

7 ICLEI 2017-037 Irna Rahmawati

### **Sundanese-Arabic Code-Mixing in Communication at Al-Ittihad Boarding School Cianjur**

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#### **ABSTRACT**

In fulfilling the communication needs of a society from various parts of the world, most of people have skill in the use of two languages or even more (multilingual). Bilingualism in communicating reflects the variation to extend the style of language in a society but it also triggers an awkwardness or speaking interference. The use of language in Al-Ittihad boarding school is Arabic as their first language, while Sundanese as the language of West Java area which is another code (pieces) that are used for communication. This study aimed to describe the form of code-mixing of Sundanese into Arabic that occur in everyday communication, it also to identify the types of code-mixing used, and the factors that influence the occurrence of code-mixing in the Al-Ittihad boarding school Cianjur. The method used for this research is qualitative descriptive analysis using the data from informants which is gained through refer technique, interview, note, and record. The results of this study indicate the type of outer code-mixing that occur because of high intellectual ability in communications at Al-Ittihad boarding school Cianjur environment. The kinds of code-mixing are in the form of words, phrases, clauses and idioms. Code-mixing type that never appeared in environment of Al-Ittihad boarding school communications is baster. These code-mixings may occur due to differences in the characteristics of the speaker who is bound in the context of the subject, knowledge's background of the speakers in Arabic vocabulary, inability in finding the equivalent word or expression corresponding word, and factors of cultural habit in the environment.

*Keywords:* Multilingual, code, code-mixing, form, factor

#### **Introduction**

Indonesia is a large group of people. It is not homogeneous, but it's heterogeneous. Which means the community is consists of various social layers, both layers related to economic class, educational class, nobility, residence area and so on. (Abdul Chaer, 2015: 50). The citizen that are multiethnic, multilingual, and mutual societies the tendency in bilingual communication, or better known as code mixing is very common. Based on the language map published by the National Language Institute (now the Language Center) in 1972 that there are approximately 480 local languages in Indonesia. The number of speakers per language ranges approximately 50 million people (Javanese), the data shows the sociolinguistic situation in Indonesia is quite complex. While Arabic as one of the major languages in the world is used as the official language about 22 countries whose total population of users reaches approximately 120 million members of the community of a language. (Ening Herniti). Based on the above data can be concluded that the use of code mixing in the community of language is usual.

As we know that the Arabic language has its own meaning for the Indonesian people such as the language of religion and Islamic culture, as the language of education, and language of the Islamic world. As an effort to improve education in Indonesia, several educational institutions such as Al-Ittihad Boarding School Cianjur use Arabic as their first language. However, the diverse backgrounds of speakers in Al-Ittihad Boarding School Cianjur whose majority are multilingual speakers and reside in the same neighborhood (Sunda area) triggered the occurrence of code mixing.

The phenomenon that occurred in Al-Ittihad Boarding School Cianjur is the authors's interest to conduct further research in identifying the types of code mixing used in everyday communication, and the factors that cause of code mixing.

### **Research Question**

This research have found two problems in the occurrence between Sundanese language in Arabic in communication, those are:

1. What kind of code mixing appear in daily communication at Al-Ittihad Boarding School Cianjur?
2. What trigger factors cause of code mixing in daily communication at Al-Ittihad Boarding School Cianjur?

The purpose of this research is to describe the kind of mixed code that appears and the trigger factors that cause the interference of the code mixing in everyday communication in Al-Ittihad Boarding School Cianjur. In addition to these objectives, this study aims to enrich the repertoire of linguistic science, especially in the field of sociolinguistics.

### **Theory**

In this study the authors use the theory of code mixing proposed by Muysken (2000) in identifying the type of code mixing that occurs in everyday communication at Al-Ittihad Boarding School Cianjur. It also uses the supporting theories of Wardaugh's (1986), Saville-Troike (2003: 43), Chaer (2004) and several other supporting theories to describe the types of code mixing that appear and explain the trigger factors of code mixing. As Wardaugh (1986: 103) notes that mixed codes occur when a person uses language as fluently so they can use two languages interchangeably in a single speech. In the code mixing event there is a main code and another code (pieces) which has been suggested by Chaer (2004: 114) that in the code mixing there is a main code or basic code, while the other codes involved in the event in the form of pieces only, without function or otonomy as a code of a speaker, for example in Indonesian, most of Indonesian speakers insert pieces of foreign languages such as English or regional languages.

