

**AN ANALYSIS OF ARABIC-ENGLISH CODE MIXING IN DAILY  
COMMUNICATION AT PONDOK PESANTREN AL-MUNAWWARAH  
PEKANBARU**

**A THESIS**

*Intended to Fulfill One of Requirements for the Award of Sarjana Degree in  
English Language Teaching and Education*



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I hereby declare this thesis is definitely from my own ideas, except the quotations ( directly and indirectly ) which were taken from various sources and mentioned scientifically. The researcher is responsible for the date and fact provided in this thesis.

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The Researcher



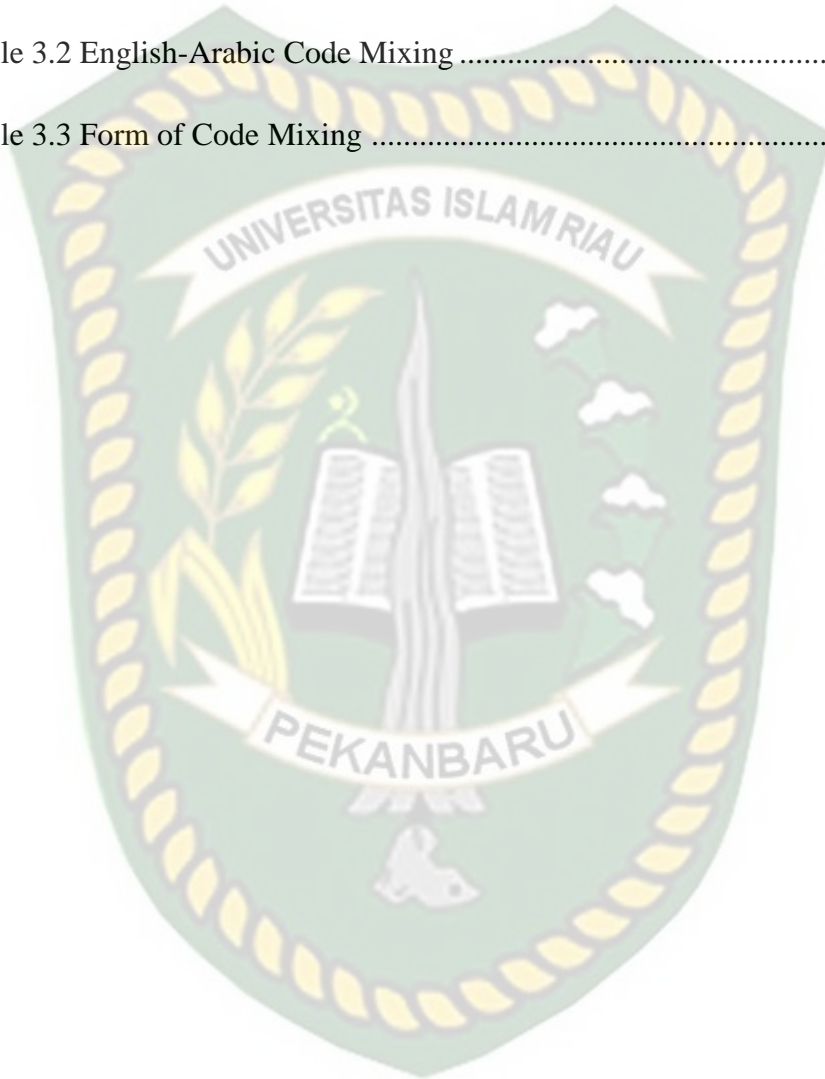
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## ABSTRACT

**FETTY WAHYUNINGRUM. 2020. An Analysis of Arabic – English Code Mixing in Daily Communication at Pondok Pesantren Al-Munawwarah Pekanbaru. Thesis**

**Key Words:** *Analysis, Code Mixing, Daily Communication*

*The researcher analyzed this research entitled “An Analysis of Arabic-English Code Mixing in Daily Communication at Pondok Pesantren Al-Munawwarah Pekanbaru” to know how the students’ use code mixing at Pondok Pesantren Al-Munawwarah Pekanbaru. The aims of this research are to find out the type and form of Arabic-English code mixing in daily communication and to find out the factors of Arabic-English code mixing used.*

*This research is descriptive qualitative research. The researcher got source of the data from students’ interview and sentences or utterances in daily communication at Pondok Pesantren Al-Munawwarah. Then, the researcher analyzed type, form of Arabic-English code mixing and factor of code mixing used.*

*The final result of this research, the researcher found 42 code mixing, many of students use outer code mixing type, and almost of them used the insertion of words and no one of them use the insertion of clause and idiom. The researcher found some relevant factors that students use the code mixing in their communication, there are; bilingualism, situation, social community and vocabulary. In addition of this research, the researcher found two factors more, there are; obligation and regulation.*

# CHAPTER I

## INTRODUCTION

In this chapter, the researcher explained some topics; they are consists of background of the problem, identification of the problem, limitation of the problem, formulation of the problem, objectives of the problem, assumption, significant of the research, definition of key terms and research method.

### 1.1 Background of the Problem

In communication, language and society are integrated. The study about language and society is called Sociolinguistics. According to Hanafiah (2018), Sociolinguistics deals with investigation the relationships between language and society.

Nowadays, many people can speak languages other than their native languages. They can speak in two and more languages to communicate from many countries in this world. Then, Indonesia is one of the developing countries that have many cultures in which it has tribes such as Javanese, Sundanese, Bataknese, Malaynese and etc. Every tribe has role to manage the community inside it. Language is one of influences all aspects in Indonesia. Language has an important thing for people as mean of communication, which helps the members of community in the society, to communicate and interact with the one another. Every district in Indonesia have a language to communicate among people inside it to get certain goal, such as

when someone ask the others to do something and order to keep politeness, for example, Javanese language is used among Javanese, Malay is used among Malaynese and batak is used among bataknese, etc. Several languages above are called mother tongue. To communicate with people among their regions, they use the national language. People need to master more than one language to communicate and interact with others among their region. All of these show that Indonesia is multilingual society.

Based on the explanation as stated before, also happens at Al-Munawwarah boarding school, the location in Pesantren Street Bukit raya districts Pekanbaru. The students are from many different kinds of ethnics, such as Batak, Ocu, Java, Sunda, and Etc. Because, many regions there. Related to the language usage at boarding school, the students (Santri) use Arabic as the main language and English as second language in daily communication. This case, they do not use region language and Bahasa, sometimes they take Arabic into English or English into Arabic. Students will mix their language for two code Arabic-English or English-Arabic to avoid the punishments. The students got the punishments when they do not use both of language, is mean they use Bahasa or another language.

Basically, the most important in Al-munawwarah boarding school makes language as a crown. Arabic is the main language of them. Actually, every morning activities after Shubuh prayer they memorize about English and Arabic Vocabulary, Speech and Conversation in Arabic and English. In fact, they learn about “*Kitab*

*Kuning*” related to Arabic subject. It means that they should know and more understand about Arabic than English. Meanwhile, English has a subject in general school. A school divided in two terms. First, Learn about Pondok subject “*Kitab kuning*” such as Nahwu, shorof, (the Arabic’s grammatical) Hadist, and Etc. Second, General school, means learn about English, Mathematics, Chemistry, Biology, and Etc. The language becomes an honor and pride of Pondok Pesantren Al-Munawwarah they increased and developed Arabic and English consistently. Based on the explanation above, Pondok Pesantren made to create an educational institution capable of producing figures with both criteria. The key to mastering Islamic sciences is Arabic. English use to understand the general sciences. ‘

Furthermore, the possessions in language is more than any other attribute, distinguishes human from other animals. To understand human being, it must be understand that language is created by human. Otherwise, language and society are mutual things can be separated of media communication to interact or to understand each other. The causes of code mixing is bilingualism and multilingualism, which most striking phenomena in a bilingual’s and multi-lingual’s linguistic performance is the occurrence of the seemingly of two languages. Both within between utterances during a conversational exchange, the main factor of code mixing are the ability in mastering some languages. Code mixing is when the people use more than one language in a conversation. Even though, they are communicate with grammatical error and structure in Arabic and English. The students must to use the both of

languages. The students mix Arabic and English or English and Arabic, it called code-mixing. The example of code mixing which the students commonly used is *1) haya nahnu ila canteen (Ayo kita ke kantin)*. The sentences mean mixing of two languages Arabic and English. Based on the example before, this case happened cause of the students lacks of the vocabulary and they do not master the grammar yet. Then, the students are not confident to speak English or Arabic in conversation. It means the students use two language for interact with their friends. The students there use code mixing cause of the senior use it. Then, the junior followed it. In other words, the students lacks of motivation to change the rules. They only do what they seen not what they learn.

In summary, based on the explanation the writer interested on carrying out a research entitle. **“An Analysis of Arabic-English Code Mixing in Daily Communication at Pondok Pesantren Al-Munawwarah Pekanbaru”**.

