

Code Switching and Code Mixing in the Arabic Learning of Egypt Sandwich Program 2019

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JAMALUDDIN ABDUL AZIZ

jamaluddinabdulaziz7@gmail.com

MOHAMAD ZAKA AL FARISI

zaka@upi.edu

Universitas Pendidikan Indonesia
Bandung, Indonesia

MUHAMMAD ZAINAL MUTTAQIEN

English Letters Study Program, IAIN Surakarta
Surakarta, Indonesia

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ABSTRACT

This study discusses the types of code switching and code mixing occurred in the utterances of *Egypt Sandwich Program 2019* instructors. It also explores the factors that cause the two language phenomena and their effects toward non-Arabic speakers. In research design, participatory observational study was applied in which the researchers participated in the Arabic language learning activities in the program. The results showed that both internal and external code switching occurred in the speech of the instructors. Meanwhile, for code mixing, intersentential and intrasentential process were found in this study. The code switching and code mixing found in this study only occurred among Arabic *fusha*, Arabic *'amiyah*, and English. In general, the main factor that drove the speakers to perform code switching and code mixing in the program was the speaker's habit. Misunderstandings sometimes happened between the instructors and the students due to the emergence of code switching and code mixing in the event.

Keywords: code switching, code mixing, Arabic learning, *Egypt Sandwich Program*

INTRODUCTION

Code switching and code mixing are two phenomena that commonly occur in a multilingual society. According to Rokhman (in Gayatri et al. 2016), in a multilingual society, it is impossible to use one language only without considering another language or its elements since there is interdependency between one and the other. It indicates that every language has its own weaknesses so that it is necessary for one languages to complete the other.

Both code switching and code mixing are frequently found in the proces of learning languages, including Arabic. They are are sometimes practiced by the teacher, as a speaker, to make the students able to understand the learning materials more easily. However, these two language phenomena often lead to communication difficulties since the code used is not the one that is understood by the speech partners.

Code is a term referring to a language with its variation. In the Arabic learning of Egypt Sandwich Program 2019, the basic code used by the speaker as, of course, *fusha* Arabic or formal Arabic. However, in some occasions, there were found some speakers who performed code switching and code mixing to *'amiyah* or daily Arabic, which consequently could lead to misunderstandings. Some examples of vocabulary used from the second variety are *علايز* (want), *ليه* (why), dan *كويس* (good). In addition, the phenomena of code switching and code mixing sometimes involved English since it is considered to be more acceptable than Arabic.

These phenomena of code switching and code mixing in the Arabic learning process at *Egypt Sandwich Program 2019* was interesting to study

and the researchers decided to take the instructors who spoke in *'amiyah* Arabic as the object of the study or samples of this research.

**LITERARY
REVIEW**
**Theoretical
Background**

Ohoiwutun (in Herdiana & Sopian 2019, 166) defines code switching is a turn in using language from one language or dialect to another. It is divided into two, that is internal and external code switching. Internal code switching occurs between local languages within a national language, between dialects in a local language or between varieties and styles in a dialect (Indriyani 2019, 693). One example is when a speaker switches the code from Indonesian, as a national language, to Sundanese that is a local language. Meanwhile, external code switching occurs between domestic and foreign languages (Indriyani 2019, 693), for example, when a speaker turn the code from Indonesian to English.

Naturally, the discussion on code switching cannot be separated from its pair, code mixing. Rohmah et al. (2019, 21) state that code mixing is a phenomenon of the existence of pieces from another language within the utterances spoken in a language . Code mixing can further be divided into three types according to the inserted elements that cause the phenomenon, namely inner, outer, and hybrid code-mixing (Hastuti 2020, 3).

According to Jendra (in Agustina 2020, 118), inner or internal code-mixing utilizes the elements of other languages from the same family, such when an Indonesian speaker inserts Javanese elements in his/her speech. Meanwhile, outer or external code-mixing occurs when the elements inserted coming from foreign language, for example, when the Indonesian speaker insert the elements from English language to his/her speech. On the other hand, as stated by Meldani (2018, 7), hybrid code-mixing is a combination between local and foreign language use in addition to the main language. The language units inserted in a code mixing process can be divided into four categories, namely words, phrases, clauses, and baster. (Laiman et al. 2018, 49-50).

