

Code Switching And Mixing Arabic Code in Speech of Arabic Descent Communities In Pasar Rebo, Purwakarta District

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Abstract

Aim of this study is to ascertain the transfer and blending of Arabic codes in Pasar Rebo, Purwakarta Regency. And what are the reasons for changing and blending the Arabic code. A survey method combined with a qualitative approach is used in this study. This study use interviews as well as observational methods to gather data. The data reduction step, the data presentation stage, and deriving conclusions were the data analysis methodologies used in this study. The findings of this study show that there are kinds of code switching and code mixing in speech in Pasar Rebo Purwakarta Regency, consisting of 12 code switching data, with each type of code switching having two data, such as events from Indonesian to Arabic. There are 3 data in Indonesian, 4 data when going from Arabic to Sundanese, and 3 data when switching from Arabic to Sundanese. They are all presented as an external Code Akih. While up to 8 data were found in this investigation that were in the form of code mixing at the word level. All of them are in the form of external Code Mixing. Therefore, this research shows that there are foreign cultures that color Indonesia, especially in language.

Keywords: *Code Switching, Code Mixing, Arabic, Language*

Abstrak

Tujuan riset ini untuk mengetahui bagaimana Alih dan Campur Kode Bahasa Arab di Pasar Rebo Kabupaten Purwakarta. Serta apa factor yang menjadi penyebab alih dan campur kode bahasa Arab. Riset ini menggunakan metode survey dengan pendekatan kualitatif, Dalam pengumpulan datanya, riset ini menggunakan metode observasi (pengamatan) dan wawancara. Adapun teknik analisis data yang digunakan pada penelitian ini adalah tahap reduksi data, tahap penyajian data, dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa di Pasar Rebo Kabupaten Purwakarta adanya bentuk Alih Kode dan Campur Kode dalam tuturan terdiri atas 12 data Alih Kode, dengan masing-masing jenis Alih Kode seperti peristiwa Bahasa Indonesia ke Bahasa Arab sejumlah 2 data, jenis Alih Kode Bahasa Arab ke Bahasa Indonesia sejumlah 3 data, jenis Alih Kode Bahasa Sunda ke Bahasa Arab sejumlah 4 data, dan jenis Alih Kode Bahasa Arab ke Bahasa Sunda sejumlah 3 data. Seluruhnya berwujud Alih Kode *ekstern*. Sedangkan dalam penelitian ini ditemukan data berupa

Campur Kode pada tataran kata sebanyak 8 data. Seluruhnya berwujud Campur Kode *ekstern*. Maka dari pada itu riset ini menunjukkan adanya budaya asing yang mewarnai Indonesia khususnya dalam bahasa.

Kata Kunci: Alih Kode, Campur Kode, Bahasa Arab

A. Introduction

Humans are social creatures. This means that, as a social being, of course, interaction is very important. In an interaction with other humans, they can convey their intended needs Chaer, (2010). Surely language is a tool they use to interact. The existence of language in people's lives is intertwined with characters. Language attitude in the view of Garvin and Mathiot in Rahardi, (2010: 63) namely the existence of language loyalty, can be mentioned the behavior of citizens who urge speech to be able to maintain their language, and if necessary avoid the presence of foreign languages. As a symbol and proof of the self of the community and an understanding of the norm, or awareness of the norm, or an understanding that urges a person to use language carefully and politely, this matter is a major aspect of its influence on deeds and the activity of using language (language use), a kind of thing that the Hadramaut people tried to do to Indonesia.

The majority of those who migrated to Indonesia, especially Arabs, were mostly from Hadramaut (Haryono, 2015), Hadramaut people who visited Indonesia had the purpose of trading (Batubara et al., 2020). Their mass arrival dates back to the 108th century, but many scholars also claim that Arabs already lived in Indonesia before their assimilation in the 15th and 16th centuries. Initially, the Arab immigrant men who came to Indonesia were not married. Later, after settling in Indonesia, these Arab immigrants married Arab women or members of Arab communities who had settled there before or even married indigenous people. Assimilation between indigenous people and immigrants from Arabs is recorded as the highest ethnicity among other ethnicities (Affandi, 2000). One of the places that became a destination for Arabs was Purwakarta Regency.

