

Exploring Codes Mixing of Arabic Language at Islamic Boarding School: A Study on Students' Daily Communication

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Abstract

This study examines code-mixing phenomena in the oral Arabic communication of students at An-Nur Tangkit Islamic boarding school in Indonesia. Given the relatively recent introduction of Arabic as a foreign language, students often incorporate Indonesian elements into their speech. Through qualitative field research involving observation and interviews, this study investigates the specific forms of code-mixing employed by students and teachers. The analysis reveals three primary language elements in code-mixing: individual words, phrases, and clauses. These findings contribute to a deeper understanding of the linguistic practices and challenges faced by learners of Arabic in Indonesian educational settings.

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INTRODUCTION

Arabic is a foreign language that is studied by many Indonesian people, both formally and informally. As happened at the An-Nur Tangkit Islamic boarding school, students learn Arabic there. They are required to communicate in Arabic in it. Because Arabic is a newly learned foreign language, students sometimes often include elements of Indonesian in their communication. In sociolinguistics, this event is known as code-mixing.

The phenomenon of code-mixing among students at the An-Nur Tangkit Islamic Boarding School in using Arabic illustrates an interesting situation in sociolinguistic studies. Code mixing is a common phenomenon in bilingual or multilingual communities, where speakers often mix two or more languages in everyday communication (Nopriansyah, Nasution, and Aldzakhiroh 2024). Code mixing occurs when speakers mix two or more varieties of language in one language act without any situation that specifically demands the use of the mixture. (Ayu Wulandari, Setiawan, and Fadilla 2023)

Kridalaksana and Djoko Kentjono (in Chaer, 2014: 32) define language as a system of arbitrary sound symbols, used by members of social groups to work together, communicate, and identify themselves (Frindah Selawati Pandiangan and Rosadi 2023). This shows that language not only functions as a means of communication but also as a social and cultural identity. This close relationship between language and society emphasizes that every society has language as the main tool for social interaction. (Devianty 2017)

Nababan (1993:2) explains that sociolinguistics studies social aspects of language, which are closely related to social factors. Thus, to understand sociolinguistics, it is necessary to understand the definitions of sociology and linguistics. Sociology studies social life, including how individuals interact and socialize. Linguistics, on the other hand, is the science that studies language. The combination of these two disciplines forms sociolinguistics, which studies the relationship between society and language. (Rini 2018)

Indonesia is a country with a bilingual society, where individuals often use two or more languages in everyday life. According to Chaer (2004: 84), the use of two languages is called bilingualism or bilingualism (Heryani 2022). Data from the language center shows that Indonesia has more than 700 regional languages (Rana 2022). Indonesian people generally master regional languages for local interactions and Indonesian for national communications. This intensive language contact produces sociolinguistic phenomena such as bilingualism, diglossia, interference, integration, code-switching, code-mixing, and language shift. (Nugroho 2020)

In the era of globalization, many Islamic boarding schools in Indonesia require their students to study Arabic to understand classical Arabic books

(Aldzakhiroh et al. 2024). At An-Nur Tangkit Islamic Boarding School, students are required to use Arabic in daily interactions. However, because the students' backgrounds are not native Arabic speakers, code-mixing often occurs where Indonesian language elements are inserted into Arabic communication. For example, students use the words "I," "you," "yes," "no," and so on in their dialogues which should be completely in Arabic.

The prevalence of code-mixing at An-Nur Tangkit Islamic Boarding School underscores the challenges associated with teaching and learning Arabic as a foreign language. This phenomenon highlights the ongoing influence of the mother tongue (Indonesian) on Arabic language use, indicating that proficiency in Arabic is still developing. Future research should delve deeper into this issue to identify strategies for enhancing students' Arabic language competence and understanding the complex dynamics of bilingualism within the context of Arabic language learning (Al-Mutawa, 2017; Gardner, 2001; Grosjean, 1998; Meisel, 2000).