**Previous
Studies**

From the tracing, there has not been found any study with the topic exactly similar to this current research. However, there are some research results which have, at least, one aspect similar to this research's. One of them is the study conducted by Tohe (2005) with the title *Fusha and 'Amiyah Arabic along with Their Problems*. This research discusses the similarities and differences between *fusha* and *'amiyah* Arabic in general. Another study was conducted by Astuti (2017) with the title *The Diglossia in a Speech Community on Arabic Language Use*. This research is focused on two varieties of Arabic that can live together within a language society. Meanwhile, in his research entitled *Code Switching and Code Mixing in the Teaching Process of Indonesian Language*, Sudarja (2019) investigates both code switching and code mixing occurred from Indonesian to English.

This current research was focused on identifying code switching and code mixing occurred in the Arabic learning at *Egypt Sandwich Program 2019* that involve the instructors as the speakers and Indonesian students as the speech partners. In addition, this research was also purposed to identify those two linguistic phenomena based their categories. Lastly, there would be a description of some factors influencing the cases and the impacts to the speech partners.

**RESEARCH
METHOD**

The method applied in this research was qualitative-descriptive because the data collected, analyzed, and displayed were in the forms of words, phrases, or clauses and not numbers. This research was designed as participatory observations in which researchers positioned themselves as the participants in the Arabic learning investigated.

As it was qualitative research, the researchers played role as the main instrument who conducted research planning, data collection and analyses, conclusion drawing, as well as result reporting. The sampling techniques applied were non-probability and purposive sampling. It is because not all of the members of population were involved as the data sources and the instructors taken as the data sources were selected based on certain criteria. Therefore, the data employed for this research were speech acts performed by the instructors of *Egypt Sandwich Program 2019*. The other data were in the form of the results of interviews with the head and some office staff of the educational institution hosting the program, Ma'had *Mu'allimil Qur'an*. These supporting data were needed as the complement of the main data, that is code switching and code mixing performed by the instructors.

For collecting the data of this research, three different techniques were applied, namely participant observation, semi-structured interview, and document analysis. After the data were completed, the researchers then analyze the data for drawing the conclusion. The process of analyzing the data included: (1) listening to the record, (2) transcribing the speech into written form and checking the correctness, (3) reducing the data or separating the speech which did not contain code switching and code mixing out from the actual data, (4) classifying the data based on the categories of code switching and code mixing along with the causing factors and the impacts to the speech partners, and (4) drawing the conclusion of the phenomena being observed.

Table 1: The Occurrences of Code Switching

Type	Causing Factor	Freq.
Internal	Speaker's habit	9
	The appearance of the third party	3
	Soften request or command	1
External	Speaker's motif on prestige	2
	Intention to explain and interpret	1

Table 2: The Occurrences of Code Mixing

Type	Causing Factor	Freq.
Internal	Speaker's habit	13
	The appearance of the third party	1
External	Lexical needs	2
	Speaker's motif of prestige	2
	Intention to build intimacy	2
	Intention to explain and interpret	1
	Intention to reduce the risk of making mistakes in delivering messages	1

CODE SWITCHING AND CODE MIXING DISTRIBUTION

Based on research findings, there were found 16 code switching and 22 code mixing occurrences performed by the speakers. The data display of the former can be seen in *Table 1*, whereas for the latter, it can be observed in *Table 2*.

From both tables, it can be concluded that the most dominant factor causing code switching and code mixing is the speaker's habit. In other words, the speakers commonly insert the elements of other languages in their daily communication as what is stated by Hapsari (2020, 49).

TYPES OF CODE SWITCHING AND CODE MIXING

Internal Code Switching

Datum (1) shows the speech events in which the speaker performs internal code switching from *fusha* to *'amiyah* Arabic. This process of code switching can be divided into two stages.

Datum (1)
Stage A

الأستاذ : الرءاء ففها كم ءالة ؟

الطلاب : ثلاثة

الأستاذ : تُررقق، تُفخفم، ففوز ففها التففخم والترقق

أول ءالة تررقق فف ستة أءوال. أألناهم فف المرءة الماضفة أ لناهم مكسورة، ساكنة بعد مكسور وبعءها ءرف اسءفال، مكسورة كسرة عارضة، ساكنة بعد فاء مءفة أو لفنة، الأستاذ : أ! ساكنة قبلها ساكنة و قبلها ساكنة، إمالة، تمام ؟

Instructor : How many conditions does letter ر have?

Students : Three.

