



Code Switching and Code Mixing Analysis in the Activities of the Avicenna Language Rayon Writing Class: A Sociolinguistic Study

Oktavia Winda Lestari*

Postgraduate School of Indonesian Education, Universitas Islam Malang, Indonesia

Abstract: This research started from the results of observations carried out in the Avicenna Language District. Based on observations, it is known that in the process of writing class activities tend to use code switching and code mixing. This study aims to describe the types of code switching, code mixing, the form of code switching, and the factors that cause code switching and code mixing in Avicenna's writing class activities. The method in data analysis is a qualitative description method. Data collection techniques through participant observation using recording and note-taking techniques. Meanwhile, data analysis uses inductive data analysis to find research results by categorizing specific things that have been found to be directed to general categories. The results of the analysis obtained in this study.

Keywords: code switch, code mix, factor, avicenna, an sociolinguistic study.

▪ **INTRODUCTION**

In everyday life, humans cannot be separated from communication relationships. Because language is a communication tool to convey and exchange information in everyday life. With good communication information can be received according to the purpose, so there will be no miscommunication. A person can convey ideas, ideas and messages through language. Because language has a very important role in the means of communication so that what we want to convey is fulfilled (Yendra, 2018) explained that the notion of language is a sound system that has meaning, a sound symbol and is spoken from an agreement of two human parties in a reasonable situation with the communication tools they use.

Nababan argues that the most basic function of language is a tool to communicate in the association and relations of fellow human beings, so as to produce a social system or society (Hapsari, 2020). It should be noted that in Indonesian society, communication is not only related to using one language but more than one language, namely mother tongue and foreign language. Because language is an expression of the soul of a speaker. In line with that, Samsuri stated that language can express the perspective of social life that is owned by the social environment (Rohmani et al., 2013; Mustikawati, 2015).

In sociolinguistic studies, it is inseparable from the use of language as communication related to social life (Yusnan et al., 2020). In addition, language users often think that standard languages are better and more correct than non-standard languages. Through standard language, it can raise the social status of its users because they are considered as people who have high education and social status (Adriana, 2012). Etymologically, sociolinguistics consists of two words, namely socio and linguistics. Socio means things that are related to society (organizations, structures, functions, relationships, status and individual roles). While linguistics means the science of language that studies the elements of language (phonemes, morphemes, words, phrases, clauses, and sentences). In sociolinguistics, language has a certain function to achieve

certain goals, both for speakers and speech partners, it can be through sending messages between speakers and speech partners through language called communicating (Jazeri, 2017).

In writing activities, Avicenna's language area cannot be separated from communication activities related to the use of language. Because the writing activity at Avicenna Language District is a discussion that reviews the importance of writing. Through discussion a person will be able to communicate and convey ideas, ideas and thoughts. Discussion activities in the writing class are able to arouse student enthusiasm and activity. This activity will also train students in argumentation, be responsible, and train students' intellectuals on writing perspectives related to literacy. Because the purpose of holding a writing class is to introduce that writing is very important and needed. So that Avicenna Rayon cadres can be productive in their work and can also take care of the intellectuals of PMII cadres.

Code switching and code mixing can occur when there is a transition from standard language to non-standard language, from Indonesian into Arabic, from Indonesian into English, and from Indonesian into Javanese (Rohmadi & Edy Tri Sulisty, 2014). While mixing the Hymes code states that code mixing is a transfer of language from one language to another in the sense of using intra-sentential code switching. Code switching usually occurs due to several factors, namely, 1) the presence of other participants, 2) differences in the topic of conversation, 3) the desire to quote in a foreign language (Baryadi, 2020). Writing class activities at Avicenna Language District make students do code switching and code mixing. This happened because the students who attended the event came from various cities around East Java. In the discussion process, students often use non-standard languages, regional languages, Arabic, English and also millennial languages that are often used in communication. In these activities, students have difficulty when delivering using formal language according to the situation and conditions.

The aims of this study were (1) to describe the types of code switching and code mixing that occurred in Rayon Avicenna's writing class, (2) to describe the form of code switching and code mixing that occurred in Avicenna's writing class, and (3) the factors causing code switching and mixing. code. The benefits of this research are (1) for educators or prospective educators, as a reference used in the educational process, (2) for students, as a reference source in conducting research, (3) for other researchers, this research can be used for comparison or reference. for relevant research. This study has been reviewed from previous research such as that researched by Nelvia Susmita (2015) with the title "Code Switching and Code Mixing in Indonesian Language Learning at SMP Negeri 12 Kerinci" the study describes code switching and code mixing that is carried out when learning Indonesian at SMP Negeri 12 Kerinci, where the Kerinci area has regional languages. The difference from this research is the difference in the place studied.

