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RESEARCH ARTICLE

Linguistic Dynamics: Code-Mixing Between Tourism Industry Players and Tourists at Madura's Culinary Attractions

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ARTICLE INFO	ABSTRACT
	This research aims to describe the forms of code-mixing and the factors contributing to the phenomenon of code-mixing between tourism industry players and tourists in several most visited culinary attractions in Madura that were monitored on a daily basis. This research employed a qualitative research on code-mixing used by tourism industry players and tourists during their social interaction. The data consist of speech with code-mixing performed by tourism industry players when communicating with tourists. The data were collected through observation, recording, interview, and note taking. The linguistic data in the forms of dialogues were analyzed using Dell Hymes' ethnographic speech components, acronymized as SPEAKING. The findings reveal three forms of code-mixing, including inner, outer, and hybrid code-mixing, which are commonly performed by tourism industry players and tourists through their social interaction at culinary tourism attractions in Madura. The dominant code-mixing used by speakers and speech partners was Indonesian language mixed with Madurese. The use of code-mixing by tourism industry players as a means of communication with tourists occurs due to the challenge in finding proper lexical equivalence, in addition to the purpose of establishing intimacy, respecting speech partners, and showcasing some special terms to many people.

INTRODUCTION

Tourism is considered as one of the most potential sectors to elevate regional economy. As a leading sector in Indonesia, tourism activities offer enormous impact on the socioeconomic and environmental aspects (Suyitno, 2016 in Rosyidah, 2022: 79). Madura Island, in particular, has an exotic nature that potentially can be developed as a tourism destination with its various attractions, including nature, religious, cultural, culinary, and historical tourism (Faraby & Rozy, 2021). Indonesia, as a country, is also rich in sustainable diverse culinary traditions in each region, including Madura, offering its signature characteristics of cuisines, which are distinct from other regions (Prastiwi, 2016:139). There are several types of typical dishes and unique flavors that can only be found in Madura such as soto madura, nasi jagung, bebek goreng sinjay, bebek songkem, nasi serpang, lorjuk, kaldu kokot, sewel, tajin sobih, and topa' ladhah. Therefore, culinary tourism players should collaborate with the government to uplift the specialties of Madura tourism at both the national and international levels.

The interaction between tourism industry players and tourists through the culinary tourism generates the variety of language use and communities. Language variety is part of the code, considering that code is a broader concept encompassing language and language variety. The use of code is different in each domain due to the diverse situations. Code-mixing is an interesting phenomenon that branches from the study of sociolinguistics, dealing not only with linguistic aspects but also the sociocultural community. Sociolinguistics is a branch of linguistics that examines the relationship between language and culture, namely the formal structure of language covered by linguistics and the structure of society covered by sociology (Wardhaugh, 1998:4; Holmes, 1993:1; Hudson, 1996:2). This notion implies that sociolinguistics approaches language unlike the study of theoretical linguistics, rather as a means of interaction in the society. Wardhaugh (1998:4) and Holmes (1993:1) explained the concept of sociolinguistics on the relationship between language and society and the context in which the language is used. Speech communities that have contact with other speech communities will produce language contact, such as bilingualism or multilingualism. Baker (2001) mentioned that people with bilingual abilities may have two or more experiences in real settings, considering different behavioral systems presented by respective languages. According to Baker (2001), the use of two languages for communication will provide a wider cultural experience and possibility to produce greater tolerance between different cultures. Bilingual and multilingual problems are often associated with code choice, code switching, and code mixing. Wardhaugh (1992:89) explained that humans look at the phenomena of the code choice, code switching, and code mixing mainly in bilingualism and multilingualism.

