

CODE MIXING OF THE STUDENTS’ UTTERANCES IN THE MATHOLIUL ANWAR ISLAMIC BOARDING SCHOOL SIMO SUNGELEBAK KARANGGENENG LAMONGAN

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ABSTRACT Code mixing is the infiltration of sentence elements from one language into another in the form of words, phrases, repetitions of words or idioms. Islamic boarding school is a place that uses several languages, both in daily communication and in the teaching and learning process. The example from the Matholi’ul Anwar Simo Sungelebak Islamic boarding school, Karanggeneng Lamongan, uses two or more languages in communicating, both daily and in the teaching and learning process. Data collection methods and techniques used in this study are the listening method and the interview method. The data taken for this research material is the utterance of the students of the Matholi’ul Anwar Simo Islamic boarding school with the recording technique. This study obtained results, namely (1) the types of language used by the students at the Matholi’ul Anwar Simo Islamic boarding school are Indonesian, Javanese, English, and Arabic. (2) the form of code mixing used by the students in Islamic boarding schools is the insertion of elements in the form of words: (a) nouns (nouns), (b) verbs (verbs), (c) adjectives (adjectives), (d) pronouns (pronominals), and (e) question words. the insertion of elements in the form of phrases, the insertion of elements in the form of clauses, the insertion of elements in the form of repetition of words, and the insertion of elements in the form of expressions or idioms. 3) the factors that cause code mixing of the students of the Matholi’ul Anwar Simo Sungelebak Karanggeneng Lamongan Islamic boarding school include: (a) the presence of other speakers, (b) respect for the interlocutor, and (c) the environment.

Keywords: Code mixing, utterance, and students.

INTRODUCTION

Code mixing is an aspect of language interdependence, which is marked by a reciprocal relationship between linguistic roles and functions. The intended role is who uses the language, while the linguistic function means what the speaker wants to achieve with his utterance. If a speaker in his utterance is mixed with code, then he must first be asked who he is. In this case, the specific characteristics of the speaker (eg social background, education level, religious taste and so on) are very important.

Code mixing occurs when a person uses two or more languages in a language situation. In the code mixing there is a main code or base code that is used and has its autonomy function. While other codes involved in utterance events are only fragments without the function/autonomy of a code.

Indonesian society is a multi-ethnic society, the use of Indonesian as a means of communication between ethnic groups, its use is now increasingly widespread in the community. A speaker who, besides being fluent in Indonesian, is also quite fluent in the regional language, whether he realizes it or not, will use and bring up terms taken from the regional language. Although equivalents in Indonesian are available. Each ethnic or region has one or more regional languages used in communication. The regional language of an ethnic group may be difficult to understand by people outside the tribe.

In communicating, a community can use a language other than the language it mastered first (mother tongue). The use of language is commonly referred to as bilingualism, while in Indonesian it is referred to as bilingualism. Sociolinguistically, bilingualism is defined as the use of two languages by an obedient person in his interactions with other people in turn (Chaer, and Leonie, 2004:12). According to Nababan (1991:27) bilingualism is the habit of using two

languages in interacting with other people. So it can be concluded that bilingualism is the mastery of two or more languages in communicating. One of the characteristics of a bilingual or multilingual society will be difficult to separate the use of the language they master.

Islamic boarding school is a place that uses several languages, both in daily communication and in the teaching and learning process, including Indonesian, Javanese, and Arabic. Because at the boarding school it is recommended to use Arabic and English in daily communication as a form of application for learning Arabic and English. An example of a boarding school Matholiul Anwar Simo Sungelebak Kec. Karanggeneng Kab. Lamongan is an institution and a place to learn and teach Islam. Where the boarding school uses two or more languages in daily communication and in the teaching and learning process. In daily communication, they can use four language choices, namely Indonesian, Arabic, English and Javanese. However, when faced with a formal situation or atmosphere, Indonesian is still used and required. Within the scope of the Islamic boarding school there are also taught various languages, such as Javanese, Indonesian, English and Arabic.

