

## **CHAPTER IV**

### **DATA ANALYSIS**

This chapter analyzes the data which have been collected, the data are analyze in order to be able to answer the problems of the study. In this study, the source of data is religious speaker's utterance. Here, by recorded the speaker's utterance and then transcribed it on paper. Besides, the writer also interviewed the speaker's of "Khutbah Jum'ah" furthermore, the problems that will be discussed in this chapter are types of code switching and code mixing available in "Khutbah Jum'ah" and the reasons for code switching and code mixing appeared in "Khutbah Jum'ah".

#### **4.1 Types of Code Switching and Code Mixing in "Khutbah Jum'ah"**

Indonesia has many languages which are used by several Indonesian people. People have more than one language available for their communication. This condition makes them use one language and another alternatively. This also allows them to switch or mix element of one language into another. This phenomenon is called code switching and code mixing. Code switching and code mixing happens not only in social life but also on television and other situation.

##### **4.1.1 Code Switching in "Khutbah Jum'ah"**

Code switching sometimes happens in bilingual society or even in multilingual. It happens in order to make communication comfortable among the

people. For example, when we talk to our friend using Javanese, but one of our friends does not know what we talk about. So, it may be switch into Indonesian in order to make conversation clearly understood by the listener. Code switching sometimes happens since there are difficulties in finding the right words to speak and answer the speakers can switch the code.

#### Table Code switching

Actually the preacher used Javanese language but he switch in Indonesian and Arabic language to make easy to understand by the audiences.

No	Fragment	Kinds of Language		
		Indonesian	Javanese	Arabic
		✓	✓	✓
1	Tiang mukmin <b><i>bade dapat meraih kebahagiaan dan kemulyaan tertinggi</i></b> wonten dunyo lan wonten akhirat menawi tiang meniko wau memiliki ilmu pengetahuan. (Apendix 1 line 16)		✓	
2	<b><i>“yaa ayyuhal ladhi na aamanu minkum walladhina uutul ilman”</i></b> Allahu subkhanallahu ta’ala bade ngangkat drajatipun tiang – tiang yang iman dating Allahu subkhanallahu ta’ala (Apendix 1, line 19)			✓
3	Dunia dan Akhirat akan selalu mendapatkan perhatian <b><i>lan junjungan sangking ngarsanipun Allah subhanallahu ta’ala.</i></b> (appendix 1, line 23)		✓	
4	Sehingga <b><i>diparingi</i></b> posisi dan kedudukan <b><i>ingkang mulyo dining Allahu subkhanallahu ta’ala.</i></b>		✓	

	(Appendix 1, line 24)			
5	<p><b>“mai yubdillahu bihil khoirot yufqqubitin”</b> apabila seseorang dikehendaki oleh Allahusubkhanallahu ta’ala menjadi manusia yang baik tentu Allahusubkhana ta’ala akan menunjukkan kepada orang tersebut ilmu pengetahuan.</p> <p>(appendix 1, line 30)</p>			✓
6	<p>Tiang – tiang ingkang diparingi ilmu pengetahuan agama dining Allahu subhanallau ta’ala <b>berarti memiliki beberapa kandidat.</b></p> <p>(Appendix 1, line 36)</p>	✓		
7	<p><b>“jama’atul Muttaqin” dados orang ingkang ahli ibadah</b> dengan dituntun oleh ilmu – ilmu ingkang sampun dimiliki, hinggo ibadahipun ditrami deneng Allahu subkhanallahu ta’ala.</p> <p>(appendix 1, 37)</p>			✓
8	<p><b>“Shodaqoten jaariyah”</b> ilmu lan amal engkang dimanfaatkan akan menjadikan jalan kita semakin mudah dalam mendapatkan ridlo sangkeng Allahu subkhanllahu ta’ala</p> <p>(appendix 1, line 39)</p>			✓
9	<p><b>“aw waladun sholikhun”</b> keranten amal lan anak dari saat ke saat, hari ke hari waktu ke waktu akan menjadikan amal yang tidak akan terputus dan anak ingkang sholeh akan menjadikan kita terhormat dihadapan Allahu subkhanallahu ta’ala.</p> <p>(appendix 1, line 43)</p>			✓
10	<p>Memiliki ilmu dan beramal berarti <b>“majjarul lil a’lamin”</b> selalu mendapat untung saking ngarsane Allah subkhana ta’ala</p>			✓