## **1.2 Identification of the Problem**

Code-mixing is the use of two or more languages in conversation which put elements of language as the word to the other consistently. Code mixing appears in every context of communication, like in students of Al-Munawwarah Boarding School.

Based on explanation above, the researcher identified some problems faced by students of Al-munawwarah boarding school. The first, the student are lacks of



vocabulary and do not master the grammar yet. Second, the students do not feel confidence in English; some of them feel ashamed and afraid of making mistake in pronouncing word (speaking). The last, some of students seldom to speak English fully and uses code mixing in their conversation.

### **1.3 Limitation of the Problem**

The study will be focused on the utterances of Arabic – English code mixing in daily communication of Al-Munawwarah Boarding School. The emphasis of the study is the type and form of code mixing and the factors of code mixing used in daily communication (speaking).

### **1.4 Formulation of the Problem**

In this research, the writer has two questions as follow;

1. What are the type and form of code mixing in daily communication at Al-Munawwarah Boarding School?
2. What are the factors of code mixing used in students' daily communication at Al-Munawwarah Boarding School?

### **1.5 Objective of the Problem**

The objective of this research is;

1. To find out the type and form of Arabic-English code mixing in daily communication by students.

2. To find out the factors of Arabic-English code mixing used.

### **1.6 Assumption**

The researcher has general assumptions that in Al-munawwarah Boarding School have three types of code mixing (insertion (word or phrase), Alternation and Congruent lexicalization (dialect)). Al-munawwarah boarding school created place to take knowledge as completed needed. The students always mix language (Arabic and English). In this research, the researcher assumes that the students often use three types of code mixing in their daily communication.

### **1.7 Significance of the Research**

From this research, the researcher expects that this research give some benefits for the reader. The benefits of this study are as follow:

1. Academic Benefits

The result of this research can be used as an additional reference for sociolinguistic study especially in code mixing. Besides, this code cans additional knowledge that code mixing also can be found in daily communication at Al-munawwarah boarding school and etc. then, are able to know the types of code mixing that used in Al-munawwarah boarding school.

2. Practical Benefits

The result of this research can be as reference for student and another researcher who interested in analyzing and developing study about code

mixing. It can be used as additional information in using better utterances. Then, to increasing the knowledge about code mixing especially in daily communication.

### **1.8 Definition of the Key Terms**

#### **1. Analysis**

According to Hornby A. S (2000) Analysis is the detailed study or examination of something in order to understand more about it. In this research analysis is defined as the activity of outlining a point to know something fundamentally.

#### **2. Code mixing**

According to Wardhaugh (1986: 103) code mixing occurs when conversant uses both of language together to extend that they change from one language to the other in the course of a single utterance. A people who use more than one language in conversation called code mixing.

#### **3. Type**

According to Hornby A.S (2000) said that about person, thing, event, considered as an example of a class or group. In other word, group of people or things that share particular qualities or features and are part of the larger group.

#### **4. Boarding school**

(Makewa & Laiser, 2016) A boarding school is a school in which most or all of the students live during the part of the year that they go to lessons. It means

that boarding school is a school which some or all of the pupils live in during the school term. Then, boarding school is an Islamic education. The students are study and live inside. Most of them have an Arabic speaking system in particular English language.

### **1.9 Grand Theories**

This research uses some theories in some experts; there are Suwito (1983), Suwito (1985) cited in Hestiyani (2018) and Beardsome (1982) in Diana (2017). Suwito's theory said that the types of code mixing in two types, they are; Inner Code mixing and Outer Code mixing. According to Suwito (1985) cited in Hestiyani (2018) said that code mixing has six forms, there are; Insertion of Word, Insertion of Phrases, Insertion of Hybrid, Insertion of Word Reduplication, Insertion of Clause and Insertion of Idiom. Beardsome in Diana (2017) said that code mixing has six factors in happening code mixing, they are consist of; Bilingualism, speakers and partner speaking, social community, situation, vocabulary and prestige.

### **1.10 Research Method**

#### **1.10.1 Research Design**

The researcher used descriptive qualitative research to write this study, it is a method used to analyze and explain phenomenon and situation (Rugaiyah, 2016). This research is designed to collect information based on fact are there. In this discussion, the researcher did not need to describe correlation and to do hypothesis. The

researcher described the result of this study by using words and sentences and did not occur inferential statically.

In conclusion, this study would be conducted by descriptive qualitative research as the way to do the research in this case, it described the form, type and factors of code mixing in daily communication at al-Munawwarah boarding school.

### **1.10.2 Source of data**

The data is very important role in this research, because without data the research is impossible to get result. The source of data is taken from sentences or utterances daily communication at Al-Munawwarah boarding school and result of some students' interview. The students that have been researched are the female students.

### **1.10.3 Instrument of the Research**

Instrument is tools that are required to get information. Based on Putra (2014) instrument is a tool or object used researchers to collect data from a sample, information, or subject that is examined. This researcher use interview and audio to recording the students' conversation in their daily life. While, Arikunto (2000: 134) revealed that instrument in collecting data is a tool that is used by researchers to help them in collecting data in order to make it more systematic and easy.

#### **1.10.4 Data Collection Technique**

The data of this research took by using the documentation technique. The documentation technique is a method for collecting data by audio. Documents also serve to confirm or contradict information gathered that obtained need to make an argument. The researcher collected the data on the step as bellow;

1. The researcher stayed at Pondok Pesantren Al-Munawwarah for 12 days.
2. For 12 days, the researcher records the students' conversation. In the recording the researcher choose for some place are; Dormitory, Bathroom, Mushola, Terrace of Mushola, canteen, in front of gate and in the field.
3. The next is to record the students' communication that taken from various place, then the researcher needs or require 3 or more recording devices. Therefore the researcher asks for help to the devotion friends appropriate with their duties as tutor teacher.
4. The next is the researcher interview some of the students in Al-Munawwarah boarding school, there are consists of seven students. The researcher give a question for the students to know what the factors of code mixing are used.

#### **1.10.5 Data Analysis Technique**

The data analyzed by qualitative technique. After getting the data the researcher start analyze the audio was took on students' communication at Al-

Munawwarah Islamic boarding school. To analyze the data have several steps as follow. The steps of analyzing the data in the research are as follows;

1. Transcribing the recording of students' conversation at Al-munawwarah Islamic boarding school and students' interviews into written data form.
2. Identifying the data by giving a code. In this research, the researcher use bold and italic letter to show the occurrences of code mixing. The code use to make easier the researcher to do the research.
3. Classifying the data into type of code mixing. They are word, phrase, utterance, sentences or etc.
4. Analyzing the data based on the type of code mixing. The researcher analyzed the data based on the data classified.
5. Make conclusion based on the data analyzed.

## CHAPTER II

### RELATED THEORIES

In this chapter, the writer discussed some of related theories. Consists of; relevance theories, relevance studies and conceptual framework.

#### **2.1 Relevance Theories**

##### **2.1.1 Language**

Language is a communication tool used by everyone in their daily life as a means to convey information and argument to others, Rabiah (2012). In other words, a tool of communication used to deliver information and argument in human's life is language. Human being has two rules in life; they are individual creature and social one. As social creature, people need tool or device in communication to interact each other. In communication, language makes someone easier to express their thoughts, feelings, experiences and etc.

Life is meaningless without communication. People should communicate with others because communication is essential thing to live in society. Through communication, human interact each other's in daily life activities such as at home, office, market, and community. Communication is too important in human life because human are social beings who need each other. They need communication for asking helps and other in social human. Their daily activities will run well if they use effective of communication.



Tarigan (2009) argues that communication is the exchange of ideas and information with other people. Communication consists speaker (sender), a message is sent or forwarded, the goal of delivering a message, and the recipient. While, Castillo (2015) Language is something come from the inside of the speaking subject manifest in the meaningful intentional purpose of the individual speaker. Then, Zuri (2018) states that language is obviously a vital tool for communication. In addition, Castello (2015) language is the means to deliver ideas from one mind to another.

Based on the explanation above, language is a tool that functions for communication have meaning for express or convey their idea, assume and etc. Furthermore, language is an important key for communicating each other people in our daily life, without language people cannot interaction each other. Language is commonly use in speaking that have purpose of an individual speaker. Then, knowing of definition of language, it can be seen the important of language in our social life. Additionally, the important tool of communication that have meaning and function to deliver the feelings and interact each other is called language.

### **2.1.2 Sociolinguistics**

Sociolinguistics is study of language and society. In accordance with Hudson (1996, 4) Sociolinguistics is ‘the study of language in relation to society. In other words, Sociolinguistics learns and discusses the aspects of language and society. People study about variation in language which is related to the social factors.

