

**CODE MIXING PHENOMENON IN USING ARABIC  
AMONG FEMALE STUDENTS IN “NURUL HUDA” ISLAMIC BOARDING SCHOOL  
MERGOSONO MALANG**

**THESIS**

**UNIVERSITAS BRAWIJAYA**

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**STUDY PROGRAM OF ENGLISH  
DEPARTMENT OF LANGUAGE AND LITERATURE  
FACULTY OF CULTURE STUDIES  
UNIVERSITY OF BRAWIJAYA**

**2010**

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**THESIS**

Presented to  
**University of Brawijaya**  
in partial fulfillment of the requirements  
for the degree of *Sarjana Sastra*

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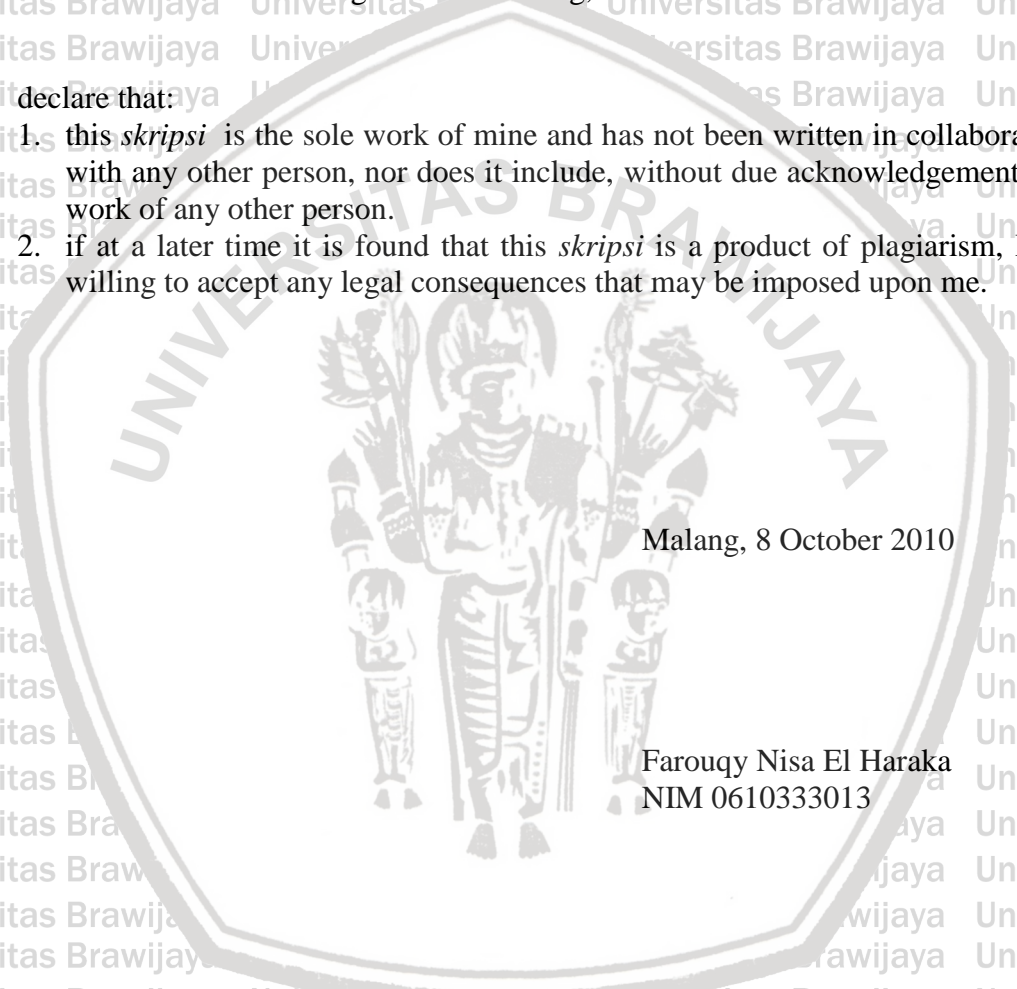
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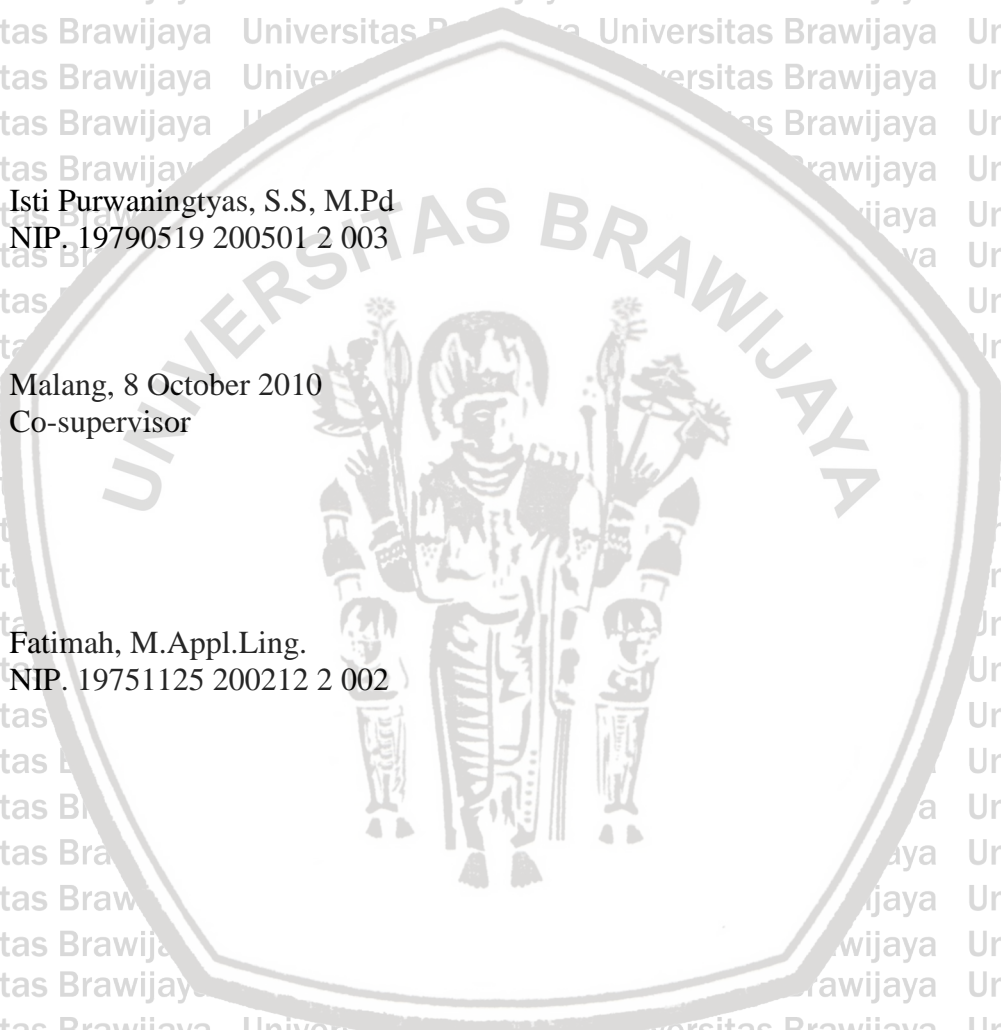
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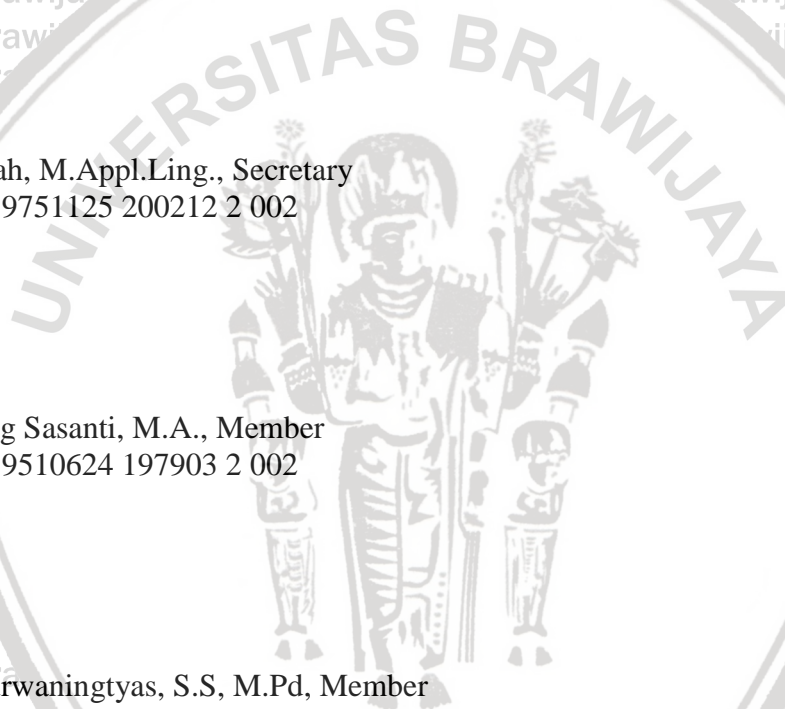
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## ABSTRACT

Nisa, Farouqy. 2010. **Code Mixing Phenomenon in Using Arabic among Female Students in Nurul Huda Islamic Boarding School Mergosono Malang**. English Study Program, Language and Literature Department, Faculty of Culture Studies, University of Brawijaya. Supervisor: Isti Purwaningtyas; Co-supervisor : Fatimah

Keywords: code mixing, Arabic, Nurul Huda Islamic boarding school

Indonesia has many local languages, but there are also foreign languages used in Indonesia. This study focused on the use of Arabic in Indonesia especially in Islamic boarding school. The writer chose Nurul Huda Islamic boarding school Malang to be observed. The students use Arabic in teaching-learning activities, in religious activities, and even in performing daily activities. The writer wanted to analyze code mixing phenomenon in using Arabic, the code mixing elements and the reasons in demonstrating code mixing in using Arabic by the students of Nurul Huda Islamic boarding school.

The study uses descriptive qualitative approach and content analysis to answer the research problems. The writer observed the code mixing phenomenon directly at Nurul Huda Islamic boarding school and recorded the conversations of the participants who are ten university female students who have good ability in Arabic to get complete data for the research.

This study finds that there are two kinds of code mixing used by the students which are Indonesian-Arabic and Javanese-Arabic. The elements of code mixing demonstrated by the students in "Nurul Huda" are words (in the form of single noun, verb, adjective, adverb, exclamation, question word, and code mixing from word), phrases (in the form of noun phrase, verb phrase, and prepositional phrase), and clauses. There are nine reasons why the students demonstrate code mixing, namely: talking about a particular topic, softening or strengthening request or command, expressing interjection, repeating for clarification, specifying the addressee, expressing group identity, qualifying the message, lacking of equivalent lexical, and continuing the last language used.

It can be concluded that the dominant code mixing is Indonesian-Arabic. The students often used code mixing in the form of Arabic single noun.

## ABSTRAK

Nisa, Farouqy. 2010. **Fenomena Campur Kode pada Penggunaan Bahasa Arab diantara Para Santriwati Pondok Pesantren Nurul Huda Mergosono Malang**. Program Studi Sastra, Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing: (I) Isti Purwaningtyas (II) Fatimah

**Kata Kunci:** campur kode, bahasa Arab, pondok pesantren Nurul Huda

Indonesia memiliki banyak bahasa lokal, tetapi bahasa asing juga dipakai di Indonesia. Studi ini fokus pada fenomena bahasa Arab, khususnya di pesantren. Penulis memilih pondok pesantren Nurul Huda Malang untuk diteliti. Santri-santri pondok pesantren Nurul Huda menggunakan bahasa Arab, khususnya untuk pembelajaran, aktivitas keagamaan, dan bahkan aktivitas sehari-hari. Penulis ingin menganalisa fenomena campur kode menggunakan bahasa Arab, elemen-elemen campur kode dan alasan-alasan para santri Nurul Huda melakukan campur kode.

Penelitian ini memakai pendekatan deskriptif kualitatif dengan analisa konten untuk menjawab rumusan masalah dengan baik. Penulis observasi langsung di pondok pesantren Nurul Huda dan merekam percakapan, sebagai partisipan adalah sepuluh santri perempuan tingkat universitas yang mempunyai kemampuan berbahasa Arab dengan bagus untuk mendapatkan data yang lengkap.

