CODE-MIXING IN THE LEARNING OF TAISIRUL KHOLAQ AT SALAFIYAH SYAFI'IYAH NURUL HUDA ISLAMIC BOARDING SCHOOL (SSNHIBS) MERGOSONO MALANG

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Abstract: The purposes of this study were to describe the code-mixing forms and factors that cause code-mixing in the Taisirul Kholaq study at SSNHIBS. The method used in this research was a qualitative method. The data of this study were the speech of the teacher and the dialogue between the teacher and the students. Data collection techniques using listening techniques, record techniques, and note-taking techniques. The results showed that there were forms of code-mixing in the learning of Taisirul Kholaq at SSNHIBS, namely: 1) code-mixing in the form of words, 2) code-mixing in the form of phrases, 3) code-mixing in the form of word repetitions, and 4) code-mixing in the form of clauses. The factors that cause code-mixing were 1) a role factor, 2) a variety of factors, and 3) a willingness factor to explain and interpret.

Keywords: *Code-Mixing, Learning, Islamic Boarding School*

INTRODUCTION

The diversity of races, cultures, and ethnicities in Indonesia creates various languages used in communication between members of society. As an Indonesian society whose speakers are heterogeneous, they have different social backgrounds, habits (Chaer & Agustina, 2010), and different cultural outcomes (Sumarsono, 2014,). Conversely, language can also be said to be a determinant in the creation of human society because society can be fostered and developed with language (Subyakto & Nababan, 1992). The existence of this language diversity causes Indonesians to become bilingual (Bloomfield in Rokhman 2013) and even multilingual (Kridalaksana in Chaer, 2007). This is in accord with the statement of Suhardi (2009) which states that bilateralism is used for mastery of two languages for speakers as a language community. Mixed-coded events in a bilingual or multilingual society cannot be avoided. So that in communicating there will be mixture of language without anything that requires the use of the mixture of languages (Nababan, 1991) and can be done consistently (Kachru in Rokhman, 2013).

Code-mixing does not appear because of the demands of the situation, but other things factor into the code-mixing. Suwito (1983) states that the factors causing code-mixing are 1) role factors, 2) variety factors, 3) desire factors to explain and interpret. Based on the incoming elements, Suwito (in Umar, 1994) states that code-mixing can be divided into two groups, namely inner code-mixing and outer code-mixing. Based on the linguistic elements involved in code-mixing can be divided into six forms, namely: insertion of word elements, insertion of elements in the form of phrases, insertion of clause tangible elements, insertion of word repetition tangible elements, insertion of tangible elements of expressions or idioms, and the insertion of clauses tangible elements.

Sociolinguistically, Islamic boarding schools, especially those in East Java, have their uniqueness as a social group that uses more than one language. This phenomenon also occurred at SSNHIBS, Mergosono, Malang. The languages used are Javanese, Indonesian, Arabic, and English. The use of different languages is influenced by background, age, education, occupation, and certain social groups. The use of Javanese as the mother tongue of the majority of teachers and students is still very much preserved. Becouse of Javanese is considered a form of submission to politeness in communicating between students and teachers. The use of Indonesian as B2 and the national language. Arabic is also used in SSNHIBS as B2 which is taught in *diniyah* activities. Students are required to be able to master Arabic to study other sciences that use classical Arabic books, such as fiqh, tauhid, moral science, and so on. Not only that, the use of English is also sometimes used to communicate certain vocabulary words.

Research on code-mixing has been carried out by several researchers. Research on code mixing has been carried out by Muharromah (2019) with the title *Model Alih Kode dan Campur Kode dalam Pembelajaran Bahasa Arab di Kelas 1 pada Pondok Pesantren Putri Walisongo Cukir Jombang*, Kurniasih & Zuhriyah (2017) with the title *Alih Kode dan Campur Kode di Pondok Pesantren Mahasiswa Darussalam*, and Sa'diyah and Basuki (2019) with the title *Alih Kode dan Campur Kode dalam Kegiatan Diniyah di Pondok Pesantren Nurul Ummah Putri Kotagede*

Yogyakarta. The three previous studies focused on language learning, while this study focused on code mixing in moral learning.

