

Code mixing in Arabic Conversation among Indonesian Students of Al-Azhar University

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Abstract: The purpose of this research is to determine the form of code mixing used in WhatsApp group conversations among Indonesian students at Al-Azhar University Egypt and the factors causing code mixing in their conversations. This research is literary research using qualitative approach. The data obtained are analyzed using sociolinguistic theories, especially code-mixing. The objects of this research consist of words and sentences found in the conversations. The data, words and sentences, are taken from WhatsApp group named *Sufara-Indonesia*. In order to get data, researcher utilized documentation method, in which data are collected from WhatsApp conversation, followed by note-taking techniques. The results of the research are mixed language found in 40 sentences. Among the data, 32 are in the form of word, and 5 are in the form of phrases, 2 are clauses. This research also found that among factors influencing code-mixing are their habit of using their mother tongue, Indonesian language, and their intimacy for they live in the same place far from their home land.

INTRODUCTION

Globalization has a huge impact on human life. The biggest impact of globalization is the convergence of many cultures which results in the convergence of many languages which in sociolinguistics is called language contact. Thomason argues that a language contact is an event of using more than one language in the same place and at the same time. Mackey also states that language contact is the influence of one language on another language, either indirectly or directly.¹ The causes of language contact include (1) moving a group to another group, (2) through very close cultural relations, and (3) through education.² If two or more languages are used interchangeably by the same speaker, it can be said that these languages are in contact with each other.³

¹ Dellia Gilang ANGGANI, "Campur Kode Dalam Talkshow 'Kick Andy' Tayangan Juni 2014 Di Metro TV," 2017.

² Suhardi Basuki, "Pedoman Penelitian Sociolinguistik," *Pusat Bahasa. Departemen Pendidikan Nasional. Jakarta*, 2009.

³ Sukirman Sukirman, "Beberapa Aspek Dalam Kedwibahasaan:(Suatu Tinjauan Sociolinguistik)," *Jurnal Konsepsi* 9, no. 4 (2021): 191-97.

Intensive language contact leads to the emergence of a bilingual or multilingual society. Bilingual community is a society that develops second language skills and knowledge. People of the community tend to have functional abilities in a second language.⁴ Ability of speaking more than one language is referred to as bilingualism. According to Mackey and Oskar in bilingualism does not only belong to individuals but also groups.⁵ The term bilingual (bilingualism) in sociolinguistics means the use of two languages that are carried out alternately by a speaker when interacting with others. A bilingual person is mastering two languages more or less equal.⁶ Beardsmore divides bilinguals into two categories, namely productive or active and receptive or passive.⁷

In a bilingual society, communication is carried out by using one main language and another language as the second. The case of using two languages alternately in an utterance is called, in sociolinguistics, code-mixing. Code mixing is a symptom of mixing two or more or a variety of languages in an act of language.⁸ Code-mixing may be characterized as follow: (1) the use of two or more languages which takes place in a relaxed, informal and intimate situation, (2) Nothing requires code mixing in language situations, (3) code mixing may include clauses, words, idioms, and so on. Meanwhile, the most prominent feature of code-mixing is informal or relaxed situation.⁹

Sociolinguistics expert JA Fishman said that sociolinguistics is the study of the characteristics of language variation, and language use because these three elements always interact, change and change each other in speech communities. JA Fishman also formulated that what is at issue in sociolinguistics is "*who speaks, what language, to whom, when, and to what end*".¹⁰ Sociolinguistics studies language in relation to speakers or language users in society.¹¹

Sociolinguistics as a consequence of public relations both between and between languages, the influence of language is a phenomenon that often occurs. Communication between one person and another who has a different language will have an impact on the language used. Linguistic cases that occur due to the meeting of two or more languages, which are often referred to as language contact, cover several aspects of sociolinguistics, this phenomenon is called interference,

⁴ Salikin Hairus, "Pengantar Kajian Bahasa: Sociolinguistik," 2015.

⁵ Indah Irmarita, "Campur Kode Pada Tuturan Guru Dan Siswa Di Lingkungan Smp Negeri 25 Pekanbaru" (Universitas Islam Riau, 2019).

⁶ MOHAMMAD and JAZERI, *Sociolinguistik Onyologi, Epistimologi & Aksiologi* (TULUNGAGUNG: Akademia Pustaka, n.d.).