Studi ini menemukan bahwa terdapat dua macam campur kode, yaitu Bahasa Indonesia dan Bahasa Arab serta Bahasa Jawa dan Bahasa Arab. Elemen-elemen yang digunakan para santri yaitu kata (dalam bentuk kata benda tunggal, kata kerja, kata sifat, kata keterangan, kata seru, kata tanya, dan percampuran bahasa yang terjadi dalam kata), frase (dalam bentuk frase kata benda, frase kata kerja, dan frase kata depan), dan klausa. Ada sembilan alasan para santri melakukan campur kode, yaitu membicarakan topik tertentu, memperhalus atau memperkuat suatu perintah atau permintaan, menyatakan kata seru, pengulangan untuk klarifikasi, sapaan khusus, menunjukkan identitas grup, menekankan suatu pesan, membutuhkan lexical, dan melanjutkan bahasa terakhir yang digunakan.

Dapat disimpulkan bahwa campur kode yang dominan adalah Bahasa Indonesia dan Bahasa Arab. Para santri paling sering menggunakan campur kode dalam bentuk kata benda tunggal.



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Malang, 8 October 2010

The Writer



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# CHAPTER I

## INTRODUCTION

This chapter consists of background of the study, problem of the study, objective of the study, and definition of key terms.

### 1.1 Background of the Study

A language is considered to be a system of communicating with other people using sounds, symbols and words in expressing a meaning, idea or thought (“Language Definition”, 2010). Language is very important for human. People can interact and communicate to each other using language. Language can become a phenomenon depend on the usage of the language itself.

There is an interesting language phenomenon in Indonesia. That is Indonesia has many local languages, but in Indonesia there are also some foreign languages used. For example, English is used for education and business, Mandarin is used for business, and Arabic is used by muslim for religious activities. Many people can master more than one language. According to Wardaugh (1998, p.100), the most speakers command several varieties of any language they speak.

However, this study is focused on Arabic phenomenon in Indonesia. Arabic is one of the international languages which has a big influence in Indonesian. In Indonesia, most religious terms used by Muslim are direct borrowings from Arabic, such as *shalat* (prayer), *imam* (prayer leader), and *kitab* (religious book).

There are also some Indonesian words that are influenced by Arabic such as *kursi*

(chair) from Arabic */kursi/*, *alkohol* (alcohol) from Arabic */al-kuhul/*, and *makna* (meaning) from Arabic */ma'nal/*.

People who master two or more languages tend to borrow lexical items from other languages when they communicate with the same community. “A speech community is a connection network of communication whose members share knowledge to each other” (Spolsky, 1998). In Indonesia, Arabic is used by Islamic boarding school and Arabic society in daily activities. Arabic has an important role in Islamic boarding school because the students learn it every day. Almost in a whole day the students get in touch with it. This study concerns with Arabic used by the students in an Islamic boarding school.

Islamic boarding school has existed long time ago since Dutch colonization era. Although it is a kind of an informal education, it cannot be underestimated because it can produce outstanding intellectuals. It can be seen from some famous people in Indonesia which were graduated from Islamic boarding school such as Susilo Bambang Yudhoyono from Tremas Islamic boarding school and Gus Dur from Tebu Ireng Islamic boarding school.

Some Islamic boarding schools do not allow the students to study outside boarding school. The students study in boarding school in a whole day. In some other Islamic boarding schools, the students are allowed to study outside the boarding school. (“Belajar dari Pendidikan di Pesantren”, 2009)

Islamic boarding schools are spread in almost all cities in Indonesia. However, the concern of this study is one of Islamic boarding schools in Malang because Malang is known as an education city. There are 48 Islamic boarding schools in



Malang (“Data Pesantren di Kota Malang”, 2009). From informal preliminary observation that was conducted prior to the present study, the writer found that Nurul Huda Islamic boarding school Mergosono Malang is famous for its good quality in Arabic structure subject which in Arabic is called as *Nahwu Shorof*. It can be seen from the achievements in several competitions related to *Nahwu Shorof*. The students of Nurul Huda Islamic boarding school had become the second winner for advance level in Mushabaqah Qiroah Al Kutub, East Java held in Lirboyo and the second winner for intermediate level in Mushabaqah Qiroah Al Kutub, East Java held in Lirboyo. Additionally, there are some famous graduates from Nurul Huda Islamic boarding school such as KH. Marzuki Mustamar (the leader of NU in Malang and the owner of Sabilurrosyad Islamic boarding school in Malang).

Some of the students in Nurul Huda had already the background of Arabic before they come to boarding school and some of them have not. The students in Nurul Huda Islamic boarding school use Arabic as the medium of instruction in teaching-learning activities, in religious activities, and even in performing daily activities. The writer focuses her analysis on the utterances of students who often use Arabic. The frequency of the students of Nurul Huda in using Arabic can show their competence in Arabic. Usually, the students who already have the background of Arabic learned the language from previous Islamic boarding school or from the school which includes Arabic in their subject. The students in Nurul

Huda Islamic Boarding School come from various cities, some of them come from cities in Java, for example Surabaya, Banyuwangi, Cirebon and some of

them are from cities outside Java like Denpasar and Balikpapan. Because of that, they usually speak Indonesian as their mother tongue. However, they sometimes speak their own language from their area to the same community. Since they can speak Arabic beside Indonesian and their local language, they sometimes mix the languages when they communicate to each other. According to Wardhaugh (1998), code mixing occurs when the speakers use both languages together which they change from one language to the other in single utterance. They use code mixing in their community in Nurul Huda Islamic Boarding School.

Based on the explanation above, the writer would conduct a study entitled "Code Mixing Phenomenon in Using Arabic among Female Students in Nurul Huda Islamic Boarding School Mergosono Malang." In this study, the writer is interested in analyzing the frequency in using Arabic words in Nurul Huda Islamic boarding school Mergosono Malang by analyzing code mixing using Arabic words used by the students of Nurul Huda Islamic boarding school. It is expected that this study gives contribution to the students of English Study Program so that they get the scientific information on code mixing of Arabic, Indonesian, and other local languages in Indonesian context.

**1.2 Problems of the Study**

Based on the background of the study, the problems of this study are formulated as follows.

1. What kinds of code mixing phenomena are used by the female students in "Nurul Huda" Islamic boarding school Mergosono Malang?



2. What are the elements of code mixing contained in the utterances using Arabic words used by the female students in “Nurul Huda” Islamic boarding school Mergosono Malang?
3. What are the reasons for doing code mixing in Arabic by the female students in “Nurul Huda” Islamic boarding school Mergosono Malang?

### 1.3 Objectives of the Study

In line with the problems of the study, the objectives are as follows.

1. To find out what kinds of code mixing phenomena used by the female students in “Nurul Huda” Islamic boarding school Mergosono Malang
2. To explain the elements of code mixing contained in the utterances using Arabic words used by the female students in “Nurul Huda” Islamic boarding school Mergosono Malang
3. To describe what the reasons for doing code mixing in Arabic by the female students in “Nurul Huda” Islamic boarding school Mergosono Malang

### 1.4 Definition of Key Terms

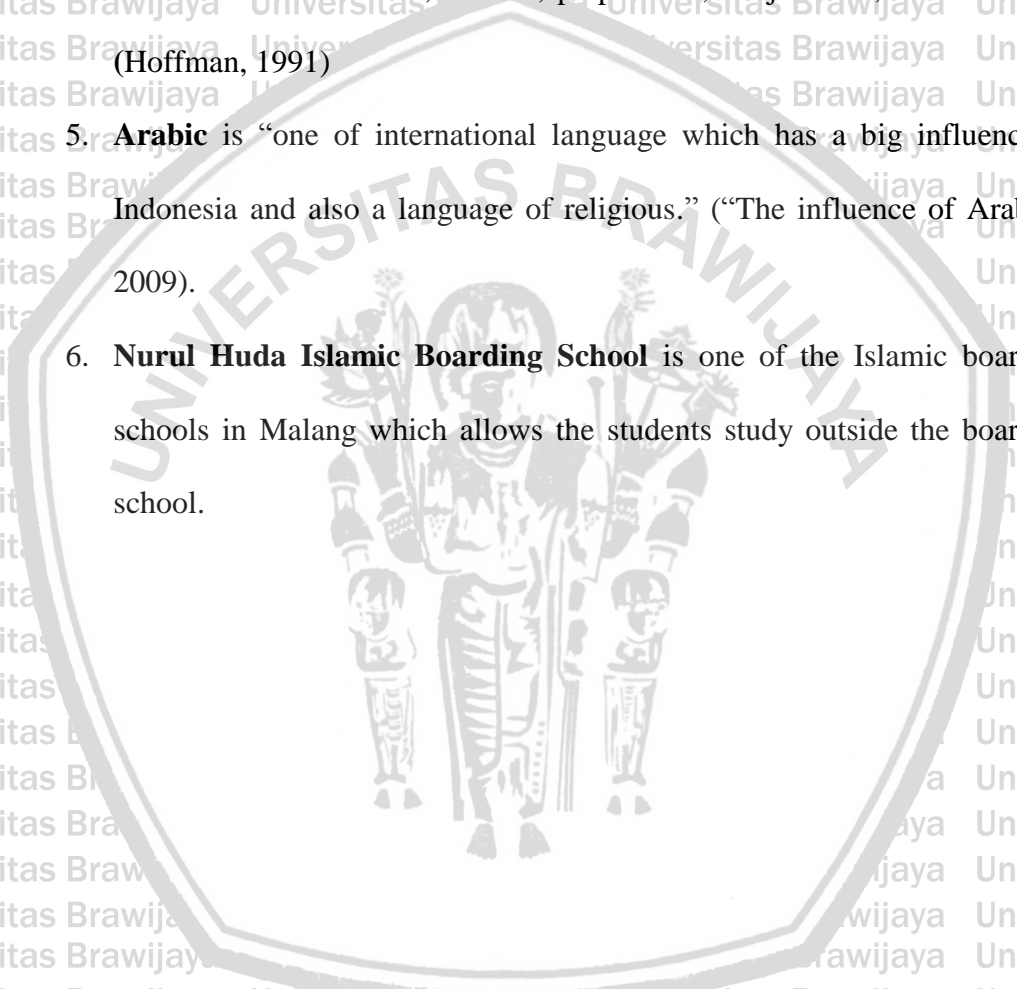
1. **Sociolinguistics** is “the study of language in relation to society” (Wardhaugh, 1998)
2. **Speech community** is “all of the people who speak one language and share the idea of the same or different of phonology or grammar” (Spolsky, 1998)

3. **Code mixing** is “the term in sociolinguistics that describes when the speakers use both languages together which they change from one language to the other in single utterance.” (Wardaugh, 1998)

4. **The elements of code mixing** “transferred from other language are in the form of function words, articles, preposition, conjunction, and adverbs.” (Hoffman, 1991)

5. **Arabic** is “one of international language which has a big influence in Indonesia and also a language of religious.” (“The influence of Arabic”, 2009).

6. **Nurul Huda Islamic Boarding School** is one of the Islamic boarding schools in Malang which allows the students study outside the boarding school.





## CHAPTER II

### REVIEW OF RELATED LITERATURE

In this chapter, there are several theories used to solve the research problems. Those theories are sociolinguistics, speech community, multilingualism, code mixing, the elements of code mixing, the reasons of code mixing, Nurul Huda Islamic boarding school, and review of previous studies.

#### 2.1 Sociolinguistics

The definition of sociolinguistics stated by Hudson in Wardaugh (1998, p. 13) is the study of language in relation to society. It is stated further that Sociolinguistics concerns with language and society in order to find out as much as possible about what kind of thing language is. Sociolinguistics is concerned with investigating the relationship between society and language with the goal of a better understanding of the structure of language and of how languages function in communication (Wardaugh, 1998). It investigates how social structure influences the way people talk and how language varieties and patterns of use correlate with social attributes such as class, age, and sex (Coulmas, 1997, Wardaugh, 1998).

Based on the definitions of sociolinguistics above, it can be concluded that Sociolinguistics is the study of the relationship between language and society. In other words, Sociolinguistics learns about a language and how to use it in society.

## 2.2 Speech Community

The term Speech Community used by Sociolinguists to refer to a community based on language. For general linguists, a speech community is all of the people who speak one language and share the idea of the same or different of phonology or grammar. This include the group of people, they can communicate with each other using the same language. The speech community is a connection network of communication whose members share knowledge to each other. There is no theoretical limitation on the location and size of speech community. (Spolsky, 1998)

In addition, some experts in sociolinguistics propose theory about speech community. Lyons (1970, p. 326) defines speech community as “all the people who used a given language (or dialect).” A more complex definition is given by Charles Hockett (1958, p. 8): Each language defines a speech community “the whole set of people who communicate with each other, either directly or indirectly, via the common language.” Another definition of speech community according to Gumper (1971, p. 114) “A speech community dealing with human aggregate characterized by regular and frequent interaction by means of a shared body of verbal signs and set off from similar aggregates by significant differences in language usage.”