Based on Saville and Troike (2003), the triggering factor of the code mixing phenomenon is ten factors which are to discuss certain topics, to quote other people's conversations, to affirm something, filler or clarify the contents of the conversation to the other person, repetition or to clarify, refine or reinforce requests or commands so that the meaning can be clearly communicated to the speaker, indicating the identity of the particular group whether by vocation or by cultural background, in the absence of a proper word match, and the efficiency of a speaker so that the purpose of a message can be clearly delivered.

### **Methodology**

The method used is qualitative descriptive analysis. Qualitative descriptive analysis method is a method in examining the status of a group of people, an object, a set of conditions, a system of thought or a class of phenomenon in the present. The purpose of this

descriptive study is to make the description, or representation systematically, factually and accurately about the facts, properties and relationships between phenomena that are investigated (Nazir, 1988).

In this study the authors use the method of observation with text material with a wider context or called field research. The authors collected data of code mixing with Sundanese code that is inserted into Arabic structure in daily communication in Al-Ittihad Boarding School Cianjur by taking samples of users of code mixing. Users that have been recorded in the previous language section of the board natural (naturally occurring language). This research is conducted regularly by using two research techniques that are directly interview and indirectly interview. In directly interview, the researcher visited the location by using the method of referring and record. In the observation method, the researcher listened to conversations that occurred in the communication conducted by the informant of Al-Ittihad boarding school Cianjur which further researchers recorded conversations of informants who use mixed code. In this study, the distance between the researcher and the research object is far enough so that the researcher uses the skillful technique indirectly interview. The researcher conducts periodic communication with field team about reporting of research result that has been obtained before in field with observation and coding method then field team to report result of data to the researcher in the form of visual documentation (photo). Which are then examined and analyzed systematically to be accurately described.

### Literature Review

**Contact of language** in bilingual or multilingual communities as a result of language contact (as cultural contact) may occur events or cases called interfection, integrase, code-switching and code-mixing. These four events are the same symptoms of the existence of other language elements in the language used, but the concept is not the same (Chaer 2007: 65)

**Bilingualism** According to Fishman (1972: 54), "bilingualism is the property of the individual. An individual use of two languages supposes the existence of two different language communities "This means that bilinguality is the property of the individual. The two-language user by the individual shows the existence of two different language communities. Musyken (2000) points out that bilingual and bilingualism also apply to situations where more than two languages are involved.

In bilingualism society there are several factors that influence the occurrence of this phenomenon. Grosjean (1982: 150) points out that "bilingual speakers usually explain that the reason, they switch the code is because of a lack of vocabulary in talking about something through a single language on a particular topic. In addition, they choose to code over when they do not find the right words or equivalent expressions when they use only one language. This is because the language may not have an item or translation of words that match the required vocabulary "

From some of the explanations that have been advanced by the above experts it can be concluded that bilinguality occurs because of the existence of two different language communities, and the trigger for bilingualism is because the language may not have the item or translation of words in accordance with the required vocabulary

**Code mixing** refers to all cases where lexical elements and grammatical features of two languages appear in one sentence (Muysken: 2000). When a language community uses another language word or phrase into its mother language it is called a code mixing. As Wardaugh (1986: 103) notes that code mixing occur when a person uses language as fluently so they can use the two languages interchangeably in a single speech. In the code mixing phenomenon, there is a main code and another code (pieces) which has been suggested by

Chaer (2004: 114) that in the code mixing there is a main code or basic code, while the other codes involved in the phenomenon in the form of pieces only, without function or autonomy as a code of a speaker, for example in Indonesian, most of Indonesian speakers insert pieces of foreign languages such as English or regional languages. It can be said to have mixed the code. In the phenomenon of code-mixing, Muysken (2000) says there are three types of code mixing that are insertion, alternation, and congruent lexicalization

