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Code-Switching and Code-Mixing in Conversation Alumni Boarding School of Riyadlul 'Ulum Wadda'wah

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Abstract

This study aims to determine the types of code switching, forms and types of code mixing and the factors of using code switching and code mixing in the conversations of the alumni at Riyadlul 'Ulum Wadda'wah Islamic Boarding School. The research method used is descriptive qualitative with data collection in the form of tapping, recording and note-taking techniques. The results obtained from this study are the type of code switching in the form of external code switching, namely the transition from Sundanese to Arabic and otherwise. The factor of the occurrence of code switching here is the adjustment of the speaker's code to the interlocutor. While the code mixing found included code mixing in the form of 14 words, code mixing in the form of reduplication as much as 1 reduplication, code mixing in the form of phrases as many as 4 phrases, code mixing in the form of idioms as much as 1 idiom and code mixing in the form of clause as much as 1 clause. There are types of internal code mixing, namely from Indonesian into Sundanese and external code mixing, namely from Arabic into Sundanese. The dominant code-mixing factor is due to habit.

Keywords: Code-mixing, code-switching, conversation

Introduction

In fulfilling the needs of life and carrying out daily activities of humans as social creatures must interact with others. Humans cannot live alone without interacting with others. Interaction requires a tool called language, with various human backgrounds this is what makes the language used also diverse to give rise to something unique when interacting.

Language has an essential role in society as a means of communication and interaction to convey messages from one person to another (Adil, 2018). There are people who use many languages from several regions in one place, but there are also people who use their own distinctive language. In the sense that the language used varies even though they live in a regional scope (Normalita & Oktavia, 2019).

Language has a role as an intermediary used to socialize. The use of language in speech communities is very diverse and closely related to the community speaking the language. This is adapted to the needs of speakers in their social context in choosing a language. This allows the Indonesian people to use more than one language, which is called multilingual (Khikmah, 2018). The use of more than one language is caused by the many cultures in Indonesia which have different languages in each culture (Sugianto, 2018). Generally, the language used in the form of conversation is natural or natural language because, in the conversation, there is a message that wants to be delivered spontaneously without any editing process (Akhii, Rahayu & Wulandari, 2018).

The use of language is strongly influenced by external or non-linguistic factors because language is a social phenomenon. These non-linguistic factors include education

level, social, economic, age, gender, situational, namely to whom, where, when, the language used, and the problem being discussed (Abdurrahman, 2008). One example as in this study, the factors that affect the use of language are clearly influenced by non-linguistic factors, namely who, where and when the language is used. Therefore, this research study becomes important in order to be able to find out more deeply what non-linguistic factors most affect the use of language.

This is in line with the sociolinguistic perspective (Mujib, 2009) that language is seen as a means of interaction in society, not as seen by general or structural linguistics. Saddhono in (Perbadi, 2020) states that there are 3 types of language choices in sociolinguistic studies that are commonly known, namely code switching, code mixing and language variations in the same language. Something unique (Sufiani & Pujiati, 2018) can arise, one of which is in terms of interacting because of a group of people who are united with different backgrounds, such as the emergence of code mixing and code switching. Language users (Khoirurrohman & Anjany, 2020) in a bilingual and multilingual society are almost impossible to use only one language without the influence of another language, even if it is only in the form of words.

Chaer in (Susmita, 2015) explains that code switching and code mixing are the use of two or more languages, or the use of two variants of a language in one speech community. This code switching is a common phenomenon in bilingual or multilingual societies and includes a linguistic phenomenon that is sociolinguistic in nature. Ohoiwutun in (Yusnan et al., 2020) says that the essence of this code switching is the transition from one language or dialect to another.

Code switching (A'la, Mulawarman & Purwanti, 2020) is divided into two types, including internal code switching, namely code switching that occurs between the languages themselves, meaning between regional languages in a national language such as code switching from Indonesian. to Sundanese or vice versa. And external code switching, namely (Mokodompit, 2013) code switching that occurs when speakers switch from their native or national language to a foreign language, such as switching codes from Indonesian or regional languages into Arabic. Some of the factors that can cause code switching include showing academic ability, or having a specific purpose, or adjusting to the code conveyed by the interlocutor. According to Sjalan and Suwito in (Mustikawati, 2015) code switching is a linguistic event caused by several factors including the speaker's factor, the speech partner, the presence of a third speaker, to foster a sense of humor, topic or subject matter and for mere prestige.

