

The Use of the Indonesian-Arabic Code Mixing in Business Names Found on Jalan Cisarua Puncak, Bogor

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Abstract

This study entitled “The Use of the Indonesian-Arabic Code Mixing in Business Names Found on JalanCisaruaPuncak, Bogor” is purposed to describe the use of the Indonesian and Arabic code mixing in business names on JalanCisarua-Puncak, Bogor and to identify the types of business fields which uses Indonesian-Arabic code mixing. To meet the purposes, the descriptive method was used which was started by finding and selecting references, creating research instruments and conducting survey. Selecting, classifying, analyzing, and describing data were the next steps to be carried out to get the following conclusion: 1) the Indonesian-Arabic code mixing is found in words, phrases, and expressions which are inserted or written in other language letters, 2) three different patterns of code mixing are found i.e. Indonesian-Arabic, English-Arabic, and Indonesian-English-Arabic, and 3) the code mixing is found in business names such as trade, financial service, personal service, public service, and tourism.

Keywords: Indonesian, Arabic, code mixing, business names, billboards

1.Introduction

Currently the government is intensively promoting tourism in Indonesia. This is done because government believes that tourism sector is a reliable sector to raise the foreign exchange as stated by Anjangi (2015):

The government plans to make the tourism sector a mainstay of foreign exchange earnings because Indonesia tourism is considered to have advantages from the side of destinations and prices. In the next five years the government set a targeted visit of 20 million foreign tourists, with foreign exchange revenue target of Rp 260 trillion.

The developed tourism sector certainly has a positive and negative impact on Indonesia. The positive impacts are the increase of foreign exchange, the improvement of public facilities and infrastructure around tourist destinations, the jobs opportunity for local people, and so forth. Not only the positive impact, the negative impacts of the tourism sector development are also quite large, they are pollution and even to the decrease of Indonesian culture and language. One of examples of this negative impact occurred in Cisarua Bogor.

In Cisarua Bogor especially in Ciburial to WarungKaleng, there is a tourist destination called “Kampung Arab” where the tourists from Middle East have come and stayed there since 1991. Their arrival resulted in the changing of Puncak Bogor area into a tourist destination (Sumandoyo and Krishna: 2017). In addition, their arrival also has influenced culture and behaviour of the local people. They adopt the immigrants’ culture, not immigrants adopt the local culture, as stated by ahmedfikreatif (2017) “Almost all the corners of Cisaruaarecalled “Kampung Arab” or the Arabian Village which shows the Arabic ornaments with all the accessories. Even the names of shops, the phone shops, until food stalls were in Arabic names and Arabic language. In *My Secret Diary* blog, Rustia (Spatial Observer and Researcher from Institute of Bogor Agriculture) revealed:the region has begun to be strongly influenced by the Arabic culture that became dominant there [sic!]. In the contrary, the indigenous life or local people only become ‘idle’ and enjoy a job as a driver, waiters [sic!]. Waiters and others can only witness the practice of prostitution there. Meanwhile, they expect the money from tourists which become their source of income.

One of the interesting things about this phenomenon in Cisarua is the use of Arabic as a substitute for the Indonesian language while in the other tourist destinations, English is used as a substitute for the Indonesian language. The local people now can speak Arabic although it is sometimes switch-coded into the Indonesian language. This contributes both positive and negative impacts; the positive impact is they can communicate with Middle East immigrants, while the negative impact is they sometimes switch-code Indonesian language into Arabic when they speak Indonesian with other Indonesian people and this possibly can damage the structure of Indonesian language as stated by Sridhar (1996):

Mixed-code has regarded as a sign of laziness or mental carelessness and inadequate use of language. It has been acknowledged that the code-mixing can corrupt the language because this behavior distorts and devalues many aspects of multilingual behavior.