This type of insertion type mixing formation basically just inserts some lexeme, word or phrase from second language into the first language using the first language sentence structure. While the alternation type code does not insert a lexeme, word or phrase. But the more complex part of the sentence, the clause and used alternately continuously in one utterance. Then the type of congruent lexicalization in this code-mixing is more complicated than the previous type. This type of formation that distinguishes the sentence structure used is the same sentence pattern between the two languages. While Hoffman (1991: 112) describes several types of code-mixing based on the time and place where the transition occurs, which is code-mixing in sentence, lexical, and code-mixing that causes phonological changes. Types of code-mixing in the sentence are in the form of phrases, clauses, idioms and others.

The triggering factor of the code-mixed events according to Saville and Troike (2003) has ten triggers, among other things, talking about certain topics, quoting others, reinforcing something, fillers, clarifying the contents of the conversation to the other, repetition or clarification, refine or reinforce a request or order so that the meaning can be clearly communicated to the speaker, indicating the identity of the particular group whether by vocation or by cultural background, in the absence of a proper word match, and the efficiency of a speaker in order for the purpose of a message to be clearly delivered. And he thinks code-mixing have a varied functionality in a speech community.

In addition, according to Weinreich's theory (1963) explains why one should borrow words from other languages. According to him the phenomenon is based on two factors. The first factor is the internal factor which indicates that a person borrows a word from another language because of encouragement that is in him which is the low word frequency (the word often used is usually more stable and easy to remember its meaning), words borrowed from other languages are also used for solve homonym problem in speaker language (avoid ambiguity), synonym needs (to save the other person). And the second is the external factor that is the encouragement of outside speakers that causes speakers to borrow words from other languages. Among them are the development or introduction of new cultures, inadequate differences, social values, and errors.

From the explanation of some linguists it can be concluded that the code-mixing has the main code and other code as flake and occurs because the community of a language mastered another language and used it together in one speech. In the code-mixing there are three types of code-mixing which are insertion, alternation, and congruent lexicalization. Code-mixing that occurs in a sentence can be an insertion of words, phrases, clauses, idioms, sentences and others. The factors triggering code-mixing are various internal and external factors of language speakers. In this study, the author uses the theory of Saville and Troike (2003) in determining the trigger factor mixed code and using the theory proposed by (Muysken: 2000) in classifying the type of mixed code. The theory is used by authors because it represents other theories in identifying the data.

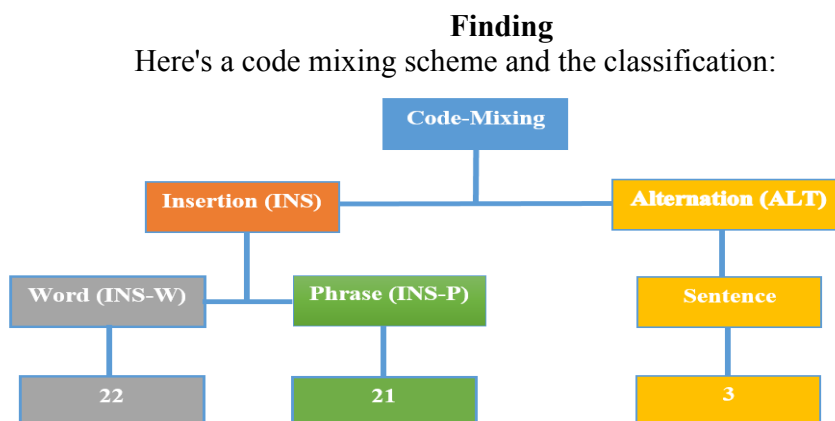


Figure 1. This is a diagram showing the form of code-mixing

The data of the research mixed with code in communications at Al-Ittihad Cianjur boarding school is covered in 46 parts, ie, mixing code in the form of insertion of 44, divided into 22 data insertion in the form of word insertion, and 22 data insertion in the form of phrase insertion. And mix the code in the form of an alternation of 3 data. For more details can be seen in the following descriptions:

Table 1  
The insertion of Sundanese into Arabic Structure is Word Insertion

No	Speech (INS-W)
1	بعد قليلا سأخرج من الحمام <i>Heeuh</i>
2	ماذا <i>ceunah</i> غير مسموع
3	من قائل تأكل بالطفو <i>oge</i>
4	لايجوز <i>Noong</i> في الحمام
5	انت قبيح <i>Bengeut</i>
6	وجهي <i>lesang</i> جدا
7	انظروا ذلك <i>Gede</i> جدا
8	بعد ان تأكل الرز فاغسلي <i>Geleuh</i> صحنك
9	اريد <i>Suuk</i>
10	ذلك <i>Bonteng</i> سقط
11	لا تأكل <i>Cau</i> بالقيام
12	كرهت اليها <i>Urang</i>
13	بالسرعة <i>Siah</i>
14	القلم <i>Potong</i>
15	لا <i>Ketang</i> لا اكون ان اذهب الي المطبخ لأن كسلان
16	اسمعا <i>Bonge</i>
17	انت التي تكلمين <i>Sugan</i>
18	صحيح <i>Mereun</i>
19	استغفر الله هذا ميدان <i>Bala</i>
20	في الحجرة ثوبك <i>Asa</i>
21	اذا تنظرين بنين <i>Riweuh</i>
22	عندما ناخطبة امام الطلاب بدني كله <i>Ngadegdeg</i>

The table above is the data of code mixing that obtained as much as 22 data in the insertion of the word Sundanese into Arabic. The insertion of the word is a type of code mix in the form of insertion

Table 2

*The insertion of Sundanese into the Arabic Structure of the Insertion of Phrases*

No	Speech (INS-P)
1	<i>Kabita euy</i> فكرت ذلك الطعام لذيذ جدا
2	<i>Geleuh da</i> قسم الأمن تغضب دائما
3	<i>Tujuh ewang</i> هذه التفاحة لكم
4	<i>Maneh teh</i> إحظي غدا امتحان
5	<i>Si gelo</i> كرهت الي
6	<i>Tong kitu</i> قبييه
7	<i>Hayoh atuh ih</i> قبيح
8	<i>Naon sih</i> انت من انيفا تكلم دائما
9	<i>Kumaha we lah</i> مع شئت
10	<i>Si eta mah rieur</i> ماشاءالله
11	<i>Heeuh kela</i> سأخدمغرفة اولا
12	<i>Teu kudu lah</i> ثقيل
13	<i>Bau haseum</i> بدانك
14	<i>Bau hitut</i> من التي ضرطة
15	<i>Meuni kucel</i> وجهك يا أختي
16	<i>Bae we atuh</i> قليلا فقط
17	<i>Aingah da</i> نعلي ضاع دائما
18	<i>Tong luak lieuk</i> الي بنين يا أخواتي
19	<i>Sok ayeuna rek kumaha?</i> مطر
20	<i>Ih lain ana</i> يمكن الاخر
21	<i>Teuing ah lieur</i> سأنام فقط

The table above is the data of code mixing that obtained as much as 21 data in the insertion of the Sundanese phrase into the Arabic language. The insertion of the phrase is a type of code mix in the form of insertion

Table 3

*The insertion of Sundanese into the Arabic structure of alternation*

No	Speech (ALT)
1	<i>Awat tisoledat !</i> انتبه !
2	<i>Jieun kadaharan ku sorangan</i> إذهبي الي المطبخ ثم
3	<i>Kumaha ieu jadina ?</i> هل ستذهبين؟

The above table is the data of code mixing that obtained three data in the form of insertion of Sundanese clauses into Arabic. The insertion of the clause is a mixed type of code in the form of alternation

### Discussion

#### Data 1

بعد قليلا سأخرج من الحمام <i>Heeuh</i> <sup>1</sup> (INS-W)			
من الحمام	سأخرج	بعد قليلا	<i>Heeuh</i>
minal hamām	sa akhruju	ba'da qalīlan	<i>heeuh</i>
'of the shower'	'I'll be out	'soon'	'ya'
Yes, I'll be out of the shower soon			

Based on data 1 (INS-W), the word of *Heeuh* (yes) in the phrase "بعد قليلا سأخرج من الحمام *Heeuh*" in this first data speakers using code mixing type insertion of word insertion marked by the insertion of one word. In this sentence, the speaker inserts the word *heeuh* (Sundanese). The word in the above utterance is included in the noun word class. In this conversation, the speaker uses the code mix as an expression of affirmation that the speaker will be immediately out of the bathroom. This code mixing occurs as a form of expressive expression. The speaker inserts the word because it does not find an Arabic equivalent to express the affirmation of the word.