Sociolinguistics examines the correlation between these social factors and language variations, Latifah (2017). Sociolinguistics is part of linguistics which is concerned with language as a social and culture phenomenon. In addition, according to Yuliana (2015) Sociolinguistics is study learning about human and society. In daily life, people are use language to ask and give other people in information. People also used it to express their feeling in interaction.

According to Wibowo (2017) Sociolinguistics is the study of the development and the level of use of language in society in which there is a discussion about bilingual and multilingual languages. Sociolinguistics can be defined as the science that investigates the aims and functions of language and society, Bayyurt (2016). It can see that human need language and social life in their daily life. Their two things cannot be separated. Because, people is social beings, It cannot be imagine what will happen if this world there is no language and social one. People cannot interact and communicate each other, it this clear that for making language and social are important thing in our daily life in this world.

Based on explanation as stated before, sociolinguistics is the study in development language and social one. Language and social life cannot be separated each other, it means that language and social will integrated. People in this world definitely need language to interact and social one to interact each other. In addition, as human as social beings language and social life will integrated until the end of life.

### 2.1.3 Bilingualism and Multilingualism

Indonesia as a country that is many languages and cultures, they are possible use language more than one languages in conversation. For example, someone able to use bahasa as national language in Indonesia and use English as international language in this world for communicate. The people who have ability and knowledge more than one language fluently, they use for communicate in conversation can be said of bilingualism. According to Macky (1992:2) and Fishman (1975:73) in Parif (2015) stated that bilingualism means the use of two languages by a speaker in his society by turns. Pransiska (2017) Bilingualism is known as ability to use two languages in everyday life.

Then, multilingualism is the act of using or promoting the use of multiple languages either by an individual speaker or by a community of speakers. Therefore, most of people as speakers commonly use more than one code and require selected code whenever they choose to speak with other people. The phenomenon of people having more than one code (language) is called bilingualism and multilingualism, Wardaugh (2006).

Furthermore, the bilinguals have repertoire of domain-related rules of language choice, spolsky (1998:47) in Hestiyani (2018) means that bilinguals are able to choose which language they are going to use in a social condition. Bilingualism is a language phenomenon associated with the use of two languages or two language

codes,(Puncak & Yuliyawati, 2018). A bilingual is able to switch or mix their language at the different condition, different role relationship or different topic.

Additionally, in bilingual communication two or more languages are often along together. Sometimes, the languages are mix or they switch to another one. Then, these phenomena are knows as code mixing and code switching. One of the bilingual phenomena is code mixing. It means that the use more than one language mixed in some utterance. While, people mixed their language in formal or informal situations. According to Hardiyanti (2017) Bilingualism is the speaker's ability in using two or more languages in formal and informal situations. It can occur in any languages such as English-Spanish, Arabic-Mandarin and etc. This phenomenon which called code mixing also happen in Indonesian people such as Javanese-Indonesia, and Indonesian people too mixed a first language into foreign language is English.

Based on the previous statements, it can be summarized that the bilingualism is the use of two languages by the speakers in interaction with the speakers of other language. Beside bilingualism, there is multilingualism. Actually, between bilingualism and multilingualism have same concept. However, multilingualism is regarding the use of more than two languages by the speakers when communicating with others in turn.

#### 2.1.4 Code Mixing

One of the effects of use two or more language is code mixing. Saleh (2017) explain that Code mixing is the mixing of one language in another language by the speaker in a communication. The phenomenon of code mixing happens not only between local language and Indonesian language, it also happens among English and Arabic. This situation happens in Al-munawwarah Islamic boarding school.

Furthermore, code mixing due to mixing speakers of both languages (code) in a mixed sentence, Sumarsih (2014). The use of two languages will be called code mixing. Either, they use dominant language and they mix a little to another language. According to Kasyulita (2016) Code mixing usually occurs in bilingual or multilingual community or society and the function (meaning) of the language cannot be clearly separated.

Next, code mixing is sociolinguistics phenomena which happen in many multilingual situation or community and it is strategy that used for convenience as well as for social interaction, Pangeran (2018). In addition, code mixing is assign to the mixing of two or more languages or languages varieties in speech, Mutaz (2015). It means that, code mixing is situation which happens in sociolinguistic phenomena with assign mixing two or more language in conversation.

Additionally, code mixing is the change of one language to another within the same utterance or in the same oral/ written text, Woon Ye ho (2007). In addition, code-

mixing is the mixing from one language into the structure of other language in the same utterance, Sinaga (2017). Code mixing is the use of two languages or more by putting the linguistic elements without changing the meaning and the situation of the sentence, Nuraeni (2018). It means that, the mixing of one language to another language which in oral or written text and the meaning without changing is called of code mixing.

#### **2.1.4.1 Types of Code Mixing**

Based on Suwito's theory (1983) code mixing divides into two types, they are:

##### **1. Inner code mixing**

Inner code mixing, in which happen because elements insertion from original language with all its variation language. It means, if the speakers insert the elements of their own language into national language, the elements of dialect into their own language or element of varieties and style into dialect. In addition, inner code mixing is come from the nature of language with all variation. It shows that if the speaker insert the elements of their own language, or elements of varieties and style into their dialect.

There are examples of inner code mixing:

- 2). Hazal Hiza *keren*  
( Ini sepatunya keren)
- 3). Iki lo carane *Menggah* foto  
(Begini lo caranya menggah foto)

Based on the example above, the word “Keren” is a bahasa. The meaning of that word is cool. The researcher give the Arabic example because Arabic is a main language used in Al-munawwarah Islamic boarding school. For the second example is the mixing between java language and Indonesian language. Java language become original or own language and mengunggah become as national language.

## 2. Outer code mixing

Outer code mixing in which occurs because of elements insertion stemming from foreign language. It means that, the speakers talk with their first language as national language inserted to foreign language from the speaker background. Code mixing with English or Arabic can give the impression that the speaker is studied in educational prestige. Code mixing with the elements of Arabic making impressed that they are Islamic.

There are examples of outer code mixing:

- 4). “Hiya tatakasal jiddan *cooking* hazal yaum”  
“ Dia malas kali masak Hari ini”
- 5). Dia malas *cooking*, tapi dia lapar.

Based on the examples above, the first example use Arabic language then, the speaker inserted word *cooking*, with constitute as the vocabulary in English. For second example, the speakers use Indonesian language with inserted the English word.

Types of code mixing, according to Muysken (2000) cited in bilingual speech: a typology of code mixing divided into three main types:

### 1. Insertion (word phrase)

Insertion of material from one language into structure from the other language. In this type, the lexical item or constituent from one language takes place or a comparable in the other language, but it is inserted into the structure of the other language. The characteristic of insertion type is on the usage. This type is only has one words from one language (Arabic) that insert or take place into other language.

There is an example of insertion:

- 6). Tahuzii *plate* zalik!  
Ambilkan Piring itu!

### 2. Alternation

In alternation pattern, both language alternately each with their structure, it means between structure of two languages.

There is an example of alternation:

- 7). limaza hiya naum hazal masa'an, Even though she wants to take a bath  
(kenapa dia tidur sore ini, padahal dia mau mandi)

### 3. Congruent lexicalization (dialect)

Lexicalization of material from different lexical inventories into shared grammatical structure.

There is an example of congruent lexicalization:



- 8). “sa’idni tahudzi glass tu ukh..”  
(Tolong ambilkan gelas itu kak...”)

#### 2.1.4.2 Form of Code Mixing

According to Suwito (1985) cited in hestiyani (2018), there are six type of code mixing:

##### a. Insertion of Word

The insertion of word here means the language unit that stands on its own; it consists of free morpheme and bound morpheme. One common definition of a word is the following “a word is any unit language that in writing, appears between spaces or between a space a hyphen”. Words do not always constitute the smallest meaningful units in a language. Instead words are sometime constructed of smaller parts. These parts called morphemes.

There are examples of insertion of word:

- 9). Na’kul Noodles lazin jiddan haza  
(Makan Mie enak ni)
- 10). Buku kita penuh dengan *notes* tentang hukuman Bahasa

##### b. Insertion of Phrases

A phrase is a combination of two or more related word that does not certain both subject and predicate in the form of a basic pattern of the sentence or not.

There is an example of Insertion of Phrases:

- 11). Al’ilan fi *Notice Board* qorib faslun  
(Pengumuman di papan pengumuman dekat kelas)

12). Makan *fried chicken* yang didekat sanalah.

### c. Insertion of Hybrid

Hybrids are another type of Arabic- English that occurs in this study. Hybrid is the composed part of words. It is a combination of word pieces, the combination pieces of Arabic word and English word.

There are examples of insertion of hybrid:

13). Ahtaju libas haza, *Ready-kah?*  
(Saya butuh baju ini, adakah?)

14). I need this dress, *Maujud-kan?*  
(Aku butuh baju ini, ada-kan?)

### d. Insertion of Word Reduplication

Word reduplication is the repetition of some part of the base (which maybe the entire base). Reduplication is a morphological process by which the root or stem of a word, or part it is repeated. In other words, repetition occurs when a basic form experienced repetition completely.