	baik di dunia maupun di ukhrowi. (appendix 1, line 47)			
11	Ninganli kawontenan kados menganten kedah kulo lan panjenengan sedoyo <b>berusaha memaksimalkan mungkin pada waktu</b> kulo lan panjenengan sedoyo lahir menungso podo mesem gemuyuh keranten kewaruhan kulo lan panjengan sedoyo. (appendix 1, line 56)	✓		
12	<b>Maka marilah</b> kulo lan panjengan sedoyo berusaha iso'o diakhiri umur kito oleh Allah subkhanallahi ta'ala bangsol dateng Allah subkhanallahu ta'ala sageto <b>semua manusia yang ada didunia ini menagis, sedih, susah tapi kulo lan panjenengan sedoyo mesem gemuyu mengahadap Allah subkhanallahu ta'ala</b> , berkat ilmu lan amal ingkang diterami dining Allah subkhanallahu ta'ala. (appendix 1 line 58)	✓		
13	<b>Anak putu kito dipun dadosaken</b> oleh Allah manusia ingkan berguna sebagai manusia yang beruntung di dunia dan akhirat. (appendix 1, line 64)		✓	
14	Karena dengan dua jalan tersebut <b>kulo lan panjenengan sedoyo bade diparingi deneng Allah</b> kemudahan dalam segala Hal. (appendix 2, line 13)		✓	
15	Masjid <b>meniko</b> merupakan tempat yang sangt <b>tepat tepat sanget kangge ngraketaken hubungan kito.</b>		✓	

	(appendix 2, line 23)			
16	Luweh sekaligus damel mados ilmu ingkang saget dilewatkan sewaktu kulo lan panjenengan sedoyo <b>mendengarkan khutbah pada hari jum'ah</b> kados siang meniko. (appendix 2, line 25)	✓		
17	Pramilo dalm hal meniko wonten sebagian ilmu ingkang kito pangertosi <b>untuk mengetahui ukhuwah islamiyah</b> antawisipun kulo lan panjengan sedoyo <b>wau menjahui</b> nebihi <b>sifat –sifat dengki, benci terhadap sesama</b> (appendix 2, line 28)	✓		
18	Untuk mengambil Hikmah dari semua itu <b>kulo lan panjenengan sedoyo monggo sareng – sareng wangsol dateng junjungan kito</b> Nabi Muhammad Saw (appendix 2, line 54)		✓	
19	<b>“yu khibbu li nafsih”</b> tidak dikatakan orang yang beriman bagi orang yang tidak menyenangi sesuatu sehingga sesuatu itu tidak disenangi saudara – saudaranya. (appendix 2, line 62)			✓
20	<b>“laa takhassadu”</b> jangan mempunyai rasa hasut yang menyebabkan kerenggangan diantara kaum muslimin (appendix 2, line 65)			✓
21	<b>“wa laa tanajjasu”</b> jangan sampa kita menjumpai hal –hal yang saling tidak kita senangi (appendix 2, line 68)			✓
22	<b>“wa laa tabaghodu”</b> jangan saling bermusuhan, bermarahan (appendix 2, line 68)			✓

23	<i>“wa laa tadhakkaruu”</i> jangan mempunyai sifat yang menyebabkan kita ingkur ingkuran, yang satu keselatan dan satu ke utara (appendix 2, line 68)			✓
24	<i>“al muslimul akhol muslim”</i> orang islam adalah saudara bagi sesame islamnya (appendix 2, line 75)			✓
25	Untuk itu disini ada pedoman <i>“al muslimul akhol muslim”</i> kalau sudah begitu <i>“laa yufakkiruhu”</i> jangan mendholimi sesame muslim <i>“wa laa yufakkirihu ikhtiruhu wa la yufakkiruhu”</i> dan jangan menghina sesama muslim (appendix 2, line 75)			✓
26	Kanjeng nabi menehi isyaroh dengan kata – kata <i>“at taqwa ha hunaa ila shadrihi”</i> di dadanya sampai peng tigo beliau memberikan arahan tangannya sambil menunjuk dadanya, bahwa taqwa itu tepatnya di dada (appendix 2, line 79)			✓
27	Mugi – mugi khutbah meniko <i>dapat menjadikan ilmu</i> kangge kulo lan panjenengan sedoyo (appendix 2, line 84)	✓		
28	Akhirnya <i>laa khaula wa laa kuuwata illa billahil aliyil adlim.</i> Tiada daya dan upaya kecodo saking Allah subkhana ta’ala (appendix 2, line 85)			✓

