Code choices in islamic forum (liqo) for women in ciamis regency

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Abstract

 The study aims to describe the variation of codes and to know the function of codes in Islamic Forum (liqo) for women in Ciamis Regency. Source of data was utterances from murrobbi (speaker) and audiences. This research used a descriptive method. 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 indicates the functions of using those codes including to introduce Arabic terms, 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 another 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 more frequently used codes in Islamic Forum (liqo) for women in Ciamis Regency are Arabic and Indonesian codes.

 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. Penelitian 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

People cannot be separated from language. Language is used to perceive, to understand and to interpret the information. Besides, language is also used to exchange information among society. Moreover, a particular language or dialect used by two speakers to communicate with each other indicates a code (Wardhaugh, 1986, cited in Suandi, 2014:132). Codes refer to speech system in which its application has an appropriate characteristic with speakers’ background, speakers and addressee relation and situation took place. Codes usually indicate language variation obviously used in communication among society members (Poedjosoedarmo, cited in Suandi, 2014:132)

The use of codes is different in each domain. A domain is an abstraction referring to communication atmosphere involved time, setting and role relationship (Romaine, cited in (Marmanto, 2012). Fishman suggests five domains related to language use. Those are family, friendship, religion, employment and education (Marmanto, 2012). Some studies have accounted for code choices related to a different domain (Kristanti, 2011; Wiryastuti, 2017). They found that domain considers people in choosing a certain code. The studies on education domain have suggested that code choices affected the learning process (Gleen, 2014; Ramaniyar, 2014).

Besides, code choices are determined due to some factors. Some previous studies revealed that community language, culture, tribe, environment (Bastiar, 2018), social, (setting, participant and topic) restriction of code usage and popular code choice, habit, enjoy-ability ((Mahsusi, 2017), domain, participants, norms (Ramaniyar, 2014; Wiryastuti, 2017) and culture (Fadhilah, 2014)become the factors why certain code is chosen. However, they have no intention to investigate the function of each code.

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

Furthermore, the 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 one automatically will think to choose what language s/he will use when talking to others in a speech event. Code choices result from all speakers who switch code or use code-switching based on speech event in this Islamic forum (*liqo*) By investigating code choices in Islamic domain on Islamic forum (*liqo*) for women, this study gives information about how Sundanese society in Islamic forum choose the code, what kind of codes reveal and what the function of codes (Gumperz, 1982) are exploited.

**Code and Code Choices**

Code refers to language or language variations. Wardhaugh

(1986, in Suandi, 2014: 132) considers a code as 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 contain various codes in terms of dialects, sociolects and styles. With the existence of these codes, speakers will use the code related to a certain 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. They are usually realized in terms of a language variation for communication among language community members (Poedjosoedarmo, in Suandi, 2014: 132).

**Islamic Forum (*Liqo*)**

Islamic forum is a certain forum to exchange information about Islam. Islamic forum (*liqo*) has a close relationship 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* term is very common in the Middle East and usually done in every mosque. The material can be related to a certain book like *aqidah*, *fiqih*, *hadits*, *sirah* etc. The very easy example can be found in Al-Haram in relation to Mecca and Medina mosque (Annonymous, 2012).

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 not restricted by weekly meetings, there are also recreational, scientific, entertainment and so on. Nevertheless, this forum aims to maintain the system of Islamic life.

**Research Methodology**

This study was qualitative research. It is also descriptive which aims to understand and to explain hidden and less known cultural phenomenon (Blaxter et al, Moleong, Strauss & Corbin, cited in Santosa, 2017). Thus, it can also be called as a descriptive qualitative method which aims to get explanation actually and naturally happening in Islam religion domain related to code choices used by speakers and audiences in Islamic forum (*liqo*) for women in Ciamis Regency.

**Source of Data**

 Source of data were informants participated in Islamic

Forum (*liqo*). They are murrobbi (speakers) and audiences. They are selected through purposive sampling technique or sampling based purpose.

**Data Collection**

 Data collection technique was direct observation. Besides, the study employed the *simak* method. Mahsun (2005:90) states that language-use-observation method (*simak* method) is the method used in obtaining the data in which the researcher observes language usage. Language observed were languages or variations in Islamic forum (*liqo*) for women. As the following data collection technique, the study then used indirect observation (*SBLC*).

**Data Analysis**

 After observing the speech event taken place in 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 Gumperz (1982) and Hymes (1974). Last, the conclusion was created.

