The Use of 'Marked Code' as a Popular Culture to Exclude Unwanted Participants

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ABSTRACT

Al-Amanah Islamic boarding school has adopted multilingualism so that the obligation to master foreign languages is emphasized. The existence of rules for communicating in foreign languages encourages students to master Arabic and English. Uniquely, the students still like to share using the languages after graduation. Therefore, this study tries to reveal what foreign languages are more often used, what factors make them regulate the choice of language, how is the use of the selected language is pop culture and politeness in choosing the code. This study uses an open questionnaire method so that the data results can be grouped based on several themes. The results of this study indicate that the alumni of Islamic boarding schools prefer to use Arabic rather than English. They also slightly mix up Indonesian and regional languages in their conversations. The reason why alumni utilize code-switching is as a marked choice and nostalgia. Meanwhile, they mix foreign languages with Indonesian because of unconscious and vocabulary reasons

Keywords: Code mixing, language attitude, multilingual community, popular culture

ABSTRAK

Pesantren Al-Amanah telah mengadaptasi multibahasa, sehingga kewajiban menguasai bahasa asing semakin ditekankan. Adanya aturan berkomunikasi dalam bahasa asing mendorong siswa untuk menguasai bahasa Arab dan Inggris. Uniknya, setelah lulus pesantren, para santri masih gemar berkomunikasi menggunakan bahasa-bahasa tersebut. Oleh karena itu, penelitian ini mencoba mengungkap bahasa asing apa yang lebih sering digunakan, faktor apa saja yang membuat mereka mengatur pemilihan bahasa, bagaimana penggunaan bahasa pilihan sebagai budaya pop, dan kesopanan dalam pemilihan kode berbicara. Penelitian ini menggunakan metode angket terbuka, sehingga data dapat dikelompokkan berdasarkan tema. Hasil penelitian ini menunjukkan bahwa alumni pondok pesantren lebih memilih menggunakan bahasa Arab daripada bahasa Inggris. Mereka juga sedikit mencampuradukkan bahasa Indonesia dan bahasa daerah mereka dalam percakapan. Alasan alumni memanfaatkan alih kode adalah sebagai pilihan dan nostalgia yang nyata. Sementara itu, mereka mencampurkan bahasa asing dengan bahasa Indonesia karena alasan spontan dan kemudahan kosa kata.

Keywords: Budaya populer, campur kode, komunitas multibahasa, sikap bahasa

INTRODUCTION

In this modern era, teaching foreign languages has been applied in many places as a manifestation of the importance of mastering many languages, as used by some Islamic Boarding Schools, Al Amanah Islamic boarding school as well. So that, proficiency is practiced by people in the boarding school region through daily communication as an effort to improve foreign languages. The habit of communicating using a foreign language, English and Arabic, in this boarding school, has an impact on alumni who have graduated for years. In communicating with foreign languages, people don't only talk about formal things like greeting and asking "how have you been". But they also talked about their daily activities and everything that was nice to talk about. Like conversing with others, they chose to gossip using the Arabic language they had practiced while studying at the boarding school.

Much research has been done to reveal the social dimension of code-mixing, code-mixing is related to the lexical level as well as the grammar features within a single sentence (Muysken, 2000). There are ideational functions, textual functions and interpersonal functions as the purposes respectively of code-mixing, applying these kinds of functions and purposes into second or foreign language classroom teaching revealed as well (Yang 2020). Indonesian-English code mixing also often uses by teenagers because of influence of popular movie that contain code-mixing (Adrean & Daud, 2019). The phenomenon of code mixing has currently become popular among K Pop fans. They mix two languages in their caption on Instagram or Twitter (Ardheva 2020). A study by Nurhayati & Gintings (2016) discusses the phenomena of Code Mixing and code switching in the Break Out Music program in Indonesian Television. The result of the study showed that the majority type of code mixing used in Break Out Music Program is alternation.