In a sociolinguistic context, the study of code mixing can provide deep insight into how Arabic and Indonesian interact in the thoughts and speech of Santri (Laiman Akhii, Ngudining Rahayu 2018). This can also help educators and Islamic boarding school administrators develop more effective language teaching methods, which can reduce the frequency of code-mixing and increase the fluency of using Arabic among Islamic boarding school students.

The presence of Indonesian language elements included in Arabic in the form of words, phrases, or sentences in the oral communication of An-Nuur Tangkit Islamic Boarding School students is a code-mixing event that makes the use of Arabic imperfect and becomes a problem for research.

METHODS

This research uses a type of field research, namely research that involves direct observation and investigation at the selected location. The goal of this field research is to gain a deeper understanding of complex phenomena, analyze relationships between variables, and answer research questions involving the interaction of humans, the environment, and research objects in a natural context. (Herman and Anhusadar 2022)

This research method adopts a qualitative approach with a descriptive research type. The descriptive approach aims to provide a detailed description of a symptom or event that is occurring at this time. Qualitative research with a descriptive approach requires data and information obtained directly from sources regarding the condition of the research subjects and objects to be studied. In qualitative research methods, researchers need to have a broad understanding and knowledge of the social situation being studied. (Thabroni 2022)

Data collection was carried out by paying attention to the facts in the field. Researchers tend to have the motivation to understand the phenomenon as a whole, observe the results and consequences, and scientifically analyze the interaction process which is the focus of the research (Thalib 2022). Researchers collected data directly from the main source, namely the Santri and Ustadz of the An-Nur Tangkit Islamic Boarding School. Researchers also looked for data from several related articles from code-mixed articles that were appropriate to the research topic being studied.

As for the data analysis used, after the data has been collected, the researcher organizes the data according to relevant categories and ensures that the data is arranged neatly. Check the data to ensure there are no entry errors or errors in data collection. If errors are found, correct or delete invalid or irrelevant data. Then interpret the data obtained and conclude the findings (Rezki 2020). From the data that has been obtained, researchers will carry out data analysis, namely analyzing data obtained from the Santri and Ustadz of the An-Nur Tangkit Islamic Boarding School.

RESULTS AND DISCUSSION

The description of the findings that the researcher found started from observations, interviews and documentation of the researcher's own experiences in the field. So the researcher discovered what forms of Arabic code mixing are in oral communication in the oral communication of An-Nur Tangkit Islamic Boarding School students. Three linguistic elements were found in the form of Arabic code mixing in Islamic boarding school students' oral communication.

RESULTS

Insertion of Language Elements in the Form of Words

Dialogue (1)

A ₁	أستأذن الى الحمام يا الأخ !
B ₁	ماذا ستفعل ؟
A ₂	أريد <i>kencing</i> يا الأخ
B ₂	تفضل !

In dialogue (1), there is code-mixing from Indonesian into Arabic by speaker A₂: أريد *kencing* يا الأخ. In the sentence spoken by speaker A₂, there is the insertion of a language element in the form of the word *kencing* which in Indonesian is classified as a verb.

Dialogue (2)

A ₁	أستعر <i>penggaris</i> ؟
B ₁	نعم
A ₂	شكرا !
B ₂	عفوا !

In dialogue (2), there is code mixing from Indonesian into Arabic by speaker A₁: *أستعر penggaris*. In the sentence spoken by speaker A₁ there is the insertion of a language element in the form of the word *penggaris* which in Indonesian is classified as a noun.

Dialogue (3)

A ₁	هيا نذهب إلى المقصف !
B ₁	هيا هيا !
C ₁	أنا <i>mager</i>

In dialogue (3) there is a code mixing of Indonesian into Arabic by speaker C₁: *أنا mager*. In the sentence spoken by the C₁ speaker, there is the insertion of a language element in the form of the word *mager* which in Indonesian is classified as an adjective.

Dialogue (4)

A ₁	لماذا أنت لا تذهب الى المدرسة؟
B ₁	أنا <i>demam</i> يا الأخ
A ₂	لديك إذن ؟
B ₂	نعم الأخ

In dialogue (4) there is a code mixing of Indonesian into Arabic by speaker B₁: *أنا demam* يا الأخ. In the sentences spoken by B₁ speakers, there is the insertion of a language element in the form of the word *demam*, which in Indonesian is classified as an adjective.

