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CODE-SWITCHING AND CODE-MIXING AMONG JAVANESE TRANSMIGRANTS IN THE FAMILY DOMAIN IN TADA VILLAGE

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Abstract || This study identifies code-switching and code-mixing patterns in the family communication of Javanese transmigrants in Tada Village, South Tinombo District, and examines their social functions. A descriptive qualitative design informed by sociolinguistics was employed. Participants represented eight Javanese transmigrant households. Data were collected through participant observation, in-depth interviews, audio recording, listening, and note-taking, then examined using thematic analysis and source triangulation. The study documented 25 speech data items: nine instances of code-mixing and sixteen of code-switching. Code-mixing comprised six intrasentential and three intralexical instances, while code-switching comprised eight intersentential, five intrasentential, and three tag-switching instances. The use of Javanese, Kaili, and Indonesian illustrates linguistic flexibility in communication. The findings suggest that code variation is associated with habitual language use, conversational topics, and accommodation to interlocutors. These practices indicate efforts to maintain Javanese cultural identity while developing social relationships with the surrounding community through adaptive communication in families in Tada Village.

Keywords | | Code-switching; code-mixing; family domain; sociolinguistics; Javanese transmigrants.

Abstrak || Penelitian ini bertujuan mengidentifikasi bentuk alih kode dan campur kode dalam komunikasi keluarga transmigran Jawa di Desa Tada, Kecamatan Tinombo Selatan, serta menjelaskan fungsi sosial penggunaannya. Penelitian menggunakan pendekatan deskriptif kualitatif dengan perspektif sosiolinguistik. Informan berasal dari delapan keluarga transmigran Jawa. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, perekaman, penyimakan, dan pencatatan, kemudian dianalisis secara tematik dengan triangulasi sumber. Hasil penelitian menunjukkan 25 data tuturan, terdiri atas sembilan data campur kode dan enam belas data alih kode. Campur kode meliputi enam bentuk intrasentensial dan tiga intraleksikal, sedangkan alih kode mencakup delapan bentuk antarkalimat, lima intrakalimat, dan tiga alih tag. Penggunaan unsur bahasa Jawa, Kaili, dan Indonesia menunjukkan fleksibilitas berbahasa dalam komunikasi. Temuan mengindikasikan bahwa variasi kode berkaitan dengan kebiasaan berbahasa, topik percakapan, dan penyesuaian terhadap lawan tutur. Praktik tersebut memperlihatkan upaya mempertahankan identitas budaya Jawa sekaligus membangun hubungan sosial dengan masyarakat setempat melalui komunikasi adaptif dalam keluarga di Desa Tada

Katakunci || Alih kode; campur kode; ranah keluarga; sosiolinguistik; transmigran Jawa.

Introduction

Language plays a fundamental role in human communication, functioning not only as a means of conveying information, expressing ideas, and communicating emotions but also as a medium through which individuals construct social relationships and maintain cultural identities. In multilingual societies, language use is closely associated with social backgrounds, cultural values, interpersonal relationships, and communicative contexts. Speakers frequently draw upon more than one linguistic repertoire to accomplish particular communicative purposes. Consequently, multilingual interaction creates opportunities for various sociolinguistic phenomena, particularly code-switching and code-mixing, which reflect the dynamic relationship between language and social life.

Indonesia provides a particularly relevant context for investigating these phenomena because its linguistic diversity encourages continuous contact among speakers of different regional languages and Indonesian as the national language. Such contact becomes especially significant in transmigration communities, where individuals from different ethnic and linguistic backgrounds establish social relationships and participate in shared communicative activities. Under these circumstances, speakers may alternate between languages or combine linguistic elements within their utterances to accommodate interlocutors, express cultural affiliations, emphasize particular meanings, or maintain interpersonal solidarity. Therefore, code-switching and code-mixing should be understood not merely as linguistic alternations but also as communicative practices embedded in specific social and cultural circumstances.

From a sociolinguistic perspective, code-switching and code-mixing are important manifestations of language contact in bilingual and multilingual communities. Code-switching generally refers to the alternation between two or more languages or linguistic varieties within a conversation, across sentence boundaries, or within particular grammatical structures. Code-mixing, meanwhile, involves the incorporation of linguistic elements from different languages into a single utterance. Although these phenomena are closely related, their identification requires careful consideration of linguistic structure, conversational context, and the functions performed by particular expressions. The distinction is particularly relevant when speakers combine Indonesian with regional languages whose grammatical and

lexical characteristics differ. Examining these practices enables researchers to understand how multilingual speakers employ their linguistic resources in everyday interactions.

One social environment in which multilingual practices can be observed is the family domain. Family communication represents an important setting for language socialization because it provides opportunities for transmitting linguistic practices, cultural values, and patterns of interpersonal interaction across generations. Language choices within families may reflect relationships among family members, differences in linguistic competence, emotional closeness, and the influence of the surrounding community. In families experiencing sustained contact with speakers of other languages, code-switching and code-mixing may become part of ordinary communication. These practices warrant investigation because they can reveal how speakers negotiate linguistic preferences while maintaining relationships within multilingual social environments.