Unlike previous research, this is a challenge to explore more about the use and transfer of certain codes to issue opinions about unwanted people. This research takes the subject of the alumni of the al-Amanah Islamic Modern Boarding School who are predominantly in the Surabaya and Sidoarjo areas. Therefore, this study tries to reveal: 1) What language dominates the conversations? 2) What are the factors of mixing Indonesian language and selected language? 3) How is the use of selected language in pop culture? 4) How is the ethical use of the selected language to exclude unwanted participants? The following explanations are the supporting theories for this study and the research questions.

MULTILINGUAL COMMUNITY

Multilingualism is the ability to express oneself easily in more than two languages. Multilingualism includes terms such as bilingual entities (those who know and practice two languages), trilingual, and quadrilingual (those who know and practice more than two languages). As Holmes (2013) stated, 'Multilingual develop competence in each of the codes to the extent that they need it and for the contexts in which each of the languages is used'. A community is commonly defined as a group of more than two people who learn the same thing and share the same characteristics. Therefore, a multilingual community is built on several people's ability to master more than 2 languages.

CODE MIXING

The term "code-mixing" refers to a broader category of language contact, which includes instances of code-switching and other contacts that emphasize lexical items more. Code mixing means using two or more languages by constantly inserting linguistic elements in one language into another language (Mewengkang & Fansury 2021). It generally refers to alternations between varieties or codes within a clause or phrase. According to Wardhaugh (2006) code mixing happens when speakers of two languages interact to the point where they switch between them during a single utterance. It indicates that the other person has changed a few words or phrases.

Code mixing happens continuously and can involve different linguistic levels, such as morphology and lexical items. Code-mixing seems to represent a hazy situation in which neither language would be entirely accurate on its own. The speakers switch back and forth between the two languages to achieve the desired effect, saying a few words in each before switching back to the first for a few more. Although the changes' subject matter seems somewhat haphazard, they seem to be limited by sentence structure. It appears that interpersonal functions practiced among adolescents like the trend of inserting English language in South Jakarta (Fitriani & Ramadhani 2022). They are famous for entering English phrases like "which is", "literally", "probably", "sorry to say", etc. The rise of South Jakarta adolescents using language units from one language to another is to expand their language style or language variety.

POPULAR CULTURE IN LANGUAGE USED

As a result of globalization, the evolving links between languages enable and are assisted by popular culture. In his study, Pennycook (2010) stated that the ease of cultural movement enabled by the international function of major languages such as English, French, Chinese, and others, combined with modern digital media, allows popular culture to cross the globe with speed and gregariousness. Simultaneously, the allure of popular culture draws people to those languages to gain better access in various aspects, such as films, music, etc. In addition, how popular culture in the language is worked from the emergence of selected speeches and styles in popular usage. Pennycook (2010) provided English as an example of how certain languages (particularly linguistic vulgar and generally taboo words) became popular in hip-hop lyrics. Therefore, one evident implication of the offered example is the constant mixing, borrowing, shifting, and sampling of language in songs, music, and ideas.

LANGUAGE ATTITUDES

In his study, According to Amin (2020), the term 'attitude' can relate to a physical position, a sentiment or opinion about something, or a response to a situation or incident. It should describe positive or negative psychological or behavioral feelings toward a person, thing, or topic. Attitudes shape our perception of our surroundings by influencing our worldview and how we respond to various entities worldwide. Language behavior and attitude toward language are closely connected factors influencing language choice. Although a person is free to choose and utilize language, Pennycook (2010) noted that the compelling concept and foreign vocabulary, linguistic tools, code-switching, code-mixing, absorption, and transfer in this globalization era buffet us. We shall, however, not give up on foreign cultural dominance. Garvin et al. (2004)

mentioned that attitude toward language has three essential characteristics; language loyalty, language pride, and awareness of the norm.

METHOD

This study invites the use of mixing language in the order to exclude unwanted participants. Qualitative methods are used to identify the research results by combining open questioners and in-depth interviews individually. It aims to analyze what dominant languages are used, the ethical use of mixing language to exclude unwanted participants, and the culture in mixing selected foreign languages. In-depth interviews aimed individually to find out more about the reasons for mixing the language of communication with a foreign language by alumni.

