

Language Mixing in the Speech of Patani Students in Indonesia

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ABSTRACT

The phenomenon of code mixing among multilingual speakers reflects complex dynamics of language, identity, and social adaptation. This study discusses the phenomenon of code mixing carried out by Thai speakers, particularly Patani students living in Indonesia, with a focus on the use of Patani Malay in their daily interactions. This study aims to identify the factors that affect the occurrence of code-mixing using theories from Asmah Haji Omar (1985, 1992) and Fishman (1972). The data was obtained through videos of Patani students in Indonesia. Analysis of nine speeches showed that the practice of mixing code was influenced by factors of group identity, social solidarity, communicative situation, and domain of language use. The analysis of nine speeches showed that the practice of code mixing was influenced by factors of group identity, social solidarity, communicative situation, and domain of language use. The dominant form of code mixing found was lexical code mixing, where Patani Malay words such as *gapo*, *paehae*, *sain*, *kecek*, *bedey*, and *sutey-sutey* were inserted into Indonesian sentences. The results of this study show that Patani Malay is used not only as a means of communication but also as a marker of ethnic identity and solidarity among Patani students in the midst of a multilingual environment such as Indonesia. This code-mixing phenomenon reflects linguistic resilience and efforts to maintain cultural identity in diaspora contexts.

INTRODUCTION

Indonesia is an archipelagic country known for its cultural, religious, and linguistic diversity. In addition to having hundreds of regional languages, Indonesia is also a temporary residence for the international community that carries its own linguistic and cultural identity. One of these communities is students from the Patani region, Southern Thailand, who are studying at universities in Indonesia. These students generally use two main languages in their daily lives: Malay, Patani and Bahasa Indonesia. In social interactions, both in academic and non-formal environments such as student organizations, they often show the phenomenon of code mixing, which is the mixing of language elements from two different linguistic systems in one speech.

The phenomenon of code mixing cannot be separated from the historical context, ethnolinguistic identity, and social and political reality experienced by the Patani Malay community (Ghani & Hasrah, 2022). Therefore, this study seeks to understand more deeply the phenomenon of code mixing that occurs in Patani speakers in Indonesia, especially those who are members of the Patani Student Cooperation Council in Indonesia (MKPPI), with a

sociolinguistic approach. The analysis focused on the forms of speech found in the video documentation of MKPPI activities and analyzed using theories from Asmah Haji Omar (1985, 1992) and Joshua Fishman (1972) regarding language, identity, and social domain.

The Patani region was historically an Islamic Malay kingdom that stood in the southern part of the Thai peninsula, which included the provinces of Pattani, Yala, Narathiwat, and parts of Songkhla. The kingdom had close cultural and linguistic ties with the Malay kingdoms in the Malay Peninsula, including the Sultanates of Malacca and Kelantan. The Malay language used by the Patani people is a variant of Classical Malay Language, which later developed into a special dialect called Patani Malay Language.

However, since the Patani kingdom was conquered by the Kingdom of Siam (Thailand) in the 18th century, the political and linguistic status of the Patani people began to change. The Thai government is making various integration efforts in the southern region, including through language assimilation policies. Thai was then imposed as the national language and became the language of instruction in education and government administration (Ishii, 2018). Over time, this marginalized the position of Patani Malay, which was then only used in the domestic and religious domains.

According to Asmah Haji Omar (1985), language in Malay society not only functions as a means of communication, but also as a symbol of ethnic and religious identity (Islam). In the context of Patani, Patani Malay not only reflects cultural heritage, but also becomes an instrument of symbolic resistance to the domination of the state. In the Malay-Muslim Patani society, language is part of a collective consciousness and a strong identity. However, the pressure of national language policies, globalization, and the need to adapt abroad such as in Indonesia have led to a shift in language, namely the shift in the use of language from an ethnic language to a dominant language in various domains of life. Patani Malay has distinctive linguistic characteristics when compared to Standard Malay or Bahasa Indonesia. In the field of phonology, for example, there are differences in the pronunciation of vowels and consonants, as well as intonation that is closer to Kelantan Malay. Lexically, Patani Malay has a distinctive vocabulary that is not found in Bahasa Indonesia or even in Malaysian Malay.