Instructor : Read in *tarqiq*, *tafkhim* and either in *tarqiq* or *tafkhim*

The first condition, letter ر is read in *tarqiq* under six conditions. Really, we had mentioned it in the previous occasion. *Kasrah*, *sukun* after the letter which has *harakat kasrah* and after it there is *istifal* letter. Given *kasrah* with *aridah kasrah*, *sukun* after *mad* letter or *layyin* letter. Say, *sukun* that is initiated by *sukun* and initiated by *sukun*. *Imalah*. Clear?

Stage B

إسراء : ءضرة، ءشرب ففه ؟

الأستاذ : مففش فانسون ؟

إسراء : ففه فانسون

الأستاذ : معنا الواحد

إسراء : طفب تمام

Isro : *Ustaz*, What do you want to drink?

Instructor : Isn't there any sweet tea?

Isro : It's available.

Instructor : Together with us, one.

Isro : Alright. I'm ready.

In the first stage, the instructor as the speaker uses *fusha* Arabic for explaining the learning material to the students. A teacher has to explain the materials using the appropriate language, that is the language variety for academic purpose (Chairina 2019, 2). For Arabic learning, it must be *fusha*

Arabic. However, in the second stage there is office staff, named Isro, who knocked the door and entered the class to ask what kind of drink preferred by the instructor in 'amiyah Arabic. Thus, it can be concluded that in the speech event happens external code switching from *fusha* to 'amiyah Arabic. According to Kurniasih & Zuhriyah (2017, 54), code switching happens when the speaker changes the language he/she speaks deliberately. In his speech, the instructor pronounces the word مفيش as the acronym of the words في + شيء + ما that mean 'not be there' (Mufrodi 2015, 212).

According to Saville-Troike (in Kalangit 2016, 6) the factors that encourage a speaker to perform code switching among others are for: (1) softening or strengthening a request or command; (2) lexical needs; (3) excluding others when the conversation is addressed to a certain speech partner. Particularly for internal code switching, the dominant driving factor is the presence of the third party by whom the speaker excludes the other persons since the messages are only addressed to him/her. Basically, the purpose of code switching is to suit to the speech partner, topic, domain, and social distance in a speech event (Liyana 2017, 146).

Not only internal code switching, actually, the instructor performs internal code mixing either. This emerges in the form of word insertion when the speaker used the word أَلْنَاهِم and أَل into his utterances in *fusha* Arabic. The sound of letter ق is rarely heard amid Egyptian people (Pancarani et al. 2016, 208). In the case, uvular sound changes into glottal stop (Mufrodi 2015, 195). The change is caused by the adjacent consonant articulation sounds and the lighter sound pronounced by Egyptian people (Fadhilah et al. 2020, 57).

In the speech act shown Datum (2), the speaker perform internal code switching from *fushā* to 'amiyah Arabic. The process of code switching in the conversation can also be divided into two stages.

Datum (2)

Stage A

الأستاذ : كداه ايه؟ ساكنة وقبلها ساكن وقبل ساكن ايه

الطلاب : مضموم

الأستاذ : خسر , يسر , عسر

الطلاب : خسر , يسر , عسر

الأستاذ : تمام؟

الطلاب : تمام

Instructor : What is that one (categorized into)? Letter ر with *sukun harakat*. Before it a *sukun* and before the *sukun*, what is this?

Student : Letter with *damah harakat*.

Instructor : Read it in *tarqiq, tafkhim*, and can be read in *tarqiq* or *tafkhim*.

Instructor : (drawback, easiness, difficulty)

Student : (drawback, easiness, difficulty)

Instructor : Clear?

Student : Yes. It's clear.

Stage B

الأستاذ : انتو فاهمين و لا لاء لو مش فاهمين قولو عشان اشرح تاني ماشي؟

Instructor : Do you understand me/my (explanation) or not? If you haven't understood, tell me. I will repeat it once more. OK?

In the first stage, the instructor as the speaker uses *'amiyah* Arabic when he gives a question to the student, that is كداه ايه؟. In *'amiyah* Arabic, consonant ذ, which is categorized into voiced-fricative-interdental consonant, is pronounced into د, which is categorized into voiced-plosive-apicodental consonant (Mufrodi 2015, 200). Meanwhile, the word ايه is the acronym of the words أي + شيء + هو which is equivalent to the word ماذا in *fusha* Arabic (Mufrodi 2015, 213).