The table shows about code switching that appeared in preachers in “Khutbah Jum’ah at Masjid Mifathul Jannah Mojokerto” we can see from the

table that so many code switching which appeared in “Khutbah Jum’ah at Masjid Miftahul Jannah Mojokerto”. It is known from the table that the preachers most switch his language into Arabic because he believes to the message about Islam moral value that the preachers gave based on Al – Qur’an and Hadist. It can be seen in a number one up to eight that the preacher switches his language from Javanese to Indonesian or Indonesian to Javanese.

From the table above, it can be concluded that in “Khutbah Jum’ah at Masjid Miftahul Jannah Mojokerto”. There were many code switching done by Preachers, such as Arabic to Indonesian or Javanese, Javanese to Indonesian and also Indonesian to Javanese. The frequency of each code switching in each form is different. It is known, that the preachers often used Javanese language in his speech. It is made the preacher switch Javanese to other language for example Indonesian and Arabic. Here the preachers in “Khutbah Jum’ah at Masjid Miftahul Jannah Mojokerto” usually switched his language into Arabic, we can see that the most appeared code switching in “Khutbah Jum’ah at Masjid Miftahul Jannah Mojokerto” was Arabic. It can be seen that the number of Arabic code switching is the highest of all because this was religious islam. So it needed to use Arabic to make the audiences believe to the message about islam moral value that the preacher gave. The second code switching that appeared in “Khutbah Jum’ah at Masjid Mifathul Jannah Mojokerto” is Javanese. It is because, Javanese was the most familiar language among the audience. The third code switching that appeared in “Khutbah Jum’ah at Masjid Miftahul Jannah Mojokerto” is Indonesian.

From the table above, it can also classify the code switching which appears in “Khutbah Jum’ah at Masjid Miftahul Jannah Mojokerto” just one of code switching which was observed by the writer, they are:

#### 4.1.1.2 Situational Switching

Code switching sometimes occurs because of the change of situation. Situational switching exists when the language used change according to the situational in which conversational take place, the use of language depends on the situation. It occurs when the language change accompanies particular participant, or to show the solidarity/group identity. It happens when the changing of language is followed by changing of topics or participant.

First, Code switching occur when the preachers changes the topic; it used because the preacher did talk only one situation. So, he changes the topic in order to make audiences not getting bored and the show become more interesting.

.....”*at taqwa ha huna ila shadrihi*” didadanya, sampai peng tigo beliau memberikan arahan tangannya sambil menunjuk dadanya, bahwa taqwa itu tempatnya didada.

(appendix 2, line 82)

“the piety is one here” (pointing on the breast three times), that the piety is the breast.

From the example above, it can be seen that the preachers announced to the audiences that he would be telling a story about Rosulullah. We can see that the preacher has his language before he tells a story about Rosulullah, before he change the topic from speech about “*at taqwa...*” into tell a story about Rosulullah. The preacher switched his language from Arabic into Indonesian.



The second, Code switching occurs when the particular wanted to strengthen something important. In this case, preachers had something to do that is give positive message to the audiences based on the topic of that episode. In order the preacher give the point that the preacher give, he needed to switch his language to other language that more familiar to the audiences. Here the example:

***“yaa ayyuhal ladhi na aamanu minkum walladhi na uutul ilman”***

Allahusubkhanallahu ta’ala bade ngangkat derajatpuntiayang – tiang yang iman dating Allah subkhanallahi ta’ala

(Apendix 1, line 19)

Allah Almighty God will exalt the rank of the people believing in him and those entrusted with knowledge.

