



Code-Switching Among Arab Descent and Sundanese Societies

Ihsan Sa'dudin¹, Muhsin Riyadi², Eka Safitri³,
Siti Nurhayati⁴, Rusdee Taher⁵

^{1,2,4}UIN Siber Syekh Nurjati Cirebon, Indonesia

³STIKES An-Nasher, Indonesia

⁵Songkla University Pattani, Thailand

Corresponding E-mail: ihsan.sadudin@syekhnurjati.ac.id

Abstract

The purpose of this qualitative case study is to conduct an analysis of the code patterns in verbal communication along with factors of bilingual communication expression. Methods of data collection include notetaking and careful listening to what is being said. Data was analyzed using the steps of data reduction, data display, and conclusion. The findings show that there are 12 patterns of code switching and 7 patterns of code mixing in verbal communication. Factors that contribute to these patterns include the same mother tongue background, the speakers' desire to use correct diction, and the habits and flexibility of speech act participants in communicating. According to the findings, to effectively communicate in a bilingual setting, it is essential to understand both the literal and figurative meanings of the words being used. The scope of this investigation is restricted to language code patterns in preparation for a more exhaustive forthcoming study focusing on the historical linguistics of Arabic usage.

Keywords: *utterance, Arabic, Code-Switching, Code-Mixing, Speakers*

Introduction

The interaction of language as a culture has occurred between Sundanese and Arab descendants in Pasar Rebo Purwakarta. Cultural contact that occurs can lead to cooperation and opposition. Language as a national identity becomes a

magnet for its speakers to have a loyal and proud attitude ¹ toward the mother tongue even though he is not living in their country of birth. Similar to the people of Arab descent in Pasar Rebo, in some linguistic interactions, they are loyal and proud to use Arabic vocabulary when communicating with the Sundanese people.

Arabic words that are often used in interactions between buyers and merchants are “*kam*”. Meanwhile, young people of Arab descent usually use Arabic in *futhur*, *ghodaa*, and *asya* words. In addition, in certain situations, people of Arabs descent use a variety of *fusha* in wedding speeches. Patterns of social behavior were immediately formed, and there was a mixture of Sundanese and Arabic customs. The phenomenon of the exchange of Arabic style to Sundanese style in one interaction that occurs in the communication of people of Arab descent and Sundanese society can be studied in sociolinguistic on the aspects of code-switching and code-mixing ².

Sociolinguistics seeks to analyze the relationship between the embodiment of language structure and sociocultural factors of language speakers ³. Sociocultural factors of speakers and speech opponents can support the exchange or transition of the use of Arabic vocabulary used by people of Arabic descent with Sundanese ⁴. Research on code switching and code mixing has been carried out by several

¹Ahmad Amin, “Attitude Towards Language in Sociolinguistics Settings: A Brief Overview,” *REiLA: Journal of Research and Innovation in Language* 2, no. 1 (2020): 27–30; Nancy Mae Antrim, *Seeking Identity: Language in Society* (Cambridge Scholars Publishing, 2021).

²Afif Kholisun Nashoih dan Hilyah Ashoumi, “Fenomena Penggunaan Bahasa Arab oleh Masyarakat Keturunan Arab di ‘Embong Arab’ Malang,” *Tafáqub: Jurnal Penelitian dan Kajian Keislaman* 6, no. 1 (2018): 90–106.

³Penelope Gardner-Chloros, “Contact and Code-switching,” *The Handbook of Language Contact*, 2020, 181–199; Pieter Muysken, “Code-Switching and Grammatical Theory,” in *The Bilingualism Reader* (Routledge, 2020), 280–297.

⁴Nurul Aviah, Singgih Kuswardono, dan Darul Qutni, “Alih Kode, Campur Kode dan Perubahan Makna pada Integrasi Bahasa Arab dalam Bahasa Indonesia di Film Sang Kiai (Analisis Sociolinguistik),” *Journal of Arabic Learning and Teaching* 8, no. 2 (2019): 135-139.

Language researchers with the object of study of Arabic ⁵, Object of Study Indonesian ⁶, and the object of study of the Sundanese Language ⁷. From several existing studies, an in-depth study of the variations and forms of code-switching and code-mixing that occur in the communication of people of Arab descent with the Sundanese people in Pasar Rebo is still needed, especially the dialogue to build and understand the meaning expressed by speakers.