This study examines code mixing and the type of language used by the students of the Matholi'ul Anwar Islamic boarding school in Madrasah Diniyah as an object because the use of Indonesian in the Matholi'ul Anwar Islamic boarding school environment is deemed less effective. Therefore, this research examines the object in order to prove and find the cause of the ineffective use of Indonesian in the boarding school environment. The study chose the Matholi'ul Anwar Islamic boarding school as the research medium because it was still thick in the use of the Javanese language. With such circumstances, the occurrence of language cases in terms of language selection is like code mixing. From this statement, the research uses sociolinguistic studies that focus on language selection.

This study of language choice will be used by research on the students of the Matholi'ul Anwar Simo Islamic boarding school Sungelebak Kec. Karanggeneng Kab. Lamongan when speaking in a class at Madrasah Diniyah. According to Sumarsono (2011: 201), the choice of language occurs due to many factors, including the interlocutor, topic, and atmosphere. From Sumarsono's statement, the research wants to divert deeper into other factors that caused the choice of language to occur. The study chose the students at the Matholiul Anwar Simo Sungelebak Karanggeneng Lamongan Islamic boarding school as objects because the researchers knew there was a lot of language choice in each utterance. At the Islamic boarding school there are four language choices that are taught: including Javanese, Indonesian, and English. This research was also conducted to find out what factors were behind the choice of language and the type of language that tends to be used recurrently.

LITERATURE REVIEW

Code Mixing

Code mixing generally occurs when speaking casually while in formal situations this rarely happens. If in a formal situation there is code mixing, this is due to the absence of terms that refer to the concept in question. Code mixing is the infiltration of sentence elements from one language into another in the form of words, phrases, repetitions of words, or idioms. Code mixing also has a form that is determined by the form of language, namely how much mixed language elements infiltrate the main language. Based on the linguistic elements involved in it. Code mixing can be divided into several types, including inserting elements in the form of words, inserting elements in the form of phrases, inserting elements in the form of baster forms, inserting elements in the

form of repetition of words, and inserting elements in the form of idioms or expressions. In this study the form of expression is difficult to find so it is ignored.

Code-mixing occurs when a speaker uses a language that predominantly supports an utterance. The code mixing is inserted with other language elements. This is usually related to the characteristics of the speakers, such as background, social, educational level, and religious feeling. Usually the prominent feature is a relaxed or informal situation. There are no phrases in that language

Equivalent so that there is compulsion that the other, even though it only supports one function. Code mixing includes linguistic convergence (linguistic convergence).

Kridalaksana (1982:32) provides limits on code mixing or interference as the use of language units from one language to another to expand the language style or language body, including the use of words, clauses, idioms, greetings, and so on.

A situation of speaking becomes different when people mix two (or more) languages or varieties in a language situation that requires mixing other languages. Such language action is called code mixing. Code mixing can also be said as code switching that takes place quickly in a multilingual society (Holmes, 2001: 2).

In formal language situations, there is rarely code mixing. If there is code-mixing in a formal situation, it is usually caused by the absence of the right expression or equivalent in the language used. Therefore, it is necessary to use words or expressions from other languages (foreign languages).

Code Mixed Form

Based on the linguistic elements involved in it, the form of code mixing is divided into several types, namely insertion in the form of words, phrases, repetition of basic words, and expressions or idioms. The following is an explanation of each form of code mixing.

Insertion of the word

In code mixing usually the insertion of word elements occurs (Suwito, 1982:48). Words are morphemes or combinations of morphemes which are considered as the smallest grammatical free. Based on the form, words are classified into four, namely basic words, derivative words, repeated words, and compound words. In standard Indonesian utterance, word classes are divided into seven categories, namely nouns, verbs, adjectives, adverbs, pronominals, numerals, and task words. Example: "Mangka often uses words as if the local language is not important". ("Even though there are often words as if the regional language is less important") "Even though there is often an assumption that regional languages are less important"

Insertion of the phrase

In code mixing usually occurs the insertion of elements in the form of phrases. Phrases are combinations of two or more words that are not predicative in nature, meaning that the phrase does not have a predicate in its structure. The word combination here is just a combination of words and has not yet arrived at a sentence. Phrases are divided into four, namely nominal phrases, verbal phrases, adjective phrases, adverbial phrases, and numeral phrases. Example: "Well, because I'm already pretty good with him, I don't sign". ("Well because I'm already good with him, so I signed"). "Well because I've been really good with him, then I signed".