The strengthening of previous research was carried out by Estuning Dewi Hapsari (2020) in his research entitled "Code Switching and Code Mixing in Informatics Engineering Student Discussions at PGRI Madiun University" the aim of this study was to find out the code switching and code mixing found in the discussion, as well as to understand the purpose of the occurrence of code switching and code mixing. Siti Ulfiyani (2014) examines code switching and code mixing in speech that occurs in the Bumiayu community. From the results of his research, there were several variations found, namely

Javanese mixed with Sundanese. The research is entitled "Code Switching and Code Mixing in the Speech of the Bumiayu Community".

▪ **METHOD**

This research uses qualitative descriptive research method that examines sociolinguistics to obtain data in the form of descriptions by trying to reveal code switching and code mixing in writing class activities of the Avicenna Language District (Sugiyono, 2013; Alibii & Johan Setiawan, 2018; Yuliani, 2018). Data collection technique in this study, the participant observation technique was used, which means that the researcher observed the writing class activities in Avicenna Language District (Endraswara, 2006). Participant observation is a data collection technique that requires researchers to be involved in daily activities or in the life of the community being studied to be able to observe and understand the existing symptoms, according to their meaning (Mamik, 2015).

The participant observation technique used in data collection is the recording and note-taking technique. The data analysis technique used in this research is inductive analysis to find research results by categorizing specific things that have been found to be directed to general categories. Big Indonesian Dictionary Inductive analysis is the application of the truth of a thing or general formulation of a phenomenon by studying cases of special events related to it (Ministry of Education and Culture, 2018; Azwardi, 2018).

▪ **RESULT AND DISCUSSION**

Based on the observations that have been made when conducting writing class activities, it was found that there was code switching and code mixing by Avicenna Language District students (Hapsari, 2020). In this study, it was found that there are types and forms of code switching and code mixing that occur in dialectics which are carried out during writing class activities in the Avicenna Rayon language. As for the types of code switching include: (a) internal code switching and (b) external code switching. While the types of code mixing (Indrastuti Novi Siti Kusujji, 1997) include: (a) code mixing between Indonesian and Arabic, (b) code mixing between Indonesian and English materials, (c) code mixing between Indonesian and Javanese (Yuliani, 2018; Ulfiyani, 2014; Susmita, et al., 2015).

Types of Code Switching and Code Mixing in Avicenna's Regional Writing Classes

Code switching type

An example of the use of internal code switching can be seen in the data excerpt as follows:

Thoriq : *OK, let's go straight to the discussion about why writing? I don't know why before, this cak rijal friend of rijal suddenly contacted me. If I may ask, maybe later we will go one-way, two-way, you can let me know your thoughts about our theme. Not another thought. If you ask why write the answer, how?*

Risandi : *Make it famous*

Thoriq : *so famous*

Rafli : *so rich*

Thoriq : *so rich huh, others?*

Uud : *fill in blank paper*

Thoriq : *there's another one*

Ditta : *fill in the story*

In the data above, Thoriq as a speaker from Avicenna's writing class using Indonesian into Javanese occurred because the participants who attended the writing activity came from Javanese. The code switching was carried out to question how well the participants in writing activities related to the themes discussed so that they were easier to understand. The code switching used by Thoriq is marked by the words, "mawon, don't know, nggih, nggih, and you". An example of the use of external code switching can be seen in the following data excerpt:

Thoriq : *I put it in, according to e.. if I'm not mistaken, the daughter and Ms. Dewi, have studied abroad there. And they are engaged in literacy of the marginal groups, which are farmers, laborers and others. The other one moves on the street children. So, finally, he concluded that there are two general literacies based on his research. The first is autonomous and ideological. Autonomous literacy is a literacy movement whose purpose is purely to improve critical literacy skills. Without considering other factors. He focuses on critical literacy without considering other factors. The second is ideological literacy, a capacity building that is inseparable from the writer's daily life. So that the ultimate goal is to improve the lives of the perpetrators. This is closely related to the marginal people. Those with literacy are able to increase their needs. Their quality of life through the literacy movement. Now, what has to be paid attention to is high, one thing to pay attention to, eee... as long as I read about literacy, the literacy movement has its estuary or output, which can be anywhere in any way and significantly improves the quality of the actors, both in individual and social contexts. the output of the literacy movement. Now, we are already in the literacy movement. Are you in or not? One thing that must be considered eee... as long as I read about literacy, the literacy movement has its estuary or output, which can be anywhere in any way and significantly improves the quality of actors, both in individual and social contexts, and the output of the literacy movement. Now, we are already in the literacy movement. Are you in or not? One thing that must be considered eee... as long as I read about literacy, the literacy movement has its estuary or output, which can be anywhere in any way and significantly improves the quality of actors, both in individual and social contexts, and the output of the literacy movement. Now, we are already in the literacy movement. Are you in or not?*