Reduplication is used in inflections to convoy a grammatical function, such as plurality and intensification; reduplication is found in a wide range languages and languages groups, though its level of linguistic productivity varies.

There are examples of insertion word of reduplication:

15). Nahnu *fine-fine* faqod.  
(Kita baik-baik saja)

16). we are going to market *Godan-Godan* faqod.  
(kita pergi ke pasar besok-besok saja)

#### e. Insertion of Clause

Insertion of clause will happen when people add clause in their sentence. Clause is a group of word that consists of subject and predicate but has not expressed the complete idea. Clause classified into three types' noun clause, adjective clause and adverb clause.

There is an example of insertion of clause:

- 17). A'rofti la? I have talk to my mother, who I missed so much  
(kamu tau tidak? Aku sudah bilang ke ibu ku, aku kangen bnaget)

#### f. Insertion of Idiom

Idiom is an expression which has meaning different from that of the individual meaning of each component parts. Idiom cannot be translated literally from one language into another without some change in its meaning or connotation.

There is an example of insertion of Idiom:

- 18). *by the way* syukron kholas izan my best friends huna  
(Ngomong-Ngomong, makasih sudah menjadi sahabat ku disini)

#### 2.1.4.3 Factors of Code Mixing

Code mixing by bilingual or multilingual speakers with the primary objective to put across message in the communication can be received more effectively. Based on beardsome (1982) cited in Diana (2017) there are some factors that cause people to do code mixing.

a. Bilingualism

The ability of the speaker of using more than one language is a basic factor of code mixing. The most population in Indonesia is bilingual and multilingual. Because, mostly people mastering two language or more than it. In addition, the people commonly masters Bahasa as a national language and mother tongue as their language in every day.

b. Speakers and partner speaking

Speaker need partner speaking to communicate and code mixing could appear if both use and understand it well.

c. Social community

Most communities are bilingual it means use two language in their communication or interactions. In this case, as individual will be influenced by social community directly.

d. Situation

Code mixing happen in relax or informal situation. This situation relates closer with daily conversation and for writers is also describe as their habitual communication.

e. Vocabulary

The inability to find an appropriate word or expression in one language make people change the word or phrase from one to another language. Then, what they want to deliver can be conveyed through use code mixing.

f. Prestige

Some of people assume that code mixing become own style which hoped be modern and educational one. They mix because of prestige. They want to look cool front of many people.

#### **2.1.4.4 Factors influence the use of Code Mixing**

According to Weinreich (1976) cited in Nuzula (2016) there are two factors that influences of code mixing;

1. Internal factor

a. Low frequency words

Low frequency words mean that the word in another language is easier to remember and the sense of the word is more stable.

b. Pernicious homonym

In case to avoid the ambiguity, people borrow other languages terms. If the speaker uses the word from his own language, it can make a homonymy problem.

c. Synonym

The using of other languages is to soften the meaning.

2. External factors

a. The development of knowledge and new culture

The development of new culture makes emergences of new terminologies in some fields, example automotive, fashion, medicine etc. They usually are not the word from mother tongue.

b. Social value

People use other languages to show their social status. The speaker takes the word from other languages by considering social factor.

c. Oversight

The using of other languages is caused people have the limit of words to complete their sentence. Many kinds of field of fashion, automotive, business, sports, etc. Have the terminologies from another language that make the speaker difficult to find similar word in speaker's language.

#### 2.1.4.5 Reasons of Code Mixing

According to Hoffman (1991) cited in Ekalaya (2015), there are several reasons for bilingual or multilingual person to mix their languages. Those are;

a. Talking about a particular topic

People sometimes prefer to talk about particular topic in one language rather than in another. Sometimes, a speaker feels free and more comfortable to express their emotional feelings in a language that is not their everyday language.

b. Quoting somebody else

A speaker switches or mix code to quote a famous expression, proverb or saying of some well-known figures. The switch involves just the words that the speaker is claiming the quoted person said. The switch like a set of quotation marks.

c. Being emphatic about something

As commonly, when someone who is talking using a language that is not their native language suddenly wants to be emphatic about something, either intentionally or unintentionally, will switch from their second language to their first language.

d. Interjection (inserting sentence fillers or sentence connectors)

Interjection is words or expressions, which are inserted into a sentence to convey surprise, strong emotion, or to gain attention.

e. Repetition used for clarification

When a bilingual or multilingual person wants to clarify their research, it will be understood better by listener. They can sometimes use both of languages (codes) that they master to say the some message.

f. Intention of clarifying the speech content for interlocutor

When bilingual or multilingual person talks to another bilingual or multilingual, there will be lots of code mixing occurs. It means to make the content of their speech runs smoothly and can be understood by the listener.

g. Expressing group identity

Code mixing can also be used to express group identity. The way of communication of academic people in their disciplinary groupings, are obviously different from the other groups. In other words, the way of communication of one community is different from the people who are out of the community.



## 2.2 Relevance studies

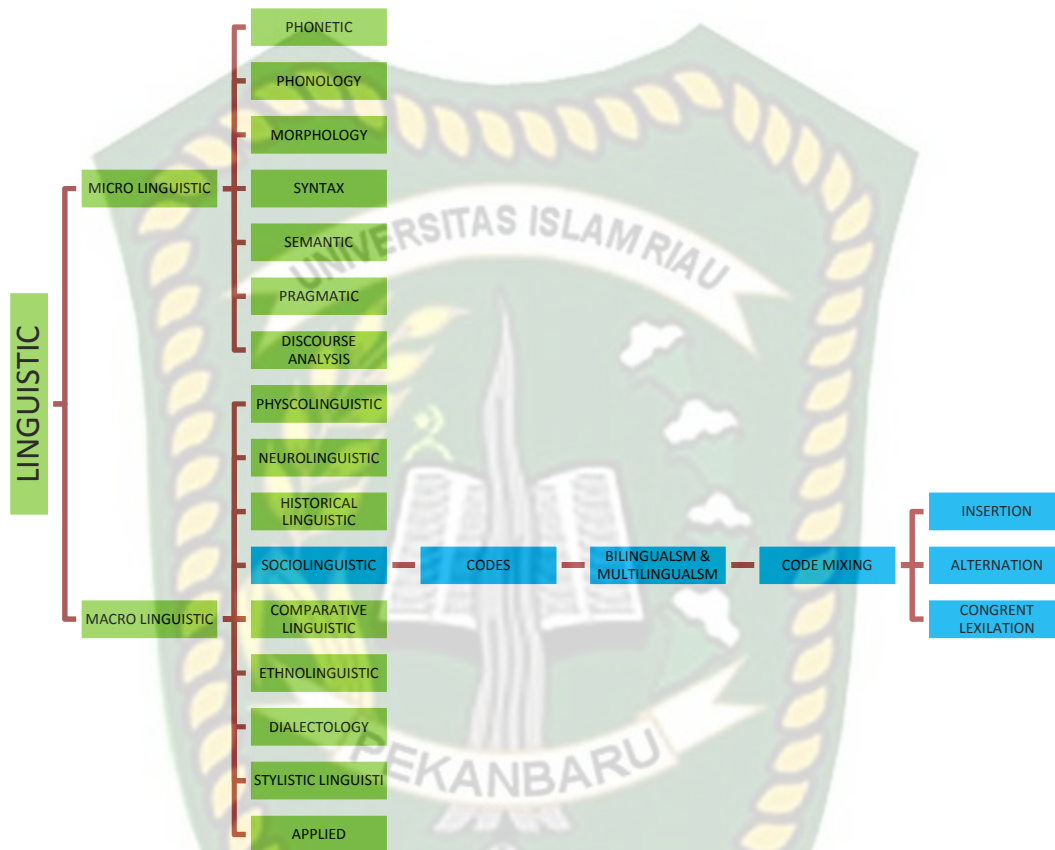
In this research the researcher review some report of related of researchers about sociolinguistics especially about code mixing, the researcher uses some graduating paper, they are;

1. Muhammad Parif, the student of Universitas Islam Riau entitle” an analysis of code mixing used by on junior master chef program in RCTI channel (2015). He analyzed about Indonesia, English and another language particularly code mixing using forms and types of code mixing. The research is descriptive qualitative method. He found six type of code mixing, there are insertion of words, insertion of phrases, insertion of clause, insertion of reduplications, insertion of hybrids, insertion of idioms and he also found out lexical meaning in junior master chef programs.
2. Riani Lestari Harahap, the student of Universitas Islam Riau entitle” An analysis of Indonesian-English codes mixing in the “5 CM” novel by Donny Dhingantoro (2019). She analyzed about insertion Indonesian-English code mixing which used by Dhonny Dhingantoroin 5 CM novel. This research descriptive qualitative method. She found many types code – mixing that is used in 5 CM novel which dominant in this novel is hybrid (the mixing between English words and Indonesian words) and the rarest code – mixing that is used in this novel was idiom.
3. Devikal Anjarapan, the student of Universitas Islam Riau entitle”An analysis of code mixing used in my stupid boss novel written by chaos@work (2019).