Purwakarta is a district located in West Java. The district has two ethnicities, both Sundanese, indigenous, and foreign. Arabs are not among these foreign ethnicities. Arab descendants are found in the Purwakarta area, mainly from Pasar Rebo to Pasar Friday, Simpang, and as far north as Kampung Wanayasa. Therefore, it is not surprising that the area is called the Arab Village. Cultural contact between Arabs and Sundanese is inevitable. Social contact can be positive if it leads to cooperation. Social contact can also be negative if it leads to a conflict or does not produce any interaction at all. They named themselves "descendants" because they were the result of intermarriage with indigenous people and lived in the region where they married: "We are different from the Chinese who came to Indonesia." The Chinese are mostly married to their own people, while our nation is married to the natives. "It is rare for Chinese people to marry indigenous or indigenous people," said a resident of Ustadz Salim Assegaf descent during an interview on October 20, 2022, who lives in the Pasar Rebo area of Nagrikidul Village, Purwakarta District.

The Arab generation has contributed some of its role in Indonesia. among others, in the fields of spreading Islam, learning, and trade (Amami et al., 2019). Arab descendants or generations domiciled in Indonesia work as da'i, or spreaders of Islam, clerics, or traders.

Communicating and socializing between people of Arab descent and other ethnicities (Sundanese) is a necessity that encourages language contact (Sutarsih, 2016). One example of the emergence of various varieties of languages used by the speech community is Pasar Rebo. They not only use Arabic but also other languages such as Sundanese and Indonesian in communication every day. This issue demonstrates that Arabic is widely used in the Arab generation's internal class.

The variety of communication among people of Arab descent in Pasar Rebo is also diverse, namely, high variety and low variety. According to the researcher's observations, the variety of highs and lows is influenced by the situation and themes discussed in communicating. Most of the people in Pasar Rebo work as traders in their daily lives, and they often interact with buyers using Arabic. The Arabic word often used in the interaction between buyers and merchants is "*kam*. (how many)" Meanwhile, young people of Arab descent usually use Arabic in the words "*futhur*" (breakfast), "*ghodaa*" (lunch), and "*asya*" (dinner). In addition, in certain situations, people of Arab descent use a variety of *fusha* in wedding speeches called *walimatul ursy*. The most observable cultural activity or event is a marital event. In general, ethnic Arabs marry Sundanese women. As a life partner, their social behavior patterns are instantly formed and result from the mixing of Sundanese customs and Arab ethnicity. In daily life, religious events and ceremonies strongly color the people of Pasar Rebo, especially on religious holidays.

The Rebo market area of Purwakarta Regency was chosen as the place for research on the sociolinguistic use of Arabic based on several reasons related to the observation (survey) of researchers in the field, as follows: First, the Rebo market environment is a mall. There are rows of shops along the street, and traditional markets are behind it. Along the main street, there are shops selling items other than those found in the market. Second, it is interesting to conduct research on differences in language use among people of Arab descent in Pasar Rebo, Purwakarta Kingdom, considering the language variations found by researchers at the observation site. Bilingual societies, such as those of Arabic origin, usually use different languages to communicate, including three varieties of spoken languages: Arabic, Indonesian, and Sundanese. The use of these three language variants is the focus of this study. This study examines the use of three different languages, namely Arabic, Indonesian, and Sundanese, from the perspective of code switching and code mixing.

Research ini discussed by several researches, such as the research conducted by Azizul A'la et al., (2020) that this research found the form of code transfer and mix of Arabic codes that occurred in learning at Pondok Pesantren Ibadurrahman and describe the factors of the occurrence of code transfer and mix of Arabic code which occurs in learning at Ibadurrahman Islamic Boarding School. Then research Halimatus Sa'diyah & Basuki, (2019), which discusses the description of forms of code transfer in diniyah activities in PPNUPI, factors causing code switching in diniyah activities in PPNUPI, forms of campur kode in diniyah activities in PPNUPI, and factors causing mixing code in diniyah activities in PPNUPI. As well as research (Indriastuti, 2019) this study discusses the existence of mixing and code switching, namely two hundred and fifty forms and causes in the study of ustadz Hanan Attaki, including eighteen for Arabic-Indonesian and English-Indonesian, totaling seven data points. However, interestingly, the research discusses and analyzes the transfer of code and mix-code among the people of Arab descent in the Pasar Rebo area of Regency Purwakarta.

