

Sociolinguistic Phenomenon: Code Mixing in the Speech of the Gorontalo Arab Village Community

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Abstract

Background: Code Mixing is a sociolinguistic phenomenon and is common in bilingual or multilingual societies.

Purpose: The purpose of this study is to describe the sociolinguistic phenomenon of code-switching through the speech of the Gorontalo Arab community.

Method: This research uses a qualitative method to describe the object of code-mixing according to the actual situation and phenomenon. Data collection was done by direct observation with note-taking techniques and interviews with five descendants of Yemeni Hadrami Arab ethnic living in Gorontalo.

Results and Discussion: This study concludes that in the speech of ethnic Arabs of Gorontalo Arab Village, there is a code mix in the form of word insertion from Indonesian to Arabic. This study found an external code mix that is often used in the speech of people who live in Gorontalo Arab village, with as much as 25 data.

Conclusion and Implication: The results of this study imply that sociolinguistics can be a means of language learning. However, from the grammatical aspect, it has shortcomings due to mixing words that do not follow the standard rules in the two mixed languages. It is believed that there are still many vocabularies that are mixed between Arabic and Indonesian and are often spoken by the Arab community in Gorontalo. Therefore, this research can be developed in a larger population, especially in ethnic Arabs inhabiting several Gorontalo Province areas.

Sociolinguistics; Mixed Codes; Arabic Languages; Gorontalo Arab Village

Abstrak

Latar Belakang: Campur kode merupakan suatu fenomena kebahasaan yang bersifat sosiolinguistik dan merupakan gejala yang umum dalam masyarakat dwibahasa atau multibahasa.

Tujuan: Tujuan penelitian ini adalah untuk mendeskripsikan fenomena sosiolinguistik campur kode melalui tuturan komunitas Arab Gorontalo

Metode: Penelitian ini menggunakan metode kualitatif untuk deskriptif objek campur kode sesuai dengan keadaan dan fenomena yang sebenarnya. Pengumpulan data dilakukan dengan observasi langsung dengan teknik catat simak dan wawancara

kepada 5 orang keturunan etnis Arab hadrami Yaman yang tinggal di Gorontalo. Teknik analisis data dilakukan dengan

Hasil: Penelitian ini menyimpulkan bahwa dalam tutur bahasa etnis arab kampung arab gorontalo terdapat capur kode berupa penyisipan kata dari bahasa Indonesia ke bahasa Arab. Dalam penelitian ini ditemukan campur kode ekstern yang sering digunakan dalam tuturan masyarakat yang tinggal di kampung Arab Gorontalo, sebanyak 25 data.

Kesimpulan dan Implikasi:

Hasil penelitian ini menyiratkan bahwa sosiolinguistik dapat menjadi sarana pembelajaran bahasa. Namun, dari aspek gramatikal memiliki kekurangan karena pencampuran kata yang tidak mengikuti aturan baku dalam dua bahasa campuran tersebut. Diyakini bahwa masih banyak kosakata yang bercampur antara bahasa Arab dan bahasa Indonesia dan sering dituturkan oleh etnis Arab di Gorontalo. Oleh karena itu, penelitian ini dapat dikembangkan pada populasi yang lebih besar, khususnya pada etnis Arab yang mendiami beberapa wilayah Provinsi Gorontalo.

Kata Kunci:

Sosiolinguistik; Campur Kode; Bahasa Arab; Kampung Arab Gorontalo



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INTRODUCTION

Language serves as a means of communication in social life.[1]–[3] The purpose of the urgency of language is to satisfy one of the social needs of the human being that can connect one person with another at a particular social event. Language is inseparable from human life.[4]–[8] Wherever a human being exists, there will also be communication. Through this language, it will show what the characteristics of its users are like. Because language is an expression of the soul of its speakers, Samsuri states that language can express the social aspects of its social environment. Language is not separated by man and always follows in every work because language is the tool used to shape his thoughts, feelings, desires, and deeds.[9]

The background of living in a bilingual and multilingual society makes Indonesians able to speak at least two languages. They can use at least their local language (which is usually their mother tongue) and Indonesian as the national language. Due to the influence of globalization and the influx of foreign cultures, many people can now communicate in more than one language. Possessing several languages encourages people to use various languages for different situations and purposes. This is why the phenomenon of code-mixing is inevitable. It is almost impossible for a language user in a bilingual and multilingual society to use just one language without being influenced by another language, even if it is just a word.

