

## CHAPTER IV

### ANALYSIS OF DATA

This chapter contains the discuss of her study. The research findings are on the forms of code mixing and code switching in utterances used by the people in Pondok Pesantren Mamba'us Sholihin 3 Benjeng-Gresik, the context of code mixing and code switching, and the possible reasons they used code mixing and code switching.

#### 4.1 The Forms of Code Mixing and Code Switching

The forms of code mixing in this study are classified into two forms. They are word and phrase forms. These types of code mixing are discussed in turns as follow :

##### 4.1.1 Word Forms

Utterances that are uttered by the people in Ponpes Mamba'us Sholihin 3 when they speak. This research found code mixing that has word forms. Word forms classified into three groups. Which are noun, verb, and adjective.

##### 4.1.1.1 Noun

The following are examples of Javanese – Arabic code mixing in word forms that function as nouns are :

1. Wong *dlu'afa* kudu diwenehi bantuan.  
(*Dlu'afa* people should be given assistance)
2. Ning kampong kene mayoritas akeh *aghnia* ketimbang pedagang.  
(majority in this village than many traders *aghnia*)
3. Apa sebabe *rojul* saiki pada seneng poligami.  
(Why *rojul* now prefer polygamy)
4. Lak wis lulus sekolah awakmu arep dadi *mubaligh*?  
(When it graduated school you want be a *mubaligh*?)

5. Ojok ngarepno *Jannah* nek kamu gak tahu sholat.  
(Don't expect *Jannah* if you have never prayed).
6. Tobatmu syah kalau sudah mbayar *kafarot*.  
(Repentance is valid when it pays *kafarot*)
7. *Mubhalighot* sing mau bengi teko endi yo?  
(*Mubalighot* who last night came from?)
8. Paling apik ya golek *maisyah* nang negoro dewe wahe.  
(The best look at own country *maisyah*)
9. Iku barang *sabilillah* ojok dirusakno.  
(That not damaged goods *sabilillah*).
10. Sampeyan sik pancet wae ngelakoni *bid'ah*  
(You could still do the *bid'ah*)
11. Paham temen *muallaf* iku.  
(Once understood that *muallaf*)
12. Mocoho sholat sing akeh engkok oleh *syafaat* soko kanjeng nabi.  
(Read the many blessings on the prophet's *syafaat* can later)
13. Tak sawang-sawang bocah iku ora duwe *adab* marang wong tuane.  
(I look around the child does not have *adab* to parents)
14. Iki wis *asobah*, sampeyan jupuk gak popo.  
(This is *asobah*, you also don't take anything)
15. Neng kene aku Cuma dadi *ruqyah* biasa.  
(I am here just so common *ruqyah*)
16. Dungakno aku, biasane dongane wong sing sregrep poso iku luwih *afdhol*.  
(Pray for me, usually the prayers of people who that more diligent fasting *afdhol*).
17. *Azab* nik wani karo wong tua iku berat, mangkane ojok wani ning wong tua.  
(*Azab* if the old man's dared weight, so do not dare the same parents).
18. Aku mene lak lulus, aku duwe *hajjat* arep ngadakno syukuran.  
(Later when I graduated, I had the *hajjat* would hold a celebration).
19. Sing diomongno kok gak *khuruf* karo sing dikerjakno yo.  
(*Khuruf* not really discussed at the work).

20. Ojo kuatir sampeyan mesti tak ajari sebab iki wis dadi *amanah* kanggoku.  
( don't worry you certainly, I teach because this is so trust me).
21. Yo sing *tawakall*, insya Allah sampeyan mesti oleh penggawean.  
( Just *tawakall*, insya Allah, you can certainly work).
22. Gak usah direken ancene arek iku wis *majnun*.  
(Did not have ignored the child was *majnun*).
23. Sampeyan ojek duwe *suu'dlon* karo aku po'o!  
(You don't think *su'udlon* with me)
24. Sampean oleh *uhro* piro sak wulan?  
(How much you can *uhro* one a months?)
25. Aku isih *istiqhadha* durung isok sholat disek.  
(I still *istiqadha* so I can't pray).

The italics typed words above are derived from Arabic. The word that function as nouns.

Dlu'afa means poor people, Aghnia means rich people, Rojul means a man, Mubaligh means a man who conveys a religious, Jannah means heaven, Kafarot means fine, Mubhalighot woman who conveys a religion, Maisyah means a job, Sabbilillah means something which has with religion, Bid'ah means the praying that be added, Muallaf means the people who new moslem, Syafaat means aid, Adab means etiquette, Asobah means remnant, Rukyah means common people, Afdhol means main, Adzab means torture, Hajat means wish, Khuruf means uncomfortable, Amanah means duty, Tawakall means lean on Allah, Majnun means crazy, Su'udlon means negative thinking, Uhro means pay, Istiqhadho means menstruation.

