

CODE MIXING ANALYSIS IN A RELIGIOUS SPEECH (A SOCIOLINGUISTICS STUDY)

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Abstract

This research focuses on the types of code mixing used by TGH. Yusron Az-Zahidi, the factors affecting its use, and the grammatical units used. The study uses descriptive qualitative methods and recorded TGH. Yusron Az-Zahidi's speeches, which contain code mixing. The data analysis reveals three types of language mixtures: intra-sentential code mixing, intra-lexical code mixing, and changes in pronunciation. Intra-sentential code mixing is the most common type, occurring 36 times (75%). Factors influencing code mixing include talking about a specific topic, quoting others, emphasis, interjection, repetition for clarification, intention to explain speech content, and expression group identity. The Savile Troke theory also plays a role, with nine reasons for code mixing. The most common factor is repetition for clarification, occurring 16 times (33%), followed by group identity expressions (10 times (21%)), and discussing specific topics (8 times) (17%). Other factors include intention to explain speech content, emphasis, interjection, weakening requests or commands, quoting others, and real lexical needs occurring once (2%). The study concludes that code mixing in TGH lectures is dominated by intra-sentential code mixing, with grammatical units mainly in words (71%).

Keywords: Sociolinguistics, Code-Mixing, Religious Speech

INTRODUCTION

Language is used by humans in almost all life activities. Thus, Language is the most essential thing in human life. In addition to being a tool for communication, language is also used to interact in the social life of society. The science that studies language in relation to society is Sociolinguistics.

According to Spolsky (1998), Sociolinguistics is the field that studies the relation between language and society, between the uses of language and the social structures in which the users of language live.

As social creatures, humans have different types of languages, it is influenced by the diversity of tribes, races, cultures and

nations. In everyday life, Indonesians use regional languages, Indonesian and foreign languages in communicating. Different types of languages often appear in interactions so that Indonesians use more than one language in communicating. A condition in which a speaker can use two or more languages in interaction is called Bilingualism. Bilingualism is the use of two languages. It refers to a speaker or society who is able to speak two or more languages. Halliday (1970) definition am bilingualism speaker as one who has comprehensive command of two languages and employs both in all situations in which he puts either. According to Bot (1992) Bilingual share capable to replace from one into another language without a good deal problem. The use of diverse languages eventually gives rise to a mixture of words or phrases when communicating and interacting. This mixture of words or phrases is called Code mixing.

Code mixing can occur in bilingualism because of its ability to master more than one language. Code mixing is the mixing of several languages used in one speech or one sentence. These events tend to occur in the speech of people who use more than one language in their social interactions. According to Wardhaugh (1986) Code mixing is a term to

describe the use of language in which a speaker inserts elements of another language into the dominant language he uses. It occurs when conversant uses both languages at the same time and that changes from one language to another in the course of one utterance. As for Nababan (1993), stated code-mixing is the change of one language to another within the same utterance or in the same oral or written text.

According Charlotte (1991) code-mixing is divided into three types, namely intra-sentential code mixing, intra lexical code mixing, and involving a change of pronunciation. During the communication, some people tend to mix their language. The mixing of languages can occur almost in every daily conversation, in the formal or informal situation. It happens because there is no suitable expression in the language being used, so it is necessary to use word or expression from another language.

Sometimes, people easily understand the expression that have been taken from other language. Charlotte (1991) mentions that there are several reasons why people mix their languages. Those reasons are talking about a particular topic, quoting somebody else, being emphatic about something, interjection (inserting sentence fillers or

sentence connectors), repetition used for clarification, intention of clarifying the speech content for interlocutor, and expressing group identity. Saville (1986) also mentions several reasons that cause someone to mix code. Those reasons are softening or strengthening request or command, real lexical need, and for the sake of efficiency. Encode mixing, the use of foreign language elements can appear in various forms. It can be in the form of a word, phrase, clause, or other units. The constituents may also be called grammatical units (Larassati & Suyudi, 2021).

