

Code Choices in Marriage Discourse Preach: A Sociolinguistic Analysis

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Abstract

As a global phenomenon, language contact that causes code-mixing (CM) and code-switching (CS) happens in many situations, including wedding parties. This study analyzed the CM and CS and investigated the purpose of CM and CS in marriage advice uttered by Ustadz Abdul Somad. This study used a qualitative approach in which narrative analysis technique was applied to analyze the data. The data source was the utterances of *Ustadz Abdul Somad* (UAS) taken from the recorded video, which was downloaded from YouTube. The data were words, phrases, clauses, and sentences. The data were transcribed by using *sonix.ai* and reviewed by three language experts (Indonesian, English, and Arabic). As results, this study indicates that Indonesian-Arabic and English-Indonesian CM were found at the word and phrase levels. Then, Arabic-Indonesian CS was found at the inter-sentential and intra-sentential levels. CM and CS employment purposes were various, such as emphasizing the meaning, praising, hoping or praying, translating, and exemplifying.

Keywords: code-mixing, code-switching, marriage advice, *ustadz Abdul Somad*

1. Introduction

1.1 Background of Study

The terms code-mixing and code-switching are not something new. In sociolinguistics, these terms are believed to be the result of social language contact (Sumarsih, Siregar, Bahri, & Sanjaya, 2014; Wibowo, Yuniasih, & Nelfianti, 2017), and it helps in communication (Sutrisno & Ariesta, 2019). Bilingual or multilingual people can use code-mixing (CM) and code-switching (CS) more often. Many scholars explore the phenomenon of CM and CS in many contexts and situations, such as educational context (Alkhalwaldeh, 2019; Alkhalshah, 2015; Hayek, 2016; Kustati, 2014; Susylowati, Sumarlam, Abdullah, & Marmanto, 2019; Zetri, Arasuli, & Aziz, 2018), Islamic religious discourse (Bassiouny, 2013; Ismail, 2015; Stille, 2018; Susanto, 2006; Syam & Fitrawati, 2020; Triana & Eka Saputra, 2018), Christian discourse (Dladla, 2017), media (Octaviana, 2019; Silaban & Marpaung, 2020; Sutrisno & Ariesta, 2019), and leaders' discourse (Purba, 2017; Sugiantari, 2018; Wibowo et al., 2017).

Code-mixing is the linguistic practice of alternately using more than one language or variety in a single discourse. In sociolinguistic studies, code-mixing is an essential topic of investigation as it can reveal insights into language use and identity in multilingual communities.

One of the main reasons code-mixing is important in sociolinguistic studies is because it reflects the complex linguistic landscape of many societies. With globalization and increasing migration, it is common for individuals to be exposed to multiple languages, and code-mixing allows speakers to draw on these linguistic resources in their communication. In this way, code-mixing can be seen as a creative and dynamic aspect of language use, and it can also serve as a marker of social identities, such as ethnicity or group membership.

Code-mixing is often a phenomenon in religious events due to the multilingual nature of many religious communities. For example, in a sermon, a religious leader may switch between languages to reach a wider audience or to incorporate specific religious terminology from different languages. Code-mixing can also be used in religious events to emphasize the importance or sacredness of certain words or phrases.

There have been numerous studies on code-mixing by scholars from various fields, such as linguistics, anthropology, and sociology. These studies have examined code-mixing in various contexts, including educational settings, media, and everyday conversation. In addition, some scholars have focused on the role of code-mixing in language learning and change, while others have explored the social and cultural factors that influence code-mixing practices.

One notable study on code-mixing was conducted by Eckert (2012). He examined code-mixing among adolescents in a California high school. Eckert found that code-mixing was a prevalent feature of the students' speech and was used to signal membership in particular social groups. Additionally, Eckert identified patterns in how the students code-mixed, such as using English to assert authority or Spanish to show solidarity with peers.

Other scholars have focused on using code-mixing in media and communication technologies. For example, a study by Sarangi (2007).

He looked at code-mixing in online chat rooms and found that it was used to convey a sense of belonging to a particular community or to establish a specific identity.

In summary, code-mixing is an essential topic in sociolinguistic studies due to its role in reflecting multilingual societies' linguistic and cultural diversity. Moreover, it is an essential aspect of language use in various contexts, including religious events, and has been the subject of numerous studies by scholars from various disciplines.

