

Code Switching, Code Mixing, and Language Attitude in Arabic Village (Observational Study on Arabic Course of Indonesia)

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ABSTRACT

The phenomenon of bilingualism that often occurs is a lot of code-switching or code-mixing, both in learning and outside learning. This phenomenon also occurs in the Arabic village, exactly in an Arabic course. The aims of this study are (1) to compare the forms of code-switching and code-mixing in learning and outside learning and (2) to reveal the language attitudes of respondents and the causes of code-switching and code-mixing. This research uses a descriptive-comparative method with an observational study design. The results show that three forms of external code-switching were found in one learning period (one month), ten forms of external code-mixing, and one form of internal code-mixing. Outside of learning, one form of internal code-switching, two forms of external code-switching, and three forms of external code-switching are found. In learning, code-switching is caused by familiarity, annoyance, and formality, while code-mixing is caused by the speaker's first language, prestigious, language habit, and language limitation. Outside of learning, code-switching is caused by relax situation, familiarity, and assumption, while language habit and relax situation cause code-mixing. Code-switching and code-mixing relate to the attitude of respondents language towards Arabic, which is in the high category with a percentage of 79.42%.

Keywords: Arabic Learning, Bilingualism, Code Mixing, Code Switching, Language Attitude.

ABSTRAK

Fenomena bilingualisme yang sering terjadi adalah banyaknya alih kode atau campur kode, baik dalam pembelajaran maupun di luar pembelajaran. Fenomena ini juga terjadi di kampung Arab, tepatnya di lembaga kursus bahasa Arab. Tujuan penelitian ini adalah (1) mengomparasikan bentuk-bentuk alih kode dan campur kode dalam pembelajaran dan di luar pembelajaran dan (2) mengungkap sikap bahasa responden serta penyebab terjadinya alih kode dan campur kode. Penelitian ini menggunakan metode deskriptif-komparatif dengan desain penelitian observasional. Hasil penelitian menunjukkan bahwa ditemukan tiga bentuk alih kode eksternal dalam satu periode pembelajaran (satu bulan), sepuluh bentuk campur kode eksternal, dan satu bentuk campur kode internal. Di luar pembelajaran ditemukan satu bentuk alih kode internal, dua bentuk alih kode eksternal, dan tiga bentuk alih kode eksternal. Dalam pembelajaran, alih kode disebabkan oleh keakraban, kejengkelan, dan keformalan, sedangkan campur kode disebabkan oleh bahasa pertama penutur, gengsi, kebiasaan berbahasa, dan keterbatasan berbahasa. Di luar pembelajaran, alih kode disebabkan oleh situasi santai, keakraban, dan asumsi, sedangkan kebiasaan berbahasa dan situasi santai menyebabkan terjadinya campur kode. Alih kode dan campur kode berhubungan dengan sikap bahasa responden terhadap bahasa Arab berada pada kategori tinggi dengan persentase sebesar 79,42%.

Kata Kunci: Alih Kode, Campur Kode, Dwibahasa, Pembelajaran Bahasa Arab, Sikap Bahasa.

Introduction

Courses are nonformal educational institution that are able to complement and close the shortcomings of formal institutions. Marzuki (2010) argues that the tasks of nonformal education institutions are: (1) facilitating students toward a school environment; (2) alternative lessons because only certain materials are taught in schools; (3) refinement of some skills that schools do not teach but are still essential, whereas school curricula are incapable of addressing them. Therefore, the institution of the course can be the solution of Arabic learning.

Courses are also able to answer societal challenges to make students have expertise in a relatively fast time. In addition, the advantages of the courses over formal education are affordable cost, adequate facilities, competencies learned more specifically or students can take courses and trainings based on the needs and abilities to be developed, and courses prioritize practice so that students can directly apply the knowledge gained, and training according to the needs and abilities to be developed. In addition to its advantages, courses also has disadvantages, namely the lack of attitude or character learning. Courses focus on training students to have competent skills but do not teach the values of character education as in schools.

Arabic village is widely known by the majority of Indonesians. Many students come from all over the country and even abroad to study foreign languages, thus creating language areas or environments as a language learning medium for learners including Arabic learners. Other advantages of learning languages in Pare according to Adenio (2013) are (1) the availability of camps that are required to speak foreign languages according to the language studied; (2) study club programs outside the course schedule; (3) the frequency of meetings that are more regular than studying outside the Arabic village; (4) professional teachers; (5) cheap program and camp costs; and (6) easy transportation access.

Code-switching and code-mixing, both in learning and outside learning, are interesting to study. According to Susmita (2015, p. 98), code-switching and code-mixing are linguistic phenomena that are sociolinguistic in nature and are common symptoms in bilingual or multilingual societies. Ala, Mulawarman, and Purwanti (2020, p. 645) say that people perform speech acts influenced by the circumstances and conditions around them.

Literature Review

Research on code switching and code mixing in learning was conducted by Mualimah (2018). The study results show that there are four forms of internal and external code-switching in the learning process. Code mixing by students and lecturers in learning found 11-word fragments. Factors that affect code switching and code mixing are difficulty finding equivalent words, language habit, arrogance, topics of conversation, presence of third parties, and respect. Further research was carried out by Aziz, Farisi, and Muttaqien (2021). The study results show that internal and external code-switching occurs in the teacher's speech. Meanwhile, the study found both intentional and intrasentential processes for code-mixing. Code-switching and code-mixing were found only occur between standard Arabic, non-standard Arabic, and English. The factors that encourage speakers to do code switching and code mixing are the speakers' language habit.