Dialogue (5)

A ₁	ماذا تقرأ ؟
B ₁	أنا أقرأ <i>novel</i>

In dialogue (5), there is code-mixing from Indonesian into Arabic by speaker B₁: *novel* أنا أقرأ. In the sentences spoken by B₁ speakers, there is the insertion of language elements in the form of the word *novel*, which in Indonesian is classified as a noun.

Dialogue (6)

A ₁	ماذا تأكل ؟
B ₁	أكل <i>roti</i>

In dialogue (6), there is code-mixing from Indonesian into Arabic by speaker A₂: *roti* أكل. In the sentence spoken by speaker A₂ there is the insertion of a language element in the form of the word *roti*, which in Indonesian is classified as a noun.

Dialogue (7)

A ₁	متى نحن مخاضرة ؟
B ₁	بعد صلاة الظهر، <i>Agek</i>

In dialogue (7), there is code-mixing from Indonesian into Arabic by speaker B₁: بعد صلاة الظهر، *Agek*. In the sentences spoken by B₁ speakers, there is the insertion of a language element in the form of the word *Agek*, which in Indonesian means later and is classified as a verb.

Dialogue (8)

A ₁	ماذا <i>lauk</i> في هذا الغداء ؟
B ₁	دجاج مقلي

In dialogue (8), there is code mixing from Indonesian into Arabic by speaker A₁: ماذا *lauk* في هذا الغداء؟. In the sentence spoken by speaker A₁ there is the insertion of a language element in the form of the word *lauk*, which in Indonesian is classified as a noun.

Elimination of language elements in the form of phrases

Dialogue (1)

A ₁	Hari ini موجود محاضرة ؟
B ₁	نعم
A ₂	في أين ؟
B ₂	في المسجد

In dialogue (1) there is a code mixing of Indonesian into Arabic by speaker A₁: Hari ini موجود محاضرة ؟. In the sentence spoken by speaker A₁ there is the insertion of a language element in the form of the phrase *Hari ini*, today in Indonesian is classified as the core, while in Indonesian it is used as an explanation.

Dialogue (2)

A ₁	أنت dah mandi ؟
B ₁	خلاص

In dialogue (2), there is a code mixing of Indonesian into Arabic by speaker A₁: أنت dah mandi ؟. In the sentence spoken by speaker A₁ there is the insertion of a language element in the form of the phrase *dah mandi*, *dah* in Indonesian means already and is classified as the core, while *mandi* in Indonesian is an explanation.

Dialogue (3)

A ₁	Panas nian هذا اليوم
B ₁	نعم، حار جدًا
A ₂	هيا نشتري ! es tebu
B ₂	هيا

In dialogue (3) two code-mixing events occurred, the first by A₁: هذا اليوم Panas nian. In the sentence spoken by speaker A₁ there is the insertion of a language element in the form of the phrase *panas nian*, *panas* in Indonesian is classified as the core, while *nian* in Indonesian means really and is classified as an explanation. While the second one is by A₂: هيا نشتري ! es tebu. In the sentence spoken by speaker A₂ there is the insertion of a language element in

the form of the phrase *es tebu*, *es* in Indonesian is classified as the core, while *tebu* in Indonesian is classified as an explanation.

Dialogue (4)

A ₁	ماذا تأكل؟
B ₁	أكل <i>pisang goreng</i>

In dialogue (4), there is a code mixing of Indonesian into Arabic by speaker A₂: *pisang goreng* أكل. In the sentence spoken by speaker A₂, there is the insertion of a language element in the form of the phrase *pisang goreng*, *pisang* in Indonesian is classified as the core, while *goreng* in Indonesian is an explanation.