According to Chaer and Agustina (2010), code mixing occurs due to the need for communication as well as the identity factor of the speaker. This can be seen in the use of Patani Malay elements in student speech.

Myers-Scotton (1993) explains that code mixing is often used as a social strategy to indicate membership of a particular group. This phenomenon is seen in Patani students who continue to insert mother tongue as a symbol of identity.

Wardhaugh (2015) also asserts that language choice is strongly influenced by social situations and relationships between speakers, which is in line with Fishman's concept of domain.

Some examples of typical words in the Malay Patani language include, *gapo* means what, *paehae* means understanding of science meaning friend/friend, *suspected* means suspected, *pants* means pants, *dizzy* means confused, *kecek* means to speak, *salah* means wrong, *bedey* means firearm and *sutey-sutey* means one-on-one.

These words often appear in the speech of Patani students even though they are using Indonesian. This shows that there is a process of mixing codes that insert the Malay word Patani into Indonesian sentences, either consciously or unconsciously (Bruckmayr, 2019; SAREH,

2023). This kind of code mixing becomes an interesting linguistic phenomenon to study because it reflects the dynamics of linguistic identity in a transnational context (Sanei, 2022). In many cases of minority communities, there is a phenomenon of language shift, namely the transition of language use from a heritage or ethnic language to a more socially and politically dominant language. In the context of Patani, this shift occurred due to the assimilation policy by the Thai state, the pressure of globalization, and the marginal position of the Patani Malay language in the public domain such as education and administration.

When Patani students were in Indonesia, they faced the new reality of Indonesian becoming the dominant environmental language, while Patani Malay became an internal cultural identity used among fellow speakers. In this condition, there is what Asmah Haji Omar (1985) calls a "shift in linguistic identity", which is a mixture of the need to adapt to the environment and the effort to maintain identity through the use of mother tongue.

Asmah Haji Omar in her research emphasized that language in Malay society does not only function as a means of communication, but also as a symbol of ethnicity and religion (Islam). Therefore, when code mixing occurs, it is not just a linguistic phenomenon, but also reflects the social and political identity of the speaker. In the context of Patani students in Indonesia, the mixing of codes with Patani Malay indicates an effort to maintain ethnic and religious identity in the midst of different social environments.

Meanwhile, Joshua Fishman (1972) views code mixing as a symptom that arises from the use of language in a particular social domain. He explained that the choice of language is highly dependent on domains such as family, education, religion, and work. In the informal domain (e.g. student organizations), Patani Malay may be more dominant, but in formal domains such as classes or academic forums, Bahasa Indonesia is the top choice. Code mixing occurs when the boundaries between those domains are blurred, or when a speaker wants to combine identities in a single speech event.

The phenomenon of code mixing is one of the main topics in sociolinguistic studies, especially in the context of bilingual or multilingual societies (Ahmad et al., 2023; Harya, 2018; Nordin, 2023). In the case of Patani students in Indonesia, the practice of code mixing that occurs between Bahasa Indonesia and Patani Malay shows the complexity of the relationship between language, identity, and the social environment. Therefore, in this study, several theoretical foundations are used to understand the dynamics of code mixing, namely from the views of Kridalaksana, Asmah Haji Omar, and Joshua Fishman. According to Kridalaksana (2001), code mixing is the use of two or more languages by speakers in a speech without completing one speech in one language. Code switching is different from code switching because it occurs within a sentence structure or speech unit. Code mixing is common in societies living in multilingual environments, where there is a displacement or insertion of other language elements for practical, symbolic, or expressive reasons.

This phenomenon can be triggered by various factors such as communication needs (e.g., the absence of word equivalents in the main language), Social status and the dominance of certain languages in the surrounding environment, Emotional closeness to the language of origin, Efforts to maintain group identity, Adaptation strategies to the new environment.

