CODE-SWITCHING AND CODE-MIXING ON UNIVERSITY STUDENTS STAYING AT ARUFURРОHIM MOSQUE AND SAHUR’S DORMITORY IN KENDARI, SOUTHEAST SULAWESI (A COMPARATIVE STUDY DESIGN)

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Abstract
People who master more than one language usually switch or mix the languages in their interactions. This study was conducted in 2014 and focused on the code-switching and code-mixing of Indonesian, Arabic, English and Muna languages by two different groups of community residing in Kendari, namely university students staying at Arufurrohim mosque and Sahur’s dormitory, Anduonohu-Kendari. It discusses the differences of code-switching and code-mixing that occur between two groups above. The data analysis was done by using Djajasudarma’s theory (1993) of code-switching and code-mixing. The data of this study were collected through participation, recording, and noting, and then analyzed by using morphological, semantic, and syntactic analysis. The result of the study shows that university students staying at Arufurrohim usually switch and mix the languages from Indonesian to Arabic. Meanwhile, university students staying at Sahur’s dormitory often switch and mix their utterances from Indonesian to English and Muna. Further, there are three types of code-mixing used by students at Arufurrohim mosque namely word, phrase and expression insertions, while code-mixing done by students at Sahur’s dormitory are only on word and phrase insertions. However, both students at Arufurrohim mosque and Sahur’s dormitory think that either code-switching or code-mixing is normal and usual.

Keywords: code-switching, code-mixing, insertion

INTRODUCTION
Daily verbal interaction or language contact in different speech communities will cause people become bilingual or multilingual, which means that they are able to use or switch between more than one language in their communications. In this case, they may use their native languages that are the first language they acquired when they were young.
through their communication with other members of his community, or the second language, that is any language other than the native language. They can also combine both native language and second language in their communication. Auer (1998: 173) states that language choices are linguistics resources available to bilingual or multilingual speakers. It can be called as either code-switching or code-mixing. This statement is affirmed by Fasold (1984: 48) saying that code-switching and code-mixing are two forms of code choice. Besides, the research on coding includes both code-switching and code-mixing (Sumarsono and Partana, 2002: 201). Indeed, the phenomena of code-switching and code-mixing are found in the speech community that uses more than one language.

People usually mix or switch the languages from one to another to get certain purposes. They switch or mix the language perhaps to make them closer to other speakers or the speakers switch or mix a language or variety of language to another when they do not know or forget the word in a certain language. However, sometimes the speakers do either code-switching or code-mixing without any purpose. The process of code-switching or code-mixing without having certain purpose means that the speakers use it unconsciously. As a whole, the speakers switch or mix code in either consciously or unintentionally.

There are two considerations of choosing the title in the study. Firstly, there are some differences which show us about the use of both code-switching and code-mixing between university students staying at Arufurrohim mosque and Sahur’s dormitory in Kendari. Secondly, it seems that a comparative study design of code-switching and code-mixing between two different groups of community has never been conducted by previous researchers. It is clear that the indication of some differences and the lack of study about using code-switching and code-mixing between two different groups of community above are the reasons why the topic is chosen.

This writing presents a brief description on code switching and code-mixing between university students staying at Arufurrohim Mosque and Sahur’s dormitory in Kendari. The discussion encompasses several sub-topics: the theory of code-switching and code-mixing, the phenomena of code-switching which is followed the application of code-mixing on students staying at Arufurrohim mosque, the phenomena of code-switching which is followed by a brief explanation of code-mixing on students staying at Sahur’s dormitory, and the comparison of code-switching and code-mixing between students staying at Arufurrohim mosque and Sahur’s dormitory. The final section summarizes the findings of the research.

THEORY AND METHOD

Hymes (1975: 103) and Poedjosoedarmo (1979: 37) state that code-switching is a general term to indicate the changing of language use or insertion of sentences from one language to another. Further, Hymes (1975: 103) divides code-switching in two parts, namely internal code switching which means switching different variation of one language such as from ngoko dialect to karma dialect, and external code switching which means switching different language such as from Indonesian to English. It means that code-switching covers both of switching variation in one language and switching one language of another.