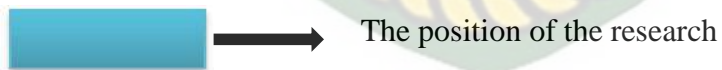
He analyzed about insertion to describe Indonesian-English code mixing which often used the author my stupid boss and analyzed based on the type of code mixing which are intra-sentential code mixing, intra-lexical code mixing and involving a change of pronunciation. He found 245 utterances that contain code mixing. By using hoffman's theory he found three of code mixing that happen in novel titled my stupid boss.

Based on those researches, the researcher want to investigate about "An analysis of code mixing Arabic-English in daily communication at Pondok Pesantren Al-munawwarah Pekanbaru" the researcher wants describe about types, forms and factors of code mixing used in communication.

## 2.3 CONCEPTUAL FRAMEWORK



Note:



Based on the conceptual framework above, the researcher focused on the macro linguistic branch, namely sociolinguistic especially in code. From the code there is have bilingualism and multilingualism. Then, the researcher focused on code

mixing which a part of bilingualism and multilingualism. Last, the researcher focused to analyze type, form and factors of code mixing.



Dokumen ini adalah Arsip Milik :  
**Perpustakaan Universitas Islam Riau**

## CHAPTER III

### RESEARCH FINDINGS

In this chapter, the researcher presents the analysis Arabic-English code mixing used in students' communication at Pondok Pesantren Al-Munawwarah and the findings. The researcher analyzed classifies type, form of code mixing and the factors of code mixing used. Then, for getting the data have some steps as bellows;

1. I have lived on the boarding school for 12 days.
2. I got the data outside classroom activities and in a part time certainly.
3. Then, I record the students' communication without their knowledge
4. For recording students' communication, I chosen iPhone smartphone because for the audio speaker is good.

The result of the research about code mixing after identifying the Arabic-English code mixing used in daily communication by Al-Munawwarah students is presented. In Al-Munawwarah boarding school use an Arabic language as main language, English as a second language.

The data selection was applied in code mixing of Arabic- English and English-Arabic, the data taken from 15<sup>th</sup> July until 27<sup>th</sup> July 2020. The utterances of the students consist on two parts: first, Arabic - English part and second, English – Arabic part.

The students' speaking occurred on eleven time and place;

1. Record I occurred on 15<sup>th</sup> July in 7<sup>th</sup> dormitory
2. Record II occurred on 16<sup>th</sup> July in Bathroom
3. Record III occurred on 17<sup>th</sup> July in 5<sup>th</sup> dormitory
4. Record IV occurred on 18<sup>th</sup> July in the Mushola
5. Record V occurred on 19<sup>th</sup> July in 3<sup>rd</sup> dormitory
6. Record VI occurred on 20<sup>th</sup> July in Canteen
7. Record VII occurred on 21<sup>st</sup> July in 10<sup>th</sup> dormitory
8. Record VIII occurred on 22<sup>nd</sup> July in front of cooperative
9. Record IX occurred on 23<sup>rd</sup> July in front of gate (Pos Putri)
10. Record X occurred on 24<sup>th</sup> July in the field
11. Record XI occurred on 25<sup>th</sup> July in terrace of Mushola

The classification and analysis of the data are elaborated as follows.

### **3.1 Types of code mixing**

Based on Suwito's theory (1983) code mixing divides into two types, they are:

#### **1. Inner code mixing**

Inner code mixing in which happen because elements insertion from original language with all its variation language. It means, if the speakers insert the elements of their own language into national language, the elements of dialect into their own

language or element of varieties and style into dialect. In addition, inner code mixing is come from the nature of language with all variation. It shows that if the speaker insert the elements of their own language, or elements of varieties and style into their dialect.

## 2. Outer code mixing

Outer code mixing in which occurs because of elements insertion stemming from foreign language. It means that, the speakers talk with their first language as national language inserted to foreign language from the speaker background. Code mixing with English or Arabic can give the impression that the speaker is studied in educational prestige. Code mixing with the elements of Arabic making impressed that they are Islamic.

Table 3.1 Arabic-English code mixing

No	Sentences	Type of code mixing		Place Time
		Inner	Outer	
1	Ya Allah, <i>make</i> hayak faqod		√	15 <sup>th</sup> July at 15:35 in the 7 <sup>th</sup> dormitory
2	Haza <i>mirror</i> tahuhi		√	15 <sup>th</sup> July in 7 <sup>th</sup> Dormitory
3	La ‘arof lah we, Kholas <i>forget</i> ana		√	17 <sup>th</sup> July in 3 <sup>rd</sup> Dormitory

4	Fadlik <i>what</i> ukhti		√	19 <sup>th</sup> July in 3 <sup>rd</sup> Dormitory
5	<i>Shohnun</i> in my cupboard		√	19 <sup>th</sup> July in 3 <sup>rd</sup> Dormitory
6	Al'an <i>sister?</i>		√	19 <sup>th</sup> July in 3 <sup>rd</sup> Dormitory
7	Ukhty, <i>what study</i> nahnu al'an ?		√	21 <sup>st</sup> July in 10 <sup>th</sup> Dormitory
8	Zalik yujad <i>vegetable</i> aidon		√	20 <sup>th</sup> July in the Canteen
9	Man <i>Mc</i> ha al'an?		√	18 <sup>th</sup> July in the Mushola
10	Maskan sabi' <i>perform</i> ba'din		√	18 <sup>th</sup> July in the Mushola
11	Laziz kaha ba'din <i>entertainment</i> insan haza		√	18 <sup>th</sup> July in the Mushola
12	Ba'din lau ja'a <i>call me</i> fi maskan tsalis naam ustazah		√	23 <sup>rd</sup> July in front of gate (Pos Putri)
13	Astati' kaha liana <i>water</i> kasir		√	24 <sup>th</sup> July in the field
14	Naam, Ba'din ana <i>give</i> ila hammam		√	24 <sup>th</sup> July in the Field
15	Ukhti, Kaifa haza?Ana <i>nervous</i> jiddan haza		√	25 <sup>th</sup> July on the terrace of mushola
16	Ma'araftu, liana ana lam		√	25 <sup>th</sup> July on the terrace of



	<i>memorize speech for later</i>			Mushola
17	<i>Faqir faqod</i> in front of you nothing <i>insan</i>		√	25 <sup>th</sup> July on the terrace of mushola
18	Ran,,buy <i>khimar abyadh</i> for school		√	20 <sup>th</sup> July in the canteen

Table 3.2 English-Arabic code mixing

No	Sentence	Type of code mixing		Place Time
		Inner	Outer	
1	<i>Always kahaza antuna</i>		√	15 <sup>th</sup> July at 15:35 in 7 <sup>th</sup> dormitory
2	No problem <i>kahaza-kan</i> <i>faqod</i>		√	15 <sup>th</sup> July in 7 <sup>th</sup> dormitory
3	<i>That is my water naam</i>		√	15 <sup>th</sup> July at 7 <sup>th</sup> dormitory
4	Who have <i>shobun haza?</i>		√	16 <sup>th</sup> July in the bathroom
5	Give <i>ma'un</i> we, La fi touch naam!		√	16 <sup>th</sup> July in the bathroom
6	<i>Full la haza?</i>		√	16 <sup>th</sup> July in the bathroom

7	Nothing <i>shoheh</i> nothing		√	17 <sup>th</sup> July in 5 <sup>th</sup> dormitory
8	From <i>mataa</i> ?		√	17 <sup>th</sup> July in 5 <sup>th</sup> dormitory
9	From <i>amsii</i>		√	17 <sup>th</sup> July in 5 <sup>th</sup> dormitory
10	Young sist, <i>fadlik!</i>		√	19 <sup>th</sup> July in 3 <sup>rd</sup> dormitory
11	Waiting yes <i>ukhti</i>		√	19 <sup>th</sup> July in 3 <sup>rd</sup> dormitory
12	Thank you <i>qoblahu</i> ti		√	25 <sup>th</sup> July in 10 <sup>th</sup> in the terrace of mushola
13	<i>Teacher</i> ha <i>ustazah</i> rahmasania		√	21 <sup>th</sup> July in 10 <sup>th</sup> dormitory
14	<i>Buy</i> maza <i>nahnu</i> haza?		√	20 <sup>th</sup> July in 10 <sup>th</sup> dormitory
15	<i>Chicken</i> ma'a <i>miblun</i> faqod		√	20 <sup>th</sup> July in 10 <sup>th</sup> dormitory
16	Move little, <i>ukhti</i>		√	18 <sup>th</sup> July in the Mushola
17	Ntan, <i>still</i> maujud soya la'?		√	22 <sup>nd</sup> July in front of cooperative
18	Thank you <i>naam</i>		√	22 <sup>nd</sup> July in front of cooperative
19	<i>Naam</i> , <i>buy</i> soya hanifan		√	22 <sup>nd</sup> July in front of cooperative
20	Help- <i>lah</i>		√	22 <sup>nd</sup> July in front of

				cooperative
21	<i>My father</i> lam ja'a?		√	23 <sup>rd</sup> July in front of gate (pos putri)
22	La 'Arof <i>maybe</i> lahzo maro la'		√	23 <sup>rd</sup> July in front of gate (pos putri)
23	Borrow your <i>dalwun</i>		√	24 <sup>th</sup> July in the field
24	Buy shobun for ghosal naam, daia		√	22 <sup>nd</sup> July in front of cooperative

Based on the table above, shows that the type of code mixing used is outer code mixing, it means that they do insert the element of Arabic language to English or English to Arabic. In other word no one students used inner code mixing.