Based on several previous studies that have been described, the phenomenon of code-mixing deserves to be studied. The researcher was interested in examining the code mixing that occurred in the yellow book learning activities at Salafiyah Syafi'iyah Nurul Huda Mergosono Islamic Boarding School Malang (SSNHIBS) with the title "Code-mixing in The Learning of Taisirul Kholaq at Salafiyah Syafi'iyah Nurul Huda Islamis Boarding School (SSNHIBS) Mergosono Malang".

METHOD

The method used in this research is qualitative research methods. Qualitative descriptive method is a method that intends to create descriptions or descriptions to understand the phenomena experienced by research subjects, such as behavior, perceptions, motivation, actions, etc. (Moleong, 2005). The subjects of this study were teachers and students in learning the Taisirul Kholaq book at SSNHIBS. The data of this research are in the form of speeches from teachers and students which contain code-mixing in the Taisirul Kholaq learning at SSNHIBS. The data source in this study was the use of the language used by teachers and students in learning the Taisirul Kholaq at SSNHIBS. This research was held on 23 October 2019, at the SSNHIBS hall, Mergosono, Malang.

The technique of collecting data used proficient involvement techniques, recording techniques, and note-taking techniques. Data analysis techniques were carried out by systematically compiling data obtained from field notes and documentation, organizing data into theory, describing them into units, synthesizing, arranging into patterns, choosing which ones are important, and making conclusions so that they are easily understood by yourself and others (Sugiyono, 2010). Data analysis techniques were performed by 1) transcribing data, 2) classifying data, 3) coding data, 4) analyzing data, and 5) concluding.

RESULTS AND DISCUSSION
Forms of Code-Mixing in Learning the Taisirul Kholaq at SSNHIBS

The form of code-mixing in learning in the yellow book learning activities at SSNHIBS, namely 1) code-mixing in the form of words, 2) code-mixing in the form of phrases, 3) code-mixing in the form of word repetition, and 4) code-mixing in the form of clauses.

Code-mixing forms in words

Code-mixing in the form of words contained in the Taisirul Kholaq learning at SSNHIBS is included in the inner code-mixing category, which is using the regional language in the form of Javanese. The code-mixing data in the form of words with Javanese word insertions are as follows.

Theacher: "*Maksudnya, kembali lagi, tidak semuanya dunia itu bisa dijadikan akhirat, yang dimaksud disini dunia bukan yang termasuk ngeker nafsu itu, yang ngomong masalah dunia yang tidak ada manfaatnya. Namun jika masalah dunia yang tujuannya meskipun kelihatannya dunia, tapi diniati akhirat bisa jadi akhirat. Misalnya, saya punya mobil. Itu dunia atau akhirat?*"
Students: "*Dunia.*" (DT-01 / CK-IM / BJ / K)

In the conversation, the teacher explains clearly what is meant by world problems. During the speech event, there is a verb insert in Javanese in the form of '*ngeker*' which means to hold back. This speech data is included inner code-mixing. This is in accordance with Suwito's statement (in Umar, 1994) which states that there is the insertion of language variations between the languages themselves, namely the insertion of Javanese words into Indonesian. The teacher mixes the Indonesian code with Javanese in order to emphasize that restraining the passions must be done seriously. The teacher uses code-mixing in the form of words to make it easier for students to understand their speech.

Code-mixing forms of phrases

Code-mixing in the form of phrases found in the learning of the Taisirul Kholaq at SSNHIBS is included in the outer code-mixing group by using foreign language insertions in the form of Arabic and English. The code-mixing data in the form of phrases with the insertion of Arabic phrases are as follows.