Insertion of repetition of words

The insertion of word repetition elements in code mixing may occur. The insertion of repeated words is the insertion that comes from the result of the reduplication process. Examples

of forms of repetition as in the word "houses" are things that often occur. Example: It's time we avoided backing and clicking. I'm fine, as long as I don't ask again.

Insertion affixed words

The insertion of baster elements in code mixing may occur. Baster is the result of the combination of two elements, which is a combination of affixes and basic words. Affixes or affixes are a kind of non-basic morpheme that is structurally attached to the basic word or basic form to form new words. There are often several forms of baster in the mixed code of community utterance. Example: A close friend we have known since they started school, who were always invited to have fun together, who are both fans of Muke Shinoda, and are the most connected to gossip, are now gone.

Insertion of expression or idiom

The insertion of expression elements in code mixing can also occur. Idiom or expression is a combination of words which is a sentence experience that has its own meaning. Idioms can also be said to be a group of words that express a figurative meaning. Example: At this time, we should avoid working slowly as long as it's a joke (slowly as long as it can run) Well what can I do, better late and noit (better late than never).

Factors that Cause Code Mixing

There are several factors that cause the occurrence of code switching or code mixing which becomes systematic and is influenced by the context and language situation which can be described as follows.

Speaker and personal speaker

Speakers sometimes deliberately mix code against language partners because the two have a specific purpose and purpose. From the speaker's perspective, there are various purposes and objectives of code switching, among others, the speaker wants to change the conversation situation, namely from a formal situation that is bound by space and time to a non-formal situation that is not bound by space and time. Speakers sometimes mix one language code into another because of habit.

Talking partner

Talking partners can be individuals or groups. In a bilingual society, a speaker who initially uses one language can switch codes using another language with his interlocutor who has the same regional language background. A subordinate who talks to a superior may use Indonesian by inserting a word in the regional language with a high level of utterance value with a view to respect. For example, the speaker and the interlocutor using the Javanese language switch the code to use English because of the presence of an English speaker who enters the conversation situation.

Place and time of the conversation

The conversation that took place at a bus terminal in Indonesia, for example, was carried out by people from various regions. in such a complex society there will be a lot of code mixing. Code mixing can occur from one language to another, and from the utterance level of one language to the utterance level of another language. A bus ticket seller at a multilingual terminal during rush hour switches codes rapidly from one language to another and also performs code or language mixing.

Talk Mode

The mode of utterance is the means used to speak. The oral mode (face-to-face, by telephone, or via audio-visual) uses more non-formal forms compared to the written mode (official letters,

newspapers, scientific books) which usually uses the formal variety. With the spoken mode, code-switching and code-mixing occur more often than using the spoken mode.

Topics

By using a certain topic, a communication interaction can run smoothly, code mixing can occur due to topic factors. Scientific topics are delivered in formal situations using a formal variety. Non-scientific topics are delivered in a free, relaxed situation by using a variety of non-formal. In the non-formal variety there is sometimes an "insertion" of other language elements, in addition, non-scientific conversation topics (everyday conversations) create meaningful conversations. Casual conversation can also lead to code mixing.

Function and purpose

The language function used in utterance is based on the purpose of communicating. The language function is an expression related to a particular purpose, such as commands, offers, announcing, scolding, and so on. The speaker uses language according to the desired function according to the context and communication situation.

Variety and Level of Utterance

The choice of variety and level of utterance is based on the consideration of the interlocutor. These considerations indicate a stance on a particular topic or reference to a particular situation. Code-mixing occurs more often in the use of non-formal and low-language utterance than the use of various languages.