Result

The results show the followings. First, the study find

six variations of codes including Arabic, English, Sundanese, Indonesian, code switching and code mixing. Second, the study indicates function of codes including to introduce Arabic terms, to learn Islam deeply through Arabic, to maintain prestige, to introduce popular terms, to maintain pride, to give familiarity impression, to show identity, to smooth communication, to maintain Sundanese, to unify local language, to quote another sources, to explain speech content, to reiterate the meaning of speech content and to ease communication.

Discussion

1. **Arabic code and its function**

There are two functions of Arabic code in Islamic

forum (*liqo*) for women, including to introduce Arabic terms and to learn Islam deeply through Arabic.

 First, the use of Arabic code is to introduce Arabic terms.

It appears in the following example 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* ***sighat****nya* ***masdar****. Iman sama dengan yang kemarin**apa?* ***Iqraman*** *berarti dari kalimat* ***amanan, yu’minu, iman****. Saat kejayaan**adalah saat* ***iman*** *dan saat keruntuhan adalah saatnya hilangnya* ***iman****.**Sebagaimana* ***iman*** *mencipatakan 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 will discuss about***al-iman***. If we consider the word of ***al-iman,*** thisis derived from what? *Iman,* its ***sighat*** is ***masdar***. *Iman* on yesterday is called as? *Iqraman*¸ it is derived from ***amanan, yu’minu, iman***. When victory comes, we have ***iman*** and when distruction comes, we lose ***iman*.** As ***iman*** creates miracle in heart, it creates story in reality. The desire in heart transforms into historical achievements. So, the achievements are got when ***iman*** is in our heart. The desire to do the goodness occurs when ***iman*** is in our heart. Is it right? Do you agree with me?”)(“***Bismillahirrahmanirrahim***. In this meeting, we will discuss about ***al-iman***. If we consider the word of ***al-iman***, this is derived from what? ***Iman***, its ***sighat*** is ***masdar***. ***Iman*** on yesterday is called as? ***Iqraman***¸ it is derived from ***amanan, 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 got when ***iman*** is in our heart. The desire to do the good 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 terms of *al-iman, sighat, masdar, Iqraman, amanan, 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 *amanan, yu’minu, iman*. In this speech event, *murrobbi* begins Islamic forum *(liqo)* by using *Bismillahirrahmanirrahim* which means “In the name of Allah, Most Gracious, Most Merciful” as a prayer for beginning activities. After that, she gave Islamic forum *(liqo)* materials about *al-iman* to the audience and uses Arabic code to describe material deeply.

After she explained that *iman* deals with to have faith, can create the miracle in heart, transform into historical achievements and makes us want to do the good. Next, she asked the audience (Islamic forum *(liqo)* member) about their agreement of what she 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 including *iman* character and heart character. *Iman* has a characteristic related to ***yazidu wa yankus*** “can increase and decrease.” What is the characteristic of the heart? It is ***Qolaba*** ***yanqolibu*** “always changes”. The, heart is derived from? ***Qalbu***. It is derived from ***Qolaba*** ***yanqolibu Qolbun*** which mean changed. 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 is always changed. So, we are not allowed to be sure and satisfied about our faith degree.”) |

 In the speech event above, *murrobbi* used Arabic code in terms of *yazidu wa yankus* referring to “can be increased and decrease”, *Qolaba yanqolibu* means ‘always changes’, *Qolbun* means changed, *Muqollibal Qulub Tsabbit Qolbi Ala Diinik* means “O Controller of the hearts, make my heart steadfast in Your religion”. *Murrobbi* explained that our faith can increase or decrease in accordance with our heart which keeps changing. So, we are not allowed to be sure or satisfied with our faith and asks Allah to steadfast our heart on believing in Him. *Murrobbi* used Arabic code to learn Islamic knowledge deeply through Arabic.

1. **English code and its function**

There are three functions of English code 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:

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| *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 toremember Allah. Not only in crowded but also in quite a place, we haveto remember Allah. Don’t ever think that **I am alone**. Don’t be sad, don’tbe afraid, because the one who has faith will never feel afraid and sad.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 that I am in a condition of lonely. She used that clause to explain the condition 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:

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| --- | --- | --- |
| *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’udzubillahhimindalik. 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 sohih yah haditsnya. Jadi, meskipun bercanda gitu yah, kita itu mengemis jaman* ***now*** *cenah nya”.*(“Definitely, there is a relation of the previous thing discussed before. It is that 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’udzubillahhimindalik*. Horrible! So now, if we want to feel safe in the hereafter, it’s time for us to feel afraid and to be careful in taking an action. Don’t do the evils to others, don’t take others’. If you have ever done it, for example, Ririn asks someone for a treat, ha ha ha ha. In fact, it’s a *sohih hadits* (kind of *hadits* related to quality). So, however it is just a joke, we are literally considered as panhandle *jaman now* (present era) I guess.”) |

 In the speech event above, *murrobi* used English code by expressing 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 an action. One of the ways to be safe is not to do the evils 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:

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| --- | --- | --- |
| *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 of hurting others. Our hand is always used for **Whatsapp**, chatting. Although we just post a status, comment or chat, it might hurt others. So, the 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, *murrobbi* 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 popular term of social media in relation to *Whatsapp*.