⁵Rahmawati Rahmawati and Suci Ramadhanti Febriani, "Investigating the Problems of Learning Arabic for Islamic Universities in the Era of Covid-19 Pandemic," *International Journal of Language Education* 5, no. 4 (December 31, 2021): 324, <https://doi.org/10.26858/ijole.v5i4.19732>; Najwa Khasawneh and Mohamad Ahmad Saleem Khasawneh, "An Analysis of Arabic Language Needs for Speakers of Other Languages at Jordanian Universities," *International Journal of Language Education* 6, no. 3 (November 1, 2022): 245, <https://doi.org/10.26858/ijole.v6i3.21623>; Eva Ma'atus Syafa'ah et al., "ANALISIS ALIH KODE DAN CAMPUR KODE BAHASA ARAB DALAM NOVEL CAHAYA CINTA PESANTREN KARYA IRA MADAN (KAJIAN SOSIOLINGUISTIK)," *Hijai-Journal on Arabic Language and Literature* 5, no. 2 (2022): 127–38; Hadika Azizul Ala, Widyatmike Gede Mulawarman, and Purwanti Purwanti, "Alih Kode dan Campur Kode Bahasa Arab pada Pembelajaran di Pondok Pesantren Ibadurrahman Kutai Kartanegara Kalimantan Timur," *Ilmu Budaya: Jurnal Bahasa, Sastra, Seni Dan Budaya* 4, no. 4 (2021): 642–50; Rizki Wiranto, "Analisis Alih Kode dan Campur Kode dalam Pembelajaran Bahasa Arab di SMA IT Nurul Ilmi Kelas Xa," *Jurnal Pendidikan Bahasa Arab dan Budaya Islam* 3, no. 02 (2022): 10–22; Muhammad Yusnan et al., "Alih Kode dan Campur Kode pada Novel Badai Matahari Andalusia Karya Hary El-Parsia: Transfer Code and Mix Code in Novels Badai Matahari Andalusia Karya Hary El-Parsia," *Uniqbu Journal of Social Sciences* 1, no. 1 (2020): 1–12; Emma Asyirotul Umami, "Alih Kode dan Campur Kode Bahasa Arab dalam Vlog: Kajian Sociolinguistik (Studi Kasus Pada Vlog Nurul Taufik)," 2020; Aviah, Kuswardono, and Qutni, "Alih Kode, Campur Kode dan Perubahan Makna pada Integrasi Bahasa Arab dalam Bahasa Indonesia di Film Sang Kiai (Analisis Sociolinguistik)."

⁶Yekti Indriyani, "Alih Kode Dan Campur Kode Antara Penjual Dan Pembeli Di Pasar Prembun Kabupaten Kebumen (Sebuah Kajian Sociolinguistik)," *Jurnal Babtera-Jurnal Pendidikan Bahasa Sastra Dan Budaya* 6, no. 12 (2019); Ira Yuniati, "Alih Kode Dan Campur Kode Dalam Pengajaran Bahasa Indonesia Kelas XI SMAN 6 Kabupaten Bengkulu Tengah," *Silampari Bisa: Jurnal Penelitian Pendidikan Bahasa Indonesia, Daerah, Dan Asing* 1, no. 1 (2018): 47–65; Akhiri Laiman, Ngudining Rahayu, and Catur Wulandari, "Campur Kode Dan Alih Kode Dalam Percakapan Di Lingkup Perpustakaan Universitas Bengkulu," *Jurnal Ilmiah Korpus* 2, no. 1 (2018): 45–55; Asih Rosnaningsih, "Analisis Campur Kode Dan Alih Kode Bahasa Inggris Ke Dalam Bahasa Indonesia Pada Novel Wandu Berhentilah Menjadi Pengucut Karya Tasaro," *Lingua Rima: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 8, no. 2 (2019): 25–32; Kusman Sudarja, "Alih Kode Dan Campur Kode Dalam Proses Pengajaran Bahasa Indonesia," *Alfabeta: Jurnal Bahasa, Sastra, Dan Pembelajarannya* 2, no. 2 (2019): 35–49; Yusnan et al., "Alih Kode Dan Campur Kode Pada Novel Badai Matahari Andalusia Karya Hary El-Parsia: Transfer Code And Mix Code In Novels Badai Matahari Andalusia Karya Hary El-Parsia."

