

CODE CHOICES IN ISLAMIC FORUM (*LIQO*) FOR WOMEN IN CIAMIS REGENCY WEST JAVA

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Abstract

The study aims to describe code variations and their functions in Islamic Forum (*liqo*) for women in Ciamis Regency, West Java. Source of data was utterances of *murrobbi* (speaker) and audiences. This research used a descriptive method. The results are as follows. First, the study found six variations of codes including Arabic, English, Sundanese, Indonesian, code-switching and code-mixing. Second, the research indicates the functions of using those codes including to introduce Arabic terms, to learn Islam through Arabic, to gain prestige, to introduce popular terms, to feel pride, to give familiarity, to show identity, to smooth communication, to maintain Sundanese bond, to unify local language, to quote other sources, to explain speech content, to reiterate the meaning of speech content, and to ease communication. Based on the results, it can be concluded that the two most frequently used codes in Islamic Forum (*liqo*) for women in Ciamis Regency are Arabic and Indonesian.

Penelitian ini bertujuan mendeskripsikan variasi penggunaan kode dalam liqo perempuan di Kabupaten Ciamis dan mengetahui fungsi-fungsi kode dalam liqo perempuan di Kabupaten Ciamis. Sumber data dari penelitian ini yaitu tuturan dari murobbi dan para jemaah dalam liqo perempuan di Kabupaten Ciamis. Pene-

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litan ini menggunakan metode penelitian deskriptif. Hasil penelitian sebagai berikut, Pertama, Peneliti menemukan enam variasi kode yaitu Bahasa Arab, Bahasa Inggris, Bahasa Sunda, Bahasa Indonesia, alih kode dan campur kode. Kedua, Peneliti juga menemukan fungsi-fungsi kode yaitu pengenalan istilah Bahasa Arab, memperdalam agama islam melalui Bahasa Arab, prestige, pengenalan istilah populer, kebanggaan, keakraban, menunjukkan identitas, kelancaran komunikasi, pemertahanan Bahasa Sunda, alat pemersatu bahasa daerah, mengutip sumber lain, menjelaskan pesan, mengulang kembali makna pesan dan mempermudah komunikasi. Berdasarkan hasil penelitian dapat disimpulkan bahwa kode yang lebih dominan di pakai dalam liqo perempuan di Kabupaten Ciamis yaitu kode Bahasa Arab dan Bahasa Indonesia.

Keywords: code choices; functions of codes choices; Islamic forum (liqo).

Introduction

language is indispensable for people. Language is used to perceive, understand and interpret information. Besides, language is also used to exchange information. Moreover, a particular language or dialect used by two speakers indicates a code (Wardhaugh, 1986, cited in Suandi 2014). Codes refer to speech system whose application has particular characteristic of speakers' background, speakers and addressee relation and situation where the conversation takes place. Codes usually indicate language variation which is used for communication among society members (Suandi 2014).

The use of codes is different in each domain. A domain is an abstraction referring to communication atmosphere including time, setting and role relationship (Romaine cited in Marmanto 2012). Fishman suggests five domains related to language use, namely family, friendship, religion, employment and education (Marmanto 2012). Some studies have accounted for code choic-

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es associated with a different domain (Kristanti and Wijana 2011; Wiryastuti 2017). They found that domain considers people in choosing a particular code. Studies on education domain suggested that code choices affected the learning process (Levine 2014; Ramaniyar 2016).

Besides, code choices are determined by some factors. Several previous studies revealed that community language, culture, tribe, environment (Bastiar, Marmanto, and Sumarlam 2018), social, (setting, participant and topic) restriction of code usage and popular code choice, habit, enjoy-ability (Mahsusi, Djatmika, and Marmanto 2017), domain, participants, norms (Ramaniyar 2016; Wiryastuti 2017) and culture (Fadlilah 2014) become the factors why particular code is chosen. However, they did not investigate the function of each code.