Currently, the use of Arabic in business names can be seen on Jalan Raya Cisarua-Puncak, Bogor. When it is examined, the use of Arabic is diverse, some are fully Arabic and some are mixed with other languages, such as Indonesian and English. The mix of Arabic with other languages indicates that in Cisarua-Puncak, Bogor there are many tourists from the Middle East. Sridhar (1996) suggests that the use of code-mixing shows important sociocultural and textual functions as the expressions of complex types of personality and community. This is a versatile and appropriate means, especially for the expression of a multicultural community. Therefore, it is not surprising that many creative writers have used code-mixing as a powerful expressive source for conveying multicultural experiences. As increased communication brings greater linguistic and cultural contacts among countries, the increased use of code-mixing can be found in many multilingual societies around the world.

The linguistic phenomena of code-mixing in business name on Jalan Raya Cisarua-Puncak, Bogor is interesting because it occurs in written language. In fact, so far code-mixing generally occurs in oral communication. Kridalaksana (2008), Thelander in Chaer and Agustina (2010), and Saddhono (2012) stated that if in an oral communication the clauses and phrases used consist of hybrid clauses, hybrid phrases, and each clause or phrase do not longer support its own function, then it is called code-mixing. In addition, another interesting thing is the code-mixing that occurs in the public spaces usually in the Indonesian-English, while in Jalan Raya Cisarua-Puncak, Bogor it is in Indonesian-Arabic and / or English.

Research on code-mixing in written language is still rarely done, especially the written information code-mixing in the public space. This is in line with what is stated by Kathpalia and Wee Ong (2015) that there is still limited research which analyzes the use of code-mixing on billboards. Based on the interest to these matters, a study of "The Use of the Indonesian-Arabic Code Mixing in Business Names Found on Jalan Cisarua Puncak, Bogor" with the purpose to identify the types of business fields which uses Indonesian-Arabic code mixing and to describe the use of the Indonesian-Arabic code mixing in business names on Jalan Cisarua-Puncak, Bogor.

2. Literature Review

2.1 Biligualism and Code-Mixing

The "unlimited world" of the phrase implies that current contact among nations is inevitable. This also happens in the language; one language affects another language. Thus, the theory of bilingualism and code-mixing are used to analyze the data of this study.

2.1.1 Bilingualism

Bilingual communication is experienced by almost all countries including Indonesia. In general, Indonesian society are bilingual because they master the local language as their mother tongue and the Indonesian language as their national language. In addition to the mastery of the mother tongue, the bilingualism in Indonesian society can be caused also by the mastery of Indonesian and foreign languages. In a multilingual society, bilingualism is common. Bilingualism is a language phenomenon associated with the use of two languages or two language codes. In sociolinguistics, according to Mackey in Chaer and Agustina (2010) bilingualism is defined as the use of two languages by a speaker in association with others in turn. According to Kridalaksana (2008), bilingual is the use of two or more languages by a person or by a society. Thus, bilingualism is the use of two or more languages spoken by speakers in turn. Sumarsono (2008) explains "bilingualism refers to the mastery of H and L existing in society". Meanwhile, Fishman (in Keriana, 2004) states "the most basic thing in bilingual is the bilingual of society because it is the use of two or more languages by the language community".

Baikoeni (2007) explains if language belongs to a society, then bilingual belongs to an individual, the bilingual society can be viewed as a group of bilingual individuals. Thus, bilingualism is the use of two languages or two language codes by a speaker in communicating with others in turn because they master the two languages as proposed by Chaer (2010), "To be able to master two languages, someone must master both languages. First, the mother language itself or the first language (L1), and the second is another language that becomes the second language (L2)". Bilingual is closely related to code-switching and code-mixing.

2.1.2 Code-Mixing

Code-switching and code-mixing are aspects of bilingualism. The term to express the use of language that alternates from one language to another is called code-switching. Chaer and Agustina (2010) explains, "the code-switching is not just interlanguage, but it can also occur between different styles or varieties in a language." So, code switching is a change of language from A to B or a change of formal language variety into casual language variety, or also casual language variety becomes formal language variety.

It is not easy to distinguish code-switching and code-mixing. Both have similarities in the use of two or more languages, or two variants of language in a speech community. Thelander in Chaer and Agustina (2010) explains the difference between code-switching and code-mixing. Thelander said, if in a speech event there is a transition from one clause of a language to a clause from another language, then this is code-switching. However, if in a speech event, clauses or phrases used consist of hybrid clauses and hybrid phrases, and each clause or phrase no longer supports its own function, then it is called code-mixing.