Research on code switching and code mixing outside of learning was conducted by Agustian (2014). The results of this study indicate that the form of code-switching in the Karawang and Bekasi border communities is dominated by code-switching in sentences (intrasentential). From the aspect of motivation, integrative motivation has a high tendency. Subsequent research was conducted by Widiatmoko (2015).

The results showed that PKS members did code-switching as an unmarked and marked option. Code-switching as an unmarked option functions as a conversation starter, conveying expressions, establishing solidarity, showing politeness, and following party guidelines. In addition, PKS members also use Indonesian-Arabic code-switching as a bookmarked option that functions as a quote, performs a repetition, and follows party guidelines.

Research on the causes of code-switching and code-mixing is conducted by Andayani (2019). The results of the study found nine causes of code-switching and code-mixing, namely (1) speakers, (2) speech partners, (3) changes in the situation with the presence of a third person, (4) affirmation of something, (5) connecting sentences, (6) repetition, (7) clarification, (8) lexical requirements, and (9) speech efficiency. Subsequent research on the form and factors that cause code-switching and code-mixing was carried out by Alawiyah, Agustiani, and Humaira (2021). The results of the study are the forms of code-switching, the causes of code-switching, the forms of code-mixing, and the causes of code-mixing.

Research on code switching and code mixing, internally and externally, was conducted by Ulfiyani (2014). Two code-switching is found, namely internal and external code-switching. Based on the language used, there are variations in code mixing in the speech of the Bumiayu people, namely Javanese code-mixing, Sundanese code-mixing, and Indonesian code mixing caused by (1) language adjustment, (2) topic switching, (3) language learning, (4) respect, (5) the presence of a third person, and (6) familiarity. Subsequent research was conducted by Lestari and Rosalina (2022). The research results were 11 conversations consisting of five code-switching conversations and six code-mixing conversations. The form of code-switching in conversation is internal code-switching, while the code-mixing form is internal code-mixing and mixed code-mixing.

Research on language attitudes was conducted by Wahyuni (2015). The study results show that the Timorese people in Sumedang have a positive attitude toward the Tetun language. A positive attitude is marked by three main characteristics: language loyalty, language pride, and awareness of language norms. The next research was conducted by Mansyur and Mardhiati (2020). The results showed (1) students' language attitudes were in the very positive category, namely 79.50% and 20.50% were in a positive category; (2) students' reading interest is in the high category, namely 56.40%, 17.10% is in the very high category, and 26.50% is in the moderate category; (3) the results of the correlation analysis show a correlation coefficient value of 0.680, which indicates a strong relationship level interpretation.

Based on searches conducted at publishers perish (PoP), researchers did not find any research on code-switching and code-mixing at Arabic language course institutions. Research on code-switching and code-mixing was found on political party activists, students and lecturers in class, and sellers and buyers in the market. Therefore, researchers researched the phenomenon of code-switching and code-mixing, both in learning and outside learning, and its relation to language attitudes.

Methods

This research was conducted in the Arabic Village at the Al Azhar Pare Kediri Course *Takallam* 1 program, a basic program that requires students always to practice speaking Arabic. Pare Language Village is a village in the Pare sub-district, Kediri Regency. It is called Pare Language Village because hundreds of foreign language courses have been established. According to 2022 data released by the Directorate of Course Development and Training, 81 English institutions in Kediri Regency, most of which are located in Pare. This number is the largest among other districts in East Java and does not include institutions that have not or are still obtaining operational permits. Only a few people know that apart from English, Pare

Language Village also has many other foreign language courses, such as Arabic, Korean, Japanese, German, and Mandarin.

In the *Takallam* 1 program at Al Azhar, teachers use Arabic as the language of instruction. Respondents in this study consisted of six teachers and eight students in the *Takallam* 1 program at Al Azhar. The six teachers consist of two teachers from Java, two from Batak, and two from Madura. The six teachers can communicate in Arabic, English, and Indonesian. Each teacher masters one of the local languages (Javanese, Batak, or Madurese). The eight students consisted of six students from Java and two from Sunda. The eight students can also communicate in Arabic, English, and Indonesian. Each student masters one of the local languages (Javanese or Sundanese). The researchers choose Al Azhar as the research location because this institution is an Arabic language course institution with the most interest.

The researchers used a descriptive-comparative method with an observational study design in this study. The data in this study are various kinds of formal and non-formal utterances that take place inside and outside of learning. The instrument in this study was in the form of observation using listening and engaging. Proficient techniques to obtain data regarding the form of code-switching or code-mixing in learning and outside learning that took place during one learning period (one month), namely 10 June 2022 – 10 July 2022 Writing code-switching and code-mixing data inside and outside learning using the 2018 edition of IPA (International Phonetic Alphabet) standards. Researchers also conducted open interviews to explore the causes of code-switching or code-mixing in learning and outside learning. The researchers also used a closed questionnaire with a Likert scale to obtain data regarding the respondents' language attitudes towards Arabic: language loyalty, pride, and awareness of language norms.

Results

Code Switching and Code Mixing in Arabic Learning

The results of research on code-switching and code-mixing can be classified into External Code Switching in Learning (ECSI), Internal Code Mixing in Learning (ICMI), and External Code Mixing in Learning (ECMI). The teachers and students at Al Azhar who were respondents in this study could communicate in four languages, namely regional languages (Javanese, Batak, Madurese, or Sundanese), Indonesian, Arabic, and English. The teachers in this study were Javanese Teacher 1 (JT1), Javanese Teacher 2 (JT2), Madura Teacher 1 (MT1), Madura Teacher 2 (MT2), Batak Teacher 1 (BT1), and Batak Teacher 2 (BT2). The students in this study were Javanese Student 1 (JS1), Javanese Student 2 (JS2), Javanese Student 3 (JS3), Javanese Student 4 (JS4), Javanese Student 5 (JS5), Javanese Student 6 (JS6), Sundanese Student 1 (SS1), and Sundanese Student 2 (SS2).