The conclusion of those definitions is that speech community is a group of people who use the same language to communicate to each other in a community.

Speech community can be members of a profession with special jargon, differ social groups, like high school students or hip hop fans. Members of speech



communities usually develop slang or jargon to serve the group's special purposes and priorities. ("Speech Community", 2008)

### 2.3 Multilingualism

In some communities, people use multilingual. Multilingualism is the ability of a person to speak more than one language. According to Wardaugh (1998), multilingualism is taken for granted, moving from one language to another in a single conversation. Most countries have more than one language which is spoken.

Sorensen in Wardaugh (1998, p.95) gives the example of multilingualism community among the Tukano of the northwest Amazon, on the border between Colombia and Brazil. The Tukano are multilingual people because men have to marry outside their language group. Consequently, in some villages several languages are used. However, everyone in the community is interested in language learning so most people can speak most of the languages. It is quite normal for people to know a number of languages. They choose the most appropriate one for the particular circumstances. When someone who speaks a language which they do not know enters a community, people in the community will try to learn as much as they can about that language and to find occasion to use their learning. In many parts of the world people speak several languages and individuals may not aware of how many difference languages that they speak.

They speak the languages because they need to do so in order to live their lives.

Indonesia has many ethnic groups with different languages and also the influence of foreign languages so that most of Indonesian people speak more than one language. In this case, people have to choose the right language in communication to avoid misunderstanding among the speakers. (fathurrokhman, 2009)

## 2.4 Code Mixing

Language is important for human beings to communicate to each other. In most cases a language may called as a code. According to Wardaugh (1998):

The system of communication which people employ when communicate with each other is a code. There are also the speakers who are bilingual, that is, who have use two codes, and who for one reason or another shift back and forward between both languages as they talk, either by code switching or code mixing.

Bilinguals often develop a code mixing. Holmes (1992) states that code mixing suggest the speaker to mix the code indiscriminately or maybe because of incompetence, whereas the switches are very well-motivated in relation to the symbolic or social meaning of two codes. Code mixing occurs when the speakers use both languages together to extent that they change from one language to the other in the course of a single utterance (Wardaugh, 1998). Code mixing usually takes place without changing a topic. It can involve the level of language, such as morphology and lexical items. According to Muysken (2000), code mixing is as all cases where grammatical feature and lexical items of both languages appear in one sentence. Another definition by Bhatia and Ritchie (2004) is code mixing refers to the mixing of linguistics units such as words, phrase, clause, and



sentence. Hamers and Blanc (1987, p.266) say that “code mixing is a strategy of communication used by the speaker of certain language who transfers elements or rules from one language to their own language”.

According to Wardaugh (1998), conversational code mixing involves the deliberate mixing of two languages without an associated topic change. Code mixing is often used in bilingual’s community, primarily as a solidarity marker. A speaker who mixes the codes in conversation with a friend or acquaintance will shift entirely to English when addressing a monolingual English-speaking person or entirely to Spanish when addressing a complete stranger who is obviously of Spanish origin.

In addition, Wardaugh (1998, p.104) states that code mixing is not just mixing of two languages because of laziness or ignorance or combination of these. It requires conversants to have a knowledge of both languages and to be really aware of community norms. It becomes a community norm which both languages can be used to show their familiarity or solidarity. Code mixing also gives way to situational or metaphorical code switching at any time; in example use the first one for an activity discussed in one language, or uses the second one to remind special feelings. Some groups of people may apply different kinds of code mixing and code switching for different goals.

There are two kinds of code mixing stated by Hoffman (1991, p.112), they are:

I. Intra-sentential

This kind of code mixing occurs within a clause or sentence boundary, for example when a Yoruba-English says: *Won o* arrest a single person (*won o* means they did not).

## 2. Intra-lexical

This kind of code mixing which occurs within a word boundary, for example in *shoppā* (English *shop* with the Panjabi plural ending).

Gumperz (1982, p.59) states that people who use code mixing and code switching in their speech because they are fluent in both languages and usually use both in daily activities. Since many people are confused about the definition of code mixing and code switching, it has to be differentiated. McLaughlin in Hoffmann (1991, p.110) emphasizes the difference between code mixing and code switching by stating that “code mixing takes place within sentence usually involves a single lexical item while code switching is language change occurring across phrase or sentence boundaries.

The conclusion from those statements is that code mixing is changing one language to the other in a single lexical item. Code mixing is different from code switching which is changing languages across phrase or sentence.

### 2.4.1 The Elements of Code Mixing

There are many kinds of code mixing elements based on some linguists. Code mixing transfers the elements of linguistics levels and lexical items (Grosjean, 1982). According to Hoffman (1991, p.106), the elements of code mixing transferred from other language are in the form of function words, articles, preposition, conjunction, and adverbs. Code mixing elements deal with parts of



speech. Grammar classifies words based on eight parts of speech: the verb, the noun, the pronoun, the adjective, the adverb, the preposition, the conjunction, and the interjection. They are described in the table below. (“Parts of Speech”, 2010)

**Table 2.1 Parts of Speech**

part of speech	function or "job"	example words	example sentences
Verb	action or state	(to) be, have, do, like, work, sing, can, must	EnglishClub.com is a web site. I <b>like</b> EnglishClub.com.
Noun	thing or person	pen, dog, work, music, town, London, teacher, John	This is my <b>dog</b> . He lives in my <b>house</b> . We live in <b>London</b> .
Adjective	describes a noun	a/an, the, some, good, big, red, well, interesting	My dog is <b>big</b> . I like <b>big</b> dogs.
Adverb	describes a verb, adjective or adverb	quickly, silently, well, badly, very, really	My dog eats <b>quickly</b> . When he is <b>very</b> hungry, he eats <b>really</b> quickly.
Pronoun	replaces a noun	I, you, he, she, some	Tara is Indian. <b>She</b> is beautiful.
Preposition	links a noun to another word	to, at, after, on, but	We went <b>to</b> school <b>on</b> Monday.
Conjunction	joins clauses or sentences or words	and, but, when	I like dogs <b>and</b> I like cats. I like cats <b>and</b> dogs. I like dogs <b>but</b> I don't like cats.
Interjection	short exclamation, sometimes inserted into a sentence	oh!, ouch!, hi!, well	<b>Ouch!</b> That hurts! <b>Hi!</b> How are you? <b>Well</b> , I don't know.

The writer will use the theory of parts of speech in analyzing the data and describing the data based on the elements of code mixing.

### 2.4.2 The Reasons of Code Mixing

There are some reasons of using code mixing suggested by some sociolinguists.

There are seven reasons of code mixing which are by Hoffman (1991, p.116) as follows:

1. Talking about a particular topic

People sometimes prefer to talk about a 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.

2. Quoting somebody else

People sometimes like to quote a famous expression or saying of some well-known figures.

3. Being emphatic about something

Usually, when someone who is talking using a language that is not his native tongue suddenly wants to be emphatic about something, he/she, either intentionally or unintentionally, will switch from his second language to his first language. Or, on the other hand, there are some cases where people feel more convenient to be emphatic in their second language rather than in their first language.

4. Interjection (Inserting sentence fillers or sentence connectors)



Language switching and language mixing among bilingual or multilingual people can sometimes mark an interjection or sentence connector. It may happen unintentionally or intentionally.

#### 5. Repetition used for clarification

When a bilingual wants to clarify his/her speech so that it will be understood more by the listener, he/she can sometimes use both of the languages that he masters saying the same utterance (the utterance is said repeatedly).

#### 6. Intention of clarifying the speech content for interlocutor

When bilingual talks to another bilingual, there will be lots of code switching and code mixing occurs. It means to make the content of his/her speech runs smoothly and can be understood by the hearer.

#### 7. Expressing group identity

Code switching and code mixing can also be used to express group identity.

As it has been mentioned previously, the way of communication of academic people in their disciplinary groupings, are obviously different from other groups. In other words, the way of communication of one community is different from the people who are out of the community (Barnett, 1994, p. 7).

Grosjean (1982) provide other reasons as follows:

#### 1. Quoting what someone has said

Thereby emphasizing one group's identity.

#### 2. Specifying the addressee

Mix the usual language to particular person in a group shows that one is addressing that person

3. Qualifying the message

It helps to terminate the interaction and ends of the argument.

4. Continue the last language used

A single word mix triggered a continuation in the language of the mix

5. Fill a linguistic need for lexical item, set phrase, discourse maker, or sentence

filler

Saville-Troike (1986, p. 69) propose other reasons of code mixing as follows:

1. To soften or strengthen request or command

For example, Indonesian people, mixing Indonesian into English can also soften a request because English is not their native tongue so it does not sound as direct as Indonesian. However, code mixing can also strengthen a command since the speaker can feel more powerful than the listener because he/she can use a language that not everybody can.

2. Because of real lexical need

The most common reason of code mixing is due to the lack of equivalent lexicon in the languages.

3. To exclude other people when a comment is intended for only a limited audience

Sometimes people want to communicate only to certain people or community they belong to. To avoid the other community or people interfering their communication, they may try to exclude those people by using the language that not everybody knows/masters.



From those reasons based on Grosjean, Hoffman, and Saviile-Troike, there are some similarities and differences. The writer concludes those reasons into eleven reasons which cause code mixing. They are:

1. talking about a particular topic
2. quoting somebody else
3. being emphatic about something or to soften or strengthen request or command
4. interjection (Inserting sentence fillers or sentence connectors)
5. repetition used for clarification
6. intention of clarifying the speech content of interlocutor or specifying the addressee
7. expressing group identity
8. qualifying the message
9. because of real lexical need
10. to exclude other people when a comment is intended for only a limited audience
11. continue the last language used

Those reasons of code mixing will be used to analyze what causes the students of Nurul Huda Islamic boarding school mix the codes.

## 2.5 Nurul Huda Islamic Boarding School

The owner of Nurul Huda Islamic boarding school is KH. Drs. A. Masduqi Machfudh. He started that Islamic boarding school from a small mosque. Many people know that this Islamic boarding school has a great quality so that the

students from Nurul Huda Islamic boarding school can get job easily. The students of Nurul Huda are from junior high school until university levels. This Islamic boarding school allows the students to study outside the boarding school. (“Sejarah Nurul Huda Mergosono”, 2003)

## 2.6 Previous Studies

The writer reviews previous studies which analyzed code mixing. The first study was conducted by Nurindrawati (2006), who analyzed code mixing in the novel *Cintapuccino*. She found two phenomena of code mixings namely Indonesian-English and Indonesian-Sundanese. She also found the elements of code mixing used by the characters in *Cintapuccino* like word, phrase, and clause, and the reason of code mixing for example specifying addressee, qualifying message, expressing interjection, etc.