RESEARCH METHOD

Types of research

This research uses a qualitative descriptive design. The term descriptive research method refers to research conducted solely based on facts or phenomena that empirically live on in the speaker. So that what is recorded or produced is in the form of a language description that can be said to be a portrait of what it is. The resulting research is in the form of a language description which is usually said to be a portrait of what it is. The resulting research is in the form of portrait language descriptions. Without great consideration, the use of language produced by speakers is wrong. This study aims to describe objectively code mixing on the students of the Matholiul Anwar Simo Islamic boarding school Sungelebak Karanggeneng Lamongan.

The use of sociolinguistic studies in this study is based on considerations, namely to determine the type of language, the form of code mixing, and the factors of using code mixing in the language of the students of the Matholiul Anwar Simo Islamic boarding school Sungelebak Karanggeneng Lamongan.

Data and Source of Data

The data source is from where the data is obtained. The source of the data in this study is the utterance and dialect of the students against the interlocutor in the Bahtsul Masa'il activity (discussion) at the Matholiul Anwar Simo Islamic boarding school Sungelebak Karanggeneng Lamongan.

The data taken for the research material is in the form of the utterances of the students containing code mixing in the Bahtsul Masa'il activities. Utterance that has been transcribed in written form will be analyzed, so that it can answer every problem in this study.

Data Collection Techniques

Data collection techniques used in this study were the observation method or the observation method and the interview method. The listening method used in this study is the free-to-talk method. These two methods complement and support each other. This observation method

is carried out by active and selective observation of the use of language in the form of tururan (in the form of phrases, words, and clauses) uttered by the students of the Matholiul Anwar Islamic boarding school Simo Sungelebak Karanggeneng Lamongan in communicating and interacting with fellow students, teachers and the community. .

Data Analysis Techniques

The data analysis techniques in this study is the equivalent method. The equivalent method is a method that uses a determining tool in the language under study. The starting point for this method is starting from the selected data. Selection is done through linguistic intuition. Consensus of linguistic intuition can be interpreted as full awareness that is not formulated but believes in what and how lingual reality is (Sudaryanto, 1993: 32). The technique used in data analysis is a technique for direct elements. The method used at the beginning of the analysis work by dividing the lingual unit of data into parts or elements concerned is seen as a part that is directly formed (Sudaryanto, 1993:31).

RESULTS AND DISCUSSION

Language

In everyday language, students often use the habit of using several types of language in an activity at Madrasa Diniyah. Such as Indonesian and Javanese which are often used to communicate in their daily lives. The types of language used by the students in class discussion activities are Indonesian, Javanese, English and Arabic.

Indonesian Language

Indonesian is always spoken in every utterance in discussion activities at Madrasah Diniyah. Not only part of the utterance, but every utterance they always have in Indonesian. Because Indonesian is the national language of our country. So it's not surprising that Santri also use that language for their daily life. 70% of their discussion activities used Indonesian. The Indonesian utterance in the Batsul Masa'il activity (discussion), namely:

Dalam berbahasa sehari-hari, sering kali santri menggunakan terbiasa menggunakan beberapa jenis bahasa bahasa di dalam sebuah kegiatan di Madrasa Diniyah. Seperti bahasa Indonesia dan bahasa Jawa yang sering digunakan untuk berkomunikasi di dalam keseharian mereka. Adapun jenis bahasa yang digunakan para Santri dalam kegiatan diskusi di kelas adalah bahasa Indonesia, bahasa Jawa, bahasa Inggris dan bahasa Arab.