Participant : *enter*

In the data above, Thoriq speakers initially used Indonesian and Javanese when speaking to the participants in the writing activity. Then he consciously switched to using language code terms or foreign languages and Arabic with the aim of specifying an understanding of the material to be conveyed in order to expand the vocabulary in the language and clarify the material presented. The Thoriq code switching is characterized by the presence of speech, "marginal, autonomous, ideological, critical, literacy, wasilah, context, output."

Code Mixing Type

Mix code between Indonesian and Arabic

Code mixing between Indonesian and Arabic has various purposes. One of them is to convey the material, because the words used are usually technical words. The use of code mixing can be seen in the following data:

Thoriq : Yes, I'm like so you guys I will think like that too. Well, this is the answer, this is my answer khusnudon nggih especially cak Anas who wears this sarong, this student! Kang udin goods! Hehehe. Yes, sis, Pras stuff. Why do I say that it is a real effort of civilization, especially the knowledge of Islamic boarding schools in Islamic boarding schools that must be close to the books or books of previous high scholars. One, whether you want it or not, you can end it or not. It means pumpkin cak ora keno ora. It is mandatory for you to have or study about the books of the previous ulama, Polarulsofro or the Yellow Book. Because in pesantren there must be three elements, uh four, Yai, Santri, langgar or mosque is the same as the yellow book. If not, this cannot be called a pesantren like that. Back again to the author, which we focus on the book. Now that is a civilization, a civilization that is clear evidence of writing activities or activities, I see.

In the data above, the use of mixed codes in Indonesian and Arabic is used as an explanatory material to be conveyed to the participants in the writing class activity. In addition, the use of code mixing is used to attract the attention of students and convince students.

Mix Code Between Indonesian and English Material

The use of code mixing of Indonesian and English is actually almost the same as the use of Indonesian and Arabic. As in the data below:

Thoriq : we learn about writing skills, then there is also knowledge, this must be the estuary or output that we get after this, the size, the limit, there must be something that makes an impression on each of you, including me in particular. Namely changes in our quality individually and socially. Therefore, a literacy movement should not be understood as an activity that fosters interest in reading and writing and critical thinking.

The use of code mixing on the data is more of a specification in the use of language to convince participants in writing activities and provide knowledge and insight in achieving the objectives of Avicenna Language District writing activities.

Mix Code Between Indonesian and Javanese

The use of code mixing Indonesian and Javanese cannot be denied. Considering that the majority of participants who take part in writing class activities are Javanese. By using Javanese code-mixing, the material presented will be easily accepted and clearer. The code mixing aims to facilitate the delivery of material and to liven up the discussion atmosphere so that it is not tense and bored. As in the following data:

Thoriq : Well, if you've ever read Mahbud Junaidi's writings, which have literary nuances such as short stories and essays, that's a very, very beautiful problem. Sampean katene said crickets ojo ngono to. But finally Mahbud Junaidi packaged language that was very, very good, smooth, and those who read it

immediately knew what the mentality was. Straight up mentale from the satire from his writing that he can make people laugh and make people happy. His strategy is to make people happy first, then on the cello. That is Mahbud Junaidi's style with a very distinctive language. This famous Mahbud Junaidi when he is writing Wes must get special appreciation.

In the data above, the use of code mixing aims to make it easier for the material to be delivered in pieces using the Javanese language and the delivery will seem funny. So the discussion participants will easily understand because they use everyday language and do not look bored or calm in the discussion and do not raise many questions.

The Form of Code Switching and Code Mixing in Avicenna's Writing Class in the Avicenna Language District

Code Switching Form

Code Switching in the Form of a Clause

In the writing class at Avicenna Rayon there is a form of code switching in the form of a clause. This can be proven as follows:

Thoriq : *The problem is, is there any difference?*

Risandi : *Yes man*

Thoriq : *Yes, sir, of course there is. you wrote the manual.*

'Yes, sir, of course there is, you wrote the manual'

A clause is a grammatical unit that consists of the main element of the predicate (Mahajani, 2021). Clause code switching is used in the clause you write the manual 'you wrote the manual'. The type of clause in the code switching is a complete clause because "you" is the subject and "write manual" is the predicate. On this data, Cak Thoriq explained to Risandi. That there is a difference with writing a manual.