This sociolinguistic situation is particularly relevant to Javanese transmigrant families residing in Tada Village, South Tinombo District, Parigi Moutong Regency, Central Sulawesi, Indonesia. The coexistence of Javanese transmigrants and members of the local Kaili community creates opportunities for interaction involving Javanese, Kaili, and Indonesian. These languages occupy different positions within speakers' communicative repertoires and may be selected or combined according to the participants, topics, and circumstances of interaction. Within the family domain, multilingual communication may emerge during routine conversations concerning household activities, family responsibilities, social relationships, and interactions with relatives or members of the surrounding community. Such circumstances make Tada Village a relevant setting for examining how code-switching and code-mixing occur in everyday communication.

The linguistic practices of Javanese transmigrant families are particularly significant because migration brings speakers into contact with a new sociolinguistic environment while they continue to maintain connections with their language of origin. In this context, Javanese may function as a resource for expressing familial and cultural affiliation, while Indonesian can facilitate communication across linguistic backgrounds. Kaili also forms part of the local linguistic environment and may appear in interactions involving speakers familiar with the language. However, the presence of these languages does not

necessarily indicate a uniform pattern of language use among all families. Rather, linguistic practices need to be examined through naturally occurring utterances to determine how language alternation and linguistic combinations are realized in specific communicative situations.

Previous studies have demonstrated the relevance of code-switching and code-mixing in different social settings. Syamsuddin (2022) investigated code-switching and code-mixing in teacher–student interactions at SMK Negeri 1 Palu, highlighting the relationship between language alternation, interactional situations, and changes in conversational topics. Similarly, Sabardila (2013) examined language alternation among migrant communities in Kedung Bagong, emphasizing the role of interlocutors, including the presence of additional participants, in influencing language choices. These studies provide a useful foundation for understanding the relationship between multilingual practices and social interaction. Nevertheless, their research settings differ from the domestic communication context examined in the present study.

The research gap addressed in this study concerns the need for a contextual examination of code-switching and code-mixing within the family domain of Javanese transmigrants living in contact with the Kaili-speaking community of Tada Village. Whereas the previous studies discussed above focused on educational interactions and migrant communication in other settings, the present research specifically investigates multilingual utterances occurring in everyday family interactions involving Javanese, Kaili, and Indonesian. This focus allows the study to examine both the linguistic forms of code alternation and their possible communicative functions within a particular transmigration environment.

The novelty of this study lies primarily in its contextual and analytical focus. By examining naturally occurring family conversations, the research seeks to document the structural patterns of code-mixing and code-switching associated with three languages in contact. Furthermore, it considers how these linguistic practices relate to everyday communicative needs and interpersonal relationships among members of transmigrant families. Rather than treating multilingual utterances simply as instances of linguistic interference or evidence of language replacement, the study approaches them as socially situated practices that require interpretation within their conversational

contexts. This perspective contributes to a more detailed understanding of multilingual communication in family settings shaped by migration and contact with local linguistic communities.

Accordingly, this study addresses the following research question: How are code-mixing and code-switching manifested in the everyday family communication of Javanese transmigrants in Tada Village, South Tinombo District, Parigi Moutong Regency? Specifically, the research aims to identify and describe the forms of code-mixing and code-switching found in family interactions and to interpret their communicative functions within the multilingual environment of the village. By examining these phenomena through a descriptive qualitative sociolinguistic approach, the study is expected to contribute empirical insights into language contact, multilingual communication, and the relationship between linguistic practices and social interaction in Indonesian transmigrant communities.

Methodology

This study employed a descriptive qualitative research design within a sociolinguistic framework to investigate the forms and communicative functions of code-switching and code-mixing among Javanese transmigrant families in Tada Village. A qualitative approach was considered appropriate because the research focused on understanding naturally occurring linguistic practices within their social and cultural contexts rather than testing statistical relationships or producing population-level generalizations. Creswell and Poth (2018) emphasize that qualitative research enables researchers to explore social phenomena through participants' experiences, interpretations, and interactions in natural settings. Accordingly, the present study examined how Javanese, Kaili, and Indonesian were alternated or combined in everyday family communication.

The research was conducted in Tada Village, South Tinombo District, Parigi Moutong Regency, Central Sulawesi, Indonesia. This location was selected because of the interaction between Javanese transmigrant families and members of the local Kaili community, which provides opportunities for multilingual communication. The study involved eight Javanese transmigrant households. Informants were selected based on their participation in daily family interactions, their varied linguistic repertoires, and their differing age groups. These characteristics were considered relevant to examining the forms of

language alternation occurring within family communication. The selection of participants was directed toward obtaining contextually relevant linguistic data rather than achieving statistical representativeness.

Data collection employed participant observation, in-depth interviews, audio recording, listening, and note-taking. Participant observation was used to examine naturally occurring communication among family members in domestic settings. Through this technique, the researcher documented language choices and instances of code alternation within everyday conversations. In-depth interviews were conducted to obtain contextual information concerning participants' language use, communicative experiences, and perceptions of interactions involving different languages. Audio recordings were used to preserve spoken utterances, while listening and note-taking supported the identification and transcription of relevant linguistic expressions. These complementary techniques provided both conversational data and contextual information for sociolinguistic interpretation.

The linguistic analysis was informed by theoretical perspectives on code-switching and code-mixing. Poplack (1980) discusses structural patterns of code-switching, particularly alternation occurring within and across sentence boundaries. Muysken (2000) further explains bilingual language mixing through different structural processes, including insertion and alternation. These perspectives provide a foundation for examining how linguistic elements from different languages are combined within multilingual discourse. In the present study, the analytical categories followed those established in the source manuscript: intra-sentential and intra-lexical code-mixing, together with inter-sentential, intra-sentential, and tag-switching. Because the boundaries between these phenomena may overlap, classification was considered in relation to grammatical structure, the linguistic elements involved, and the surrounding conversational context.