This study focuses on analyzing female alumni in Al-Amanah Islamic boarding school, Sidoarjo. The data were collected from 6 November to 7 December 2019 involving 50 female alumni. From the respondents, 35 female alumni frequently used Arabic to exclude unwanted participants. The codes provided are used as the participants' code are F1 (female alumni 1), F2 (female alumni 2), and so on.

FINDINGS AND DISCUSSION

THE DOMINANT LANGUAGE USED BY BOARDING SCHOOL ALUMNI

In this study, the researchers spread online questionnaires to 3 generations since 2017. As predicted, from 35 alumni, the dominant language used when communicating after graduation when meeting classmates or anyone who had been a student at the boarding school was Arabic (62,92%). Then the other languages that are used in the most order are Javanese (17,16%), Indonesian (14,30), and English (5,72%). Thus, alumni still use Javanese because of their indigenous languages, then for alumni who come from outside Java choose to use Indonesian because they don't speak Javanese, English becomes the next choice because it is an international language that was once applied when in boarding schools. Surprisingly, Arabic was chosen more as a language that was easy enough to communicate. The underlying reasons, particularly, for using Arabic in the alumni conversation, are presented in section B. The questions presented in the form of an open questionnaire asked the alumni: "With whom do you usually use Arabic to communicate?". These are their answers.

(1) *F1: "My friends who have studied at Al-Amanah boarding school for 6 years, or it can also happen with my seniors."*

She is still carried away by the atmosphere of studying at boarding school, and she frequently uses Arabic with her friends who have taken education in the same place, as shown in Data (1) above. The occurrence of language choices appears natural, automatic, and unplanned in bilinguals and multilinguals. It shows that multilingualism can accept information from other multilingual speakers. It means that anyone who understands multiple languages can choose a language, and everyone, including close friends and family, can choose a language, which is due to the convenience of the speaker to carry out the interaction as well as formal and informal situations.

(2) *F2: "With my parents and also my friends "D-Exorteen"."*

After additional study through individual interviews, F2 was discovered to have grown up in an Indonesian family. However, both parents attended boarding school, where they communicated in Arabic and English. Furthermore, her father studied in Arabic again when he entered college, ensuring that this family can interact in Arabic. F2 also claimed to speak Arabic to "D-Exorteen" as well. D-Exorteen is an abbreviation for extraordinary thirteen generations, the name of the boarding school's class.

Another question directly relates to the increasing number of incidents in which Al-amanah Islamic Boarding School alums use Arabic to exclude unwanted participants. One of the concerns that emerges is "How can you get interesting topics discussed in a specific language?". As a result, the responses of respondents translated into English are as follows.

CURIOSITY

(3) *F3: "When my friend opens a conversation with the phrase "hey guys, did you know about…"*

(4) *F4: "Normally, when we get together with boarding school classmates, we have a casual talk until a provocateur enters and begins discussing one topic/subject. Finally, the conversation went on and on until there was no more stopping."*

(5) *F5: "It comes naturally with a response, then when we join with friends, if they grasp the rumor, we will be too far away to tell stories. Other causes include social media surveillance and then spotting something noteworthy, as well as gossip."*

Through this F3 and F4, it shows that she wants to provide information that her friends may not know about. While female 5, explained that this crowd of friends had many similarities. They discussed topics that all members understood, so that female 5 could say if the conversation could not stop and replied to one another.

UNCOMFORTABLE FEELING

(6) *F4: "When there is discomfort with someone."*

Female 4 describes how she feels really uneasy in certain situations. She told the personnel about her experience at the cosmetics store, despite the fact that she meant to think about it before purchasing. Female 4 is annoyed and talks Arabic to her friend, as she stated in the interview:

"Minattabi'i an tahrisal mutajar bihadr, lakinni munza'aj liannaha taba'ani kama uriidu an asyriq".

Though translated into English, the meaning is "be attentive is also allowed in guarding the shop, but do not treat customers as if they want to steal".