⁷ F Giyoto, "Pengantar Sociolinguistik" (Surakarta: FATABA Press, 2013).

⁸ Prilliana Budi Patmawati, Arju Mutiah, and Rusdhianti Wuryaningrum, "Campur Kode Dan Alih Kode Pada Acara Show Imah Di TRANS TV," 2014.

⁹ Narindra Ramadhani Pribadi, "Kajian Sociolinguistik: Alih Kode Dan Campur Kode Dalam Video Youtube Gita Savitri Dewit," *UNIVERSITAS SEBELAS MARET*, n.d., 3.

¹⁰ Emma Asyirotul Umami, "Alih Kode Dan Campur Kode Bahasa Arab Dalam Vlog: Kajian Sociolinguistik (Studi Kasus Pada Vlog Nurul Taufik)," 2020.

¹¹ Tutik Wahyuni, *Sociolinguistik* (Penerbit Lakeisha, 2021).

assimilation, transfer, code-switching, or code-mixing. In this study, the existing data were analyzed using code-mixing theory.

Code mixing in the KBBI (2007) is the use of language units from one language to another to expand the use of words, a variety of languages or language styles, idioms, clauses, greetings, and interference.¹² Code mixing is the use of language units from one language to another to expand the language style or variety of language including the use of words, clauses, idioms, greetings, and others. The lander explains that if in a speech event, the clauses and phrases used to consist of mixed clauses and phrases (*hybrid clauses, hybrid phrases*), and each clause or phrase no longer supports standalone functions, so the event that occurs is code-mixing. Code mixing is the use of fragments from other languages in using a language that may be necessary so that it is not considered an error or deviation¹³. The notion of code-mixing is also put forward by Nababan "code-mixing, namely the existence of a situation when someone mixes two or more languages, or a variety of languages into an act of language, while there is nothing that requires someone to mix languages".¹⁴ Unlike code-switching, the language change is caused by a change in the situation, but if the code-mixing is not accompanied by a change in the situation.¹⁵ Suwito explains that code-mixing will occur if the same speaker uses two or more languages in one alternating utterance.¹⁶ He also explained that the causes of code-mixing can be categorized as types with a background in attitude and types with a background in the language.¹⁷ Code-mixing events can occur anytime and anywhere, such as on social media and in the community. This happens because humans always interact either in a particular community or with the interlocutor. Code mixing can occur in informal or formal situations.¹⁸ Code mixing also occurs because of the

¹² Adi Nugroho, "Alih Kode Dan Campur Kode Pada Komunikasi Guru-Siswa Di SMA Negeri 1 Wonosari Klaten," *Jurnal (Internet)(Http://Eprints. Uny. Ac. Id/21918/1/Adi% 20Nugroho% 2007204241039. Pdf). Diakses tanggal 28* (2011).

¹³ Meitasari Purnama Ningsih and M Mulyono, "ALIH KODE DAN CAMPUR KODE DALAM NOVEL] ZLOST IN THE RAIN KARYA DAISY ANN," n.d.

¹⁴ Ningsih and Mulyono.

¹⁵ Asih Sutarsih, "CAMPUR KODE DARI BAHASA KE DALAM BAHASA INDONESIA TUTURAN MASYARAKAT KETURUNAN ARAB DI KAMPUNG PEKOJAN SEMARANG (CODE MIXING FROM ARABIC INTO INDONESIAN OF ARAB DESCENT SPEECH SOCIETY IN SEMARANG PEKOJAN KAMPONG)," *Widyaparwa* 44, no. 2 (2016): 163-71.

¹⁶ Ali Mustadi and M Habibi, "FILOSOFI, TEORI, DAN KONSEP BAHASA DAN SASTRA INDONESIA SEKOLAH DASAR," n.d.

¹⁷ Tiwi Amelia Agustina, Reniwati Reniwati, and Lindawati Lindawati, "CAMPUR KODE DALAM PERCAKAPAN DI AKUN FACEBOOK ONLINE SHOP BERBAHASA MINANGKABAU," *Jurnal Elektronik WACANA ETNIK* 10, no. 1 (2021).