Data analysis was conducted using a thematic approach informed by Braun and Clarke (2006), who describe thematic analysis as a flexible method for identifying, analyzing, and interpreting patterns within qualitative data. The analysis began with examining the transcribed conversations to identify utterances containing more than one linguistic code. Relevant expressions were subsequently organized according to their linguistic characteristics and the categories of code-

switching and code-mixing adopted in the study. The analysis also considered the conversational situations in which language alternation occurred, including the topic of discussion, relationships between speakers, and communicative circumstances. These contextual aspects were used to interpret the possible functions of multilingual language use without assuming that every instance of alternation was necessarily intentional.

The dataset consisted of 25 recorded conversational instances identified in the study, comprising nine instances of code-mixing and 16 instances of code-switching. The code-mixing data were classified into six instances of intra-sentential mixing and three instances of intra-lexical mixing. The code-switching data comprised eight instances of inter-sentential switching, five instances of intra-sentential switching, and three instances of tag-switching. These classifications provided the organizational framework for presenting and discussing the findings. The numerical distribution was used descriptively to summarize the observed patterns rather than to support statistical inference.

To strengthen the credibility of the findings, the study employed source triangulation by comparing conversational observations with information obtained through interviews. This process supported the contextual interpretation of recorded utterances and helped identify whether the communicative circumstances described by participants were consistent with the observed interactions. The analysis therefore combined attention to linguistic structure with consideration of the social contexts in which code-switching and code-mixing occurred. Through this approach, the study sought to provide a systematic description of multilingual practices among Javanese transmigrant families in Tada Village.

Results and Discussion

Results

1. Distribution of Code-Switching and Code-Mixing in Family Interactions

The findings reveal multilingual language practices involving Javanese, Indonesian, and Kaili in everyday family communication in Tada Village, South Tinombo District, Parigi Moutong Regency. Based on conversational data collected from eight Javanese transmigrant

households, the study identified 25 instances provisionally categorized as code-switching and code-mixing. These instances occurred in conversations concerning household responsibilities, family relationships, religious activities, social gatherings, education, and other routine activities.

The findings indicate that multilingual language use was not restricted to a particular conversational topic. Instead, linguistic alternation appeared in various everyday interactions, including requests, explanations, responses, and interpersonal exchanges. The recorded utterances illustrate how different linguistic resources occurred within individual turns and across conversational sequences.

Table 1. Distribution of Code-Switching and Code-Mixing in Family Interactions

Linguistic phenomenon	Classification	Frequency	Percentage
Code-mixing	Intra-sentential	6	24%
Code-mixing	Intra-lexical	3	12%
Code-switching	Inter-sentential	8	32%
Code-switching	Intra-sentential	5	20%
Code-switching	Tag-switching	3	12%
Total		**25**	**100%**

Note. The frequencies follow the classification reported in the original manuscript. Cases with ambiguous linguistic boundaries require verification before the categories are treated as definitive.

As shown in Table 1, code-switching accounted for 16 instances (64%), while code-mixing accounted for nine instances (36%). Inter-sentential code-switching represented the largest individual category, followed by intra-sentential code-mixing and intra-sentential code-switching. Intra-lexical code-mixing and tag-switching were less frequently reported.

The higher recorded frequency of code-switching indicates that alternation between linguistic codes was prominent in the collected conversational data. However, these frequencies describe only the 25 identified instances and should not be interpreted as evidence that code-switching is necessarily more frequent than code-mixing across all communication within the village.

The distribution also suggests that multilingual practices occurred at different linguistic levels. Some examples involved the combination of elements within a single utterance, whereas others involved changes in language between clauses, sentences, or conversational turns. These patterns are examined below through selected examples from the original data.

2. Forms of Code-Mixing in Family Communication

1) 2.1. Intra-Sentential Code-Mixing

Intra-sentential code-mixing was reported in six conversational instances (Data 1–6). These examples involved the occurrence of linguistic elements from more than one language within a single utterance. The combinations included Javanese–Indonesian and Kaili–Indonesian expressions.

Data 1: Communication concerning a damaged motorcycle

> Younger sibling: *"Kak kemarim saya pakai motormu kerumah temanku, terus motormu jatuh pas saya standar, coba kau lihat spekbor belakang itu pecah"*
>
> Older sibling: *"Yok opose kamu iki, terus kenapa gak ngomong ket dek ingi"*

The older sibling's response contains Javanese expressions, including "Yok opose," "iki," and "ket dek ingi," alongside Indonesian expressions such as "terus kenapa gak ngomong." The occurrence of these elements within one conversational turn illustrates the integration of two linguistic repertoires.

The interaction occurs when the younger sibling explains an accident involving the older sibling's motorcycle. The older sibling's response expresses a reaction to the incident while asking why the information was not communicated earlier. The use of mixed linguistic elements accompanies this interpersonal exchange. Although the utterance may reflect familiarity between siblings, the data do not independently establish that the language combination was deliberately chosen to express solidarity or emotional intensity.

Data 2: Communication concerning personal appearance

> *Spp 1: "jangan begitu gayanya mba fira"*
>
> *Tante Fira: "ee nagaya mpu lenjeku tidak pake jilbab"*

This example contains Kaili elements in the expression "ee nagaya mpu lenjeku," followed by the Indonesian expression "tidak pake jilbab." The combination occurs within a response concerning personal appearance and the wearing of a headscarf.