REASONS OF MIXING ONE CODE AND PARTICULAR CODE

When studying the Al-Amanah Islamic Modern Boarding School alumni conversation, there are distinctions where alumni want to mix the use of Arabic with Indonesian and Javanese. They occasionally do not fully speak Arabic; this tendency is analogous to the extensive use of

English phrases by youngsters in the South Jakarta Region. Both are ideally suited to explaining code mixing, which involves making changes by sneaking phrases and clauses from other languages. During conducting the questionnaire, 28 of the 35 alumni that practiced code switching preferred to mix their language when communicating. The researcher began by asking, "Why Arabic over other foreign languages as a language mixing?" in order to investigate the factor why Al-Amanah Islamic Modern Boarding School alumni use mixed language. In response to this question, respondents provided the following responses, which were subsequently translated into English.

> *(7) F6: "Because it's so cool, not everyone can speak Arabic."*
>
> *(8) F7: "Because it has been a habit for 6 years to tell stories in Arabic."*
>
> *(9) F8: "I can choose to speak English, but most people are already proficient in English so when we speak in English, many people probably understand what we are discussing."*
>
> *(10) F5: "In addition to Indonesian, Arabic is easier to use for conversations than English which requires knowing how to pronounce it before speaking."*
>
> *(11) F12: "Because not many people understand Arabic in a public place, on the other hand no one eavesdrops on what we are talking about."*

According to Data (7), (8), and (10), the choice of code mixing; national or indigenous languages within Arabic occurs unintentionally. As the informant (8) stated, the impact of past habits was still felt in public because it had become an old habit. Data (8) and (11), on the other hand, are consistent with the concept of code mixing as a marked choice in which the speaker wishes to limit herself to the perspectives of others. The two informants did intend to limit the information she had through her responses, so she only wanted to share it with the people she chose.

When researchers accidently provoke dialogue with numerous graduates (who have filled in the questioner) at a meet, an interesting phenomena of language mixing is heard.

> *(12) F11: "Yaumil ghod, jaribi ajak Nila pas dia nggak ta'mal."*
>
> *(13) F4: "Mata kana ya, soalnya ana juga sibuk nugas."*
>
> *(14) F7: "Laba'sa, kita najtami' juga syahron marrotan."*

If the following talks are translated into English, it will be (12) Tomorrow, see if Nila has any spare time. (13) Yes, I will invite her because I have a lot of work this week. (14) No worries, we only meet once a month as well. From this rare phenomenon, researchers question their motives for blending languages in their communication, "What factors influence your decision to utilize mixed language in specific situations?". The responses from the respondents will be categorized based on the reasons for using the mixed language.

CODE MIXING AS A MARKED CHOICE

(15) F1: "Because speaking Arabic in public spaces keeps us from being discovered by other people."

(16) F2: "Because our surroundings do not understand what we are talking about."

(17) F3: "It was cool because people don't understand Arabic."

(18) F6: "Because a friend has started speaking Arabic, another reason is the individuals being discussed do not understand what it implies."

(19) F11: "More privacy."

According to several informants' responses, the cause is that most alumni utilize mixed language (Arabic and Indonesian) to prevent others from understanding the dialogue. Using this mixed language makes the dialogue more personal, so not everyone understands the topic's purpose.

CODE MIXING AS A FORM OF NOSTALGIA

(20) F19: Avoid others who are not from our group to hear and understand what we are talking about, nostalgic because almost 2 years do not speak Arabic at all, murojaah Arabic as a form of repetition of knowledge that we have ever learned while studying at boarding school.

(21) F21: Speaking Arabic again brings back memories while studying at boarding school. Behind the reason for making chat confidential, I'm sure my friends also miss talking casually using Arabic.

According to Data (20) and (21), the mixed language arises due to a yearning to learn in boarding school and general reasons such as concealing a conversation.

MIXING CODE AS UNCONSCIOUS REASONS

(22) F3: "Sometimes just slip it, naturally the language is mixed."

(23) F2: "Because the emergence of mixing some languages is a reflex, it is unplanned."

(24) F22: "Just spontaneous."

These three informants claimed they used to mix one code with certain code because it happened naturally. The reason of informant (23) shows the harmony that code-mixing is usually used as a solidarity marker in multilingual communities.

MIXING CODE BECAUSE OF VOCABULARY REASON

(25) F18: "Because I like to mix it, but the bigger reason is forgetting the Arabic language."

(26) F6: "Because sometimes I forget some vocabulary."