People who live in bilingual areas tend to use more than one language in communicating or conveying things. They often mix their local language with other languages, whether it is Indonesian or a foreign language. Code mixing occurs in bilingual communities from various circles, including teachers or religious leaders such as Dr.TGH.Muhammad Yusron Az-Zahidi Jamil, QH., M.HI. In his speech, many found the use of code mixing.

TGH. Yusron Az-Zahidi is a Masyaikhul Ma'had or a teacher in Ma'had. He comes from Kelayu village, Selong District, East Lombok Regency. Ma'had is a non-formal Islamic educational institution located in Anjani village, east Lombok regency, West

Nusa Tenggara province. an institution engaged in education, da'wah, and social society in carrying out the mission of Islamic education. Ma'had darul Qur'an walhadits is a college-level school with learning using the classical system, namely by adopting a classical system that is identical to the pattern of medieval education (Al-Badani, 2017).

TGH. Yusron Az-Zahidi, in his speech predominantly uses Indonesian, but still uses other languages to convey his speech, namely with regional languages (sasak), and Arabic. TGH. Yusron Az-Zahidi mastered a lot of vocabulary, making it easier to deliver when mixing languages. There are still many people who do not know the types, causative factors and syntactic code mixing in TGH.Yusron Az-Zahidi speech. So, further research needs to be done.

An in-depth study of code-mixing problems is an interesting thing to do. In certain conditions and in various different regions, speakers are required to be able to choose the right language code so that the delivery can be understood properly. Therefore, in this study described the types of code mixes, causative factors and grammatical units in TGH.Yusron Az-Zahidi speech. especially in his delivery in ma'had.

Based on the background above, so researchers feel interested in conducting research entitled "Code Mixing Analysis in a Religious Speech (A Sociolinguistics Study)". And to discuss more in depth about this title will be discussed in the next chapter.

LITERATURE REVIEWS

Language is an essential component of existence since it allows for exchanges between individuals and groups of people, allowing humans to connect and communicate with one another. Language is essential for life. without it, we would be unable to communicate and carry out basic tasks(Jaya, 2020). Language impinges at the society, and Society impinges on language. for this reason, there should be a courting present among language and society. The interdependency of those two entities, language and society caused the examine of sociolinguistics. Sociolinguistics is concerned with investigating the connection between language and society with the purpose of a higher knowledge of the shape of language and of the way languages function in communique. it is the examine of all aspects of linguistics applied closer to the connections among language and society, and the way we use it in special language conditions (Harya, 2018).

According to Trudgill (1974), sociolinguistics is a branch of linguistics concerned with language as a social and cultural phenomena. According to Spolsky (1998)The study of the relationship between language and society, between language use and the social structures in which language users interact, is known as sociolinguistics. In order to gain a deeper understanding of the structure of the language and how it functions in communication. Sociolinguistics, according to Wardhaugh (2002), focuses on the examination of the relationship between language and society.

Sociolinguistics research how language and society interact. They are concerned with identifying the social purposes of language and the means through which it is utilized to express social meaning. They are interested in understanding why we speak differently in various social circumstances. A great deal of knowledge about language functioning, social interactions in a community, and how people express and construct aspects of their social identity through their language may be learned by observing how people use language in various social circumstances (Holmes, 2013).

Coulmas (1997) describes micro-sociolinguistics as an area of study that looks at how social structure is influenced by

classes, gender, and age. Macro linguistics, on the other hand, explains how specific societies use their languages, i.e., the attitudes and attachments that serve as the foundation for the functional distribution of speech forms in society. Additionally, due to their complexity, languages are linked to ideal identities and allude to various forms of communication in the context of social ideals in the field of education (Jaya, 2020)

Based on these opinions, it can be concluded that sociolinguistics examines the use of language in relation to society including variations, functions and characteristics of speakers. Sociolinguistics actually does not discuss a structure of a language, but it focuses on how a language issued. In other words, Sociolinguistics deals with a language as means of communication.

Indonesian as a rustic that is many languages and cultures, they may be possible use language more than one language in verbal exchange. For example, a person capable of use Bahasa as countrywide language in Indonesia and use every other language like English as international language on this world or use Arabic language in certain communities. The People who have ability and knowledge of more than one language fluently are called bilingualism.