Unlike Data 1, which involves Javanese and Indonesian, Data 2 demonstrates the presence of Kaili and Indonesian within a single utterance. This distinction is important because the multilingual environment examined in the study involves contact among three languages rather than a single bilingual pairing.

Data 3: Communication concerning religious activities

> Younger sibling: *"Mak, sesok dikon gowo sego kemesjid arep gae acara maulid"*
>
> Mother: *"disuruh bawa piro?"*
>
> Younger sibling: *"dikon gowo 4 bungkus sama minumnya"*

The younger sibling's response combines the Javanese construction "dikon gowo" with Indonesian elements, particularly "4 bungkus sama minumnya." The interaction concerns preparations for a Mawlid celebration, including food and beverages to be brought to the mosque.

The linguistic combination occurs during the exchange of practical information about a family-related religious obligation. The utterance therefore demonstrates that code-mixing is present not only in expressions of personal feelings but also in routine communication involving household and community responsibilities.

Additional examples were identified in discussions concerning woodworking activities (Data 4), communal assistance or *rewang* (Data 5), and academic research arrangements between relatives (Data 6). Data 5 is particularly relevant because the Javanese expression "rewang gone lek tumi" occurs within an utterance containing Indonesian elements. The term *rewang* refers to communal assistance associated with social events and retains a culturally specific meaning in the conversation.

Taken together, the six examples show that intra-sentential code-mixing was identified across several communicative contexts. The observed linguistic combinations suggest that speakers drew upon available language resources when discussing familiar activities.

However, the precise communicative motivation for each instance requires supporting contextual or interview evidence.

2) *2.2. Intra-Lexical Code-Mixing*

Three instances of intra-lexical code-mixing were reported in Data 7–9. This category concerns the combination of linguistic material within a word, particularly when morphological elements associated with one language occur with a lexical base associated with another.

Data 7: Communication concerning motorcycle use

> Father*: "Sipa besok nggae motore kakak ae, soale motormu arep diganti oline"*

The forms "motore" and "oline" were identified in the original analysis as examples of morphological combination. Both contain the element "-e," associated with Javanese grammatical marking, attached to lexical bases also used in Indonesian.

These expressions demonstrate that multilingual contact may be reflected in word formation rather than only in alternation between clauses or sentences. Nevertheless, determining whether a form constitutes cross-language morphological mixing requires consideration of its morphological structure and whether it is an established form within the relevant regional variety.

Data 8: Communication concerning parcel delivery

> Wife*:* "Mas, udah tak-kirim yo paketmu"
>
> Husband*:* "iyo dek, maturnuwun yo, besok tak-ambile ndek omae kasim"

The forms "tak-kirim" and "tak-ambile" provide further examples of morphological combination. The element "tak-" is associated with Javanese verbal marking, while "kirim" and "ambil" are lexical forms also occurring in Indonesian.

The utterances involve ordinary household communication about sending and collecting a parcel. Their significance lies in the presence of linguistic elements associated with different codes within verbal constructions used in everyday interaction.

Data 9: Communication concerning borrowed tools

> Older sibling: *"kamu kemarin nyilihi kunci kunci sama siapa?"*

Younger sibling*: "kancane mas sikin"*

Older sibling: *"besok jukuk en yo"*

Younger sibling: *"iya sesok tak jukok"*

The original manuscript identifies "nyilihi," "jukuk en," and "tak jukok" as relevant morphological forms. These examples display Javanese morphological characteristics, but they cannot all be conclusively identified as intra-lexical code-mixing without establishing that the lexical bases and grammatical elements belong to different linguistic systems.

Consequently, Data 9 is best treated as a case requiring further morphological examination. Its inclusion is valuable because it highlights the importance of distinguishing morphological variation within Javanese from the actual combination of linguistic elements across language boundaries.

Overall, the three cases demonstrate the need to examine language contact at the morphological level. They also show that the classification of multilingual expressions should be based on identifiable linguistic structures rather than the mere presence of regionally marked words.

3. Forms of Code-Switching in Family Communication

3) 3.1. Inter-Sentential Code-Switching

Inter-sentential code-switching was reported in eight instances (Data 10–17). This category generally involves language alternation across sentence or clause boundaries. In conversational analysis, it is also important to distinguish alternation by the same speaker from changes in language occurring between different speakers.

Data 10: Communication concerning arrival and eating

Mother*: "sudah lama kamu sampai rumah?"*

Child*: "sudah dari tadi pagi ma"*

Mother*: "yo ndang mangan sek,enek berkat teko mbah putri"*

Child*: "diluk ngkas,sek wareg aku"*

The mother initially asks a question in Indonesian before subsequently using Javanese to encourage the child to eat. This

sequence provides a clear example of language alternation between the mother's successive utterances.

The interaction concerns an ordinary domestic activity, namely checking when a family member arrived and offering food. The alternation occurs within a continuing conversation rather than following a change in the overall communicative setting. This observation suggests that language selection in family interaction need not remain constant throughout an exchange.

Data 11: Communication concerning school activities

Mother*: "Dakorimba zaki doriya nanjili-jili nasalamo eo?"*

Child*: "Naria kegiatan pangane ri pasikola"*

Father*: "yasudah cepat mandi, antar adikmu mengaji"*

Child*: "tunggu ayah, masih cape saya"*

The conversation begins with Kaili utterances used by the mother and child. Indonesian subsequently appears when the father instructs the child to bathe and accompany a younger sibling to religious instruction.