According to the above, the goal of the researchers conducting this study is to identify the forms and aspects of code transfer triggers used by Arab generation citizens in Pasar Rebo against Arabic codes in Arabic code switching, as well as the forms and aspects of code mixing used by Arab generation citizens in Rebo Market against Arabic codes in Arabic code mixes. With this study, it can be known that there are cultures, foreign languages that enter and can be a factor in the transfer and mixing of special language codes that are intertwined in Arabic, Sundanese, and Indonesian. so that a new language will emerge that wants to decorate the culture of something in the region.

B. Research Methods

This research was conducted in the Pasar Rebo area, Purwakarta Regency. Researchers chose this place because the Rebo Market Environment is a trading center. People of Arab descent usually use language variations in communication, including the use of three language variations in speech, namely Arabic, Indonesian, and Sundanese. The use of these three language variants is the focus of this study. This study examines the use of three language variants, namely Arabic, Indonesian, and Sundanese from the standpoint of code switching and code mixing.

The method used in this study is survey method. by using a qualitative approach. This research took place in the Pasar Rebo Regency area Purwakarta in people of Arab descent. The data collection methods in this study used observational methods (observations) and interviews. The data analysis techniques used in this study are the data reduction stage, the data presentation stage, and drawing conclusions.

C. Results Of Research And Discussion

Form of Code Switching

Switch the general term code to refer to the alternation of languages or more or more styles of one variety. This statement is based on the notion that codes may occur between languages, between variants, between registers, between variations, or between styles (Amri, 2019). For example, when A and B meet on the road, they usually start the conversation with everyday topics such as greetings, games, and others. The communication used in this topic is known as the language of casual variety. But when communication switches to the problem of work, the language used in general is not of the casual variety but rather the formal variety. Dell Hymes (1975) in Rahardi, (2001:20) argues that "code switching" is a general term for mentioning the change or switching of the use of two or more languages, some variation of one language, or even several styles of a variety of languages. According to Atiek Mustikawati, (2015), code switching is the act of switching from one code language to another during a speech event. For example, speakers of other regional languages switch to Arabic, namely:

<p><i>"Arek kamana, Muh? Kholas futhur?"</i> (Mau kemana, Muh? Sudah makan malam?) Where are you going, Muh? Have you dinner</p>
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Table 1, Example

This is also present in the research. In this research, there are 12 utterances in everyday conversations that identify code switching in various situations that occurred in Pasar Rebo Regency Purwakarta. The utterance is used in casual-type conversations because this speech only records daily life with formal and informal activities. In speech switching code Indonesian to Arabic, there are 2 utterances; in speech Arabic switching to Indonesian, there are 3 utterances; in speech switching code Sundanese to Arabic, there are 4 utterances; and in speech Arabic switching to Sundanese, there are 3 utterances.

Code Switching	Activiti	Market	School
Indonesian to Arabic	1		1
Arabic to Indonesian	1	1	1
Sundanees to Arabic	4		
Arabic to Sundanees	3		

Table 2 : Code Switching in various situations that occurred in Pasar Rebo Regency Purwakarta.

(1) P1: <i>Saudaranya Iman ya?</i> (Are you Iman's Brother?) <i>Maa syaa Allah, Jamil jiddan</i> P2: Hehe iya bu..(Yes I am)
(2) P1 : <i>Coba khanza ini awalnya apa?</i> (Khanza What it is the first)) <i>Udzkur!</i> P2 : <i>Ubdhilatin wawu alifan limanfutihimaqablaha fashara ghaza.</i> (<i>wawu</i> replaced alif because the previous letter was fathah, hence ghaza)