⁷Nasrul Bagus Fajriansyah, Dede Sopianda, and Cucu Kartini, "Alih Kode Dan Campur Kode Pada Film Romeo & Juliet Karya Andibachtiar Yusuf," *Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 1, no. 4 (2018): 563–70; Yayah Juariah et al., "Campur Kode Dan Alih Kode Masyarakat Pesisir Pantai Lippo Labuan (Kajian Sociolinguistik)," *Deiksis* 12, no. 03 (2020): 327–35; Taufiq Khoirurrohman and Cintya Nurika Irma, "Alih Kode Dan Campur Kode Bahasa Pada Percakapan Masyarakat Dukuh Cikamuning (Kajian Sociolinguistik)," *Dialektika Jurnal Pendidikan* 4, no. 1 (2020): 65–74; Ika Fibri Fitriana, "Alih Kode Dan Campur Kode Dalam Novel Sabtu Bersama Bapak Karya Adhitya Mulya," *Stilistika: Jurnal Pendidikan Bahasa Dan Sastra* 11, no. 2 (2019): 20–33; Yopi Ria Suryani dan Ian Sopian, "Alih Kode Dan Campur Kode Pada Naskah Drama Kabayan Mencari Cinta Karya Salsabila Piriayanti," *Parole (Jurnal Pendidikan Bahasa Dan Sastra Indonesia)* 2, no. 2 (2019).

Linguistic communication is the process of conveying and receiving meaning from speakers by speech opponents⁸. Both processes can occur well and are hampered. Factors supporting and inhibiting the process of conveying and receiving meaning include speakers, speech opponents, changes in situations, changes from formal to informal, changes in topics, and messaging media⁹ In this case, this research is interesting to carry out because there is a process of transferring and mixing codes in the understanding of meaning in the communication of two speakers of different languages, namely, the people of Arab descent and the Sundanese people. That is, both societies have understood the meaning of the communication that is built despite the insertion of words, phrases, and idioms.

Most of the population of Purwakarta comes from the Sundanese tribe, although there are immigrant communities of Arab and Chinese ethnicities (S.¹⁰). In several areas in Purwakarta Regency, many people of Arab descent are found, especially in the area of Pasar Rebo, Pasar Friday, Simpang until approaching Wanayasa Village. Therefore, it is not surprising that the surrounding area is nicknamed the Arab Village. Cultural contact between ethnic Arabs and Sundanese ethnicity is inevitable. Social communication can be positive if it leads to

⁸M Z Zainab, "The Role of Language Communication with The Society and Culture," *Vernacular: Linguistics, Literature, Communication and Culture Journal* 1, no. I (2021): 1–15; Mokhigul Furkatovna Nasirova, "VERBAL AND NONVERBAL BEHAVIOR COMMUNICATION IN SOCIOLINGUISTICS," *Eurasian Journal of Academic Research* 2, no. 4 (2022): 74–77.

⁹Max Ronald Duizenberg, "Linguistics Landscape: A Cross Culture Perspective," *Linguistics and Culture Review* 4, no. 1 (2020): 15–28; Song Lu, Guanghui Li, and Ming Xu, "The Linguistic Landscape in Rural Destinations: A Case Study of Hongcun Village in China," *Tourism Management* 77, no. August 2019 (2020): 104005, <https://doi.org/10.1016/j.tourman.2019.104005>; Abdul Chaer and Leoni Agustina, *Sosiolinguistik, Perkenalan Awal* (Jakarta: PT Rineak Cipta, 2010).

¹⁰Rani Sri Wahyuni, "Perbandingan Pelesapan Segmen Bunyi Kosa Kata Bahasa Sunda dengan Bahasa Indonesia di Kabupaten Purwakarta," *Metabasa: Jurnal Bahasa, Sastra, dan Pembelajaran* 1, no. 1 (2019); Siti Sarah Rahmawati, "Orang Arab di Indonesia: Pengaruh Kehadiran Orang Arab terhadap Ekonomi di Cipanas-Cianjur (1991-2000)" (UIN Sunan Gunung Djati Bandung, 2020).

cooperation. Social contact can also be negative, if it leads to a conflict or even does not produce an interaction at all.