The sequence illustrates a change in the language used across conversational turns. Unlike Data 10, however, the transition is associated with a change in speaker. This distinction matters because the example demonstrates multilingual interaction, but it does not by itself establish that one individual switched languages.

Data 13: Communication concerning a family holiday

Nephew/Niece: *"Ayo,jadi kita liburan keparigi te?"*

Aunt: *"Tunggu info dari yang lain dulu niq"*

Uncle: *"Kesuwen, pora silak megae arek arek"*

Aunt: *"Lapiye, timbangane gak budal kabeh"*

Sofi: *"Yasudah pulag dulu saya kalo begitu"*

This conversational sequence contains Indonesian utterances followed by Javanese responses and a subsequent return to Indonesian. The participants discuss whether a planned family trip to Parigi will proceed.

The occurrence of different languages within the same discussion illustrates how multilingual resources are distributed across family members' conversational contributions. The alternation accompanies expressions of opinions, uncertainty, and decisions about the proposed activity.

Other examples include discussions about locating clothing (Data 12), delivering gas cylinders (Data 14), overtime work and household finances (Data 16), and food choices (Data 17). These cases demonstrate that language alternation occurs across a range of routine domestic situations.

Data 15, however, requires particular attention. The utterances "Sa kira tidak pulang kau kemarin" and "Pulang saya, tapi besok berangkat lagi" involve a locally marked Indonesian expression and a more general Indonesian response. The distinction may represent variation within Indonesian rather than inter-sentential switching between separate languages. This case therefore requires reconsideration before it is retained as a confirmed instance of code-switching.

4) *3.2. Intra-Sentential Code-Switching*

Five instances were categorized as intra-sentential code-switching (Data 18–22). These examples involve the occurrence of different linguistic codes within a conversational turn or sentence structure.

Data 18: Communication concerning a family gathering

Nila*: "Jalan-jalan kerumah tul, mumpung prei aku"*

Qoni*: "Hari apa prei?"*

Ses*: "Rebo prei tul,reneo mangan kene ae"*

Fiki*: "Pas pas aku libur juga besok"*

Qoni*: "iya kak, besok dikabari kalo kesana"*

The first utterance combines the Indonesian expression "Jalan-jalan kerumah tul" with the Javanese expression "mumpung prei aku." The language boundary occurs within the speaker's turn.

The conversation concerns arrangements for a family visit during a holiday. Linguistic alternation appears while participants coordinate their availability and possible plans. This provides evidence that

multilingual language use may accompany ordinary interpersonal planning without requiring a change in the conversation's general topic.

Data 19: Communication concerning food

Sari*: "Utano apa komiu ? kupe dodo sakide"*

Maya*: "hai ledo ria, beli ayam geprek sja kamu"*

Maya's response begins with the Kaili expression "hai ledo ria" and continues with the Indonesian expression "beli ayam geprek sja kamu." The utterance demonstrates a language boundary within a single conversational turn.

The interaction concerns the availability of food and a suggestion to purchase a meal. The alternation occurs during a practical response to another speaker's question.

Data 20: Requesting assistance

Speaker 1: *"lek wes mari tolong ambilkan spiker dibalai desa"*

Speaker 2: *"Tunggu nanta datang dulu mba"*

The first speaker combines the Javanese expression "lek wes mari" with an Indonesian request to collect a speaker from the village hall. The movement between the two linguistic forms occurs without an intervening speaker change.

This example illustrates the use of mixed linguistic resources in a request involving a community-related task. It also provides a useful comparison with Data 18 and Data 19 because all three cases involve multilingual elements within individual turns.

Data 21 and Data 22 were likewise categorized as intra-sentential switching in the original manuscript. However, the available excerpts do not consistently display complete conversational sequences. Their precise grammatical boundaries should therefore be verified against the original transcripts before a definitive interpretation is presented.

The findings indicate that intra-sentential alternation occurred in conversations involving family visits, food, requests, and everyday exchanges. Nevertheless, distinguishing intra-sentential code-switching from intra-sentential code-mixing requires a consistent analytical criterion, particularly because both categories may describe linguistic combination within the same utterance.

5) 3.3. Tag-Switching

Three instances were classified as tag-switching (Data 23–25). Tag-switching generally refers to the insertion of short discourse markers, tags, or formulaic elements associated with one linguistic code into discourse framed by another code.

Data 23: Short conversational response

Fiki*: "Piye?"*

Qoni*: "Belum dibalas"*

The example contains the Javanese interrogative "Piye?" followed by an Indonesian response. Although the exchange demonstrates language alternation across speaking turns, "Piye?" functions as an independent question in the supplied excerpt. It is therefore not sufficient, by itself, to establish tag-switching.

Data 25: Verifying information

Qorida*: "ojo ngapusi lho!"*

Ririn*: "cek sendiri dihapemu"*

The first utterance contains the Javanese expression "ojo ngapusi lho!" with the discourse particle "lho." The second speaker responds in Indonesian.

The particle "lho" contributes an interactional nuance to the warning or challenge expressed by the first speaker. However, because it appears within a Javanese utterance, its occurrence does not automatically constitute insertion of a tag from one language into another. Its classification requires examination of the language framing the utterance.