Table: Code switching Indonesian Language to Arabic Language

The speaker of speech (1) is a person who is greeting one of his neighbors. In his speech, it can be seen that there is a language transition from Indonesian to Arabic in the level of sentence switching. Initially, speaker 1 used the phrase Indonesian "(Brother) *Saudaranya Iman ya?*", then the utterance switched to the Arabic sentence "*ماشا الله جميل جدا*" (*Maa syaa Allah, very beautiful*) which was included in the code switch. The sentences are thrown out by Speaker 1 because of the background of the language of the speech partner who has a mother tongue, namely Arabic, and speaks with a speech opponent who understands Arabic. The transition of code Indonesian to code Arabic in this study occurred due to a factor, namely a speech event caused by the lip service factor. Initially, conversation occurred in Indonesian due to the lip service factor in greeting fellow members of the community in Indonesian, but Speaker 1 continued to use Arabic (*Maa syaa Allah, Jamil jiddan*) because Speakers 2 were Arabs.

Data (2) shows the code switching event performed by Ustadz. Speakers initially used Indonesian but later switched to Arabic because of the situation in shorof (tasrifan and I'lal) lessons. The code switching event is marked in the sentence *Udzkur* (mention it), and Speaker 2 replies, "*Ubdhilatin wawu alifan limanfutihimaqablaha fashara ghaza*" (*wawu* replaced alif because the previous letter was fathah, hence ghaza). The sentences are thrown out by Speaker 1 because of the background of the language of the speech partner, who has a mother tongue

that is Arabic and speaks with a speech opponent who understands Arabic. The transition of Indonesian code to Arabic in this study occurred due to a factor, namely a speech event caused by the "learned speaker" factor. There was an Ustadz at the speech who was teaching his students. The factor that influenced Ustadz in switching the code from Indonesian to Arabic is that the Ustadz factor has a high education, so it has broad insight to teach Arabic accordingly.

<p>(1) P1: Assalamu'alaikum, bib. Keif? P2: Wa'alaikumsalam, ane kheer. Ente keif? P1: Alhamdulillah kheer. P2: Eh, <i>katanya ente mau juwad?</i></p> <p>(2) P1 : Ummi, ini <i>kam</i>? P2 : <i>Lima ribu dapet dua ya.</i></p> <p>(3) P1: madza darsul aan? P2: Darsul aan muhadasah <i>kosakata bahasa Arab</i></p>

Table 3: Switch Arabic Code to Indonesian

In the utterance (Speaker 1), it is seen that Speaker 1 starts a conversation by using *Assalamu'alaikum*. This greeting is commonly used by Muslims when starting a conversation. Then Speaker 1 went on to ask Speaker 2 how he was doing using the Arabic sentence "*Assalamu'alaikum, Bib. Keif?*" Speaker 1 also used the greeting word "bib," in honor. Speaker 2 answered the greeting from speaker 1 with an equivalent sentence and turned to ask the state of speaker 1 using the Arabic sentence "*Wa'alaikumsalam, ane kheer. Ente keif?* (I am Fine)". They exchanged news using Arabic sentences because the conversation was of a familiar variety. Afterwards, the conversation switched topics regarding the news that Speaker 1 who was getting married used Indonesian sentences. The sentences are thrown out by Speaker 1 because of the background of the language of the speech partner who has a mother tongue, namely Arabic, and speaks with the opposite speaker who also has an Arabic speech partner background. The transition of code Arabic to Indonesian in this study occurred due to a factor, namely a speech event caused by a lip service factor. Initially, the conversation occurred using Arabic because of the lip service factor in greeting fellow Arabs using the conversation that was originally using Arabic turned into a conversation with Indonesian

In conversation (2), it occurs in the realm of work when a buyer from a society of Arab descent bids on the seller's merchandise. It can be seen in the conversation that there was a code switch from Arabic, namely *Ummi* (mother) and *Kam* (how many), to Indonesian. Speech events It occurs in a familiar variety because the situation that occurs between the speaker and the speech partner is one of familiarity. These sentences are thrown out by Speaker 1, who has a background in the language of the speech partner who has a mother tongue, namely Arabic, and speaks with a speech opponent who understands Arabic. The transition of the Arabic code to Indonesian in this study occurred due to a factor, namely a speech event caused by a habitual factor. Factors influencing the occurrence of code switching in speech events (2) are habitual factors carried out by speakers in everyday conversation and familiarity because speakers and speech partners know each other.