Any communication activity leads to the occurrence of language diversity. This diversity will increase even more if the language is spoken by a large number of speakers as well as a very large area. Chaer and Agustina mentioned that language variation or a variety of languages occurs due to social diversity and the diversity of language functions. Language variations exist to fulfill their function as a means of interaction in the activities of a diverse society. Indonesia is a vast country consisting of 1,340 ethnic groups and 300 ethnic groups

spread throughout Indonesia. This makes Indonesia rich in culture and language variations. Each ethnicity in Indonesia will undoubtedly have different utterances from the others.[10]

There are several ethnic tribes in Gorontalo; Aceh, Batak, Malay, Minang, Betawi, Sunda, Java, Madura, Bali, Banjar, Bugis, Makassar, Ambon, Minahasa, Papua, Rote, Tolaki, Ternate, Buton, China, Gorontalo, Bolmong, China, Sangir Talaud, Arab and Banggai. Arabs coming to Indonesia, in general, have given the rich culture of different ethnicities, customs, mindsets, and lifestyles to add to the nation's cultural wealth and make the Indonesian nation plural.

Sum Arabs from time to time, and it is estimated that 3% of the total population of Gorontalo, the number of Arabs so the population of Gorontalo is about 250 000, then 3% The population of Arabs. Over time there are more and more because Arabs intermarry with Gorontalo people there are even Arabs who are not Arabs. The Arabs have several clans or fams: alWeni, Basalamah, Bajarat, Bahmit, Bajaber, Bahsowat, Himran, Jibrán, and Baladraf. In the past, the Basalamah clan built AlFatah, which exists today, none of whose descendants have excelled. Each Fam chooses its group, such as Jibrán, Baladraf, and Basalamah, each of which has its group. There used to be an Arab Lieutenant Captain who was number one, but now no group can become a leading figure. Now it says anyone who can be number one is to be a Priest. And the one who became the Imam now was H. Abd. Rachman Al-Mashur is characterized. The Fam was Al-Mashur. The most numerous today are Fam Al-Hasni, Al-Jufri, AlHaddar, Assaggaf, and Al Mashur, who became *Habaib*. Now the one who is shoplifted is the Imam of the Annur Mosque Sayid H. Abd. Rachman Al Mashur. He has a genealogy from Rasulullah Saw. The language used in everyday life is Indonesian; even if there is an Arabic language, it does not use it much, but there are still those who use the Arabic market language, namely *ammiah*. [11]

Based on this presentation, it can be stated that this research was carried out to find out the mixing of codes in the form of the use of words from Arabic into the speech of Indonesian people of Arab descent in the Arab Village of Gorontalo. Thus, it is important to research the spoken language of people of Arab descent in Arab Villages to find the mixing of codes from Arabic into Indonesian. In addition, with this research, it can be known the cause of the mixing of Arab community codes in the Gorontalo Arab Village.

LITERATURE REVIEW

1. Sociolinguistics

Sociolinguistics examines the relationship between language and society, [12]–[16] which relates two areas that can be studied separately: the formal structure of language by linguistics and the structure of society by sociology. [17] Sociology is an objective and scientific study of human beings in society, organizations, and social processes that exist in a society. The science of sociology aims to know how society occurs, progresses, and remains. By studying social processes and all social problems in society, it will be found how a group of humans can know themselves in their environment, how they interact, to the stage of how they are positioned in society. While linguistics is a field of science that studies language, or a science that takes language as the object of study. Thus it can be said that sociolinguistics is an interdisciplinary field of science that studies language [18]