In the context of Patani students, the use of Patani Malay when speaking in Indonesian can be seen as a form of expression of ethnic and religious identity that wants to be maintained even though it is in an academic environment that uses Indonesian as the main medium. Asmah

Haji Omar (1985, 1992), a leading linguist in Malay studies, views that language functions not only as a means of communication, but also as a symbol of ethnic and religious identity, especially in Malay-Muslim society. He identified several factors that encourage code mixing, namely the social background and education of the speakers. Speakers with higher education backgrounds or who frequently switch language environments tend to be more flexible and used to mixing codes as part of communication and adaptation strategies.

Situational communication needs, in certain situations, the speaker chooses a word from another language for reasons of convenience, clarity of meaning, or because the word is better known in that context. The desire to strengthen the group's identity. Mixing codes can be a marker of membership of a language community. In the case of Patani, the insertion of the Malay word Patani in Indonesian speech became a symbol of ethnic togetherness, and often appeared in internal forums. The symbolic value and prestige of language are sometimes coded to display a particular social status, education level, or ideological orientation. In some contexts, the use of Bahasa Indonesia gives an intellectual and modern impression, while Patani Malay gives an impression of familiarity and ethnic closeness.

Asmah also emphasized that in Malay society, language is very closely related to Islam and the history of local civilization. Therefore, when Patani Malay is under pressure from dominant languages such as Thai in Thailand or Indonesian in Indonesia, there is an internal push to maintain it through a mixed-code strategy. Joshua Fishman (1972) contributed an important concept in sociolinguistics regarding the domain of language use. He stated that the use of language does not occur in empty spaces, but is always related to the social domain, such as family, religion, education, work environment, and the general social domain. Each domain has a

Typical configuration: who is speaking, to whom, in what context, and on what topic. For example, in the domain of family and religion, Patani Malay tends to be used as the primary language (Jehwae, 2018; Yunariono, 2025). However, in the academic domain or communication with the Indonesian people at large, Indonesian is the dominant language. Fishman emphasizes that shifting or mixing codes between two languages often occurs when the boundaries between domains become blurred (Izu & Somlata, 2025; Matsumoto & Yoshida, 2026). In the case of Patani students, when they speak in semi-formal forums such as student organizations, they tend to mix two languages: Indonesian for a formal context, and Patani Malay to mark group solidarity.

According to Fishman, this language use strategy is functional and sociopsychological. The choice to use Patani Malay elements in speech is not only due to linguistic habits, but also as a form of attitude towards the language, namely maintaining emotional and ethnic closeness in the midst of the pressure of a new environment that is more dominant in using other languages (Ghafar, 2017; Thai, 2019). This study aims to analyze the form and factors that affect the mixing of codes in the speech of Patani students who are members of MKPPI. Through the data collected from the video documentation of MKPPI activities, the research aims not only to identify the linguistic forms of code mixing, but also to understand the social and ideological meanings inherent in the practice of the language. This is important given that in a multilingual society, language choices are never neutral, but are always related to power, identity, and cultural resistance. The benefits of this research are twofold. Theoretically, this study enriches the sociolinguistic literature on code mixing in multilingual contexts,

particularly by demonstrating the application of Asmah Haji Omar's and Fishman's theories to the understudied Patani Malay diaspora in Indonesia. Practically, this research benefits several parties. For linguists and sociolinguists, it provides empirical data on how minority languages survive through code mixing strategies. For educators, the findings can inform the development of multicultural and multilingual awareness programs. For the Patani student community itself, this research offers insights into their own linguistic identity and language maintenance efforts. For policymakers, this study highlights the importance of recognizing and accommodating linguistic diversity in educational and social settings in Indonesia.

METHOD

This research used a descriptive qualitative approach that aims to understand and explain the phenomenon of code mixing that occurs in the speech of students from Patani, Southern Thailand, who are studying in Indonesia. This approach was chosen because it allows researchers to examine the use of language in socio-cultural contexts in depth and holistically, according to the context of language use by speakers living in multilingual environments. This research is qualitative descriptive with a focus on language analysis in the form of speech that contains a mixture of codes between Indonesian and Patani Malay Language.