In conversation (3), which occurs in the realm of learning, a female student asks about Arabic lessons in class. It can be seen in the conversation that there was a code switch from Arabic (*madza darsul aan*, (the material is what is conveyed") to Indonesian. The speech event occurs in a familiar variety because the situation that occurs between the speaker and the speech partner is a situation of familiarity. These sentences are thrown out by Speaker 1 because of the background of the language of the speech partner who has a mother tongue, namely Arabic, and speaks with a speech opponent who understands Arabic. The transition of the Arabic code to Indonesian in this study occurred due to a factor, namely a speech event caused by a learned speaker factor. There was an Ustadz at the speech who was teaching his students. The factor that influenced the Ustadz to switch codes from Indonesian to Arabic was that the Ustadz had a high education, so he had broad insight into teaching Arabic accordingly.

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| (1) P1 : Arek kamana, Muh? Kholas futhur?
P2 : Kholas atuh |
| (2) P1 : Bisi aya <i>shohib ente</i> anu janda, ana rek mere jakat
P1 : Mangga, ke di samperkeun |
| (3) P1 : <i>Geus tong</i> kalam katir..
P2 : Hahaha <i>siap</i> |
| (4) P1 : Urang piknik minggu hareup, mumpung aya fulus
P2 : Kumaha mun fulus urang eweuh, moal jadi meureun? |

Table 4: Switch Sundanese Code to Arabic

In conversation (1), there was a question that a man of Sundanese descent told his sidekick, who was also an Arab. It can be seen in the conversation that there was a code switch from Sundanese to Arabic, namely Kholas Futhur (already eating breakfast) and Kholas (already). The speech event occurs in a familiar variety because the situation that occurs between the speaker and the speech partner is a situation of familiarity. Speaker 1 threw out the sentences due to the Sundanese background and speaking to the opposite speech with an Arab background. The factor of switching the code from Sundanese to Arabic in this study occurred due to a certain factor, namely a speech event caused by the desire to show self-identity as an Arab. In this event, the conversation started with Sundanese and then switched to Arabic because speakers wanted to show their identity as people of Arab descent.

Conversation (2) occurs in a sentence spoken by a society of Arab descent to his Sundanese sidekick. It can be seen in the conversation that there is a code switch from Sundanese to Arabic, namely Shohib ente (your friend). The speech event occurs in a familiar variety because the situation that occurs between the speaker and the speech partner is a situation of familiarity. These sentences are thrown out by Speaker 1 because of the background of the language of the speech partner who has a mother tongue, namely Arabic, and speaks with Sundanese speech opponents who understand Arabic. The transition of the Sundanese language code to Arabic in this study occurred due to a factor, namely, a speech event caused by a habitual factor. The factors influencing the occurrence of code switching in speech events (2) are habitual factors carried out by speakers in everyday conversation and familiarity because speakers and speech partners know each other.

Conversation (3) occurs in a sentence spoken by a society of Arab descent to his Sundanese sidekick who understands Arabic. It can be seen in the conversation that there was a code switch from Sundanese to Arabic, namely *Kalam Katir* (talkative). The speech event occurs in a familiar variety because the situation that occurs between the speaker and the speech partner is a situation of familiarity. These sentences are thrown out by Speaker 1 because of the background of the language of the speech partner who has a mother tongue, namely Arabic, and speaks with a speech opponent who understands Arabic. The transition of the Sundanese language code to Arabic in this study occurred due to a factor, namely, a speech event caused by a habitual factor. The factors influencing the occurrence of code switching in speech events (3) are habitual factors carried out by speakers in everyday conversation and familiarity because speakers and speech partners know each other.

Conversation (4) occurs in a sentence spoken by a society of Arab descent to his Sundanese sidekick who understands Arabic. It can be seen in the conversation that there was a change of code from Sundanese to Arabic, namely *Fulus* (money). The speech event occurs in a familiar variety because the situation that occurs between the speaker and the speech partner is a situation of familiarity. These sentences are thrown out by Speaker 1 because of the background of the language of the speech partner who has a mother tongue, namely Arabic, and speaks with a speech opponent who understands Arabic. The transition of the Sundanese language code to Arabic in this study occurred due to a factor, namely, a speech event caused by a habitual factor. The factors influencing the occurrence of code switching in speech events (4) are habitual behavior carried out by speakers in everyday conversation and familiarity because speakers and speech partners know each other.