The use of several languages in Al Azhar raises code-switching and code-mixing symptoms. This symptom is also related to language attitudes, loyalty, pride, and awareness of language norms. The research findings show that code switching and code mixing occur both inside and outside learning. However, internal code-switching is not found in learning, and internal code-mixing is not found outside of learning. The following table shows the frequency of code-switching and code-mixing in learning Arabic at Al Azhar.

Table 1. Code Switching and Code Mixing in Learning

Num.	Types of Code Switching	Types of Code Mixing	Causative Factor	Frequency	Percentage
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1	External Arabic to Indonesian	-	Familiarity	1	7.14%
			Annoyance	1	7.14%
2	External Indonesian to Arabic	-	Formality	1	7.14%
3	-	Internal Standard Arabic and Non Standard Arabic	Prestigious	1	7.14%
4	-	External Arab and Indonesian	First language	2	14.28%
			Respect	1	7.14%
5	-	External Indonesian and Arabic	Language habit	2	14.28%
6	-	External Arabic and English	Prestigious	2	14.28%
7	-	External English and Arabic	Language habit	1	7.14%
8	-	External Arabic and Javanese	Language limitation	1	7.14%
			Language habit	1	7.14%

Based on Table 1, the frequency of code-switching in learning occurs three times. The causative factors is the familiarity, annoyance, and formality. The frequency of code-mixing in learning occurs 11 times. The causative factors are the first language of speakers and speech partners, prestigious, respect, language habit, and language limitation.

Code Switching and Code Mixing outside Arabic Learning

The phenomenon of code-switching and code-mixing occurs both in and outside of learning. The code-switching and code-mixing outside of the learning found in this study was carried out by teachers, students, institutional admin, and seller in the Al Azhar environment. Admin and seller in this study are Javanese Admin (JA) and Javanese Seller (JS). The results of research on code-switching and code-mixing can be classified into Internal Code Switching outside of Learning (ICSO), External Code Switching outside of Learning (ECSO), and External Code Mixing outside of Learning (ECMO). This study found no form of internal code-mixing outside of learning Arabic. The following table shows the frequency of code-switching and code-mixing outside of learning Arabic.

Table 2. Code Switching and Code Mixing Outside Learning

Num .	Types of Code Switching	Types of Code Mixing	Factor	Frequency	Percentage
1	Internal Nonstandard Arabic to Standard Arabic	-	Familiarity	1	16.67%
2	External Arabic to Javanese	-	Relax situation	1	16.67%

3	External Javanese to Arabic		Assumption	1	16.67%
4	-	External Indonesian and Arabic	Language habit	2	33.33%
5	-	External Arabic and English	Relax situation	1	16.67%

Based on Table 2, the frequency of code-switching outside of learning occurs three times. The causal factors are speakers and speech partners in a familiarity, relax situation, and assumption. The frequency of code-mixing outside of learning occurred three times. The causative factors are language habit and relax situation.

Language Attitudes of Teachers and Students towards Arabic

The language attitude referred to in this study is the teacher's and student's perceptions of Arabic. Language attitude shows whether a language speaker likes or dislikes a language. A positive attitude towards language contains three main characteristics: language loyalty, language pride, and awareness of the norm. The following is a table regarding the language attitudes of teachers and students toward Arabic.

Table 3. Language Attitudes of Teachers and Students towards Arabic

Num	Item	SA (5)		A (4)		N (3)		D (2)		TD (1)		N	Score	Percentage
		F	%	F	%	F	%	F	%	F	%			
1	X1.1	3	21	7	50	4	29	0	0	0	0	14	55	78.57%
2	X1.2	7	50	7	50	0	0	0	0	0	0	14	63	90.00%
3	X1.3	7	50	5	35	2	15	0	0	0	0	14	61	87.14%
4	X1.4	8	57	6	43	0	0	0	0	0	0	14	64	91.42%
5	X1.5	3	21	4	29	4	29	2	14	1	7	14	48	68.57%
6	X2.1	8	57	5	36	1	7	0	0	0	0	14	63	90.00%
7	X2.2	10	71	3	22	1	7	0	0	0	0	14	65	92.85%
8	X2.3	7	50	5	36	2	14	0	0	0	0	14	61	87.14%
9	X2.4	8	58	3	21	2	14	1	7	0	0	14	60	85.71%
10	X2.5	2	14	4	29	7	50	1	7	0	0	14	49	70.00%
11	X2.6	3	21	7	50	4	29	0	0	0	0	14	55	78.57%
12	X2.7	3	21	7	50	3	22	1	7	0	0	14	54	77.14%
13	X2.8	5	36	6	43	3	21	0	0	0	0	14	58	82.85%
14	X3.1	9	64	5	36	0	0	0	0	0	0	14	65	92.85%
15	X3.2	4	29	8	57	2	14	0	0	0	0	14	58	82.85%
16	X3.3	0	0	1	7	3	21	6	43	4	29	14	29	41.42%
17	X3.4	5	36	6	43	3	21	0	0	0	0	14	58	82.85%

18	X3.5	1	7	3	21	4	29	5	36	1	7	14	40	57.14%
19	X3.6	10	71	4	29	0	0	0	0	0	0	14	66	94.28%
20	X3.7	0	0	2	14	8	57	4	29	0	0	14	40	57.14%
Amount													1112	79.42%

The following is the calculation to obtain the ideal maximum score (criteria) in Table 3 regarding the language attitudes of teachers and students toward Arabic.