Moreover, the use of codes has a particular function. For example, someone visiting other ethnicities will prefer Indonesian language rather than his/her mother tongue due to its familiarity. The studies on the role of code choices suggested that the use of particular code is related to its function, such as to introduce foreign terms, to maintain particular language (Kristanti and Wijana 2011) to smooth communication, to create intimacy (Wiryastuti 2017) and to express inclination (Shang and Zhao 2017). Nevertheless, religion domain did not get attention. Henceforth, this study will focus on religion domain, especially Islam, with reference to Islamic forum (*liqo*) for women.

Furthermore, this study investigates the phenomenon of code choices in Ciamis Regency. Code choices are not easy in speech event (Fasold, cited in Suandi 2014). A bilingual speaker will automatically think to choose what language s/he will use when talking to others in a speech event. Code choice is the result of code-switching speeches of all speakers in the Islamic forum (*liqo*). By investigating Islamic domain of code choices in

Islamic forum (*liqo*) for women, this study provides information about how Sundanese society in Islamic forum chooses the code, what kind of codes they use and what the functions of codes are (Gumperz 1982).

Code and Code Choices

Code refers to language or language variations. Wardhaugh (in Suandi 2014) argues that code is a system used to communicate between two or more speakers in terms of a particular dialect or language. He adds that bilingual or multilingual communities face the problem of choosing a code (it can be a dialect or language) when they may also decide to switch from one code to another or mix the codes. Hence, multilingual society contains various codes in terms of dialects, sociolects and styles. With the existence of these codes, speakers will use the code related to a particular factor by changing the variation of language usage.

Besides, code is a system of speech containing characteristics in accordance with the background of the speaker, the relationship of the speaker with the addressee and situation. Code is usually formalized from language variation in communication among language community members (Poedjosoedarmo in (Suandi 2014).

Islamic Forum (*Liqo*)

Islamic forum is a specific forum to exchange information about Islam. Islamic forum (*liqo*) is close in meaning with *halaqah*. *Halaqah* refers to circle, and Islamic forum (*liqo*) means meeting. Epistemologically, *halaqah* means to learn religious things in which people contributed sit and make circle formation. *Halaqah* is very common in the Middle East and usually done in mosques. The material is related to some certain books of *aqidah*, *fiqh*, *hadith*, *sirah* etc. The straightforward example can be found in Al-Haram of Mecca and Medina mosques (Anonymous 2015).

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The term *liqo* is more common than *halaqah*. In Indonesia, the terms *halaqah* and *liqo* are often generally associated with a recitation in a small group of 5 - 10 people, in which there is one person who acts as a speaker known as *murabbi*. However, it is not limited to weekly/regular meetings; there are also recreational, scientific, entertainment meeting, and so on. Nevertheless, this forum is aimed to maintain the system of Islamic life.

Research Methodology

This study employs qualitative research method. It is also descriptive which aims to understand and explain the hidden and less known cultural phenomenon (Santosa 2017). Thus, it can also be called as a descriptive qualitative method which aims to get explanation of what actually and naturally happened in Islam religion domain of code choices used by speakers and audiences in Islamic forum (*liqo*) for women in Ciamis Regency.

Source of Data

Source of data was informants participated in Islamic Forum (*liqo*). They are *murrobbi* (speakers) and audiences. They were selected through purposive sampling technique or based-purpose sampling.

Data Collection

Data collection technique was a direct observation. Besides, the study employed the *simak* method. Mahsun (2005) states that language-use-observation method (*simak* method) is the method used to obtain data in which a researcher observes language usage. Language observed in this study is the languages or its variations used in Islamic forum (*liqo*) for women. Following data collection technique, the study then used indirect observation (*SBLC*).

Data Analysis

After observing the speech event in the Islamic forum (*liqo*), the conversation between informants is transcribed and then identified to choose code choice data. After that, the data were classified and analyzed into variations and the functions of codes based on the theory of Gumperz (1982) and Hymes (1974). Lastly, the conclusion was taken.