¹⁸ Rahmania Sekar Lestari and Izzah Juhriyah, "ANALISIS CAMPUR KODE BAHASA MAHASISWA KELAS AR19 PROGRAM STUDI BAHASA DAN KEBUDAYAAN ARAB UNIVERSITAS AL-AZHAR INDONESIA," *Multaqa Nasional Bahasa Arab* 4, no. 1 (2021).

reciprocal relationship between the role of the speaker, the function of the language, and the form of the language.¹⁹

Code mixing divided into two kinds, namely: first, mixing code into (*inner code-mixing*), mixing code originating from the original language with all its variations. Second, mix the code to the outside (*outer code-mixing*), mixing code that comes from a foreign language. The reasons for code-mixing are the identification of roles, the identification of variety, and the desire to explain and interpret. The background of code-mixing can be classified into two, namely: first, the attitude (*attitudinal type*) background attitude of the speaker, and second linguistic type (*linguistic type*) language background, so there are reasons for the identification of roles, identification of variety and desire to explain or interpret. There are several forms of code mixing, namely the insertion of words, clauses, expressions, or idioms, baster forms (a combination of original and foreign formations), and the insertion of repeated words. Hendrawati explains several factors that cause code-mixing. Code mixing can occur because it is influenced by several factors during the conversation. These factors include the speaker and the speaker's personality, the interlocutor, the place of residence and time, the mode of conversation, the topic, the function and the conversation, the variety and level of speech, the presence of a third speaker, arousing a sense of humor and just being prestigious.²⁰

In contrast to the previous opinion that Indra said that in general the driving factors for code-mixing are divided into two, namely intra linguistic and extra linguistic. Intra linguistic factors are related to things that exist in the language itself, while extra linguistic factors are related to things outside of the language.²¹ Code mixing also has two properties, namely positive and negative. If it does not interfere with communication and leads to integration, it means it is positive. If it interferes with communication and leads to interference, it means it is negative.²²

Code-mixing occurs when a language meets another in a certain situation. This also occurs in the language of conversation performed by Indonesian students who studied at Al-Azhar University Cairo. As students from Indonesia, they use Indonesian in communicating with their Indonesian friends. This is what they did although they lived in Egypt especially Cairo. Due to the influence of the environment they include elements of Arabic in their conversations both in oral

¹⁹ Umi Robitoh, "Korelasi Campur Kode Bahasa Arab Pada Ragam Tindak Tutur Dengan Mata Kuliah Khitabah Ilmiah Mahasiswa Semester IV Program Studi Pendidikan Bahasa Arab" (Fakultas Bahasa dan Seni Universitas Negeri Semarang, 2011).

²⁰ Raushan Fikri, "Analisis Campur Kode Dalam Kolom Komentar Para Penggemar Korean Pop (K-Pop) Di Akun Instagram: Kajian Sociolinguistik," 2021.

²¹ Siti Rohmani, "Analisis Alih Kode Dan Campur Kode Pada Novel Negeri 5 Menara Karya Ahmad Fuadi (Sebuah Kajian Sociolinguistik)," 2012.

²² Etik Yuliati, "Alih Kode Dan Campur Kode Dalam Cerbung Dolanan Geni Karya Suwardi Endraswara (Analisis Sociolinguistik)," 2010.

and written conversations. In verbal conversations, students who mix codes more often occur when they are outside lecture activities both within the campus and outside the campus scope. Meanwhile, in written conversations, code-mixing often occurs in WhatsApp group which does not belong to academic task. Such conversation may be seen as follows:

Conversation:

Speaker 1 (P1): *Assalamualikumshohib, this event is specifically for the second semester.*

Speaker 2 (P2): *Syukron.*

The form of code mixing that occurs in the conversation above is the use of Arabic elements marked by the word *shohib* which means friend. In this case, the speaker has a habit of calling friends as *shohib*. The second Arabic word used in the conversation is the word *syukron* which means thank you.