Code-mixing is commonly found in society. The advancement of technology and intimate contact with language trigger this phenomenon in our life. Code mixing occurs when the speaker utilizes both languages to the extent that they change from one language to another during a single utterance (Sutrisno & Ariesta, 2019). They also add that this phenomenon can be triggered by some facets, namely bilingualism and multilingualism, speaking partner, social community, situation, prestige, and vocabulary.

Code-mixing can be differentiated as word insertion, phrase insertion, idiom insertion, hybrid insertion, and reduplication insertion (Suwito, 1983). Another expert argues that CM can be categorized into intra-sentential and extra-sentential mixing (Siregar, 1996). He explains that intra-sentential mixing covers the single word or phrase-to-clause alternation in a single sentence. Meanwhile, extra-sentential mixing happens among sentences since it occurs at sentence boundaries. In this study, the writers use the classification by Siregar (1996).

Sardar et al. (2015) classify that code-switching into three types known as tag-switching or extra-sentential switching, inter-sentential switching and intra-sentential switching. Tag-switching refers to inserting a tag phrase from one language into a statement from another. Inter-sentential code-switching involves a change occurring at a clause or sentence level, where each clause or sentence is either in one language or another (Susylowati et al., 2019).

Marriage advice is commonly given by the preacher, *ustadz*, or *tuan kadi* (the one the government officially assigns to document the wedding and lead the procession). This advice is given to the newlywed (groom and bride) before they sail in the marriage life. The language used by the speaker in this event may vary. That is why the phenomenon of CS and CM is possible to happen.

Ustadz Abdul Somad (UAS) is one of Indonesia's most phenomenal and famous preachers (*ustadz*) along with Ustadz Adi Hidayat, Habib Quraish Shihab, Habib Rizieq Shihab, Ustadz Das'ad Latief, and others. UAS was also invited on many occasions, such as political campaigns, *Isra' Mi'raj*, *haul*, opening ceremony, and wedding ceremony. He is an influential preacher and has many viewers in his preaching videos due to his uniqueness in delivering lectures which insert humour, mixing and switching code (Syam & Fitrawati, 2020). An example of code-mixing in Ustadz Abdul Samad's lecture regarding marriage advice, he mixed his language by inserting an Arabic phrase '... التَّسْكُنُوا إِلَيْهِمْ' which means "that you may find rest in them". Indeed, the phrase is quoted from the Qur'an Surah Ar-Ruum verse 21, but it certainly has an Indonesian translation, and he did not use it. Before it was spoken, he used Indonesian "The third ... (then he changed to Arabian)". What is interesting is, what was the purpose of UAS so that he mixes or switches the language? Moreover, even his congregation is Indonesian. This is far too complex if it talks about whether the congregation understood his lecture because there is no clear information about their ability to speak Arabian.

The function of language mixing and switching was the main topic rather than the cogredient understanding. Apart from the influence of bilingualism, researchers believe there is an element of intentionality in such language phenomenon. Therefore, the phenomenon of code-mixing and code-switching in the UAS lecture about marriage advice is fascinating to investigate. Besides being bilingual, Ustadz Abdul Somad is also a public figure for the Indonesian people, especially Muslims.

There are some studies related to CM and CS in Islamic discourse. Susanto (2006) analyses CS induced by the Arabic term *Insha' Allah*. They collected data from musyawarah (meeting), a Malang, East Java community member. He found that such Arabic expressions indicate the patterns of Indonesian-Arabic and Arabic-Indonesian CS as *barokah*, *alhamdulillah jazakumullohu khoiro* and *assalamu'alaikum*. Bassiouney (2013), in a study, talks about CS in mosque sermons in Egypt. He finds that the code choice in the sermon relates to the speaker's attitude. Finally, in their research, Susylowati et al. (2019) explore CS in female students' daily communication in an Islamic school. They found out that three types of CS include intersentential, intrasentential, and tag-switching. They add that the causes for CS in female students' communication are related to the closeness of the speaker, prestige, and popular terms.

1.2 Objectives of Study

Following the background of this study, the research objectives are formulated as below:

- 1) To analyze the code-mixing (CM) and code-switching (CS) in marriage advice uttered by *Ustadz Abdul Somad*
- 2) To investigate the purpose of CM and CS in marriage advice uttered by *Ustadz Abdul Somad*

1.3 Research Questions

Following the Objectives of Study, the research questions are formulated as following:

- 1) What are the types of CM and CS in marriage advice uttered by *Ustadz Abdul Somad*
- 2) What are the purpose of CM and CS in marriage advice uttered by *Ustadz Abul Somad*

2. Material and Method

2.1 Research Design

Qualitative research design was applied in this study as the purpose of this study was to analyze the CM and CS in marriage advice

uttered by Ustadz Abdul Somad and to investigate the purpose of the CM and CS in marriage advice.