The studies of code-mixing in the context of social interactions between tourism industry players and tourists are intertwined in sociolinguistics. In the context of communication, a speaker can divert from using one language to another. Crystal (1987: 362-363) suggested the phenomenon as language-mixing, language-switching, or code-witching. Code-mixing reflects a mixture of language that uses certain expressions or short phrases in speech. Hudson (1996: 53) revealed, "In code switching, the point of which languages change corresponds to a point where the situation changes, either on its own or precisely because the language changes", which approximately implies code-mixing as a change of language without a change in situation. Sumarlam (2009:159) described code-mixing as one of the language variations that people often use to communicate in various domains of life. Code-mixing events can occur in communities that use more than two languages, such the informal language atmosphere among tourism industry players. The forms of informality are found in the language mix that occurs throughout the interactions between tourism industry players and tourists during culinary tours in Madura. Previous studies have explored code-mixing in various domains, including in the education sector, during conversational interactions between teachers and students in classroom settings. Factors that were reported to influence the use of code-mixing in the classroom included the desire to explain something, situational factors, and familiarity between teachers and students (Sumatupang; Rohmadi & Saddhono, 2018). In addition, Rulyandi (2014) revealed the use of code switching (AK) and code mixing (CK) in Indonesian language learning at secondary school level, in which the data collected from teachers and students during the learning process. This study also explained the phenomena of code-switching and code-mixing during the Indonesian language learning process in secondary school together with their contributing factors.

Wahyuni, N. & Ningsih (2018) examined the application of code-mixing in trial sessions at the Payakumbuh District Court that used Indonesian language for formal sessions as well as local languages and other languages for non-formal sessions. In the commercial domain, the phenomena of code-mixing and code-switching exist in traditional markets. The use of code-mixing and code-switching were found in the communication between sellers and buyers in the Pabbaeng Baeng traditional market (Rahim; Arifuddin &Thaba, 2020). Buying and selling interactions in the traditional market employ not only Indonesian but also local languages that serve as the dominant media of communication using respectful varieties of Javanese languages, from krama to ngoko

(Prayogo; Roysa &Widianto, 2020). Code-mixing phenomenon can also be found in transactions between sellers and buyers in traditional stalls, especially the use of outer code-mixing when the seller does not have equivalent wordings to the given specific topic, in addition to the inner code-mixing due to the influence of regional language based on the stratification of social status between speech partners in modern and traditional ways.

There is also another type of this phenomenon called hybrid code-mixing, which is influenced by several factors, including the difficulty of finding proper equivalent wordings that are commonly known by many people, for example in creating humors and conversations that minimize the distance between speech participants and demonstrating respect to speech partners based on the context of the speech situation. (Andriyani et al., 2022). Meanwhile, the interaction settings between radio announcers reflect the phenomenon of code-mixing with the insertion of English elements following the changes in the topics of conversations (Julianto & Agustina, 2022). Similar phenomenon is also found in the language of advertisements in Japanese online media that utilize different codes (Sundayra, Andriyani & Dewi, 2021). The speaker's ability to insert certain vocabulary into the target language and the absence of equivalent words may result in code-mixing, one of the examples is the marital interactions between Japanese and Balinese (Andriyani;Sundayra; Medidariani & Santika, 2022).

Rijal (2021) mentions a choice of BMM, which was often used by speakers both as code-switching and the main language or VTB. The BMM variation had greatly influenced the use of English that eventually gave birth to a new English variation, the variation of Malay-Makassar English or BMM. In communicating, linguistic and cultural competencies are required to minimize the communication gap. This research views the conversational interactions between tourism industry players and tourists on culinary tourism as an interesting linguistic phenomenon to study, especially in implementing code-mixing in culinary tourism as a medium for interactions between industry players and tourists, considering the factors influencing its use in various situational contexts.

LITERATURE REVIEW

Code-Mixing

Code-mixing is a mix of language varieties that occurs in every language act (Nababan, 1993: 32). It marks the combination of different variations in a different clause of a hybrid clause (Suandi (2014: 147), which is commonly discovered in bilingual and multilingual societies as well as semi-diglossic societies (Poedjoseodarmo, 1979: 70). One of the language interdependencies in a multilingual society is code-mixing. Suwito (in Wijana and Rohmadi, 2012: 171) states that code-mixing reflects a language situation when people mix two or more languages by inserting elements of one language into another. Therefore, the inserted elements no longer have their own functions. This condition has a clear difference compared to the findings of the research that focuses on code-switching in illustrating the spirit of patriotism, solidarity, and a sense of unity in a multiracial society based on the Malaysian perspectives (Maros; Noorizan & Zakaria, 2016). Sumarsono (2004) in Prembayun (2019) explains that code-mixing happens when a speaker consciously uses elements of another language while speaking in a particular language. To sum up, code-mixing occurs when a speaker predominantly uses one language but inserts elements from another language in situations that require language mixing.