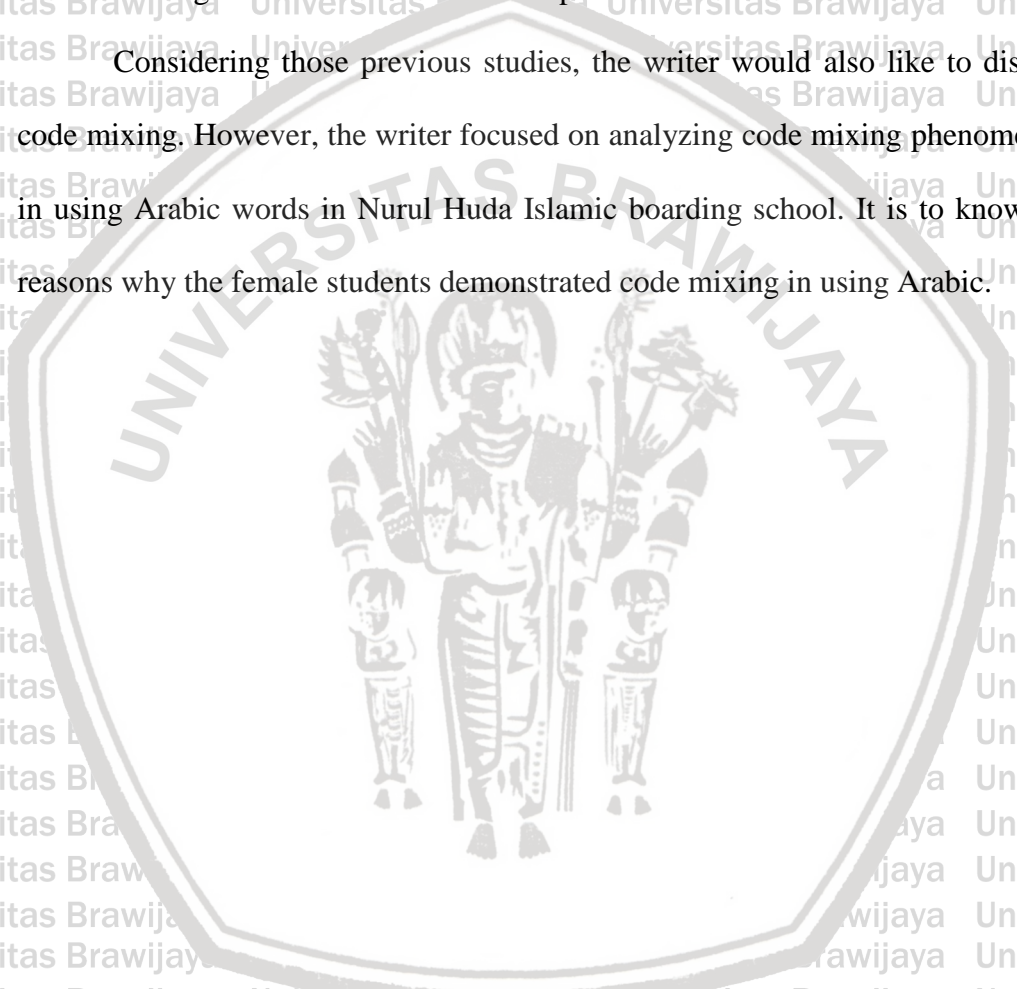
The second was a study conducted by Agus Purnomo (2006) who analyzed code mixing used by members of UKMKI (Unit Kegiatan Mahasiswa Kerohanian Islam) UNAIR. He discussed the reason why they apply code mixing in their daily activities and topic of conversation where they often use the code mixing. He took the data from questionnaires that he distributed to 33 members of UKMKI. This study used qualitative descriptive. In taking the data, he took a random sampling and did observation. Based on the analysis, he found that the main reason that the members of UKMKI UNAIR applied code mixing is *syiar*, spreading Islamic values. He also found that members of UKMKI UNAIR often



applied code mixing in the organization for certain topics to conduct their activities.

Those previous studies are important for this study to be a reference related to code mixing theory, so that the writer can find some literatures related to code mixing. Those studies can also help to avoid the same research.

Considering those previous studies, the writer would also like to discuss code mixing. However, the writer focused on analyzing code mixing phenomenon in using Arabic words in Nurul Huda Islamic boarding school. It is to know the reasons why the female students demonstrated code mixing in using Arabic.



## **CHAPTER III**

### **RESEARCH METHOD**

This research is conducted through some methodologies, they are the type of research, data sources, data collection, and data analysis.

#### **3.1 Type of Research**

In this study, the writer used qualitative method to gather and analyze the data. Qualitative method deals with data that is more word than number or statistics. In qualitative method human become the primary instrument to gather and analyze data. It means that the writer involved directly during this study (Ary, Jacobs, and Razavieh, 2002). The data are the utterances of the students of Nurul Huda Islamic boarding school. This study tried to classify, describe, and explain the frequency of Arabic words used in Nurul Huda Islamic boarding school.

Since the writer used recording as her data, she used content analysis. According to Ary, Jacobs, and Razavieh (2002) “content analysis focuses on analyzing and interpreting recorded material within its own context. The material may be public records, textbook, letters, film, tapes, diaries, themes, reports, and so on.” The writer used qualitative method and content analysis as the type of research in this study.

#### **3.2 Data Source**

The data source is the students of Nurul Huda Islamic boarding school. The total number of students in Nurul Huda Islamic boarding school are 168



students with 71 females and 97 males. After doing an observation, the writer chose the university level students because most of them have more background in Arabic than junior and senior high school levels. The total number of university level students in Nurul Huda Islamic boarding school are 84 students with 35 females and 49 males. The writer could keep in touch with the female students everyday, but the writer could not keep in touch with the male students everyday.

So that, the writer only chose female students for the participants. The female students can also represent the male students because when the male students mixed the languages is almost the same with the female students as seen when the writer did the observation. After, observing directly to Nurul Huda Islamic boarding school, the writer found there are ten female students who often use Arabic as seen in their daily activity in using Arabic.

The data is the utterances which show code mixing containing Arabic words from the utterances of ten female university level students of Nurul Huda Islamic boarding school who already have the background of Arabic from different classes. They usually interchange Arabic with other languages. The writer makes some criteria of the students, they are university level students, female, and often use Arabic.

### **3.3 Data Collection**

This study is qualitative research, and thus the writer, as the key human instrument, had an important role to this research. Before the writer analyzed

further, data collection should be obtained. The writer collected the data through the following steps:

1. Observation

Observation is the most basic method for obtaining data in qualitative research (Ary, Jacobs, and Razavieh, 2002). In this study, the writer got the data from observing directly to Nurul Huda Islamic Boarding school.

The writer used participant observation. The writer participated and became an insider in the event being observed so that she experienced the same way as the participants. The observation step was needed for the writer as a participant observer to get in touch with the students so that she could get the data more easily.

2. Field notes

According to Ary, Jacobs, and Razavieh (2002) the most common method of recording data collected during observation is field notes. In this study, the writer made some notes during the observation. This step was needed to record the data so that the writer would not forget when collecting the data from the observation. The writer took some notes when she heard the female students used Arabic in their conversation.

3. Recorded the conversation of the ten female students of Nurul Huda

Islamic boarding school when doing a discussion related to the subject in their school and daily conversation.

4. Selected the utterances which only contain code mixing that consists of

Arabic words from the raw data. The data are the utterances of the ten



female university students of Nurul Huda Islamic Boarding School which used Arabic words.

### 3.4 Data Analysis

After collecting the data, the next step is data analysis. Data analysis is a process whereby researchers systematically search and arrange the data in order to increase their understanding of the data and to enable them to present what they learned to others (Ary et al., 2002, p.465). The writer uses analysis methods by Moleong 2004. The data were through the following steps based on Moleong:

#### 1. Categorization

According to Moleong (2004), categorization is the process of categorizing data based on the similarity. In this study, the writer classified the data unit based on the theory of the elements of code mixing and the reasons of code mixing after selecting the data. She categorized the utterance based on the elements of code mixing by using parts of speech theory. Also, the writer classified the circumstances which cause code mixing after doing the observation based on the reasons of code mixing theory by Hoffman, Grosjean, and Saville-Troike. From those theories, there are eleven circumstances which cause code mixing.

#### 2. Synthesization

Synthesization is the step of relating data from one category to other categories (Moleong, 2004). In this process, the writer searched the

relationship between code mixing and its usage. It is aimed to know how far Arabic affect the students' utterance by using code mixing.

a. Analyzing the elements of code mixing

In this step, the writer took a look on the utterances using Arabic words used by the ten female students. After that, she consulted with the expert who is graduated from Arabic Department and teaches Arabic. Then, she analyzed the utterances based on parts of speech.

b. Analyzing the reasons of code mixing

In this step, the writer analyzed the cause of mixing Arabic words with the other language used by the ten female students of Nurul Huda Islamic boarding school.

After analyzing the data based on the explanation above, the writer related the use of code mixing and the circumstances which cause code mixing.

3. Arranging conclusion

In this step, the writer concluded the discussion. She concluded the results of analysis.



## CHAPTER IV

### FINDING AND DISCUSSION

After the code mixing which contains Arabic in the utterances of the students in Nurul Huda Islamic boarding school Malang are analyzed using the steps in data analysis in Chapter III, the writer presents the finding of the research and the discussion of the finding.

This chapter consists of finding and discussion. In every utterance, the expressions presented in Arabic are in bold.

#### 4.1 Finding

The data in this study is the utterances of the students in Nurul Huda Islamic boarding school Malang which contains Arabic. The data which are used in this study are as follows:

1. Gak masuk **diniyah**? (Don't you come to **class**?)
2. **Syukron** ya. (**thank you**)
3. **Afwan** kalau ada salah. (**forgive me**, if I have mistake)
4. Ok, **ilalliqo'** (Ok, **see you**)
5. Met **milad** ya. (**happy birthday**)
6. Ada dek Naqi tidur, **uskut!** (Naqi is sleeping, **be quiet!**)
7. Ayo malem ini ada **ya'kul kabir**. (c'mon, there is a **dinner together** tonight)
8. Mbak, **bis sur'ah**. (sister, **quickly**)
9. Tugasnya **kholas**? (Have you **finished** your task?)

10. Sepatumu **jamil** deh. (your shoes are **good**)
11. Setiap orang mesti ono **khoto'**e. (everyone has a **mistake**)
12. Kulo **hadiroh**. (I am **present**)
13. Siapa yang **ghoib**? (Who **do not come**?)
14. Siapa yang jadi **badal**? (Who becomes a **substitute**?)
15. Ada yang mau **halib**? (Anyone want some **milk**?)
16. Jenengan **siyam**? (Are you **fasting**?)
17. Ayahnya **falakhun** ya? (Is her father a **farmer**?)
18. I'**robnya** kata ini sebagai apa? (What is **the position** of this word?)
19. Kata ini adalah sebagai **muftada'**. (this word is **the subject**)
20. Jadi, kata ini **maf'ul bihnya** ya? (So, this word is **the object**, isn't it?)
21. Di dalam kalimat ini **khobarnya** dikira-kirakan. (in this sentence, **the predicate** is estimated)
22. **Ba'dun** ditambah **ba'dun** jadi satu. (a **part plus a part** become a unity)
23. Ini termasuk **isim mufrod** atau **isim jama'**? (Is this **singular noun** or **plural noun**?)
24. Bagaimana caranya membuat **isim jama' taksir**? (How is the way to make **irregular noun**?)
25. Kalo mau ke daerah jl Tata Surya itu **ila yamin** dari arah sumber sari. (If you want to go to Tata Surya **turn left** from Sumber Sari)
26. Aku ora ngerti, **ma 'aroftu** (I don't know, **I don't know**)
27. **Syawir** ayo **syawir** (discuss, let's discuss)
28. Lek gak **syawir**, dita'**zir** lho (if you do not **discuss**, you will be **punished**)



- 29. Bersihkan **mirkhadh** (clean the toilet)
- 30. **Nasakhi** kitab (**write the meaning in the book**)
- 31. Ayo **isti'daadan!** (**Get ready!**)
- 32. Katanya mau ke kampus, **kayfa?** (You said that you want to go to campus, **how?**)
- 33. **Qola-Qola** aja (let's talk)
- 34. **Iqro'** dari awal sampai akhir (**read from the beginning until the end**)
- 35. Ada **nida'** buat kamu (there is a **call** for you)
- 36. Ayo kalimat ini dii'**rob** (please, give **position** of this sentence)
- 37. **Fa'ala** iku **fi'il madhi** t? (is **fa'ala** past tense ?)
- 38. Lho **fa'ala** iku bukan **fi'il madhi** (**fa'ala** is not **past tense**)
- 39. Bukan, iku **khuruf** (no, it is a **conjunction**)
- 40. Yo wez, ayo **istirokhah!** (c'mon, let's **have a break!**)
- 41. Nding disiapkan acara **mu'adaah** nanti malam (prepare for **the farewell party** tonight)
- 42. **Rois** pondoknya ngomong tadi (**the head** of Islamic boarding school said)
- 43. Siapa apa yang menang **musabaqah** ? (who win **the competition?**)
- 44. Ono **makhatul khadad** minggu depan (there is **an art stage** next week)
- 45. Siapa **ustadznya?** (who is **the teacher?**)
- 46. **Ustadznya** **ustadz** Fatah (**the teacher** is **Mr. Fatah**)
- 47. Aku pinjem **jawalah** rek, aku mau SMS (I borrow your **mobile phone**, I want to send SMS)
- 48. **'utlahnya** mulai kapan ya? (When **the holiday** starts?)