(27) *F25: "Because sometimes we forget one of the vocabulary words, or we have never encountered that kind of vocabulary. So, I mix the language because it is also a form of learning."*

(28) *F27: "Some words are still unfamiliar."*

From some of the reasons alumni have mixed the use of Arabic with Indonesian, it can be seen that in addition to being a style of mixing, they also make this as a form of learning (27). Informant (27) also matches the meaning of code-mixing, that code mixing is an expression where the speaker mixes two languages without regard to the grammar arrangement in the first language.

MIXED LANGUAGE AS POPULAR CULTURE

The phenomenon of code-mixing has currently become popular among some people. That is due to the mixed language trend as popular culture, also by Al Amanah Islamic boarding school alumni. Since mixed languages became a trend, they tended to share their identity of having each other. By any reason talked before, they massively used mixed language to tell one another. It is shown by the diagram below as the answer of mixed language as a trend among them. By the diagram, 85,7% participants answer strongly agree and 14,3% for agree. Because of the trend in using one code to another code of language, that became popular to be used.
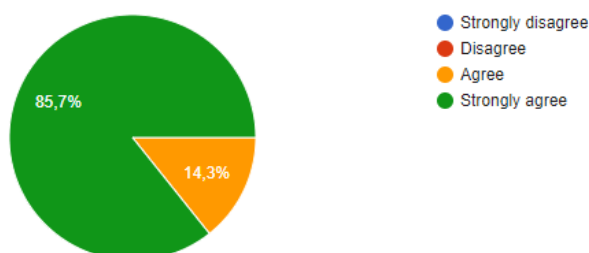

Figure 1. Percentage showing mixed-language use

Then, the use of mixed language in the form of excluding unwanted participant is the most selected answer. 56,7% participants support the statement. There are 16,7% participants who feel cool when using mixed language, while another 16,7% participants use mixed language since they need to apply the language they learned.
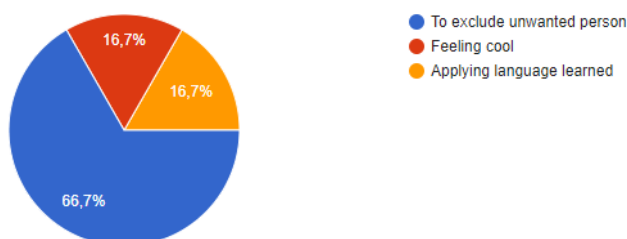

Figure 2. Percentage showing the reasons of mixed-language use

INDIVIDUAL'S ASSUMPTIONS TOWARD ETHICAL USE OF THE SELECTED LANGUAGE

Starting this point, learning language ethics contains the essence of skills in using language according to the needs and situations of its use following the social context (Putra et al. 2022). Revealing the participants' assumptions toward ethical use of selected language started by asking their experiences of learning language ethics. All of the informants answer 'yes' for that question. Most of them also agree that the language ethic of Indonesian culture is politeness. So, politeness is crucial thing to learned and taught. But some of them think that politeness is a formal language that makes a gap between speaker and listener.

Then we come to the question of their ethical language in the form of mixing one code to other code of language. Although they have their own assumptions toward ethical use in selecting language, especially to exclude unwanted person, all of the participants agree that using the same language ethic is not too formal. It happens because they felt that they have close relation and they were at the same level. They strengthen their statement that using informal language as their ethical code of conversation did not mean they were not polite. It is seen by their answers.

> *(29) F4 : "If we use formal language, there will be such a gap between I and my friends."*
>
> *(30) F8: "For me, as Indonesian people, politeness value is important. But, to have conversation with my friends (alumni) I will use informal language."*
>
> *(31) F2: "Of course, informal."*

CONCLUSION

Some conclusions are involved in this section regarding the findings and the discussion in the previous sections. The first conclusion is related to the dominant language use by Islamic boarding school alumni which is Arabic as predicted. based on the finding, there are four reasons for mixing one code to another. The first is because they use code mixing as a marked choice. second is as a form of nostalgia. Unconsciousness and vocabulary are the other reasons for mixing one code to another. The mixed language trend is popular in the Al Amanah Islamic boarding school alumni.

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