1. **Sundanese code and its function**

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

Firstly, the use of Sundanese has the functions for giving familiarity and smoothing communication. For example:

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| *M* | : | *“Jadi, orang baik teh orang yang beriman itu pasti segalana 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, the good person is the one who has faith and everything s/he is done 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 in 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 speech event above, 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 that the audiences know the meaning of that word, so it will not lead to misunderstanding.

Secondly, Sundanese functions for showing identity and maintaining Sundanese. 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 *tawaf,* we has no obligation to do *sa’i****.* So, **it is enough to do *sa’i*** after *tawaf qudum*. **The very important thing is to do *sa’i*** after *tawaf qudum*. **The fourth requirement** is that, ***tawaf* has to be valid**. Don’t you understand about **has to be valid**?)(**After *tawaf ifadah* and another *tawaf*,** **we have no obligation to do *sa’i***. So, **it is enough to do *sa’i* after *tawaf qudum***. **The very important thing is to do *sa’i* after *tawaf* *qudum***. **The fourth requirement is that *tawaf* has to be valid**. Don’t you understand about **has to be valid**?) |
| A | : | “*Suci*.*”* (“Pure.”)  |
| *M* | : | *“****Lamun teu memenuhi, hukumna teh teu sah. Kalima na teh naon****?”* (“If it 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 her statement in Sundanese code. She explained about pilgrimage principle required to do by the pilgrim and related to validity or invalidity of pilgrimage principle. Its function is to show identity as Sundanese and to maintain Sundanese.

1. **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:

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| *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 yng dikerjain”.*(“What is the 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 a good news and to warn. If we do our duty to Allah we get good news, if we do the forbidden one, we get warning or even punishment, *Na'udzubillahi mindzalik*. Avoid forbidden things! Do Allah’s command.”) |

In the speech event above, *murrobbi* used Indonesian code. She explained about the meaning of *basir wan nazir* Qur’an Sura Six Verse 58, back to Al-An’am. The meaning of *basir wan nazir* Qur’an is to give a good news and to warn. So, if someone doing a forbidden thing will get the warning or the worst is to get punishment. The function of using Indonesian code is to unify local language and to smooth communication.

1. **Code switching and its function**

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

The first function is to quote other sources, as follows.

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| *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’minun*** *“sungguh telah beruntung orang-orang yang beriman”, di surat Al-Mu’minun. 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 ***kod aflahal mu’minun*** “The believers must (eventually) win through”, in Al-Mu’minun. 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 terms of *kod aflahal mu’minun* (The believers must (eventually) win through) by quoting Sura Al-Mu’minun and translated it into Indonesian. Its function is to quote other sources, with reference to the Quran.

The second and third functions are to explain speech content and reiterate 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* ***Allohumma 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 cleave her hair apart in the top of the ear. So, while praying ***Allohumma bayyid wajhiy yauma tabyadu wujuuh wa taswaddu wujuuh,*** the point is each time we wash we have to remember Allah, O Allah whiten my face in the hereafter because we need it. In the hereafter, there are people who are definitely black even in this world she is beautiful because she doesn’t do praying, never meet Allah, 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, and in the hereafter, there is also a person who has a 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 quotes a prayer before *wudu* and explained that *wudu* is a symbol 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.

1. **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:

|  |  |  |
| --- | --- | --- |
| *M* | : | *Jadi, iman itu ada didalam 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 the faith is good, our action must be good. If the 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, hate someone, have a hard feeling of someone, or that kind of feelings, we will do the bad things. Is that right? Agree?”) |
| A |  | *“Iya*.*’*(“Yes.”) |

In the speech event above, *murrobbi* used code mixing (English and Indonesian) by expressing *moodnya.* It is derived from two words including *mood* from English and *–nya* from an Indonesian suffix. She used it to explain the good faith ideally resulted in the goodness. Consequently, the action sometimes depends on the mood. If the mood is good, all the things done will be good, but if the mood is not good, 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 the speaker to choose certain code related to situational context. Code choices in Islamic forum (*liqo*) for women in Ciamis Regency shows six variations of code including Arabic, English, Sundanese, Indonesian, code switching and code mixing. However, 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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1. first email, 2 second email, 3 third email [↑](#footnote-ref-1)