Types of Code-Mixing

Suardi (2015:140) in Amri and Putri (2019) classifies code-mixing into three:

Inner code-mixing

This is a type of code-mixing that absorbs parts of the original language that are still relatives. For example, there are parts of Javanese, Balinese, and other regional languages in the phenomenon of Indonesian speech code-mixing.

Outer code-mixing

This type of code-mixing absorbs parts of foreign languages, for example, the use of Indonesian language with the insertion of Dutch, English, Arabic, and Sanskrit language elements.

Hybrid code-mixing

Hybrid code mixing is another type of code-mixing that absorbs the original language elements, such as local languages, in its clauses or sentences.

Contributing Factors to Code-Mixing

The occurrence of code-mixing is determined by the linguistic backgrounds (Suwito, 1985: 77). Code-mixing can occur due to the reciprocal relationship between the role of the speaker, language form, and language function. This means that speakers who have a certain social background tend to choose certain forms of code-mixing to support certain functions as well. In addition, there are some other reasons, including the use of more popular terms than the common vocabulary, the limited use of words due to inequivalence, the topic of conversation, the time of interaction, the status of speech participants, and the speech objectives for humor and prestige (Suandi, 2014: 147). Code-mixing can occur as the results of explaining something, participating in situational factors, and establishing familiarity (Simatupang; Rohmadi & Saddhono, 2018). Code-mixing generally occurs more often in informal situations (Amri and Putri, 2019).

RESEARCH METHOD

This qualitative research explored the code-mixing phenomenon used by tourism industry players in the culinary tourism in Bangkalan Regency, aiming to describe the forms of code-mixing and its influencing factors in culinary tourism area. This linguistic-based study employed sociolinguistic approach based on several perspectives of linguistics. The data consisted of the speech of tourism industry players containing code-mixing during their interaction with tourists in the culinary tourism in Bangkalan Regency, Madura. Researchers closely observed the characteristics of culinary tourism in Bangkalan Regency, Madura by considering the intensity of tourist visits to some culinary locations based on the daily basis, including those in Bebek Sinjay which is popular with its special fried duck and steamed duck; Warung Makan Gang Amboina with its mixed rice, Serpang rice, and Rawon; Café Kayu Kopi Bangkalan; Basecamp Café; Cerita Café; Warung SnyaS; Bangkalan Square; and Kamal East Harbor.

Sutopo (2006: 9) explained that data collection methods in qualitative research are generally classified into two forms, consisting of interactive and non-interactive techniques. The interactive methods include interviews and participant observation, while non-interactive methods include non-participant observation, questionnaire techniques, documents, and non-role participation. This research utilized data consisting of 1) observation, 2) interview, and 3) record and note. Mahsun (2005: 229) explained data analysis as an effort to classify and categorize data. At this stage, efforts were made to group and equalize the same data, distinguish the completely different data, as well as set aside other groups of the similar but not necessarily the same data. When classifying and categorizing data, it was essential to take the research purpose into account. Data analysis in this study employed the interactive analysis by Miles & Huberman (1994) consisting of 1) data reduction, 2) data presentation, and 3) conclusion and verification.

This research has collected data through an observation, which have been reduced to allow the selection of data that contain code-mixing used by tourism industry players during their interaction with the tourists in culinary tourism. The linguistic data are presented in the forms of dialogues or conversations and analyzed using ethnographic methods that adheres to Dell Hymes' speech components, acronymized as SPEAKING. The analysis was followed by conclusion related to the code-mixing between tourism industry players and tourists during their social interactions at culinary tourism attractions in Bangkalan Regency, Madura.