Code-mixing between Arabic and Indonesian has been researched by several previous researchers. The studies that have been carried out usually take the object of conversation with Arabic as the main language. Among these studies is a study conducted by Nur Fauziah Fatawi with the title "*Code-mixing in Arabic Communication Santri Pondok Modern Madinah Lampung Timur (Sociolinguistic Studies)*". Researchers took the object at Pondok Modern Madinah Lampung Timur.²³ The second research was conducted by Erni Zuliana with the title "*Analysis of Code-Mixing and Code-Switching in Arabic Conversation*". The research was conducted at Nahdatul Ulama Islamic Institute of Lampung.²⁴ The third research was conducted by Muhammad Nur Kholis with the title "*The Process of Code Transfer, Code Mixing and Interference in Santri Arabic Conversation (Case Study at Ta'mirul Islam Islamic Boarding School)*". The research analyzes languages of conversation among students in their daily conversation.²⁵ Compared to those researches mentioned above, this research is different in some cases. First, the object of this research is students of Al-Azhar university come from Indonesia. Second, it analyzes written language found in one of social media, WhatsApp. Moreover, the object of this research is Indonesian language as the main language of conversation, while Arabic is the second language which is inserted by speakers.

²³ Nur Fauziah Fatawi, "Campur Kode Dalam Komunikasi Bahasa Arab Santri Pondok Modern Madinah Lampung Timur (Kajian Sociolinguistik)," *Al-Fathin: Jurnal Bahasa Dan Sastra Arab* 1, no. 02 (2019): 179-94.

²⁴ Erni Zuliana, "Analisis Campur Kode (Mixing Code) Dan Alih Kode (Code Switching) Dalam Percakapan Bahasa Arab," *Studi Pada Mahasiswa Prodi Pendidikan Bahasa Arab IAIM NU Metro Lampung* 1, no. 2 (2016).

²⁵ Muhammad Nur Kholis and Untuk Memenuhi Salah Satu Syarat Guna, "PROSES ALIH KODE, CAMPUR KODE DAN INTERFERENSI DALAM PERCAKAPAN BAHASA ARAB SANTRI (Studi Kasus Di Pondok Pesantren Ta'mirul Islam)," n.d.

Arabic research mixed with Indonesian has a distinctive uniqueness. Most studies are conducted in Indonesia with the subject of research on Indonesians who use Arabic in their conversations. This study takes the object of conversations of Indonesian students with Indonesian as the main language. Therefore, this study has a different object from previous studies. Research in Arabic mixed with Indonesian has a unique characteristic. However, in this study, the subject of the study was Indonesians who used Indonesian in their conversations but were inserted with elements of Arabic. The object of research that researchers take is not in Indonesia but in Arab countries, especially Cairo Egypt, therefore this research is very good to do considering that there has been no previous research. So that the problems in this study include: (1) the form of mixed codes used in WhatsApp group conversations of Indonesian students of Al-Azhar University Egypt. (2) factors causing code interference in the WhatsApp group conversations of Indonesian students of Al-Azhar University Egypt. The purpose of this study is to find out the form of code interference used in the WhatsApp group conversation of Indonesian students of Al-Azhar University Egypt and the factors causing the occurrence of code interference in the WhatsApp group conversation of Indonesian students of Al-Azhar University Egypt.

METHOD

This research is a literature research with a qualitative approach. A qualitative approach is an approach that prioritizes interpretation, a deep understanding of reality, meaning, and relevant facts.²⁶ The data obtained were analyzed using sociolinguistic theories, especially code-mixing. Code mixing is the phenomenon of the use of foreign language elements in the use of the main language. Code mixing appears when a person speaks two or more languages at once. The insertion of language elements in the mixed code is in the form of insertion of regional language elements or Indonesian called internal code-mixing and there is also the insertion of regional language elements or Indonesian called external code-mixing.²⁷

Data will be obtained from the main source, the WhatsApp group namely "Sufara-Indonesia". In order to deepen the analysis, the data will be analyzed using linguistic theories such as phonology, morphology, syntax etc. Research data were obtained by documenting the desired text followed by note-taking strategy. In the process, the researchers read through the conversation of the students, and sort

²⁶ Farida Nugrahani and M Hum, "Metode Penelitian Kualitatif," *Solo: Cakra Books* 1, no. 1 (2014): 3-4.

²⁷ Ferdian Achsani and Hilmi Mahya Masyhuda, "Campur Kode Dalam Komunikasi Santri Di Pondok Pesantren Al-Hikmah Sukoharjo," *Jurnal KIBASP (Kajian Bahasa, Sastra Dan Pengajaran)* 2, no. 1 (2018): 24-37.

the intended material. After obtaining data, the researchers classified them into several classifications.