Result

The results show the followings. First, the study finds six variations of codes including Arabic, English, Sundanese, Indonesian, code-switching and code-mixing. Second, the study finds several functions of codes namely to introduce Arabic terms, to learn Islam deeply through Arabic, to maintain prestige, to introduce popular terms, to keep pride, to give familiarity impression, to show identity, to smooth communication, to sustain Sundanese bond, to unify local language, to quote other sources, to explain speech content, to reiterate the meaning of speech content and to ease communication.

Discussion

Arabic code and its function

There are two functions of Arabic code in Islamic forum (*liqo*) for women, namely to introduce Arabic terms and to learn Islam deeply through Arabic.

First, the use of Arabic code is to introduce Arabic terms. This function can be found in the following examples between *murrobbi* (M) and audiences (A).

M : *Bismillahirrahmanirrahim. Pada pertemuan ini kita akan bahas tentang al-iman yah. Kalau dilihat dari sisi kata tau bahasanya al-iman itu dari kalimat apa? Iman itu sighatnya masdar. Iman sama dengan yang kemarin*

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apa? Iqraman berarti dari kalimat amanah, yu'minu, iman. Saat kejayaan adalah saat iman dan saat keruntuhan adalah saatnya hilangnya iman. Sebagaimana iman menciptakan keajaiban di alam jiwa, seperti itu juga ia menulis cerita di alam kenyataan. Gelora dalam jiwa pun menjelma menjadi prestasi-prestasi sejarah. Jadi, prestasi munculnya itu ketika iman ada di dalam jiwa. Munculnya kita ingin melakukan sesuatu kebaikan ketika iman ada di dalam jiwa. Betulkan, setuju?"

“Bismillahirrahmanirrahim. In this meeting we are going to discuss al-iman. In terms of word form, what is al-iman derived from? Iman, its *sighat* is *masdar*. Iman on yesterday is called as? Iqraman, it is derived from *amana*, *yu'minu*, *iman*. When victory comes, we have *iman*, and when destruction comes, we lose *iman*. As *iman* creates the miracle in heart, it creates a story in reality. The desire in heart transforms into historical achievements. So, the achievements are reached when *iman* is in our heart. The willingness to do goodness occurs when *iman* is in our heart. Is it right? Do you agree with me?”

A : Setuju.

“Agree.”

In the speech event above, *murrobbi* used Arabic code in the words of *al-iman*, *sighat*, *masdar*, *Iqraman*, *amanah*, *yu'minu*, *iman*. *Al iman* means to have faith, *sighat* means form, *masdar* means past form, *iqraman* means noble. *Iqraman* is derived from word-formation *amanah*, *yu'minu*, *iman*. In this speech event, *murrobbi* began the Islamic forum (*liqo*) by using *Bismillahirrahmanirrahim*, which means “In the name of Allah, Most Gracious, Most Merciful” as a prayer to begin activities. After that, she delivered materials about *al-iman* to the audience and used the Arabic code to describe the material.

After she explained that *iman* deals with having faith, creating a miracle in heart, transforming it into historical achievements and makes us want to do good. Next, she asked the audience (Islamic forum (*liqo*) member) about their agreement of what she had said, and they agreed. *Murrobbi* used Arabic code because the function of the code is to introduce Arabic terms.

Second, Arabic code functions as a means to learn Islam deeply. It is shown as the following.

M : *Memang yang namanya iman itu yazidu wa yankus. Maka, karakter iman ada dua, yang pertama karakter iman, yang kedua karakter hati. Iman karakternya yazidu wa yankus “bertambah kadang juga berkurang”. Hati karakternya apa? Qolaba yanqolibu “berubah-ubah”. Hati atau kalbu berasal dari kata apa? Qalbu. Kalbu sendiri berasal dari kata Qolaba yanqolibu, Qolbun yang artinya terbolak-balik. Maka, kita dianjurkan untuk selalu Muqollibal Qulub Tsabbit Qolbi Ala Diinik. Dua karakter iman dan hati, iman yang selalu itu yazidu wa yankus dan hati yang selalu terbolak-balik. Maka, kita tidak boleh yakin dan puas akan kadar keimanan kita.*