FINDINGS AND DISCUSSION

Conversational discourse on the social interaction between tourism industry players and tourists in the culinary tourism in Bangkalan Regency, Madura is characterized by the use of code-mixing, especially the use of Madurese and Javanese wordings, considering the majority of tourists from Java and Madura regions. The conversations were performed in Indonesian, in which code-mixing occurred as the mix between Javanese and Madurese. Code-mixing also occurred between Indonesian and English as well as between Indonesian, Arabic, and Javanese. The findings are presented in the following excerpts of conversations:

Conversation 1

Spk	:	Permisi, Bu. Bubur candilnya dua bungkus, ya.
		(Excuse me, Ma'am. Can I have two packs of bubur candil?)
SpPrt	:	Oh! Iya, Mbak. Bubur yang lainnya mungkin Mbaknya juga mau? Kebetulan saya baru saja buka, Mbak. Jadi, masih anget-anget semua.
		(Oh! Sure. Would you also like other porridge? It just opened. So, everyting is still nice and warm.)
Spk	:	Kalau boleh tahu, apa saja yang lain, Bu?
		(What other kinds do you have, Ma'am?)
SpPrt	:	Di sini, Mbak. Ada bubur sumsum, ada ketan hitam, ada juga kacang hijau. Insya Allah Mbak nggak akan kecewa sama rasanya karna saya sudah lama berjualan disini dan Alhamdulillah selalu habis. Ini semua berkat ibu saya, Mbak, yang memberikan resep terbaiknya kepada saya. Aduh malah curhat. Maaf, Mbak.
		(Here you go. We have bubur sumsum, ketan hitam, and kacang hijau. I assure you will not be disappointed with the taste because I have been selling here for a long time, and, Alhamdulillah, it always sells out. It is all thanks to my mother, who passed down her best recipe to me. Oh dear, I ended up sharing too much. Sorry.)
Spk	:	Hehehhee. Nggak papa, Buk. Boleh, deh. Nambah bubur sumsumnya satu dan ketan hitamnya satu. Santennya tolong dipisah ya, Bu.
		(Hahaha. No worries. Then I would love to have bubur sumsum and bubur ketan hitam. Please put the coconut milk separately.)
SpPrt	:	Siap, Mbak. Alhamdulillah.
		(Okay. Alhamdulillah.)
Spk	:	Jadi berapa semua, Bu?
		(How much is it in total, Ma'am?)

SpPrt	:	Dua puluh ribu saja, Mbak.
		(Only Rp20.000, please.)
Spk	:	Terima kasih ya, Bu. Uangnya pas.
		(Thank you. Here it is Rp20.000.)
SpPrt	:	Harusnya saya yang terima kasih, Mbak,. Semoga banyak rejekinya.
		(It is me who should thank you. I wish you a good fortune.)
Spk	:	Amin. Mari, Bu.
		(Ameen. See you.)

Conversation 1 describes the social interaction between a tourist and local a seller in Bangkalan Square. The conversation topic highlights the types of bubur or porridge sold by the seller in Bangkalan Square. The utterance "Kebetulan saya baru saja buka, Mbak. Jadi, masih anget-anget semua" marks the insertion of Javanese word repetition anget-anget, as the speaker is a Javanese. The conversation is classified as an inner code-mixing of Indonesian and Javanese. This speech explains porridge as the referent. The excerpt also contains code-mixing of Indonesian and Arabic, spotted in the use of several Arabic expressions, including Alhamdulillah, Insya Allah, and Amin by the speech partner to communicate with the speaker. The words were used to find the equivalent expression in communication. This condition is in line with Nababan (1993), in which the mix of language varieties in a particular language condition is concluded as the application of code-mixing.

Conversation 2

Spk	:	Permisi, Mas. Mau beli sempol sepuluh ribu.
		(Excuse me, please. Can I have sempol for Rp10.000?)
SpPrt	:	Mau yang isi apa, Mbak?
		(Which one would you like?)
Spk	:	Isi ayam sama sosis, Mas.
		(Chicken and sausage filling, please.)
SpPrt	:	Siap, Mbak. Ditunggu ya, Mbak. Duduk dulu.
		(Okay. One moment, please. Have a seat.)
Spk	:	Iya, Mas. Masnya asli Malang ta mas? Chicken and sausage filling (Yeah. Anyways, are you from Malang? You have got an N plate.)
SpPrt	:	Iya, Mbak. Aku asli Malang. Istriku wong kene. Mbake asli mana?
		(Yes. I am from Malang. My wife lives here. What about you?)
Spk	:	Aku asline wong Surabaya terus pindah ke Kediri. Berarti bisa bahasa Madura, Mas?
		(I am from Surabaya but moved to Kediri. Can you speak Madurese?)
SpPrt	:	Iso, Mbak. Tapi sedikit.
		(Yes. A little bit.)
Spk	:	Jualan sempol wes lama ta baru-baru iki, Mas?
		(How long have you been selling sempol?)