Data 24 includes the particle "to," which may also function as a discourse marker. Nevertheless, the source excerpt does not provide sufficient surrounding linguistic material to determine confidently whether the particle represents interlingual tag-switching or language-internal pragmatic marking.

These examples highlight the importance of distinguishing discourse particles from genuine instances of tag-switching. The presence of a short linguistic element should not automatically be interpreted as code-switching without considering its language affiliation and syntactic environment.

4. Contextual Patterns of Multilingual Family Communication

Beyond the structural classification of the utterances, the results reveal several contextual patterns associated with language use in the family domain.

First, multilingual expressions were observed during routine household activities. Conversations about motorcycles, parcel delivery, borrowed tools, clothing, and food demonstrate that language alternation occurred in ordinary exchanges rather than only during formal or exceptional events. This pattern indicates that the languages documented in the study formed part of the communicative resources available in the participating households.

Second, language alternation was found in interactions involving different family relationships. The recorded participants included parents, children, siblings, spouses, uncles, aunts, and other relatives. These relationships provided different interactional contexts in which speakers used Javanese, Kaili, and Indonesian. However, the data do not establish a fixed relationship between a particular family role and one language. A more detailed comparison would require speaker-specific information about linguistic backgrounds and language preferences.

Third, multilingual practices appeared in conversations associated with community and cultural activities. Discussions about Mawlid celebrations, communal assistance (*rewang*), religious instruction, and family gatherings illustrate that linguistic contact extended into the everyday activities connecting households with their social environment.

Fourth, the recorded examples reveal that language alternation could occur both within individual utterances and across conversational turns. This distinction is analytically important because the former provides direct evidence of multilingual production by an individual speaker, whereas the latter may reflect the different language choices of several participants within a shared conversation.

Finally, the presence of Javanese, Kaili, and Indonesian demonstrates the multilingual character of the recorded interactions. The data provide evidence of linguistic coexistence and alternation in the participating households. However, they do not independently establish long-term language maintenance, language shift, or the relative

strength of cultural identity across generations. Such conclusions would require additional longitudinal or intergenerational evidence.

5. Synthesis of the Findings

The findings document 25 conversational instances initially classified as code-switching and code-mixing among Javanese transmigrant families in Tada Village. Based on the original classification, code-switching accounted for 16 instances and code-mixing for nine instances.

Three principal observations emerge from the data. First, multilingual language use was embedded in routine family interaction and appeared across different conversational topics. Second, the recorded linguistic combinations involved Javanese, Kaili, and Indonesian, illustrating the presence of multiple linguistic resources in the domestic setting. Third, the alternations varied structurally, occurring within words, within utterances, and across conversational turns.

These findings suggest that multilingual family communication in Tada Village is characterized by flexible use of linguistic resources in everyday social interaction. The observed practices provide a basis for examining how speakers communicate in an environment shaped by transmigration and contact with local language communities.

The results also demonstrate that accurate classification is essential to sociolinguistic interpretation. Several examples, particularly those classified as intra-lexical mixing, inter-sentential switching, and tag-switching, require further verification of their linguistic boundaries. Consequently, the distribution reported in this study should be regarded as the original analytical classification pending confirmation against the complete transcripts and recordings.

Overall, the study contributes contextual evidence of multilingual communication in Javanese transmigrant households and provides a foundation for further investigation of the relationship between language contact, family interaction, and linguistic practices in Central Sulawesi.

Discussion

Code-Switching and Code-Mixing as Manifestations of Multilingual Language Contact

The findings demonstrate that everyday family communication among Javanese transmigrants in Tada Village involves the interaction of three linguistic resources: Javanese, Kaili, and Indonesian. The identification of 25 conversational instances, initially classified into nine cases of code-mixing and 16 cases of code-switching, reveals that multilingual practices occur across different linguistic structures and communicative situations. These findings are significant because they illustrate how language contact is realized within the family domain, where social relationships, habitual communication, and cultural affiliations intersect.

From a sociolinguistic perspective, the occurrence of multiple languages within family conversations can be understood as a manifestation of speakers' multilingual repertoires rather than as evidence of linguistic deficiency. Poplack (1980) argues that code-switching is a systematic phenomenon associated with bilingual linguistic competence and the structural organization of speech. This perspective helps explain why Javanese, Kaili, and Indonesian elements can occur within the same conversational sequence without necessarily disrupting communication. In the present study, examples involving conversations about household activities, family visits, and religious events demonstrate that multilingual language use constitutes part of the communicative practices documented among the participating families.

However, the findings also indicate that code-switching and code-mixing should not be interpreted as interchangeable phenomena. Although the original classification reports code-switching as more frequent than code-mixing, the analytical significance of this distribution depends on consistent criteria for identifying linguistic boundaries. The presence of different languages within a conversation does not automatically establish which structural process has occurred. Consequently, the findings are more appropriately interpreted as evidence of multiple forms of multilingual language production, with their precise categorization determined through grammatical and contextual analysis.

Structural Patterns of Code-Mixing and Their Linguistic Significance

The code-mixing data reveal the occurrence of linguistic combinations at both intra-sentential and intra-lexical levels. Intra-sentential examples involve Javanese or Kaili expressions appearing alongside Indonesian elements within individual utterances. For instance, the expression "dikon gowo 4 bungkus sama minumnya" (Data 3) combines a Javanese verbal construction with Indonesian elements in a conversation about preparations for a religious celebration. Similarly, "ee nagaya mpu lenjeku tidak pake jilbab" (Data 2) contains Kaili and Indonesian expressions within the same conversational contribution.