49. 'utlahnya mulai Juli sampai mau romadhon (**the holiday starts from July until Romadhon**)

50. Tadarrusnya bareng? (do we **study** together?)

51. Berarti **nafsi** (it means **alone**)

52. Itu acara rutin dari pagi sampai ba'da **dzuhur** (that is a routine activity from morning until **after dzuhur**)

53. **Atta'dzim am** Shihab (**I respect uncle Shihab**)

54. **Atta'allum** ke kampus dulu ya (**I will study** at campus)

55. Aku uda lama gak ikut **Takriran** (I have not followed **Takriran** for a long time)

56. Ada **i'lan** baru (there is new **information**)

57. Aku uda makan tadi **qobla ashar** (I have already eaten **before ashar**)

58. Aku capek, aku **naum** dulu ya ( I'm tired, I want to **sleep**)

59. Siapa yang butuh **nasroh**? (Who needs **a help**?)

60. Aku berangkat ke kampus **al-an** (I am going to the campus **now**)

61. Cepetan mbak, **hayya!** (Quickly, **c'mon!**)

62. **Asta'dzin** ke **ammah** (**I will ask permission** to my **aunt**)

63. **Tafadhol!** jangan marah-marah! (**Please!** Don't be angry)

64. **Sanah hilwah** ya (**happy birthday**)

65. Kamu uda belajar buat **imtikhan** ntar malem? (Have you already studied for **the exam** tonight?)



#### 4.1.1 Analysis of the Elements of Code Mixing Using Arabic

The students of Nurul Huda Islamic Boarding School often mix Arabic with Javanese and Indonesian although not all of the students come from Java.

There were some elements of code mixing using Arabic in the utterances of the students. They are: word, phrase, and clause.

##### A. Word

Codes mixing using Arabic in the form of word within a sentence used by the students in Nurul Huda Islamic boarding school were analyzed as follows:

##### 1. Single noun

Based on the data, in this type of code mixing element is in the form of single noun from Arabic words, as follows:

1. A: Gak masuk **diniyah**? (Don't you come to **class**?)

B: Iya bentar lagi mbak

In this context, the speaker A asked to speaker B that she came to class or not.

Here, '*diniyah*' means a class which is a must for the students. '*diniyah*' is in the form of noun.

2. A: **katanya** Ustadz Fatah gak masuk?

B: Siapa yang jadi **badal**? (Who becomes a **substitute**?)

A: Blom tau

In second utterance, '*badal*' means a senior who teach in the class to replace the teacher who cannot come to the class. The word '*badal*' is in the form of single noun.

3. A: Ada yang mau **halib**? (Anyone want some **milk**?)

B: Mau donk

In this context, the speaker offered some milk in a sparetime. She said '*halib*' which means milk in this utterance.

4. A: Ayahnya **falakhun** ya? (Is her father a **farmer**?)

B: Tau dari mana?

A: Kemarin bawa sayur-sayuran banyak dari kebun sendiri katanya

In this context, the word '*falakhun*' is a single noun which means a farmer.

The speaker A asked about her friend's father.

4. A: I'robnya kata ini sebagai apa?

B: Kata ini adalah sebagai **mubtada'**. (this word is **the subject**)

In second statement, '*mubtada*' which means subject is in the form of noun. In this context the speaker explained about the position of a word.

5. **Ba'dun** ditambah **ba'dun** jadi satu. (a **part** plus a **part** become a unity)

'*ba'dun*' means a part. It is in the form of single noun. In this context, the speaker gave an example when she explained a material to someone.

6. Ada **nida'** buat kamu (there is a **call** for you)

In this context, '*nida*' means a call. The speaker told to her friend that she had a call.

7. A: Kata ini isim ya mbak?

B: Bukan, iku **khuruf** (no, it is a **conjunction**)

In this statement, '*khuruf*' which means conjunction is in the form of noun.

Here, speaker B told the right answer to speaker A.



8. A: **Rois** pondoknya ngomong tadi (**the head** of Islamic boarding school said)

Ada **i'lan** yang menang **musabaqah**

In this context, the word 'rois' is in the form of single noun.

9. A: Siapa apa yang menang **musabaqah**? (who win **the competition**?)

B: Akeh

The word '*musabaqah*' is in the form of noun which means competition. In

this context, the speaker wanted to ask the winner of the competition.

10. Aku pinjem **jawalah** rek, aku mau SMS (I borrow your **mobile phone**, I want to send SMS)

In this context, '*jawalah*' means a mobile phone. It is in the form of single noun. The speaker wanted to borrow the mobile phone to send SMS.

11. A: Aku uda lama gak ikut **Takriran** (I have not followed **Takriran** for a long time)

B: Ada **i'lan** baru (there is new **information**), yang gak ikut dita'zir.

In this context, '*takriran*' means the activity for the students who memorize Al-Qur'an. It is in the form of single noun. The speaker A told that she have not follow *takriran* for a long time. The word '*i'lan*' is also a single noun which means an information.

12. Siapa yang butuh **nasroh**? (who needs **a help**?)

'*Nasroh*' is in the form of single noun which means a help. In this context, the speaker offered a help to the other.

13. A: Ndang disiapkan acara **mu'adaah** nanti malam (prepare for **the farewell party** tonight). Ayo malem ini ada ya'kul kabir

The word '*mu'adaah*' means farewell party. '*Mu'adaah*' is a single noun. In this context, the speaker asked the others to prepare the farewell party.

14. Atta'dzim ke **am** Shihab (I respect **uncle** Shihab)

'*Am*' is in the form of single noun which means uncle. The speaker call her uncle '*am*'.

15. Asta'dzin ke **ammah** (I will ask permission to my **aunt**)

The word '*Ammah*' is in the form of single noun which means aunt. The speaker call her aunt '*ammah*'. In this context, the speaker wanted to go to campus and she asked permission to her aunt.

16. Kamu uda belajar buat **imtikhan** ntar malem? (have you already studied for **the exam** tonight?)

In this context, the speaker asked to her friend that she had already studied for the exam or not because there would be an exam.

17. A: Syawir ayo syawir (discuss, let's discuss), Lek gak syawir, dita'zir lho (if you do not discuss, you will be punished)

B: Dita'zir opo lek ga melu?

A: Bersihkan **mirkhadh** (clean **the toilet**)

The word '*mirkhadh*' is a single noun which means a toilet. In this context, speaker A told that if the students did not follow the discussion, they will be punished to clean the toilet.

18. Kulo **hadiroh**. (I am **present**)

In this context, the student answer '*hadiroh*' if the teacher called her name in a class. The word '*hadiroh*' is a single noun which means a person who presents.



20. A: Kulo hadiroh.(answering the teacher)

Siapa yang **ghoib**? (Who **do not come**?) (talked with her friend)

B: Mbak Qoni'

The word '*ghoib*' is a noun which means a person who do not come. In this context, the word '*ghoib*' represents the student who do not come to the class.

21. Met **milad** ya. (happy **birthday**)

In this statement, the word '*milad*' is in the form of single noun which has a meaning birthday. Here, the speaker expressed happy birthday to her friend.

## 2. Verb

Based on the data, a word which includes in this type of code mixing is verb from Arabic, as follows:

1. A: Ayo makan bareng-bareng mbak

B: Mboten, matur nuwun

A: Jenengan **siyam**? (Are you **fasting**?)

In this context, the word '*siyam*' is in the form of verb which explained about fasting.

2. Tugasnya **kholas**? (Have you **finished** your task?)

In this context the word '*kholas*' is a verb which means finish. The speaker asked to someone that she had already finished her task or not because the task would be collected to the teacher.

3. A: **Syawir** ayo **syawir** (**discuss**, let's **discuss**), Lek gak syawir, dita'zir lho (if you do not discuss, you will be **punished**)

B: Dita'zir opo lek ga melu?

A: Bersihkan mirkhadh

In this context, speaker A invited the others to had a discussion to discuss the lesson because there would be an examination. If the students did not follow the discussion, the students will be punished.

4. A: Ayo kata ini dii'rob, **Iqro'** dari awal sampai akhir (**read** from the beginning until the end)

The word *iqro'* is an Arabic word in the form of verb. The speaker is a senior who would lead a discussion. She asked the others to read.

5. **Tadarrusnya** bareng? (Do we **study** together?)

In this context, the word '*tadarrus*' is different with in Indonesia context. In Indonesia context '*tadarrus*' means read the holy Qur'an, but in this context the word '*tadarrus*' means study. In this context, this word is not borrowing.

6. A: Kamu uda belajar buat imtikhan ntar malem?

B: Kholas mbak

Aku capek, aku **naum** dulu ya ( I'm tired, I want to **sleep**)

'*Naum*' is an Arabic word which means sleep. In this context, the speaker was tired and she wanted to sleep.

7. A: Ayo **qola-qola** mbak (let's **talk**, sister)

B: Lho kok cerita-cerita katanya mau ke kampus, kayfa?ga jadi?

The word '*qola*' is in the form of a verb which means talk. In this context, the speaker invited her friend to have a talk.



8. **Afwan** kalau ada salah. (**forgive me**, if I have mistake)

In this context, 'afwan' is a *masdar* in Arabic. *Masdar* can become a noun or a verb. It depends on the context. Here, 'afwan' become a verb because the speaker wanted to ask forgiveness to her friend.

9. A: Yo wez, ayo **istirokha** (c'mon, let's **have a break**)

Ndang disiapkan acara mu'adaah nanti malam

In this context, the word 'istirokha' is a *masdar* in Arabic context. Here, 'istirokha' become a verb because the speaker wanted the students to have a break because there would be a farewell party.

### 3. Adjective

Based on the data, a word which involved in this type of code mixing element using Arabic is adjective.

1. Sepatumu **jamil** deh. (your shoes are **good**)

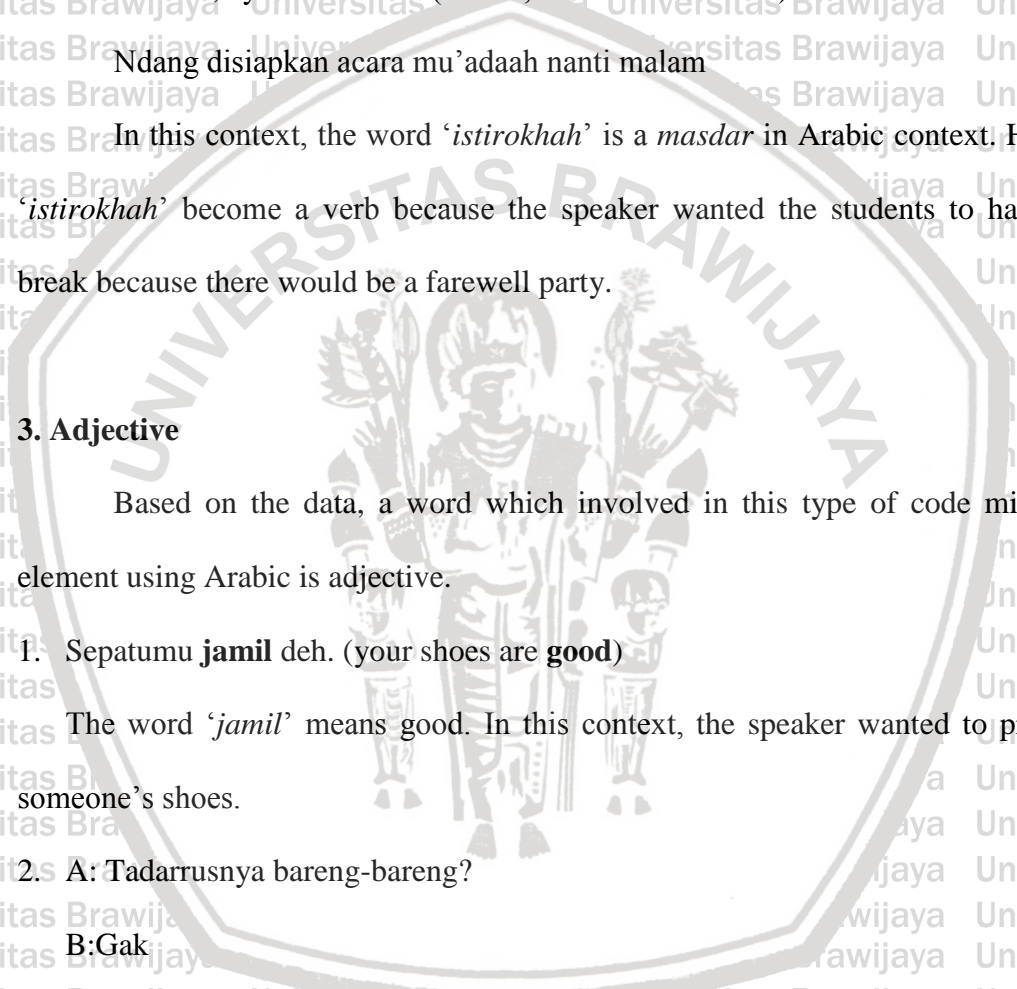
The word 'jamil' means good. In this context, the speaker wanted to praise someone's shoes.