Ingrit : *Okey....teman-teman! Seperti biasa sebelum kita memulai diskusi Santri kali ini. Marilah kita sama-sama membaca surat al-fatihah, semoga diskusi kita kali ini bias berjalan dengan lancar dan bermanfaat untuk kita semua. Al fatihah*

There are 48 utterances in the *Batsul masa'il* activity (discussion) but entirely they use Indonesian although some are mixed with other languages. Indonesian language is their national languages. Therefore, most of their utterance was in Indonesian language

Javanese Language

There are several Javanese utterances in the *Batsul Masa'il* (discussion) activities, namely:

Inggrit : *baiklah.....mungkin dari mbak-mbak dan mas-masnya yang lain ada penambahan, **monggo** saya kasih waktu.*

Yusuf : *.... itu semua tergantung **konco-konco** dalam memilih dan mencari teman, tapi seingat saya, dulu pas MTS waktu **ngaji** kitab Ta'lim Muta'alim*

Ani : *... Yang terpenting **Ibadahe**.*

Yusuf : *dari pada **koyok ngunu** mending berteman...*

The above utterance is the utterance of the Santri during the discussion activities at Madrasah Diniyah, the utterance uses a mixed code of Javanese with Indonesian. There are 15 utterances above, the Santri shows utterance events that occur in the Madrasah diniyah class. The conversation was carried out by Santri Pondok Pesantren Matholi'ul Anwar Simo using Javanese code mixing. The Santri's utterance above uses Javanese because they are used to using Javanese in their daily lives, Javanese is their first language or mother tongue.

Bahasa Inggris

There are several English utterances in the Batsul Masa'il (discussion) activities as below.

Ingrit : *thanks God*

Ingrit : *if you want to response silahkan angkat tangannya saja biar tau mana yang mau response.*

yusi : *sorry mbak, saya sedikit kurang setuju.....*

Rita : *why.....?*

Yusi : *...kan ada pepatah yg bilang "don't judge a book by the cover.."*

Ingrit : *ok ok ok* kita *hold sebentar.*

Yusuf : *thank you, tapi apakah Anda*

Susi : *... tidak bisa langsung, everything needed process.* Saya perlu adaptasi

The data of 8 English utterances shows utterance events that occurred in the Madrasah diniyah class in the Basul Masail activity (discussion). The conversation was conducted by Santri Pondok Pesantren Matholi'ul Anwar Simo in grade 1 MA using a mixed language of Indonesian and English. The above utterance often uses English, because it is customary in daily activities at Islamic Boarding Schools to use it and especially for superior classes are required to use English for their daily activities.

Bahasa Arab

There are several Arabic utterances in the Batsul Masa'il (discussion) activities.

Ingrit : *kaifa khaluk ya akhi wa uhti*

All : *bi khoir wahamdulillah* "

Ingrit : *..... berjalan dengan lancer dan bermanfaat untuk kita semua.....bibarokatil fatihah*

Ingrit : *intinya kita tidak boleh membeda-bedakan teman, bukan begitu ukhti*

Yusi : *na'am...itu salah satunya mbak.*

Ingrit : *tafadhol mas Yusuf! Saya beri waktu ..*

In the 11 utterances above in the discussion activities in grade 1 Madrasah Aliyah with students who use Arabic, because of the environment of the Islamic Boarding School, therefore Santri sometimes use Arabic in their daily life.

Code Mixing Form

The form of code mixing found in the utterance events of the Santri Pondok Pesantren Matholi'ul Anwar Simo Sungelebak Karanggeneng Lamongan, namely the insertion of elements in the form of words, the insertion of elements in the form of phrases, the insertion of elements in the form of repetition of words. The form of code mixing will be described as follows.

The Insertion of Elements That Form Words

In this study, there is a form of code mixing used by the students of the Matholi'ul Anwar Islamic Boarding School Simo Sungelebak Karanggeneng Lamongan in the form of inserting elements in the form of words. The word elements found in this study are nouns (nouns), verbs (verbs),

adjectives (adjectives), pronouns (pronouns), and question words. The insertion in the form of word elements will be explained in the following description.

Nouns

The data of code-mixing utterance for the students of the Matholi'ul Anwar Simo Islamic Boarding School in the *Batsul Masa'il* activity (discussion) found as many as 5 code-mixed data at the noun level. The noun-class words found were **Kulo** 'me', **Ana** 'me', **Sampeyan** 'you', **ukhti** 'sister'.