RESULT AND DISCUSSION

Arabic Code-mixing

The mixed form of Arabic found in the WhatsApp group conversation among Indonesian students of Al-Azhar University has three forms, namely words, phrases and clauses. Researchers do not get a mix of codes that take the form of expressions, and word repetitions. And to maintain the privacy of the group, the researcher disguised the name of the group and the names of the members in the group. Here is a form of mixed codes in the WhatsApp group conversation of Indonesian students of Al-Azhar University Egypt.

Table 01. Code-mixing of words

No	Data
(1.1)	A: Mari ikutan B: Gass, ada ust Miftahnya ini yang bikin pengen ikut, bisa <i>istifadah</i> tentang sejarah.
(1.2)	A: Yang belum ambil <i>minhah</i> , buru di ambil, soalnya udah mau pergi. B: Udah <i>ane</i> ambilin punya <i>ente</i> .
(1.3)	A: Ditemukan paspor ini di <i>maktabah</i> Iman, bagi yang mengenal ataupun merasa memilikinya harap segera di ambil. B. <i>Syukron</i> , adakah <i>ikhwah</i> yang lagi <i>darrasah</i> ...kalau boleh minta tolong ambilin.
(1.4)	A: <i>Syekh</i> Sudais <i>Sufaraa</i> , wkwk yang biasa imam sholat shubuh di lantai 8. B: Beliau yang biasa imam bersama jama'ahnya <i>ammu</i> Ali beserta ammu yang lain.
(1.5)	A: <i>Mabruk</i> Alfath Sufaro B: Lah, <i>ane</i> ketrima juga, padahal udah pasrah wkwk A: Tolong dicatat berapa anggaran yang dibutuhkan untuk <i>haflah</i>
(1.6)	A: Teman-teman yang belum ngasih <i>faturroh</i> secepatnya mudah-mudahan bisa cair. B: Ngasih kemana nih A: <i>Musrif</i>
(1.7)	A: Gaes yang tadi berenang pake jersey gimana besok? B: Dikeringin pake kipas angin, kayaknya bisa kering malemini juga. A: Atau pake <i>dafaya</i> bisa kayaknya.
(1.8)	A: Bab apa <i>Masyayikh</i> ?

	B: <i>Wasiyah</i>
(1.9)	A: Asatidz..biayaijro'at nya berapa ya ? B: 490,50
(1.10)	A: Ada yang tahu info <i>syaqoh</i> kosong ataupun sambung akad di daerah <i>darossah</i> , Jika ada yang tahu, mohon info nya. B: Siap
(1.11)	A: <i>Khozinah</i> jam segini udah buka belum ya? B : Sudah
(1.12)	A: <i>Qodoya</i> telah dimulai hari ini B: Siap
(1.13)	A: <i>Asatitdz</i> kalau mau ambil tahlil dam kita ambil dulu <i>istimarah</i> di <i>syuun</i> atau bagaimana ? B: Ambil di <i>syuun</i> .
(1.14)	A: Pengajar sudah siap di tempat kajian, <i>syabab</i> B: Ini menunjukkan semangat dan pedulinya beliau kepada kita semua, jangan lupa untuk selalu mendo'akan beliau, mumpung di hari Jum'at, dimana ada salah satu waktu jika seseorang berdo'a maka <i>mustajab</i> .
(1.15)	A: <i>Ana</i> pen ikut tapi gak bisa B: Gas aja, itung-itung <i>muroja'ah</i> apa yang sudah kita pelajari selama <i>dauroh</i>
(1.16)	A: Duktur Abdussalam apa sudah hadir di <i>qo'ah</i> ? B: Sudah
(1.17)	A: MaasyaAllah....diam meninggalkan <i>sakan</i> , bergerak mempinang anak orang. Barakallahu lakumaa wildan dan istri B: wa barakallah lakdan calon istri, wkwk

The data (1.1) is in a form of sentence: "*Gass, ada ust Miftahnya ini yang bikin pengen ikut, bisa istifadah tentang sejarah*". This sentence is a response to a friend's invitation to attend an event. In this conversation there is the word *istifadah*, an Arabic word that is put into the Indonesian, and means to take advantage. This use of the word *istifadah* is a form of noun code-mixing.