(1) P1 : Fathimah ruuh Jogja. P2 : Hah jeung saha? Kamari peuting masih panggih .
(2) P1 : Muna, ila fein? Kok sorangan? P2 : Enya, sorangan
(3) P1: Ijah, anti limadza? P2: lieur ana teh, hape na disita ku Osis

Table 5: Switch Arabic Code to Sundanese

In conversation (1), a person of Arab descent was talking to his Sundanese relatives. The theme of this conversation was to ask the whereabouts of Fathimah, who was going to Jogja. When the speaker stated with an Arabic sentence, *ruuh Jogja* (go to Jogja), the conversation became more relaxed. Then there was a change of language code when the speech partner asked in Sundanese, "*Hah jeung saha? Kamari peuting masih panggih*". These sentences are thrown out by Speaker 1 because of the background of the language of the speech partner who has a mother tongue, namely Arabic, and speaks with Sundanese speech opponents who understand Arabic. The transition of the Arabic code to Sundanese in this study occurred due to a factor, namely, speech events caused by habitual factors. Factors influencing the occurrence of code switching in speech events (1) are habitual factors carried out by speakers in everyday conversation and familiarity because speakers and speech partners know each other.

The speaker of the speech was a umi who asked his relatives the Sundanese who was passing in front of the house. It can be seen in the sentence that there was a code switch from

Arabic, namely Ila Fein (where to go), to Sundanese. The relationship between the speaker and the speech partner in the speech event is familiar. These sentences are thrown out by Speaker 1 because of the background of the language of the speech partner who has a mother tongue, namely Arabic, and speaks with Sundanese speech opponents who understand Arabic. The transition of the Arabic code to Sundanese in this study occurred due to a factor, namely, speech events caused by habitual factors. Factors influencing the occurrence of code switching in speech events (2) are habitual factors carried out by speakers in everyday conversation and familiarity because speakers and speech partners know each other.

The speaker of the speech was a female student who asked her relatives, who were sitting in front of the house. It can be seen in the conversation that there was a code switch from Arabic, namely "Anti Limadza" (you ask why) to Sudanese. The relationship between the speaker and the speech partner in the speech event is familiar. These sentences are thrown out by Speaker 1 because of the background of the language of the speech partner who has a mother tongue, namely Arabic, and speaks with Sundanese speech opponents who understand Arabic. The transition of the Arabic code to Sundanese in this study occurred due to a factor, namely, speech events caused by habitual factors. The factors influencing the occurrence of code switching in speech events (3) are habitual behavior carried out by speakers in everyday conversation and familiarity because speakers and speech partners know each other.

Form of Code Mix

Sutarsih, (2016) defines code-mixing as the use of other languages in a bilingual context. In contrast to code switching, where language change by a bilingual is caused by a change in situation, in mixed code language change is not accompanied by a change in situation (Sukoyo, 2010). Mixing codes is done by the speaker not solely because of the situation at the time of verbal interaction but for linguistic reasons. The source of the code mix can come from language skills, but it can also come from the ability to communicate, namely behavior (Putra, 2021). Suwito distinguishes between two types of code mixing: inner code mixing and outer code mixing. Inward code mixing is a code mix that occurs due to the insertion of elements sourced from the original language with all its variations. (Anjalina et al., 2017) Example:

A: Cari apa bu? B: Kucing A: Kucingnya hilang? B: Hoo.. katanya <i>kalindes sapedah?</i>

Table 6: Example

As for mixing the code outwards, it is the mixing of codes that occurs due to the insertion of elements from a foreign language.

A: Berapa harga ini bu? (How Many Price this?)

B: Sepuluh ribu aja bu (Rp 10.000)

A: Sepuluh ribu dapet dua ya bu
B: Dah *kalam katir*, sok bungkus.

