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## Indonesian language in the interaction among students of the two cities-*Tabagsel and Sibolga*

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NURSYAIDAH<sup>1\*</sup>, ANWAR HABIBI SIREGAR<sup>2</sup>, AND LEOLY AHADIATUL AKHIRIAH NASUTION<sup>3</sup>

### Abstract

Code mixing is one of the sociolinguistic studies characterized by the mixing of two or more languages. Code-mixing events that occur can vary and are caused by various things. In the UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan learning process, code mixing cannot be avoided due to the regional origin of students studying at UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan. Different regional backgrounds cause code mixing among students during learning. Thus, the results of the analysis of this research show that four types of code mixing occur at UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan during learning, namely: a) Word code mixing, b) Phrase code mixing, c) Clause code mixing, and d) Mixed barcode. In addition to identifying the types of code mixing, this research also uncovered the backgrounds contributing to code mixing at UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan, which include: a) Identification of roles (speakers and speech partners), b) Identification of varieties or styles of language features, and c) Limitations of language or terms.

### Keywords

Code mixing,  
interaction, sociolinguistics

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<sup>1</sup> Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, Sumatera Utara, Indonesia, Corresponding author: [nursyaidah@uinsyahada.ac.id](mailto:nursyaidah@uinsyahada.ac.id)

<sup>2</sup> Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, Sumatera Utara, Indonesia

<sup>3</sup> SD IT Nurul Ilmi Padangsidempuan, Sumatera Utara, Indonesia

## Introduction

Language is a medium of communication and a fundamental marker of social identity, culture, and interaction. Through language, individuals can express thoughts, feelings, and intentions while building social relations that sustain human civilization. The inseparable relationship between language and society is the primary foundation of sociolinguistics as a discipline that studies how language functions within social contexts. In multilingual and multicultural societies, such as Indonesia, the dynamics of language use become increasingly complex because speakers often employ more than one linguistic code depending on context, purpose, and interlocutors. This complexity gives rise to unique linguistic phenomena, among which code mixing is prominent. Code mixing occurs when speakers insert linguistic elements from one language into another in speech, whether in words, phrases, clauses, or hybrid forms. Far from being a trivial matter, code mixing reflects linguistic competence and cultural adaptation, social positioning, and identity negotiation in communication.

Indonesia, as an archipelagic nation with hundreds of ethnic groups and more than seven hundred regional languages, provides fertile ground for the study of code mixing. The constitutionally recognized position of Bahasa Indonesia as the national and official language does not eliminate the use of regional languages in everyday communication. On the contrary, Indonesian often coexists with regional and foreign languages, particularly English, in informal and formal contexts. This coexistence creates opportunities for code switching and mixing as part of everyday linguistic practice. For instance, young people may alternate between Indonesian and English to signal modernity or global identity. At the same time, regional languages are mixed with Indonesian in local interactions to emphasize solidarity, intimacy, or cultural belonging. The complexity of this linguistic landscape underscores the importance of sociolinguistic research in Indonesia, where multilingualism is not merely an exception but the norm.

The phenomenon of code mixing has attracted the attention of many scholars in sociolinguistics, applied linguistics, and language education. Previous studies have highlighted various dimensions of code mixing, including its structural forms, social motivations, and pedagogical implications. According to [Heller et al. \(2024\)](#), the key questions that frame sociolinguistic inquiry—“Who speaks what language to whom, when, and to what end?”—are particularly relevant for analyzing code mixing. The choice to insert words or phrases from another language is rarely accidental; rather, it reflects underlying social, cultural, or psychological motivations. Research by [Anastassious \(2017\)](#) emphasized that code mixing often emerges in speech events involving multilingual speakers, where communicative efficiency and social rapport are prioritized. Similarly, studies by [Ho and Won \(2007\)](#); [Kumari \(2024\)](#) revealed that code mixing flourishes in linguistically diverse urban centers and educational institutions. These findings point to the broader significance of code mixing as a sociolinguistic phenomenon that embodies communicative strategy and cultural expression.