Data (1.2) is a conversation of group members asking about scholarships. In the sentence: "Yang belum ambil *minhah*, buru di ambil, soalnya udah mau pergi." there is a mixed codes in a form of word, that is a word *minhah*/منحة / which means grant. As for the word *minhah* in this conversation, means scholarship. The use of the word *minhah* is a form of nominal code-mixing. In addition, in the sentence: "Udah ane ambilin punya ente", there are two words

inserted into the sentence, they are *ane* /أنا / and *anta* /أنت /you (for male). The use of words *ane* and *ente* is a form of nominal code-mixing.

Data (1.3) is a conversation of a group members asking about the left behind passport. In the sentence: "Ditemukan paspor ini di *maktabah* Iman, bagi yang mengenal ataupun merasa memilikinya harap segera di ambil.", The word *maktabah* Iman in this conversation means that there is a library called Iman. In addition, there are other words; *syukron*, *ikhwah*, and *darrasah* which are also Arabic. Those words are inserted in their sentences because they are the most common used words among students. In term of the form of code-mixing, the use of those words is classified into nominal code-mixing.

Data (1.4) is a conversation of group members discussing the *imam* of subh prayer in a mosque. In the sentence: "*Syekh* Sudais *Sufaraa*, wkwk yang biasa imam sholat shubuh di lantai 8", there are two Arabic words, *sheikh* /شيخ /, and *sufaraa* /سفرة /. The word *sheikh* in this conversation means lecturer. The words *sheikh* and *sufaraa* are inserted into Indonesian sentences to ease conversation. And in the sentence: "Beliau yang biasa imam bersama jama'ahnya *ammu* Ali beserta ammu yang lain", found a word used twice, that is a word *ammu* /عم / means uncle. In this conversation, the word '*ammu* means a call to someone, both known and unknown. It is like mister in English, which is used for calling someone else.

Data (1.5) is a conversation of group members that talks about a celebratory event. In the sentence "Mabruk Alfath Sufaro" found an insertion of Arabic word *mabruk* /مبروك / which means congratulation. The sentence indicates that the speaker congratulates his friend who is called brother Alfath Sufaro. And in the sentence: "Lah, *ane* ketrima juga, padahal udah pasrah wkwk" found a word *ane* which means "I(am)". The similar case happens to another sentence: "Tolong dicatat berapa anggaran yang dibutuhkan untuk *haflah*". In the latter the word *haflah* is used for it is an Arabic word means party. The words *haflah* and *ane* are used in Indonesian sentences and form nominal code-mixing.

The use of Arabic words within Indonesian sentences is the most common feature of code-mixing. There are many Arabic words that may be found in their conversation. Among those words are as follows: *faturah*, *musrif*, *dafaya*, *masyayikh*, *syaqoh*, and *ijro'at*. The data show that almost all Arabic words found in their communication are noun. Researchers do not find any adjective or even verb. This indicates that lexical code-mixing of Indonesian and Arabic languages is dominated by noun. This is also supported by the fact that researchers do not find adjective, verb, pronoun, adverb, and even interjection.

Word is the most important element of language. It is also called language unit. Without word, there will be no sentence, and without sentence there will be

no conversation or even language. Since word is the most important part of language, people learn language from understanding word, especially foreign language. Therefore, it is accepted that word will dominate human utterance, and becomes the most influential part. For language learners, word is the first thing to be comprehended in order to make sentences. In relation to word, this research found that there are 32 Arabic words inserted in Indonesian students' conversation.

Phrase is sometime defined as a group of words forming a component of a clause. Like word, phrase is also one of the most important element of sentence. Phrase can be found in all human utterances and becomes the main part of the sentence. Its' position in the sentence is as important as word. Below is data of code-mixing of phrases.

Table 02. Code-mixing of phrase

No	Conversation
(2.1)	A: <i>MaasyaAllah</i> ...diam meninggalkan sakan, bergerak meminang anak orang. B: Mantap
(2.2)	A: Tadi ada ammu yang datang katanya nanti jam 1 ada <i>maddah qodoya</i> . B: Siap
(2.3)	A: Ada suratnya atau tidak ? B: <i>Risalah tadzolum</i>
(2.4)	A: <i>Qo'ah qodoya</i> pindah ke hari Kamis..(jam pastinya tunggu jadwal baru) B: Siap
(2.5)	A: Asatitdz kalau mau ambil <i>tahlil dam</i> kita ambil dulu istimarah di syuun atau bagaimana ? B: Ambil di syuun.