After the student answer his question, the speaker gives an example of the pronunciation of letter ر in a verse of al-Qur'an which is read in *tafkhim*. The speaker who is an Egyptian person will not pronounce holy verses of al-Qur'an by mixing them with *'amiyah* Arabic dialect. It is in line with what has been stated by Ibn al-Jazari:

والأخذ بالتجويد حتم لازم
من لم يصحح القرآن آثم
لأنه به الإله أنزلا
وهكذا منه إلينا وصلا

And reciting al-Qur'an with *tajwid* is an obligation.
Whoever recites it in the wrong way, (he then) gets a sin.
Because Allah delivered it like that (with *tajwid*).
And like that al-Qur'an arrived to us.

Then, in the second stage, the instructor uses *'amiyah* Arabic in order to ask whether his explanation is understood or not. However, the students as his speech partners do not give the answers toward the question because they do not understand what he said. It is because *'amiyah* Arabic is a variety for daily communication (Astuti 2017, 158). In his utterance, the speaker pronounces the letter ث with the sound of letter ت in the word ثاني. In this case, interdental sound is turned into alveolar (Mufrodi 2015, 195). Generally, the letter is pronounced as of letter ت, even though some of Egyptians maintain pronouncing it by the sound of ث. (Pancarani et al. 2016, 208). Aside from that, the speaker also pronounces the word عشان which is equivalent with كي in *fusha* Arabic. The word is the acronym of على + شأن which mean 'not available' (Mufrodi 2015, 212). Egyptian people frequently use the word to replace كي (Pancarani et al. 2016, 213). Thus, it can be concluded that in the speech event, code switching happens from *fusha* to *'amiyah* Arabic.

Hoffman (in Kalangit 2016) states that the driving factors of the speaker to do code switching among others are intended for (1) expressing certain topic, (2) quoting from others, (3) emphasizing something, (4) interjecting (inserting sentence fillers or connectors), (5) repeating for clarification, (6) clarifying the content of conversation to the speech partner, and (7) showing up group's identity. As in the case, the main factor that drives the code switching is the last one, that is the speaker intends to show himself as an Egyptian, even though the speaker has to clarify the meaning of his utterance to his speech partners.

Usually, besides performing code switching, the instructor, as a speaker, sometimes does internal code mixing as well. Code mixing occurs when the speaker uses a language dominantly and, at the same time, inserting some elements from other languages to support his/her speech (Indrayani 2017, 304). In the example, the speaker inserts the word ايه into his *fusha* Arabic utterance. Therefore, it can be concluded that the code mixing performed is a kind of word insertion and the driving factor is the speaker's habit.

The following is a speech act in which the speaker performs internal code switching from *fusha* to *'amiyah* Arabic.

Datum (3)

الأستاذ : هناك قول يقول أن من يقرأ القرآن يجب عليه الخشوع. يجب على من يقرأ القرآن أن يكون خاشعاً. مش حاغة ضحك إذا الإمام يقول الحرف. هل هناك شيء يضحك؟

Instructor : There is a statement that one who is reading al- Qur'an has to be serious. It is an obligation for everyone to read al-Qur'an seriously. Don't laugh when the *imam* (leader of praying) is pronouncing a letter. Is there any thing that makes you laugh?

In the speech event, at the beginning, the instructor as the speaker uses *fusha* Arabic when he is describing the obligation to do when reading al-Qur'an. It is because the students laughed with unknown reason. In his speech, the speaker switch the code to *'amiyah* Arabic, that is when he pronounces the clause مش حاغة ضحك. In *'amiyah* Arabic, The word مش is made up from the word ما which is added by the letter ش and followed by the omission of letter ا. The expression replaces the position of letters ليس, ما, لا, غير in *fusha* Arabic (Pancarani et al. 2016, 207). The word is then followed by حاغة in which letter ج is pronounced by the sound of letter 'g'. It has been common amid Egyptian people (Pancarani et al. 2016, 211). In *fusha* Arabic, the clause is expressed by لا نحتاج إلى الضحك that means 'not allowed to laugh'.

Therefore, it can be concluded that in the speech event, it occurs code switching from *fusha* to *'amiyah* Arabic. Inversely, the speaker performs code switching in reverse order from *'amiyah* to *fusha* Arabic as well when he is asking a question that does not need an answer or what is termed as rethoric language style. The purpose of using this language style is to give emphasize, satire or to wake up (Septiani 2020, 21). In addition, another supporting factor of the internal code switching occurrence is due to speaker's habit.