Researchers discovered it in Pasar Rebo, Purwakarta Regency. There are several forms of mixed Arabic codes in speech and daily life obtained from listening and identifying. The conversation data in this speech is a mix. Arabic code is classified as mixed-form code at the word level. Mixing codes at the word level is an event in a conversation where there is an insertion of one language in the form of another's word state. For example, in a conversation using Indonesian speakers or speech partners, insert words in a foreign language or regional language. However, in this study, the researcher only discussed the mixing of Arabic codes in Indonesian and mixing Arabic codes in Sundanese. The mixed form of code at this level has a total of 8 utterances.

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| <p>(1) S1 : Assalamu'alaikum
S2 : Wa'alaikumsalam tadz
S1 : Ini ana punya anak, Hamid, mau buat SKTM.
S2 : Langsung datang ke Kelurahan saja,
tadz
S1 : Oo, gitu ya. Kantor Kelurahan nya masih
yang dulu itu ya?
S2 : Iya, betul tadz
S1 : Wah, Ya <i>khalas</i>, ana ambil motor dulu di baet.
S2 : Monggo, tadz.
S1 : Syukron
S2 : Sama-sama</p> <p>(2) S1 : Saya minjem motor gak dikasih, tadz
S2 : Ya, itu namanya bakhil!</p> <p>(3) S1 : Ahlan, nama antum siapa?
S2 : Ana Rizal ummi</p> <p>(4) S1 : Bib, dicari abah.
S2 : Fein?
S1 : Baet.</p> <p>(5) S1 : Ini tape yang masyhur di Kuningan itu loh
S2 : Wah ajib nih</p> |
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Table 7: Mix Arabic Codes in Indonesian

The speech event (1) contains a code-mixing event at the word level because there are several Arabic words inserted by Speaker 2 and Speaker 1 in the conversation. In the conversation, Speaker 2 inserted the word "tadz," which means "Ustadz" in Indonesian and has the meaning of "teacher." The word has become customary for Speaker 2 to refer to a friend who is perceived to have a higher degree; Speaker 2 has the intention to respect him. Then Speaker 1 also inserts words in the form of ana (me), khalas (already), and baet (house).

The incident (2) occurred between people of Arab descent and neighboring Sundanese of the familiar variety. In the speech event, the speaker's relationship with the speech partner is similar to that of a neighbor. The speech event contains a code-mixing event at the word level

because there are several Arabic words inserted by Speaker 1 and Speaker 2 in the conversation. In the conversation, Speaker 1 inserted the word "tadz," which means "Ustadz" in Indonesian and has the meaning of "teacher." The word has become customary for Speaker 1 to refer to a friend who is perceived to have a higher degree; Speaker 1 has the intention to respect him. Then Speaker 2 added a word called "bakhil," which means "stingy" in Indonesian.

The fragment of conversation (3) includes mixing codes in the word level, because in the first sentence spoken by Speaker 1 there is an insertion of a word in the form of Ahlan which means "welcome", Speaker 1 also inserts a word in the form of Antum which means "you". Then Speaker 2 also inserted the word Ana which means "I".

The incident (4) occurred in a familiar variety between the brothers and sisters of Arab descent. Speaker 1 gave information to his sister that his younger brother Speaker 2 was being sought by his father using the phrase "Bib, sought abah." The relationship of relatives as brothers and sisters creates an intimate atmosphere that occurs in the events of the speech. The event contains a code-mixing event at the word level because there are several words in Arabic inserted by Speaker 1 and Speaker 2 in the conversation. In the conversation, Speaker 1 inserted the word bib which means Habib in Indonesian has the meaning of "lover" an honorary title addressed to the descendants of the Prophet Muhammad. It has become customary for Speaker 1 to call his brother with the intention of honoring him. Then Speaker 1 also inserted the word baet, which means in the Indonesian rumah. And Speaker 2 also inserts a word that is in the form of fein which means in the Indonesian dimana.

The fragment of conversation (5) includes mixing codes in the word level, because in the first sentence spoken by Speaker 1, there is an insertion of a word in the form of Masyhur, which means "famous." Then Speaker 2 also inserts the word Ajib, which means "good."

