# The Indonesian-Arabic Code Mixing on Facebook among the Member of Wanita Indonesia Bercadar (WIB) Community

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**ABSTRACT**
Facebook has become one of the main communication media which people utilize to keep in contact with friends and acquaintances. Thus, this makes it an appealing medium of spoken-written language to identify trends of code mixing among them in informal social domains. This site popularity has aroused the researcher's interest to choose it as a ground for this study. The aim of the study was to identify the form of code mixing which was frequently used by the member of Wanita Indonesia Bercadar (WIB) community. This research applied descriptive qualitative method. The data analysis of this research would be based on the observation of Facebook status and wall interaction. The data were analyzed using the observation checklist. Then, the data were analyzed based on the linguistic form of code mixing by Suwito's theory. The results showed that word insertion was the most frequent inserted level of code mixing on Facebook among the member of Wanita Indonesia Bercadar (WIB) community.

**Key words:** Code Mixing, Facebook, Social Networking

## INTRODUCTION

Social media texts, such as Twitter and Facebook messages, have created many new opportunities for information access and language technology, but also many new challenges, in particular since this type of text is characterized by containing multiple languages to express the users' thoughts and feeling in social media. All these languages mixing phenomena have been discussed and defined by several linguists, with some making clear distinctions between phenomena based on certain criteria, while others use 'code mixing' or 'code switching' as umbrella terms to include any type of language mixing (Muysken, 2000). In the present paper, code mixing will be the term mainly used (even though code switching thus is equally common). Specifically, the researcher will take code mixing as referring to the cases where the language changes occur inside a sentence.

Code mixing is much more prominent in social media than in more formal texts. Code mixing is believed not only exist in conversation but also may occur in written form

likewise on Facebook. Due to the existence of the two languages and there is an identification in having a good command in those languages; Indonesian are classified as a part of bilinguals. The phenomenon of people having more than one code (language) is called bilingualism or multilingualism (Wardhaugh, 1986). Bilingualism begins when the speaker of one language can produce complete meaningful utterances in the other language (Haugen in Piantari, et al: 2011). The ability to communicate in both languages likely gives Indonesian an option to communicate in any language that they are comfortable with. Hence, it is not surprising to hear family converse in a different language when they are communicating with peers or colleagues.

This code is usually similar to the code used by other people in the same speech community—like Facebook of Wanita Bercadar Indonesia (WIB) community, a closed group site dedicated only for women who want to share all about the women, especially about religion (Islam), such as the experience of their *hijrah* in Islam. Their *hijrah* journey to become a better Moeslem. They thought that *hijrah* does not only mean  to move from one place to another place as in the moment  of Rasulullah SAW (move from Makkah to Madinah), but *hijrah* from anything that against Allah's rules to Islamic laws and anything that appropriate with Allah's rules in all aspects of this life.  Code mixing occurs in some interesting topics of discussion, not only about religion. The site allows its members to use any language that they are comfortable with when they are commenting on the site's walls. However, this code or language is sometimes switched or mixed according to the addressee, the topic of discussion, and the purpose of communicating. Yet, switching or mixing the code or language depends much on the context or situations and the participants of communications. As Gumperz (1982) denotes that the language of speech community can be analyzed both within the context of the language itself and also within the broader context of social behaviors. Take the case when two members of WIB community mixed two languages, as follows:

A: *"Ana bagikan status anti, yaa"*
B: *"Boleh, tafadhol ukh...hehe"*
(A: Let me share your status, Ok! B: Okay please, sis...(laughing))

The above illustration shows how the B participant, who replied the A participant, suddenly mixed her statement using Arabic—a language that both participants are familiar with. Of course, the B participant has her own reason for doing code mixing from

Indonesian to Arabic. To mix the code, the B participant must be aware whether her interlocutor, i.e. the A participant, can understand the Arabic she used. If not, communication failures would be occurred. Meanwhile, the A participant needs to make sure the reason why the B participant did code mixing. By knowing the reason of mixing the language, both interlocutors may achieve mutual understanding. This site popularity has aroused the researcher's interest to choose it as a ground for this study. Therefore, the aim of the study is to identify the form of code mixing which was frequently used by the member of Wanita Indonesia Bercadar (WIB) community on facebook.

## LITERATURE REVIEW

Code mixing is the change of one language to another within the same utterance or in the same oral or written text. According to Muysken (2000), the term of code mixing can be referred as when the features of grammar and lexical items of two or more languages are in the same sentence. This phenomenon has given significant impact not only among language users in their daily normal day conversations, but also have influenced sentence use in online social network such as Facebook. Wardaugh (1986) said that code mixing is two languages used together by the speaker but unchanged from one language to other in single utterance. It means that the people only insert some elements or parts of another language in their utterance. He said that there are some factors that make the speaker mixes from one code to the other are because of their closeness with the listener, choice of topic, and perceived social and cultural distance.