MS = the highest score on the Likert Scale x number of respondents x number of items

MS = 5 x 14 x 20

MS = 1400

The results of the questionnaire calculation show a score of 1112, while the ideal maximum score (criteria) of the questionnaire is 1400. Table 3 shows respondents' agreement on Arabic (see Matsna & Mahyudin, 2012).

$$PV = \frac{R}{MS} \times 100\% \qquad \frac{1112}{1400} \times 100\% = 79.42\%$$

Information:

PV = The percent value sought

R = Raw score obtained by the respondent

MS = Ideal maximum score from the questionnaire

100 = Fixed number

Discussion

Bilingualism occurs due to the language and cultural contact of two groups of speakers of different languages. According to Chaer and Agustina (2014, p. 84), *bilingualism* is the use of two languages by a speaker interchangeably with other people. In this interaction, there is mutual influence, so in this interaction, there is cultural contact, which in turn causes code-switching or code-mixing. The Al Azhar Pare Kediri Course is no exception; bilingualism occurs both in and outside of learning. Language contact between several languages causes mutual influence, which causes code-switching or code-mixing. Manshur and Zahro (2020, p. 6) refer to this mutual influence as a change or mixing of language use.

Realization of Code Switching and Code Mixing in Learning

In communicating, teachers and students use not only one language but also other languages they master. The phenomenon of bilingualism that often occurs is a large number of code-switching or code-mixing carried out by teachers and students in Al Azhar. Code-switching occurs at the level of clauses or sentences. Yudhistira (2021) suggests that code-switching occurs when there is a full sentence in another language that is flanked by sentences in the main language. Code mixing occurs at the level of words or phrases. Suandi (2014, pp. 140-141) explains that code-mixing based on the level of language equipment consists of word code-mixing and phrase code-mixing. It is very difficult for an absolute speaker only to use one language in a multilingual society. Using several languages in Al Azhar raises symptoms of code-switching or code-mixing in learning. Teachers use Arabic more than Indonesian because Al Azhar uses Arabic as the language of instruction in learning.

Preliminary Activities in Learning

In the preliminary activities of this study, data were not found on internal code-switching, internal code-mixing, and external code-mixing. The data found in the preliminary activities are only in the form of external code-switching as follows.

ECSI1

Background : Conversation between SS1 and JS1 before learning in a non-formal situation, then JT1 starts learning in a formal situation.

SS1 : Sekarang waktunya kelas Ustadzah Ulla.
(It is time for Ustadzah Ulla's class.)

JS1 : Ada tugas hafalan. Kamu udah hafal?
(There is a rote task. Have you memorized it?)

JT1 : Assalamualaikum. Kayfa halukum?
(Peace be upon you. How are you guys?)

Students : Bikhair walhamdulillah. Wow antum?
(Fine, all praises be to Allah. How about you?)

In the ECSI1, conversations in Indonesian occurred in non-formal situation between SS1 and JS1 before learning, then JT1 comes and starts learning in formal situation using Arabic. Spontaneously the students do code-switching from Indonesian to Arabic according to the teacher's speech. ECSI1 follows Ferdianto's opinion (2020, p. 3), which reveals that code-switching is the exchange of functions of a certain variety or language to another language. Factors that cause external code-switching are changes in situation due to formality (see Table 1). Research by Marni, Harliyana, and Rahayu (2020, p. 9) reported that one of the factors causing code-switching is a change in situation from formal to non-formal and vice versa. There is a change in situation from a non-formal situation to a formal situation under the maxim of manner (see Grice, 1975) where learning uses Arabic. Speech events carried out by SS1 and JS1 show a high familiarity with non-formal situation (solidarity). Speech events carried out by JT1 to students show a low level of familiarity in formal situation (power) (see Eggins, 2004, p. 184). This code-switching relates to language attitudes, in which 87.14% of respondents generally agree with the use of Arabic in learning (see Table 3). Arabic is the language of instruction in learning at Al Azhar. Both teachers and students believe that using Arabic in learning is one of the right ways to maintain Arabic. Table 3 follows Sudirman's research (2019, pp. 77-78) which reported that as many as 75.00% of respondents agreed on the importance of using Arabic in learning.

ECSI2

Background : Conversations occur in formal situation at the beginning of learning between JT2 and several students.

JT2 : *Thayyib, arjŕ alaikum an tantiqŕ billughŕti al-arŕbiyyah fi al-tārihi miladiyyah.....*

Tanggal berapa sekarang?

(Okay, I hope you speak in Arabic about the date.... What date is it?)

Student : Sekarang tanggal 14 bulan Juli tahun 2022 masehi.
(Today is the 14th of July in 2022.)

In ECSI2, external code-switching occurs from Arabic to Indonesian. The external code-switching event shown in the first sentence of JT2 uses Arabic *Thayyib, arjŪ alaikum an tantiqŪ billughŵi al-arabiyyah fi al-tārihi miladiyyah* (Okay, I hope you speak Arabic about date), then switches to Indonesian. **Tanggal berapa sekarang?** (What date is it now?). The participants in these speech events were JT2 and students in formal learning using spoken language instruments in the dialogue genre (see Hymes, 1972). JT2 uses Indonesian so students can understand the questions asked by switching the code from Arabic to Indonesian. Following the opinion of Alatas and Rachmayanti (2020, pp. 9-11), one of the functions of code-switching is a communicative function so that speakers and speech partners understand each other's speech. JT2 does code-switching because of the language limitation of the students who did not understand what JT2 meant. The occurrence of code-switching from Arabic to Indonesian is a violation of the maxim of manner (see Grice, 1975).