Within the Indonesian educational context, code mixing occupies a distinctive place. Teachers and learners often resort to code mixing to clarify concepts, illustrate cultural meanings, and ensure mutual comprehension in classrooms where students come from varied regional and linguistic backgrounds. While using Indonesian as the national language of instruction is mandated, the practical realities of classroom interaction often necessitate

blending codes. Code mixing thus becomes both a pedagogical tool and a reflection of students' and teachers' multilingual repertoires. However, this phenomenon is not without challenges. On the one hand, code mixing can enhance understanding and make learning more accessible, particularly for students who may struggle with standard Indonesian or academic registers. On the other hand, excessive reliance on code-mixing may hinder the mastery of formal Indonesian and compromise the efficiency of teaching and learning processes. These tensions underscore the importance of carefully examining when, how, and why code mixing occurs in educational settings.

UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan represents a particularly interesting locus for studying code mixing. This institution is in North Sumatra and attracts students from diverse regions, especially Tabagsel (South Tapanuli) and Sibolga. Rich linguistic and cultural traditions characterize both regions. The Angkola Batak language predominates in Tabagsel, with its unique grammatical and lexical features. At the same time, Sibolga is known as a multiethnic coastal city where coastal Malay varieties function as *lingua franca* alongside Batak and other ethnic languages. The convergence of students from these areas in a single academic environment creates fertile ground for code mixing. In daily classroom interactions, students and lecturers often blend Indonesian with Angkola Batak, coastal Malay, or fragments of other languages to facilitate comprehension and build rapport. This pattern of linguistic behavior illustrates how local sociolinguistic realities shape language use in higher education.

The research observations confirm that code mixing is pervasive at UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan. For example, lecturers frequently use regional or idiomatic expressions to clarify abstract concepts, while students employ local words or phrases during presentations and discussions. In some cases, code mixing arises because there is no precise equivalent in Indonesian for culturally specific terms. In other cases, it is a rhetorical device to express humor, solidarity, or emphasis. Interviews with students further reveal that code mixing helps them grasp complex material more easily, as incorporating familiar linguistic codes reduces cognitive load and increases engagement. However, this convenience has potential drawbacks, particularly in maintaining Indonesian as the primary medium of academic communication. The delicate balance between leveraging local linguistic resources and reinforcing national language norms remains a pressing issue for educators and policymakers.

Despite the growing body of literature on code mixing in Indonesia, research on the interaction between Tabagsel and Sibolga students at UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan remains scarce. Previous studies have explored code mixing in general educational contexts (Ansar, 2017; Li, 2008) or in specific community domains such as markets (Alfani et al., 2021) and religious sermons (Saragih & Saragih, 2021). However, there is limited attention to how regional linguistic diversity within North Sumatra influences language use in higher education. This research gap is significant because it touches on broader issues of linguistic identity, cultural integration, and educational effectiveness in a multilingual society. Understanding the specific forms and causes of code mixing in this context can contribute to theoretical discussions in sociolinguistics and practical strategies for language education.

This research, therefore, seeks to investigate the phenomenon of code mixing in the interactions between students from Tabagsel and Sibolga at UIN Syekh Ali Hasan Ahmad

Addary Padangsidimpuan. The focus is not only on identifying the types of code mixing—whether at the level of words, phrases, clauses, or hybrid forms—but also on examining the sociolinguistic factors that motivate such practices. These factors include role identification between speakers and interlocutors, the influence of language varieties and styles, and the limitations of linguistic resources in specific contexts. By analyzing these dimensions, the research aimed to shed light on how code-mixing functions as a communicative strategy and what implications it holds for using Indonesian as the national language in educational settings. In doing so, the research also addresses the broader question of how linguistic diversity can be harnessed as a resource for learning rather than viewed merely as an obstacle.

The significance of this research lies in its contribution to academic scholarship and practical policy. From an academic perspective, the research enriched the field of sociolinguistics by providing empirical data from a unique multilingual setting in North Sumatra, thereby complementing existing research from other regions of Indonesia. It also extends theoretical discussions on code mixing by illustrating how linguistic choices are shaped by individual competence and institutional and cultural contexts. From a practical standpoint, the findings can inform educators, curriculum developers, and policymakers about effective strategies for managing language use in classrooms where linguistic diversity is the norm.