2. Code Mixing

Code mixing is a form of using other languages in bilingual people. [19]–[21] Unlike the code switch, the change in language by a bilingual is due to a change in the situation. In the mix of codes, language change is not accompanied by a situation change. In the code mix, a main code or basic code is used and has its function and autonomy, while the other codes involved in the speech event are just pieces without function or autonomy as a code. Rokhman said that code-mixing is the use of two or more languages by intermittently inserting elements of one B or one into another, where the elements of language or its variations that intersect in another language no longer have their own. Code mixes are divided into two groups: (1) mix code inwards, i.e., mix code whose elements are sourced from the original language with all its variations, and (2) mix code outwards, that is, mix code whose elements are sourced from a foreign language. Related to this study, what belongs to the group of inward code mixes is the code mix that occurs between cognate language elements, for example, code-mixing between Javanese elements and Indonesian elements. Meanwhile, which belongs to the mixing codes outwards, for example, mixing codes between elements of Indonesian with elements of Arabic or English found in this study.

According to Chaer, mixing the code can be fragments of words, phrases, and clauses of a language in another language. In essence, there is one language spoken, but there are fragments from other languages. [22]

METHOD

This study aims to discover the mixed speech of language codes used by ethnic people of Arab descent in the city of Gorontalo. This research was conducted using qualitative research with a descriptive approach. [23]–[27] Djajasudarma explained that descriptive (research) accurately describes data characteristics in accordance with nature. [28] The researcher chose a descriptive approach because the researcher wanted to describe and explain the language spoken by the people of the Arabic village of Gorontalo city in the form of words based on facts obtained by the researcher. As for the data collection technique, the researchers used interviews with 5 (five) people who are descendants of ethnic Arab Hadrami Yemen who have settled in Gorontalo.

RESULT AND DISCUSSION

Badar Baladraf is a descendant of habib Salim bin Mar'i bin Salmin al-Katiri. He said that the first to come to Indonesia from his *nasab* was his grandfather named, Salmin Al-Katiri then, his grandfather sent a letter to Yemen to bring his children to Indonesia, Indonesia; the language they used was *ammiyah* Yamani language. Slowly, they learned Indonesian, and from generation to generation, arabic began to mix with the language. Indonesia even appears as a language that, if traced, is difficult to find the origin of the word such as the word (*lon, ta'af, hawi, yesla, agaf, royyid*). Still, there are many arabic vocabularies that they often use which, if traced, the origin of the word is taken from arabic such as:

Vocabulary often used	Origin of the word
<i>Rugut</i>	رقد – يرقد
<i>Sahib</i>	صاحب
<i>Yamsi</i>	مشى – يمشي
<i>Rajal</i>	رجل
<i>Sayara</i>	سيارة
<i>Hasal</i>	حصل – يحصل
<i>Sogol</i>	شغل – يشغل
<i>Bahlul</i>	بهلول (اسم الإنسان)
<i>Majlas</i>	مجاليس
<i>Hayagum</i>	هيا قم
<i>Bisurab</i>	بسرعة
<i>Holas</i>	خلص
<i>Yahi</i>	يا أخي
<i>Ente</i>	أنت
<i>Ajib</i>	عجيب
<i>Ta'ban</i>	تعب – يتعب
<i>Doban</i>	دخان
<i>Sarab</i>	شراب
<i>Moya</i>	ماء
<i>Samak</i>	سمك

<i>Gahwah</i>	قهوة
<i>Ganam</i>	غنم
<i>Hubus</i>	خبز
<i>Himar</i>	حمار
<i>Heir</i>	خير
<i>Sirwal</i>	سرwal

Code mixing is the state of inserting or inserting elements of another language when using a particular language. Code mixing can also be called the mixing of two or more languages in a speech where the elements of the other language do not have their language function. According to Suwito, there are two kinds of code mixing: inner code-mixing and outer code-mixing. Mixing code into is a code mix that occurs due to the insertion of elements sourced from the native language with all its variations. Mixing code outwards is a code mix that occurs due to inserting elements from a foreign language.