2.2 Data & Data Collection Procedures

The data were the marriage advices uttered by Ustadz Abdul Somad which have been recoded and published in YouTube. The marriage advices were transcribed by using sonix.ai and reviewed by three language experts: Indonesian language, English language and Arabic language. The data were classified in words, phrases, clauses and sentences.

2.3 Data Analysis Technique

The data were analyzed by using narrative analysis technique in which the content of the speech is classified by using discourse analysis theory in terms of word, phrase, clause, sentence.

3. Result and Discussion

3.1 Result

Based on the data analysis, the researcher found several CM types: Indonesian-Arabic and English Indonesian. While code-switching was found only in Arabic-Indonesian. The result of the analysis can be seen further in table 1.

Table 1. The table of code-mixing and code-switching in

No	Type	Level	Purpose
1.	Indonesian-Arabic Code Mixing (IACM)	Word Phrase	To emphasize the meaning To emphasize the meaning
2.	English-Indonesia Code-mixing (EICM)	Word Phrase	To emphasize the meaning To emphasize the meaning
3.	Arabic Indonesian Code-switching (AICM)	Intersentential	<ul style="list-style-type: none"> • Praising • Hoping/praying • Emphasizing • Translating • Exemplifying

Based on table 4.1. it can be seen that both IACM and EICM have occurred at the word and phrase level. For instance, here an example of ICAM that used by Ustadz Abdul Somad, [00:04:03] "... nama kalian sudah tertulis di **Lauhul Mahfudz** 50000 tahun sebelum...."

In English, the utterance means "... your names were written in *LauhulMahfudz* 50000 years before....". At that moment, Ustadz Abdul Somad was mixing his language where the context was that there was an Indonesian audience. So he used the phrase "*lauhulMahfudz*", which was taken from Al-Qur'an. The phrase means 'clean Register' (Al-Quran, Chapter 27. Surah An Naml [verse 75]).

Ustadz Abdul Somad also mixes his language by inserting an English phrase or EICM. Here is an example of his utterance that inserts an English phrase,

[00:02:10] "... apa namanya **offside** mana kiper mana **striker** mana wasit." or in English mean "... what is called the **offside**, where is the goalkeeper where is the striker, where is the referee.

The word was in the English language "offside", which the researcher classified as CM since it was inserted into Indonesian utterance. In the middle of the utterance, some words seemed like CM, namely the words 'kiper' and 'striker'. However, these two words have been categorized as Indonesian or can be referred to as loan words from English. Moreover, these two words have also been found in the Indonesian Dictionary \. Thus, in the utterance, only the word 'Offside' is classified as CM.

The analysis results indicate that both CM and CS were found in Ustadz Abdul Somad's utterances. However, in the data analysis, the researchers did not find any variation of CS as in CM (IACM and EICM). Only AICM was found, and all CS were in the intra-sentential level. The CS used by Ustadz Abdul Somad was also not found either in the IACM or EICM form. Here the researcher presented an utterance containing CS, which UAS expressed,

(00:09:30) " (00:09:30) "عَنْ رَغَبٍ فَمَنْ" siapa yang tidak mau menikah" which mean "Whoever turns away from my sunnah".

The utterance was conveyed by UAS when he explained the recommendation for marriage. The Arabic clause he mentions is quoted from Hadith by (al-)Bukhari and Muslims. There, UAS alters a single discourse between two different languages he speaks, where the Arabian utterance is first and then the Indonesian. The utterance, both the Arabian and the Indonesian, actually have the same meaning. Therefore, UAS translated his utterance into Indonesian right after the Arabian.

The researcher also found the purpose of code-mixing and code-switching in data analysis. As for code-mixing, it only proposes the meaning emphasis. It can be seen from the code-mixing spoken by UAS below,

(00:17:30) "... ya humaira Wahai engkau yang putih kemerah-merahan."

Here UAS explains that the prophet Muhammad called his wife not by name but by the word of praise 'humaira' which means "reddish white". After UAS said the Arabic phrase, he then interpreted it in Indonesian. This characterizes the function of code-mixing as an affirmation of meaning.

Rather than code-mixing, code-switching on UAS marriage advice tends to vary. Code-switching in this finding indicated the purpose as;

praising, hoping/praying, emphasizing, translating, and exemplifying. The example can be seen in the table below.