Code Switching in the Form of Sentences

From the results of the data obtained, there is code switching in the form of sentences. Like the following quote:

Thoriq : *What if the name of his friend was sinten? The acid?*

'What was the friend's name earlier? His name?'

Udin : *udin's friend*

Sentence is a collection of phrases and clauses. From the data, it is a code switching in the form of a sentence because it starts with a capital letter and ends with a question mark. The type of sentence in the quote above is interrogative sentence, which is useful for asking something to the speech partner. The quote above asks the interlocutor to ask the name because the speaker does not know his name.

Code Mixed Form

Mix Code in the Form of Words

From the results of the data obtained, there is a code mixing in the form of words. This can be proven as follows:

Thoriq : *But in my opinion, from the viewer story, I don't know cak Rijal 'But in my opinion, from the audience, my story, Kak Rijal never sleeps'*

From the quote, it is an example of code mixing in the form of words in the form of nouns. Sayviewer story 'story audience' is a mixture of English.

Phrase Code Mix

From the results of the data obtained, it was found that code mixing was in the form of phrases. Evidenced by the following quote:

Risandi: *please more 'other please'*

The quote is a code mix in the form of a phrase because it consists of two words. Mix code in phrases other please a mixture of Javanese and Indonesian. The speaker intends to invite others only.

Factors that cause code switching and code mixing

Factors That Cause Code Mixing

Humor

Examples of factors using code-mixing humor in Avicenna's writing class activities are as follows:

Thoriq : *Gini did not explain one by one. The process of existence...existence...existential, the existence of a person. Opo means the existence of accounts?*

Participant : *existence, mashur*

Thoriq : *is that famous? Wis, don't be like that, the important thing is that there is existence. One of the fastest candidates, our fastest way to show an existence, I'm even shrill and present*

Participant : *hahahah, yes those present are present.*

The example of the data above is a dialogue that reminds a phenomenon that occurred or recalls the occurrence of something that seemed funny which resulted in the atmosphere of the writing class being lively and laughing.

Vocabulary Mastery

From the data found in the writing class activities there are the following quotes:

Risandi : *Mas so and so, actually it's a bit like that, what's the term. In the book, I wanted to ask you, sir?*

In the quote, the speaker shows that the speaker lacks vocabulary mastery. In this sentence, the speaker intends to convey something to the speech partner, but the speaker lacks vocabulary mastery so that the speaker is confused about expressing the term.

Habit Factor

From the data obtained, there are examples of factors causing code mixing of habitual factors as follows:

Thoriq: *a need, can you not breathe?*

Joint speech partner: *no*

From the quote above, it shows that Thoriq as a speaker conveys using the customary language used in the local language. The language is used because the speaker and speech partner are used to using the language. Rek is a customary call to call peers.

Factors That Cause Code Mixing

From the data obtained from the research writing class at Rayon Avicenna. There is also a code-switching carried out due to several factors, including the influence of the interlocutor, and a changing situation.

The Influence of the Interlocutor

Code switching due to being influenced by the interlocutor can be seen in the quote below:

Risandi : *eh.. does handwriting by typing affect what it is, I've read the terms, basically writing by typing is different. What do you mean by influencing writing ngonolo, mas, yes or no, bro? What do you mean by writing and typing, does it have any effect or not, bro?*

Thoriq : *okay, it's good, it's accepted. Ngene, is it the same as writing or typing? Different according to cak Prass. Because writing is synonymous with hand, manual, like that huh? Then if you type it automatically using a high-tech tool, it can be via a cellphone, PC or laptop, like that. The problem is, is there a difference?*

Risandi's speech partner: *yes, mas*

The dialogue above questions the difference between handwriting and typing. Thoriq in the quote explains the question posed by Risandi. The dialogue excerpt shows that Thoriq is influenced by Risandi's speech partner who uses Javanese.