#### Data 2

ماذا <i>ceunah</i> غير مسموع؟ <sup>2</sup> (INS-W)		
غير مسموع؟	<i>ceunah</i>	ماذا
ghairu masmu'	<i>ceunah</i>	madza
'not heard'	'he said'	'what'
What he said is not heard		

Based on data 2 (INS-W), "ماذا *Ceunah* غير مسموع?" mixed type of code in the second data is a type of word insertion because the speaker only inserts a single word in the sentence. The word *ceunah* (he said) is a class of verbs. In this conversation the speaker asks his friend about the words of the teacher who sounds faint, the speakers use the word naturally because of habit factor in the area. Saville-Troike (2003: 43). The use of the word is influenced by social and political identity especially in places that make regional languages a symbol of the speaker's nationalism.

#### Data 3

انت قبيح <i>Bengeut</i> <sup>5</sup> (INS-W)		
قبيح	انت	<i>bengeut</i>
qabīh	anti	<i>bengeut</i>
'ugly'	'your'	'face'
Your face is ugly		

Based on data 5 (INS-W), the word *beungeut* (face) in the phrase "انت قبيح *bengeut*" in this data speakers using code mixing insertion type, marked by the insertion of one word. The word in the above utterance is included in the noun word class. In this sentence, the speaker inserts the word *bengeut* as an expression of insulting / offending someone. The speaker inserts the word as a form of berating someone by using Sundanese language so that the opponent does not know the meaning of the word

**Data 4**

6(INS-W) وجهي lesang جدًا		
جدا	<i>lesang</i>	وجهي
Jiddan	<i>lesang</i>	wajhy
‘very’	‘slippery’	‘my face’
My face is very slippery		

Based on data 6 (INS-W), "وجهي *lesang* جدًا" this code mixing is a type of insertion, marked by slip insertion (slippery). The word is an adjective. A lies adjective describes the slippery face of the speaker. In this conversation, the speaker tells his friend about his slippery face. The insertion of this word occurs because the speaker does not know the vocabulary of the *lesang* in Arabic so the speaker is forced to insert the word into the Arabic structure.

**Data 5**

8(INS-W) بعد ان تأكل الرز فاغسلي صحنك <i>geleuh!</i>		
<i>geleuh</i>	فاغسلي صحنك	بعد ان تأكل الرز
<i>geleuh!</i>	Faghsily sohnuki	Ba'da an takularruz
‘disgust!’	‘wash your dishes’	‘After you finish the rice’
After you finish the rice wash your dishes, disgust!		

Based on data 8 (INS-W), "فاغسلي صحنك بعد ان تأكل الرز *geleuh*" type of code mixing in this data is a type of insertion because speakers only insert a word in the sentence. In this sentence, the speaker inserts the word *geleuh* (disgust). The word in the above utterance is included in the adjective class of the adjective because it indicates the disgusting nature. In this conversation, the speaker instructs his friend to immediately wash the dishes after eating the rice. This code mixing occurs as a form of commands and expressions of annoyance towards his friend because in Sundanese the word *geleuh* has two meanings that are lexical and connotative. The speaker inserts the word because it does not find an Arabic equivalent to tell both command actions and an expression of annoyance in one word.