The selection of the Pasar Rebo area, Purwakarta Regency, as a research location for the use of Arabic with a sociolinguistic review is based on the environment of Rebo Market is a trading center that is dominated by ethnic Arabs and Sundanese¹¹. They owned the store for generations, rarely transferring ownership of the store to other parties which came from outside Rebo Market. The Arab descent community in Pasar Rebo is one of the actors in the field of industry and trade in Purwakarta. The need to communicate and socialize in terms of industry and trade requires mastery of Indonesian and Sundanese as the language of non-Arab speech communities. On the other hand, people of Arab descent still maintain Arabic as their mother tongue.

This research departs from the assumption that the process of understanding meaning between the communication of two different speakers will lead to errors in understanding the meaning conveyed. *Miscommunication* that occurs will have a negative impact on social interaction between speakers and speech opponents. In this case, the researcher assumes that with sociolinguistic analysis, variations in the form of code-switching and code-mixing will be revealed as well as the process of understanding meaning in communication between peoples of Arab descent and Sundanese society. Therefore, this study aims to find and analyze variations in the form of code-switching, code-mixing, and understanding meaning in the communication of people of Arab descent and the Sundanese community in Pasar Rebo.

¹¹ Medina Chodijah, "KESALEHAN SOSIAL MASYARAKAT KETURUNAN ARAB DI INDONESIA," *Syifa Al-Qulub* 5, no. 1 (2020): 47–57.

Method

This type of research is a qualitative descriptive case study on people of Arab descent and Sundanese society in Pasar Rebo Purwakarta. The data collection technique in this study used the record and listened method. The data analysis techniques used are in the form of data reduction, data display, and conclusion drawing¹² Code-switching, code-mixing, and sociolinguistic analysis adapt the Simpuluh research framework (Simpuluh et al., 2020).¹³ An analysis flow model and an interactive analysis model were used to carry out the data analysis technique. Analysis in qualitative research has three major components: data reduction, data presentation, and conclusion drafting with verification¹⁴. An interactive analytical approach was used in this work. Essentially, the interactive analysis model is a cyclical process, which means that during the data collection activities, the researcher moves back and forth between the three components of the analysis and the data collection process. Following the completion of data collection, the researcher uses the available time to travel between the three components of the analysis.

Result and Discussion

In this study, there were 12 utterances in everyday conversations that were identified as code-switching in various settings. The utterances are used in casual variety-type conversations, because this speech only records daily life with formal and informal activities. In the Indonesian to Arabic code-switching sentence there

¹²Lexy J. Moleong, "Metodologi Penelitian Kualitatif," in *PT. Remaja Rosda Karya*, 2010.

¹³Indrayani Simpuluh et al., "Code-Crossing in Indonesian EFL Classroom Interaction," *International Journal of Language Education*, December 30, 2020, <https://doi.org/10.26858/ijole.v4i3.13969>.

¹⁴Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook*, 2nd ed (California: SAGE Publications, Inc., 2018).

are 2 utterances. In the Arabic to Indonesian code-switching sentence there are 3 utterances, in the Sundanese to Arabic code-switching sentence there are 4 utterances, and the Arabic to Sundanese sentence there are 3 utterances.

Tabel 1. Switching Form and location

No.	Switching Forms	Conversation	Place Context
1.	Indonesian to Arabic code switch	P1: Saudaranya Iman ya? <i>Maa syaa Allah, Jamil jiddan</i> P2: Hehe iya bu.	Daily
2.		P1 : Coba khanza ini awalnya apa? <i>Udzkur!</i> P2 : <i>Ubdhilatin wawu alifan limanfutikhimaqablaha fashara ghaza</i>	School
3.		P1: Assalamu'alaikum, bib. Keif? P2: Wa'alaikumsalam, ane kheer. Ente keif? P1: Alhamdulillah kheer. P2: Eh, katanya ente mau juwad? P1: Iya bib, tahun ini mau. P2: Walah.. sudah besar ya sekarang. P1: Hehe.. do'anya, bib. P2: Siap..	Daily
4.		P1 : Ummi, ini <i>kam?</i> P2 : Lima ribu dapet dua ya.	Market
5.		P1: madza darsul aan?	School