On the other hand, a code-mixing is one aspect of language dependency in the bilingual or multilingual community. Relating to this matter, Wardhough (1987: 103) states that code-mixing occurs when conversant uses of both languages to a certain extent change from one language to the other in the course of a single utterance. Likewise, Suwito (1985: 76) says that the combination of different language variation in one
or same certain sentence or clause is categorized as code-mixing. It is also supported by Thelander (1976) and Fasold (1984) cited by Chaer and Lionie (1995: 152) who state that it is categorized as a code-mixing when a speaker uses a word or phrase in another language. Therefore, code-mixing occurs when someone speaks more than one language in one utterance.

Furthermore, Djajasudarma and T. Fatimah (1993: 26) point out that code-mixing is different from code switching. Although both of code-mixing and code switching are kinds of language dependency, code switching gives more stress on the changing from a language to another, while the code-mixing is marked by using two languages in one utterance. In other words, code-switching occurs when someone switch from one language to another, while code-mixing occurs when someone speaks some languages in one utterance.

The study uses Djajasudarma’s theory (1993) of code-switching and code-mixing. The data of this study were collected through participation, recording, and noting, and then analyzed by using morphological, semantic, and syntactic analysis.

**DISCUSSION**

**The Phenomena of Code Switching on Students Staying at Arufurrohim**

The phenomena of code-switching on students staying at Arufurrohim Mosque can be found in the examples below:

**Example (1)**

Rosyid : *Masmuka?* ‘What is your name?’
Maulid : *Ismii Maulid* ‘My name is Maulid’
Rosyid : *Min aina anta?* ‘Where are you from?’
Maulid : *Ana minal Kandary* ‘I am from Kendari’
Rosyid : *Assalamu alaikum, bagaimana kabarmu?* ‘Assalamu alaikum, how are you?’
Asman : *Alhamdulillah, baik* ‘Alhamdulillah, fine’

In the short conversation above, it occurs code-switching between Arabic and Indonesian. Rosyid uses Arabic when speaking to Maulid. Then he switches into Indonesian when Asman comes. It is supported by Rohmana (2000: 24) that one of the factors of code-switching is the third person attendance. In example 1 above, the sentences of *masmuka?* meaning ‘what is your name?’ and *min aina anta?* meaning ‘where are you from?’ are Arabic. Meanwhile, the sentence of *bagaimana kabarmu?* meaning ‘how are you?’ is Indonesian.

In the following example, code-switching phenomenon is different from example (1) above. It occurs only between two men, namely Anto and Maulid.

**Example (2)**

Anto : *Kaifa Khaluka?* ‘How are you?’
Maulid : *Ana bikhairin, wa kaifa anta?* ‘I am fine, and how are you?’
Anto : *Khairon aidhon, syukron* ‘I am fine too, thanks’
Maulid : *Bagaimana pengumuman beasiswa?* ‘How is your fellowship announcement?’
Anto : *Alhamdulilah, saya lulus* ‘Alhamdulillah, I pass’

Wollf and Poedjosoedarmo (1982: 116) state that another factor of code-switching is to keep two conversations apart. It is shown by the example of conversation in example (2) above. It shows that Maulid switches code from Arabic to Indonesian. Therefore, under the influence of Maulid’s speech, Anto switches to Indonesian, too. In other words, they use Arabic first and then change into Indonesian. The sentence of *kaifa khaluka?* meaning ‘how are you?’, *ana bikhairin* meaning ‘I am fine’ and *khairon aidhon, syukron*
meaning “I am fine too, thanks” are Arabic. Meanwhile, the sentences of bagaimana pengumuman beasiswa meaning “how is your fellowship announcement”, and saya lulus meaning “I pass” are Indonesian. It is clear that both examples (1) and (2) above show that the speakers do code switching between Arabic and Indonesian.

**The Phenomena of Code-Mixing on Students Staying at Arufurrohim Mosque**

The examples of code-mixing on students staying at Arufurrohim Mosque are as follows:

(3) *Antum mau kemana?*
you want where
“Where do you go?”