From the phenomenon above, it can be seen that the preacher was try to make the audiences get a clear point of what he say before. He switched his language into Javanese in order to make the audiences to be easily understood about the point of his speech. So he had to switch his language into Javanese language as strengthen that he said is an important thing because most of the audiences are Javanese people.

The third, Code switching occurs when the preachers mention in Arabic terms which are already familiar among the audiences. The preachers in this program usually switched his language into Arabic terms that the audiences already know. Here are the examples:

Akhirnya ***laa khaula wa laa kuuwata illa billahil aliyil adlim***. Tiada daya upaya kecado saking Allahusubkhanallahu ta’ala.

(Apendix 2, line 89)

Last but not least, there is power nor authority but the mighty and most knowledgeable God’s possession only.

From the example above, it can be seen that the preachers used Arabic language that usually stated by preachers everywhere. Here the preacher and also the audiences are already know the meaning of the Arabic terms that is *“laa khaula wa laa kuuwata illa billahil aliyil adlim”* because this terms is familiar and often appeared in this kind of khutbah jum’ah.

*“laa takhassadu”* jangan mempunyai rasa hasut yang menyebabkan kerenggangan diantara kaum muslimin.

(Apendix 2, line 63)

“Do not envy” do not envy that it can make distant in our brotherhoods.

It can be seen that the preacher used Arabic words *“laa takhassadu”* when he speech about the topic because the word is similar in “khutbah Jum’ah” like this. So, that’s way the preachers switched his language into this Arabic.

#### 4.1.2 Code Mixing in “Khutbah Jum’ah”

Code mixing occurs when the speaker uses phrase or word from another language. Here, It was analyzed that code mixing with Indonesian and English. There are two from of code mixing that analyzed; they are in the form of phrase and in the form of word.

Table of Code Mixing

No	Fragment	Kinds of Language		
		Indonesian	Javanese	Arabic
1	Dalam kesempatan yang sangat bahagia <i>meniko monggo kulo lan panjengan sedoyo</i> . Berusaha meningkatkan rasa takwa <i>kulo lan panjengan sedoyo</i> (appendix 2, line 8)		✓	

2	Dalam artian <b>kulo lan panjengan sedoyo</b> mau menjalankan <b>menopo ingkang</b> diperintahkan oleh Allah dan tidak segan – segan menjahui larangan oleh Allah subkhanallahu ta'ala (appendix 2, line 11)		✓	
3	Monggo <b>bersama-sama</b> kulo lan panjenengan sedoyo <b>melalui khutbah jum'ah</b> meniko kulo mekas dumateng diri kulo kiyambek khususipun ugi panjengan sedoyo umumipun. (appendix 1, line 4)	✓		
4	Kito <b>manfaatkan</b> kangge <b>meningkatkan</b> lan <b>menambah ketakwaan</b> lan ibadah kito sedoyo dateng ngarsane Allahu subkhanallahu ta'ala. (appendix 1, line 7)	✓		
5	Wonten ing siang meniko kulo bade mator dateng panjengan sedoyo <b>lewat</b> meniko dalam <b>khutbah ukhuwah islamiyah</b> (appendix 2, line 19)	✓		
6	Supaya ada kerekatan ada kedekatan sehingga memudahkan kita dalam <b>ukhuwah islamiyah meniko</b> (appendix 2, line 20)			✓
7	Sageto menambahi menopo ingkang <b>diperintahkan</b> dene Allahu subkhanallahu ta'ala kurang lebih mados menopo ingklang dados <b>kebaikan</b> utawi kebagusan. (appendix 1, line 9)	✓		
8	Karena <b>tiang – tiang meniko wau</b> mendapatkan keuntungan baik dalam kehidupan duniawi maupun ukhrowi (appendix 1, line 12)		✓	
9	Baik kehidupan <b>ingkang dunyo</b> maupun kehiupan <b>ingkang</b>		✓	