Insertion of language elements in the form of clauses

Dialogue (1)

A ₁	إلى أين أنت؟
B ₁	إلى المطبخ، <i>Aku nak makan</i>

In dialogue (1) there is a code mixing of Indonesian into Arabic by speaker A₁: *Aku nak makan*، إلى المطبخ. In the sentence spoken by speaker A₁ there is the insertion of a language element in the form of the clause *Aku nak makan*. *Nak* in Indonesian means want and is a verb.

Dialogue (2)

A ₁	في هذا اليوم <i>Aku dijenguk</i>
B ₁	تحياتي إلى والدتك!
A ₂	تمام!

In dialogue (2), there is a code mixing of Indonesian into Arabic by speaker A₁: *Aku dijenguk*، في هذا اليوم. In the sentence spoken by speaker A₁ there is the insertion of a language element in the form of the clause *Aku dijenguk*. *dijenguk* in Indonesian means visited and is a verb.

Dialogue (3)

A₁ أين فجر ؟

B₁ في المطبخ *Dia lagi makan*

In dialogue (3), there is a code-mixing of Indonesian into Arabic by speaker B₁: في المطبخ *Dia lagi makan*. In the sentence spoken by the B₁ speaker, there is the insertion of a language element in the form of the clause *Dia lagi makan*.

Dialogue (4)

A₁ هل انجزت واجبتك ؟

B₁ لَمَّا، بعد قليل *Aku kerjain*

In dialogue (3) there is a code-mixing of Indonesian into Arabic by speaker B₁: *Aku kerjain* لَمَّا، بعد قليل. In the sentences spoken by B₁ speakers, there is the insertion of language elements in the form of the clause *Aku kerjain*.

DISCUSSION

The phenomenon of code mixing, where speakers combine elements from different languages in a single utterance, is a common feature in many multilingual contexts. In the context of Islamic boarding schools, where Arabic is the primary language of instruction and worship, code mixing can serve as a powerful tool for communication and cultural transmission. This practice not only enhances the practicality of teaching but also promotes inclusivity by acknowledging the diversity of the student body. By leveraging the linguistic resources of their native language, teachers can facilitate understanding among students who are more familiar with local dialects, thereby making complex ideas more accessible (Al-Masri, 2018).

Moreover, code mixing plays a crucial role in preserving local dialects and cultural expressions, which are integral to the identity of the students and their families. This blending of Arabic with local languages makes religious teachings more relevant and relatable to the students' everyday lives, enhancing their ability to apply Islamic principles in practical situations (Al-Khateeb, 2015; Al-Sayed, 2019).

However, the use of code mixing also raises concerns about maintaining linguistic purity and avoiding linguistic interference. The introduction of non-standard Arabic forms or elements from other languages can potentially dilute the sanctity of the Arabic language, and linguistic interference can affect the clarity

and accuracy of communication (Al-Ali, 2012; Al-Tamimi, 2018). Therefore, educators must strike a balance between using code mixing for practical purposes and ensuring that students develop proficiency in standard Arabic.

Incorporating code mixing into the curriculum requires careful planning to avoid disrupting the overall learning objectives. Teachers need to integrate code mixing in a way that complements the existing curriculum rather than overshadowing it. This balance is essential for maintaining the integrity of the Arabic language while harnessing its potential to create more inclusive and effective learning environments (Al-Mansour, 2017; Al-Sayed, 2019). By acknowledging these dualities, educators can effectively utilize code mixing to enhance student engagement, promote cultural preservation, and improve educational efficiency in Islamic boarding schools.

CONCLUSION

Based on the results of the research above which was carried out directly by researchers at the An-Nur Tangkit Islamic boarding school, conclusions can be drawn about the form of Arabic code mixing in the oral communication of students at the An-Nur Tangkit Islamic Boarding School.

There are six types of linguistic elements involved in code-mixing, namely: in the form of inserting words, phrases, forms, baster, repeating words, expressions, or idioms and clauses, but the incident of code mixing in the oral communication of An-Nur Tangkit Islamic Boarding School students is only recent. Find three linguistic elements, namely the insertion of words, phrases, and clauses. Researchers have not found other linguistic elements such as baster, repetition of words and expressions, or idioms.

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