Beyond its educational implications, the phenomenon of code mixing also raises broader sociocultural questions. In a nation that prides itself on unity in diversity (*Bhinneka Tunggal Ika*), the coexistence of multiple languages in daily interaction reflects both the richness and the challenges of multiculturalism. Code mixing, in this sense, is not merely a linguistic practice but a symbolic act of negotiating identity, belonging, and social relationships. For students from Tabagsel and Sibolga, using regional languages alongside Indonesian affirms their cultural heritage while integrating them into the broader academic community. At the same time, it underscores the need to maintain Indonesian as a unifying language that enables communication across diverse groups.

## **Literature Review**

### ***Sociolinguistics and language in society***

Sociolinguistics emphasizes the reciprocal relationship between language and society. Fishman (2021) asserted that language use is never separate from social context—who speaks, in what language, to whom, when, and for what purpose. This framework explains why code-switching and code-mixing frequently occur, especially in multilingual societies like Indonesia. Language functions not only as a means of communication but also as a social identity and symbol of a group, reflecting shared values, cultural practices, and a sense of belonging among its members. In sociolinguistics studies, language is seen as a powerful marker that distinguishes one community from another, while at the same time serving as a bridge that connects individuals within the same group. How people choose specific linguistic codes, consciously or unconsciously, often reflects their social background, level of education, regional origin, and even professional identity. Thus, language is not a neutral medium but a dynamic system that society shapes.

### *Code mixing*

Code mixing is the use of two or more languages in a single sentence or phrase without switching completely to another language (Mabule, 2015). It is also defined as inserting elements of another language into speech, whether in words, phrases, or clauses (Fadliyah et al., 2023). This term is often used in bilingual or multilingual societies, where elements from one language are inserted into a sentence predominantly using another language, especially in interaction spaces inhabited by diverse ethnic and linguistic backgrounds. In the Indonesian context, ethnolinguistic diversity is a significant factor in code mixing in formal and informal settings (Huda et al., 2025).

Many studies have indicated that code-mixing does not occur randomly but is instead influenced by specific social and linguistic factors. Some dominant factors include role identification (speaker & speech partner). Speakers often adapt their language to suit their interlocutors. If the interlocutors come from the same linguistic background, the tendency to code-mix increases (Muysken, 2000). Prestige and style (variety identification) code-mixing can be used to assert social status, demonstrate group identity, or simply as a communication style (Rao et al., 2024). For example, the use of English in Indonesia is a symbol of modern prestige. Language limitations: when speakers have difficulty finding equivalents in their primary language, they tend to insert more appropriate terms from other languages (Best et al., 2007). Communication efficiency code-mixing expedites message delivery, especially when terms in other languages are considered more concise and accurate (Pituxcoosuvorn et al., 2024). These four factors are visible in the context of Tabagsel and Sibolga students: differences in mother tongue background, pride in ethnic identity, and the need to clarify terms in academic discussions.

### **Methodology**

This research employed qualitative methods, specifically utilizing a case study approach. Qualitative methods focus on information that is part of a profound understanding of an issue (Smith & Smith, 2018). The strategy to sort information uses listening procedures (including listening commitment procedures, recording methods, and note-taking strategies) and speaking techniques (Bidabadi, 2014). This research was conducted at UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan, on Jl. H.T Rizal Nurdin Km 4.5 Sihitang Padangsidimpuan. The objects of this research were students of the 2020 batch of the Faculty of Tarbiyah and Teacher Training, UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan. Students were used as research subjects because of the uniqueness of code mixing in learning in this Elementary Madrasah Teacher Education Study Program and outside other study programs. This research focuses on the use of code-blending among students. The technique used in this paper is descriptive qualitative. Conversely, the research system employed a contextual analysis approach, as the problem and research revolved around the characteristics of code blending. The collection of information in this research utilized observation techniques. Data analysis was conducted based on recognizable evidence, grouping information, and then describing

information according to code-blending characteristics between students in the UIN Syekh Ali Hasaan Ahmad Addary Padangsidimpun environment.

### **Findings**

This research aimed to detail the types of code mixing and identify the actors responsible for code mixing in interactions among students from Tabagsel and Sibolga City during the UIN Syekh Ali Hasan Ahmad Addary Padangsidimpun learning process.