This approach is considered appropriate because the phenomenon of code mixing not only involves structural linguistic aspects, but also reflects the social dynamics, cultural identity, and communication strategies of speakers when interacting in a broader social space than their native language background. The source of data in this study was obtained from a video documentation of the activities of the Patani Student Cooperation Council in Indonesia (MKPPI) which is available online. The video features various social, academic, and cultural activities, such as discussion forums, speeches, and dialogues involving Patani students who are in the Indonesian higher education environment. The selection of this source was based on three main considerations: first, the video features authentic speech in a real-life situation, not the result of fabrications or structured interviews; second, the speakers in the video are Patani students who are in an Indonesian-speaking environment, so that they directly represent the transnational and multilingual context; Third, the video contains enough linguistic evidence to observe the symptoms of code mixing and attribute it to social factors and linguistic identities that the speakers have.

The data collection technique is carried out through several stages. First, the researcher conducted repeated listening and playing MKPPI videos to capture the context of speech that contained mixed codes. Second, all relevant speech is carefully transcribed, especially the parts that show the insertion of Patani Malay elements into Bahasa Indonesia. Third, the researcher recorded and sorted the data based on the categories of words or phrases that became elements of the code mix and the social context of their use. Finally, researchers selected nine data from one video lasting 1 hour 27 minutes 9 seconds. which is considered the most representative and relevant to be analyzed in depth based on the mixed code theory used in this study. Data analysis was carried out by adopting an interactive analysis model from Miles and Huberman (1994) which involved three main stages. First, the data reduction stage, which is the process of sorting and selecting speech data that contains a mixture of codes between Indonesian and Patani Malay. Second, the data presentation stage, where the data is compiled in the form of direct quotations from the speaker's speech, complete with the context of use and identification

of mixed language elements. Third, the conclusion stage, where each data is analyzed theoretically with reference to the theory of Asmah Haji Omar and Fishman, especially related to social factors and the domain of language use that underlie the occurrence of code mixing. Through this approach, the research is expected to provide a comprehensive overview of the practice of mixing codes and the dynamics of linguistic identity of Patani students in Indonesia.

RESULT AND DISCUSSION

The data were analyzed using the theory of code-mixing factors from Asmah Haji Omar and the language domain theory from Fishman.

Date1:

Patani Malay:

"For the first time, I say respectful greetings, greetings to a farmer!?! ... Call the Student Leaders in Bandung, brothers and sisters where there are symbols and symbols that are presented in this world as well as with the mothers and brothers and sisters of the country."

English:

"The first time I say greetings, greetings, greetings, advances, greetings, greetings, a farmer, what!?! ... Call the Student Leaders in Bandung, brothers and sisters where there are symbols and symbols that are presented in this world as well as with the mothers and brothers and sisters of the country".

English:

"First of all, I would like to extend my best wishes and congratulations to the association. I respect the student leaders in Bandung, as well as the students who are present with various symbols and identities that represent diversity in this world. I also extend my respectful greetings to all the ladies and gentlemen who were present on this occasion"

Analysis:

The speech in this data is a form of code mixing that appears, including a mixture of lexical and situational codes, because the speaker inserts elements of the regional language into the structure of the Indonesian language, while adjusting the language choice based on the communication situation. The sentence structure in general still follows the pattern of the Indonesian language, while some local elements are still maintained.

Based on Fishman's theory of language domains, these speech events occur in the domain of education or formal/semi-formal forums. Therefore, Bahasa Indonesia is used as the main language because it functions as a lingua franca that can be understood by all participants. However, the use of Patani Malay elements such as *gaporoh* reflects the influence of the social and cultural domain inherent in the speaker.