#### 4.1.1.2 Verb

The following of Javanese – Arabic code mixing in word forms that function as verbs are:

1. Insya Allah nek aku oleh kerjo aku *nadzar* poso telung dino.  
(Insya Allah, if I could work I fasting *nadzar* three days).
2. Dadi anak iku mbok yo iso *takdim* karo wong tuwo.  
(Become the child should be *takdim* same parents).
3. Nek ono koncone melanggar *dayus* wahe.  
(If there others who violate *dayus*).
4. Ikhlasno barangmu sing ilang saiki *istirja'* sing akeh.  
(willing to your lost things now a lot a *istirja'* )
5. Sampeyan dhereso qur'an aku tak *mustami'* ae.  
(You take your lessons the Quran I *mustami'* ae).
6. Disik aku tahu manqul *hadist* ning Pak Rosy.  
(I once manqul *hadist* to Mr. Rosy).
7. Pak doni wis *hijrah* saka desa kene ta?  
(Mr. Doni has been *hijrah* from the village here?)
8. Sampeyan iku senengane *ro'yi* wahe.  
(that you Just a favorite *ro'yi*).
9. Yo ndungoho lan *ikhtiar*, insya Allah sampeyan mesti lulus.  
(prayer and *ikhtiar*, Insya Allah, you'll pass).

The italics typed words above are derived from Arabic. The word that function as verbs:

*Nadzhar* means promise, *Ta'dim* means respect, *Dayus* means let, *Istirja'* means ask the changes, *Mustami'* means listen, *Manqul* means study or learn, *hijrah* means move, *Ro'yi* means invented, *Ikhtiar* means effort.

#### 4.1.1.3 Adjective

The examples of Javanese – Arabic code mixing in word forms that function as adjectives used by people in Pondok Pesantren Mamba'us Sholihin 3 Benjeng – Gresik are :

1. Kenek dititeni sampeyan mesti tekone *awalan*.  
(must be remembered the arrival of the prefix).
2. Muga-muga sampean oleh rezeki sing *barokah*.  
(I hope you get blessed rezeki).
3. Nek nganggo banyu ojo *isrof*.  
(If to use water don't copious amounts).
4. Urip ming sepisan ojek sampek mangan barang *subhat*.  
(once a live don't ever eat *subhat* goods).
5. Tirakato sing banter dungomu mesti *mustajab*.  
(Penance is certainly *mustajab* prayer quick).
6. Mung *sunnah* ae lho, ora usah teko yo.  
(Although only a *sunnah*, don't have to come).
7. Ayo rek dimaem oleh-olehku, *mubadhir* lho nek isih siso.  
(let's sister-eaten by me, if there is still residual *mubadhir*).

The italics typed words above are derived from Arabic. The word that function as adjectives:

Awalan means earliest, Barokah means usefull, Isrof means used over, subhat means unclear, Mustajab means easier to answer, Sunnah means unduty, Mubadhir means useless.

#### 4.1.2 Phrase

From obtained data, the writer found that code mixing in phrase forms also occurs in utterances be used by people in Ponpes Mamba'us Sholihin 3 Benjeng-Gresik. The utterances consists of Arabic form. The examples of code mixing in phrase form which taken by Mamba'us Sholihin's people are:

1. Dungokno aku iso netepi hidayah iki sampek *ilaa yaumil qiyamah*.  
(Pray I can get this guidance until ilaa yaumil qiyama)
2. Tak sawang-sawang arek nom saiki *jihad fisabilillah* tambah sue kok tambah kendo.  
(I look around a young now added the old jihad fisabilillah added drop).
3. Sampeyan *khusnudlon billah* wahe, muga-muga awakmu ora keno opo-opo.  
(You khusnudlon billah course, hopefully you did not anything).
4. Ojok sampek awak dewe ning akhirot dadi.  
(do not let us in the afterlife become *ahli nar*).
5. Aku Cuma gugurno kewajiban *amar ma'ruf* ning awakmu supaya aku ora dadi wong sing dayus.  
(I just left duty amar ma'ruf on you that I may not be the guy who dayus).
6. Ning dunyo wis soro mula ayo ibadah sing mempeng supaya mengko termasuk golongane *ashabul jannah*.  
(in the world has difficult let worship diligently faction so that later on including ashabul jannah).
7. Aku percoyo *akhlaqul karimah* bocah iku pancen apik koyok wong tuane.  
(I believe akhlaqul karimah good boy as his parents).
8. Wong urip iku sing dipingini mengko isok mbalek ning pengeran dalam keadaan *khusnul khotimah*.  
(person's life that can only be asked to return to God in a state khusnul khotimah).