Meanwhile, code mixing according to Nababan (Marwan, 2016) occurs without anything in the language situation that requires mixing two or more languages or various languages in an act of language. Kridalaksana in (Bintara, Saddhono & Purwadi, 2017) asserts that the use of code mixing is to add style or variety of language. Informal or relaxed situations become a prominent feature in this code-mixing. In addition, according to Rohmani, code mixing in (Alatas & Rachmayanti, 2020) is not caused by the weakness of the speaker's mastery of the language used, so code mixing is not a form of language error.

The code mixing (Achsani & Masyhuda, 2018) in the general public often occurs because one language can complement each other. For example, when a person speaks a certain language which is his daily language (B1), he often mixes it with other language elements, be it Indonesian (B2), or foreign or foreign languages (B3), and vice versa. This happens because a person has more mastery of language. The influencing factor is the speaker's habit in using a language. The use of code-mixing usually occurs in informal situations but can also be used in formal situations, this is because there is no language equivalent in expressing a term. According to Suwito (Mustikawati, 2015) that the factors

that influence code mixing are the attitude and linguistic background. These two things are interdependent and sometimes overlap.

While the form of code mixing based on the linguistic elements involved according to Suwito in (Jamil & Wirduna, 2017) is divided into five parts, namely code mixing in the form of words, phrases, reduplication, idioms and blaster forms. And it is divided into two types (A'la, Mulawarman & Purwanti, 2020) namely mixing code into (innercode-mixing) which means mixing code with the source from the original language which has several variations in it. And outer code-mixing, namely (Adnyani, Martha & Sudiana, 2013) mixing code originating from a foreign language or mixing code between the original language and a foreign language.

It can be said that code mixing is part of a particular language variation that is used by speakers consciously and fundamentally by using elements in other languages which are carried out in order to translate or explain as well as a communication strategy. So that in the end a choice of words that have the form of mixed code is accepted by the interlocutor or listener. The part of the language that is acquired from another language can be in the form of words, phrases or larger language units (Mustikawati, 2015).

As in the explanation of code switching and code mixing, the authors found cases of modern boarding school alumni when they were interacting, namely at the Riyadlul 'Ulum Wadda'wah Islamic Boarding School. The linguistic situation in modern boarding schools is quite unique compared to other educational institutions because of the periodic multilingual learning process (Wahab, 2014). The use of foreign languages is a must for the students, so that students can be said to have multilingual abilities. They are bound by the rules of the lodge to communicate using Arabic and English. In addition, they also master Indonesian and their respective regional languages. So that when the students become alumni, the author often finds elements of the foreign language commonly used in the lodge carried into their conversations when interacting, both interacting directly such as reunions or online via the WhatsApp application in the alumni group. Usually there are Arabic or English terms or vocabulary that are often mixed into native language conversations such as the word *mar'ah* which in Indonesian means female, the word *rajul* which means male, the terms *qudama* and *taksif* which mean advanced students and intensive students, *laa astathi'u* which means I can't, or a mixture of English like next event, next time, and so on.

Based on this, the authors are interested in conducting more in-depth research on code-switching and code-mixing in the conversations of alumni of the Riyadlul Islamic Boarding School 'Ulum Wadda'wah. Cases of bilingualism like this are also found in a boarding school where santri in Ponpes Alhikmah often uses a mixed language that is between Indonesian with Arabic and Indonesian with Javanese and vice versa with the occurrence factor, namely because of the culture of each santri (Achsan & Masyhuda, 2018). Diversity of language use is used both in pesantren environment, outside pesantren, in their own village and at home when santri communicates. The language is used with regard to certain conditions and situations (Wahab, 2014). It can be said that the occurrence of variations in language is caused by the background of the situation and demands (Kurniasih & Zuhriah, 2017). The things that want to be researched include the types of code-switching, forms and types of code-mixing, and the factors of using code-switching and code-mixing by alumni.

Method

The method used by the author is descriptive qualitative, namely research with an inductive flow and moves on a simple qualitative approach (Yuliani, 2018). The main

characteristics of qualitative research are theory formulation, problem exploration and factor identification (Gumilang, 2016). In collecting data, the authors make direct observations in a free situation, that is, the researched does not know that they are being studied so that researchers can obtain reasonable data regarding the behavior of a person or group without any interference (Mania, 2008). Activities carried out during data collection include seeing, observing, listening and being directly involved with language speakers, namely alumni.