2. A: Tadarrusnya bareng-bareng?

B:Gak

A: Berarti **nafsi** (it means **alone**)

In this context, the word 'nafsi' means alone. Here, the speaker wanted to clarify that the *Tadarrus* activity is not done together.



#### 4. Adverb

1. A: Mbak yang di kamar mandi masih lama t?

B: Baru masuk

A: Mbak, **bis sur'ah**. (sister, **quickly**)

In this context, the speaker asked her friend to be quick because she wanted to go to the bathroom.

2. Aku berangkat ke kampus **al-an** (I am going to the campus **now**)

In this context, the speaker told that she would go to the campus. Here, the word 'al-an' is in the form of adverb which means now.

#### 5. Interjection, Filler, Exclamation

1. Ada dek Naqi tidur, **uskut!** (Naqi is sleeping, **be quiet!**)

In this context, the speaker used interjection to command the others not to be loud because someone was sleeping.

2. A: Nggih pun monggo syawir timbangane dita'zir

B: Ayo **isti'daadan!** (**get ready!**)

In this context, the speaker used an interjection by saying 'isti'daadan'. The speaker wanted everyone to get ready to have a discussion.

3. A: Gak masuk diniyah?

B: Iya bentar lagi mbak

A: Cepetan mbak, **hayya!** (**quickly, c'mon!**)

In this statement, the word 'hayya' is in the form of interjection. The speaker wanted to the listener to be quick because the class would be started.



### 6. Code Mixing Occuring From Word

1. Setiap orang mesti ono **khotho**'e. (everyone has a **mistake**)

The word '*khotho*' which means a mistake added with javanenese suffix 'e'.

This code mixing ocured within a word. In this context the speaker ended the statement when she talked to her friend. She ended by saying that statement.

2. A: **I'robnya** kata ini sebagai apa? (what is **the position** of this word?)

B: Kata ini adalah sebagai muftada'.

C: Jadi, kata ini **maf'ul bihnya** ya? (so, this word **is the object**, isn't it?)

A: Ya, Di dalam kalimat ini **khobarnya** dikira-kirakan. (in this sentence, **the predicate** is estimated)

In context, the speakers was doing a discussion in a class. the word '*i'rob*' which means position added with Indonesian suffix 'nya'. '*Khobar*' which means a predicate added with Indonesian suffix 'nya'. The speaker mixed within a word.

The word '*maf'ul bih*' which means an object also added with Indonesian suffix 'nya'.

3. A: Syawir ayo syawir (discuss, let's discuss), Lek gak syawir, **dita'zir** lho (if you do not discuss, you will be **punished**)

B: Dita'zir opo lek ga melu?

A: Bersihkan mirkhadh (clean the toilet)

B: Yang lebih ringan lah jangan bersihkan mirkhadh

A: **Nasakhi** kitab (**write the meaning** in the religious book)

The verb '*nasakh*' which means write the meaning added with Indonesian suffix '*i*'. The speaker A told the punishment which is lighter than the other one.

The word '*ta'zir*' which means punish added with Indonesian prefix '*di*'.

4. A: Ayo kalimat iki dii'**rob** (give analysis for this sentence's position)

Iqro' dari awal sampai akhir

B: Kata apa mbak?

A: Fa'ala

In this context, the word '*i'rob*' which means position added with Indonesian prefix '*di*'. It became a verb which means give position because it added with prefix '*di*'.

5. A: Siapa **ustadznya**? (who is **the teacher**)

B: Ustadznya, Ustadz Fatah

In this context, the word '*ustadz*' which means a teacher added with Indonesian suffix '*nya*'.

6. A: Mbak, 'utlahnya mulai kapan sich?

B: '**utlahnya** mulai Juli sampai mau romadhon (**the holiday** starts from July until Romadhon)

The single noun '*utlah*' which means a holiday added with Indonesian suffix '*nya*'. The speaker talked about the holiday in Nurul Huda Islamic boarding school.

## 7. Question Word

1. A: Ayo qola-qola mbak



B: Lho kok cerita-cerita, Katanya mau ke kampus, **kayfa**? (You said that you want to go to campus, **how**?)

A: Capek aku mbak

In this context, the word '*kayfa*' is in the form of question word. The speaker B wanted to clarify to speaker A.

**B. Phrase**

Based on the data, the elements of code mixing in this type is in the form of phrase which are noun phrase, verb phrase, and prepositional phrase.

**1. Noun Phrase**

1. A: Ayo wes, istirokhah  
Ndang disiapkan acara mu'adaah nanti malam  
Ayo malem ini ada **ya'kul kabir**. (c'mon, there is **a dinner together** tonight)

In this context, the speaker told that there will be a dinner.

2. A: Ini termasuk **isim mufrod** atau **isim jama'**? (is this **singular noun** or **plural noun**?)

B: Bagaimana caranya membuat **isim jama' taksir**? (how is the way to make **irregular noun**?)

In this context, the speaker asked to the teacher in a class. The words '*isim mufrod* and *isim jama'*, and *isim jama' taksir*' is in the form of Arabic noun phrase.

3. A : Ayo kata ini dii'rob

B: Kata apa mbak?

A: Fa'ala

B: Fa'ala iku **fi'il madhi** t? (is fa'ala **past tense**?)

'*Fi'il madhi*' is in the form of Arabic noun phrase which means past tense. In this context, the speaker had a discussion about *nahwu shorof*.

4. Ono **makhatul khadad** minggu depan (there is **an art stage** next week)

'*Makhatul khadad*' is in the form of noun phrase which means an art stage. In

this context, the speaker gave an information to the others.

## 2. Verb Phrase

1. **Syukron** ya. (thank you)

In this context, '*syukron*' means thank you. It is in the form of verb phrase.

2. A: Aku berangkat ke kampus al-an

Ok, **ilalliyo**' (Ok, see you)

In this context, '*ilalliyo*' means see you. It is in the form of verb phrase. The speaker said it when she would go to the campus.

## 3. Prepositional phrase

1. A: Jama'ah dhuha terus pengajian kitab.

Itu acara rutin dari pagi sampai **ba'da dzuhur** (that is a routine activity from morning until **after dzuhur**)



In this utterance, the word *ba'da* which means 'after' followed by *dzuhur*. It is kind of prepositional phrase.

2. A: Kamu uda makan mbak?

B: Aku uda makan tadi **qobla ashar** (I have already eaten **before ashar**)

In this context, the word *qobla* which means 'before' followed by the word '*ashar*'. It is kind of prepositional phrase. The speaker told the time when she ate.

3. A: ohh ya mbak, kalo mau ke daerah Tata Surya lewat mana ya?

B: Kalo mau ke daerah jl Tata Surya itu **ila yamin** dari arah sumber sari. (If you want to go to Tata Surya **turn left** from Sumber Sari)

In this context the word '*ila*' which means 'to' followed by 'the word '*yamin*' which means left. In this statement, '*ila yamin*' means turn left, the speaker B gave the direction to speaker A.

### C. Clause

Based on the data, this type of code mixing elements using Arabic is in the form of clause are described as follows:

1. A: Mbak iki artine opo?

B: Aku ora ngerti, ma'arofu (I don't know, **I don't know**)

In this context, *ma'arofu* is in the form of clause which means I do not know.

Speaker A wanted to ask the meaning of something, but speaker B did not know it.

2. **Atta'dzim** am Shihab (I respect uncle Shihab)

In this context, '*atta'dzim*' which means I respect is in the form of clause. The speaker said it when she talked to her uncle.

### 3. **Asta'dzin ke ammah (I will ask permission to my aunt)**

'*Asta'dzin*' is in the form of clause which has a meaning I will ask permission.

In this context, the speaker wanted to go to campus and she asked permission to her aunt.

### 4. **Sanah hilwah ya (happy birthday)**

In this context, '*Sanah hilwah*' which means happy birthday is in the form of clause. The speaker said it when her friend had a birthday.

### 5. **Atta'allum ke kampus dulu ya (I will study at campus)**

'*Atta'allum*' is in the form of clause which has a meaning I will study. The speaker said it to her roommates when she would go to the campus.

After categorizing the data to each elements of code mixing, it can be seen that the female students in Nurul Huda Islamic boarding school mostly demonstrated code mixing in Arabic in the form of single noun. It is because from the beginning in learning Arabic, the students get more vocabularies of Arabic in the form of single noun than verb, adjective, etc. So that, they tended to use single noun in demonstrating code mixing.

Besides that, the female students also demonstrated code mixing occurring from word. They mixed Arabic words with Indonesian or Javanese affixes. They are influenced by the languages which is their mother tongue. They mixed it unintentionally.



After the students get many Arabic vocabularies and they learn how to connect two or more words in *Nahwu Shorof*, they also demonstrated code mixing in the form of phrase and clause.

#### 4.1.2 Analysis of the Reasons that cause the students in Nurul Huda Islamic Boarding School Demonstrate Code Mixing

The students in Nurul Huda Islamic boarding school often demonstrate code mixing when they communicate to each other because of the certain reasons which caused them mix the codes. Based on the theories of the reasons of code mixing by Grosjean, Hoffman, and Saville-Troike in Chapter II, the reasons which cause code mixing are: talking about a particular topic, quoting somebody else, to soften or strengthen request or command, interjection, repetition used for clarification, specifying the addressee, expressing group identity, qualifying the message, because of real lexical need, to exclude other people when a comment is intended for only a limited audience, and continue the last language used.

##### a. Talking about a Particular Topic

The students often mix Arabic with the other language when they are talking about particular topic, such as:

##### 1. Talking about one of the Subject in Nurul Huda that is *Nahwu Shorof*

Isti : Ayo kata ini dii'rob

Lita : Kata apa mbak?

Isti : Fa'ala

Lita : Fa'ala iku fi'il madhi t?

Lho **fa'ala** iku bukan **fi'il madhi** koyoke

Isti : Opo? Masdar?

Yo, bener **fa'ala** iku **fi'il madhi**

## 2. Talking about Farewell Party

Hilal: Ndang disiapkan acara **mu'adaah** nanti malam (prepare for the farewell party tonight)

Lilis: Nanti malem kan ada **mu'adaah** abis itu **ya'kul kabir**

Ulin: Syukurannya siapa?

Lilis: Kok syukuran? Itu bagian acaranya **mu'addaah**

### b. Quoting Somebody Else

After the data were analyzed, code mixing which is to quote someone was not found in this study. It is because the students in Nurul Huda Islamic boarding school did not mix Arabic with the reason of quoting somebody.

### c. To Soften or Strengthen Request or Command

#### 1. **Iqro'** dari awal sampai akhir (**read** from the beginning until the end)

This statement was uttered by a senior to a new student when they do a discussion. The senior used Arabic to strengthen her request.

### d. Interjection

#### 1. Cepetan mbak, **hayya!** (Quickly, **c'mon!**)



In this context, the speaker used code mixing to mark an interjection. The speaker expressed her anger feeling to someone who used the bathroom so long.

2. Ada dek Naqi tidur, **uskut!** (Naqi is sleeping, **be quiet!**)

The speaker mixed the language to express her anger feeling because the other people talked loudly. The speaker marked an interjection in order to they did not talk loudly because a little kid was sleeping.

3. Ayo **isti'daadan!** (Get ready!)

In this situation, the speaker is a senior who would lead a discussion. The speaker marked an interjection by doing code mixing when she asked her junior to get ready and focus on the discussion.

e. **Repetition Used for Clarification**

A: Mbak, iki artine opo?

B: Aku ora ngerti, **ma 'aroftu** (I don't know, I don't know)

In this context, the speaker A asked the meaning of some words to speaker B. However, the speaker B did not know the meaning. She used Arabic to repeat her statement to clarify that she really did not know the meaning of those words.

f. **Specifying the Addressee**

1. Atta'dzim ke **am** Shihab (I respect **uncle** Shihab)

The speaker used Arabic word '**am**' to address her uncle. She tended to use '**am**' to call her uncle rather than pak lek, om, etc because the speaker already understood Arabic before.

2. Asta'dzin ke **ammah** (I will ask permission to my **aunt**)

In this context, the speaker address her aunt used Arabic word ‘*ammah*’ because the speaker already had background of Arabic, so that she tended to call her aunt in Arabic.

### 3. Ustadznya **ustadz** Fatah (the teacher is **Mr.** Fatah)

The students in Nurul Huda Islamic boarding school often address their teacher with Arabic words ‘*ustadz*’ for men and ‘*ustadzah*’ for women.