External Code Switching

The following is a speech act in which the speaker performs external code switching from *fusha* Arabic to English.

Datum (4)

الأستاذ : ما الفرق بين اللغة الحية واللغة الميتة آه؟! قولوا

الطلاب : النطق والكلام

الأستاذ : *Give me* جدية أكثر

الطلاب : النطق والكلام

Instructor : Say! What is the difference between living and dead language? What?

Student : Pronunciation and conversation.

Instructor : *Give me* more seriousness!

Student : Pronunciation and conversation.

In the conversation, the instructor, at the beginning, uses *fusha* Arabic for giving an instruction to his speech partners. But, subsequently, he mixes *'amiyah* into *fusha* Arabic when he is asking a question to them. The code mixing is the use of the word آه that means 'what'. After the speech partner answers the question, the instructor turn his code into English by the sentence 'give me' that is an imperative form for asking something to deliver

to him. This expression is common for socializing purpose because it is considered modern and intimate (Muharramah 2019, 6). Therefore, in the speech act, code switching happens from *fusha* Arabic to English because the speaker has a prestige of filling motive, that is he wants to show his intellectuality.

Internal Code Mixing

The following is a speech act in which the speaker performs internal code mixing by inserting *amiyah* to *fushā* Arabic.

Datum (5)

الأستاذ : فاء كيف يُنطق؟ فاء.. بالشفة السفلى مع الوصول السنيا العلي. السنيا
هذه الأسنان أمامينت. فاء

Instructor : Letter *fa'*. How is it pronounced? *Fa'*. By meeting the lower lip to the upper front teeth. Front teeth are these, in front of you. *Fa'*.

In the speech event, the instructor performs internal code mixing when he is explaining the position of front teeth to the students. The case of code mixing is the use of the phrase أمامينت. In *fusha* Arabic, the phrase must be read separately because it consists of two words, namely أمام that means 'in the front' and أنت that means 'you'. If we refer to the syntax of *fusha* Arabic, we will find that in order to express the phrase, we cannot use separated pronouns (ضمير منفصل), but we must use connected pronouns (ضمير متصل).

Therefore, the arrangement and the pronunciation of the phrase which follows the principle is أمامك. However, in '*amiyah* Arabic, the arrangement and pronunciation applied is أمامنت where glottal consonant (letter ء) is pronounced in palatal consonant (letter ي) or becomes a long vowel (Mufrodi 2015, 199). Aside from that, from the beginning, '*amiyah* language variety is formed without *harakat* (Pancarani, dkk. 2016, 207). Referring to the case, the speaker pronounces the word أمام by *sukun*-ing letter م whose position is at the end of the word. Finally, there meet two *sukums* as what is pronounced by the speaker (أمامينت). The purpose is for making the pronunciation easy to do.

Additionally, the speaker uses '*amiyah* language dialect as well in his speech with *fusha* language, that is when he is pronouncing letter ث into س in the word السنيا. What is meant by the speaker in his utterance is الثيا which is the plural form of الثية that means 'cutting teeth' or what is also called 'front teeth'. In the case, the interdental voice is changed into alveolar (Mufrodi 2015, 195).

Suardi (in Amri 2019, 150) argues that code mixing has certain characteristics that distinguish it from code switching, i.e.: (1) code mixing is not due to the situation or the context of discussion, but depends on the language functions; (2) code mixing occurs due to the speaker's casuality and his/her habit in using language; (3) code mixing commonly happens in informal situation; (4) code mixing is only applicable to the language units below clause level. Thus, it can be concluded that code mixing occurs in the form of insertion of words or phrases and the driving factor is the speaker's habit.

The following is a speech event in which the speaker perform internal code mixing by inserting '*amiyah* to *fusha* Arabic.

Datum (6)

الأستاذ : ينطق من احتكاك الهواء, خارج من رئتين بالشفة مع الأسنان. فاء

Instructor : Pronounced from air friction, coming out from the lungs, by the lip and the teeth. *Fa'*. (the instructor exemplifies the pronunciation of letter ف).