**Data 6**

7(INS-W) انظروا ذلك <i>gede</i> جدا		
جدا	<i>gede</i>	انظروا ذلك
lianna kaslān	<i>gede</i>	unzurū dhalik
‘very’	‘big’	‘Look at it’
Look at it very big		

Based on data 7 (INS-W), "انظروا ذلك *gede* جدا" the code mixed type in this data is a type of insertion because the speaker only inserts one word in the sentence. The word big is an adjective word class. In this conversation, the speaker tells his friend that he sees something big. The use of this adjective word occurs not because speakers do not know the vocabulary in Arabic. The big word is the basic word that is often used in the daily conversation lesson. Speakers use the word naturally because of habit factors in the area. Saville-Troike (2003: 43) The use of the word is influenced by social and political identity especially in places that make regional languages a symbol of the speaker's nationalism.



## Data 7

	22 (INS-W) عندما ناخطبة امام الطلاب بدني كله <i>Ngadegdeg</i>	
<i>Ngadegdeg</i>	بدني كله	عندما ناخطبة امام الطلاب
<i>Ngadegdeg</i>	Badany kulluhu	'indamā anā khuṭbah amāmat ṭullāb
'shook'	'all my body'	'When my speech in front of the students'
When my speech in front of the students all my body shook		

Based on data 22 (INS-W), Word *ngadegdeg* in the phrase "*Ngadegdeg* عندما ناخطبة امام الطلاب بدني كله" in this code mix is an insertion type, marked by insertion of *ngadegdeg* word (shook). The word is a verb. The verb is describing processes, actions, or circumstances. The verb of *ngadegdeg* here describes a state that makes speakers feel trembling caused by nervousness. In this conversation, the speaker tells his friend when he preaches in front of the students he feels his body trembling. The insertion of this word occurs because speakers do not know the vocabulary *ngadegdeg* in Arabic so speakers are forced to insert the word into Arabic structure.

## Data 8

	3(INS-P) هذه التفاحة لكم <i>Tujuh ewang</i>	
<i>Tujuh ewang</i>		هذه التفاحة لكم
<i>Tujuh ewang</i>		Hadhihit tuffāhah lakum
'each of seven'		'This fruit is for you'
This fruit is for each of you seven		

Based on data 3 (INS-P), *tujuh ewang* هذه التفاحة لكم this code mixing is a type of insertion characterized by the insertion of one phrase. In this sentence, the speaker inserts a single phrase *tujuh ewang* (each of seven) which is included in the category of numeric phrase. In that utterance, the phrase *tujuh ewang* has the meaning of the division of the number. In this conversation, speakers share the fruit with their friends and each gets seven. Speakers use the word naturally because of habit factors in the area. And according to Saville-Troike (2003: 43), the use of the word is influenced by social and political identity especially in places that make regional languages a symbol of the speaker's nationalism.

## Data 9

	11 (INS-P) سأخذ مغرفة اولاً <i>Heeuh kela</i>	
	سأخذ مغرفة اولاً	<i>Heeuh kela</i>
Sa akhud migrafah awwalan		<i>Heeuh kela</i>
'I will take a water scoop first'		'yes wait'
Yes wait, I will take a scoop first		

Based on data 11 (INS-P), "سأخذ مغرفة اولاً, *heeuh kela*" This type of code mixing is a type of insertion characterized by the insertion of a single phrase. In this sentence, the speaker inserts a single phrase *heeuh kela* (yes wait) which falls into the category of meaningless temporal phrases. In that utterance, the phrase *heeuh kela* has a meaning of time that is not long from now. In this conversation, the speaker asks his friend to wait for a while because he will take a water scoop. This code mix occurs to reinforce a request or command so that the meaning can be clearly communicated to the other person.

**Data 10**


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<i>Bau hitut</i> من التي ضرطة ؟ <sup>14 (INS-P)</sup>	
<i>Bau hitut!</i>	من التي ضرطة ؟
<i>Bau hitut!</i>	Manillatī dartaḥ ?
‘A smell of fart!’	‘Who farted?’
Who farted? A smell of fart!	

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Based on data 14 (INS-P), "*bau hitut* من التي ضرطة" is mixed with insertion type code marked by the insertion of one Sundanese phrase *bau hitut* into Arabic phrase من التي ضرطة. This phrase is a benefactive phrase because the ruler (*hitut*) is an act where the limits (*bau*) are beneficiaries. In the speech, the speaker inserts the phrase as a form of affirmation.