In carrying out the research there are three stages carried out by the author, namely the data search process, data management and data presentation. Data collection is done through: 1) tapping technique, namely listening by tapping the use of the speaker's language. In this case, the wiretapping was carried out in oral form, namely conversations with alumni located at the Riyadlul Islamic Boarding School 'Ulum Wadda'wah; 2) Recording technique, namely capturing data by recording the use of the speaker's language. Recording is done using a device. The recording is done without disturbing the fairness of the ongoing conversation activities and tends to be without the knowledge of the speaker; and 3) The note-taking technique, which is capturing data by recording the results of reading the data. This activity is a continuation of the recording and tapping techniques. Data is analyzed and presented in the form of a report.

The source of data in this study is data that comes from the communication process carried out by speakers, namely ustazah who are graduates of the Riyadlul 'Ulum Wadda'wah Islamic Boarding School and they are no longer bound by regulations to use two official languages at the cottage, namely Arabic and Arabic. English. In addition to ustazah, the author also makes alumni who study at campuses outside the cottage who are visiting the cottage as research samples.

Results and Discussion

In this section, the author will describe the things that have been formulated in the background, namely the types of code switching, forms and types of code mixing and the factors that cause code switching and code mixing in alumni conversations at Riyadlul 'Ulum Wadda'wah Islamic Boarding School, as in the data below.

- 1) Types of Code Switching in Alumni Conversations and the Factors of Use
 - a) Transfer of Regional Language Codes to Foreign Languages

P1: Kela antosan nya abi bade ka kamar heula

P2: Ulah lami teuing

P1: Ba'din ana urid ilaa Huna Kaman

P2: laa Urid, ana saatba'

P1: Limadza satatba'? Sur'ah ceunah Namira faqoth

In the data, it can be seen the process of code switching with the type of external code switching, namely the transfer of language from the regional language in the form of Sundanese by P1 to a foreign language, namely Arabic. Then P2 follows the code switching made by P1. In this case, P2 performs code switching because it adapts to the code of his opponent, namely P1.

In addition to code switching, in the speech there is also code mixing in the form of words, namely the word "Ceunah" which is Sundanese and has a meaning in Indonesian "Katanya".

b) Switching of Foreign Language Codes to Regional Languages

P1: Namira A'rofti laa Ukhtuki?

P2: Limadza?

P1: abi sok manggilan dede Namira ku nami Namira

P2: Naha?

P1: enya sok emut wae ka Namira

In the data, it can be seen the process of code switching with the external type of code switching, namely the transfer of language from a foreign language in the form of Arabic by P1 to the regional language, namely Sundanese. Then P2 follows the code switching made by P1. The code switching factor carried out by P2 is the adjustment of the code delivered by the interlocutor or P1.

2) Forms and Types of Code Mixing in Alumni Conversations and their Usage Factors

a) Mixed Code in the form of Words

The 1st Conversation Data

P1: Ari Kak Destiany dimana nya?

P2: Aya di kantor riayah

In the data, it can be seen the process of forming code mixing in the form of words in foreign languages, namely the insertion of Arabic words into Sundanese speech. The word "Riayah" means "Pengasuhan" or in Sundanese, "Pangasuhan". So what is meant is the foster care office. This code mixing is code mixing outside, namely mixing foreign languages into regional languages. The code-mixing factor that is done by the speaker is a habit factor, because the speaker does not have a specific purpose to be described or explained. This happens because the vocabulary is considered to be commonly used in alumni communication.

The 2nd Conversation Data

P1: Saha anu bagean ngajaga?

P2: Kedahna abi tapi dibadal heula ku angkatan 14

P1: Oh naha?

P2: Kedah khidmah ka saluhureun mah

In the data, it can be seen the process of forming code-mixing in the form of words, namely the insertion of Indonesian into Sundanese speech. The word "Badal" means "Pengganti" or in Sundanese, "Pangganti". There is also the word "Khidmah" which is an insertion of Arabic. The word means "Membantu" or in Sundanese "Ngabantos". The code mixing that occurs is an inward code mixing, namely the insertion of Indonesian into Sundanese and outward code mixing, namely the insertion of Arabic into Sundanese. The code mixing factor by speakers is a habit factor, this happens because badal and khidmah vocabulary is considered to be commonly used in alumni communication.

The 3rd Conversation Data
P1: Anti satadzhab ayyu sa'ah?
P2: Masa-an bunda

In the data, it can be seen the process of forming code-mixing in the form of words, namely the insertion of Indonesian into Arabic. The word "Bunda" in Arabic is Al-Umm. The factor behind the speaker mixing the code is the habit factor, because the speaker does not have a specific purpose to be described or explained. Speakers have a habit of calling senior teachers as mothers.