	<b>akhirot.</b> (appendix 1, line 15)			
10	Supados madosi utawi luru ilmu <b>memiliki</b> ilmu ingkang manfaat kangge <b>diri pribadi, keluarga dan masyarakat.</b> (appendix 1, line 26)	✓		
11	<b>Kados contohe mawon</b> seorang murid yang benci kepada ilmu maupun benci terhadap yang memberikan ilmu atau gurunya, sehingga dengan kebencian tersebut ilmu akan sulit masuk keapda dirinya. (appendix 2, line 33)		✓	
12	<b>Supados</b> dalam ibadah dan bertingkah laku dapat mencerminkan seseorang hamba Allah <b>ingkang</b> sempurna. (appendi 1, line 28)		✓	
13	Artinya <b>setunggal sesembahan</b> tidak ada yang lain ynag harus kita sembah kecuali Allahu subkhanallahu ta'ala. (appendix 2, line 40)		✓	
14	Kedua kita satu Nabi <b>tunggal Nabi nggeh meniko Nabi Muhammad SAW</b> dengan menjalankan tugasnya, menjalankan sunnah – sunnahnya kita akan bersatu lewat sunnah – sunnah yang telah kito ikuti. (appendix 2, line 42)		✓	
15	<b>Kapeng tigo kulo satu pedoman Al qur'an, satu kiblat</b> kulo lan panjenengan sedoyo nggadai satu kiblat nggeh meniko Baitullah. (appendix 2, line 44)		✓	
16	Malah – malah <b>ditambah tunggal tanah tumpah darah</b> nggeh meniko Indonesia. (appendix 2, line 46)	✓		

17	Pramilo <b>sebab-sebab</b> ingkang menimbulkan kerenggangan kedah kito bucal tebih – tebih. (appendix 2, line 47)	✓		
18	Di saat <b>meniko kulo lan panjenengan sedoyo</b> sering menyimak layar kaca. (appendix 2, line 49)		✓	
19	Di situ <b>kata sanget perkawes ingkang</b> dilakukan kaum muslimin yang mana kaum muslimin juga saudara kita semua, tapi diantara semua itu hanyalah berbeda aqidah – aqidahnya saja yang berbeda sehingga kadang <b>mboten sesuai maleh menopo ingkang</b> dianjurkan oleh islam (appendix 2, line 50)		✓	
20	Untuk mencapai ilmu Agama <b>kito</b> harus <b>ngakehaken</b> amal dan tekun mengembangkan ilmu – ilmu yang dimiliki. (appendix 1, line 33)		✓	
21	<b>Hal – hal</b> ingkang pernah kulo lan panjenengan sedoyo <b>pelajari</b> , supados kulo lan panjenengan sedoyo mboten ngantos <b>terbawa larut oleh hal –hal</b> ingkang mboten penting. (appendix 2, line 56)	✓		
22	Kito kedah waspodo empon ngantos gampang diadu, dipun fitnah dipu kaco, ingkang kito <b>kurang sadar masalah – masalah</b> nipun digandeng – gandengaken masalah ibadah. (appendix 2, line 58)	✓		
23	<b>“jama’atul muttaqin”</b> dados ingkang ahli ibadah dengan dituntun oleh ilmu – ilmu ingkang sampun dimiliki (appendix 1, line 37)			✓

24	<b><i>Shodaqoten jaariyah</i></b> ” dados ingkang ahli ibadah dengan dituntun oleh ilmu – ilmu ingkang sampun dimiliki (appendix 1, line 39)			✓
25	<b><i>“sholikhun”</i></b> Hamba yang mengerti akan kebaikan Allah Subhanallahu ta’ala (appendix 1, line 42)			✓
26	<b><i>“Aw waladun sholikhun”</i></b> keranten anak lan ilmu dari saat ke saat, waktu ke waktu akan menjadikan amal yang tidak akan terputus. (appendix 1, line 43)			✓
27	<b><i>“Ud’uunu”</i></b> jadilah kalian semua <b><i>“ibadallah”</i></b> hamba Allah (appendix 2, line 71)			✓
28	<b><i>Kapeng terakhir</i></b> , memiliki ilmu dan beramal (appendix 1, line 46)		✓	
29	Mari bersama – sama <b><i>kulo lan panjengan sedoyo</i></b> melihat waktu kito dilahiraken. (appendix 1, line 49)		✓	
30	Bilih pedoman Hadist meniko monggo kito gandoli lan kito amalaken. <b><i>Insyallah ukhuwah islamiyah</i></b> akan tercapai (appendix 2, line 82)	✓		
31	Sanak family, tetanggi podo teko <b><i>menjenguk</i></b> kulo lan panjenengan sedoyo (appendix 1, line 51)	✓		
32	Semoga kito selalu diberikan jalan <b><i>ing ngarsane Allah lan kito termasuk ing dhalem tiang – tiang ingkang</i></b> beruntung (appendix 1, line 86)		✓	
33	<b><i>Maka marilah</i></b> kulo lan panjenengan sedoyo berusaha iso’o <b><i>diakhiri</i></b> umur kito (appendix 1, line 58)	✓		