The observation results show that JT2 greets students using Arabic, then switches to Indonesian to create a friendly and relaxed atmosphere at the beginning of learning (see Table 1). Research by Anjayani, Aisah, and Firdaus (2022, p. 26) said that code-mixing and code-switching occur in teacher-student interactions at the beginning of learning. The use of Indonesian, which shows the attitude of the teacher's language towards the national language, is also carried out for apperception purposes in the learning of the *Takallam 1* program. Apperception is done by asking questions to students about the material to be delivered to determine how far their understanding of the learning material will be delivered. Apperception connects learning material with student experience or competencies that students have mastered. ECSI2 follows the opinion of Jayapada, Suyitno, and Suyono (2020), who say that apperception needs to be done by the teacher before carrying out the core learning activities so that students are ready to absorb the material to be delivered. Based on the results of the interviews, the use of Indonesian was carried out because JT2 knows that the students come from several regions in Indonesia. ECSI2 shows the positive attitude of teachers and students towards Indonesian as the national language (see Garvin & Mathiot, 1968). Teachers and students say that they use Indonesian as unity. The language that teachers and students in learning often use is standard Arabic. However, the teacher switches the code to Indonesian for apperception purposes, as seen in the ECSI2. According to Darojah (2013), this is a phenomenon of language dependence in a multilingual society. The rarely used languages are non-standard Arabic, English, and regional languages (Javanese, Batak, Madurese, or Sundanese). Based on the interview, JT2 said that although he came from the Java area, he did not speak Javanese because not all students understood.

Learning Activities

In learning activities found no internal code-switching and internal code-mixing data. The data found in the core activities in learning are in the form of external code-switching and external code mixing as follows.

ECSI3

Background : The conversation was carried out by JS4 and SS2 in a formal situation in learning when JS4 borrowed a ballpoint pen.

JS4 : Ista'artu hadzal qalam tsalatsa marŵh.
(I have borrowed this pen three times.)

SS2 : **Kenapa kamu tidak beli bolpoin sendiri?**
(Why don't you buy a pen?)

JS4 : **Sudah sering, tapi selalu hilang. Coba kamu jual bolpoin, nanti aku beli.**
(Many times, but always lost. Try selling a ballpoint pen, and I will buy it later.)

ECSI3 is type of external code-switching from Arabic to Indonesian. JS4 wants to borrow a pen from SS2 using Arabic *Ista'artu hadzal qalam tsalatsa marḥ* (I have borrowed this pen three times). When JS4 said that he had borrowed a pen for the third time, SS2 responded in Indonesian **Kenapa kamu tidak beli bolpoin sendiri?** (Why don't you buy a pen?). Bhakti (2020, p. 33) explains that code-switching is using a language in one domain and using another language in another domain, for example switching Arabic to Indonesian as in ECSI3. The participants in this speech event were JS4 and SS2 in learning and familiarity, using spoken language instruments in the dialogue genre (see Hymes, 1972). Language switching performed by SS2 includes external code-switching caused by annoyance (see Table 1). ECSI3 follows Putra's opinion (2018, p. 46), which reveals that one factor influencing the occurrence of code-switching is the atmosphere, in this case, the atmosphere of annoyance.

ECMI1

Background : The conversation occurred between JS4, SS2, and MT1 in a formal learning discussion session about buying and selling clothes.

JS4 : Saya memilih pakaian yang sederhana dan murah
(I choose clothes that are simple and cheap)

SS2 : Saya memilih pakaian yang berkualitas dan mahal
(I choose clothes that are quality and expensive)

MT1 : 'Alā farhatikum.
(Up to you.)

This external code-mixing of Indonesian and Arabic occurred when MT1 asked the students (JS4 and SS2) to choose between simple but cheap clothes or high-quality but expensive clothes. The conversation took place after MT1, and the students discussed material about buying and selling activities at clothing stores. The speeches of JS4 and SS2 use Indonesian because their Arabic language skills still need to be improved. *Takallam 1* program is a basic Arabic program. 'Alā farhatikum (up to you) is an Arabic expression. Nisphi (2019, pp. 107-109) explains that code-mixing has several forms based on the language, one of which is an expression. The cause of this code-mixing is the language habit of teachers in Al Azhar, who are accustomed to using these expressions (see Table 1). ECMI1 is in line with the research of Alawiyah, Agustiani, and Humaira (2021, p. 202), that one of the factors causing code-mixing is the factor of language habit.

ECMI2

Background : The conversation was conducted by JT2 and SS2 in learning about food. The conversation takes place in a formal question-and-answer session.

JT2 : Mā ma'na dajjaj maqly?
(What does "dajjaj maqly" mean?)

SS2 : Fried chickən
(Fried chicken.)

ECMI2 is a form of external code-mixing from Arabic to English when learning outside the classroom (Outdoor Study), namely in cafe. The participants in these speech events were JT2 and SS2 in formal learning (see Hymes, 1972). JT2 and the students discussed a conversational text about two people who wanted to buy food at a place to eat. When JT2 asked to use Arabic *Mā ma'na dajjaj maqly?* (what does dajjaj maqly mean?), SS2 answered using English *Fried chickēn*. Based on the interview, the factor that influence SS2's use of English is prestigious (see Table 1). ECMI2 follows the opinion of Suandi (2014, pp. 136-139), which states that one of the factors behind code-mixing is prestigious.