“It is true that iman is yazidu wa yankus. So, there are two iman characters, i.e. iman and heart character. Iman has characteristic related to yazidu wa yankus “can increase and decrease.” What is the characteristic of the heart? It is Qolaba yanqolibu “always changes”. Then, what is heart derived from? Qalbu. It is derived from Qolaba yanqolibu Qolbun which mean “to change”. So, we are suggested to be always Muqollibal Qulub Tsabbit Qolbi Ala Diinik. Both characters of iman and heart, iman referring to yazidu wa yankus and heart always changed. So, we are not allowed to be overconfident and satisfied about our faith degree.”

In the above speech event, *murrobbi* used Arabic code in terms of *yazidu wa yankus* referring to “can increase and de-

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crease”, *Qolaba yanqolibu* means ‘always changes’, *Qolbun* means changing, *Muqollibal Qulub Tsabbit Qolbi Ala Diinik* means “O the Controller of hearts, make my heart steadfast in Your religion”. *Murrobbi* explained that our faith could increase or decrease following our heart which keeps changing. So, we are not allowed to be sure or satisfied with our faith. We should always ask Allah to steadfast our heart on believing in Him. *Murrobbi* used Arabic code to learn Islamic knowledge deeply through Arabic.

English code and its function

There are three functions of English code use in Islamic forum (*liqo*) for women including prestige, popular term, introduction and pride.

The first function is to maintain both prestige and pride. For example:

M : Dalam hal apapun kita, misalkan ada kejadian-kejadian apa, ingat saja pada Allah. Baik ada di keramaian, walaupun sedang sendiri, kita ingat sama Allah. Jangan merasa I am alone, padahal mah ada Allah. Jangan merasa sedih, jangan merasa takut. Kan kalau orang yang beriman mah idak akan merasa takut dan bersedih. Makanya kita harus dipupuk terusnya keimanan kita.

“In all aspect of our life, for example, there is an incident, we have to remember Allah. Not only in crowded but also in quite a place, we have to remember Allah. Don’t ever think that **I am alone**. Don’t be sad, don’t be afraid, because the one who has faith will never feel afraid and anxious. So, we have to increase our faith.”

In the speech event above, *murrobbi* used English code by expressing I am alone. The use of that clause refers to the condition that I am in a lonely situation. She used that clause to explain that someone who has faith in his/her heart should not

feel afraid or sad when s/he is alone or not alone because s/he always remembers Allah. The use of that clause functions as prestige and pride.

The second function is to introduce popular terms, as the following examples:

Example 1:

M : Pokonana mah aya hubungannana nu tadi kalau kita senang mengumpat, mencela, mengumpul-ngumpul harta dan menghitung-hitung ngeri kitunya oleh Allah dincam dengan neraka hutamah yang apinya dinyalakan oleh Allah, yang membakar sampai ke hati, dan kita ditutup rapat diatas mereka dan kita diikat pada tiang-tiang yang panjang, na'udzubillahimindalik. Ngerinya!. Mantak ayeuna saatna upami urang hoyong merasa aman di akhirat, ayeuna saatna urang harus merasa takut di dunia sehingga kita akan hati-hati dalam melangkah. Tidak boleh mendzolimi orang lain, tidak boleh menyakiti atau mengambil hak orang lain. Bisi ibu-ibu pernahnya, bu Ririn naroskeun anu minta ditraktir hahaha. Ternyata emang sohik yah haditsnya. Jadi, meskipun bercanda gitu yah, kita itu mengemis jaman now cenah nya.