In the speech act, the instructor performs code mixing when he is describing how to pronounce letter ف to the student. The code mixing is in the form of the use of verb ينطق . In *āmiyah* Arabic, there are three forms of present verb. One of them is a verb to which letter ب is added. This letter addition at the initial part of a verb indicates that the activity is being done (present continuous) and not going to do (Pancarani et al. 2016, 207). Thus, the verb ينطق means 'being pronounced'. If we refer to *fushā* Arabic syntax, we will find that the letter is categorized into *jar* letter that is only applicable to nouns. Therefore, it can be concluded that the form of code mixing that occurs is the insertions of words. The factor that causes the internal code mixing is the speaker's preference of a language that identifies him to a certain sociocultural community. Furthermore, the speaker also uses *āmiyah* language dialect in his utterances of *fushā* language as when he is pronouncing letter ج into غ in the word خارج. Palatal voice cannot be found in *āmiyah* language dialect so that the phoneme is changed into /g/ (Mufrodi 2015, 195). It is because the articulation of g is considered lighter to be pronounced by Egyptian people (Fadhilah et al. 2020, 60)

The following is a speech event in which the speaker performs internal code mixing by inserting *āmiyah* to *fushā* Arabic.

Datum (7)

الأستاذ : تمام, إذا ليس حجر, ليه؟ ساكنة وقبلها ساكن وقبل ساكن مكسور

Instructor : Right. So, it is not حجر. Why? (Because of letter ر) sukun. Initiated by sukun and there is a letter with kasrah harakat.

(The instructor exemplifies the mistake by pronouncing the word in *tafkhīm*).

In the speech event, the instructor performs internal code mixing when he is explaining a learning material to the students. The code mixing lies in the use of the word ليه_which equals the word لماذا in *fusha* Arabic. The word is the acronym of the words أي ل + شيء + هذا that means 'why' (Mufrodi 2015, 213). Aside from that, the speaker also pronounces the word عشان which is equivalent to the word كي in *fusha* Arabic. This word is the acronym of the words على + شأن that means 'not be there' (Mufrodi 2015, 212). In any situation, the word لماذا will always be changed into ليه by Egyptian people and has likely been a standard formula in *āmiyah* Arabic (Pancarani et al. 2016, 214). Thus, the occurring code mixing is in the form of word insertion and the driving factor is the speaker's habit.

Datum (8)

الأستاذ : لبالمرصاد. قل الحروف تُرَقِّق فين؟

Instructor : (Seriously watching). Say! Letter ر is read in *tarqiq*. Where?

In the speech act, the instructor performs internal code mixing when he is asking a question to the students. The code mixing lies in the use of phrase فين. In *āmiyah* Arabic, the phrase is not pronounced like in *fusha*. Instead, it is pronounced into *fen* or *fein* (Mufrodi 2015, 196). If we refer to the syntax of *fusha* Arabic, we will find that the expression consists of two words, namely في

and أين. The acronym means 'where' (Mufrodi 2015, 213). In the case, the two words are combined and the letter ء is pronounced like letter ي in 'amiyah Arabic.

External Code Mixing The following is a speech event in which the speaker performs external code mixing in the form of English insertion into *fusha* Arabic.

Datum (9)

الأستاذ : تتعلمون اللغة الفصحى . *And then* , أنتم تخطئون في اللغة الفصحى, رغم أن لها كتب وتُدريس, وكتب قواعد, تصعبون فيها. واللغة العامية التي ليس لها كتب ولا قواعد, أنتم تنطقونها بكل سهولة فيها, لا تخطئون فيها. لماذا؟

الطلاب : السماع

الأستاذ : لأن هذه اللغة تُستعمل. والاستعمال أبو المهارة.

Instructor : You are learning *fusha* language. *And then*, you've made a mistake in *fusha* language. Although this language has books, is taught, (has) books of principles, you find it difficult to study it. And 'amiyah which has no books, principles, you pronounce it easily as a whole inside it. You don't make a mistake in it? Why?

Students : Listening.

Instructor : Because the language is used. Using (language) is the father of skills.

In the speech event, the instructor performs external code mixing by using the words 'and then' which is intended to connect his utterances. Here, the speaker mixes English into *fusha* Arabic because he suggests that English is more understandable by the students. As a language for global communication, English mastery is not only needed for academic purpose (limited to scientific aspects), but also as a means of global communication (Handayani 2016, 104). Thus, it can be concluded that the form of code mixing occurs in the conversation is insertion of an element in a word form.

Sumarsono (in Mahesa, 2017, 48) states that the factors causing a speaker to perform code mixing, among others, are: (1) choosing the most comfortable language (variety), (2) immediate situation, (3) background of situation or need of filling motive, (4) choosing a language identical or tied to a certain sociocultural community, (5) having prestige of filling motive for showing intellectuality.