34	Mesem – mesem gemuyu <b>menghadap</b> Allah subkhana ta’ala <b>berkat ilmu</b> lan <b>amal</b> ingkang dipun terami dining Allah. (appendix 1, line 61)	✓		
35	Akhiripun monggo <b>bersama</b> – <b>sama</b> kulo lan panjengan sedoyo berdo’a <b>semoga</b> Allah subkhana ta’ala maringi <b>kemulyaan</b> dateng diri kito (appendix 1, line 62)	✓		

The table shows about the code mixing that appeared in the “khutbah Jum’ah at Masjid Miftahul Jannah Mojokerto”. It can be seen from the table there are many codes mixing which appeared in Khutbah Jum’ah at Masjid Miftahul Jannah Mojokerto”. It known that there are three kinds of code mixing in the table, those are Indonesian, Javanese, and Arabic. The code mixing mostly in “Khutbah Jum’ah at Masjid Miftahul Jannah Mojokerto” is Indonesian language. There is some Javanese language that also appeared in “Khutbah Jum’ah at Masjid Miftahul Jannah Mojoekrto” and it is followed by Arabic.

From the table above, the preachers often mixed his language into other language. It is known the preachers in “Khutbah Jum’ah at masjid Miftahul Jannah Mojokerto” often used code mixing in Indonesian because most of the audiences were Javanese people, so, the preacher mixed his language into Javanese in order to give better understanding to audiences. In this speech, most language used by preacher Javanese, because of that the preacher usually mixes his language into other language as can be seen from the total number of the Indonesian Code mixing, it was the biggest of all followed by Javanese and

Arabic. Here, the preacher might think that Indonesian language was the most familiar language for the audiences beside Javanese. So that he mixed he mixed language into Indonesian. The preacher also often mixed his language Javanese. Here, if the preacher spoke in Indonesian or other language. He often his often mixed his language into Javanese, in order to make better understanding to the audiences. The preacher also mixed his language onto Javanese because he wanted to create intimacy between the preacher and audiences as known that most audiences were Javanese and they would interest in the topic and feel comfortable in Javanese language. The next code mixing in “Khutbah Jum’ah at masjid Miftahul Jannah Mojokerto” was Arabic because he wants to show his ability in mastering Arabic. In this case, the preacher should understand and master Arabic well, because this domain is about Islam and islam is very identical with Arabic language.

#### **4.1.2.1 Code Mixing in the Form of the Words**

Code mixing in the form of the word is simply the insertion of another language in a single sentence or single utterance. Words means written or spoken unit of language. Most of code mixing occurs in the form of the word. Here are several examples of code mixing in form of word the data:

##### **a. Indonesian – Arabic**

The second type of code mixing in pattern of word is Indonesian Arabic. Actually, the speakers not only used Javanese but also sometimes he used Indonesian, and he usually put Arabic were in



it. The next are the examples of Indonesian – Arabic mixing in pattern of word:

....Supaya ada keraketan ada kedekatan sehingga memudahkan kita dalam **ukhuwah islamiyah** meniko  
(Appendix 2, line 20)  
....Therefore, we need to consider some points to retrain Islamic brotherhood.

**“Ud’uunu”** jadilah kamu semua **“ibadallah”** hamba Allah  
(appendix 2, line 71)  
**“Ud’uunu”** so become all of you **“ibadallah”** be God’s servants.