“Definitely, there is a relation between the previous thing discussed (and what we are discussing now). If we like swearing, reproaching, earning money, counting, it is so horrifying because of Allah’s threat about neraka hutamah (kind of hell) in which its fire burns into our heart, and we are covered and tied on a long pole, na’udzubillahimindalik. Horrible! So now, if we want to feel safe in the hereafter, it’s time for us to feel afraid and to be careful of what we do. Don’t do evils to others, don’t hurt and take others’ right. If you have ever done it, for example, Ririn asks someone for a treat, ha hahaha. The hadith is Sahih (qualified). So, however it is just a joke, we are considered as panhandle jaman now (present era) I guess.”

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In the speech event above, *murrobi* used English code by expressing the word “now” in “*jaman now*”. The use of that word means the present. She used it to explain the danger of swearing and reproaching because it is threatened by *neraka hutamah* (kind of hell) so we have to be careful in taking action. One of the ways to be safe is not to do evil to others, not to take others’ even it is just a joke, such as asking for a treat, or now it refers to a beggar. The function is to introduce popular terms of English code.

Example 2:

M : *Makanya lisan itu kalau kita sadar bahwa kita itu orang beriman, tolong lisannya dijaga jangan sampai menyakiti. Tangan kan juga sering kalau di Whatsapp, di tulisan. Nulis aja yah kita teh, padahal tulisannya itu menyakiti orang lain. Jadi yang namanya orang beriman apa pun yang dilihatnya pasti selalu yang baik. Ketika dia melihat yang tidak boleh dilihat, ia langsung mengembalikan matanya ke yang baik. Kalau baik pasti matanyan tidak akan terjerumus ke hal yang tidak baik. Fahimtum?*

“So, if we are aware that we have faith in our heart, we have to keep our tongue from hurting others. Our hand is always used for Whatsapp, chatting. Although we just post a status, comment or chat, it might hurt others. So, believers always see good things. When s/he sees something forbidden, s/he turns her/his eyes. If s/he is good, her/his eyes will not see the bad one. Do you understand?”

A : *Fahimna*

“Yes, we do.”

In the speech event above, *murrobi* used English code by expressing Whatsapp. It refers to media, social media for texting or posting status. She explained that Whatsapp is often used to hurt others, and the believers should not do that. The function

of this code is to introduce the popular term of social media, especially in Whatsapp.

Sundanese code and its function

There are four functions of using Sundanese code in Islamic forum (*liqo*) for women, i.e. to give familiarity, to show identity, to smooth communication and to maintain Sundanese.

First, the use of Sundanese language is to give familiarity and smoothing communication. For example:

M : *Jadi, orang baik teh orang yang beriman itu pasti segala baik. Tindakannya baik, pikirannya baik, lisannya pun pasti baik. Makanya kita kalau ingin menjadi orang yang beriman tolong jaga bicara kita jangan sampai menyakiti orang lain. Jaga tindakan kita jangan sampai menyakiti orang lain. Alhamdulillah yah kita mah tidak suka gubag-gebug. Tapi, kayaknya di lisan yah yang sering tidak terjaga, betul nggak?*

“So, a good person is the one who has faith and everything she/he does is good. His/her action is good; his/her thought is good; his/her statement is good. So, if we want to be a believer, we have to keep our tongue from hurting others, maintain our action for not hurting others. Alhamdulillah, we don’t like **gubag-gebug**. However, we still don’t maintain our statement, is that right?”

A : *Iya.*

“Absolutely.”

In the above speech event, Murrobbi used Sundanese code by expressing **gubag-gebug**. It refers to hitting. She used that word to explain that the believers should do good deeds, not like hurting others by hitting them (**gubag-gebug**) or reproaching. The function is to smooth communication and to give familiarity to the audiences. She used **gubag-gebug** because she knows

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that the audiences understand the meaning of that word, so it will not lead to misunderstanding.

Secondly, Sundanese functions for showing identity and maintaining a Sundanese bond. For example:

M : *Maka lamun tos tawaf ifadah jeung tawaf nu sanesna, eta teu kudu ngalaksanakeun sa'i. Jadi, cukup ngalaksanakeun sa'i na teh sabada tawaf qudum. Jadi, pang utama-utamana mah ngalaksanakeun sa'i teh sabada tawaf qudum. Kaopatna syarat, nyaeta tawafna teh kudu sah. Paham teu kudu sah?*

“After tawaf ifadah and other tawafs, we have no obligation to do sa'i. So, it is enough to do sa'i after tawaf qudum. The essential thing is to do sa'i after tawaf qudum. The fourth requirement is that tawaf has to be religiously valid. Don't you understand about "religiously valid"?”