A person who is bilingual is able to communicate in two languages simultaneously with a level of proficiency comparable to that of their native tongue. There are those who support and those who oppose the idea of bilingualism. The first perspective views bilingualism as an uncommon occurrence. This is because people live in isolated environments, in contrast to the second viewpoint, which sees it as a widespread phenomenon since people live in bilingual or multilingual communities (Salla, 2010).

Multilingual people have the ability to use more than two languages. According to Jendra (2010). Additionally, the term "multilingual" can be used to describe a person who speaks more than one language, a group of people who speak more than one language, or a person who speaks several languages. When two or more languages are spoken, the term "multilingualism" is frequently employed. Multilingual people who are bilingual are examples of this. Speaking three or more languages fluently is referred to as multilingualism, whether it be for one person or a whole community of people. Monolingualism, or the capacity to speak only one language, is in contrast. The term "multilingual" refers to a person who can speak several languages. A person's first

language is the native tongue they were exposed to growing up (Silaban & Marpaung, 2020).

Based on the explanation above than bilingualism and multilingualism is the use of two or more languages by the speakers in interaction with the speakers of other language. Beside bilingualism, there is multilingualism. Actually, between bilingualism and multilingualism have same concept. However, multilingualism is regarding the use of more than two languages by the speakers when communicating with others in daily life.

Wardhaugh (1986) defines that a code is a method of communicating between two or more persons that can be utilized on any occasion. When two or more people speak to one another, they use a code as their method of communication. As a result, anytime people communicate to one another, they must choose a specific code. They may also choose to flip between codes or mix codes, sometimes in very brief occasion. When code can be considered as a language. Stockwell (2002) adds, a code is a symbol of nationalism that individuals use to talk or communicate in a specific language or dialect, or register, accent, or style on various occasions and for various purposes.

Code choices are a common occurrence. Communities that are monolingual, bilingual, or multilingual may experience it. The requirement that participants have at least two codes is crucial. Participants who speak two or three languages will have plenty of chances to select the language that best suits their needs for communication.

People use code as a means to communicate with one another. People must select a specific code to convey their emotions since doing so facilitates discussion on a given subject (Nabila, 2017). Language or any mechanism that two or more people use to communicate is referred to as code (Wardhaugh, 2006). Thus, selecting code is a circumstance in which people communicate with one another by selecting a suitable system or language. According to Stockwell (2002), a code is a symbol of nationalism that individuals use to talk or communicate in a specific language, dialect, register, accent, or style on different times and for different purposes. Consequently, it may be said that code is a language. A society uses a code, which is a type of language variant, to communicate with its members (Nabila, 2017). Choosing a code, according to, refers to any method that two or more individuals

adopt to communicate. Thus, choosing a code is a circumstance in which people choose an appropriate system or language to interact with others (Mustikawati et al., 2018).

A code choice is when a person decides on a language despite knowing several others. Code choice is the decision to choose a specific language or set of languages in a particular circumstance. When communicating with others, if someone chooses to use more than one code, they typically use one code for specific reasons (in specific locations and with specific people) and a different code for other purposes (in different locations and with different people). According to Fasold (1984), it is not as easy to choose "a language as a whole" (all languages) in communication as we may think. People who speak two or more languages are readily available. For instance, when speaking to others at communication events, a speaker of both Indonesian and Sasak must choose one of the two languages.

In actuality, there are three different categories of choices. First, choosing one version of the same language is known as intra language variation. Second, code switching, which is the practice of utilizing one language at a time while using a different language for a different purpose. Third, code

mixing, which is the use of one language while incorporating elements from other languages.

Code-mixing in everyday conversation is a widespread social symptom, particularly in Indonesia. Code mixing is the practice of combining two or more languages in a discussion without altering the general tone of the other languages (Siregar et al., 2016). Code mixing, often known as the employment of two or more languages or language variations in a speech, is the use of one language in another. Code mixing frequently occurs when parts of two languages or cultures cannot be clearly distinguished from those of a single language and there is frequent overlap between the two systems. Code mixing typically occurs in bilingual or multilingual communities or societies, where it is difficult to distinguish between the function and meaning of the several languages.