## g. Expressing Group Identity

### 1. Gak masuk **diniyah**? (Don’t you come to **class**?)

In this context, the word ‘*diniyah*’ means a lesson about Islam. It represents Islamic boarding school’s activity. That word is always used by the students in almost all Islamic boarding school to express the lesson in Islamic boarding school.

### 2. Aku uda lama gak ikut **Takriran** (I have not followed **Takriran** for a long time)

The term ‘*takriran*’ in this utterance is always used by the students in Nurul Huda Islamic boarding school who learn to memorize Al-Qur’an or in Arabic the person who memorize Al-Qur’an is *hafidzah*. It can express the group identity of *hafidzah*.

## h. Qualifying the Message

### 1. Setiap orang mesti ono **khoto’e**. (everyone has a **mistake**)

In this context, the speaker wanted to end the argument with using code mixing when her friend talked about her problem. The speaker gave her a



solution, then she ended it with saying that everyone has a mistake. In this statement, the speaker wanted to emphasize that the listener should not be worried about her mistake.

2. **Tafadhol!** jangan marah-marah! (**Please!** Don't be angry)

In this context, there are two students who debated about something. In this statement, the speaker wanted to end her argument by emphasizing that she let the listener to speak up. The speaker did not want the listener angry because she was not given a chance to speak up.

i. **Because of Lexical Needs**

1. Gak masuk **diniyah**? (Don't you come to **class**?)

'*diniyah*' in Indonesian meaning is '*keagamaan*'. However, in this context, '*diniyah*' means a lesson or a study to learn about Islam and read *kitab*. So that, the students in Nurul Huda Islamic boarding school always use the term '*diniyah*' than '*keagamaan*'.

2. Siapa yang jadi **badal**? (Who becomes a **substitute**?)

The meaning of '*badal*' in general is a substitute. But, in this context, it means a senior who already graduated from NH Islamic boarding school and still stay in NH. The seniors usually help to teach when the teacher cannot come to the class.

The students in NH called them as '*badal*'.

3. Ayo kalimat iki dii'**rob** (**give analysis** for this sentence's position)

The meaning of '*i'rob*' in Indonesian is '*kedudukan*'. However, in this context '*i'rob*' is giving analysis for the sentence's position with a certain pattern and

explaining the use of a word. So, the students maintain the word 'i'rob'. They do not translate it into 'kedudukan'.

4. Itu acara rutin dari pagi sampai ba'da **dzuhur** (that is routine activity from morning until after **dzuhur**)  
'dzuhur' is one of the duty prays which is done in the afternoon. In this statement, the speaker maintained the word 'dzuhur' because she wanted to explain that the event is after everyone did dzuhur pray.

5. Aku uda lama gak ikut **Takriran** (I have not followed **Takriran** for a long time)

The term *takriran* in Indonesian means *membaca Qur'an berulang-ulang*. To make it effective, the students usually maintain the term 'takriran' than say the meaning of 'takriran' in Indonesian.

#### **j. To Exclude Other People when a Comment is Intended for Only a Limited Audience**

Based on the data, code mixing which is used to exclude other people when a comment is intended for only a limited audience was not found in this study. It is because when the students want to exclude other people in their conversation, they usually use their own local language that the people surround them do not know.

#### **k. Continue the Last Language Used**

1. Ayo kalimat iki **dii'rob. Iqro'** dari awal sampai akhir (give this sentence a position. Read from the beginning until the end)



In this context, the speaker is a senior in NH Islamic boarding school. She asked her junior to do a task. She used Arabic in the last first sentence '*i'rob*', and then she continued with Arabic '*Igro*'.

As shown in the data, not all reasons of code mixing were found in each code mixing phenomenon. The reasons which were not found are to exclude other people when a comment is intended for only a limited audience and quote somebody else.

## 4.2 Discussion

This study analyzed the code mixing phenomena used by the female students in Nurul Huda Islamic boarding school Mergosono Malang. There are two phenomena of code mixing found in Nurul Huda Islamic boarding school, they are Indonesian – Arabic and Javanese – Arabic. Based on the data, the dominant code mixing used by the students is Indonesian – Arabic because not all the female students come from Java. While Javanese – Arabic are used by the students who come from Java.

### 4.2.1 Code Mixing Elements

After analyzing the data, the female students in Nurul Huda Islamic boarding school used almost all of parts of speech. The code mixing elements based on Parts of Speech theory in Chapter II, they are noun, verb, adjective, adverb, pronoun, preposition, conjunction, and interjection. Based on the analysis, not all the parts of speech are used by the students. They did not use conjunction in demonstrating code mixing in Arabic. Apparently, the students also used

question word in demonstrating code mixing. The elements demonstrated by the students almost same with the result in previous study. The different is that in this study found question word, but in the previous study did not. There is also tag question in the previous study, but the writer did not find it in this study.

The students demonstrated code mixing using Arabic in the form of word, phrase, and clause. From the data, we can see that there are 50 code mixing using Arabic in the form of word. A word or words involved in the code mixing elements are 22 single nouns, 10 verbs, 2 adjectives, 2 adverbs, 3 interjections, 1 question word, and 9 code mixings occur within sentence. Based on the findings, the elements of code mixing in the form of phrase are 5 noun phrases, 2 verb phrases, and 3 prepositional phrases. The last is the code mixing elements in the form of clause. There are five clauses which are found.

As seen from the explanation above, code mixing which is the most commonly used is single noun. The students more often use Arabic noun in demonstrating code mixing because the most vocabulary which are known by the students are in the form of single noun. The students in Nurul Huda Islamic boarding school cannot be separated from Arabic. They keep in touch with Arabic everyday in every lesson and religious activity. Although it is not a must for the students to use Arabic in their communication, the students are influenced to use Arabic unintentionally, so that they demonstrated code mixing using Arabic.

#### **4.2.2 The Reasons of Code Mixing**

After analyzing the data based on the theories by Grosjean, Hoffman, and Saville-Troike which explain about the reasons of code mixing, they are talking



about a particular topic, quoting somebody else, to soften or strengthen request or command, interjection, repetition used for clarification, specifying the addressee, expressing group identity, qualifying the message, because of lexical need, to exclude other people when a comment is intended for only a limited audience, and continue the last language used.

The first reason for the female students in Nurul Huda Islamic boarding school demonstrated code mixing is because of lexical need. This shows that they use Arabic words because those words are lack in equivalent lexicon in Indonesian, for example the word '*takriran*' in "Aku uda lama gak ikut Takriran", in Indonesian '*takriran*' means *membaca Qur'an berulang-ulang*, so the speaker used Arabic to say it because it is more effective or the word '*diniyah*' in "Gak masuk diniyah?", in Indonesian '*diniyah*' is '*keagamaan*'. However, the context in Islamic boarding school '*diniyah*' means a lesson or a study to learn about Islam and read *kitab*. So that, the students in NH Islamic boarding school always use term '*diniyah*' than '*keagamaan*'.

The students in Nurul Huda Islamic boarding school also demonstrated code mixing for certain reasons. For example: they demonstrated code mixing when they repeated the statement to clarify by translating Javanese into Arabic in "Aku ora ngerti, ma 'aroftu". The sentence '*aku ora ngerti*' and '*ma 'aroftu*' had the same meaning which is 'I don't know'.

Besides that, the students in Nurul Huda also demonstrated code mixing to express interjection. For example, "Cepetan mbak, hayya!". In addition, they also demonstrated code mixing to specify the addressee. In example, "Atta' dzim ke am

Shihab” or “Ustadznya ustadz Fatah”. The student demonstrated code mixing in Arabic word ‘*am*’ to address her uncle and ‘*ustadz*’ to address her teacher.

In addition, the students used code mixing when they continue the last language used, for example “ayo kalimat iki dii’rob. Iqro’ dari awal sampai akhir”. In that statement, a mix in Arabic word ‘*dii’rob*’ triggered a continuation in Arabic. The students also demonstrated code mixing because they want to qualify the message or emphasize what they said, for example “Tafadhol! jangan marah-marah!”. The speaker wanted to emphasize that the speaker asked the listener to speak up.

Another reason which causes the students mixed Arabic with the other languages was talking about particular topic. The students usually mix Arabic when they talk about the subject in their school, such as *Nahwu Shorof* or the event in that boarding school, such as the farewell party.

The writer also found the reason why the student demonstrated code mixing was to soften or strengthen request or command, for example “Iqro’ dari awal sampai akhir”. The speaker used Arabic word ‘*iqro*’ to strengthen her request.

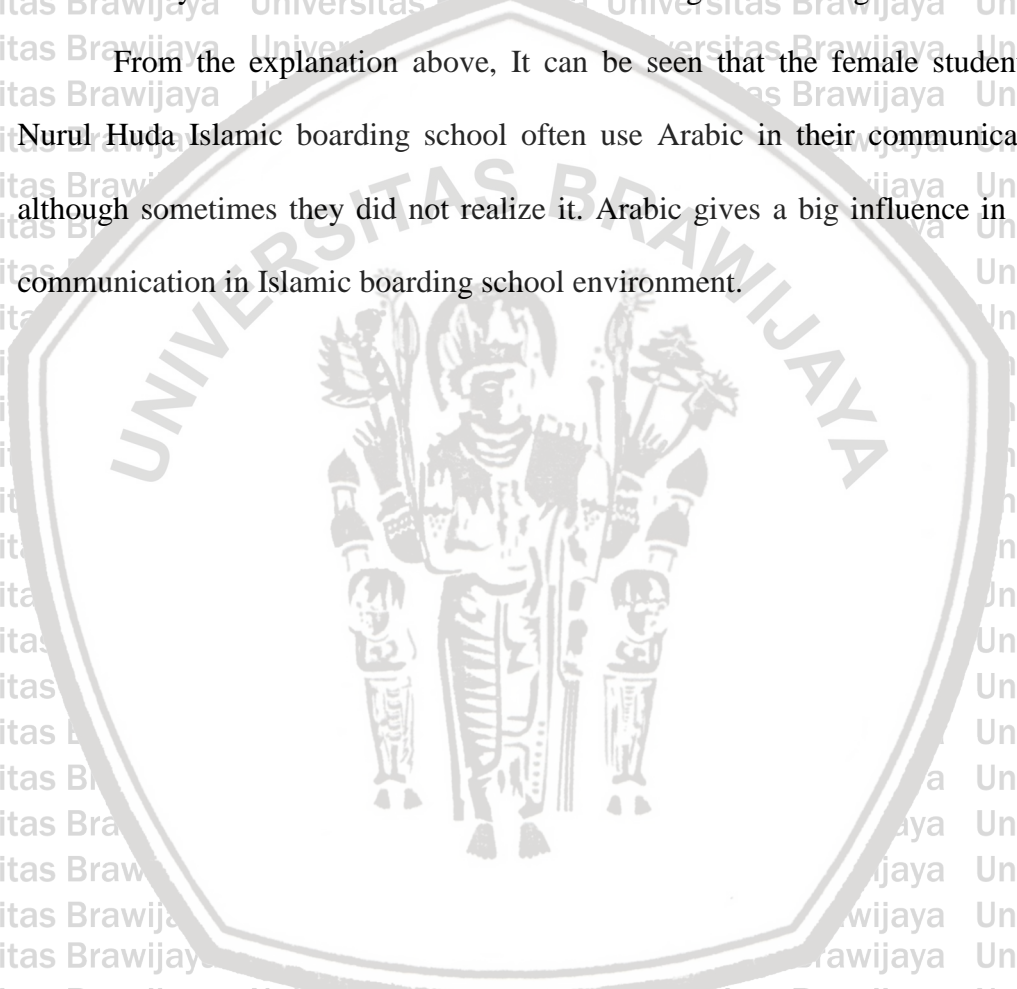
The last reason in demonstrating code mixing found in this study was expressing group identity, in example “Aku uda lama gak ikut Takriran”. Arabic word ‘*takriran*’ indicates for the students who memorize Al-Qur’an.

In this study, the writer did not find any utterances which show that the students demonstrated code mixing to exclude other people when a comment is intended for only a limited audience and quote somebody else because the



students never demonstrate code mixing using Arabic because of excluding someone or quoting somebody else. Not all the reasons proposed in the theories by Hoffman, and Saville-Troike which cause the students in Nurul Huda Islamic boarding school demonstrate code mixing. Similar with the previous studies that there are only several reasons found in demonstrating code mixing.

From the explanation above, It can be seen that the female students in Nurul Huda Islamic boarding school often use Arabic in their communication, although sometimes they did not realize it. Arabic gives a big influence in their communication in Islamic boarding school environment.