Data (2.1) is a conversation between group members who talks about the marriage of one of the group members to his wife. In the sentence: "Maasya Allah....diam meninggalkan sakan, bergerak meminang anak orang. Barakallahu lakumaa Wildan dan istri", found an Arabic phrase inserted in the sentence. The phrase is Maasya Allah, which means as Allah will. In this expression, the phrase is used for a certain purpose, that is to indicate admiration for someone, something, or an event.

Data (2.2) shows a conversation of group members talking about a discussion. In the sentence: "Tadi ada 'ammu yang datang katanya nanti jam 1 ada *maddah qodoya*.", found an Arabic phrase *maddah qodoya* which means discussion material. The phrase is related to learning activities within class rooms, and

mentioned a lot by students. For this reason, this phrase is often used by students and not translated into Indonesian language.

Data (2.3) is a conversation of a group member talking about a submission letter. In this conversation a member of the group asked about what letters needed. This question is answered by another group by saying that *risalah tadzolum* is needed. The phrase may be translated into Indonesian language as 'surat penyerahan' or letter of submission. This expression is known well by Indonesian students who studied at Al-Azhar University Cairo. Even though, the phrase is not translated into Indonesian language for it is a common expression in Arabic. This phrase is usually used by students in mentioning letters of submission of grades, forms and others.

Data (2.4) shows another conversation related to a discussion day that was moved to Thursday. In this conversation, one member knew the other member that the discussion day was changed to Thursday, but the time was not determined. *Qo'ah qodoya* is an Arabic phrase which means discussion room. Even though, it can be understood that the conversation is not about place, but time which is indicated by the word 'Thursday'. The phrase *Qo'ah qodoya* is kept as it is in Arabic, because this expression is well known among students, and denotes certain meaning for them.

Data (2.5) is a conversation of group members talking about the form used to blood checking. In this conversation one of the members asked what conditions were used to check the blood. The sentence: "*Asatitdz kalau mau ambil tahlil dam kita ambil dulu istimarah di syuun atau bagaimana ?*" is a question from a member of the group in relation to conditions or requirements of blood checking. There are some Arabic elements found in the sentence, but only one phrase is inserted in it, i.e. *tahlil dam*, which means blood checking. This expression is also known in Indonesian language, but they still keep the expression in Arabic.

Code-mixing of phrases in students' conversation is a common phenomenon, although researchers found only five expressions. When the data are looked more thoroughly, it can be known that almost all phrases inserted in their conversation are related to their academic affairs and conditions related to them.

Table 03. Code-mixing of clauses

No	Conversation
(3.1)	A: Ini sebagai penyemangat kita untuk selalu hadir bersama beliau. <i>Barakallah fiikum</i> B: Ayo ditunggu sebentar lagi
(3.2)	A: MaasyaAllah....diam meninggalkan sakan, bergerak mempinang anak orang. <i>Barakallahu lakumaa</i> wildan dan istri B: <i>wa barakallah lak</i> dan calon istri, wkwk

This research found two code-mixing of clauses as can be seen in the table above.

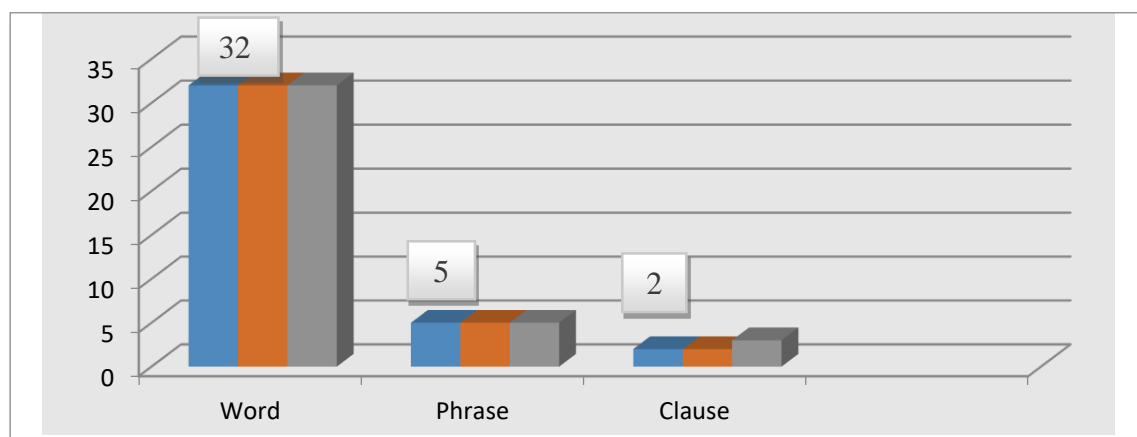
Data (3.1) shows how one of group members gives encouragement and also pray for other members. The sentence says: *"Ini sebagai penyemangat kita untuk selalu hadir bersama beliau. Barakallah fiikum"*. The sentence consists of clause Barakallah fiikum, which means may Allah bless you all. The phrase is still used as it is in Arabic for it is a common expression and known by Muslims all over the world. It is an expression taught by Islam and used by all Muslims. Although the phrase may be translated into other languages, but it is still kept as it is in Arabic.