Theacher: "*Gantinya di masjidil haram*?" (DT-02/CK-OM/BA/ F)

In this data, it appears that there is a code-mixing using the Arabic phrase '*masjidil haram*'. Speakers use a code-mixing form in the form of a phrase in Arabic, namely '*masjidil haram*' to honor the mention of a mosque in the city of Makkah with a Kabaa in it. These data indicate that speakers use outer code-mixing, namely the insertion of Arabic phrases into Indonesian. This is in accordance with the statement by Suwito (in Umar, 1994) which states that there is an insertion of foreign language elements.

The form of outer code-mixing by using a foreign language insert in the form of English is also found in speech events in the Taisirul Kholaq study at SSNHIBS. The code-mixing data in the form of phrases with English word insertions are as follows.

> Theacher: *"Pas sholat* nano spray *saya tak taruh sini (menunjuk punggung). Padahal* nano spray *itu pinjam."* (DT-03/CK-OM/BI/F)

The data shows that there is outer code-mixing in the form of insertion of English phrases into Indonesian. This is in line with Suwito's statement (in Umar, 1994) which states that there is an insertion of foreign language elements in the mother tongue. During the speech event, the teacher shared his experience when he brought nano spray when praying at the Masjidil Haram. The phrase 'nano spray' is used because there is no equivalent word in the Indonesian vocabulary. So, the teacher uses 'nano spray' phrases so that students can understand the teacher's speech.

Code-mixing forms of word repetition

Code mixing in the form of repetition found in the learning of the Taisirul Kholaq in SSNHIBS is included in the inner code-mixing using class the regional language in the form of Javanese. The code-mixing data in the form of a Javanese word repetition insertion is as follows.

> Theacher: *"Ya adabnya kita gak boleh mencari barang hilang. Terus, saya pernah itu mbak. Di Roudhoh uyel-uyelan, wes gak karu-karuan. Sampek saya pernah nderekne ummi niku, sampek beliau kayak keangkat gitu. Kecepet sampek kate mendukur. Sampek seperti itu."* (DT-04/CK-IM/BJ/PK)

From these speech events, it can be seen that there is code-mixing in the form of insertion of repetitions of Javanese words, both as a whole word repetition or as a basic form. The existence of this Javanese word repetition insert indicates inner code-mixing. This is consistent with Suwito's statement (in Umar, 1994) that outside code mixing occurs when a foreign language is inserted. The interpolation of the whole word is seen in the word *'sampek'* (until) which comes from Javanese. The word is repeated four times in one said event. This is used by the teacher to clarify the story that is being told.

Code-mixing in the form of insertion of repetition of Javanese words as the basic form is also found in the above speech events. There are two repetitions of the word as the basic form, namely *'uyel-uyelan'* (jostle) and *'karu-karuan'* (regular). The teacher chooses the code mix in the form of repetition of words to be able to explain in detail the story he is telling so that the students can understand the story coherently.

Code-mixing forms in the form of clauses

Code-mixing in the form of clauses found in the Taisirul Kholaq learning in SSNHIBS is included in the inner code-mixing group by using regional language insertions in the form of Javanese and outer code-mixing using Arabic foreign language inserts. The data is mixed in the code with the insertion of the Javanese clause as follows.

> Theacher: *"Paham sampai sini? Wonten seng ditangkletaken maleh?"*
> Students : *"Dereng"* (DT-05/CK-IM/BJ/KL)

From the speech incident above, it can be seen that the code was mixed by the teacher in the form of a clause. The insertion of a clause in Javanese into Indonesian indicates inner code-mixing. This is consistent with Suwito's (in Umar, 1994) statement that code mixing occurs when there is language insertion between one mother tongue and another. From these sentences, it can be seen that the teacher uses informal language because the teacher wants to create smooth communication by emphasizing the second question as a confirmation sentence from the previous sentence.

Not only data mixing in code (inner code-mixing) in the form of clauses contained in the study of the Taisirul Kholaq in SSNHIBS, but also outer code-mixing. As for mixing the code out in the form of a clause by using a foreign language insert in the form of Arabic as follows.