## CHAPTER V

### CONCLUSION AND SUGGESTION

This chapter concludes the result of finding from this study and presents the writer's suggestion.

#### 5.1 Conclusion

The conclusions that can be drawn from the result of finding are: There are two code mixing phenomena using Arabic found in Nurul Huda Islamic boarding school, they are Indonesian–Arabic and Javanese–Arabic. The dominant one is Indonesian–Arabic. The elements of code mixing used by the students are word (in the form of single noun, verb, adjective, adverb, exclamation, question word, and code mixing from word), phrase (in the form of noun phrase, verb phrase, and prepositional phrase), and clause. The element which is mostly used by the students is in the form of single noun. In addition, the reasons caused the students to demonstrate code mixing are talking about a particular topic, softening or strengthening request or command, expressing interjection, repeating for clarification, specifying the addressee, expressing group identity, qualifying the message, lacking of lexical, and continuing the last language used.

Arabic cannot be separated from the students in Nurul Huda Islamic boarding school. It gives big big influence because they get in touch with Arabic every day in every lesson and religious activity. Unintentionally, they are influenced. So, they use Arabic in their communication.



## 5.2 Suggestion

The result of this study gives some inputs for someone who is interested in Sociolinguistics field. The suggestions provided by the writer are as follows:

1. For the next researcher

This study does not cover all code mixing aspects. The next researcher can study code mixing from different aspects, such as the occasions of code mixing or the effects of code mixing.

2. For the students of English Study Program

For the students who are interested in studying Sociolinguistics especially in code mixing field, they can get more understanding in code mixing by doing some analyzes, for example analyzing code mixing in movie or novel. It is hoped that the students can get more knowledge about code mixing.

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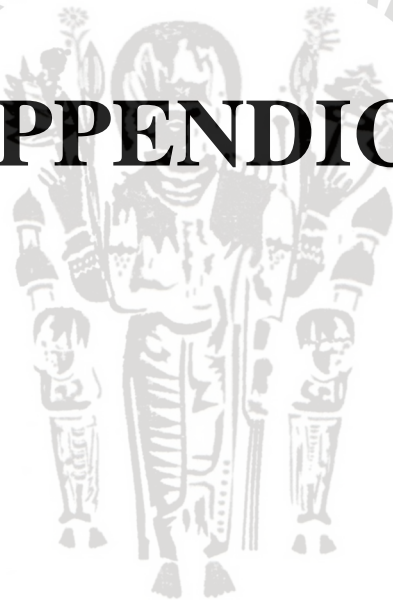
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UNIVERSITAS BRAWIJAYA

# APPENDICES





## Appendix 1 : The Conversation by The Students in Nurul Huda Islamic Boarding School

### Conversation Talking about 'Syawir'

A: Mbak iki artine opo?

B: Ora ngerti, ma'arofu

Syawir, syawir, lek ga syawir dita'zir lho

C: Dita'zir opo lek ga melu?

B: Bersihkan mirkhadh

C: Yang lebih ringan lah jangan bersihkan mirkhadh

B: Nasakhi kitab

A: Nggih pun monggo syawir timbangane dita'zir

Isti'daadan

### Talking about *Nahwu shorof*

1. A: Ayo kata ini dii'rob

Iqro' dari awal sampai akhir

B: Kata apa mbak?

A: Fa'ala

fa'ala iku fi'il madhi

B: Fa'ala iku fi'il madhi t?

Lho fa'ala iku bukan fi'il madhi koyoke

A: Opo? Masdar?

Yo, bener fa'ala iku fi'il madhi

2. A: I'robnya kata ini sebagai apa?

B: Kata ini adalah sebagai muftada'.

C: Jadi, kata ini maf'ul bihnya ya?

A: Ya, di dalam kalimat ini khobarnya dikira-kirakan

B: Ba'dun ditambah ba'dun jadi satu.

A: Ini termasuk isim mufrod atau isim jama'?

Bagaimana caranya membuat isim jama' taksir?

Conversation When Someone Will Go Outside

A: Ayo qola-qola mbak

B: Lho kok cerita-cerita katanya mau ke kampus, kayfa?ga jadi?

A: Capek aku mbak

C: Lho yo anterin gitu lho mbak

Talking about Farewell Party

A: Ayo, istirokhah!

Ndang disiapkan acara mu'adaah nanti malam

Nanti malem kan ada mu'adaah abis itu ya'kul kabir

B: Syukurannya siapa?

A: Kok syukur? Itu bagian katanya mu'addaah

Ya'kul kabir, makan makan, katanya panitia?

C: Ro'is pondoknya kok yang ngomong

Ada i'lan yang menang musabaqah

B: Berarti menang-menang dari musabaqah kemarin?

C: Ya

B: Siapa apa yang menang musabaqah?

C: Akeh

B: Ooo, berarti ga musabaqah lagi?

C: Ono makhatul khadad minggu depan

A: Ntar malem banyak acaranya, sekarang disiapkan

Converstaion When Someone Offering to Eat Together

A: Ayo makan bareng-bareng mbak

B: Mboten, matur nuwun

A: Jenengn siyam?

B: Nggih

A: Kamu uda makan mbak?

C: Aku uda makan tadi qobla ashar



When Someone Ask about 'Diniyah'

A: Gak masuk diniyah?

B: Iya bentar lagi mbak

A: Cepetan mbak, hayya!

Siapa ustadznya?

B: Ustadznya, Ustadz Fatah

C: Tugasnya kholas?

B: Kholas

C: Tapi katanya Ustadz Fatah gak masuk?

B: Siapa yang jadi badal?

C: Blom tau

Conversation in the Room

A: Aku pinjem jawalahe po'o rek

Njaluk pulsane

B: Mbak, 'utlahnya mulai kapan sich?

C: 'utlahnya mulai senin ampe Juli terus abis itu romadhonan

A: Ada acara lho waktu romadhon

B: Apa yang pagi-pagi itu?

A: Sahur bersama, jama'ah subuh

C: Itu kan sudah kebiasaan mbak

A: Ya kalo dia tau, kalo ga tau?

A: Capek dech, trus ada khutbatul subuh

Abis itu pengajian kitab

C: Ntar tadarrus ya

B: Tadarrusnya bareng-bareng?

A: Gak

B: Berarti nafsi?

A: Abis itu jama'ah dhuha terus pengajian kitab lagi rutin ampe ba'da dzuhur

Pengajian lagi abis isya'

C: Kamu uda belajar buat imtikhan ntar malem?

B: Kholas mbak

Aku capek, aku naum dulu ya

### When Someone Wanted to Go to Campus

A: Mbak, asta'dzin ke ammah

Atta'allum ke kampus dulu

B: Kok ta'allum? Katanya liburan?

A: Ada seminar

Makanya, aku asta'dzin dulu

Tapi gimana ya izinnya aku uda lama gak ikut takriran?

B: Ada i'lan baru, yang gak ikut dita'zir

A: Kapan ada i'lan baru itu?

Gimana ya? Aku uda terlanjur ada acara niey.

B: Dicoba dulu kak

A: Ya

Aku berangkat ke kampus al-an

Ok, ilalliqo!

### Conversation in the Class

A: Kulo hadirroh.(answering the teacher)

Siapa yang ghoib?(talked with her friend)

B: Mbak Qoni'

### Conversation in a Sparetime

A: Ada yang mau halib?

B: Mau donk

C: Ayahnya mbak siti falakhun ya?

A: Tau dari mana?

C: Kemarin bawa sayur-sayuran banyak dari kebun sendiri katanya

B: ohh ya mbak, kalo mau ke daerah Tata Surya lewat mana ya?

D: Kalo mau ke daerah jl Tata Surya itu ila yamin dari arah sumber sari.



Sepatumu jambil deh

B: Syukron

When Someone Wanted to go to Bathroom

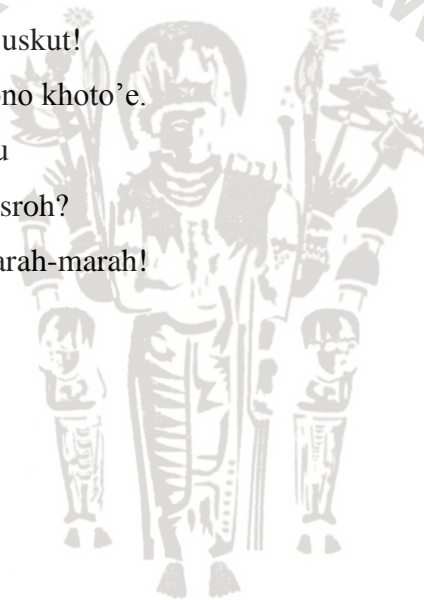
A: Mbak yang di kamar mandi masih lama t?

B: Baru masuk

A: Mbak, bis sur'ah.

The utterances Taken Randomly

1. Afwan, kalau ada salah.
2. Met milad ya.
3. Ada dek Naqi tidur, uskut!
4. Setiap orang mesti ono khoto'e.
5. Ada nida' buat kamu
6. Siapa yang butuh nasroh?
7. Tafadhol! jangan marah-marah!
8. Sanah hilwah ya



## Appendix 2: Berita Acara Bimbingan Skripsi

1. Nama : Farouqy Nisa El Haraka
2. NIM : 0610333013
3. Program studi : Sastra Inggris
4. Topik Skripsi : Code Mixing
5. Judul Skripsi : Code Mixing Phenomenon in Using Arabic among Female Students in Nurul Huda Islamic Boarding School Mergosono Malang
6. Tanggal Mengajukan : 22 Desember 2009
7. Tanggal Selesai : 8 Oktober 2010
8. Nama Pembimbing : I. Isti Purwaningtyas, S.S, M.Pd  
II. Fatimah, M.Appl.Ling.
9. Keterangan Konsultasi

No	Tanggal	Materi	Pembimbing/Penguji	Paraf
1	19 Februari 2010	Konsultasi judul	Pembimbing I	
2	2 Maret 2010	Konsultasi judul 2	Pembimbing I	
3	9 Maret 2010	Konsultasi draft	Pembimbing I	
4	7 April 2010	Konsultasi Bab 1, 2, dan 3	Pembimbing I	
5	8 April 2010	Konsultasi Bab 1, 2, dan 3	Pembimbing II	
6	9 April 2010	Revisi Bab 1	Pembimbing I	
7	16 April 2010	Revisi Bab 1 dan 2	Pembimbing I	
8	21 April 2010	Revisi Bab 1, 2, dan 3	Pembimbing II	
9	28 April 2010	Revisi Bab 1	Pembimbing I	
10	8 Mei 2010	Revisi Bab 1, 2, dan 3	Pembimbing I	
11	18 Mei 2010	Revisi Bab 1, 2, dan 3	Pembimbing I	
12	24 Mei 2010	Revisi Bab 1, 2, dan 3	Pembimbing II	
13	25 Juni 2010	Revisi seminar proposal	Pembimbing II	
14	9 Juli 2010	Revisi seminar proposal	Pembimbing I	
15	10 Agustus 2010	Konsultasi Bab IV dan V	Pembimbing II	
16	13 Agustus 2010	Konsultasi Bab IV dan V	Pembimbing I	
17	24 Agustus 2010	Konsultasi Bab IV, V, abstrak, dan kata pengantar	Pembimbing II	
18	27 Agustus 2010	Konsultasi Bab IV, V, abstrak, dan kata pengantar	Pembimbing I	
19	21 September 2010	Konsultasi revisi seminar hasil	Pembimbing II	
20	22 September 2010	Konsultasi revisi seminar hasil	Pembimbing I	
21	22 September 2010	Konsultasi revisi seminar hasil	Penguji II	
22	23 September 2010	Konsultasi revisi seminar hasil	Penguji I	



*Lanjutan*

No	Tanggal	Materi	Pembimbing/Penguji	Paraf
23	1 Oktober 2010	Konsultasi revisi setelah ujian	Pembimbing 2	
24	1 Oktober 2010	Konsultasi revisi setelah ujian	Penguji I	
25	4 Oktober 2010	Konsultasi revisi setelah ujian	Penguji II	
26	4 Oktober 2010	Konsultasi revisi setelah ujian	Pembimbing I	

10. Telah dievaluasi dan diuji dengan nilai :

Malang, 8 Oktober 2010

Dosen Pembimbing I

Dosen Pembimbing II

Isti Purwaningtyas, S.S, M.Pd  
NIP. 19790519 200501 2 003

Fatimah, M.Appl.Ling.  
NIP. 19751125 200212 2 002

Mengetahui,  
Ketua Jurusan Bahasa dan Sastra

Syariful Muttaqin, M.A.  
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