Suwito (1983) divides form of code mixing into five classifications; they are the insertion of word, phrase, hybrid, word reduplication, and clause. 1.) Code mixing in the form of word insertion. The speakers mix their conversation only in form of word such as "*Ishbir*, Allah akan menjagamu". In this sentence the speaker uses Indonesian but she inserts a word of Arabic. The word of *ishbir* insteads of *bersabarlah* in Indonesian; be patient in English. 2.) Code mixing in the form of phrase. The speakers mix their conversation in the form of phrase such as "Bukunya sudah dibaca, bagus sekali. ***Syukran katsiiro***". In this case, *syukran katsiiro* is the pharse of Arabic which means *terimakasih banyak* in Indonesian. 3.) Code mixing in the form of hybrid. The speakers mix their conversation in a hybrid or mix of word such as "Ambil ***ibrahnya*** saja. Anti harus sabar". It means that the word of *ibrahnya* is a hybrid of Arabic and Indonesian. The word of *ibrah* means lesson in English. Meanwhile, *nya* is Indonesian suffix. 4.) Code mixing in the form of word reduplication. The speakers mix the language in from of repetition such

as "Anti kenapa kok **tabassum-tabassum** gitu?". The speaker inserts the word of *tabassum-tabassum*. It is repetition of Indonesian (senyum-senyum). The meaning of *tabassum* is smile in English. 5.) Code mixing in the form of clause. Such as "Yakinlah, **Innallaha ma'ana**". The sentence of *Innallaha ma'ana* is in Arabic. It means that God is always with us.

**METHODS**

This study was descriptive qualitative. It attempted to indicate the form of code mixing. The participants were chosen after identification of code mixing on Facebook particularly on the posted status and wall interaction. The instrument utilized observation checklist in gaining data collection. In collecting data, the researcher employed observation and documentations. The observation sought the data which contained code mixing selected by the researcher. The documentation saved the data which were taken from the observation. In analyzing the data, the researcher analyzed based on the theory of Suwito about the form of code mixing.

**FINDING AND DISCUSSION**

In this part, the researcher presents the research result of code mixing; after identifying the Indonesian–Arabic code mixing used in social networking Facebook among the member of WIB community. Based on the data analysis, the researcher found five forms of code mixing; word, phrase, hybrid, word reduplication, and clause. There are 63 data of Indonesian-Arabic code mixing on Facebook among the member of WIB community which consist of 36 data or 57,1% of words, 10 data or 15,9 % of phrases, 5 data or 7,9 % of hybrids, 3 data or 4,8 % of word reduplications, and 9 data or 14,3 % of clauses.

| NO. | Form of Code Mixing | Frequency | Percentage |
|---|---|---|---|
| 1. | Word insertion | 36 | 57,1% |
| 2. | Phrase insertion | 10 | 15,9% |
| 3. | Hybrid insertion | 5 | 7,9% |
| 4. | Word reduplication insertion | 3 | 4,8% |
| 5. | Clause insertion | 9 | 14,3% |

One of code mixing comes into by inserting Arabic words into Indonesian utterances. Sometimes it happens when Indonesian utterances contain different words from the other language especially English. In this study, the researcher found out a lot of

Arabic nouns inserted in the broadcasters utterances. The nouns insertion are as follows: 1.) Semoga *hujjah* kita diterima. The meaning of *hujjah* is argumentation. 2.) *Ukhuwah* kita semoga terjaga hingga nanti ke surga. *Ukhuwah* means brotherhood which is based on Islamic laws. 3.) *Liqa* selanjutnya nanti dimana?. *Liqa* means meeting. Although Indonesian has many adjectives, the Facebook users of WIB community tend to use Arabic adjectives as well as reflected in the following examples: 4.) Penampilan nasyidnya *mumtaz* abis!. The meaning of *mumtaz* is excellent. 5.) Itu menurut ana yang *dhoif* sih. *Dhoif* means weak. 6.) Ini bener-bener info yang *jadiid*. *Jadiid* means new in English. In this study, the adjective insertions are *mumtaz, dhoif, jadiid, etc.*

A phrase is a group of words that stand together as a single unit. A phrase does not contain a subject and verb and, consequently, can not convey a complete thought. The data of phrase insertion were found in many forms. The examples of phrase insertions are: 7.) *Laa ba'sa*, semua akan baik-baik saja. *Laa ba'sa* means do not worry in English. 8.) *Shobaahal khoir* semua!. *Shobaahal khoir* has the same meaning with good morning in English.

Furthermore, hybrid means a compound or derived word whose single element coming from different language. The example from the data is: 9.) Afwan, menurut ana seharusnya *bertabayyun* dulu lah sebelum posting. The word of *bertabayyun* is a hybrid, because the word of *tabayyun* is Arabic word and *ber* is Indonesian prefix. The word of *tabayyun* means verification of news. We must verify news reaching us. We should not take rumors as fact, rather we should check with others. Next, word reduplication in morphemic process in which a morpheme is doubled either completely or partially. The example is: 10.) *Anti-anti* semua setuju ngga? The word of *anti-anti* is a form of word reduplication because the word of *anti* is written twice in the sentence completely. The sense of reduplication is coming from Indonesian. So, the word of *anti-anti* is using Indonesian system and concept but it is written in Arabic. The meaning of *anti* is she in English. Actually, the speakers should say *antunna* (you that is referred to women). Next, these are kinds of clauses used by the FB users of WIB community: 11). Pokoknya *ana uhibbuki fillah*. Ana uhibbuki fillah means I love you for the sake of Allah. 12.) Anti gimana, *kaifa haluk*?. *Kaifa haluk* means how are you? in English.

## CONCLUSION AND SUGGESTION

The findings showed different form of code mixing which were applied by the member of WIB community on facebook as well as the frequency of code mixing form.

The results showed that word insertion was the most frequent inserted level of code mixing on Facebook among the member of Wanita Indonesia Bercadar (WIB) community. Code mixing on facebook is widely been used and practiced by the bilinguals. Some people might not be aware of code mixing occurrence and others might think it is just an act of spontaneity in posting or interacting with other users. In the future, it would be reasonable to experiment with other languages and other types of social media text, such as tweeter. It would be interesting to investigate whether this restriction induces more or less code mixing in tweets (as compared to Facebook posts).

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