All examples are code mixing in pattern in word. On the example, the preacher mix the Arabic word “Ukhuwah Islamiyah” this Arabic word we used to make the utterances simpler the effective because that word was already familiar on the audiences. Here,” ukhuwah Islamiyah” means persaudaraan satu muslim dengan muslim lainnya”

But on the second example it has difference purpose. The preacher inserted Arabic word “ud’uunu” and “ibadallah” on his speech in justify that word. Because after he said that word, he continue his speech by saying meaning of this Arabic word “ud’uunu” jadilah kamu semua “ibadalloh” Ibadallah.

#### b. Javanese – Arabic

The insertion of Arabic word into Javanese utterance caused Javanese – Arabic code mixing in pattern of word. This type was often used by preacher in khutbah jum’ah at masjid Miftahul jannah Mojokerto” in his speeches, the next data are the examples of the use of Javanese Arabic code mixing in pattern of word.

....kito manfaataken kangge ningkataken lan menambah taqwallah  
lan ibadah kito sedoyo dateng ngarsane **Allahusubhana ta'ala**.  
(appendix 1, line 7)

....to improve our piety against God the holy and the Almighty;  
performing anything commanded by him.....

....bilih pedoman hadist meniko monggo kito ngedoli lan kito  
amalaken, **insya Allah** ukhuwah islamiyah akan tercapai.  
(appendix 2, line 86)

Those are two data taken from khutbah jum'ah at "Masjid Miftahul Jannah Mojokerto" preacher's speeches. As native of Javanese, the speakers often used Javanese language in his speeches. However, they still inserted Arabic word taqwallah, Allahusubkhanallahu ta'ala, InsyaAllah in his speeches.

It is known that the preacher was Javanese. So, speaking in Javanese was more comfortable to the preachers in spreading the moral value of Islam. But he also did code mixing Arabic words with a certain reason. At the example above taqwallah means "lakukan perintah Allah dan jauhi larangan Allah" (means do the God's instruction and go away from his prohibition).

#### c. Javanese – Indonesian

The last type of code mixing in pattern of word is Javanese – Indonesian. Here the writer found the examples of this type.

....Sanak family, tertinggi podo teko **menjenguk** kulo lan  
panjengan sedoyo  
(appendix 1, line 51)

....Relatives and neighbors were making visit.

....Akhiripun monggo **bersama – sama** kulo lan panjenengan  
sedoyo berdo'a **semoga** Allahusubkhana ta'ala maringi kemulyaan  
dateng diri kito.  
(appendix 1, line 62)

....finally, let's pray together may God the Almighty give nobility to us.

Both of these data are the examples of Javanese – Indonesian of code mixing pattern of word. It was common for Javanese people to speak in Javanese language as in the examples above, however the preacher still mixed Indonesian into Javanese. The preacher used Javanese word “menjenguk” refers to visit, like in the example above. We can see that the preacher also inserted words “bersama – sama, semoga and kemulyaan” means “together, wish and honorable”. In this case, the preacher might be forgetting about some Javanese words, so he mixed from Javanese to Indonesian.

#### d. Indonesian – Javanese

The last but not least type of code mixing in pattern of word is Indonesian – Javanese. The preacher sometimes speaks in Indonesian in his speech for certain event, however, he still also interested Javanese word with his some reason. These are the examples of Indonesian – Javanese word into his speech. He mixed Indonesian into Javanese word with some reason. These are the examples of Indonesian – Javanese code mixing in pattern of word;

....**Supados** dalam ibadah dan bertingkah laku dapat mencerminkan seorang hamba Allah **ingkang** sempurna.

(appendix 1, line 26)

....so that the religious deeds and behaviour can reflect the identity of perfect servant of God in achieving noble position from him

....untuk mencapai ilmu agama **kito** harus **ngakehaken** amal dan tekun mengembangkan ilmu – ilmu yang dimiliki.

(appendix 1, line 33)

....to achieve religious knowledge, we must commit more and more good deeds and develop our knowledge.

Here, it was found a kind of Indonesian – Javanese code mixing in pattern of word. according to the data, he insert Javanese word such as “supados, ingkang, kito, ngakehaken” in his speech. Those words were common term used by preachers that was Javanese people. Although the preacher used Indonesian, he unconsciously inserted the Javanese word. “Supados and ingkang” in the first example, it is known that the preacher influenced by Javanese words. That word should be “supaya and yang” in Indonesian words. The words supados and ingkang were used by the preacher to make it more polite than using “supaya and yang”

#### **4.2 Reason for Code Switching and Code Mixing in “Khutbah Jum’ah at Masjid Mifathul Jannah Mojokerto”**

There are reasons to switch and mix a code. Those are can be known, when people have done switching and mixing codes. So, it is not possible predict when switching and mixing will occur without knowing what a speaker intended to say next, somehow, the switch not only has done unconsciously bur also consciously.