1. According to Rosid, the mixed forms of codes are divided into various forms according to the linguistic structure involved: 1) insertion of words, 2) insertion of phrases, and 3) insertion of idioms or expressions.[29]
 - a. The form of mixed code in the form of insertion of words in the speech of the Arab ethnic community of Gorontalo city as exemplified by Salim Baladraf

A: *Majlas dimana ente tadi malam*
B: *Tadi malam ana so rugut, ta'ban sup*
A: *Besok torang yamsi ka warkop*
B: *Nae apa?*
A: *Pake Sayara*

Tokar defines the word simply through one of its five foundational criteria, namely the orthographic criterion. According to him, a word is "... a string of letters that is separated from other words using a blank space." In addition, he also posits that "a word is any combination of sounds which can form a one-word elliptical sentence..." These two notions have their disadvantages and advantages. Based on these two meanings, the word, in general, can be interpreted as a linguistic element in the form of a series of phonemes or morphemes that have meaning and function. Mix this type of code, inserting a word from another language into a sentence to occupy a function.[11] The process of forming the above conversational code mix is in the insertion of words in foreign languages, namely the insertion of Arabic words into Indonesian. The word *majlas* used by the A in the snippet above is Arabic which means hanging out derived from the word مجلس - يجلس which means sitting or sitting, *rugut* comes from the word يرقط - يرقد means *sleep*, *ta'ban* تعب - يتعب means *tired*, *walking* يمشي, *car* سيارة.

- b. The form of mixed code is in the form of the insertion of phrases in the words of the ethnic Arab community of Gorontalo city, as exemplified by Zulkifli Zubaidi

A: *Dapa lia pate ali ente*

B: *Ba jalan dengan harim te rajal*

A: *Ba hawi poli dia, hayagum torang pigi pa dia bisurab*

B. *Bablul ente*

A phrase is a grammatical unit consisting of two or more words that do not go beyond the limits of the clause function. [28] The process of forming the above conversational code mix is the insertion of phrases in Arabic into Indonesian. The term *Hayagum* used by si A in the above conversation is Arabic which means *ayo/mari* derived from the two words *هيا* and *قم*, meaning let's stand

- c. The form of mixed code in the form of insertion of a clause in the speech of the arab ethnic community of Gorontalo city as exemplified by Abdurrahman Assegaf

A: *Yabi yukul apa ente di pesta kemarin?*

B: *Ana yukul bubus dengan samak*

A: *Baru dpe minuman apa?*

B. *Ana sarab gahwab*

A clause is a grammatical unit consisting of S P with O, PEL, and KET or not. In summary, the clause is S P(O)(PEL)(KET). The parentheses signify that what is located in the brackets is where it likes, meaning that it may exist but also not exist. [28] The process of forming the above conversational code mix is in the form of insertion of clauses in Arabic into Indonesian, i.e., *ana yukul bubus* which means I eat bread, sometimes the word hubus has often used all kinds of cakes whose *fushab* language is *خبز* (*خبز*).

2. The factors that influence the mixing of codes in the arab village community of Gorontalo city are;



CONCLUSION AND IMPLICATIONS

The research found that 25 words are often expressed by people who inhabit the village of Gorontalo. The form of code mix in the speech of ethnic Arabs in Gorontalo city includes: (a) elements in the form of words, (b) elements in the form of phrases, and (c) elements in the form of clauses; the code mix includes the insertion of Arabic into Indonesian speech. Factors causing code mixing in the Arab ethnicity of Gorontalo city include: The existence of unconscious elements carried out by the ethnic Arab community of Gorontalo in communicating in Indonesian, the feeling of pride when speaking in Arabic, to preserve the Arabic language that has begun to be lost from generation to generation, the habit factor in interacting between friends, the speaker's background factor, the topic factor.

The results of this study imply that sociolinguistics can be a means of language learning. However, from the grammatical aspect, it has shortcomings due to mixing words that do not follow the standard rules in the two mixed languages. It is believed that there are still many vocabularies that are mixed between Arabic and Indonesian and are often spoken by Arab communities in Gorontalo. Therefore, this research can be developed in a larger population, especially in ethnic Arabs inhabiting several Gorontalo Province areas.

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