The use of a language which is interrupted by the use of other languages is called code-mixing. Wijana and Rohmadi (2010) explain that code-mixing is the use of a language that mixes two or more languages by incorporating the elements of one language into another, the elements used do not work alone. According Kridalaksana (2008) code-mixing is the use of language units in the form of words, phrases, clauses, idioms and not in the form of sentences from one language to another language with the aim of expanding the style of language. In addition, Saddhono (2012) suggests that the code-mixing is the use of two or more languages by inserting elements of a language into another language. Bokamba (1989) in Shogren (2011) suggests code-mixing refers to "the insertion of various linguistic units such as affixed words (bound morphemes), morphemes, phrases, and unbound clauses so that others can infer what they mean, what they hear with what they understand. Muysken (2000) uses the term code-mixing to refer to the use of lexical items and grammatical features of two languages that appear in one sentence.

In contrast to Thelander's opinion in Chaer and Agustina (2010), Jatmiko (2011) and Saddhono (2012) argue that the code-mixing occurs in the speech event, Yau (1993) explains that code-mixing is not limited to spoken speech; code-mixing is also found in formal writing. In Hong Kong, 95% of the population speaks Chinese, Chinese variations mixed with English are widely used in textbooks covering 14 different subjects, 10 Chinese magazines and 27 popular entertainment books. Yau concludes that English is generally used especially in textbooks on science and technology, business, and commerce. English code-mixing is also found in printed media. Referring to these opinion, code-mixing essentially can be a mixture of word fragments, phrases, and clauses of a language in other languages.

2.1.3 The Causes of Code Switching and Code Mixing

In addition to the bilingualism, there are several things that cause code-mixing. According Sridhar (1996), code-mixing is used as an identity marker. One may use certain codes to mark certain identities for example in various countries, languages are mixed with English or French to denote modernity, advance or authority; in Sanskrit India to show a nationalistic and traditionalistic images; Arabic and Persian languages to show Islamic identity; Hindu Urdu to show "masculinity" in South India; French (as opposed to the Russian language) to denote development, intelligence, and courtesy in Czarist-Russia. According to Myers-Scotton (1993) in Sridhar (1996) another function of code-mixing is a strategy for overcoming improper translation or misinformation in a language, such as "talking down" to a person. The code-mixing is also used for language styles, for example, to sign a variety of languages used as in the Latinate or Yiddish language in the Milton epics and the Yiddish stand-up comedy. Suwito in Attamimi (2013) suggests that there are three things behind the occurrence of code-mixing; social status, education, as well as social class of language users which are called role factor; the language used is variant factor; attitudes and relationship of speakers is called desire to explain factor.

Hamid (2005) argues that code-mixing can occur partly because of role identification, variant identification, and desire to explain and interpret. They are interdependent and often overlapped. The measurements of role identification are social, registral, and educational. The identification of the variety is determined by the language spoken by the speaker who is supposed to place him in a certain social status. The desire to explain and interpret will show attitude and the relationship of the speaker with others or vice versa.

According to Jatmiko (2011) in a speech event, code-switching and code-mixing occur due to several factors; (1) speakers and their personality, (2) the speaker's partners, (3) the presence of the third speaker, (4) the place and time of the speech event, (5) speech mode, and (6) topics of conversation. The code-switching and code-mixing have functions related to the purposes of communication. Communication activities in the multilingual community, code-switching and code-mixing are generally done for (1) familiarizing the atmosphere, (2) respecting the other persons, (3) convincing the topic of conversation, (4) presenting humor to entertain, and (5) showing the speaker's style or prestige.