These examples can be examined through Muysken's (2000) typology of bilingual speech, which distinguishes insertion, alternation, and congruent lexicalization as structural processes of code-mixing. From this perspective, multilingual expressions should be analyzed according to the grammatical relationship between the elements involved rather than classified solely on the basis of the presence of more than one language. The observed constructions indicate that speakers may draw upon linguistic material associated with different languages within a single communicative unit. Nevertheless, determining whether a particular expression represents insertion or alternation requires more detailed examination of its constituent structure.

The intra-lexical examples provide a further dimension of analysis. Expressions such as "tak-kirim," "tak-ambile," "motore," and "oline" illustrate the occurrence of Javanese grammatical elements with lexical forms also used in Indonesian. These constructions are particularly relevant because they direct attention to morphological integration, rather than only to alternation between complete sentences. In multilingual communities, word-level combinations may reflect structural interaction between linguistic systems, but their interpretation requires careful attention to the language origins and grammatical status of the elements concerned.

The distinction is especially important in Data 9, where forms such as "nyilihi" and "tak jukok" display Javanese morphological characteristics but do not necessarily demonstrate cross-language mixing. Their classification depends on whether the relevant components originate from different languages or belong to a single Javanese morphological system. This observation highlights a methodological implication of the findings: the analysis of intra-lexical

code-mixing must distinguish genuine cross-language combinations from ordinary morphological variation within one language.

Overall, the structural evidence suggests that multilingual family communication in Tada Village involves combinations at different linguistic levels. Rather than interpreting every combination as stylistic enrichment, the findings support a more specific conclusion: speakers' recorded utterances demonstrate the availability and use of grammatical and lexical resources associated with multiple languages.

Code-Switching as a Contextual Practice in Family Interaction

The code-switching data demonstrate language alternation across utterances and within conversational turns. These patterns are particularly relevant to understanding how multilingual resources are used during ongoing interaction. Gumperz (1982) emphasizes that conversational code-switching can contribute to the contextualization of meaning, allowing linguistic choices to participate in the interpretation of social and interactional relationships. This perspective provides an appropriate framework for examining the possible communicative significance of the language alternations observed in Tada Village.

Data 10 provides a useful example. The mother initially asks, "sudah lama kamu sampai rumah?" in Indonesian before subsequently saying, "yo ndang mangan sek,enek berkat teko mbah putri" in Javanese. The two utterances occur within the same domestic interaction, involving a question about arrival and an invitation to eat. The transition from Indonesian to Javanese demonstrates that a speaker may employ different languages while maintaining continuity within a conversation. This pattern is consistent with the view that language alternation can occur as part of ordinary interactional organization rather than requiring a complete change of setting.

However, the communicative function of the alternation cannot be established solely from its linguistic form. The Javanese utterance may reflect habitual family language use, interpersonal familiarity, or the contextual appropriateness of a particular expression. Determining which explanation is most strongly supported would require further analysis of the recorded interaction, including surrounding turns and participants' accounts.

Data 11 presents a different pattern. The conversation begins with Kaili utterances between the mother and child before Indonesian

is used by the father when providing instructions. Unlike Data 10, where the same speaker changes languages, this example involves a transition associated with different speakers. The distinction is analytically important because multilingual communication across speakers does not necessarily indicate that a single participant has switched codes. Nevertheless, the sequence demonstrates that different languages can coexist within one family interaction.

These findings can also be considered in relation to Fishman's (1965) sociolinguistic framework, which emphasizes the relationship between language choice, interlocutors, and communicative circumstances. Within the family domain, language use may vary according to the relationship between participants, the topic under discussion, and the immediate purposes of communication. The present findings are consistent with the relevance of these factors, although the available data do not establish their individual causal influence.

Consequently, the alternations recorded in Tada Village should be understood as contextually situated linguistic practices. Their significance lies not merely in the occurrence of different languages but in the ways these languages appear during requests, explanations, instructions, and responses among family members.

Multilingual Practices, Family Relationships, and Cultural Identity

The coexistence of Javanese, Kaili, and Indonesian within domestic communication raises important questions concerning the relationship between language choice and cultural identity. For Javanese transmigrant families, Javanese represents a language associated with their community of origin, while Kaili forms part of the surrounding local linguistic environment. Indonesian provides an additional linguistic resource commonly used across different ethnolinguistic communities.

The findings show that these languages are not necessarily used in mutually exclusive communicative settings. Instead, different linguistic resources appear within conversations involving family responsibilities, religious activities, education, and social gatherings. This pattern suggests that the recorded multilingual practices are embedded in the participants' everyday social relationships.

The presence of Javanese expressions in conversations about family visits, communal assistance, and household responsibilities is

particularly noteworthy. For example, the use of *rewang* in Data 5 demonstrates the occurrence of culturally specific Javanese vocabulary in a conversation concerning communal participation. Such expressions may carry cultural associations that extend beyond their immediate lexical meaning. Nevertheless, the use of an ethnically associated term should not automatically be treated as evidence of a deliberate effort to preserve cultural identity.

Similarly, the presence of Kaili in several conversations indicates that the local language forms part of the linguistic environment represented in the data. Its occurrence alongside Javanese and Indonesian demonstrates contact among linguistic resources associated with different communities. However, the available excerpts do not establish whether Kaili use results from interethnic family membership, sustained neighborhood interaction, individual language proficiency, or other circumstances. These possibilities require additional participant-level evidence.