ECMI3

Background : Conversation between JS5 28-year-old and JT1 25-year-old in a question-and-answer session on picture storytelling.

JT1 : **Antum** menggambar apa?
(what are you drawing?)

JS5 : **Ana** menggambar bunga matahari.
(I am drawing a sunflower.)

ECMI3 is a form of external code mixing in the form of nouns in JT1 and JS5 speech. The words are *antum* (you) and *ana* (I), and there is a mix of Arabic into Indonesian. ECMI3 follows the opinion of Sumarsono (2017), which states that code-mixing occurs when speakers insert elements of other languages when using certain languages. JT1 called JS5, older than him, as *antum* (you) in honor. In this speech, the pronoun *antum* is addressed to one person for respect, while *antum* (you) indicates the second person plural. Al-Hasyimi (1960, p. 307) says that placing plural words in place of singular has a rhetoric nuanced purpose. ECMI3 follows Azhar's research (2021, p. 32), which reported that the pronoun *antum* (you) is used as a pronoun that refers to the second person plural male pronoun, addressing pronouns for older people, and addressing pronouns for people who are honored or respected. In addition, the use of the pronoun *antum* (you) is considered a custom regarding politeness. JT1 code-mixing for JS5 is a form of respect (see Table 1), as Aisyah (2019, pp. 11-12) argues that one of the functions of code-mixing is to respect. The word *antum* (you) in JT1's speech is a realization of social deixis in the form of nicknames for people who are generally older. *Social deixis* describes the existence of social strata in speech events (Mulyati, 2019, p. 76). Participants in this speech event were JT1 and JS5 in a formal learning with spoken language instruments, using respectful greeting norms in the learning genre (see Hymes, 1972). The greeting word *antum* (you) uttered by JT1 to JS5 shows the different social distance between speakers and speech partners (Eggins, 2004).

ECMI4

Background : The snippet of the code-mixing event occurred during a formal learning situation when JT1 asked JS4 to tell the picture he had made.

(a) JT1 : SJ4 majulah dan ceritakanlah apa yang kamu gambar!
JS4, come forward and tell me what you drew! (Then SJ4 stood up and come to the front of the class)

(c) JT1 : Ayo **bayyin!**
(Explain it!)

ECMI4 is a form of mixing the external code of Indonesian and Arabic, carried out by JT1 when she asked JS4 to tell the picture he had made. After JS4 stood in front, the teacher said Ayo **bayyin!** (explain it!). Most teachers in Al Azhar use the word *bayyin* (explain) instead of the word explain when asking students to explain something. This external code mixing occurs because of language habit (see Table 1). ECMI4 is in line with the research of Alawiyah, Agustiani, and Humaira (2021, p. 202), which says that language habit are one-factor causing code-mixing. Based on the interview, the respondent said that it is very important to get used to speaking Arabic so that they can master Arabic in order to understand Islamic teachings. This language habit factor is related to the language attitudes of teachers and students regarding language loyalty; namely, 78.57% agree that Muslims must master Arabic (see Table 3). ECMI4 follows Fathoni's research (2021, p. 140) which reveals that Arabic is very important, especially for preachers to understand the Qur'an and Hadith. Mastery of Arabic will optimize da'wah, especially transmitting Islamic knowledge to the ummah. ECMI4 also related to the identity of Muslims; in general, 90.00% of respondents agree that Arabic is the identity of Muslims (see Table 3). Susiawati and Mardani (2022, p. 18) say that Arabic is like a second language after Indonesian in Indonesia. Regarding identity and love for religion, Indonesian Muslims have a connection with Arabic, which is the language of the Koran, the holy book of Muslims. One of the identities of a person is determined by the language used. Naguim (2019) says that Arabic is the identity of Muslims. This language attitude is related to the code-switching carried out by the teacher and students.

Based on the interview, the teacher did code-switching or code-mixing in learning to make it easier when explaining material to students. Students recognize that code-switching or code-mixing is very helpful for learning because they can understand the teacher's explanation. ECMI4 is in line with Khoirurrohman and Anjany's research (2020, p. 369), which states that teachers mix code because students can understand the material more quickly. The participants in this speech event were JT1 and JS4 in a formal learning with the end of facilitating the delivery of learning material using spoken language instruments in the learning genre (see Hymes, 1972).

Closing Activities in Learning

In closing learning activities, no internal and external code-switching data were found. The data found in closing activities in learning are in the form of external code-mixing and internal code-mixing as follows.

ECMI5

- Background** : The conversation was conducted by MT2 and JS2 at the end of the lesson when MT2 asked JS2 questions with the theme *al-hiwāyāt*.
- GM2 : Yā ukhtī, ajībī hādzā al suāl!
(O, my sister, answer this question!)
- SJ2 : Shō'bun jiddan thō Ustadz. (While paying attention to the question)
(It is so difficult, teacher.)

ECMI5 is a mixture of Arabic and Javanese external codes. The participants in this speech event were MT2 and JS2 in learning and formal situation using spoken language instruments in the dialogue genre (see Hymes, 1972). MT2 asked JS2 to answer the questions, but JS2 found it difficult and said Shō'bun jiddan thō Ustadz (It is so difficult, teacher). The causative factor for this code-mixing is JS2

language habit (see Table 1). The word *tho* is meaningless, but it becomes a habit of speaking in Javanese. In Javanese, the word *tho* is an assignment word for the East Javanese dialect (see Soedjatno, 1984). The use of the word *tho* is a language interference. As Suindratini, Gosong, and Rasna (2013, p. 1) said, language interference is a deviation from linguistic norms that occurs in the speech of bilinguals due to their familiarity with more than one language due to language contact. The word *tho* in JS2's words is Javanese mixed in Arabic sentences. ECMI5 is in line with the opinion of Arindra (2011), who argues that code-mixing is a main code used that has function and autonomy, while other codes involved in the use of the language are only in the form of pieces, without function and autonomy as a code.