The 4th Conversation Data

P1: Abi teh hoyong ka makshof, hoyong pependak sareng bibi
P2: Itu aya bibi na
P1: hayu atuh urang jajan heula ka makshof
P2: hayu

In the data, it can be seen the process of forming code mixing in the form of words, namely the insertion of Arabic into Sundanese speech. The word "Makshof" means "Kafe". The code mixing that occurs is the outward code mixing, namely the insertion of a foreign language into the regional language. The factor behind the speakers mixing the code is because of the speaker's habit of calling cafes with maxhof vocabulary.

The 5th Conversation Data

P1: Dea bade janteun ka nikahan Eni?
P2: Muhun, jatahna teh kangge 16 orang, eta teh kangge mar'ah sareng rajul.
Tapi janteunna anu 15 orang eta teh mar'ah sadaya

In the data, it can be seen the process of forming code mixing in the form of words, namely the insertion of Arabic into Sundanese speech. The word "Mar'ah" means "Perempuan" or in Sundanese means "Istri" and the word "Rajul" means "Lelaki" which in Sundanese means "Pamegeut". The code mixing that occurs is outward code mixing. The factor behind the speakers mixing the code is the speaker's habit of referring to men and women with the vocabulary of rajul and mar'ah. Code mixing in the form of other words is in the word "Orang" which is the insertion of Indonesian into the Sundanese speech above, when translated into Sundanese it becomes "Urang". So that the code mixing that occurs is an internal code mixing because it occurs between the languages themselves, namely the regional language and the national language or Indonesian language. The factor is the speaker's habits.

The 6th Conversation Data

P1: Tadina bade pamitan ka barudak tapi haflah na di undur
P2: janteun iraha kitu haflahna?
P1: Ke di bulan syawal, teras gairah kelas tilu na teh jadi teu aya ning
P3: Teras basa rapat pimpinan di obrolkeun?
P1: eh kan sekarang dari pemerintahan pusat ge kelulusan mah kumaha sakola, salah satunya teh sam'an wa tha'atan.

In the data, it can be seen the process of forming code mixing in the form of words, namely the insertion of Arabic into Sundanese. The word "Haflah" means "Perpisahan" or in Sundanese, namely "Paturay tineung". What happens is code mixing is code mixing outside. The factor of code mixing that occurs is the speaker's habit of saying farewell to memorized vocabulary, and this is already familiar among students and alumni.

There is also the word "Gairah" which is the insertion of an Indonesian word and means "Hasrat" in Sundanese. The word "Sekarang" which in Sundanese means "Ayeuna", the word "Dari" which means "Ti", "Pemerintah" which means "Pamarentahan", the word "Kelulusan" which means "Kalulusan" and the code mixing that occurs is code mixing into in. The factor of code mixing in the form of inserting Indonesian words is because of the topic of conversation, the thing being discussed by the speakers is casual chat about current school policies.

b) Code Mixing in the form of Reduplication

P1: abi teh bade wawancara ka anak-anak

P2: mending ka kelas abi anu palinter

In the data, it can be seen the process of forming code mixing in the form of reduplication, namely the insertion of Indonesian into Sundanese. The word "Anak-anak" in Sundanese means "Barudak". These children's words are reduplication in the form of dwilingga, namely the repetition of words as a whole. And the code mixing is an inward code mixing because there is an insertion of Indonesian into the speech of the regional language, namely Sundanese. The code-mixing factor used by the speaker is the existence of a certain purpose or goal, namely the intention of the speaker who is looking for students to be interviewed. In addition, there is also code mixing in the form of words, namely the word "Wawancara" which in Sundanese means "Paguneman". This code mix is code mixing inside. The factor of this code mixing is the speaker's habit in using the vocabulary.

c) Code Mixing in the form of Phrases

The 1st Conversation Data

P1: Kelas naon kitu?

P2: Binti kelas tilu B

In the data, it can be seen the process of forming code-mixing in the form of phrases, namely the insertion of Arabic into Sundanese. The word "Binti" is an idhofi phrase in Arabic which when translated into Sundanese becomes "Budak abdi". This code mix includes outbound code mixing. The code-mixing factor that occurs is because the speaker has a specific purpose, namely to show that he is the homeroom teacher for the students in third grade B.

The 2nd Conversation Data

P1: Tadina bade pamitan ka barudak tapi haflah na di undur

P2: janteun iraha kitu haflahna?

P1: Ke di bulan syawal, teras gairah kelas tilu na teh jadi teu aya ning

P3: Teras basa rapat pimpinan di obrolkeun?

P1: eh kan sekarang dari pemerintahan pusat ge kelulusan mah kumaha sakola, salah satunya teh sam'an wa tha'atan.