(1) S1 : Jang, boga fulus rekeh, teu? S2 : Laa, tadz
(2) S1 : Ngke rek aya houl di Majlis S2 : Lah iraha deui eta? S1 : Tanggal 2 Juni
(3) S1: Ahlan wa sahlan.. kadieu asup ka baet S2: Muhun Bib, Syukron

Table 8: Mix Arabic Codes in Sundanese

The conversation (1) contains a code-mixing event at the word level because there are several Arabic words inserted by Speaker 1 and Speaker 2 in the conversation. In the conversation, Speaker 1 inserted the word "fulus," which means "in Indonesian money. Speaker 2 inserted the word "tadz," which means "Ustadz" in Indonesian and has the meaning of "teacher." The word has become customary for Speaker 2 to refer to the one that is perceived to have a higher degree, and Speaker 2 has the intention to respect it.

The speech event (2) occurred at the variety when mothers of Arab descent were conversing on the house's terrace. The sentence contains a code-mixing event at the word level because there is an Arabic word inserted by Speaker 1 in his conversation. In the conversation mentioned above, Speaker 1 inserted the word *houl*, which means recitation in the Indonesian sense. The word has become a habit for Speaker 1 in everyday life.

The incident (3) occurred when a group of Arab-Americans were arguing in front of the house about allowing in more people. The conversation contains code-mixing events at the word level because there are several Arabic words inserted by Speakers 1 and 2 in the conversation. In the conversation, Speaker 1 inserted the words "*ahlan wa sahlam*," which in Indonesian has the meaning of "welcome," and "*baet*," which in Indonesian has the meaning of "home". The word has become a habit for Speaker 1 when greeting guests. Then Speaker 2 also inserted a word in the form of a *syukron*, which in Indonesian has the meaning of "thank you." The factor that causes the interplay of codes in this speech event is the ongoing topic of conversation.

Factors Causing Code Mixing and Arabic Code Switching in the Rebo Market

According to Karennina Sandi (2022), the speaker factor, the speech opponent factor, a change in situation with the person's presence, a change from formal to informal, and a change of speech can all cause mixing and switching codes. As it occurs in the Rebo market, that factor is distinguished as follows:

1. Participants all share a common mother tongue.

One of the factors causing code interference in a study is the presence of participants with the same mother tongue background. a conversation or a communication relationship between each other. This is especially true when combining code and text. In this study, researchers examined the mixing of Arabic codes with the backgrounds of speakers in the data who have Indonesian and Arabic mother tongues. That way, this factor occurred in this study.

2. The Speaker's Desire to Obtain the Right Expression

The desire of speakers to obtain the right expression is a factor that greatly influences the occurrence of the code mix. The speaker's desire to obtain the right expression is also to respect the opponent of the speech, in order to keep polite speech from offending the speech opponent and to choose the right expression so that it can be more easily understood by the speech opponent. When a speaker in a conversation talks to his peers, he tends to mix their conversation code with Arabic. Allowing something to his friend with the word "*ahlan wa sahlam*," for example, is considered more appropriate to speak to his peers because it is considered more polite. And as speakers say when pronouncing the word *ustadz*, *bib*, this word is also more fitting to pronounce because it is in honor of older or higher education.

3. Communication Habits and Relaxedness of Speech Participants

This habit and casualness are factors that tend to occur when mixing Arabic codes in conversation. Speakers who have bilingual skills in communication very often mix foreign

words into the language they are using. Bilingual ability indirectly becomes a habit of mixing codes in speech. In this study, researchers found that the mixing of Arabic codes occurred due to factors of habit and the casualness of speakers' communication. like when a speaker says the word ana. When speakers with a background in Indonesian mother tongue mix Arabic words, these words have become an example of the habit of speakers in mixing Arabic words in Indonesian.

D. Conclusion

The existence of this research concludes that every culture, be it elements of marriage, habits, or language in particular, will have an impact on changing the mother tongue code, thus making the language that appears different from the original language. Factors that cause the transfer of codes and mixing of language codes in public speech in Pasar Rebu, Purwakarta Regency, include speaker factors, speech opponent factors, situation change factors with the presence of third persons, changes in factors from formal to informal, and factors for changes in the topic of conversation. Participants have the same mother tongue background. There is a desire among speakers to obtain the "right" expression. The habits and casualness of speech act as participants in communicating.

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