A : *Suci.*

“Pure.”)

M : *Lamun teu memenuhi, hukumna teh teu sah. Kalimana teh naon?*

“If being pure is not fulfilled, it is not valid. The fifth is?”)

A : *Ngalaksanakeun sa'i na teh tujuh balikan.*

“Doing sa'i seven times.”

In the speech event above, *murrobbi* almost used all her statements in Sundanese code. She explained about pilgrimage principles required to do by the pilgrim and things related to validity or invalidity of pilgrimage principles. The code use function is to show identity as Sundanese and to maintain the Sundanese bond.

Indonesian code and its function

There are two functions of using Indonesian code in Islamic forum (*liqo*) for women including: to unify local language and to smooth communication. For example:

M : *Yang ketiga yang disampaikannya berupa apa? basir wan nazir Qur'an surat enam ayat 48 kembali ke Al-An'am. Basir wan nazir itu artinya apa? Memberi kabar gembira dan peringatan. Kalau yang melaksanakan perintah Allah pasti dapat kabar gembira, kalau yang melakukan larangan Allah itu akan mendapat peringatan, dan yang lebih itu lagi kena adzab yah, Na'udzubillahi mindzalik. Jauhi pokoknya larangan-larangan Allah! Perintah Allah aja yang dikerjain.*

“What is the third about? Basir wan nazir Qur'an Sura Six Verse 48, back to Al-An'am. What is the meaning of basir wan nazir? To give good news and warnings. If we do our duty for Allah, we get good news. If we do the forbidden one, we get warnings or even punishment, Na'udzubillahi mindzalik. Avoid forbidden things! Do Allah's command.”

In the above speech event, *murrobbi* used Indonesian code. She explained about the meaning of *basir wan nazir* in the Qur'an Sura Six Verse 58. The meaning of *basir wan nazir* in the Qur'an is to give good news and to warn. So, if someone does a forbidden thing, s/he will get warning or punishment for the worst. The function of using Indonesian code is to unify local language and to smooth communication.

Code-switching and its function

Code-switching refers to switching one code to another one (Gumperz 1982). This switch is applied to quote other sources, to explain speech content and to reiterate the meaning of speech content.

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The first function is to quote other sources as in the following speech.

M : *Mengapa orang yang beriman bisa beruntung? Allah menjanjikan keberuntungan bagi orang yang beriman dan bertakwa. Yang pertama ganjaran bagi orang yang beriman adalah diberikan ganjaran surga yang abadi, yang kedua orang yang beriman dilimpahkan ketenangan hati dan kebahagiaan hidup kod aflahal mu'minin "sungguh telah beruntung orang-orang yang beriman", di surat Al-Mu'minin. Jadi, orang yang beriman dia akan selalu berpikir positif, lisannya akan selalu mengucapkan yang positif.*

“Why are people who have belief lucky? Allah promises lucky for anyone who has faith in Him and does all his/her duty to Allah. The first compensation for the believers is the eternal heaven, the second are the peace heart and happy life **cod aflahal mu'minin** “The believers must (eventually) win through”, in Al-Mu'minin. So the believers will always think positively, they will keep saying positive things.”

In the speech event above, *murrobbi* used code-switching from Indonesian to Arabic in the statement of “*cod aflahal mu'minin* (The believers must (eventually) win through)” by quoting Sura Al-Mu'minin and translated it into the Indonesian language. Its function is to quote other sources, the Quran in this case.