### 3.2 Form of Code Mixing used in Students' daily communication

According to Suwito (1985) cited in hestiyani (2018), there are six type of code mixing:

#### a. Insertion of word

The insertion of word here means the language unit that stands on its own; it consists of free morpheme and bound morpheme. One common definition of a word is the following “a word is any unit language that in writing, appears between spaces or between a space a hyphen”. Words do not always constitute the smallest meaningful units in a language. Instead words are sometime constructed of smaller parts. These parts called morphemes.

The researcher found some of insertion of word as follow;

1. Dila : “Ya allah make hayak faqod”

“Ya Allah *make* hayak faqod”

The italic word is verb as single word of English since it has meaning can be used on its own, constructed by one word. Make is produce or prepare. The meaning of sentence “ Ya Allah make hayak faqod” is “ Oh my god just make embarrassing”.

2. Rani : “Always kahaza antuna”

“*Always* kahaza antuna”

The italic word is adverb as single word of English since it has meaning can be used on its own, constructed by one word. Always is at all times. The meaning of “always kahaza antuna” is “you are always like this”.

3. Bela : “Haza mirror tahuzi”.

“Haza *mirror* tahuzi”

The italic word is noun as single word of English since it has meaning can be used on its own, constructed by on word. Mirror is a piece of glass that you can look in and see yourself. The meaning of “Haza mirror tahuzi” please take this mirror”.

4. Ilna : “We, who have shobun haza?”

“We, who have *shobun haza*?”

*Shobun* means is *soap*. *Haza* means is *this*. The italic word is a noun and pronoun as a single word of Arabic since it has meaning can be used on its own, constructed by one word. Soap means is substance used with water for washing your body. This is the person or thing nearby, named or understood.

5. Annisa : “Give ma’un we, la fi touch naam!”

“Give *ma’un* we, la fi touch naam!”

*Ma’un* means is *water*. The italic word is a noun as single word of Arabic since it has meaning can be used on its own, constructed by one word.

6. Putri : “Full la haza?”

“***Full*** la haza?”

The italic word is adjective as single word of English since it has meaning can be used on its own, constructed by one word. The meaning of “full la haza” is “is this full?”

7. Dinda : Nothing shoheh nothing

“Nothing ***shoheh*** nothing”

*Shoheh* means is *really*, the italic word is adverb as single word of Arabic it has meaning can be used on its own, constructed by one word.

8. Ayu : “from mataa?”

“From ***mataa?***”

Mataa means is when, it functions as a conjunction as single word of English and Arabic since it has meaning can be used on its own, constructed by one word. When is at or during the time

9. Dinda : “from amsii”

“from ***amsii***”

Amsii means is yesterday, that are a adverb as single word of Arabic since it has meaning can be used on its own, constructed by one word. Yesterday is the day before today.

10. Ayu : “La arof lah we, kholas forget ana”

“La arof lah we, kholas forget ana”

Forget in Arabic vocabulary is nasiya, forget is fail to remember. That are verb as single word of English since it has meaning can be used on its own, constructed by one word. The meaning of “la arof lah we. Kholas forget ana” is “I do not know I have forgotten”.

11. Dina : “Youngsist, fadlik!”

“Youngsist, fadlik!”

Fadlik has meaning help, it a verb as single word of Arabic since it has meaning can be used on its own, constructed one word. Help is do part of the work.

12. Fatimah : “fadlik what ukhti?”

“Fadlik what ukhti?”

What is the used in questions to ask for particular information, it a verb as single word of English since it has meaning can be used on its own, constructed by one word. The meaning of “fadlik what ukhti?” is “what can I help you sister?”

13. Dina : “al’an sister?”

“Al’an sister?”

The italic word is noun as single word of English since it has meaning can be used on its own, constructed by one word. Sister is girl or woman who has the same mother and father as another person.

14. Dina : “waiting yes *ukhti*”

“Waiting yes *ukhti*”

Word “*ukhti*” is the basic from “ukhtun” and “*lii*” means “saudari” and “kepunyaanku”, in English *ukhti* means is my sister. The first italic word is a pronoun. The second italic word is a noun. It as s single word of English or Arabic since it has meaning can be used on its own, constructed by one word. My is belonging to associated with the speakers. Sister is a woman or girl in relation to other daughters or a number of religious orders of woman.

15. Lisma : “nahnu study nahu ma’a shorof”

“nahnu *study* nahu ma’a shorof”

Study is the process of learning, is a verb as single word of English since it has meaning can be used on its own, constructed by one word. The meaning of “nahnu study nahu ma’a shorof” is “we are study nahu and shorof”.

16. Rani : “he zalik yujad vegetables aidon”

“he, zalik yujad *vegetable* aidon”



A vegetable is a plant, is a noun as single word of English since it can be used on its own, constructed by one word. The meaning of “he, zalik yujad vegetables aidon” is “there is has vegetable”

17. Lisma : “teacher ha ustazah Rahmasania”

“**Teacher** ha ustazah rahmasania”

Teacher is person who teaches, that is a noun as single word of English it can be used on its own, constructed by one word. The meaning of “teacher ha ustazah rahmasania” is “The teacher is Mrs. Rahmasania”.

18. Dila : “ Ran,.....Buy khimar white for school”

“ Ran,.....Buy **khimar abyadh** for school”

*Khimar abyadh* means is white veil. The italic word “white (abyadh)” is adjective the word “veil (khimar)” is noun. It as single word English or Arabic since it has meaning can be used on its own, constructed by one word. White is the color of clothes or uniform. Veil is a piece of fine material worn by woman to protect or conceal the face.

19. Sarah : “move little, ukhtii”

“Move little, **ukhtii**”

Word “*ukhtii*” is the basic from “ukhtun” and “*lii*” means “saudari” and “kepunyaanku”, in English ukhti means is my sister. The first italic word is a

pronoun. The second italic word is a noun. It as s single word of English or Arabic since it has meaning can be used on its own, constructed by one word. My is belonging to associated with the speakers. Sister is a woman or girl in relation to other daughters or a number of religious orders of woman.

20. Yeni : “Man MC ha al’an?”

“Man *MC* ha al’an?”

Mc or master of ceremonies is a person who acts as host at a formal event. The italic word is a noun as single word of English since it has meaning can be used on its own, constructed by two word. The meaning of “Man MC ha al’an?” is “who is our MC, now?”

21. Yeni : “ ukhtii nisa.....maskan sabi’ perform ba’din we”

“ ukhtii nisa.....maskan sabi’ *perform* ba’din we”

Perform is entertain an audience by playing music, acting in a play, that is a verb as single word of English since it has meaning can be used on its own, constructed by one word.

22. Dila : “Ntan, still maujud la soya la’?”

“Ntan, *still* maujud soya la’?”

Still is up to now or the time mentioned and not finishing, that is an adverb as single word of English since it has meaning can be used on its own,

constructed by one word. The meaning of “Ntan, still maujud soya la?” is “Ntan, is it still soya?”.

23. Dila : “Thank you na’am”

“Thank you ***na’am***”

Naam in English vocabulary is yes. The used of word yes when accepting or agreeing.

24. Dila : “Naam, Buy soya anifan”

“Naam, ***Buy*** soya anifan”

Buy is get something by paying money for it, that is a verb as single word of English since it has meaning can be used on its own, constructed by one word.

The word of buy in Arabic vocabulary is “istaro” that is a verb as single word of Arabic language.

25. Feby : “Ustazah, My father la ja’a?”

“Ustazah, ***My father*** la ja’a”

*My father* consists of two words there are “My” and “Father”. The word of “My” is a pronoun and father is a noun. The italic word is word of English since it has meaning can be used on its own, constructed by two word. The meaning of “Ustazah, My father la ja’a?” is “Mrs, My father is not coming?”.