ECMI6

Background : The conversation was carried out by JS5 and MT1 at the end of the lesson after the bell rang. Conversations occur in formal situation.

JS5 : Daqqo al jara. Al waqtu li al istirahah.
(The bell has rung. Time to take a rest.)

MT1 : Thoyyib, intaha al waqt. Thank you so much.
(Okay, time is up. Thank you so much.)

ECMI6 is an external code mixing Arabic into English. JS5 said that the break time had arrived, which was indicated by the ringing of a bell, then MT1 responded by using English. *English* is an international language used to communicate around the world. Several countries have made English their official or main language (Lifestyle, 2020). The expression thank you so much, happens because MT1 wanted to be prestige (see Table 1). In line with the research by Aziz, Farisi, and Muttaqien (2021, p. 174) that the prestigious motive is one of the factors causing code-mixing to demonstrate English proficiency.

ICMI1

Background : Conversations were carried out by JS4 and BT2 at the end of learning in nonformal situation after the recess bell rang.

JS4 : *Ustadzah, hal yumkin an nastarih al ān?*
(Mom, can we rest now?)

BT2 : *Aywa.*
(Yes.)

ICMI1 is a fragment of an in-class conversation conducted by JS4 and BT2. The participants in these speech events were JS4 and BT2 in formal learning settings, using spoken language instruments in the dialogue genre (see Hymes, 1972). This type of code-mixing is the internal code-mixing of standard Arabic and non-standard Arabic, namely *aywa* (yes). The standard Arabic word for *aywa* is *naam*. The word *aywa* (yes) is a non-standard Arabic dialect of Hijaz-Nejd and Egypt. According to Suaidi (2008, pp. 89-90), experts classify Arabic dialects into five groups. Each group includes dialects that are close together in sound, vocabulary, style, grammar, and the influences surrounding their development. *First*, the Hijaz-Nejd dialect group. This group includes the Hijaz, Nejd, and Yemeni dialects. *Second* is the Syrian dialect group. This group includes all dialects of Arabic spoken in Syria, Lebanon, Palestine, and Jordan. *Third*, the Iraqi dialect group. The dialects included in this group are all Arabic dialects used in Iraq. *Fourth*, the Egyptian dialect group. This group includes all dialects of Arabic still spoken in Egypt and Sudan. *Fifth*, the Moroccan dialect group. Based on interview with BT2, the factor that cause the use of non-standard

Arabic is prestigious (see also Table 1). Suandi's research (2014, pp. 136-139) reports that prestigious is one of the factors behind code-mixing.

Realization of Code Switching and Code Mixing outside of Learning

Teachers, students, institutional admin staff, and seller in Al Azhar Pare Kediri Course carry code-switching and code-mixing that occurs outside of learning Arabic. Data regarding code-switching and code-mixing outside of learning are internal code-switching, external code-switching, and external code-mixing. Outside of learning, no data was found in internal code-mixing.

ICSO1

Background : The conversation was carried out by BT1 and MT2 in front of Al Azhar classroom in a non-formal situation.

BT1 : Assalamualaikum Ustadz, keif?
(Peace be upon you, Sir, how?)

MT2 : Waalaikumussalam. Ane Xeer, Ente keif?
(Peace be upon you. I am fine, how about you?)

BT1 : Alhamdulillah, Xeer.
(All praise be to Allah, good.)

MT2 : Sau'allim fi fashl "Baghdad".
(I want to teach in "Baghdad" class.)

ICSO1 is internal code-switching from non-standard Arabic to standard Arabic. The participants in the speech event were BT1 and MT2 in non-formal learning settings and non-formal situation using spoken language instruments in the dialogue genre (see Hymes, 1972). The words *ane* (I) and *ente* (you) are not non-standard Arabic but an Indonesian Betawi dialect of Arabic interference. Amatullah and Aziza (2020) said that the factors that cause interference are bilingualism, differences in B1 and B2 systems, and insufficient B2 vocabulary. This code-switching occurred because BT1 and MT2 were in an familiarity atmosphere between teacher at the same institution (see Table 2). ICSO1 follows Putra's research (2018, p. 46), which revealed that a friendly atmosphere is one factor that influences the occurrence of code-switching.

This code-switching is related to language pride, in which, in general (93.00%), respondents generally feel happy when other people speak Arabic (see Table 3). One of the things that makes the respondents at Al Azhar proud is when other people speak Arabic, as the results of Sudirman's research (2019, pp. 72-73) reported that as many as 87.50% of respondents were happy when other people spoke Arabic. Furthermore, 87.14% of respondents feel proud if someone greets them in Arabic because they feel valued (see Table 3). Chadijah (2017) says that pride in language can be present in a person consciously and lovingly. The results of Badriyah's research (2020) show that 100% of respondents feel proud if someone else greets them in Arabic. Furthermore, 85.71% of respondents felt confident speaking Arabic (see Table 3). One of the components of attitude is the affective component which relates to one's feelings toward an object, in this case, towards Arabic (Krech, 1988, p. 141). Pleasure is related to the respondent's self-confidence. Table 3 follows Sudirman's research (2019, p. 77) which reported that as many as 91.60% of respondents felt confident speaking Arabic.