> Theacher: *"Gus Is bilang, ana mafii fulus"*. (DT-06 / CK-OM / BA / KL)

From the speech incident, there was a code-mixing in the form of direct clauses in Indonesian and Arabic, namely " *Gus Is bilang, ana mafii fulus*". The existence of an insertion of this Arabic clause indicates outer code-mixing. This is consistent with Suwito's (in Umar, 1994) statement that outer code mixing occurs when a foreign language is inserted into the mother tongue. The sentence "*ana mafii fulus*" is an *ismiyyah* sentence structure, namely the arrangement of clauses in the form of *mubtada khobar*. The word '*ana*' becomes *mubtada'* and the idiom *'mafii fulus'* becomes *khobar*.

The Factors Causing Code-Mixing in Learning the Taisirul Kholaq at SSNHIBS

The results of the research that have been carried out indicate that the factors causing code-mixing in the Taisirul Kholaq learning at SSNHIBS are 1) role factors, 2) variety factors, and 3) desire factors to explain and interpret.

Role factors

One of the factors causing code-mixing in the Taisirul Kholaq learning at SSNHIBS is a role factor. The role factor is very prominent because it is very clear that the teacher as a speaker and the students as the listener or speech partner has a different social status. Teachers have a higher social status than students. The teacher as someone who guides and teaches the students at the Islamic boarding school is highly respected by the students. So, everything that is discussed by the teacher will be accepted by the students and usually, the students will not argue with what has been said by the teacher because it is a disgraceful act. In addition, usually students will use language that is more polite to the teacher because of the santri's respect for the teacher. This is in line with the statement of Kurniasih & Zuhriyah (2019) which states that the existence of code mixing in communication, indirectly raises manners in interacting and Sa'diyah & Basuki (2019) which states that in speaking (consciously or not), a person changes the way of speaking according to who he is talking to, the level of familiarity with the other person, and the surrounding atmosphere during the speech process. When students talk to older people (teachers), they must use appropriate language as a sign of the students' respect for the teacher.

Variety factor

The factor that influences the occurrence of code-mixing in the Taisirul Kholaq learning at SSNHIBS is the variety factor. The variety of languages used can be an indicator that a person is bilingual or multilingual. The teacher as a speaker speaks more than two languages, so the code-mixing phenomenon occurs. This is in line with the opinion of Muharromah, Basir, and Raharjo (2019) which states that the phenomenon of code mixing occurs when communication and interaction between bilinguals has inserted vocabulary from another language or it can be said to use two or more languages in one sentence. Teachers as speakers speak more than two languages. The diversity of languages can indicate a hierarchy of social status.

The desire factor to explain and interpret

In addition to the variety factor, the factors that influence the occurrence of code-mixing in the learning of the Taisirul Kholaq at SSNHIBS are the factors of desire to explain and interpret. This is because the Taisirul Kholaq learning uses Arabic and Arabic Pegon (Javanese with Arabic writing). So, to make it easier for students to understand the lesson, the teacher uses code-mixing in both Javanese and Arabic so that the teacher can explain in detail the learning of the Taisirul Kholaq. This is in accordance with the statements of Muharromah, Basir, and Raharjo (2019) which state that the code-mixing event that has occurred is used to explain the material that has been conveyed by the teacher to students so that the material can be received well. In addition, the factor causing this code-mixing is one of the reasons for the absence of a suitable word equivalent for Indonesian with other languages.

CONCLUSION

The method used in this research is qualitative research methods. The subjects of this study were teachers and students in the learning of Taisirul Kholaq at SSNHIBS. The data of this research are in the form of teacher's sentence utterances that contain code-mixing in the Taisirul Kholaq learning at SSNHIBS.

Based on the analysis of code-mixing in the Taisirul Kholaq learning at SSNHIBS, it can be concluded that the form of code-mixing in the Taisirul Kholaq book learning in SSNHIBS are: 1) code-mixing in the form of words, 2) code-mixing in the form of phrases, 3) code-mixing in the form of repeating words, and 4) code-mixing in the form of clauses. The factors causing code-mixing are 1) role factor, 2) variety factor, and 3) desire factor to explain and interpret.

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