26. Vika : “La ‘arof maybe lahzo maro la””

“La ‘arof maybe lahzo maro la””

Maybe is an adverb, the meaning of perhaps. As single word of English since it has meaning can be used on its own. Constructed by one word, the meaning of “La ‘arof maybe lahzo maro la” is “I do not know, maybe soon”.

27. Lia : “‘astati’ kaha liana water kasir”

“‘astati’ kaha liana water kasir”

Water is clear colourless liquid that falls as rain is found in rivers, etc. That is noun as single word of English since it has meaning can be used on its own, constructed by one word. The Arabic vocabulary of water is “maa a”, that is noun as single word of Arabic language.

28. Dea : “Ana urid.....borrow your dalwun”

“Ana urid.....borrow your dalwun”

Dalwun means is bucket, that is noun as single word of English and Arabic since it has meaning can be used on its own, constructed by one word. Bucket is round open container with a handle for carrying liquids.

29. Lia : “Na’am, Ba’din ana give ila hammam”

“Na’am, Ba’din ana give ila hammam”

Give is ability to something to bend and stretch under pressure, which is a noun as single word of English since it has meaning can be used on its own, constructed by one word.

30. Vika : “ukhti, kaifa haza? Ana nervous jiddan haza

“ukhti, kaifa haza? Ana *nervous* jiddan haza

The italic word is adjective as single word of English since it has meaning can be used on its own, constructed by one word. Nervous is like feeling exited and worried or slightly afraid. The meaning of the sentence “Ukti, kaifa haza? Ana nervous jiddan haza” is “How is it sister? I am so nervous”.

31. Nela : “Faqir faqod in front of you nothing insan! Astatl’ anti nyo.

“*Faqir faqod* in front of you nothing *insan*! Astatl’ anti nyo.

Faqir faqod means think. Insan means people. The italic word faqir faqod is verb, the word insan is noun. It as single word of English and Arabic since it has meaning can be used on its own, constructed by one word. Think is a particular belief, mental attitude an idea. A person is human beings in general or considered collectively.

32. Vika : “ Thank you qoblahu ti”

“Thank you *qoblahu* ti”

The italic word is preposition as single word of English or Arabic since it has meaning can be used on its own, constructed by one word. Qoblahu means is before. Before is during the period of time preceding.

33. Dila : “Buy maaza nahnu haaza?”

“***Buy*** maaza nahnu haaza?”

Buy is get something by paying money for it, that is a verb as single word of English since it has meaning can be used on its own, constructed by one word.

The word of buy in Arabic vocabulary is “istaro” that is a verb as single word of Arabic language.

34. Indah : “Ukhti, what study nahnu al’an?”

“Ukhti, ***what study*** nahnu al’an?”

What and study are the word of English since it has meaning can be used on its own. There are consists of information question and noun.

35. Intan : “Buy shobun for ghosal naam, daia”

“Buy ***shobun*** for ***ghosal naam,*** daia”

Shobun means is soap, ghosal means is wash, naam means is yes. There are the words of English and Arabic can be used on its own.

## b. Insertion of Phrases

A phrase is a combination of two or more related word that does not certain both subject and predicate in the form of a basic pattern of the sentence or not. The researcher found four phrases as follow;

36. Nahar : “La huzi, that is my water naam”

“La huzi, that is my water naam”

The students insert a phrase in the sentence. Because the students insert “that is my water” consists of demonstrative pronoun and object. A phrase is not consists of verb and subject.

37. Vika : “Pray for me naam, la forget”

“Pray for me naam, la forget”

The students insert a phrase in the sentence. Because the students insert “Pray for me” consists of verb and object.

38. Vika : “ ma’aroftu, liana ana lam memorize speech for later”

“ ma’aroftu, liana ana lam memorize speech for later”

The students insert phrase in the sentence. Because the students insert “memorize speech for later” consists of verb, noun, preposition and adverb.

39. Feby : “ Ba;din lau ja’a, call me fi maskan tsalis naam ustazah”

“ Ba;din lau ja’a, call me fi maskan tsalis naam ustazah”

The students insert phrase in the sentence. The italic word consists of two words “call and me”. There are verb and object.

### c. Insertion of Hybrid

Hybrids are another type of Arabic- English that occurs in this study. Hybrid is the composed part of words. It is a combination of word pieces, the combination pieces of Arabic word and English word. The researcher found two hybrids as follow;

40. Intan : “ Help-lah”

“*Help-lah*”

The italic of word is hybrid since is consist of two language which combine.

Help means is a verb, -lah is suffix in indonesia.

41. Dila : “No problem, Kahaza-kan faqod”

“No problem, *Kahaza-kan* faqod”

The italic of word is hybrid since is consist of two language which combine.

Kahaza means like this, -kan is suffix in indonesia.

### d. Insertion of Word Reduplication

Word reduplication is the repetition of some part of the base (which maybe the entire base). Reduplication is a morphological process by which the root or stem of a word, or part it is repeated. In other words, repetition occurs when a basic form experienced repetition completely.



Reduplication is used in inflections to convey a grammatical function, such as plurality and intensification; reduplication is found in a wide range languages and languages groups, though its level of linguistic productivity varies. The researcher found word reduplication as follow;

42. Nela : “Na’am – Na’am”

“Na’am – Na’am”

The student inserts a repetition in the sentence. It consists of two words, “Na’am-Na’am”. Na’am means is yes. Yes is to give an affirmative response.

**e. Insertion of Clause**

Insertion of clause will happen when people add clause in their sentence. Clause is a group of word that consists of subject and predicate but has not expressed the complete idea. Clause classified into three types’ noun clause, adjective clause and adverb clause.

**f. Insertion of Idiom**

Idiom is an expression which has meaning different from that of the individual meaning of each component parts. Idiom cannot be translated literally from one language into another without some change in its meaning or connotation.

Table 3.3 Form of Code Mixing Found in Students' communication

No	Form of Code Mixing	Times
1	Insertion of Word	35
2	Insertion of Phrase	4
3	Insertion of Hybrid	2
4	Insertion of Word Reduplication	1
5	Insertion of Clause	0
6	Insertion of Idiom	0
Total		42

### 3.3 The factors of Code Mixing Used

Based on the students' interview at Al-Munaawwarah Islamic boarding school, there are some factors of code mixing used, there are Bilingualism, Vocabulary, Situation. Based on Beardsome (1982) cited in Diana (2017) there are some factors that cause people to do code mixing. For this research the researcher found two more factors there are Regulation and Obligation.

#### a. Bilingualism

The ability of the speaker of using more than one language is a basic factor of code mixing. The most population in Indonesia is bilingual and multilingual. Because, mostly people mastering two language or more than it. This factor because

on the students' interviews at Pondok Pesantren Al-Munawwarah "the factor, because we are must use two languages in communication, and we are able in two language or *bilingualism*, our vocabulary are not fully and our community force them to use code mixing."

Based on the data above, the student said that the factor of code mixing used is bilingualism. In other words, one student only which one had said the bilingualism is the factor of code mixing used. For the reason of bilingualism became factor of code mixing used cause of the students use in two languages in their communication and there are able in two languages.

b. Social community

Most communities are bilingual it means use two language in their communication or interactions. In this case, as individual will be influenced by social community directly. This factor because on the students' interviews at Pondok Pesantren Al-Munawwarah "the factor, because we are must use two languages in communication, and we are able in two language or *bilingualism*, our vocabulary are not fully and our *community* force them to use code mixing."

Based on the student's interview above, the student said that the one factor of code mixing used is social community. In other words, only one student which one had said the factor of code mixing used.

### c. Situation

Code mixing happen in relax or informal situation. This situation relates closer with daily conversation and for writers is also describe as their habitual communication. This factor because on the students' interviews at Pondok Pesantren Al-Munawwarah "because the *situation* here memang speaknya di mix like that. So the new students akan mengikuti kebiasaan in here to mix Arabic and English language."

According the students interview above, the students said that the one factor of code mixing used is situation, which is one student which one had said the factor of code mixing used.

### d. Vocabulary

The inability to find an appropriate word or expression in one language make people change the word or phrase from one to another language. Then, what they want to deliver can be conveyed through use code mixing. This factor because on the students' interviews at Pondok Pesantren Al-Munawwarah. Student 1 said that "The factor, because we are must use two languages in communication, and we are able in two language or bilingualism, our vocabulary are not fully and our community force them to use code mixing." Then student 2 said that "because of our vocabulary, we are belum menguasai all *vocabulary* in Arabic or English like that. Next student 4 said that "the factor is we are lacks of *vocabulary* and peraturan to speak in Arabic

and English language.” Next the student 6 said that “because kewajiban to speak in Arabic or English language and we are kekurangan di *vocabulary* in Arabic or English language nya and berbahasa di campur-campur sudah menjadi kebiasaan in here.” Last, the student 7 said that “the factor because in here we are must use Arabic or English language and memang ada peraturannya, but we are belom menguasai all *vocabulary*. *Tulah we mix the language.*”

According the students’ interviews above, the students said that the factor of code mixing is vocabulary, that are five students which had said that the factor of code mixing used is vocabulary. Vocabulary becomes the reason of code mixing used because they lacks of vocabulary in Arabic-English languages, which is make they mixed the language.