#### ***Brief history of UIN Syekh Ali Hasan Ahmad Addary Padangsidimpun***

As a research site, UIN Syekh Ali Hasan Ahmad Addary Padangsidimpun is located at Jl. Tengku Rizal Nurdin, Km. 4.5, Sihitang, Padangsidimpun Tenggara, Padangsidimpun City. UIN Syekh Ali Hasan Ahmad Addary Padangsidimpun was established in 1962 under the name of Nahdlatul Ulama College (PERTINU). In 1963, the Faculty of Tarbiyah was officially opened and accepted the first 11 students, so in 1965, PERTINU added one more faculty, namely the Faculty of Ushuluddin. After establishing three faculties, there was a desire to open additional general faculties, including the Faculty of Law and the Faculty of Agriculture. Then the idea arose to expand PERTINU into the University of Nahdlatul Ulama North Sumatra (UNUSU).

In 1968, one of the UNUSU faculties, namely the Faculty of Tarbiyah, changed to the Faculty of Tarbiyah of the Imam Bonjol Padang State Islamic Institute (IAIN) Padangsidimpun Branch. In 1997, approximately 24 years ago, the Faculty of Tarbiyah of IAIN North Sumatra in Padangsidimpun changed again to the State Islamic College (STAIN) Padangsidimpun. In 2013, it changed again to IAIN Padangsidimpun; the change in status of STAIN Padangsidimpun to IAIN Padangsidimpun has not satisfied the extended family. The struggle has been carried out since 2020, until the results of the struggle succeeded in 2022 with the issuance of Presidential Regulation of the Republic of Indonesia Number 87 of 2022 and Regulation of the Minister of Religion of the Republic of Indonesia Number 85 of 2022 concerning the STATUTE of UIN Syahada Padangsidimpun.

#### ***Ethnic and language conditions of Tabagsel, South Tapanuli***

The ethnic and language conditions of Tabagsel, South Tapanuli, are considered to represent a territorial area in the North Sumatra region with a strong Angkola cultural identity and local identity. The Angkola ethnic group has its characteristics, such as the basic philosophy of 'Dalihan Na Tolu' as a way of life/outlook to this day. It has cultural customs and traditional clothing (ulos cloth, abit godang, sadun, and woven cloth). While the languages commonly used are Andung (polite language), Bura (coarse language), and several others, they can be deepened through 'impola ni hata' (grammar). The language used by the people of South Tapanuli, besides the official national language, Indonesian, is the Batak Angkola language. The Batak Angkola language is used in everyday life and traditional events. The Angkola language is slightly softer than the Batak Toba language (Harahap, 2020).

Ethnic and linguistic conditions in Sibolga are multiethnic. Some ethnic groups in Sibolga include Toba, Mandailing, Nias, Javanese, Minang, Bugis, Acehnese, and others.

However, the people of Sibolga are predominantly Batak. However, in Sibolga society, the Batak language is rarely used in everyday life; people tend to use coastal languages. The role of coastal languages has become the language of instruction for various activities of the Sibolga community, both in everyday language and traditional ceremonial activities.

### *Types of code mixing in interactions among students in Tabagsel and Sibolga*

Types of code mixing based on perspective, namely the levels of code mixing: word level, phrase level, clause level, and baster level (Handayani, 2019).

**Code mixing in the form of words**, words are the most minor language units that can be spoken freely, with phonological and grammatical units that convey an understanding or meaning (Ramscar & Port, 2016). Below are examples of code mixing in the form of words, including insertions from foreign languages, such as English, and regional languages like Tabagsel and Sibolga. This can be explained as follows. Data on code-mixing events in the form of words:

- Context : Conversation between students about papers.  
Place : UIN Syekh Ali Hasan Ahmad Addary, Environment Padangsidimpuan  
Speakers : Students are speakers and speech partners who come from the Sibolga and Tabagsel areas.  
Topic : Paper Revision Background  
Code Mixing : Role Identification (Speaker)
- 1) Student : How about your paper revision?
  - 2) Student : I finished my paper revision yesterday when I was in the library!
  - 3) Student : Pabilo, you worked on your paper revision last night, and we went straight back to the boarding house.
  - 4) Student : After arriving at the boarding house, I left my cellphone behind, so I went back to campus and looked for paper references in the library, and I worked on my revision!
  - 5) Student : I thought I would rest at the boarding house.
  - 6) Student : That was the plan, but I had to return to campus because of my cellphone. My age is catching up with me, so I often forget.