*ilaa yaumil qiyamah*. means till the end of the word, *jihad fisabilillah* means struggling in god's religion, *khusnudlon billah* means positive thinking, *ahli nar* means the habitant of the hell, *amar ma'ruf* means invite to well street or

goodness. *ashabul jannah* means the habitant of the hell, *akhlaqul karimah* means well character, *khusnul khotimah*.means good attitude.

## 4.2 The Context of Code Mixing and Code Switching

### 4.2.1 The Context of Code Mixing

Context has a very significant role in language choice and language interpretation. There are several features of context such as participant, topic setting, channel, code, and message form.

This research about code mixing used by people in Ponpes Mamba'us Sholihin 3, was conducted through speech face to face. In this informal situation, they can communicate by typing their speech whose are performed in Javanese and sometime mix with Javanese or Arabic. Furthermore, the topic of their speech determine how often insert Arabic word to their speech. The data here is collected from the conversation happens during the observation. The following are the examples interviews conducted that:

#### Situation I

Speaker I : Sampeyan jarene wis dadi *mubaligh*, saiki tugas ning endi?  
( I heard that you had been *mubaligh*, where is your duty place now?)

Speaker II : yo jenenge *jihad fisabilillah* tugas ning endi wae yo sak dermo tak lakoni. (it is *jihad fisabilillah*, where ever my duty location just do it)

Speaker I : nang kono sampeyan manggon nang omahe sapa?  
(where did stay in there?)

Speaker II : nang tugasanku aku manggon nang *aghnia* wong kono.  
(in my duty place, I stayed in people of *aghnia*'s house)

Speaker I : nek ngono kapan-kapan aku *manqul* hadst ning sampeyan yo!  
(if I have spare time, I *manqul* hadst to you!)

Speaker II : yo gak popo, iki wis dadi tugasku.

(never mind, it is my duty)

People in Ponpes Mamba'us Sholihin 3 Benjeng-Gresik in interview conducted. They many insert Arabic words when the topic of conversation is about religious, present the dialogue above. The italics typed words above are derived from Arabic. The word Mubaligh means a man who conveys religious, Jihad fisabilillah means struggling in God's religion, Aghnia means rich people, Manqul means study or learn.

Speaker I ask with speaker II about his job as conveys religious and where his duty place, speaker II to describe if his struggling in God's religion, wherever he would be happy to carry out and his stay in house of the rich people.

Another the conversation that conducted casual topic that is:

#### Situation II

Speaker I : arek-arek saiki nek nggawe opo-opo mesti *isrof* gak ngerti nek opo-opo podo mundak.

(right now many children used something usually *isrof*, they don't know that the price everything increase)

Speaker II : yo podo-podo aku wis nasehati mbo' yo nek nggawe barang sing *mujhid-muzhid*.

(it is same, I also suggested them, and they have to be *mujhid-muzhid*).

Speaker I : aku heran bocah-bocah saiki angel kon *ta'dim* nang won tuwa tuwane  
(I was amazed that right now the children are difficult have *ta'dim* attitude to their parents).

Speaker II : mangkane luwih *mutawarik* nek adikku lulus tak kongkon sekolah karo mondok wae.

(that's why more *mutawarik*, if my brother had graduated I ask him to school with mondok).

The conversation above took place in casual topic. The Arabic words are used in their speech day to day. The words are *Isrof* means used over, *Mujhid-muzhid* means thrift, *Ta'dim* means respect, *Mutawarik* means careful.

The speaker I say, if the children's use something is over, they don't know that the price everything is high and many children if advised about the use something must efficient.

Beside the topic of the conversation, the participant also determined the language used by the people in Ponpes Mamba'us Sholihin 3 Benjeng-Gresik. They only used code mixing when they speak with someone who they had been known and they will insert Arabic word with their language when they speak with someone in their surroundings. Such as indicated in conversation below:

#### Situation III

Speaker I : sampeyan wis pirang minggu manggon ning kene?  
(how long had been you stayed in here?)

Speaker II : kurang luwih rong minggu  
(for about two weeks)

Speaker I : berarti sampeyan *ustadzah* sing tugas ning kene?  
(it means that you are *ustadzah* who has on duty in here?)

Speaker II : Insya Allah ya.  
(all right ).

#### 4.2.2 The Context of Code Switching

Context has a very significant role in language choice and language interpretation. There are several features of context such as participant, topic setting, channel, code, and message form.

This research about code switching used by people in Ponpes Mamba'us Sholihin 3, was conducted through speech face to face. In this informal situation, they can communicate by typing their speech which are performed in Javanese and sometime switch with Javanese or Arabic. Furthermore, the topic of their speech determine how often insert Arabic word to their speech. The data here is collected from the conversation happens during the observation. The following are the examples interviews conducted that:

Situation I

Speaker I : “*Ukhti, unqin akhtari kitab staniya?*”  
(Sister, may I borrow your book again?)

Speaker II : “*Na'am ukhti.*”  
(of course sister).