In fact, Pondok Pesantren Al-Munawwarah have a program for giving vocabulary every day, the time is every morning after shubuh prayer. Therefore all of students got new vocabulary for speaking. However, because of the gradual vocabulary giving and relation to speaking is very general, sometimes students do not know what the English and what the Arabic of the word. In the end they will say the word they know.

In additional research, the researcher found two factors that students’ use the code mixing in their daily communication as follow;

- a. Obligation

In the current era global, mastering international language as Arabic and English language is an obligation in association, as a boarding school that look far ahead, they prepare the students with these facilities. Both of the languages as a media of communication that obligate on students, it use both when they in daily interaction at dormitory environment. This factor because on the students' interviews at Pondok Pesantren Al-Munawwarah. The student 6 said that "because, in here have peraturan and *kewajiban* to speak in Arabic or English language. And here emang ngomongnya campur-campur." Then, the student 6 said that "because *kewajiban* to speak in Arabic or English language and we are kekurangan di vocabulary in Arabic or English language nya and berbahasa di campur-campur sudah menjadi kebiasaan in here."

Based on the student's interview above, the student the students said that the one factor of code mixing used is obligation (*kewajiban*), that are two students which had said the factor of code mixing used is obligation (*kewajiban*).

b. Regulation

Every students of boarding school obligate to follows all of regulations in Pondok Pesantren, including the obligation of using foreign language. Because, of the obligation, Pondok Pesantren have students organization that one of them as a language section. So, every student must use the language appropriate the language part, if they do not use. They will be given reprimands and actions. This factor because on the students' interviews at Pondok Pesantren Al-Munawwarah. According

to student 7 interviews said that “because, in here have *peraturan* and kewajiban to speak in Arabic or English language. And here emang ngomongnya campur-campur.” Then, student 4 said that “the factor is we are lacks of vocabulary and *peraturan* to speak in Arabic and English language.” Last, the student 7 said that “the factor because in here we are must use Arabic or English language and memang ada *peraturannya*, but we are belom menguasai all vocabulary. Tulah we mix the language.”

Based on the students’ interview above, the students said that regulation (*peraturan*) is the factor of code mixing used, that are three students who had said that obligation as the factor of code mixing used. In fact, the students in Al-munawwarah boarding school have regulation to used Arabic and English language, because only allowed to use these two languages, which are making them use code mixing in their daily communication.

Role of the students who have to use foreign language, punishment are as follow;

1. Who do not use the language 1 time, they should walking down with memorize 5 vocabularies.
2. Who do not use the language 2 time, they should walking down with memorize 10 vocabularies.
3. Every violation applies multiples.
4. If in one week her name violates more than three times, then on Saturday night the students is displayed in front of students.
5. Those who use the local language are sanctioned using a red veil that reads (the queen of language offenders).
6. If the student is old to carry out the squatting punishment, she will be beaten in exchange by the teacher (ustazah) of the language section.
7. When her name is called for punishment and she does not come, at night she will be called back to take punishment from the teacher (ustazah) (beating, washing dishes, cleaning, throwing garbage and other punishments according the current situation and conditions).
8. Those who become language offenders will automatically become jاسus or Intel who are looking for the next language offender.
9. If the student does not come for language activities after shubuh prayer, she will be sanctioned in the afternoon based on the current situation and condition by the teacher (ustazah) or members of language section.



10. Those who make an announcement on public microphone are required to use English or Arabic. if they violate, then they will be punished become language violator (Mukholifat).



## CHAPTER IV

### CONCLUSION AND SUGGESTION

#### 4.1 Conclusion

In this chapter the researcher presents the conclusion and suggestion of the research. Before going to the suggestion, the researcher presents the conclusion first. Code mixing many occurs in every ways. When people can speak more than one language and mix those languages. For the reason also code mixing that used by Al-munawwarah students in their daily communication is interesting to be analyzed. The researcher draw the conclusion as follow;

##### 1. Theoretical

Based on the thesis above, the researcher concludes that code mixing is when people speak two or more languages by transferring from one language into others. According suwito's theory (1983) divides code mixing into two types, there are; inner code mixing and outer code mixing. Then, based on suwito (1985) in hestiyeni (2018) classifies code mixing into six kinds according to the linguistic elements that involved in code mixing as follows; insertion of word, insertion of phrases, insertion of reduplication, insertion of hybrid, insertion of clause and insertion of idiom.

## 2. Practical

Based on the analysis of data, the conclusion of the study concerns about the use of English-Arabic code mixing in daily communication at boarding school. In this research, the researcher took conclusion that many students use outer code mixing type, almost of them used the insertion of words and no one of them use the insertion of clause and idiom.

In this research, the researcher found some relevant factors that students use the code mixing in their communication, there are; bilingualism, situation, social community and vocabulary. In addition of this research, the researcher found two factors more, there are; obligation and regulation.

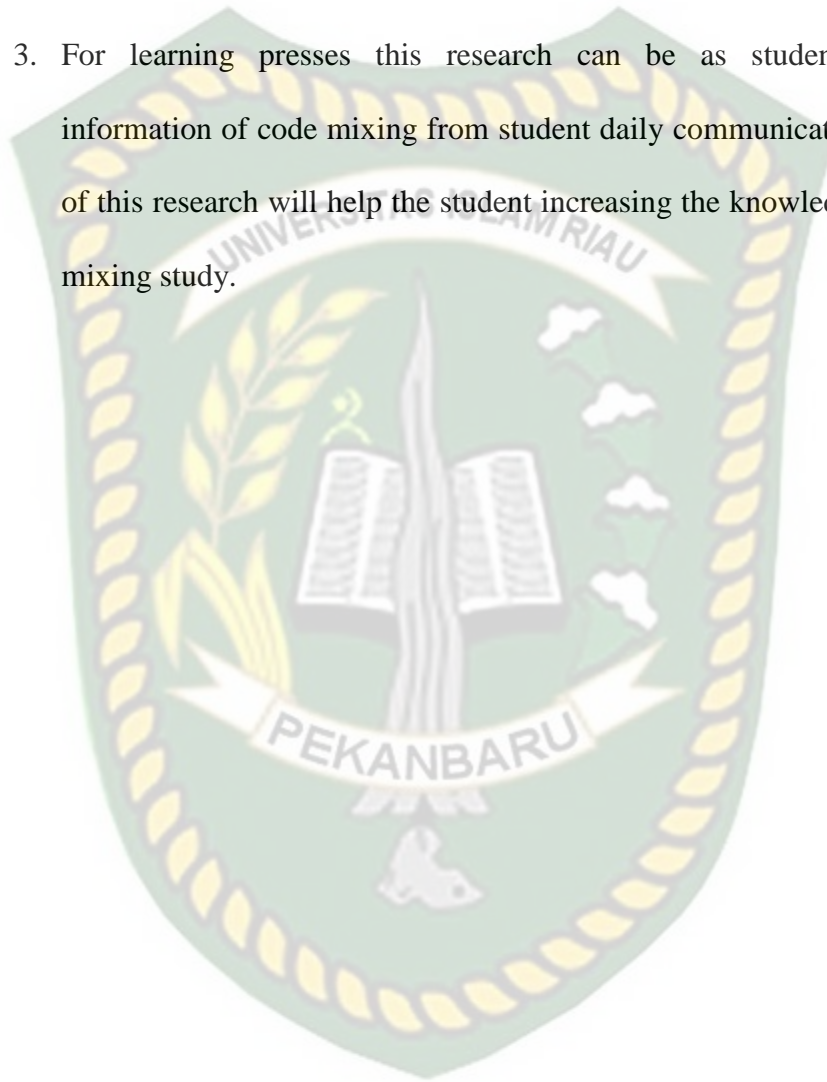
### 4.2 Suggestion

Finishing the research, the researcher gives of some suggestion that hopefully meaningful. Doing analysis of code mixing is interesting because it has many sides that can be analyzed. After drawing the conclusion, the researcher proposes some suggestion as follows:

1. For English department students, especially sociolinguistic subject it has hoped that by knowing the result of this study, they will know the type, form and factors of code mixing between English and Arabic that used by Al-Munawwarah boarding school students in their daily communication and student can improve knowledge of sociolinguistic.
2. For future researcher, since this study does not involve all aspect of code mixing. It has hoped that the fort researcher can include all aspect of code

mixing and analyzed it in the other point of view. Then suggestion for every reader related using code mixing, people should use it appropriately because language is flexible since they can adapt the new situation.

3. For learning presses this research can be as students' additional information of code mixing from student daily communication. The result of this research will help the student increasing the knowledge about code mixing study.



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