From Asmah Haji Omar's perspective, the use of regional language elements in speech is closely related to ethnic and cultural identity. Speakers still bring the Patani Malay identity into a formal situation, even in an environment that demands the use of Bahasa Indonesia. This shows that language serves not only as a means of communication, but also as a symbol of group identity and solidarity.

Data2:

Patani Malay:

"That is because of the symbol of the nation called Patani, many Indonesians are confused with farmers, Alhamdulillah, not all Indonesians are wrong."

English:

"That is because of the symbol of the nation called Patani, many Indonesians are confused with farmers, Alhamdulillah, not all Indonesians misunderstand."

English:

"That is in the name of the national symbol called Patani. Many people in Indonesia still mistakenly equate it with 'farmers'. However, thank God, not all Indonesians have experienced this mistake."

Analysis:

The speech in this data shows that there is a code mix between Patani Malay and Bahasa Indonesia. The element of *pae* is a typical Malay lexicon of Patani which in Indonesian means to understand or understand. Meanwhile, the overall sentence structure still follows the Indonesian pattern.

The form of code mixing in this data is classified as lexical code mixing, because the speaker only inserts one element of the regional language without changing the main structure of the sentence. The insertion of the word *pae* shows that the speaker still brings the habit of speaking the mother tongue into the Indonesian speech.

Based on Fishman's theory of language domains, this speech is likely to occur in a semi-formal context, such as a discussion forum or student activities. Indonesian is used as the main language because it serves as a communication tool that can be understood by diverse participants. However, the insertion of Patani Malay elements shows that the socio-cultural domain still influences the speaker's choice of language.

According to Asmah Haji Omar, the use of regional languages in situations like this is closely related to ethnic identity. The word *pae* not only serves as a lexical equivalent of understanding, but also carries a cultural nuance that is typical of the Patani Malay community. Thus, this code mix becomes a means to maintain identity while showing emotional closeness to the mother tongue.

Data3:

Patani Malay:

"Actually, my schedule today is two people with a moderator but there is a sain we from Indonesia."

English:

"Actually, my schedule today is two people with a moderator but there are our friends from Indonesia."

English:

"Actually, my schedule today is with two speakers and a moderator. However, there were representatives from Indonesia who were also present."

Analysis:

The following on this data shows that there is a code mix between Patani Malay and Bahasa Indonesia. Elemental science is a typical Malay Patani lexicon which in Indonesian can be interpreted as friend, colleague, or comrade. The sentence structure in general still uses Bahasa Indonesia, while local elements are inserted in certain parts.

The form of code mixing that occurs includes lexical code mixing, as it involves only the insertion of a single word from the regional language without changing the main syntactic

structure. This shows that the speakers are still based on Bahasa Indonesia as the basic language of communication.

Date:

Patani Malay:

"There are 4 of my friends who are suspected by the army of being arrested in the camp so that they confess to following whatever the army tells them."

English:

"There are 4 friends of mine who are suspected by the army and arrested in the camp so that they can confess to following whatever the army tells them."

English:

"There were four of my friends who were suspected and tortured by the Tantara, then arrested and put in the camp. They were forced to confess things at the whim of the soldiers who tortured them."

Analysis:

The speech in this data is a form of code mixing in this data classified as a mix of lexical codes and interference, because the speaker not only inserts vocabulary from other languages (suspected, camp), but also brings the pattern of word use from Malay into the structure of Bahasa Indonesia. Sentences in general still follow the pattern of the Indonesian language, but are influenced by the lexical and semantic systems of the mother tongue.

Based on Fishman's theory of language domains, this speech is likely to appear in the context of experiential narratives or the delivery of information in semi-formal forums. Indonesian is used as the main language so that it can be understood by a wider audience, while the Patani Malay element still appears as part of the speaker's language habits.

According to Asmah Haji Omar, the use of regional language elements in speech like this is related to cultural identity and collective experience. The word suspect not only serves as the equivalent of suspected, but also reflects a more natural way of expression for Patani Malay speakers. This shows that mother tongue still has an important role in conveying emotional or sensitive experiences.