		P2: Darsul aan muhadasah kosakata bahasa Arab	
6.	Sundanese to Arabic code switch	P1 : Arek kamana, Muh? Kholas futhur? P2 : Kholas atuh	Daily
7.		P1 : Bisi aya <i>shohib ente</i> anu janda, ana rek mere jakat P1 : Mangga, ke di sampekeun	Daily
8.		P1 : Geus tong kalam katir. P2 : Hahaha siap	Daily
9.		P1 : Urang piknik minggu hareup, mumpung aya fulus P2 : Kumaha mun fulus urang eweuh, moal jadi meureun?	Daily
10.		P1 : Fathimah ruuh Jogja. P2 : Hah jeung saha? Kamari peuting masih panggih	Daily
11.		P1 : Muna, ila fein? Kok sorangan? P2 : Enya, sorangan	Daily
12.		P1: Ijah, anti limadza? P2: lieur ana teh, hape na disita ku Osis	School

There are several forms of mixing Arabic codes in everyday speech obtained from the results of listening and identifying. The conversation data in this speech that contains mixed Arabic codes are classified as mixed forms of code at the word

level. Mixing codes at the word level is an event in a conversation there is an insertion in the form of a word state form from one language to another language. For example, in a conversation with Indonesian speakers or speech partners, insert words in a foreign language or regional language. However, in this study, the researcher only discussed the mixing of Arabic codes in Indonesian and mixing Arabic codes in Sundanese. The mixed form of code at the level has a total of 7 utterances.

Tabel 2. Form and location of the code mix

No	Forms of Mixed Code	Conversation	Place Context
1.	Mix Arabic Codes in Indonesian	P1 : Assalamu'alaikum P2 : Wa'alaikumsalam tadz P1 : Ini ana punya anak, Hamid, mau buat SKTM. P2 : Langsung datang ke Kelurahan saja, tadz P1 : Oo, gitu ya. Kantor Kelurahan nya masih yang dulu itu ya? P2 : Iya, betul tadz P1 : Wah, Ya khalas, ana ambil motor dulu di baet. P2 : Monggo, tadz. P1 : Syukron P2 : Sama-sama	Daily
2.		P1 : Saya minjem motor gak dikasih, tadz P2 : Ya, itu namanya bakhil!	Daily

3.		P1 : Bib, dicari abah. P2 : Fein? P1 : Baet.	Market
4.		P1 : Ini tape yang masyhur di Kuningan itu loh P2 : Wah ajib nih	Daily
5.	Mix Arabic Codes in Sundanese	P1 : Jang, boga fulus receh, teu? P2 : Laa, tadz	Daily
6.		P1 : Ngke rek aya houl di Majlis P2 : Lah iraha deui eta? P1 : Tanggal 2 Juni	Daily
7.		P1: Ahlan wa sahlán.. kadiu asup ka baet P2: Muhun Bib, Syukron	Daily

The speaker in table 1 of utterance 1 is a person who is greeting one of his neighbors. In his speech, it can be seen that there is a language transition from Indonesian to Arabic at the level of sentence switching. Initially, speaker 1 used the phrase Indonesian "Brother Iman ya?", then the utterance switched to the Arabic sentence "ما شا الله جميل جدا" (*Maa syaa Allah*, It's so beautiful), which is included in that code switch. These sentences are thrown out by Speaker 1 because of the background of the language of the speech partner who has a mother tongue, namely Arabic, and speaks with a speech opponent who understands Arabic.

The code-switching from Indonesian to Arabic in this study occurred due to speech events caused by pleasantries. Initially, the conversation took place using Indonesian because of the pleasantries factor in greeting the Arabic speaking

partners so that Speaker 1 continued to use Arabic (Maa shaa Allah, Jamil jiddan) because Speaker 2 came from the Arab community.

Utterance 2 of table 1, shows the code-switching events performed by *ustadz*. Speakers initially used Indonesian later switched to Arabic because of the situation in *shorof* lessons (*tasrifan* and *I'lah*). The redirect event is marked in the sentence *udzkeur* (mention it, please!), and speaker 2 replied, “*Udbhilatin wawu alifan limanfutihimaqablaha fashara gbaz'a*” (*Wawu* was replaced by *alif* because the previous letter was *fathah*, then it became *gbaz'a*). These sentences are thrown out by Speaker 1 because of the background of the language of the speech partner, who has the mother tongue, which is Arabic and speaks with a speech opponent who understands Arabic.