**Data 11**


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<i>Awas tisoledat</i> انتبه ! <sup>1 (ALT)</sup>	
<i>Awas tisoledat</i>	انتبه !
<i>Awas tisoledat</i>	Intabih !
‘Be careful falling’	‘Watch Out !’
Watch Out ! Be careful falling	

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Based on data 1 (ALT) "*awas tisoledat* ! انتبه" type of mixed code is a type of alternation marked by the insertion of a single clause. Namely, the word انتبه consists of subject and predicate while *tisoledat* is a description. This sentence is a simplex sentence. In this phrase, the speaker inserts a clause ‘*awas tisoledat*’ (carefully fell). In the utterance it has the meaning of affirmation, the first word in Arabic ‘*intabih*’ means cautious, then the speaker reaffirms by telling the Sundanese clause the same meaning that is carefully fell. Mix this code occurs because to emphasize

**Data 12**


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<i>Jieun kadaharan ku sorangan</i> اذهبي الي المطبخ ثم <sup>2 (ALT-S)</sup>	
<i>Jieun kadaharan ku sorangan</i>	اذهبي الي المطبخ ثم
<i>Jieun kadaharan ku sorangan</i>	Idhhabī ilā maṭbakh thumma
‘make your own food’	‘Go into the kitchen’
Go into the kitchen and make your own food	

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Based on data 2 (ALT), "*Jieun kadaharan ku sorangan* اذهبي الي المطبخ ثم" type of code mix in the sentence is a mixed type of alternation code which is marked by the insertion of one clause or the transition from one language to another. The transition to this data is shown when the speaker says "*jieun kadaharan ku sorangan*", the speaker diverts Arabic into Sundanese. In the phrase, the speaker advised his friend to go into the kitchen and make his own food. Mixed alternation type code in this conversation arises because the speaker is annoyed with his / her counterpart so that he uses a slightly crude Sundanese clause, in Sundanese, there is a language level of fine, medium, and rough language. While in Arabic there is no language level. So in that sentence, the speakers choose to use clauses in Sundanese because there is no level of language in Arabic to show the pique of speakers

**Data 13**


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هل ستذهبين؟ Hal satadhhabīn? ‘Are you going away?’ How did this happen? Are you going away?	<sup>3</sup> (ALT) “هل ستذهبين؟ Kumaha ieu jadina ?” <i>Kumaha ieu jadina ?</i> <i>Kumaha ieu jadina ?</i> ‘How did this happen?’ How did this happen? Are you going away?
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Based on the data 3 (ALT) "هل ستذهبين؟ Kumaha ieu jadina?" The code mixing type in the sentence is a mixed type of alternation code because the speakers completely translate the language from Sundanese to Arabic. This mixed type of alternation code occurs at the beginning of speech. Speakers say one clause in Sundanese "Kumaha ieu jadina?" Then the speaker diverts his language back to Arabic by saying "sa tadhhab la?". Speakers divert the language because the speaker tries to assert his friend to be gone or not. This transition case occurs not because the speaker does not know the vocabulary in Arabic but occurs due to customary factors in his area. Saville-Troike (2003: 43) The use of the word is influenced by social and political identity especially in places that make regional languages a symbol of the speaker's nationalism.

**Conclusion**

Based on the above discussion there are 13 sample data from 46 overall population data. Among them are 7 data of a sample of code-mixing in the form of word insertion (INS-W) from 22 population data that is in data 1, 2, 5, 6, 8, 15, and 22. While the code mix is insertion phrase (INS-P) there are 3 Sample data from 21 population data that is data 3, 11, and 14. And mixed the code in the form of alternation (ALT) there are 3 sample data from 3 population data.

The trigger factor for the mixed code in the above data is as a form of reinforcing something, as a form of repetition / to clarify, to reinforce a request or order so that the meaning can be clearly communicated to the speaker, since no exact matching is found and indicating the identity of a particular group based on Cultural background. From the above data is not found mixed code in the form of congruent lexicalization.

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