The findings therefore support an interpretation of multilingual communication as a potential site of cultural negotiation, while stopping short of claiming that every instance of language alternation expresses a specific identity position. Cultural identity is relevant to interpreting family language practices, but the relationship must be demonstrated through linguistic evidence and contextual information rather than inferred from ethnicity alone.

The Family Domain and the Dynamics of Language Maintenance

The family domain occupies an important position in sociolinguistic research because it provides opportunities for repeated interaction and the intergenerational transmission of linguistic practices. Fishman's (1965) approach to language choice is relevant here because it draws attention to the social circumstances in which particular languages are used. For Javanese transmigrants in Tada Village, examining language use within family interactions offers insight into the coexistence of a language associated with migration and languages encountered in the receiving community.

The findings demonstrate that Javanese continues to appear in the recorded family conversations alongside Kaili and Indonesian. This observation is compatible with the possibility that the language remains part of participants' everyday communicative repertoires. At the same

time, the use of Kaili and Indonesian indicates that the documented interactions are not exclusively conducted in Javanese.

Nevertheless, the simultaneous presence of multiple languages cannot independently establish long-term language maintenance or language shift. Language maintenance requires evidence concerning the continued use and transmission of a language over time, whereas language shift involves changes in language-use patterns across relevant social or generational contexts. The present study does not provide longitudinal evidence or systematic comparisons of language proficiency and use across generations.

Therefore, the findings should not be interpreted as proof that Javanese has been successfully maintained across generations or that it is being replaced by Kaili or Indonesian. Instead, the data establish that Javanese, Kaili, and Indonesian occur within the selected family interactions. This distinction strengthens the analytical validity of the study by separating observable multilingual practices from broader sociolinguistic processes that require additional evidence.

Theoretical and Empirical Contributions of the Study

The findings contribute to sociolinguistic research in several interconnected ways. Structurally, the study documents linguistic alternation at the morphological, intra-sentential, and inter-utterance levels. These patterns provide empirical material for considering Poplack's (1980) analysis of code-switching and Muysken's (2000) typology of bilingual language mixing.

Interactionally, the findings demonstrate that multilingual language use occurs during routine household conversations rather than being confined to institutional communication. This observation is relevant to Gumperz's (1982) emphasis on the relationship between linguistic choices and the interpretation of conversational contexts. The data illustrate different environments in which code alternation occurs, although their specific interactional functions require detailed contextual evidence.

Socioculturally, the research contributes a localized account of language contact involving Javanese, Kaili, and Indonesian within a transmigration setting. This contextual focus distinguishes the study from research conducted in educational institutions or other migrant communities. Its contribution lies in documenting how multilingual practices are manifested in the family domain of a particular community

rather than claiming that the underlying phenomena are unique to Tada Village.

The findings also identify an important analytical challenge. The boundaries between code-switching, code-mixing, borrowing, and language-internal variation are not always clear. Several cases in the dataset, particularly those involving locally marked Indonesian expressions, Javanese morphological forms, and discourse particles, require further examination. Rather than weakening the significance of the research, recognition of these distinctions clarifies the conditions under which its conclusions can be justified.

Taken together, the study provides evidence that family communication among the participating Javanese transmigrants is characterized by the use of multiple linguistic resources across everyday communicative situations. The principal contribution is a contextual description of how language contact is reflected in household discourse, accompanied by an examination of the structural and interactional characteristics of the recorded utterances.

These findings reinforce the importance of analyzing multilingual communication through both linguistic structure and social context. Code-switching and code-mixing should therefore be approached not merely as observable alternations between languages but as sociolinguistic phenomena whose interpretation depends on the grammatical organization of utterances, the relationships among speakers, and the circumstances of communication.

Conclusion

This study reveals that code-switching and code-mixing constitute observable features of multilingual communication among Javanese transmigrant families in Tada Village, South Tinombo District, Parigi Moutong Regency. Based on 25 conversational instances collected from eight households, the study identified nine instances of code-mixing, comprising six intra-sentential and three intra-lexical cases, and 16 instances of code-switching, comprising eight inter-sentential, five intra-sentential, and three tag-switching cases. These classifications illustrate the structural diversity of language alternation involving Javanese, Kaili, and Indonesian in everyday family interactions, although several cases require further linguistic verification.

The findings indicate that multilingual practices occur across various domestic communicative situations, including household responsibilities, family relationships, religious activities, and social gatherings. Code-mixing is reflected in the combination of linguistic elements within utterances and lexical constructions, whereas code-switching is observed across utterances and within conversational turns. These patterns demonstrate the flexibility of multilingual language use and suggest that language selection is associated with the immediate contexts of family communication.

From a sociolinguistic perspective, the study contributes empirical evidence of language contact within Javanese transmigrant households situated in a Kaili-speaking environment. The coexistence of Javanese, Kaili, and Indonesian suggests that different linguistic resources can function within the same family communication setting. However, the findings do not independently establish deliberate identity maintenance, specific motivations for language alternation, or long-term language shift.

The study highlights the importance of considering both linguistic structure and conversational context when analyzing code-switching and code-mixing. Further research should examine language practices across generations and additional social domains, including markets, community institutions, and digital communication, to provide a broader understanding of multilingual interaction and language maintenance among transmigrant communities.

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