The utterance "*intinya kita tidak boleh membeda-bedakan teman, bukan begitu ukhti*", the word **ukhti** in this utterance is a greeting commonly used by Arabs to call sisters. The word **ukhti** is a word that belongs to the noun type (noun). Because the word "**ukhti**" refers to a sister's call. Utterance (2) "**kulo mbak**", the word **kulo** which means 'I' is the first person pronoun. The word **kulo** is commonly used in Javanese ngoko alus.

Verb

In the code-mixing utterance data of the Matholi'ul Anwar Simo Islamic Boarding School students in the *Batsul Masa'il* activity (discussion) it was found that there were 4 code-mixed data at the verb level. The verb-class words found are **respond** '**menanggapi**', **hold** '**tahan**', **gowo** '**membawa(carry)**', **ngomongno** '**mengatakan (talk)**'.

The utterance "...*silahkan angkat tangannya biar tau mana yang mau response*", the word **Respond** comes from the basic word responsive and the prefix responds which indicates an action. The word respond is a verb because it shows an action to respond to an utterance that has been uttered by the students. Another utterance "*ok ok ok, kita hold sebentar*", the word **hold** in this utterance to remain in a state, which indicates an action to hold back the response in the discussion.

Adjective

In the code-mixing utterance data for the Matholi'ul Anwar Simo Islamic Boarding School students in the *Batsul Masa'il* (discussion) activity it was found that there were 3 code-mixed data at the adjective class level. The adjective class words found are **fair**, **apik (good)**, **elek (bad)**. The utterance "*menurut saya itu kurang fair saja. Dari mana kita bisa tau orang itu apik atau elek tanpa kita mendekatannya? kan ada pepatah yg bilang don't judge a book by the cover*". The word **fair** in this utterance is a class of adjectives because the word means equal or equal. The word **apik** means "**good**" comes from the Javanese language which is a class of adjectives, and denotes good behavior. The word **elek** means "**bad**" which is classified as an adjective because it describes behavior that is inappropriate to imitate.

Pronoun

The data of code-mixing utterance for the students of the Matholi'ul Anwar Simo Islamic Boarding School in the *Batsul Masa'il* (discussion) activity found as many as 7 code-mixed data at the level of pronouns. The pronouns found are the word **sampeyan** means '**you**', **kulo** and **ana** means '**me**'. The utterance "*kalo itu sih tergantung sikap dan prilaku sampeyan, jika sampeyan berpendapat seperti itu tandanya apa yaa?..*" The word **sampeyan** in this utterance means '**you**' which comes from the Javanese, the word is a pronoun because it shows a pronoun second person '**you**'.

Question

In the data of code-mixing utterance for the Santri of the Matholi'ul Anwar Simo Islamic Boarding School in the *Batsul Masa'il* (discussion) activity it was found that there was 1 code-mixed data at the question class level. The question word found is the word **why** which states the cause or reason for using it.

Insertion of Phrases

In the insertion data, the phrases are found in the form of code mixing in the form of phrases. The phrases found are in the 1st utterance "***bikhoir walhamdulillah***" which means 'alhamdulillah is good', in the 2nd utterance "***thanks God, I am Fine***". Another is a phrase "***thanks God***" and "***thank you, but have you done it yet?***".

Insertion of Clause

In the insertion data, the elements in the form of clauses are found in the form of code mixing in the form of clauses. The clauses found are in utterance "***if anyone wants to respond***", "***don't judge a book by the cover, supoyo awak dewe gak salah mileh konco ben iso belajar dadi uwong seng luwih apik, everything needs process***".

Insertion of Word Repetition

In the insertion data of repetition of words are found in the form of code mixing in the form of repetition of words. The repetition of words found is in utterance "***kita bisa memilih teman yang baik dan menjauhi wong-wong yang kurang baik untuk kita, agar kita terhindar dari kenakalan remaja saat ini***". The word *wong-wong* means '***people***'. Another utterance "***kalau menurut saya itu semua tergantung konco-konco dalam memilih dan mencari teman***". The word *konco-konco* means '***friends***'.