The code-switching of Indonesian to Arabic in this study occurred due to the event factor of educated speakers. At the speech was an *ustadz* who was conducting lessons to his students. The factor that influenced the *ustadz* to switch codes from Indonesian to Arabic was that the Ustadz had a high education, so he had broad insight into teaching Arabic accordingly.

Speaker 1 in table 1 utterance 3 shows speaker 1 starting a conversation using *assalamu'alaikum*. This greeting is commonly used by Muslims when starting a conversation. Then Speaker 1 continued by asking Speaker 2 how they were doing using the Arabic sentence “*Assalamu'alaikum, Bib. Keif?*”. Speaker 1 also used the greeting word *Bib*, in honor. Speaker 2 answers the greeting from Speaker 1 with an equivalent sentence and turns to ask the state of Speaker 1 using the Arabic sentence “*Wa'alaikumsalam, ane kbeer. Ente keif?*”. The events in table 1 speech 3 occur during the wedding process. They exchanged news by using sentences in

Arabic because the conversation used a familiar variety. After that, the conversation shifted to the information that Speaker 1 was getting married using Indonesian.

These sentences were uttered by Speaker 1 because the background of the speech partner is of Arabic descent so that he speaks with speech partners of Arabic descent as well. The transition of Arabic codes to Indonesian in this study occurred due to a factor, namely speech events caused by lip service factors. Initially, the conversation took place using Arabic because of the pleasantries of greeting fellow Arabs using Arabic. The conversation that initially used Arabic turned into a conversation with Indonesian.

In conversation 4, Table 1 occurs in the realm of work when a buyer of a society of Arab descent bids on the seller's merchandise. It can be seen in the conversation that there was a code switch from Arabic, namely *Ummi* (mother) and *kam* (how many), to Indonesian. The speech event occurs in a familiar variety because the situation between the speaker and the speech partner is a situation of familiarity. These sentences are thrown out by Speaker 1, who has a background in the language of the speech partner with a mother tongue, namely Arabic, and speaks with a speech opponent who understands Arabic. This study's transition from Arabic codes to Indonesian occurred due to a factor: speech events caused by habitual factors. The factor that influences the occurrence of code switching in speech events (4) is the familiarity factor of the speaker with the speech partner. This occurs in conversations between speakers and speech partners who are more familiar because the two already know each other.

In conversation 5, table 1 occurs in the realm of learning, a female student asks about Arabic lessons in class. It can be seen in the conversation that there was a code switch from Arabic *madz'a darsul aan* (What is our study, now?) to Indonesian.

The speech event occurs in a familiar variety because the situation between the speaker and the speech partner is a situation of familiarity. These sentences are thrown out by Speaker 1 because of the background of the language of the speech partner who has a mother tongue, namely Arabic, and speaks with a speech opponent who understands Arabic.

The transition of Arabic codes to Indonesian in this study occurred due to a factor, namely speech events, caused by the learned speaker factor. At the speech was an *ustadz* who was conducting lessons for his students. The factor that influenced the *ustadz* to switch codes from Indonesian to Arabic was that the Ustadz had a high education, so he had broad insight into teaching Arabic accordingly.

In conversation 6, table 1, a question is posed by a Sundanese to his Arab friend. It can be seen in the conversation that there was a code switch from Sundanese to Arabic, namely *Kholas Futhur* (having breakfast) and *Kholas* (already). The speech event occurs in a familiar variety because the situation between the speaker and the speech partner is a situation of familiarity. The sentences were thrown out by speaker 1 because of the background of the Sundanese and talking to the opposite speech with an Arab background. The factor of switching the code from Sundanese to Arabic in this study occurred due to a specific aspect, namely a speech event caused by the desire to show self-identity as an Arab. In this event, the conversation started with Sundanese and then switched to Arabic because the speakers wanted to show their identity as people of Arab descent.