According to Nababan (1993), code-mixing is a circumstance in which two or more languages or language variants are combined in a speech act or discourse without any outside pressure to do so. Nababan (1993), Code mixing is a concept used to explain how a speaker incorporates characteristics of another language into the dominant language he uses. It occurs when a conversant employs both languages at the

same time and switches from one to the other during a single speech.

Code-mixing can be categorized into three types: intra-sentential code-mixing, intra-lexical code-mixing, and intra-sentential code-mixing. Intra-sentential code-mixing occurs within a phrase, clause, or sentence, where the speaker uses the second language's code in the middle without any stops or hesitations. This type of code-mixing occurs within a word boundary, such as when a word is combined with an affix, such as "ber-setting" in Indonesian. This type of code-mixing is classified as intra-lexical code mixing. Intra-sentential code-mixing occurs within a word boundary, where a word is merged with an affix, such as "ber-setting" in English, to form a verb. This type of code-mixing occurs at the phonological level, where Indonesian speakers adapt another language term to fit the Indonesian phonological structure. For example, "Telephone" in English is pronounced or written as "Telpon" in Indonesian.

Code mixing is a common practice among bilingual or multilingual individuals for various reasons. It can be used to discuss specific topics, quote someone else, express solidarity, insert interjections, clarify speech content, and express group identity. When

discussing personal topics, businesses, marriages, or families, speakers may use other languages to feel more comfortable and freer.

Code mixing also occurs when quoting someone else, using words that the speaker claims the cited person stated. This can be done intentionally or mistakenly, such as "ayo kerja, time is money." When emphasizing something, speakers may transition to another language to convey their message. Interjections are short exclamations used to convey surprise, strong emotion, or attention.

Repetition is also used to clarify speech content for an interlocutor, making the content flow smoothly and understandable. A message in one code is slightly modified and repeated in another code to make it easier for the audience to understand.

Code mixing can also be used to soften or strengthen requests or commands, making them more courteous and effective. For example, "follow back aku dong, please" can be strengthened by combining the languages.

Real lexical need is another reason for bilingualism, as many people lack vocabulary in one language. When bilinguals do not know a single word in one language, they will combine words from other languages with the same meaning into their phrases. Overall,

code mixing is a common practice among bilingual or multilingual individuals to improve communication and understanding between different groups.

Code mixing is a technique used in communication to convey messages or ideas to specific individuals. It can be used for quotations, a proof of facts, and a reference to specific individuals. It can also be used to emphasize or clarify a message, or to signal a joke. Interjections are used to express emotions and feelings, while qualifying constructions like clauses, sentences, and phrases are used to indicate time. Personalization and Objective statements are used to convey the speaker's personal opinion about the context of the discourse. Lastly, code mixing can be used to find suitable words for speaking or writing, or to indicate unfamiliarity with the speaker's style. These functions are influenced by individual desire, facility, role relation, repetition, expression, and personalization. The use of code mixing can also be used to convey personalization and objective, reflecting the speaker's sentiments, ideas, and knowledge.

Code mixing is the process of combining a word, phrase, morpheme, or phoneme with another language. It involves the embedding or mixing of distinct linguistic

components within the same sentence and speech scenario. Grammatical units are used to determine if data contains code-mixing, which involves the combination of words, phrases, and clauses from two independent grammatical systems or sub-systems. Words are the smallest language elements that can communicate meaning, while phrases are single parts of speech without a subject and verb. Clauses are related words containing a subject and a verb, while sentences are complete thoughts based on the meaning of the statement. A sentence consists of a subject and predicate, as seen in the example of "Hidup tak selamanya mudah. Have you ever thought about it?"