2.1.4 Types of Code-Mixing

Referring to the notion that the code-mixing is inserting elements of a language into another while speaking and producing various types of code-mixing. According to Suwito in Attamimi (2013), there are two kinds of code-mixing, namely innercode-mixing and outer code-mixing. If between the source language and the target language still have a geographical relation or geanologis, and the language in the code-mixing is still in a political area that is no different is called inner code -mixing. If one language or another does not have a relationship both geographically and geanologically it is called outer code-mixing. Pieter (2000) suggests three types of code-mixing; they are insertion, alternation, and congruent lexicalization. The concept of insertion is defined as the insertion of material such as lexical items and grammatical features from one language into other language structures. The concept of alternation is the concept of combining two different languages but having equivalent meanings. The concept of congruent lexicalization refers to a situation in which two participating languages share a grammatical structure that can be filled lexically with elements of both languages.

2.1.5 Previous Studies on Code Mixing

In Indonesia, studies on code-mixing are generally done to mix the Indonesian language with local language as a research conducted by Indrastuti, Novi Siti Kussuji entitled "*AlihKodedanCampurKodedalamSiaran Radio: AnalisisSosiolinguistik*". This is supported by Kathpalia and Wee Ong (2015) who argue that studies in analyzing the use of code-mixing in written language are limited. A study on code-mixing in the written language which entitled "Code Switching and Code Mixing as Persuasive Strategies in Advertising" was conducted by Alcnaurova (2013). This study analyzes the use of code-mixing and code-switching in the printed advertisement slogans. This study revealed 1) the use of code-mixing is used more in the printed advertisement slogans, 2) the use of foreign words or phrases that appear in advertisements written in local languages become more prominent and attractive, 3) the use of foreign language describes originality in advertising which is a good strategy when language and culture are considered. In addition, Leung (2010) examines the use of code-mixing in printed advertisement in Hong Kong. In this study, a survey of attitudes toward code-mixing in printed advertisement were conducted and data from 278 questionnaires which was distributed to the Chinese population in Hong Kong were collected. From the study, it was found that 1) the most use of code-mixing in printed advertisement can be understood by the Chinese population in Hong Kong, 2) advertisement for a product is better suited if it is advertised in code-mixing, and 3) young generation and intellectual society prefer advertisement written in code-mixing. In addition, it is recommended that advertisers need to know the targeted social status of the consumers and find out whether the code-mixing matches the product image and consumer's social identity correctly. There is also research about community responses to the code-mixing. In Indonesia, a study on code-mixing in written language is performed by Kholiq, Abdul, et al. (2013) in a study entitled "*Campur Kode Pada Naskah Pidato Presiden Republik Indonesia Bapak Dr. H. Susilo Bambang Yudhoyono*". It is concluded that the use of words, phrases, basters, words and clause repetition, description of inner code-mixing and outer code-mixing, and description of the use of cod- mixing serves to identify roles, variations, and desire to explain and interpret. Nurhayati (2010) in her research entitled "*AnalisisPenggunaanCampurKodedalamMajalah Seventeen: SatuKajianSosiolinguistik*" concluded the reason for mixing Indonesian and English codes in the magazine is due to the topic being discussed, the symbol of modernization, the form of affirmation, the meaning clarification and refinement, the form of familiarity, the discovery of the word equivalent, and the readers' interest.

Similar to Nurhayati (2010), a study entitled “AlihKodedanCampurKodedalamBuletin Salam” written by Irmayani, Musfeptial, and Hari Purohati on page <http://badanbahasa.kemdikbud.go.id/lamanbahasa/produk/106> discusses the reasons of code-mixing occurrence. Here is the summary of this study: “There are several factors that cause code-switching and code-mixing. The factors are derived from three things; speakers, speaker’s partner, and the topic of conversation. Based on speakers, code-switching occurs because speakers want to discuss and/or translate verses in the Qur’an. Based on the speaker’s partner, code-switching occurs because of the same language background. Based on the topic of conversation, the code-switching occurs because of the nature of the formal and informal talks. In “Salam” bulletin, there is also a mix of code in the form of insertion of foreign words and phrases.” Rohmani, S, et al. (2013) in a study entitled “AnalisisAlihKode Dan CampurKodePada Novel Negeri 5 Menara Karya Ahmad Fuadi” concluded:

“... First, the indicators of code-switching are intertwined in four formations. The indicators of code-mixing are intertwined in the seven formations. Second, the driving factor behind the code switching is related to the speaker and the personality of the speaker, the speech partner, the function and purpose of the conversation, and the conversation situation. The supporting factors include extralinguistic and intralinguistic switching. The extralinguistic factor is related to speaker characteristics such as social background, education background, sense of religiosity, and sense of locality. The Intralinguistics factor is concerned with the existence of words in the language that can accommodate the concept of meaning which intended in the inserted linguistic elements. Thirdly, the function of code-switching and the code-mixing in the novel of *Negeri 5 Menara* by Ahmad Fuadi is to explain, to manage, to pray, to ask, and to affirm an intention.”