Dates5:

Patani Malay:

"Such as taking an electric flame, touching the body, pulling out clothes and pants, putting them in containers and so on."

English:

"Such as taking an electric fire, touching the body, taking off clothes and pants, putting them in containers and so on."

English:

"The forms of torture they endured included being electrocuted using an electric current attached to their bodies, their clothes being removed, and put in containers, and various other actions."

Analysis:

The speech in this data shows that there is a code mix between Patani Malay and Bahasa Indonesia. Elements such as pants are a typical Malay Patani lexicon which in Indonesian means pants, while other elements such as electric and container also show the influence of a foreign language (English).

The form of code mixing in this data is classified as a complex lexical code mix, because it involves the insertion of several elements from different languages (Patani Malay and English) into the structure of Bahasa Indonesia. The main sentence structure still follows the pattern of the Indonesian language, but enriched with elements from other languages.

Based on Fishman's theory of language domains, this speech likely appears in a semi-formal context or experiential narrative, where Bahasa Indonesia is used as the primary language for broader communication. However, the insertion of words such as pants suggests that social and cultural domains still influence the speaker's choice of language.

According to Asmah Haji Omar, the use of regional language elements such as pants reflects the Patani Malay cultural identity which is still preserved. Meanwhile, the use of the words electric and container shows the influence of globalization and contact with foreign languages, which enriches but also affects the practice of speaking the speaker's language.

Data6:

Patani Malay:

"After the incident, the peasant community was dizzy about how they responded, where were the students, and where was Mr. Daniyal?"

English:

"After the incident, the peasant community was confused about what to respond like, where were the students, and where was Mr. Daniyal?"

English:

"After the incident, the people of Patani became confused about how to respond to it. Where are the students, and where is Mr. Daniyal?"

Analysis:

The form of mixed codes that appear is classified as a lexical code mix, because it only involves the insertion of one element of the regional language into the sentence structure of the Indonesian language. Statically, sentences still follow the pattern of Indonesian so that they are easy to understand by the audience.

Based on Fishman's theory of language domains, this speech is in a semi-formal context, such as the delivery of opinions or narratives in student forums. Indonesian is used as the main language because it functions as a communication tool that can reach diverse participants. However, the use of the word dizzy suggests that the social and cultural domains still influence the speaker's choice of language.

According to Asmah Haji Omar, language has a close relationship with cultural identity. The use of the word dizzy reflects the way of expressing the typical Patani Malay emotions that are more natural for the speaker. The word not only conveys a lexical meaning, but also psychological nuances that are stronger than its Indonesian equivalents such as confusion.

Data7:

Patani Malay:

"I try to speak Indonesian for fear that friends from Indonesia don't understand."

English:

"I try to speak Indonesian for fear that friends from Indonesia won't understand."

English:

"I try to speak in Indonesian because I'm worried that my friends from Indonesia don't understand."

Analysis:

The speech in this data is a mixed form of code in this data classified as a lexical code mix, because the speaker only inserts elements of regional languages into the sentence structure dominated by the Indonesian language. In general, sentences still follow the Indonesian pattern so that they can be understood by the audience.

Based on Fishman's language domain theory, this speech is in a social or semi-formal context, especially when the speaker interacts with participants from different language backgrounds. Indonesian is used as the main language as it functions as a lingua franca, while the Patani Malay element appears as part of the speaker's language habits.

According to Asmah Haji Omar, the use of regional language elements in situations like this is related to cultural identity. The word *kecek* reflects the linguistic characteristics of Patani Malay which are still retained, even though the speaker is trying to adapt to Bahasa Indonesia. This shows a balance between linguistic adaptation and identity preservation.

Dates8:

Patani Malay:

"In 2014, if I'm not mistaken, something happened."

English:

"In 2014 if nothing goes wrong, something happened."

English:

"In 2014, if I'm not mistaken, something happened."