Changing Situation

From the conversations in the writing class there are the following conversations:

Thoriq: *mosok mek civilization rek-rek? The first reason is to build?*

From the quote above, it shows that speakers as presenters convey using language because of changing situations using local languages. The language is used because the speech partner does not answer. Then Thoriq as a speaker used the language to lighten the atmosphere

▪ **CONCLUSION**

From the results of the discussion above, it can be concluded as follows: There are several examples of code switching and code mixing in writing class activities at Avicenna Language District. In the speech used, many use code switching and code mixing. This is to facilitate communication in writing class discussions of the Avicenna Language Region. In the occurrence of code switching and code mixing, there must be a causal factor. The factors that cause code switching are (a) humor, (b) vocabulary mastery, and (c) habit factors. And the factors that cause code mixing include (a) the influence of the interlocutor, and (b) a changing situation.

▪ **REFERENCES**

- Adriana, I. (2012). *Bahasa dan gender: antara dominasi dan subordinasi (sebuah kajian sosiolinguistik)*. OKARA, II, 152–164. <http://ejournal.iainmadura.ac.id/index.php/okara/article/view/425>
- Alibii, A. & Johan, S. (2018). *Metodologi penelitian kualitatif*. CV Jejak.
- Azwardi. (2018). *Metode penelitian pendidikan bahasa dan sastra indonesia*. Syiah Kuala Universitas Press.
- Baryadi, I. P. (2020). *Teori linguistik sesudah strukturalisme*. Sanata Dharma University Press.
- Endraswara, S. (2006). *Metode, teori, teknik penelitian kebudayaan: ideologi, epistemologi, dan aplikasi*. Pustaka widyatama.

- Hapsari, D. E. (2020). *Alih kode dan campur kode dalam diskusi mahasiswa teknik informatika Universitas PGRI Madiun*. *Jurnalistrendi: Jurnal Linguistik, Sastra, Dan Pendidikan*, 5(1).
- Jazeri, M. (2017). *Sosiolinguistik ontologi, epistemologi & aksiologi*. Tulungagung: Akademi Pustaka.
- Kementerian Pendidikan dan Kebudayaan. (2018). *Kamus Besar Bahasa Indonesia* (V). Balai Pustaka.
- Kusujji, & Indrastuti, N. S. (1997). *Alih kode dan campur kode penyiar radio*. *Humaniora*, V, 38–45.
- Kurniasih, D., & Zuhriyah, S. A. (2017). *Alih kode dan campur kode di pondok pesantren mahasiswa darussalam*. *Indonesian Language Education and Literature*, 3(1), 53. <https://doi.org/10.24235/ileal.v3i1.1521>
- Mahajani, T. (2021). *Sintaksis Bahasa Indonesia*. CV Lindan Bestari.
- Mamik. (2015). *Metodologi kualitatif*. Zifatama Publisher.
- Mustikawati, A. D. (2015). *Alih kode dan campur kode antara penjual dan pembeli (analisis pembelajaran berbahasa melalui studi sosiolinguistik)*. *Jurnal Dimensi Pendidikan dan Pembelajaran*. <https://doi.org/10.2426/DPP.V2I2.%Y.PP%>
- Rohmadi, M., & Edy Tri Sulisty, dan. (2014). *Alih kode dan campur kode dalam pembelajaran bahasa indonesia di SMA*. *Jurnal Paedagogia*, 17(1), 27–39.
- Rohmani, S., Fuady, A., & Anindyarini, A. (2013). *Analisis alih kode dan campur kode pada novel Negeri 5 Menara Karya Ahmad Fuadi*. In *Sastra Indonesia dan Pengajarannya* (Vol. 2, Issue 1).
- Sugiyono. (2013). *Kualitatif, dan R&D*. In Bandung: Alfabeta. Alfabeta.
- Susmita, N., Keguruan, S. T., Pendidikan, I., Wilayah, M., Di, J., & Penuh, S. (2015). *Alih kode dan campur kode dalam pembelajaran bahasa Indonesia di SMP Negeri 12 Kerinci*. *Jurnal Penelitian Universitas Jambi Seri Humaniora*, 17(2), 87–98.
- Ulfyiani, S. (2014). *Alihkode dan campur kode dalam tuturan masyarakat bumiayu*. *Culture*, 1(1), 92–100.
- Yendra. (2018). *Mengenal ilmu bahasa (Linguistik)*. Deepublish.
- Yuliani, W. (2018). *Metode penelitian deskriptif kualitatif dalam perspektif bimbingan konseling*. *Jurnal Quanta*, 2(2), 83–91.
- Yusnan, M., Risman Iye, K., & Riki, Bugis. (2024). *Fakultas pendidikan bahasa dan sastra Universitas Muhammadiyah Buton YIPQ Sekolah Tinggi Agama Islam Baubau*