The driving factors of external code switching emergence in those two events is due to the prestige of filling motive intended by the speaker for showing his intellectuality.

The following is a speech event in which the speaker perform external code mixing in the form of inserting English language element into *fusha* Arabic.

Datum (10)

الأستاذ : قدروا أنني سأحضر يوميا, كل يوم, كل يوم, حتى تنطلق, كل يوم, جمال فوزي, إلا أن يحضر دكتور داوود. إذا في الأفق ما يتحدث؟ كل يوم, كل يوم, كل يوم, *explicit* حضرتك, مفهوم؟

Instructor : Count that I will be present every day. Every day, until you're going home. Every day Jamal Fauzi, except when Doctor Dawud

is present. Therefore, what (has been) discussed in the past?
Every day, every day, every day, *explicit* in front of you.
Understood?

In the speech event, the instructor performs external code mixing by using the word 'explicit' that means 'clearly seen'. The speaker mixes English to *fusha* Arabic because he supposes that English is more understandable by his students since it is an international language broadly used for daily communication in different countries, such as USA, Singapore, Australia, and Canada (Wardani 2019, 3).

The speaker has an intention to describe and interpret his utterance about his presence in the classroom. It is because there is a student who does not bring a smartphone in the classroom. A smartphone is needed to support the learning process with the instructor. In the meantime, the student do not think that the instructor who will be in the classroom since his presence does not match the schedule. It can be seen that the code switching occurs in the speech is an insertion of a word by which the speaker intends to give explanation and interpretation.

Basically, the students from Indonesia have different educational backgrounds. Some of them have learned Arabic at elementary schools (SD) and some others did it at junior high schools (SMP), senior high schools (SMA), and universities. There are even students who have not learned Arabic at all. These differences in educational backgrounds may cause various learning problems or difficulties to the students (Setiyawan 2018, 203). In general, all the students in *Egypt Sandwich Program 2019* faced the same difficulty, that is they have not been customized to make communication with the native speakers of Arabic. It indicates the notion that a learning activity must be suited to the competence level of the students.

The exposition above stresses that the students might not already understand the instructor speeches in *fusha* Arabic, not even in *'amiyah* Arabic. Therefore, frequently, the code switching and code mixing performed by the instructor as a speaker raised negative impacts toward the students, that is misunderstandings. Yusnan et al. (2020, 3) state that a communication will occur when the language used by the speaker can be understood by the speech partner, so that the messages conveyed are well received. In case the students understood some utterances spoken in *'amiyah* Arabic by the instructor, it is due to the support from the context of conversation as well as the signs given by instructor to the students. Being aware of this situation, some students attempted to learn *'amiyah* Arabic in their leisure time. Although they had not fully comprehended the language, at least it could minimize misunderstandings.

Fortunately, besides in Arabic, the speaker performed code switching and code mixing in English as well. It gave advantages to some students since they mastered English better than they did at Arabic. Nevertheless, it also brought disadvantages to others who had not mastered English well and preferred to have explanations of Arabic words or sentences in Arabic language. However, generally, the code switching and code mixing with English elements were more acceptable compared to that of *'amiyah* Arabic.

CONCLUSION From the research findings and discussions on the phenomena of code switching and code mixing in Arabic learning, it can be concluded that the types of code switching occurring in the speech events of the teaching-learning

process are both internal and external code switching. The former happens from *fusha* to *'amiyah* Arabic and vice versa whereas the latter occurs from Arabic to English. Meanwhile, the causing factors of the occurrences of code switching are the presence of the third party, the speaker's habit, the intention to soften the request/command, the motive of filling prestige, and the willingness to explain and interpret.

In the same way, the types of code mixing occurred in the learning process are internal and external code mixing as well. The former is in the form of an insertion of *'amiyah* words or phrases into *fusha* Arabic, whereas the latter is constituted by the insertion of English words into either *fusha* or *'amiyah* Arabic. The driving factors of these phenomena are the intention to explain and interpret, lexical needs, filling-prestige motive, the intention to build intimacy, the intention to minimize the risk of misinterpretation on the message, the speaker's habit, and the presence of the third party.

In general, the negative effect coming from code switching and code mixing in the learning process is the emergence of misunderstandings between the instructor and the students.

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