Researches on code mixing in a religious speech is crucial to avoid replication. The research by Difa Larassati & Ichwan Suyudi (2021) focuses on the English-Indonesian code mixing in Hara Hope's Summer Triangle novel, using characters' narrations and statements that mix English and Indonesian. The study uses qualitative methods and documentation techniques, applying theories from Hoffman (1991), Savile-Troike (1986), and other specialists. The findings indicate that there are 216 instances of code mixing in the novel, with types including intra-sentential (87.04%),

intra-lexical (6.02%), and involving a change of pronunciation (6.94%). The reasons for code mixing include talking about a particular topic (48.51%), quoting someone else (2.32%), being emphatic (7.877%), interjection (3.24%), repetition used for clarification (2.32%), intention of clarifying speech content for the interlocutor (6.94%), expressing group identity (2.78%), softening or strengthening request or command (1.85%), real lexical need (11.11%), and prestige (12.96%).

Zul Astri & Al Fian (2020) focus on code-mixing in Gita Savitri Devi's YouTube channel video, using content analysis to examine various Hoffmann code mixing techniques. The highest form of code mixing involved changing the pronunciation, while intra-sentential code mixing was the lowest.

Sakti Oktavia, Meita Lukitawati Sujatna, and Bagus Tri Saputra Nanda (2022) describe the various forms of code-mixing and the variables that influence it using descriptive analysis. The study found that Alternation (81 data), Insertion (78 data), and Congruent Lexicalization (28 data) are the three most common types of code-mixing. Based on Hoffmann theory (1991), seven new theories for code-mixing have been

established, with repetition being the most common defense for code-mixing.

Based on previous research described above, researchers found similarities in this research, namely similarities in terms of analyzing related to code mixing spoken by bilingual. And similarities in terms of analysis related to the types of code mixing, factors causing the use of code mixing and grammatical units code mixing. Behind the similarities found, researchers also found differences. that in previous studies, only analyzed code mixing found in English and Indonesian languages. As a novelty in this study, researchers will analyze the speech of one of the multilingual religious figures because he mastered three languages, namely Arabic, Indonesian and Regional Languages (Sasak) in which the use of code mixing was found and several factors causing the use of code mixing in his speech.

RESEARCH METHODS

This research design uses descriptive qualitative methods to investigate the linguistics code-mixing phenomena in TGH. Yusron Az Zahidi's lectures at Ma'had Darul Qur'an wal Hadits. The objective is to understand the various elements that influence code mixing and describe the current state of affairs in the field.

The research instrument used is an audio recorder, which records TGH. Yusron Az-Zahidi's speech during his lecture. The transcript of recorded data is used to identify all instances of code mixing, with each instance given a code and label based on its probable purpose. Instances tagged with the same or similar codes are grouped together after inspection. A score is assigned to each coded variable for easier analysis.

Transcription tools are used to facilitate data collection by transcribing recordings and videos into documents and classifying them by type. The data is collected through documentation techniques, including recording and transcription, identifying sentences included in code-mixing, classifying code mixing and factors affecting code mixing, and entering the data into a table.

The data analysis technique involves collecting the lecture's voice of TGH. Yusron Az-Zahidi, which explains during recitation and contains code-mixing. The data is then organized by research kind, such as types and characteristics that affect code-mixing.

Steps in the data analysis include transcription data, classifying data, and grouping data. Transcription data is collected by transcribing the recorded data and assigning a score to each coded variable. Classifying

data involves classifying the data transcript and analyzing the results to determine the reasons for the speaker's use of code mixing. Finally, data is grouped and entered into a table according to the topic of discussion.

FINDINGS AND DISCUSSION

The research reveals 48 code mixing data in TGHY's Ma'had lecture, with three types identified: nine reasons for code mixing, and three grammatical units. The data also reveals nine reasons for code mixing and three units for grammatical units.

The study analyzed data collected during an observation and analyzed using Hoffman to identify the types of code mixing used in a religious speech. The types found in the TGHY lecture include intra-sentential code mixing, intra-lexical code mixing, and involving a change in pronunciation. Intra-sentential code mixing is the most commonly found type, occurring 36 times (75%), followed by involving a change of pronunciation 6 times (13%), and intra-lexical code mixing 6 times (13%). The data is presented in a diagram, presenting the frequency of each type of code mixing. The study highlights the importance of understanding and addressing code mixing in religious speeches.

