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Articles

The Levels of English-Arabic Code-Mixing in Islamic Boarding School Students' Daily Conversation

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ABSTRACT

This study was aimed at discovering the levels of English-Arabic code-mixing in Islamic boarding school students' daily conversation. This study departs from code-mixing theory in sociolinguistics. Qualitative approach was utilized as the research design. The data were in the form of word, phrase, and clause taken from utterances obtained by recording the conversations of students. From the data analysis taken from 20 situations, there were 98 utterances of code mixing, which were used by students in their conversation at Islamic boarding school covering intra- and extra-sentential code – mixing. The dominant occurrence is in word level totalling to 65 occurrences (66.4%), followed by clause level 13 occurrences (13.2%), phrase level 10 occurrences (10.2%), and sentence level 10 occurrences (10.2%). Therefore, the code – mixing did exist in students' conversation. Even though the appearance of the code – mixing in students' conversation was not really high but this needs to be re-examined the correct use of the code – mixing in orther to avoid the misunderstanding and miscommunication among the students and with teachers.

INTRODUCTION

Sociolinguistics is a socially relevant variety of linguistics, to investigate matters concern in studies of language in society (Wardhaugh, 2006). It is also concerned with investigating the relationships between language and society with the goal of a better understanding of the structure of language and how language functions in communication (Trudgill, 1983).

A code can be defined as a system used for communication between two or more parties used on any occasions. When two or more people communicate with each other in speech, we can call the system of communication that they employ a code (Wardhaugh, 1986). Code-mixing deals with the case that lexical items and grammatical features from two languages appear in one sentence (Muysken, 2000). Additionally, Jendra (2010) asserts that the code-mixing concept is able to be utilized to identify almost any linguistic mixed forms as the result of language contact. So, code-mixing is the phenomenon occurred due to contact among languages.

Being bilingual or multilingual is not able to be separated in students' daily utterances (Zainuddin, 2016). It is supported from the fact that students in Islamic boarding school normally are pushed to practice and speak in more than one language such Arabic and English in their daily activities including at Al Yusriyah Islamic boarding school. There is also an interesting activity called as "English day" and "Arabic day" which means that they have to speak in English or Arabic to communicate to everyone including teachers, friends, janitors, and others. They also may mix their code (English and Arabic) as long as they don't use Indonesian. If they are caught using Indonesian on English or Arabic day, *mahkamah lughah* or language court will give them punishment. This condition forces student to communicate by selecting a particular code (English or Arabic) even though they still can use Indonesian in some cases and some neutral areas. They may also decide to mix codes even within staff sometimes very short utterances and thereby create a new code in a process known as code-mixing. Code -mixing can occur in conversation between speakers turn or within a single speaker turn.

Because there is a contact between Arabic and English language, code-mixing occurs in their daily conversation as the following example.

S1: I don't ***ukmin*** with you.
S2: Why?
S1: Because you always ***kajib*** (lie) with me

The example presented above illustrates that there is code-mixing in word level in which student 1 (S1) insert the word ***kajib*** (lie) in the utterance. Moreover, there are some previous researches related to code-mixing in stu-

dents' daily conversation in Indonesia. Brezjanovic-Shogren (2011) explores the patterns of language behavior of two five-year old bilingual children through the analysis of the code-switching and code-mixing occurrences in their everyday conversational interactions. The conclusion of that research is the major difference between the two children's language behavior regarding code choice is rather in the patterns of code-switching versus code-mixing. Additionally, Suganda (2012) conducted a research about English and Indonesian code-switching and code-mixing in the context of teaching and learning. The conclusion shows that the teachers utilize code-switching and code-mixing in order to maintain the smoothness of their teaching-learning process. Those previous researches involved different subject and result.

The phenomenon of code mixing is an interesting topic to be discussed, especially in the daily conversation of students of Islamic boarding school in North Sumatera. This phenomenon is such a good thing to improve their Arabic and English. So, the levels of code mixing occurred in students' daily conversation is important to be discovered.

LITERATURE REVIEW

Sociolinguistics

Sociolinguistics deals with investigation the relationships between language and society. Additionally, Sumarsih et al. (2014) assert that sociolinguistics is the study of the development and the level of use of language in a society in which there is a discussion about bilingual and multilingual discussion of incorporation language. In short, it also deals with the phenomenon and the case between language and society.