SpPrt	:	Beberapa tahun belakangan iki, Mbak. Nggak lama.
		(Few years ago. Not long ago.)
Spk	:	Alhamdulillah rame nggih, Mas.
		(Alhamdulillah. You must have lots of customers.)
SpPrt	:	Yo, Alhamdulillah, Mbak. Disyukuri ae. Penting iso digae istriku lahiran.
		(Yeah. I am grateful for everything. Most importantly, I can use it for my wife giving birth..)
Spk	:	Nggeh, Mas.
		(Certainly.)
SpPrt	:	Iki, Mbak. Sempole.
		(Here you go.)
Spk	:	Iya, Mas. Sepuluh ribu, nggih?
		(Oh, yes. It's Rp10.000, right?)
SpPrt	:	Iya, Mbak.
		(Yeah.)
Spk	:	Makasih, Mas.
		(Thank you.)
SpPrt	:	Sama-sama, Mbak.
		(No worries.)

The conversation above occurred between a tourist and a local seller at Kamal East Harbor in an informal situation. The dialogue mixed Indonesian language with Javanese and Arabic elements as the result from the topic alteration between the speaker and the speech partner. The case eventually led to the change of the language variation. This phenomenon marks the familiarity between the tourist and the tourism industry players during social interaction. The use of Javanese code represents a common option, in which this language is productively spoken among Javanese and Madurese society in everyday life. Furthermore, the insertion of Arabic elements is the result from the Islamic religious background of the society. The conversation still evolves in the culinary topic. Madurese people who live around tourism attractions generally work as local sellers. This dialogue contains a hybrid form as found in informal oral communication with mixed absorption, for instance, the conjugation of Indonesian words with Javanese affixes, or vice versa, is demonstrated in the words motore, sempole, and asline. The word motore derives from an Indonesian root word motor joined with a Javanese suffix -e. Javanese suffix -e has the same morphological meaning with the Indonesian suffix -nya. The strong influence of Javanese language, which is the mother tongue of the majority of Javanese people influences the speech performed by tourists and tourism industry players in Bangkalan Regency, Madura.

Conversation 3

Spk	:	Pak, beli nasi goreng dua bungkus.
		(Hello, can I have two nasi goreng?)
SpPrt	:	Iya, dek. Pedes nggak, dek?

		(Sure. Spicy or not?)
Spk	:	Iya, Pak. Pedes.
		(Yes. Spicy, please.)
SpPrt	:	Iya, dek. Asal mana, dek? Kok platnya AG?
		(Okay. You have got AG plate. Where are you from?)
Spk	:	Kediri, Pak.
		(Kediri.)
SpPrt	:	Owalah! Tonggoan, dek. Aku Jombang.
		(Wow! We are neighbors. I am from Jombang.)
Spk	:	Jombang mana, Pak?
		(Which part of Jombang?)
SpPrt	:	Perak, dik.
		(Perak.)
Spk	:	Oh! Dekat, Pak. Saya Papar.
		(Oh! That is close. I am from Papar.)
SpPrt	:	Oh! Iya. Dekat itu, dek.
		(Yeah! It is nearby)
Spk	:	Kemarin libur ya, Pak?
		(You were off yesterday?)
SpPrt	:	Iya, dek. Libur. Kalo Kamis saya sering libur.
		(I am off on Thursdays.)
Spk	:	Owalah. Kenapa, Pak?
		(Oh! Why?)
SpPrt	:	Ke Pak Kyai, dek. Nyo'ona dhu'ana. Kalo di Jawa itu minta do'a ke Pak Kyai, dek.
		(I have a routine meeting with a Muslim scholar. Javanese people call it wishing for a prayer.)
Spk	:	Owalah.
		(Oh, Isee.)
SpPrt	:	Ini, dek. Udah jadi. Terima kasih.
		(Here you go. Thank you.)
Spk	:	Sama-sama, Pak. Mari.
		(No worries. Bye.)