In the data, it can be seen the process of forming code-mixing in the form of phrases, namely the insertion of Arabic into Sundanese. The word "Salah satunya" is a phrase which in Sundanese is interpreted as "Salah sahijina". This code mix includes inward code mixing. There is also the word "sam'an wa tha'atan" which in Sundanese means "Ngadangu jeung Patuh" and is a form of mixed code outside. The factor of code mixing is the topic of conversation, the thing that is being discussed by the speakers is casual chat about current school policies.

The 3rd Conversation Data

P1: Tapi da pami kitu mah teu di hukum dina masalah salat ge

P2: nya enya atuh da teu inget tea

P3: Masya Allah! Ari jeung ukhti mah pembahasana ge

In the data, it can be seen the process of forming code-mixing in the form of a phrase, namely "Ukhti" which is an idhofi phrase in Arabic and when translated into Sundanese it becomes "Dulur Istri abdi". What happens is code mixing is code mixing outside. The mixing factor of this code is because of a certain purpose, in this case the speaker says ukhti because she wants to express her friend's piety.

d) Code Mixing in the form of Idioms

P1: Tapi da pami kitu mah teu di hukum dina masalah salat ge

P2: nya enya atuh da teu inget tea

P3: Masya Allah! Ari jeung ukhti mah pembahasana ge

In the data, it can be seen the process of forming code mixing in the form of idioms, namely the insertion of Arabic into Sundanese. The word "Masya Allah" is an idiom or expression which if interpreted "Inilah yang dikehendaki oleh Allah". Masya Allah is usually spoken as an expression of a Muslim when showing admiration for a person or event. What happens is code mixing is code mixing outside. The factor of code mixing is the speaker's habit of expressing amazement with the Arabic expression.

e) Code Mixing in the form of Clauses

P1: Ista'danti anifan ila ustadz naon? Ustad syahrul nya?

P2: Oh bade ka nikahan Eni, antunna?

P3: Henteu bade ngerjakeun tugas, yu urang kaditu

P1: Muhun hayu

In the data, it can be seen the process of forming code-mixing in the form of clauses, namely the insertion of Arabic into Sundanese. The sentence "Ista'dzanti anifan ila ustadz" in Indonesian means "You have permission to the ustaz" or in Sundanese "Anjeun was toss permission to the ustaz". The code mixing that occurs is the outward code mixing, namely the insertion of a foreign language into the regional language.

In addition, there is also code-mixing in the form of words, namely the insertion of Arabic into the Sundanese speech above; the word "Antenna" has a meaning in Sundanese, namely "Aranjeun." The code-mixing that occurs is the outward code-mixing, namely the insertion of a foreign language into the regional language. The factor of code-mixing in the speech is due to the closeness of the speaker with the interlocutor.

Conclusion

From the research that has been done by the author, it is obtained data that the dominant language code used is the Sundanese language code, this is because the majority of alumni come from the Sundanese ethnicity, so that the conversation that is commonly used is Sundanese. The external code is a code shift from the regional language, namely Sundanese to Arabic and vice versa. The factor that causes the code-switching is the adjustment of the speaker's code to the interlocutor.

While the forms of code-mixing that the authors found include code-mixing in the form of 14 words, code-mixing in the form of Reduplication as much as 1 reduplication, code-mixing in the form of phrases as many as 4 phrases, code-mixing in the form of idioms as much as 1 idiom and code-mixing in the form of clause as much as 1 clause. So that code-mixing that often occurs is code-mixing in the form of words. The types of code-mixing contained in the data include internal code-mixing, namely from Indonesian into Sundanese as many as 8 code word mixes, 1 code reduplication mix, and 1 code phrase mix. And mixed code outside, namely from Arabic into Sundanese as much as 7 mixed code words, 3 mixed code phrases, 1 mixed code idiom and 1 mixed code clause. So that the most common code-mixing is outbound code-mixing. The dominant factor of code-mixing occurs because of habit. Another factor is familiarity, the existence of a specific purpose or purpose and the topic being discussed.

The results of this study can contribute to increasing knowledge in the world of linguistics related to the use of mixed codes and the transfer of code whose language users are alumni of modern huts. So that from the results of this study can be known the type and form of code transfer and mix the code commonly used by modern cottage alumni and their usage factors. In addition, this research can also strengthen the theory that has been presented before, namely that the use of language is strongly influenced by external factors.

Recommendations for future research, namely the study of code transfer and code mix are studied more deeply, especially in terms of factors of use in different objects so that it will further enrich knowledge in the linguistic world and facilitate other researchers in determining language symptoms that occur in the community.

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