occurrence of Code Mixing

There are number of reason for person to mix the code: 1) talking about particular topic, 2) quoting somebody else, 3) being emphatic about something (express solidarity), 4) Interjection (inserting sentence fillers/sentences connecters), 5) Repetition used for clarification, 6) Intention of clarifying the
speech content for interlocutor, and 7) Expressing group identity.(Hoffman, 1991:116)

The interview conducted to students that present in teaching and learning English process, after finding the six types of insertion code mixing. The following are three main questions of the interview:

1. What language you use in daily life?, give the reason of using the language!
2. What language easy to learn or understand? Give the reason!
3. What language you prefer to facilitating learning English? Give the reason!

The results of the interview are as follow:

For the question, what language you use in daily life, all the participant said that they used sangihe language to speak in their daily life; they have a different reason there are:

- Student1 Sebapke ia bo’u sangihe because I am from Sangihe
- Student2 Tala seng biasake si kami because habitual
- Student3 Ia ke netana sini because I live here
- Student4 Papa dingangu mama ke bou My parents from Sangihe, ku sabang elo mebicara sangihe ia netore o speak sangihe language, so I follow them
- Student5 Nelahire sini dingangu na saria sini Born and brought up
Student6  Bou kadodo seng newiasa dingangu sangihe

Since child already familiar with sangihe

Student7  Kebi tau sini ke mebicara sangihe ia lai o

All people here speak in sangihe language so I follow them

Student8  Ia ke bou sangihe

Because I am from sangihe

Kridalaksana (1982, p. 67) has mentioned code mixing as follows: (1). Symbol of speech system used to describe a particular meaning. Human language is code. (2). A social system in the society. (3). the particular variation in a particular language. With this theory and the reason from the students why they used sangihe language, we can see clearly that social setting have a big influence to make they speak in sangihe language.

For the question what language that is easy for them to understand, only participant4, has a different answer from the other participants. When the participant answered question, what language that easy to understand, the participant4 said Indonesian language. To make sure the answer from the student4, the student4 was given additional question “why Indonesian language?”. The student4 gave answer that because his father was not from sangihe, just the student4 mother was from sangihe. Therefore, the social setting from the student gives the influence to use and to understand the language. Social setting in this case from student4 is family especially parents.
The reasons from the other participant, who gave answer of the easy language to understand is Sangihe language the reason are:

Student1 Kami ne pake sabang elo → We use in daily life
Student2 Ke masau ni pake → Because it is often be used
Student3 Sabang elo mebicara sangihe → Every day speak in sangihe language
Student5 Masikome sarang maka ena → Easy to understand
Student6 Marisa maka ena → Faster to understand
Student7 Biasake masara mebicara indonesia, sangihe o si sia → Sometimes wrong speak in Indonesia language, so sangihe language is easy for me
Student8 Mebicara sangihe, ku mengendung sangihe o magampang → Speak in sangihe language so it make me easy to learn sangihe language

All of the reasons from the other participant makes more clearly that the social setting has a big influence to use the mother tongue.

For the last question about what language you prefer to facilitate learning English there are three students (Student1, Student2, and Student4) who have a different answer with the others participants. The student1 chose Indonesian language to facilitate learning English, the reason why the student1 chose
Indonesian language is the student1 wanted to learn Indonesian language in the same time with English, so the student1 preferred to use Indonesian language to facilitate in learning English.

The student2 chose Indonesian language to facilitate learning English because using Sangihe language in learning to English is no fancy. The last student that has different answer with the other participants is student4. The student4 chose Indonesian language to facilitate in learning because it is difficult for the student4 to switch sangihe language to English. From the result of four meetings and interview, I can conclude that the reason/factors the students used insertion code mixing are Interjection (inserting sentence fillers/sentences connecters), Intention of clarifying the speech content for interlocutor, and social setting from the students.

3. DISCUSSION

Code mixing is one of language phenomenon which has unique characteristics. Code Mixing occurs if one language is inserted or combined with another different language, such as Indonesian language and English, Sangihe language and Indonesian language, etc. This research analyzes the insertion code mixing from Sangihe language, Manado language, Indonesian language, and English. They occur on teaching and learning English process at SMPN 3Nusa Tabukan.
The result of research that has been conducted at SMPN 3 Nusa Tabukan, showed that are six types of insertion code which mixing exist in teaching and learning English process because in teaching and learning English process teacher and students used more than one language. Code mixing means to give illustration about speaking situation. If someone mixes two or more languages in speaking by inserting others elements of language or language variety (Nababan, 1993, p. 32), so found six types of insertion code mixing there are: (1) The insertion code mixing of Sangihe language and English, (2) The insertion code mixing of Manado language and English, (3) The insertion code mixing of Indonesian language and Sangihe language, (4) The insertion code mixing of Manado language and Indonesian language, (5) The insertion code mixing of Indonesian language and English, (6) The insertion code mixing of Sangihe language and Manado language. There are two kinds of code mixing; those are inner code mixing and outer code mixing. Inner code mixing happens because elements insertion stemming from original language with all its variation. Outer code mixing is occurs because of elements insertion stemming from foreign language (Suwito, 1985, p. 76), so from six types of insertion code mixing found in SMPN 3 Nusa Tabukan researcher can said that teacher and students used outer code mixing in teaching and learning English process.

The interview was conducted to 8 students as a participants, to find the main reasons why the students used insertion code mixing, in this case is outer code mixing, whether the cause is because family/parents, the social from the students or any other cause. There are number of reason for person to mix the
code: 1) talking about particular topic, 2) quoting somebody else, 3) being emphatic about something (express solidarity), 4) interjection (inserting sentence fillers/sentences connecters), 5) repetition used for clarification, 6) intention of clarifying the speech content for interlocutor, and 7) expressing group identity. (Hoffman, 1991, p. 116) according to this theory and the result from the four meetings and interview we can see two points is same with the reason used insertion code mixing in teaching and learning English process, interjection (inserting sentence fillers/sentences connecters) and intention of clarifying the speech content for interlocutor.

Kridalaksana (1982, p. 67) has mentioned code mixing as follows: (1). symbol of speech system used to describe a particular meaning. Human language is code. (2). a social system in the society. (3). the particular variation in a particular language. This theory can make clearer that social setting of the students has a big influence to the students, and it makes students more convert to learn if the teacher facilitating them to learn English by using mother tongue, in this case is sangihe language. So the factor causes the insertion code mixing in Nusa Tabukan/ Sangihe are social setting from the students, Interjection (inserting sentence fillers/sentences connecters) and Intention of clarifying the speech content for interlocutor.