Code mixing was observed in the language data above, where words from the Sibolga regional language and words from the Tabagsel regional language were combined. In data (3) and (5), the words pabilo, ambo, and wa'ang are insertions from the Sibolga language. In data (6), the words martambah and bahat are insertions from the Tabagsel language.

**Code mixing in the form of phrases**, a phrase is a language unit consisting of a combination of two or more words and only occupies one function of a clause element (Fukui, 2006). Below are examples of events of code mixing in the form of phrases, both from phrase insertions in the Tabagsel and Sibolga regional languages. This can be explained as follows. Data on code-mixing events in the form of phrases:

- Context : Conversation between lecturers and students in a presentation.  
Place : UIN Syekh Ali Hasan Ahmad Addary, Environment Padangsidimpuan

- Speakers : Students are speakers and conversation partners who come from the Sibolga and Tabagsel areas.
- Topic : Presentation questioner background
- Code Mixing: Limitations of terms or language
- 7) Lecturer : Munak all, today I cannot (change language) do learning as usual! Please continue the presentation of our material from yesterday.
- 8) Student : Okay, sir. My friends, do you have any questions?
- 9) Lecturer : Alhamdulillah, many raised their hands to ask questions, but not all can ask questions because of our time limitations, so for young children and lively girls who have not been selected, do not be easily sulky; try again another time. Everyone will get a turn.
- 10) Student : What is Lakeh Tasundek, sir?
- 11) Lecturer: What is the term for being easily sulky in Indonesian? What would it be in other languages?
- 12) Student : Momo buncut is roughly what they would say for people from Tabagsel.
- 13) Lecturer: Well, that is probably it. You are a smart guy; you don't have time to think of other languages, so sit down, continue with the questions for the presenters, and do not talk about anything else.
- 14) Student : Olo sir, nadenggan roha.
- 15) Lecturer: "Nadenggan roha" means "kind," right?
- 16) Student : Yes, Sir.

In the language data above, code mixing was found, which was inserted by phrases in the Sibolga regional language elements and phrases in the Tabagsel regional language elements. In data (7), (9), (10), and (13), there are phrases anak mudo, gadi rancak lakeh tasundek, pande bana, and tagak duduk, which are insertions from the Sibolga language. In data (12), (14), and (15), there are phrases momo buncut and nadenggan roha, which are insertions from the Tabagsel language.

**Code mixing in the form of phrases**, clauses are linguistic elements that are at a lower level than sentences and a higher level than phrases. Based on this, a clause has the nature of a segmental element, which is the subject and predicate, and does not have prosodic elements in the form of intonation (Van Prate, 2019). The following are events of code mixing in the form of clauses, both from clause insertions in the Tabagsel and Sibolga regional languages. This can be explained as follows. Code-mixing language event data in the form of clauses:

- Context : Conversation between lecturers and students in a presentation.
- Place : UIN Syekh Ali Hasan Ahmad Addary, Padangsidempuan
- Speakers : Students are speakers and speech partners who come from the Sibolga and Tabagsel areas.
- Topic : Meeting schedule background
- Code Mixing : Role Identification (Speech Partners)
- 17) Lecturer : Tomorrow, please let those who have an interest in me meet me today or wait until I return from Sibolga.
- 18) Student : Okay, sir, if you meet me today, what time is the schedule?
- 19) Lecturer : You can meet me directly on the floor after this meeting!

20) Student : Okay, sir, ro do au jaru tu ginjang pesannya.

In the language data above, code mixing was found inserted by clauses in the Sibolga regional language elements and clauses in the Tabagsel regional language elements. In data (17) and (19), there are clauses *ambo nanda pai* and *tanga duo*, which are insertions from the Sibolga language. Data (20) contains the *jaru tu ginjang* clause, an insertion from the Tabagsel language.