Table 2. the variety of code-switching purposes in UAS marriage advice

No	Code-Switching Utterance	Meaning	Purposes
1	(00:00:03) Assalamu'alaikum Warahmatullahi Wabarakatuh “	May the peace, mercy, and blessings of Allah be upon you	Praising
2	(00:00:25)” <i>Insya Allah kita semua dimuliakan Allah Subhanahu Wa Ta'ala Amin ya robbal alamin”</i>	God willing, we are all glorified by Allah glory to Him the Exalted, aminyarabbalalamin.	Hoping/praying
3	(00:06:31)“... <i>waminayatihi an khalaqalakumazwajan Min anfusikum, di antaratanda-tanda...”</i>	“...and one of His signs is that He created mates for you from yourselves, and one of his signs”	Emphasizing
4	(00:08:03) “ <i>Fainnahu aghoftu lil bashar, nikahitumenjagamata”</i>	"Getting married is keeping your eyes."	Translating
5	(00:07:30) “... <i>manistatho'a minkumul ba'ah, siapa di antara kalian yang sudah mampu menikah...</i> ”	"...which of you can get married"	Exemplifying

3.2 Discussion

Code-mixing and code-switching are standard linguistic practices in Islamic religious events, and they play a significant role in the communication and discourse of these events. Code-mixing refers to the alternation between two or more languages within a single discourse, while code-switching refers to the switching between languages in separate discourses. Both code-mixing and code-switching are often used in Islamic religious events for various reasons. One reason for using code-mixing and code-switching in Islamic religious events is to reach a wider audience. In addition, many Islamic communities are multilingual, and code-mixing and code-switching allow religious leaders to communicate with speakers of different languages. For example, in a sermon, a religious leader may switch between languages to ensure that all congregation members understand the message.

Another reason for using code-mixing and code-switching in Islamic religious events is to incorporate specific religious terminology from different languages. For example, Arabic is the language of the Qur'an and is considered sacred by Muslims. As such, many religious terms and phrases are only found in Arabic. Code-mixing and code-switching can incorporate these terms into the discourse of Islamic religious events. Cultural and social factors also influence the use of code-mixing and code-switching in Islamic religious events. For example, code-mixing and code-switching may be used to show respect for different cultural and linguistic traditions within the community. Code-mixing and code-switching may also create a sense of inclusivity and belonging within the community.

The use of Arabic in Islamic religious events is particularly significant due to the sacred status of the language. The Qur'an is written in Arabic, and the language is seen as divinely inspired. As such, Arabic is often used in Islamic religious events to emphasize the sacredness and importance of the discourse. Additionally, the use of Arabic in Islamic religious events serves to unite Muslims across linguistic and cultural boundaries, as it is a language that is understood and revered by Muslims worldwide.

For various reasons, quranic verses are frequently cited or recited in Islamic wedding sermons. These verses are believed to contain guidance and wisdom for Muslims on various topics, including relationships and marriage. One reason Quranic verses are cited in Islamic wedding sermons is to guide the roles and responsibilities of husband and wife. These verses often emphasize the importance of love, mutual respect, and communication in marriage. For example, Surah An-Nisa' of the Qur'an states: "And among His signs is this, that He created for you mates from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy between your (hearts). Verily in that are signs for those who reflect" (Qur'an 30:21). Another reason Quranic verses are recited in Islamic wedding sermons is to encourage the couple to seek guidance and support from God in their marriage. These verses often emphasize the importance of seeking God's help and guidance in times of difficulty, and they remind the couple that God is always present to support them. For example, Surah Al-Baqarah of the Qur'an states: "And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]" (Qur'an 2:45).

In conclusion, code-mixing and code-switching are essential features of Islamic religious events, and they serve various functions in the communication and discourse of these events. The use of Arabic in Islamic religious events is particularly significant due to the sacred status of the language and serves to unite Muslims across linguistic and cultural boundaries.

4. Conclusion and Suggestion

As a conclusion, Indonesian-Arabic and English-Indonesian CM were found at the word and phrase level. Then, Arabic-Indonesian CS was found at an inter-sentential and intra-sentential level. CM and CS employment purposes were various, such as emphasizing the meaning, praising, hoping or praying, translating, and exemplifying. Therefore, From the results of this study, the research questions of this study were answered systematically.

However, this study has limitations. Further research is suggested to explore more the ideology in Indonesian preachers' discourse and the meta-function analysis that covers wider topics and issues such as ideational, interpersonal, and textual functions.

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