Speaker I : “*Quratu hadzal kitab staras maroti qouron.*”  
(I have read this book three times)

Speaker II : “*Wa ana urid akhtari kitab aidan?*”  
(I also want to borrow Sister)

Speaker I : “*Ukhti, lapo gak nyilih wae ning perpustakaan ?*”  
( Why you can't borrow in library?)

Speaker II : “*Aras-arasen mlaku ni!*”  
( I'm lazy the way )

People in Ponpes Mamba'us Sholihin 3 Benjeng-Gresik in interview conducted. They many insert Arabic words when the topic of conversation is about religious, present the dialogue above. The italics typed words above are derived from Arabic. The word *Ukhti* means Sister, *unqin akhtari kitab staniya* means may I borrow your book again, *Na'am ukhti* means of course sister, *Quratu hadzal kitab staras maroti qouron*, means I have read this book three times, *Wa*

*ana urid akhtari kitab aidan* means I also want to borrow Sister. Another the conversation that conducted casual topic that is:

#### Situation II

Speaker I : “*ilaa ainaa, ukhti?*”  
(Where are you)

Speaker II : “*aku tuku kitab.*”  
(I want to buy the book)

Speaker I : “*ayo ikut ta?*”  
(let's go)

Speaker II: “*yo aku melok.*”  
(all right)

The conversation above took place in casual topic. The Arabic words are used in their speech day to day. The words are *Ilaa ainaa* means where are you, *ukhti* means Sister, *kitab* means book.

### 4.3 The reasons for Code Mixing and Code Switching

There are some reasons why the people in Pondok Pesantren Mamba'us Sholihin 3 Benjeng-Gresik use code mixing and code switching in their speech. The reasons were gained from the result of interview. The reasons are as follow:

#### 4.3.1 To Show Prestige or Pride

The people at Ponpes Mamba'us Sholihin use code mixing and code switching to show prestige or pride, they feel mix and switch their language with Arabic they can be regarded master Arabic by another people. We know that now days many people do not only use one language in interaction but they also use

another language they say that used more language make their speech more communicative.

#### **4.3.2 To Show Solidarity**

Another reasons the mamba'us Sholihin's people use code mixing and code switching to express solidarity with its group. Sometime they go out and in a place they meet with their group indirectly they mix and switch Arabic word with their language to purpose that they come from some place, so their relationship more closed.

#### **4.3.3 Want to Relax**

Everyday in Mamba'us Sholihin's people use code mixing and code switching, especially Javanese – Arabic. They unconscious used code mixing and code switching In their daily communication, especially in their place. They usually inserted Arabic word or expression with Javanese utterances. The habit do it makes their speech more relax.

From the analysis data above can be made a conclusion with a table :

<b>Forms of Code Mixing and Code Switching</b>	<b>Context</b>	<b>Reasons</b>
<p><b>1. Words</b></p> <p><b>1.1 Nouns</b></p> <p>Dlu'afa</p> <p>Aghnia</p> <p>Rojul</p> <p>Mubaligh</p> <p>Jannah</p> <p>Kafarot.</p> <p>Mubhalighot</p> <p>Maisyah</p> <p>Sabilillah</p> <p>Bid'ah</p> <p>Muallaf</p> <p>Syafaat</p> <p>Adab</p> <p>Asobah,</p> <p>Rukyah</p> <p>Afdhol.</p> <p>Adzab</p> <p>Hajat</p>	<p>1. Casual Topic</p> <p>2. The Participant know each other well.</p> <p>3. In Informal</p>	<p>1. To Show Prestige or Pride</p> <p>2. To Show Solidarity</p> <p>3. Want to Relax</p>

<p>Khuruf</p> <p>Amanah</p> <p>Tawakall,</p> <p>Majnun.</p> <p>Suu'dlon</p> <p>Uhro</p> <p>Istiqhadha</p> <p><b>1.2 Verbs</b></p> <p>Nadzar</p> <p>Takdim</p> <p>Dayus</p> <p>Istirja'</p> <p>Mustami'</p> <p>Hadist</p> <p>Hijrah</p> <p>Ro'yi</p> <p>Ikhtiar</p> <p><b>1.3 Adjectives</b></p> <p>Awalan.</p> <p>Barokah</p> <p>Isrof.</p> <p>Subhat.</p>		
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<p>Mustajab.</p> <p>Sunnah</p> <p>Mubadhir</p> <p><b>2. Phrases</b></p> <p>Ilaa yaumil</p> <p>qiyamah.</p> <p>Jihadfisabilillah</p> <p>Khusnudlon</p> <p>billah</p> <p>Ahli nar.</p> <p>Amar ma'ruf</p> <p>Ashabul</p> <p>jannah.</p> <p>Akhlaqul</p> <p>karimah</p> <p>Khusnul</p> <p>khotimah</p>		
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