The researcher explores the reasons for code-mixing in religious speeches, using seven reasons as outlined by Hoffman (1991). These reasons include discussing a specific topic, quoting someone else, being emphatic, interjection, repetition for clarification, clarifying speech content for the interlocutor, expressing group identity, and adding lexical need. The data is presented in a table 5.1, with repetition being the most frequent reason (33%). The second most common reason (21%), followed by talking about a particular topic (17%), intention of clarifying speech content (15%), being emphatic (6%), interjection, quoting someone else, lexical need, and softening or strengthening request or command (2%). The data also shows that the frequency of being empathetic about something is the highest at 6%. The data also shows that the frequency of interjection, quoting someone else, lexical need, and softening or strengthening request or command is the same at 2%. Overall, the study provides valuable insights into the reasons for code-mixing in religious speeches.

The text discusses the grammatical units used in code mixing in religious speeches, which involve embedding or mixing distinct linguistic components within the same sentence and speech scenario. The three types

of grammatical units found in the TGHY speech are word, phrase, and clause. Word is the most frequently used form, occurring 34 times (71%), followed by phrase 10 times (21%), and clause 4 times (8%). The frequencies for each grammatical unit are listed in diagram 4.3. The frequency of each unit is listed in the diagram.

This research collected data through observation techniques during lectures at Ma'had darul Qur'an wal hadits in Anjani. The data was analyzed sequentially, starting with the type of code mixing, the factors affecting it, and the grammatical units of code mixing. A detailed description of the collected data is provided.

Code mixing is a process where one language's words are inserted into another, often through alphabetic letters, short forms, proper words, lexical words, and phrases. Hoffman (1991) identified three types of code mixing: intra-sentential code mixing, intra-lexical code mixing, and a change of pronunciation.

Intra-sentential code mixing involves the insertion of one code into another within a phrase, clause, or sentence. Examples of this type of code mixing include TGYH entering Arabic idaroh into the Indonesian language, entering Arabic murshid kamil into the

Indonesian language, and including Arabic kholidina fiha into the Indonesian language.

Intra-lexical code mixing occurs within a word boundary, where a term from one language is frequently combined with the prefix from another. Examples of intra-lexical code mixing used by 'TGHY include "dalam rangka mungkin nanti untuk men ta'mir kan meramaikan zikrol hauliyyah" and "Maka termasuk ayat yas alunaka itu khitob nya ke penduduk Makkah" and "Tidak ada alasannya mencabut rumput, berarti kita menzolilimi rumput."

The second type of code mixing occurs in someone's utterance as affixation during their utterance. This type of code mixing involves elements from two languages mixed in one word. For example, "men-ta'mir-kan" is categorized as intra-lexical code mixing because it occurs within a word boundary.

Changes in pronunciation involve the transfer of a word from one language to another by changing its sound. Examples of this type of code mixing include "Mengawali tahun baru islam 19445 H pada hari rabo atau malam rabo" and "Bahkan antar pemerintah dengan ormas tertentu itu jugak tidak ada perbedaannya" and "itu kaco namanya itu nanti bisa jadi puasanya 28 hari." In these

examples, the phonetic changes of an Indonesian word into Sasak phonological structure are referred to as involving a change of pronunciation.

Code mixing is a strategy used by bilingual or multilingual individuals to clarify and reinforce their speech content for the audience. It involves employing both languages to say the same phrase, which serves not only to clarify but also to reinforce the point. For example, in a conversation between two bilingual or multilingual individuals, TYGH uses Arabic istikmal to emphasize the previous word "sempurna" but with another language, Indonesian, to make it easier for the listener to understand the content.

Code mixing can also be used to express group identity, as people communicate differently with members from other groups. For example, TYGH uses the word "idaroh" to refer to the teacher's room where the word is commonly used by students in the Ma'ha environment so that it can be immediately understood by the learners who are indeed part of the students there.

When discussing a particular topic, code mixing can occur when someone prefers to speak in another language when discussing

a specific issue. This can be done when the person feels free and comfortable expressing themselves in a language that is not their first language, such as their emotional feelings. In this case, TGHY discusses the placement of the beginning of Ramadan and ru'yah is one of the methods used in determining the beginning of the fasting month.