From previous studies: Kholiq, Abdul, et al. (2013), Nurhayati (2010), Irmayani, Musfeptial, and Purwati Hari, and Rohmani, S, et al. (2013), it can be concluded that the Indonesian code-mixing research has not examined or discussed the code-mixing of written language in the public places. Thus, the study “The Use of the Indonesian-Arabic Code Mixing in Business Names Found on Jalan Cisarua Puncak, Bogor” is expected to contribute to Indonesian language defense.

2.1.6 Types of Business Field

Since this research will be discussed the Indonesian-Arabic code mixing used in business names found in billboards on Jalan Cisarua Puncak, Bogor, it is needed to understand about business field. According Arief (2016) business field is a grouping of a number of businesses or activities in the field of trade with the intention of making profit. This grouping is based on similar business or the same business characteristics. Arif classified the following business field.

- a. Agriculture, covering agriculture, forestry, fishery, and plantation.
- b. Mining, including sand, stone, soil and brick excavation.
- c. Manufacturing, covering industrial business, assembly, and synthesis.
- d. Construction, covering the constructions of buildings, bridges, irrigations, and roads.
- e. Trade Business Sector, including small trading business (retailer), wholesaler, agency, and export-import.
- f. Financial Services, including banking, insurance, and cooperatives.
- g. Personal Service, including haircut business, salon, laundry, and catering.
- h. Public Service, including transportation, warehousing, telecommunication and distribution.
- i. Tourism, covering various types of business based on Law no. 9/1990 on Tourism; there are 86 types of tourism business.

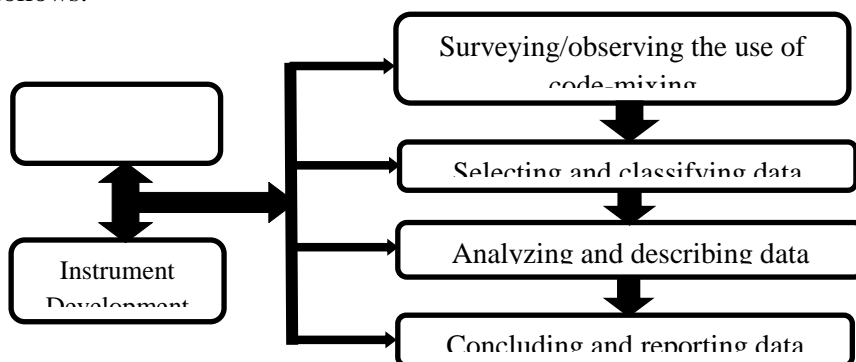
3. Methodology

In accordance with the topic of the study, the problem formulation, and the purpose of the study, this study uses descriptive method because this study aims to provide a description of the analysis result on the problem studied.

3.1 Flow of the Study

This study began by conducting a literature review both from the Internet and from printed media, such as textbooks or articles related to code mixing. Although it was started at the beginning of the study, it continued until the last step of the study. Then, an instrument was created to collect data on Indonesian-Arabic/other foreign languages code mixing.

With this instrument, a survey on the use of Indonesian-Arabic or other foreign languages code-mixing in business names found on Jalan Raya Cisarua, Bogor was conducted by taking pictures of the business billboards there. After that, selecting and classifying data were conducted. The next step was analyzing and describing the data so that it can be concluded and reported. Based on the description above, the visual flow of this study is described as follows.



Picture1. Visual Flow of the Study

3.1.2 Source and Data Collection Technique

The data of this study is in the form of code-mixing in business names or information written on the business billboards located on Jalan Raya Cisarua - Puncak, Bogor. To obtain data relevant to the problem formulation and purposes of the study, the following techniques are used.