**Code mixing in the form of baster**, a "baster" is a language element formed by combining basic words and additional words or affixes from foreign languages or regional languages (Vionita et al., 2023). Below are examples of code mixing in the form of baster, which includes insertions from both the Tabagsel and Sibolga regional languages. The phenomenon can be explained as follows. Data on code-mixing events in the form of baster:

Context : Conversation between lecturers and students in a presentation.

Place : UIN Syekh Ali Hasan Ahmad Addary, Environment Padangsidempuan

Speakers : Students are speakers and speech partners from the Sibolga and Tabagsel areas.

Topic : Meeting schedule background.

Mixed Code: Identification of variety.

21) Student: Why did you run away?

22) Student: I overslept, and my lecturer was already in the room. Earlier, I got a chat from my roommate.

23) Student: Come to the room now; I saw no lecturer in the room earlier, *munak!*

24) Student: Alhamdulillah, my bag was knocked down because I ran!

25) Student: If you run away, we will go to the market to get a new bag. Do not win many bags at the market!

26) Student: Oh my goodness, *Munak* went to the market; there will likely be numerous requests.

In the language data above, code mixing was found inserted by baster in the elements of the Sibolga regional language and baster in the elements of the Tabagsel regional language. In data (21) and (25), there are basters *ba-lari*, *mam-bali*, and *ma-nangi*, which are insertions from the Sibolga language. In data (24) and (26), the basters *ma-gotap-lah*, *par-minta-an*, and *mang-hemat* are identified as insertions from the Tabagsel language.

### ***Background of code mixing in interactions among students in Tabagsel and Sibolga***

The most crucial aspect of code mixing is the causal factor or background. The following is the background for the code mixing, including:

**Role identification (speaker and speech partner)**, this role identification factor is related to social, registrar, and educational roles. Role identification is often analyzed in code-mixing events between speakers and speech partners. A speaker often code-mixes to emphasize the "advantage" or "benefit" of his actions. A speaker sometimes consciously code-mixes with his interlocutor for a purpose (Muysken, 2000). One type of speech event is related to the speaker's background. For example, a speaker with a mother tongue (B1) background in Batak will have a positive attitude and a high level of loyalty to the language. Initially, the

speaker uses Indonesian in formal situations, but code-mixing will occur when speaking. This means the Indonesian speaker will use another language with a speech partner with the same language background (Zen, 2020). Examples of interactions that experience code mixing with the background of the speakers can be seen again through conversations in the type of code mixing of the word type, where in data (3) and (5) there are the words *pabilo*, *ambo*, and *wa'ang*, which are insertions from the Sibolga language, and then in data (6) there are the words *martambah* and *bahat*, which are insertions from the Tabagsel language.

The data above reveal that the conversation incorporates a greater number of language elements from the regional languages of Sibolga and Tabagsel. This is a factor causing code mixing from the speaker's perspective, namely that the mother tongue is Sibolga, so this code mixing occurs because of the speaker's habits.

**Interlocutor**, every speaker generally wants to match the language ability of the interlocutor. Code mixing occurs when the speaker attempts to match the language ability of their interlocutor. Usually, if the speaker and interlocutor have the same language background, then what happens is a change in variant, variety, style, or register. If the speaker and the interlocutor have different language backgrounds, a transition between languages occurs (Fishman, 2020). An example of an interaction that experiences code mixing with the background of the interlocutor can be seen again through the conversation in the type of code mixing clause type, where data (17) and (19) contain the clauses "*ambo nanda paid*" and "*ambo tanga duo*," which are insertions from the Sibolga language. Data (20) contains the clause *jaru tu ginjang*, an insertion of the Tabagsel language. Based on the data above, the conversation contains more insertions of language elements originating from the regional languages of Sibolga and Tabagsel. This is a factor causing code mixing in terms of the interlocutor, namely the speaker and interlocutor who come from different language backgrounds and show their respective languages as a form of transition between languages. They each want to show off their regional languages.