The data on sentence (3) *Antum mau kemana? “Where do you go?”* indicates that the sentence consists of both Indonesian and Arabic words. The words of *mau kemana* are Indonesian words meaning “where go”, and *Antum* is Arabic word meaning “you”. In other words, the sentence above is code-mixing on word insertion of Arabic word *antum “you”* into Indonesian words.

(4) *Ana mau sholat*
I want pray
“I want to pray”.

The sentence (4) above, *Ana mau sholat “I want to pray”* indicates that the sentence consists of both Indonesian and Arabic words. The words of *mau sholat* are Indonesian words meaning “want to pray”, and *Ana* is Arabic word meaning “I”. It can be seen that the sentence 4 above is code-mixing on word insertion of Arabic word *ana “I”* into Indonesian words.

(5) *Afwan menganggu konsentrasi anda dalam berdo’a*
Sorry disturb concentration you in pray
“Sorry, if I disturb your concentration in praying.”

The data on sentence (5) *Afwan menganggu konsentrasi anda dalam berdo’a “Sorry, if I disturb your concentration in praying”* indicates that sentence has both Indonesian and Arabic words. The words of *menganggu konsentrasi anda dalam berdo’a* are Indonesian words meaning “disturb your concentration in praying”, and *afwan* is Arabic word meaning “sorry”. In short, the sentence above is code-mixing on word insertion of Arabic word *afwan “sorry”* into Indonesian words.

(6) *Jazakallahu khairon, atas bantuan para jama’ah.*
Thanks so much, for helping all congregations
“Thank so much for helping from all congregations”.

The data in sentence (6) above, *Jazakallahu khairan, atas bantuan para jama’ah* “Thank so much for the help from all congregations” indicates that the sentence has both Indonesian and Arabic words. The words of *atas bantuan para jama’ah* are Indonesian words meaning “for the help from all congregations”, and jazakallahu khairan is Arabic expression which means “thanks so much”. It is clear that the sentence above is code-mixing on expression insertion of Arabic words *jazakallahu khairon “thanks so much”* into Indonesian words.

(7) *Tafadhol, ayo masuk!*
Please, come in
“Please, come in!”

The data on sentence (7) *Tafadhol, ayo masuk! “Please, come in!”* indicates that sentence is the mixture between Indonesian and Arabic words. The words of *ayo masuk* are Indonesian words meaning “come in”, and tafadhol is Arabic word meaning “please”.

It means that the sentence above is code-mixing on word insertion of Arabic word tafadhol “please” into Indonesian words.

(8) Kita seharusnya senantiasa mengmuhasabah diri kita

We should always evaluate self we

“We should always evaluate our self”.

In example (8) above, Arabic form is underlined and everything else is Indonesian. The sentence of Kita seharusnya senantiasa mengmuhasabah diri kita “We should always evaluate our self” indicates that sentence is the mixture between Indonesian and Arabic words. The words of kita seharusnya senantiasa meaning “we should always” and diri kita meaning “our self” are Indonesian words. While, mengmuhasabah constitutes complex form which consists of two parts, namely meng- as particle or prefix in Indonesian and muhasabah as Arabic word meaning “evaluate”. Code-mixing with complex form means insertion of a particle or an affix to the base word of another language. Therefore, the sentence above is code-mixing on word insertion of Arabic word muhasabah “evaluate” into Indonesian words.

(9) Laabasa, nanti dibersihkan secepatnya.

no-problem future cleaned soon

“No problem, it will be cleaned soon”.

The data on sentence (9) Laabasa, nanti dibersihkan secepatnya “No problem, it will be cleaned soon” indicates that sentence has both Indonesian and Arabic words. The words of nanti dibersihkan secepatnya are Indonesian words which mean “it will be cleaned soon”, and laabasa is Arabic phrase which means “no problem”. The example above shows that it is a code-mixing on phrase insertion of Arabic words laabasa “no problem” into Indonesian words.

The Phenomena of Code-Switching on Students Staying at Sahur’s Dormitory

Here are some examples of code-switching on students staying at Sahur’s dormitory.