In conversation 7, table 1 appears in a sentence spoken by an Arab to his Sundanese friend. It can be seen in the conversation that there is a code switch from Sundanese to Arabic, namely *Shobib ente* (your friend). The speech event

occurs in a familiar variety because the situation between the speaker and the speech partner is a situation of familiarity. These sentences are thrown out by Speaker 1 because of the background of the language of the speech partner who has a mother tongue, namely Arabic, and speaks with Sundanese speech opponents who understand Arabic. The factor that influences the occurrence of code switching in speech events 7 is the familiarity factor of the speaker with the speech partner. This occurs in conversations between speakers and speech partners who are more familiar because the two already know each other.

In conversation 8, table 1 appears in a sentence spoken by a person of Arab descent to his Sundanese friend, who understands Arabic. It can be seen in the conversation that there was a code switch from Sundanese to Arabic, namely *Kalam Katir* (talkative). The speech event occurs in a familiar variety because the situation between the speaker and the speech partner is a situation of familiarity. These sentences are thrown out by Speaker 1 because of the background of the language of the speech partner who has a mother tongue, namely Arabic, and speaks with a speech opponent who understands Arabic. The factor that influences the occurrence of code switching in speech events (8) is the familiarity factor of the speaker with the speech partner. This occurs in conversations between speakers and speech partners who are more familiar because the two already know each other.

In conversation 9, table 1 appears in a sentence spoken by a person of Arab descent to his Sundanese friend who understands Arabic. It can be seen in the conversation that there was a change of code from Sundanese to Arabic, namely *Fulus* (money). The speech event occurs in a familiar variety because the situation between the speaker and the speech partner is a situation of familiarity. These

sentences are thrown out by Speaker 1 because of the background of the language of the speech partner who has a mother tongue, namely Arabic, and speaks with a speech opponent who understands Arabic. The factor that influences the occurrence of code switching in speech events (9) is the familiarity factor of the speaker with the speech partner. This occurs in conversations between speakers and speech partners who are more familiar because the two already know each other.

In conversation 10 in table 1, a resident of Arab descent is talking to his Sundanese relative. The theme of this conversation was to ask the whereabouts of Fathimah, who was going to Jogja. The conversation takes place in an informal variety when the speaker expresses with Arabic sentences *ruuh Jogja* (You have to go to Jogja!). Then there was a change of language code when the speech partner asked using Sundanese, *‘Hab jeung saba? Kamari peuting masih panggih’*. These sentences are thrown out by Speaker 1 because of the background of the language of the speech partner who has a mother tongue, namely Arabic, and speaks with Sundanese speech opponents who understand Arabic. The transition of the Arabic code to Sundanese in this study occurred due to a factor, namely speech events caused by habitual factors. The factor influencing the occurrence of code-switching in speech events 10 is the habitual factor carried out by speakers in everyday conversation and familiarity because speakers and speech partners know each other.

The speaker in utterance 11 of table 1 is a *umi* who asks his relatives, the Sundanese, who are passing in front of the house. It can be seen in the sentence that there was a code switch from Arabic, namely *Ila Fein* (where to go), to Sundanese. The relationship between the speaker and the speech partner in the

speech event has familiarity. These sentences are thrown out by Speaker 1 because of the background of the language of the speech partner who has a mother tongue, namely Arabic, and speaks with Sundanese speech opponents who understand Arabic. The transition of the Arabic code to Sundanese in this study occurred due to a factor, namely speech events caused by habitual factors. The factor influencing the occurrence of code-switching in speech events 11 is the habitual factor carried out by speakers in everyday conversation and familiarity because speakers and speech partners know each other.

The speaker in utterance 12 of table 1 is a female student who asks her relatives who are sitting in front of the house. It can be seen in the conversation that there was a code switch from Arabic, namely *Anti Limadzā?* (why are you?) to Sundanese. The relationship between the speaker and the speech partner in the speech event has familiarity. These sentences are thrown out by Speaker 1 because of the background of the language of the speech partner who has a mother tongue, namely Arabic, and speaks with Sundanese speech opponents who understand Arabic. The transition of the Arabic code to Sundanese in this study occurred due to a factor, namely speech events caused by habitual factors. The factor influencing the occurrence of code-switching in speech events 12 is the chronic factor that speakers do in everyday conversation and familiarity because the speakers and speech partners know each other.