- Survey / observation.** It is used to collect data of business names or information written on the business billboards located on jalan Cisarua - Puncak, Bogor.
- Documentation Analysis.** It is used to obtain data related to the use of code-mixing in business names.
- Literature review.** It is used to determine the data accuracy, data classification, and data description.

4. Result and Discussion

4.1 Types of Business Field with Code Mixing Information

Referring to the type of business field proposed by Arief (2016), businesses on trade, personal service, public service, and tourism are found on Jalan Cisarua Puncak while businesses on agriculture, mining, manufacturing, and construction are not found. This is due to Cisarua-Puncak is a tourist destination where can be found some tourism facilities such as paragliding area, waterfalls, Matahari Recreation Park, and Safari Adventure Park. In Cisarua-Puncak, Bogor, the business on trade consists of grocery store, perfume shop, goat selling shop, etc. The business on financial services consists of banks and money changers. The personal service business field consists of barbershops, beauty salon, and restaurant. Public service business field consists of car rental and laundry. Tourism business field consists of hotel and travel agency. The business fields found on Jalan Cisarua-Puncak, Bogor are promoted through billboards. The name or information of various business fields in the public area, especially in "Kampung Arab" use Indonesian language, English, and Arabic. In its use, the three languages are mixed into Indonesian-Arabic, Indonesian- English, and Indonesian-Arabic and/or English. This is due to the naming of these businesses are generally intended for foreign tourists, especially the ones from the Middle East. Here are the pictures of business billboard on Jalan Raya Cisarua - Puncak, Bogor which were documented on 16-17 August 2017. In the trade business, code-mixing is found on the billboard of perfume shop, grocery stores, and goat selling shop as in picture 2, 3, 4, and 5 below.



Picture 2. Parfume shop Billboard



Picture 3. Grocery Store Billboard



Picture 4. Shopping Complex Billboard



Picture 5. Goat Selling Shop Billboard

In the field of Financial Service, code mixing is found on the money changer billboard as in picture 6.



Picture 6. Money Changer Billboard

In the field of personal service, code mixing is found on billboards of barbershops and beauty salon as in picture 7 and 8 below.



Picture 7. Barbershop Billboard



Picture 8. Beauty Salon Billboard

In the field of public service, code mixing is found on the billboard of car rental as in picture number 9.



Picture 9. Car Rental Billboard

In the field of tourism, code mixing is found on the billboards of restaurant, travel agency, and public signboards as in picture 10, 11, 12, and 13.



Picture 10. Restaurant Billboard



Picture 11. Restaurant Billboard



Picture 12. Travel Agency Billboard



Picture 13. Public Signboard

The findings are in line with those written by Sumandoyo and Krishna (2017) that "everything that appears along Jalan Raya Puncak KM 84 impresses a settlement of Arabs. Salons, perfume shops, travel agencies, supermarkets, money changers, restaurants and even goat selling shops - the majority of them mark their name in Arabic script."

4.2 Code-Mixing on the Business Billboards in Cisarua-Puncak, Bogor

Referring to Thelander's opinion in Chaer and Agustina (2010) that if in a speech event, clauses or phrases used consist of hybrid clauses, hybrid phrases, and each clause or phrase do not support its own function anymore, then the event that happens is called code-mixing. However, code-mixing found in Cisarua-Puncak, Bogor occurs not only in speech events but also in the written language. Code-mixing in written language is also found in Kathpalia and We Ong (2015) research which states that the code-mixing is on the billboards in India, Leung (2010) finds that in Hong Kong there is a code-mixing on printed advertisements, as well as Hsu (2013) which explains that ads that use code-mixing are much more accepted by the public. The language used in business names in Cisarua-Puncak, Bogor consists of Indonesian, English, and Arabic. These three languages, used either separately or mixed with various patterns.

The code-mixing patterns found in business names in Cisarua-Puncak is a mix of the Indonesian-Arabic, English-Arabic, and Indonesian-Arabic and/or English. Here is the description of the code mixing patterns used in the business billboards in Cisarua Bogor.