Example (10)

Langkuri: How are you?
Alisyah: Fine
Maulid: Yes...yes
Langki: Are you busy?
Alisyah: Iya bela, banyak tugasku ‘Yes, I have much assignment’
Langkuri: Oh begitu ka! ‘Oh I see!’

The short conversation (10) above shows that both speakers switch code from English to Indonesian. The sentences of how are you?, fine, yes, and are you busy? are English, while the sentences of iya bela, banyak tugasku meaning “Yes, I have much assignment”, and oh begitu meaning “I see” are Indonesian.

Two examples of different exchange done by four native speakers of Muna. are presented in example (11) and (12).

Example (11)

Muslimin: Okumala nehamai? ‘Where do you go?’
Asman: Miina ingka, pedahae? ‘I will not go anywhere, why?’
Muslimin: Afena kaawu kone ‘No, I just ask it’
Asman: Bagaimana kalau kita ke ‘kampus’ besok pagi? ‘How do you think if we go to campus tomorrow?’
Muslimin: Oh, iya. ‘Oh, yes’

The conversation (11) shows that those two speakers switch code from Muna to Indonesian. The sentences of okumala nehamai? meaning “where do you go?, miina
ingka, pedahe?, meaning “I will not go anywhere, why?” and afena kaawu kone meaning “no, I just ask it” are Muna. While, the sentences of bagaimana kalau kita ke kampus besok pagi? meaning “how do you think if we go to campus tomorrow?,” and oh iya which mean “oh yes” are Indonesian. Another example of code switching is presented in example (12).

**Example (12)**

Alisyah : Ngkuri, lengka kaita kamaru pada! ‘Ngkuri, open the door, please!’
Langkuri : Pedahae? ‘Why?’
Alisyah : Tidak ji, hanya pingin cerita-cerita denganmu ‘No, I just want to talk to you’
Langkuri : Silakan! ‘Please!’

In the short conversation (12), those two speakers switch code from Muna to Indonesian. The sentences of lengka kaita kamaru pada! meaning “open the door, please!”, and pedahe meaning “why” are Muna. Meanwhile, the sentences of tidak, hanya pingin cerita-cerita denganmu meaning “no, I just want to talk to you?”, and silakan meaning “please” are Indonesian. Overall, in examples (10), (11), and (12) above show that the speakers switch code from English and Muna to Indonesian in their communication.

**The Phenomena of Code-Mixing on Students Staying at Sahur’s Dormitory**

The phenomena code-switching on students staying at Sahur’s dormitory can be found in the examples below:

(13) Saya yang akan drive.
I who will drive
“I will drive it”

The data on sentence (13) Saya yang akan drive “I will drive it” indicates that the sentence mixes Indonesian and English words. The words of saya yang akan are Indonesian words meaning “I will”, and drive is English word. The sentence above is an example of code-mixing on word insertion of English word drive into Indonesian words.

(14) Ngak beauty ini.
No beauty this
“This is not beauty”

In example (14) above, ngak beauty ini “this is not beauty” indicates that the sentence is the mixture of Indonesian and English words. The words of ngak and ini are Indonesian words meaning “no and this”, and beauty is English word. Therefore, the sentence above is code-mixing on word insertion of English word beauty into Indonesian words

(15) Anda kelihatan sangat lazy.
you look very lazy
“You look very lazy”

The data on sentence (15) Anda kelihatan sangat lazy “You look very lazy” indicates that the sentence has both Indonesian and English words. The words of anda kelihatan sangat are Indonesian words meaning “you look very”, and lazy is English word. Indeed, the sentence above is code-mixing on word insertion of English word lazy into Indonesian words

(16) Saya mau eating ayam goreng.
I want eating chicken fried
“I want to eat fried chicken”

The sentence (16). Saya mau eating ayam goreng “I want to eat fried chicken” indicates that sentence is the mixture of Indonesian and English words. The words of saya
mau meaning “I want” and ayam goreng meaning “fried chicken” are Indonesian words, while eating is English word. The example of the sentence above is code-mixing on word insertion of English word eating into Indonesian words.