Speech events 1 table 2 contains code-mixing events at the word level, as there are several Arabic words inserted by speaker 2 and Speaker 1 in the conversation. In the conversation, Speaker 2 inserted the word *tadz*, which means Ustadz in Indonesian, and has the meaning of "teacher". The term has become customary for Speaker 2 to call a friend who is perceived to have a higher degree,

and Speaker 2 intends to respect him. Then Speaker 1 also inserts words in the form of *ana* (me), *kbalas* (already), *baet* (house).

As for the event said 2 table 2 occurs between people of Arab descent and neighbors of the Sundanese in a familiar variety. The relationship between the speaker and the speech partner in the speech event has familiarity as a neighbor. The speech event contains a code-mixing event at the word level because several Arabic words are inserted by speaker 1 and speaker 2 in the conversation. In the conversation, Speaker 1 inserted the word *tadz*, which means Ustadz in Indonesian, and has the meaning of "teacher". The term has become customary for Speaker 1 to call a friend who is perceived to have a higher degree, and Speaker 1 intends to respect him. Then Speaker 2 also inserted a word in the form of *bakbil*, which means in Indonesian stingy.

The events of speech 3 Table 2 occurred in the familiar variety between the brothers of the people of Arab descent. Speaker 1 informed his sister that his younger brother Speaker 2 was being sought by his father using the phrase "*Bib, dicari Abah*." The relationship of relatives as brothers and sisters creates an intimate atmosphere that occurs in the events of the speech. The event contains a code-mixing event at the word level because there are several words in Arabic inserted by speaker 1 and speaker 2 in the conversation. In the conversation, Speaker 1 inserted the word *bib*, which means Habib in Indonesian, the meaning of "my love," an honorary title addressed to the descendants of the Prophet Muhammad. The word has become customary for Speaker 1 to call his brother to honor him. Then Speaker 1 also inserted the word *baet* which means house in Indonesian. And Speaker 2 also inserted a word that is in the form of *fein*, which means "where" in Indonesian.

Conversation fragment 4 table 2 includes code mix at the word level because in the first sentence spoken by Speaker 1 there is a word insertion in the form of the word "famous" which means "terkenal", then speaker 2 also inserts the word "ajib" which means "good". Conversation 5 tables 2 contains code-mixing events at the word level because several Arabic words were inserted by speaker 1 and Speaker 2 in the conversation. In the conversation, Speaker 1 inserted the word *fulus*, which means Indonesian money. Speaker 2 inserted the word *tadz*, which means *ustadz* in Indonesian has the meaning of "teacher". The term has become customary for Speaker 2 to call the one perceived to have a higher degree, and Speaker 2 intends to respect it.

The events of speech 6 of table 2 occurred in a variety of people of Arab descent talking on the porch of the house. The sentence contains a code-mix event at the word level because there is an Arabic word inserted by speaker 1 in the conversation. In the conversation, speaker 1 inserted the word "haul" which in Indonesian means "recitation". The word has become a habit for speaker 1 in the daily.

The events of speech 7 table 2 occur in the familiar variety when a society of Arab descent is talking in front of the house to let in. The conversation contains code-mixing events at the word level because several Arabic words are inserted by Speaker 1 and Speaker 2. In the conversation, Speaker 1 inserted the word *ablan wa sablan*, which in Indonesian has the meaning of "welcome" and *baet*, which in Indonesian has the meaning home. The word has become a habit for Speaker 1 in greeting guests. Then Speaker 2 also inserted a word in the form of a *syukron* which in Indonesian means thank you. The factor that causes the interplay of codes in this speech event is the factor of the ongoing topic of conversation.

Conclusion

The form of code switching and code mixing in the speech consists of 12 code switching data, each type of code switching from Indonesian to Arabic as much as 2 data, Arabic to Indonesian as much as 3 data, Sundanese to Arabic as much as 4 data, and Arabic to Sundanese as much as 3 data. Everything is done through external code switching. This research uncovered data in the form of code mixing at the eight-word level, and they all consist of a mix of external code. Three variables contribute to code-switching and code-mixing in speech: participants with the same native language background, the goal of the speaker to achieve the correct expression, and the habits and ease with which participants in the speech act communicate. To gain a thorough understanding of the linguistic environment in the communication of Arab descendants in Purwakarta, this study requires additional in-depth research with a broader research scope. Further research on the history of the Arab presence in Purwakarta influencing the communication of immigrant and indigenous groups in Purwakarta should include historical linguistic research.

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