**Identification of variety or prestige/style of language pattern**, the speaker's desire to show the identity of a group of speakers using English fragments in Indonesian or other languages shows that the use of language originating from the mother tongue is heavily influenced by foreign languages and reflects the speaker's attitude towards Indonesian, which is inconsistent. The selection of language variety and speech level reveals the speaker's position on a specific topic (Gregory & Carroll, 2018). The speaker's desire to show the identity of a group of speakers using English fragments translated into Indonesian or other languages shows that the use of language originating from the mother tongue is heavily influenced by foreign languages and reflects the speaker's attitude towards Indonesian, which is inconsistent (Endarto, 2024). An example of an interaction that experiences code mixing with the background of the speech partner can be seen again through conversations in the barse type of code mixing, where data (21) and (25) contain baster *ba-lari*, *mam-bali*, and *ma-nangi*, which are insertions from the Sibolga language. Data (24) and (26) contain the baster *ma-gotap-lah*, *par-minta-an*, and *mang-hemat*, which are insertions of the Tabagsel language.

Based on the data above, the conversation contains more insertions of language elements originating from the regional languages of Sibolga and Tabagsel. This is a factor causing code mixing in terms of variety identification; namely, speakers and speech partners show the variety of languages they have from their respective regions.

*Language or term limitations (Linguistics)*, limitations in code use occur when speakers do not understand the equivalent words, phrases, or clauses in the basic language, resulting in using other codes alongside the basic code in everyday communication (Lieberman & Lieberman, 2017). Code mixing can also be used to explain a situation or term. government (Sugiantari, 2018). Speakers in their language often try to mix their languages so that code mixing occurs because they want to achieve goals faster and more precisely (Ansar, 2017). Examples of interactions that experience code mixing with the background of the interlocutor can be seen again through conversations in the type of code-mixing phrase type, where data (7), (9), (10), and (13) contain the phrases "anak mudo," "gadi rancak lakeh tasundek," "pande bana," and "tagak duduk," which are insertions from the Sibolga language. In data (12), (14), and (15), there are the phrases *momo buncut* and *nadenggan roha*, which are insertions from the Tabagsel language. From the data above, the conversation contains more insertions of language elements originating from the regional languages of Sibolga and Tabagsel. This is a factor causing code mixing in terms of limited terms or language; namely, the speaker wants his interlocutor to understand the terms conveyed so that the purpose of his sentence can be conveyed clearly.

### Conclusion and Recommendations

The code-mixing phenomenon occurring among students from Tabagsel and Sibolga at UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan proves that language reflects social interaction and cultural identity. This research found that code-mixing is not only present in words, phrases, clauses, or baster but is also influenced by factors such as role, language variety, and limited terminology.

Code-mixing is a bridge that strengthens understanding between students and lecturers. However, from an academic perspective, its excessive use can reduce the effectiveness of Indonesian as the official language of instruction. Such an outcome demands a balanced language policy: on the one hand, respecting local linguistic richness, while on the other, upholding Indonesian as a national identity.

Therefore, this research contributes to sociolinguistics and language education studies by providing an empirical understanding of the dynamics of multilingualism in higher education. Future research could explore the impact of code-mixing on learning outcomes and appropriate pedagogical strategies for managing language diversity in Indonesia's higher education context.

Students and lecturers need to be trained and guided regarding the effective use of Indonesian without neglecting the diversity of regional languages. Learning materials and communication media should be developed to accommodate linguistic diversity and enhance Indonesian language skills. Further research is needed to explore the impact of code mixing on learning outcomes and mastery of Indonesian in a multiethnic higher education environment.

Thus, the phenomenon of code mixing occurring among students from Tabagsel and Sibolga at UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan is not merely a form of ordinary language interaction but also a reflection of complex social and cultural dynamics and identities, presenting both challenges and opportunities in language education in Indonesia.

### Disclosure statement

The authors declared no potential conflicts of interest.

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### **Biographical Notes**

**NURSYAIDAH NURSYAIDAH** is a lecturer at Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, Sumatera Utara, Indonesia.

**ANWAR HABIBI SIREGAR** is a lecturer at Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, Sumatera Utara, Indonesia.

**LEOLY AHADIATUL AKHIRIAH NASUTION** is a teacher at SD IT Nurul Ilmi Padangsidempuan, Sumatera Utara, Indonesia. SD IT Nurul Ilmi Padangsidempuan, Sumatera Utara, Indonesia