By knowing the background of preachers, it can conclude the reasons why switched and mixed his language from one language to other language. here, the preacher usually used kind of language based on the place, topic, participant

which he speak. Actually, in his daily life, he used Javanese, and only used Indonesian only when he speeches in forums or special events. Usually, in his speech for religious events, he often add some Arabic language that come from Al-Qur'an and Al – Hadist because the audiences were familiar with Arabic language that taken from Al-qur'an and Al – Hadist.

Here are the reasons why code switching and code mixing appear in “Khutbah Jum’ah at Masjid Mifathul Jannah Mojokerto”

#### 4.2.1 Make an Easier Understanding

Sometimes people do not understand what talk about. We need to switch our language to order language which can be understand by the listeners. It happened in “Khutbah Jum’ah at Masjid Miftahul Jannah Mojokerto”, especially for Arabic switch into Indonesian or Javanese. Here are the example from the code switching table:

***“yaa ayyuhal ladhina aamanu minkum walladhina uuutul ilman”***

Allahusubkhanllahu ta’ala bade ningkataken derajatipun tiang- tiang yang iman dateng Allahusubkhana ta’ala

(Appendix 1, line 19)

Allah will exalt those who among you, and those who have knowledge.

That the example shows the switching between two languages, they are the Javanese and Arabic. This switching happen because most of the audiences do not understand Arabic, mostly they are Javanese. So, the preacher switches his language to make an easier understanding for the audiences.

#### 4.2.2 Showing the Preacher Ability

People to show their ability in order language because they want to be considered as well as educated person and mastering other language is pride, this is the example:

.....*"jama'atul muttakin"* "Dados orang ingkang ahli ibadah dituntun oleh ilmu – ilmu ingkang sampun dimiliki,  
(appendix 1, line 37)  
...."pious assembly" devout people who are guided by their knowledge that their praying and religious actions are accepted by the Almighty God.

The preacher shows his ability in mastering Arabic by adding Arabic sentences in his first utterance to show his ability in mastering more than one language to the audiences.

#### 4.2.3 Being More Informative

Another reason why the preachers did code switching and code mixing is occurs in certain speeches because the speaker is message – oriented. In "Khutbah Jum'ah at Masjid Miftahul Jannah Mojokerto", the preacher had a duty to spread islamic moral value to the audiences. It can be seen on the example from code switching and code mixing table:

....dan terakhir, memiliki ilmu dan beramal berarti *"majjarul lil a'lamiin"* selalu mendapatkan untung saking ngarsane Allahusubkhan ta'ala baik didunia maupn di *ukhrowi*  
(Appendix 1, line 47)  
....and the last one, being knowledge and acting out means beneficial; gaining profit from God, on this world and hereafter as well.

From the example above, it is known that the preacher often switched and mixed his language in order to send his message to the audiences. The preacher wants to give the message about how to be a good person to the God's eyes. In the example above the preacher switch his language, actually the preacher wants to spread the message from Alqur'an and to make the audiences believe to the message and the next he mix a word Javanese because he wants to make smoothly and audiences more understanding about message more than used Indonesian.

#### **4.2.4 Having Lack of Appropriate Word (vocabularies) in Indonesian**

Sometimes the preacher had lack of appropriate word because he did not have more vocabulary in this case in Indonesian. Here, the example.

....mari bersama – sama *kulo lan panjengan sedoyo* melihat waktu  
*kito* di *lahiraken*  
 (Appendix 1, line 50)  
 ....Let's have look back to the time when we were born.

The example shows that the preacher is lack of vocabulary in Indonesian. The phrase “Kulo lan penjenengan sedoyo” can be translated into “saya dan anda semua” (myself and all you) and the word “kito” can be translated into “kita” (we) and the word “lahiraken” can be translated “lahirkan” (born).