Bilingualism and Multilingualism

Bilingualism is the habit of using two languages in the interaction with other people. If we think about the capability of the people who are use two language or more, we are called bilingualism. People must have been bilingual before they can apply bilingualism (Nababan, 1993). Moreover, Lado (1964) believes that bilingualism is the capability possessed by someone to utilize 2 languages with as good or almost as good regarding to the knowledge of two languages regardless of level. On addition, the ability to use more than 2 languages is called multilingualism.

Codes

According to Marjohan (1995), code is a term, which refers to a variety. Thus, a code may be an idiolect, a dialect, a sociolect, a register or a language. A speaker has a linguistics repertoire, which consists of various codes. In a monolingual situation, the use of different codes depends on the variability of language. In a bilingual or multilingual society, it is normal for the people to be in a situation where a choice between two or more codes (language) has to be made. In the situation the bilinguals may want to consider for example, who speaks to them, in which language or variety, and when or where the conversation takes place (Fishman, 1965).

Code-mixing

Code – mixing happens as the result of bilingualism. Wardhaugh (1998) says that code-mixing occurs when conversant use both languages together to the extent that they change from one language to other in the course of a single utterance. Code-mixing is different from code-switching. This is supported by Grosjean (1982) pointing out that code-mixing deals with moving or transferring the elements from a lexical item to a sentence whereas the alternation of two languages within a single discourse, sentence or constituent is defined as code-switching.

There are some reasons to use code-mixing. Sridhar and Sridhar (1980) state that it is applied to make a variation in a communication meanwhile Mustafa and Al-Khatib (1994) believe that it has functions to fulfil the linguistic needs and some other reasons. According to Siregar (1996), code-mixing is divided into two types, intra-sentential mixing and extra-sentential mixing.

Intra–sentential mixing

Intra-sentential mixing may range from the alternation of single words or phrases to clauses within a single sentence or utterance. Some examples of code-mixing in English and Arabic occurs in the conversation performed by the students A and B, S and Y, as well as D and S are presented below:
(Example 1)

A: I don't **arafa** (know) what happen with you tomorrow.

B: Why don't you know?

A: Because you always ***kajib*** with your ***ummi***, so I think she will punish you.

(the words *'arafa, kajib, and ummi* are Arabic words inserted in the utterances to signal the occurrences of code-mixing in word level).
(Example 2)

S: What else? Any what the name, ***nahya*** (ketchup)?

Y: Not, this is any ***makrunah min*** (noodle from) Mr. Ali.

(*makrunah min* is the Arabic phrase inserted in the utterances to signal the occurrences of the code mixing in phrase level).
(Example 3)

D: *Hal* (did) your sleep ***amikotan*** (well)?

S: Not, my sleep not ***amikotan*** (well).

D: Why your sleep not ***amikotan*** (well)?

S: Yes, because last night ***ihtalamtu*** like this. ***Any rijalani summa*** call me like this, "sister sindi". After that people, that is bring to me. I don't know where is, until I can't wake up from sleep.

(*rijalani summa* is the Arabic clause inserted in the utterances to signal the occurrences of code mixing in clause level).

Extra-sentential mixing

Extra-sentential mixing occurs between sentences because it occurs at sentence boundaries, it requires less complex

syntactic interaction between two languages involved in code-mixing. To exemplify, it is presented below students A and D.

 A: Come on-come on **hayya nasna'** (come on we finish it) before we eat.

 D: Biology **aidon zalik ma'a umi** (also with Miss) Sekar.

METHOD

Qualitative approach was utilized as the research design. The research location is in Islamic boarding school Al Yusriyah Pangkalan Susu, North Sumatera, Indonesia and started on Juni 2017. The data were in the form of word, phrase, and clause taken from utterances obtained by recording the conversations among the students. After being collected, the data were analysed through the following procedures:

* Transcribing all the utterances of all conversation between students in Islamic boarding school Al Yusriyah Pangkalan Susu.
* Identifying the words, phrase, and clause belonging to code-mixing found in the conversation.
* Classifying type of code-mixing in all conversation based on the components of language.
* Calculating and determining the most dominant level of code mixing.
* Making inferences and drawing conclusion.