Indonesian language is often used in informal situations by tourism industry players when interacting with tourists. The conversation occurred when a tourist talked to a fried rice seller near

Kamal East Harbor while enjoying the view of Madura Strait. The dialogue shows the use of single pattern of Indonesian language (BI). The speaker (Spk) is a tourist from East Java, while the speech partner (SpPrt) is a local seller from the same region. A code-mixing attempt happened due to the insertion of Javanese elements in the use of Indonesian language, such as in the word tonggoan (neighbor). This is categorized as the inner code-mixing. With the use of this type, speech partner (local seller) aimed to show familiarity because they were from the same region. There is also a special Madurese phrase nyo'ona dhu'ana (wishing for a prayer). The speech in the dialogue took place in an informal and relaxed situation. Moreover, the conversation implies that both speaker and speech partner come from the same ethnicity, signed by the sentence "Owalah! Tonggoan, dek. Aku Jombang" that shows familiarity between the speaker and the speech partner.

Conversation 4

Spk	:	Pak, saya beli pentholnya, ya. Lima ribu satu bungkus.
		(Excuse me. Can I order a portion of penthol for Rp5.000?)
SpPrt	:	Siap, Mbak. Ini campur semua apa gimana?
		(Sure. Do you want them mixed?)
Spk	:	Tahu saja pak, gak usah penthol.
		(Only tofu, please. No penthol.)
SpPrt	:	Siap, Mbak. Siomai mau mbak?
		(Okay. Do you want siomai?)
Spk	:	Boleh, Pak.
		(Yes, please.)
SpPrt	:	Gorengan sama tahu putih mau, Mbak?
		(Fries and tofu?)
Spk	:	Boleh, Pak. Pake sayur juga ya, Pak.
		(Yes, with the vegetables, please.)
SpPrt	:	Enggih. Siap, Mbak. Pake kuah apa nggak, Mbak?
		(Alright. Sure. What about the soup?)
Spk	:	Pakai, Pak. Dikit aja. Sambelnya pedes ya, Pak.
		(Yes, a little, please. Spicy.)
SpPrt	:	Siap, Mbak. O, iya. Asli Madura apa gimana ya, Mbak?
		(Okay. Ah! Are you a Madurese?)
Spk	:	Saya asli Madura-Pamekasan, Pak. Kalau Bapak asli Jawa, ya?
		(Madurese-Pamekasan. What about you? Are you a Javanese?)
SpPrt	:	Ya, Mba. Saya asli Jawa.
		(Yes. I am a Javanese.)

The interaction between the tourist (speaker) and the local seller (speech partner) in the dialogue occurred in an informal situation. The seller offered penthol, siomay, and fried foods. At the beginning of the speech, the tourist communicated using Indonesian language to buy penthol. The seller

responded using a question in Indonesian language through the sentence "Siap, Mbak. Ini campur semua apa gimana?" and offered siomai to the buyer by saying "Siap, Mbak. Siomai mau, Mbak?". The tourist answered "Boleh, Pak". The seller then offered fried foods and white tofu by saying "Gorengan sama tahu putih mau, Mbak?", then the tourist replied "Boleh, Pak. Pake sayur juga ya, Pak". The seller answered "Enggih. Siap, Mbak. Pake kuah apa nggak mbak?". In this sentence, the seller used a Javanese word enggih that reflects the variety of krama or polite form. This part of dialogue marks the use of inner code-mixing of Indonesian and Javanese, in which the speech partner aimed to respect the speaker.

Conversation 5

Spk	:	Mas, mau pesan siomai bandung ada?
		(Hello, do you have siomai bandung?)
SpPrt	:	Iya ada. Siomai bandungnya lezat dan bikin nagih, Mas. Bumbu kacangnya gurih, isian siomainya fresh. Ini juga ada minuman favorite, juice alpukat.
		(Yes. Our siomai bandung is nice and tasty. We use savory peanut sauce with fresh meat for the siomai. We also offer avocado juice, the most favored drink here.)
Spk	:	Oke, Mas. Bisa pinjam buku menunya?
		(Can I have the menu?)
SpPrt	:	Ini, Mas. Sama ini nomor mejanya
		(Here you go, and this is your table number.)