Code-switching is also related to awareness of language norms. As many as 94.28% of respondents like standard Arabic (see Table 3). In line with Sudirman's research (2019, pp. 72-73) which reported that

87.50% of students who were respondents liked to speak standard Arabic. Based on the questionnaire results, 41.42% of respondents like non-standard Arabic (see Table 3). Fellow Arabs do not understand one dialect with another in non-standard Arabic, as Tohe (2005, pp. 211-212) argues that non-standard Arabic is opposed by those who want to preserve standard Arabic. This follows Sudirman's research (2019, pp. 70-71) which reported that as many as 80.10% of respondents agreed that non-standard Arabic often causes misunderstandings.

EC SO1

Background : The conversation was conducted by JS3 when they were about to register for a course and JA at the Al Azhar office. Conversations occur in informal situation.

- (a) JS3 : *Mbak, kulō ajānge daftar. Persyaratanipun nōpō mawōn?*
(Sis, I want to register. What are the requirements?)
- (b) JA : *Enggeh, mōnggō.*
(Yes, please.)
- (c) JS3 : *Nōpō mawōn nggeh? Emm..* (out of vocabulary)
(What are the requirements? Emm..)
- (d) JA : *Imla'i al istimarōh bisur'ah!*
(Fill out the form soon!)

EC SO1 is external code-switching from Javanese to Arabic. The conversation took place in the Al Azhar office. At that time, JA was visited by JS3, who started the conversation using Javanese at the *krama* speech level (point a). JA answered in Javanese at the *krama* speech level as well (point b) because JS3 had limited Javanese vocabulary at the *krama* speech level (point c). JA quickly decoded his utterances using Arabic, assuming that JS3 could speak basic Arabic. Saputri, Sariono, and Rochiyati (2018, p. 159) say that in Javanese, there is a speech level that is generally categorized into three groups, namely (1) *ngoko* speech level (rough speech), (2) *madya* speech (ordinary speech), and (3) *krama* speech level (soft speech). Factor that causes external code-switching are assumption. JA assumes that JS3 can speak basic Arabic, so code-switching occurred from Javanese *krama* to Arabic. The participants in this speech event were JS3, who wanted to register for a course, and JA, in non-formal situation enrolling in courses with the end of having to fill out forms, using spoken language instruments in the dialogue genre (see Hymes, 1972). In point (d), JA ordered JS3 to immediately fill out the registration form (see Table 2), as Sari (2019, pp. 270-271) said that one of the functions of code-switching is to order the speech partner to do something.

EC MO1

Background : The conversation was carried out by JS6 and JS in an informal situation of buying and selling in front of Al Azhar.

- JS6 : *Pak, saya mau beli pentol.*
(Sir, I want to buy a pentol.)
- JS : *Kam ya akhi?*
(How much, my brother?)
- JS6 : *Khōmsatu alf.*
(Five thousand.)

ECMO1 is a mixture of Indonesian and Arabic external code. The conversation was started by JS6, who wanted to buy pentol (meatball-like food) for JS in Indonesian. JS responds in Arabic to ask how much pentol he wanted to buy by saying *Kam yā akhî?* (How much, my brother?). Then JS6 follows the seller speaking in Arabic, saying *khōmsatu alf* (five thousand). The factor that causes this code-mixing is a relax situation (see Table 2) as Aisyah (2019, pp. 11-12) argues that one of the functions of code-mixing is to create a relaxed speech situation. Based on grammar, the correct phrase is *khōmsatu ālāf* (five thousand). JS6 says *Khōmsatu alf* to make conversation easier, even though he knows the theory. ECMO1 relates to language attitudes in that as many as 90.00% of respondents agreed to use Arabic in non-formal situation within the institution (see Table 3). This finding differs from the results of Dewi and Ridwan's research (2016, p. 31) concerning the use of Arabic in social interaction, which revealed that 49.50% of respondents agreed to use Arabic in social interaction, while 50.50% of respondents stated disagree.

Conclusion

Code-switching in learning occurs three times, consisting of (1) two external code-switching from Arabic to Indonesian and (2) one external code-switching from Indonesian to Arabic. Code mixing in

learning occurred 11 times, consisting of (1) one internal code-mixing of standard Arabic and non-standard Arabic, (2) three external code-mixing of Arabic and Indonesian, and (3) two mixing of external codes of Indonesian and Arabic, (4) two external code mixing Arabic and English, (5) one external code mixing English and Arabic, and (6) two external code mixing Arabic and Javanese. The code-switching outside of learning occurred three times, consisting of (1) one internal code-switching from non-standard Arabic to standard Arabic, (2) one external code-switching from Arabic to Javanese, and (3) one external code-switching from Javanese. to Arabic. Code mixing outside of learning occurred three times, consisting of (1) two external code-mixing of Indonesian and Arabic and (2) one external code-mixing of Arabic and English. In learning, code-switching is caused by factors (1) familiarity, (2) annoyance, and (3) formality, while code-mixing is caused by factors (1) the first language of speakers and speech partners, (2) prestigious, (3) language habit, and (4) language limitation. Outside of learning, code-switching is caused by factors (1) informal situation, (2) familiarity, and (3) assumption, while code-mixing is caused by factors (1) language habit and (2) relax situation. Code-switching and code-mixing are related to language attitudes. A positive attitude towards Arabic is marked by three main characteristics, namely (1) language loyalty, (2) language pride, and (3) awareness of language norms. Based on the questionnaire, the respondents' language loyalty and pride toward Arabic were great. The respondents' awareness of language norms towards Arabic is in the high category.

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