The intention of clarifying the speech content for the interlocutor is another factor that influences code mixing. When one bilingual or multilingual person talks to another bilingual or multilingual person, they aim to ensure that the audience can understand the topic of their discourse by slightly moderating and repeating a message in one code into another code form but somewhat different.

Code mixing can also occur when someone is forceful or wishes to stress something, either purposefully or unintentionally. For example, TGHY uses Allahu yarham when talking about a situation or something related to someone who has died as respect or empathy as well as prayer for the deceased person.

Interjections are words or statements introduced into a sentence to indicate surprise, strong emotion, or to draw attention. In Indonesian, people say things like "Diam!

lihat! Awas!" to express emotions such as surprise or amazement. In this case, TGHY inserted an interjection because it was surprised by students who arrived late.

Code mixing can also be used to soften or strengthen a request or command because the speaker feels more powerful when speaking in their home language. For example, TGHY quotes well-known terms or utterances from public figures or well-known people to demonstrate that the interlocutor is a modern person who is always up to date with new information.

Lastly, code mixing is often used due to the lack of an equivalent lexicon, as stated by Saville-Troike (1986). This means that someone employs a word from another language because it is simpler and easier to understand than using the first language, which would be more difficult or time-consuming to interpret if translated.

The text analyzes grammatical units in TGYH lectures, which are in the form of word, phrase, and clause. Words are the smallest linguistic units that can stand alone and convey meaning. Examples of grammatical code mixing used by TGHY in form word include "Mengawali tahun baru islam 19445 H pada hari rabo atau malam rabo" and "Bahkan antar pemerintah dengan

ormas tertentu itu jugak tidak ada perbedaannya" and "kalo ndk keliatan, berarti sempurna istikmal sempurna umur bulan berjalan."

Phrases are groups of words without a subject-predicate and function as a single part of speech. Examples of grammatical code mixing used by TGHY in form word include "itu pun guru yang sudah di tingkat mursyid kamil" and "Kenapa hari kiamat dinamakan dengan saah?".

Clauses are groups of words that contain subject and predicate elements. Examples of grammatical code mixing used by TGHY in form word include "Atau selingkuh beneran wal iya zubillah karna kerjanya di bali" and "Kenapa hari kiamat dinamakan dengan saah? Ini dia, imma lisurati majiha boleh jadi kedatangannya sangat cepat."

In summary, grammatical units in TGYH lectures are categorized into word, phrase, and clause.

CONCLUSION AND IMPLICATIONS

This chapter discusses the research on code mixing in TGH. Yusron Az-Zahidi's lecture at Ma'had Darul Qur'an wal Hadits. The analysis revealed three types of code mixing: intra-sentential, intra-lexical, and chance pronunciation. Factors affecting code

mixing were analyzed using Hoffman's theory, Savile Troike theory, and nine reasons.

The most common factors affecting code mixing were repetition used for clarification, which occurred 16 times with 33% percentage, and the intention to clarify speech content for an interlocutor, which occurred 7 times with 15% percentage. Being emphatic about something occurred 3 times with 6% percentage, and the interjection, soften or strengthen request or command, quotation somebody else, and lexical need occurred only 1 time with 2% percentage.

Grammatical units used in Az-Zahidi's lecture were words, phrases, and clauses. Words were used 34 times with 71% percentage, followed by phrases 10 times with 21% percentage, and clause phrases 4 times with 8% percentage.

The findings of this study can be useful for future researchers and students interested in sociolinguistics, particularly code mixing in someone's utterance. The research focused on assessing the types, reasons, and grammatical units of employing code mixing, particularly in religious figures. To better understand the theory related to code mixing, researchers included several other theories related to the factor of using code mixing.

For future researchers, the researcher hopes that this research will serve as a reference for conducting research on code mixing in someone's utterance, especially in religious figures. It is recommended that future researchers look for the appearance of code mixing in other problems or in the education field to distinguish between this research and the next one.

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