Insertion of Expressions or Idiom

In this study, there is a form of code mixing used by the students of the Matholi'ul Anwar Islamic Boarding School Simo Sungelebak Karanggeneng Lamongan in the form of inserting elements in the form of expressions or idioms. Utterance expressions or idioms are in the form of code-mixing in the form of expression or idiom. The idioms found is in the utterance "***don't judge a book by the cover***".

Factors Causing Code Mixing

The code mixing carried out by the Pondok Santri has various causes. The utterance acts used are usually in informal utterance events. The factors that cause code mixing will be described as follows.

The presence of Other Speakers

One of the factors that cause code mixing among the students of the Matholi'ul Anwar Islamic Boarding School Simo Sungelebak Karanggeneng Lamongan is the presence of other speakers. The factor behind the occurrence of code mixing is the speaker's desire in utterance (1) to respond about choosing good friends and informing them to avoid juvenile behavior, (2) to respond that she disagreed by mixing the English code in the sentence she said, (3) to respond in English by asking why?, (4) to respond by mixing her language code with English. In that incident there was a code-mixing factor because there were other speakers who spoke English and other speakers also answered the utterance using a mixture of Indonesian and English as well.

Respecting the Interlocutor

One of the factors that cause code mixing among the students of the Matholi'ul Anwar Islamic Boarding School Simo Sungelebak Karanggeneng Lamongan is to respect the interlocutor.

The factor behind the code mixing in the above utterance is to respect other speakers. It has been shown that there are greeting words used by speakers in the discussion. By using the greeting words for "***mbak-mbak***" and "***mas-mas***" *friend*'. Both words come from the Javanese language, so these words are used to interact daily to call other fellow students.

It is shown again that the words used by students in the utterance are the words ***monggo*** and ***tafadhol*** which means "***please***" in which ***monggo*** comes from Javanese while ***tafadhol*** comes

from Arabic. The word is used out of respect for his friend to respond to a statement.

Environment

One of the factors that cause code mixing among the students of the Matholi'ul Anwar Islamic Boarding School Simo Sungelebak Karanggeneng Lamongan is where they live. The conversation that occurred was motivated by the habits that occurred in their environment, because their lives in the Islamic boarding school environment so the languages they used were Arabic and Javanese.

CONCLUSION

The research is related to (1) the use of language (2) the form of code mixing (3) the factors that influence code mixing in the utterance of the students of the Matholi'ul Anwar Islamic Boarding School Simo Sungelebak Karanggeneng Lamongan. The findings show that the types of language used by the students of the Matholi'ul Anwar Simo Sungelebak Karanggeneng Lamongan Islamic boarding school are Indonesian, Javanese, English, and Arabic used in these activities. However, the students mostly use Indonesian in their utterance.

The form of code mixing in the utterance of the students of the Matholi'ul Anwar Simo Sungelebak Karanggeneng Lamongan Islamic boarding school found in the utterance, namely: the insertion of elements in the form of words: (a) nouns (nouns), (b) verbs (verbs), (c) adjectives (adjectives), (d) pronouns (pronominals), and (e) question words. the insertion of elements in the form of phrases, the insertion of elements in the form of clauses, the insertion of elements in the form of repetition of words, and the insertion of elements in the form of expressions or idioms.

The factors that caused the use of code mixing in the utterance of the students of the Matholi'ul Anwar Simo Sungelebak Karanggeneng Lamongan Islamic boarding school were (a) the presence of other speakers, (b) respect for the interlocutor, and (c) the environment.

This research is expected to be used as a model of consideration and reference in further sociolinguistic research. The researcher suggests that Santri should be careful in speaking in various languages, especially in formal situations that require them to speak Indonesian properly and correctly. Researchers suggest to better understand the form of language used to communicate or speak and know the situation and context when speaking.

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