Data (3.2) shows another case of code-mixing. The sentence is a form of praying, in which a member of the group prays to God for a friend who got married ceremony. The sentence says: *"MaasyaAllah....diam meninggalkan sakan, bergerak meminang anak orang Barakallahu lakumaa wildan dan istri"*. The expression *Barakallahu lakumaa* is a praying which means 'May Allah bless you two'. Such kind of expression or sentence is usually kept as it is in Arabic language. Its' translation may be found in many languages, but moslems tend to keep it in Arabic. In WhatsApp conversation, this praying is replied by another member by saying: Then another member replied *"wa barakallah lak dan calon istri, wkwk"*. The latter expression also consists of Arabic clause like the previous sentence.

This research found three code-mixing of clauses in their conversation. It can be seen that clauses inserted in Indonesian sentences are mostly related to religion teaching. It is therefore, the expressions are kept as in the original language, that is Arabic language.

And to make it easier for the reader to understand the form of code mixing used in the WhatsApp group conversation of an Indonesian student at Al-Azhar University, Egypt named *Sufara-Indonesia*, the researcher summarizes the results of the analysis in this study using a table, as follows:

Table 04. Form of Arabic Code-mixing



Based on the data above, the form of code mixing often used in the WhatsApp group conversation of an Indonesian students at Al-Azhar University Egypt are words.

Factors of Code-mixing

Code-mixing is the most frequent thing that happens when two or more people communicate. There are several factors that cause code-mixing during communication. Here are the causes of code interference in the WhatsApp group conversations of Indonesian students of Al-Azhar University Egypt: 1) Speakers 1 and speaker 2 have the same mother tongue background. Speakers with the same mother tongue background become one of the factors of code mixing. This is also what happens in the WhatsApp group conversation of Indonesian students of Al-Azhar University. 2) The habits and informalities of speech act performed by participants of communication. This habit and informality is a factor that often occurs in the case of code-mixing. In the case of Indonesian students who studied at Al-Azhar university, the use of Arabic language is done every day. It is why, when they talk to other Indonesian colleagues, some Arabic elements are found and used with Indonesian language. 3) To ease conversation. It is no doubt that daily conversation performed by anybody is not based on strict grammatical rules. Sentences and other linguistic expressions are made simple, easy. Communication is a matter of sending messages from someone to another. The most important thing in communication is understanding of both parties. Therefore, communication is always made simple by using simple and easy sentences. 4) Religious expressions. The data shown above show that code-mixing happens by using expression, i.e. phrases and sentences, involve religion teaching. Islam, as their religion, teaches Muslims to express their feeling by using religious expressions, such as mentioned above. For this reason, although some expressions are known their translation in Indonesian language, they are still kept in their original language that is Arabic.

CONCLUSION

As it has been mentioned above that code-mixing is a linguistic phenomenon which occurs in almost all languages in the world. Code-mixing is found in a language which has contact with other language. That is what happens to the Indonesian language spoken by Indonesian students who studied at Al-Azhar university. The data show that code-mixing occurs within words, phrases as well as clauses. There are factors that caused the emergence of code-mixing between Indonesian language and Arabic language. They include language background of speakers, their language habit, intention of making conversation easier, and the last religion factor. The last factor may not be found in other cases, but among

Muslims, Islamic teaching is obeyed in every aspect of life, including in using language for daily conversation.

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