The tourism industry players in Warung SnyaS in Bangkalan Regency often communicate with other people outside their community. Communication with other community groups influences daily language use. The above dialogue is an example of speech with code-mixing that involves the food stall waiter and the tourist using Indonesian language mixed with English. The English words mixed with Indonesian are fresh, favorite, juice. This code-mixing might happen as the speech partner could not find the equivalent words that best represent those words. This particular phenomenon of code-mixing often takes place in bilingual and multilingual communities, such as among tourism industry players in Bangkalan Regency. The code-mixing events occur due to several factors, including to create more variety of languages, avoid monotony, and overcome problem in finding lexical equivalence. The dialogue shows that the speaker ordered siomai bandung to the speech partner, as reflected in the sentence "Mas, mau pesan siomay bandung ada?". The speech partner responded by saying "Iya ada. Siomai bandungnya lezat dan bikin nagih, Mas. Bumbu kacangnya gurih, isian siomainya fresh. Ini juga ada minuman favorite, juice alpukat".

Conversation 6

SpPrt	:	Silakan, Kak. Mau order apa?
		(Welcome. What do you want to order?)
Spk	:	Yang recommended di kafe ini ada apa aja ya, Kak?
		(Excuse me. What is the most recommended dish at this café?)
SpPrt	:	Untuk espresso base, kita ada apressio latte. Untuk yg non-coffee, kita ada matcha latte.

(For espresso-based drinks, we have Apressio Latte. For non-coffee options, we have Matcha Latte.)

| Spk | : | Kalo apressio itu kayak gimana ya, Kak? |

(Sorry. What is it Appresio?)

| SpPrt | : | Kalo apressio sendiri, itu dari espresso base dengan campuran fresh milk dan susu UHT, Kak. |

(It is the mix of espresso base with fresh milk and UHT milk.)

| Spk | : | Apressionya satu boleh, Kak? |

(I would love to have Apressio, please.)

| SpPrt | : | Ada request untuk kopinya mau strong atau creamy? |

(Do you prefer strong or creamy coffee?)

| Spk | : | Yang creamy aja, Kak. |

(Creamy, please.)

| SpPrt | : | Baik. Kakaknya mau dine in apa take away? |

(Alright. Would you like to dine in or take away?)

| Spk | : | Take away, Kak. Jadi, berapa totalnya? |

(Take away, please. How much?)

| SpPrt | : | Apressio latte satu jadi 18.000, Kak. Untuk pembayarannya mau cash atau debit? |

(Apressio latte, Rp 18.000. Would you like to pay with cash or debit?)

| Spk | : | Cash aja, Kak. |

(Cash, please.)

| SpPrt | : | Baik, Kak. Ditunggu, ya. |

(Sure. One sec, please.)

The conversation occurred between a a barista and tourist (café visitor) at Café Kelud Bangkalan. The conversation began with a greeting by the speech partner who said "Silakan, Kak. Mau order apa?". The tourist asked the barista by saying "Yang recommended di kafe ini, ada apa aja ya, Kak?". In this conversation, the code-mixing event at the word level is marked by the use of English vocabularies, including order, recommended, Aprressio, and request, in addition to the phrasal level marked by fresh milk, take way, and dine in. This dialogue reflects an outer code-mixing between Indonesian and English due to the absence of lexical equivalence and the common use of more popular foreign terms by the community.

CONCLUSION

This section produces a number of concluding remarks: 1) the inner, outer, and hybrid code-mixings are often performed by tourism industry players when interacting with tourists at culinary attractions, 2) the dominant code-mixing used by tourism industry players is the use of Indonesian mixed with Madurese, 3) the code-mixing phenomenon is natural and common among the tourism industry players in social interaction, 4) the emergence of code-mixing that contains Javanese, Madurese, Indonesian, English, and Arabic elements shows that tourism industry players utilize

multiple language elements in performing conversations, 5) the use of code-mixing among tourism industry players in communicating with tourists occurs due to the challenge in finding proper lexical equivalence, in addition to the purpose of establishing intimacy, respecting speech partners, and showcasing some special terms to many people.

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