(17) Saya sangat surprised dengan kejadian itu.

“I am very surprised with that action”

The data on sentence (17) Saya sangat surprised dengan kejadian itu “I am very surprised with that action” indicates that sentence is derived from Indonesian and English words. The words of saya sangat meaning “I am very” and dengan kejadian itu meaning “with that action” are Indonesian words, while surprised is English word. In other words, the sentence above is code-mixing on word insertion of English word surprised into Indonesian words.

(18) Hei, kapan kau mau married?

“Hai, when do you get married?”

The data on sentence (18) Hei, kapan kau mau married? “Hai, when do you get married” indicates that the sentence mixes Indonesian and English words. The words of Hai, kapan kau mau are Indonesian words meaning “Hai, when do you get”, and married is English word. You can see that the sentence above is a code-mixing on word insertion of English word married into Indonesian words.

(19) Well, itu ide bagus.

“Well, it is a good idea”

The data on sentence (19) Well, itu ide bagus “well, it is a good idea” indicates that the sentence is derived from Indonesian and English words. The words of itu ide bagus are Indonesian words meaning “it is a good idea”, and well is English word. It is clear that the sentence above is code-mixing on word insertion of English word well into Indonesian words.

(20) Noafa gara? Bicara apa yang kamu mau!

“What is it? Say what do you want!”

The data on sentence (20), noafa gara?, Bicara apa yang kamu mau! “What is it? Say what do you want!” indicates that sentence mixes Indonesian and Muna words. The words of bicara apa yang kamu mau! are Indonesian words which mean “say what do you want!”, and noafa gara? is Muna word which mean “What is it?”. It means that the sentence above is code-mixing on phrase insertion of Muna words into Indonesian words because noafa gara is a phrase that consists of two morphemes or two words, i.e. noafa is as question word in Muna language which means “why” and gara is as an affirmation such “kah” as particle in Indonesian.

The Comparison of Code-Switching and Code-Mixing on Students Staying at Arufurrohim Mosque and Sahur’s Dormitory

The previous explanations and examples indicate that there are some differences of code-switching and code-mixing between university students staying at Arufurrohim mosque and Sahur’s dormitory. Firstly, university students staying at Arufurrohim usually switch the language from Arabic to Indonesia. Meanwhile, university students staying at Sahur’s dormitory often switch their utterances from English to Indonesian. Likewise, they do code-switching between Muna as their local language and Indonesian. Secondly, university students staying at Arufurrohim often mix Arabic and Indonesian in their daily verbal interaction. On the other hand, university students at Sahur’s dormitory
mix their utterances between English and Indonesian. They also do code-mixing between Muna as their local language and Indonesian in their interaction. Thirdly, the three types of code-mixing found to have been used by the university students at Arufurrohim mosque are word, phrase and expression insertions while, the code-mixing done by the university students at Wisma pahlevi are only on word insertion and phrase insertion. Lastly, after interviewing those students to find out what they think of code-switching and code-mixing, it was found out that the university students at Arufurrohim mosque think that both code-switching and code-mixing are normal and can be accepted, particularly between Indonesian and Arabic. Similarly, most students at Sahur’s dormitory think that it is usual to be applied in daily communication. As a whole, there are only three differences of the application of code-switching and code-mixing between university students staying at Arufurrohim mosque and Sahur’s dormitory as stated in the explanation above.

CONCLUSION

Bilingual and multilingual communities and language contact are the reasons of the existence of code-switching and code-mixing. Based on the discussion above, it can be concluded that the students staying at Arufurrohim usually switch and mix the language from Arabic to Indonesia. Meanwhile, students staying at Sahur’s dormitory often switch and mix their utterances from English or Muna to Indonesian. The three types of code-mixing done by the students at Arufurrohim mosque are word, phrase and expression insertions, while code-mixing done by the students at Sahur’s dormitory are only on word and phrase insertions. Considering their response, both students at Arufurrohim mosque and Sahur’s dormitory think that either code-switching or code-mixing is normal and can be accepted.

REFERENCES