RESULTS AND DISCUSSION

From the data, it was found that there are 98 occurrences of code-mixing in daily conversation by students of Islamic boarding school Al Yusriyah obtained from twenty situations covering intra – sentential and extra – sentential code-mixing. Those 98 utterances of code-mixing are in the form of word, phrase,clause and sentence. The distribution of code-mixing is presented in the following Table 1.

 The examples of the occurrences of code-mixing in each level are presented as the followings:

Word Level

Data 14 – Situation: Talking about siblings

 H: Do you have **ahussyaqiqu** (siblings)?
 B: yes lah, I'm the little child. I have two brothers and two sisters. How about you?
 H: I have one sister and one brother.
 B: Why you **saala** (ask) me?

The data above presents that there are two words used by the speakers to perform code-mixing namely *ahussyaqiqu* (sib-

Table 1. The distribution of English-Arabic code-mixing

No	Category		Level	Occurrences	Percentage
1	Intra-sententia	l	Word	65	66,4
2			Phrase	10	10,2
3			Clause	13	13,2
4		al	Sentence	10	10.2
				98	100

lings) and *sa'ala* (ask). Student H uttered the word *ahussyaqiqu* instead of using the word siblings and student B used the word *saala* instead of using the verb *ask*.

Phrase Level

Data 16 – Situation: Giving an advice

 A: I'm very sleepy this morning. I can't *naum* (sleep) well yesterday.
 T: Why?
 A: I have *ihtalam qobih* (bad dream) yesterday.

The data elucidates that student A uttered the phrase *ihtalam qobih* instead of using the phrase bad dream.

Clause Level

Data 10 – Situation: Afraid of something

 C: How if he *yaquddim* (report) to ummi Fatimah? She will *ghodiba* (angry) to us after that she call our parents.
 D: You *la ba'sa* (don't worry), he will not do that. You *lazim* (must) believe me.
 C: I afraid lah, you *'arafa* (know) her. Aih okay lah I am *an'as* (sleepy) I want to *naum*
 (sleep) now.
 D: Hm. I want to *taghsil sohnun* (wash the dishes) for moment.

The clause *la ba'sa* was uttered by student D to substitute *don't worry* in English. *la ba'sa* is regarded as clause since there is another clause 'he will not do that' following it.

Sentence Level

Data 1 – Situation: Waking up friends

 Y: Don't like that! **qumi** (Wake up) (P)! Sleep again Ya Allah!
 A: Don't big noise!
 Y: noise-noise. Wake up-wake up!

Qumi is translated in English as 'wake up' and it is in the form of imperative sentence. So this represents extra-sentential code-mixing.

 The students tend to mix their utterances with English or Arabic word, phrase, clause, and sentence in some situations in the boarding schools since they understand and master both of these English and Arabic languages. Then, code-mixing is used to make the conversation run smoothly, making the variation in communication, and avoid the punishment from *mahkamah lughah.* The findings is also relevant to previous research conducted by Bucjan and Bucjan (2014) [19] claiming that code-mixing is used in the school situation by students and teacher in order to express the concept and ideas clearly. They also assert that the use of English and Filipino is commonly practiced in classroom environment. Another research supporting the findings is a research conducted by Al Hayek (2016) [20] describing code-mixing uttered by students at three public universities in North Jordan: Al alBayt University, University of Jordan and Yarmouk University. His results present that male students tend to mix English with Arabic in their speech for

linguistic reasons more often than female students, but the latter tend to use English for social reasons more often than male students. The findings of Al Hayek and this research are relevant since both discuss English-Arabic code-mixing as the focus of the research.

CONCLUSION AND SUGGESTIONS

Based on the data analysis, the conclusion can be drawn that there were 98 utterances containing the use of code mixing in Al Yusriyah Islamic boarding school students' daily conversation in the form of word, phrase, clause and sentence. The distributions of the occurrences are covering intra- and extra-sentential code-mixing totalling to 65 words, 10 phrases, 13 clauses, and 10 sentences. The dominant level of English-Arabic code – mixing is word level (66.4 %) followed by clause (13.2 %), phrase (10.2 %), and sentence level (10.2 %).

This study also suggests the further researcher to conduct a research on the areas, which are not discussed in this study such as code – switching and the attitude of students and teachers towards the use of code – mixing in the school environment.

ACKNOWLEDGEMENTS

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