4.2.1 The Indonesian-Arabic Code Mixing

The Indonesian –Arabic code mixing can be found in the following pictures.



Picture 14. The Indonesian-Arabic code-mixing in a shop name

In picture 14, there is a mixture of Indonesian and Arabic code. The information of shop's name and address are in Indonesian language (Sampay Shop, Jalan Raya Puncak KM 38 Sampay, Cisarua – Bogor) while the other information are in Arabic letters:

1. سو بر مار كٹ,
2. ابويوسف السعودي
3. لبيع المواد الغذائية.

The first sentence is “subar market” which means that the store is a supermarket, while the second sentence is “Abu Yusef Saudi”, and the third sentence means that the store sells food. The use of the Indonesian and Arabic code-mixing also occurs in the following example.



Picture 15. The Indonesian-Arabic code-mixing in a Restaurant name

The code-mixing in picture 15 is found in the use of Arabic letters, while the word is in Indonesian term. The picture above shows writing ‘ShawarmaArabi’ which is also written in Arabic letters (الشاورما العربي). The use of Arabic code in the example above serves as a translation of the Indonesian term.



Picture 16. The Indonesian-Arabic code-mixing in a supermarket name

In picture 16, there is a mixture of Indonesian and Arabic code in the word 'بقالة' and 'ابو سليم'. The first word has the meaning of “Abu” store and the second word has no meaning. The second word is the slang word “asli men”

that is equivalent to the word “*asliloh*” or “original” which is often used in non-formal Indonesian speech. The Indonesian language in the example serves to provide information of the store’s name, while the Arabic language serves to explain what is sold in the store. Another mixed pattern of code exists in the following example.



Picture17. The Indonesian-Arabic code-mixing in a restaurant name

In picture 17, The Indonesian-Arabic code-mixing is found in Arabic letter, while the word is an Indonesian term. In this example, you can see the store name “Mama Noura” written in Arabic (ماما نوره). The use of the Arabic code-mixing in the picture above serves a translation of the Indonesian term.

4.2.2 The Arabic-English Code Mixing

Arabic-English code-mixing is found in the shop name and other information. For example:



Picture 18. Arabic-English code mixing in restaurant name

In picture 18, it says “YaHala Restaurant” which is a combination of Arabic (يا هالا) and English (Restaurant). In addition, there is also other information written in full Arabic and there is the same information written in two languages, Arabic and English (عائلات and Families).

4.2.3 The Indonesian-English-Arabic Code Mixing

The business names in Cisarua are in the Indonesian-English-Arabic code mixing, as found in the following pictures.



Picture 19. Indonesian-English-Arabic code mixing in travel agency name

In Figure 19, there is a company name written in the Indonesian language, but the explanation is in English and Arabic. Code-mixing found in the word “tour and travel” written in English and Arabic after the name or the Indonesian term. The Arabic language serves as a translation of other information written in English.

In addition to the field of travel business, the Indonesian-English-Arabic code-mixing is also found in the beauty business i.e. beauty salon. Here is the example.



Picture 20. Indonesian-English-Arabic code mixing in beauty salon name

In the example above, the Indonesian-English code mixing is found in the word “new” and “Diana Risma Salon”. The word “new” is equivalent to “baru” in Indonesian language which means “*belum pernah ada*” (KBBI, 2008: 142). In addition, the Indonesian-English-Arabic code mixing also occurs in the information of treatment service offered such as “*menghilangkan bulu*”, ساون , and shaving.

5. Conclusion

Based on the data collected, the code-mixing is found in the business billboard of grocery store, parfum shop, goat selling shop, banks, money changer, barbershop, beauty salon, restaurant, car rental, laundry, hotel, and travel agency. Code-mixing that found in Cisarua-Puncak, Bogor are in written language, that is in the business names. The code-mixing is in Indonesian, English, and Arabic. These three languages, used either separately or mixed with various patterns which found in words, phrases, and terms of a language that are inserted or written in other language letters. These three patterns are 1) the Indonesian-Arabic code-mixing, 2) the English-Arabic code-mixing, and 3) the Indonesian-English-Arabic code-mixing.

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