The second and third functions are to explain speech content and reiterate the meaning of speech content. For example:

M : *Basuhlah air sampai ke rambut piliangan yaitu bagian yang seorang wanita bisa menyibakannya dapat diantara telinga bagian atas. Nah, sambil ngado'a Allohuma bayyid wajhiy yauma tabyadu wujuuh wa taswaddu wujuuh intina mah setiap basuhan kita itu sing ingat ka*

Allah, ya Allah putihkan wajahku pada hari kiamat nanti yang disana kita butuh pemutih wajah karena di hari kiamat teh aya nu hideung lestreng sanajan di dunia teh jalmana geulis tapi lamun tara solat, tara menghadap ka Allah hideung. Tah itu teh simbol mensucikan wajah kita secara batin hayang suci ketika berhadapan jeung Allah teh bersih oge ke di akhirat aya kasebatkeun jalma anu bodas, herang wajahna, alhamdulillah.

“Wash your face till rambut piliangan referring to a part of the face in which women can leave their hair on the top of the ear. So, while praying **Allohumma bayyid wajhiy yauma tabyadu wujuuh wa taswaddu wujuuh**, most importantly in each washing, we have to remember Allah, O Allah whiten my face in the hereafter because we need it. In the hereafter, some people are black even in this world she is beautiful because she doesn't do praying, never meet Allah (in prayers), she will have a black face. Henceforth, washing face is a symbol of making our face pure spiritually because we want to be pure when we meet Allah. In the hereafter, there is also a person who has white skin, glowing face, Alhamdulillah.”

In the speech event above, *murrobbi* used code-switching from Indonesian to Arabic by expressing *Allohumma bayyid wajhiy yauma tabyadu wujuuh wa taswaddu wujuuh* (O Allah, whiten my face in the hereafter). She quoted a prayer before *wudu* and explained that *wudu* is a ritual to make our face pure spiritually when we meet Allah, and our face will be clean and white in the hereafter. The function is to explain speech content and to reiterate the meaning of speech content.

Code mixing and its function

There are three functions of using code-mixing in Islamic forum (*liqo*) for women including to ease communication and to introduce popular terms. For example:

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M : *Jadi, iman itu ada di dalam jiwa kita. Kalau imannya baik maka seluruh tindakan pun pasti baik. Kalau imannya tidak baik maka tindakan yang akan dilakukan pun pasti tidak baik, itu maha karasa geura sok! Kalau kita moodnya lagi baik segala dilakukan tapi kalau moodnya lagi tidak baik, lagi benci sama seseorang, lagi tidak enak sama seseorang, atau lagi apapun pasti tindakannya pun sesuatu tidak baik. Betul kan, setuju?*

“So, faith is in our heart. If our faith is good, our action must be good. If our faith is bad, our action will also not be good, you can feel it! If we are in a good mood all we do will be good, but if we are in a bad mood, we hate someone, have a hard feeling of someone, or that kind of feelings, we will do bad things. Is that right? Agree?”

A : *Iya.*

“Yes.”

In the speech event above, *murrobbi* used code-mixing (English and Indonesian) by the word “*moodnya*”. It is derived from two words, including *mood* from English and *-nya* from an Indonesian suffix. She used it to explain that good faith ideally results in goodness. Consequently, the action sometimes depends on the mood. If the atmosphere is pleasant, all the things done will be useful, but if the feeling is not right, all things done are not good. The function of code-mixing is to ease communication and to introduce popular terms.

Conclusion

Code choices is a sociolinguistic phenomenon which allows speakers to choose particular code related to the situational context. Code choices in Islamic forum (*liqo*) for women in Ciamis Regency show six variations of code including Arabic, English, Sundanese, Indonesian, code-switching and code-mixing. How-

ever, the dominant codes are Arabic and Indonesian. The study also reveals the function of codes including to introduce Arabic, to learn Islam deeply through Arabic, to maintain prestige, to introduce popular terms, to maintain pride, to give familiarity, to show identity, to smooth communication, to maintain Sundanese, to unify local language, to quote other sources, to explain speech content, to reiterate the meaning of speech content and to ease communication.

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