Analysis:

The speech in this data is a mixed form of code in this data classified as a mixture of lexical codes and light syntax, because it not only involves word choice (not mistaken), but also the pattern of sentence construction (there is applicable) which is influenced by the Patani Malay language. However, speech can still be understood by Indonesian speakers.

Based on Fishman's theory of language domains, this speech is likely to appear in semi-formal contexts, such as the delivery of information or narrative in student forums. Indonesian is used as the main language, but the influence of the mother tongue still appears due to the habit of speaking the speaker's language.

According to Asmah Haji Omar, this phenomenon reflects the attachment of language to cultural identity. The expression does not only serve as an equivalent meaning, but also shows a typical Malay speaking style that is more natural for the speaker. This shows that even in formal communication situations, the element of mother tongue is still maintained.

Dates9:

Patani Malay:

"At that time, the Patani Malay community no longer had bedey weapons that used sutey-sutey bullets."

English:

"At that time, the Patani Malay community no longer had firearms that used bullets one by one."

English:

"At that time, the Patani Malay community did not yet have firearms that used bullets one by one."

Analysis:

The speech in this data shows that the form of mixed code that appears is classified as a mixed lexical code, because it only involves the insertion of words or phrases without changing the sentence structure as a whole. The use of Patani Malay elements serves as a marker of local identity while maintaining a sense of meaning that is closer to the cultural experience of the speaker.

Based on the view of Fishman (1972), language selection is influenced by the domain of use. In this context, the communication situation that takes place in the student forum (MKPPI) is included in the educational or semi-formal domain, so that Indonesian is used as the main language. However, the emergence of the Patani Malay element shows that there is a socio-cultural domain that remains attached to the speaker. Thus, there is a combination of communicative functions (using Bahasa Indonesia) and identity functions (through the insertion of Patani Malay Language).

In line with that, Asmah Haji Omar emphasized that language has a close relationship with the cultural and religious identity of the Malay community. The use of the words *bedey* and *sutey-sutey* reflects the speakers' efforts to maintain the Patani Malay identity despite being in a different linguistic environment. In the context of the diaspora, this code mix serves not only as a means of communication, but also as a symbol of the sustainability of collective identity.

CONCLUSION

Based on the results of data analysis, it can be concluded that the phenomenon of code mixing carried out by Patani students in Indonesia is a complex linguistic practice that does not occur by chance. The mix of codes in their speech is dominated by lexical code mixing, with the insertion of Patani Malay elements into the structure of Bahasa Indonesia as the main language. This phenomenon shows the existence of a linguistic strategy driven by social factors, identity, and communicative needs. Using the theories of Asmah Haji Omar and Fishman, it can be seen that code mixing occurs not only because of limited language mastery, but also due to the intention to strengthen group identity, express emotions more accurately, and strengthen social solidarity among fellow Patani students. In Fishman's perspective on language domains, Bahasa Indonesia functions as the main language in formal and semi-formal domains such as academic activities or student forums (MKPPI), while Patani Malay appears as inserts representing the social and cultural domains inherent to the speaker. This shows that language choice is greatly influenced by the communication situation and the background of the audience. In line with that, Asmah Haji Omar emphasizes that language has a close relationship with cultural and ethnic identity. The insertion of Patani Malay elements such as *paehae*, *sain*, *kecek*, *bedey*, and *sutey-sutey* serves not only as linguistic variation but also as a symbol of collective identity and an effort to maintain identity in the diaspora. Code mixing in MKPPI activities is not merely a manifestation of language comfort but also a symbol of cultural integration, ethnic identity, and the process of forming a diaspora community. This phenomenon also reflects pressure from dominant languages Thai in the country of origin and Bahasa Indonesia in the current environment leading speakers to make linguistic compromises. Thus, Patani Malay remains alive and functioning in the Patani student community in Indonesia, even though it is no longer fully used in the formal domain. Its existence in the form of mixed codes is proof of language resilience and cultural identity amidst changing linguistic

environments, in line with the views of Chaer and Agustina and Wardhaugh that language use in bilingual societies is influenced by social factors, identity, and communication situations.

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