

Pendidikan Bahasa Arab

MIX CODES, INTERFERENCE, ON THE USE OF ARABIC EXPRESSIONS ON SOCIAL MEDIA: A PHENOMENOLOGICAL S...

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MIX CODES, INTERFERENCE, ON THE USE OF ARABIC EXPRESSIONS ON SOCIAL MEDIA: A PHENOMENOLOGICAL STUDY ON SOCIAL MEDIA WHATSAPP, LINE, FACEBOOK, INSTAGRAM, AND TWITTER.

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Abstract

Code interference and Interference are serious problems for language activists in conveying messages on social media. This study aims to 1) analyze linguistic phenomena based on interference elements and mix codes in Arabic expressions used on social media. This research is qualitative research with a phenomenological approach. Data was collected by the listening method assisted by advanced techniques such as recording. The design of collecting data in this study uses observation techniques. The type of data collected in the form of Arabic expressions on social media WhatsApp, Instagram, line, and Facebook is described in full to conclude the use of Arabic expressions on social media WhatsApp, line, Facebook, and Instagram. At the same time, the data analysis technique in this study uses the Miles Huberman and Saldana methods, which include four things: data collection, data condensation, Data Reduction, data Conclusion. The findings of this study include several items, namely: 1) Indonesian Interference with Arabic expressions on social media consists of semantic, syntactic, morphological, lexicology, and phonological Interference; 2) factors that cause Interference in the use of Arabic expressions include Indonesian dominance, lack of Arabic vocabulary, and Indonesian habits are so inherent that they are difficult to left.

Keywords: *Arabic expressions, Mix code, Intervention, Social media, educational factor*

INTRODUCTION

Arabic also colors social media, which continues to grow as a communication tool in the digital era. According to Jamil & Agung (2022), technology or social media contributes greatly to Arabic language enthusiasts in Indonesia. In addition, digital technology greatly helps develop Arabic and create a good language environment (Sholihah et al., 2019). Technology can also be the main source for improving Arabic (Mega Primaningtyas & Cahya Edi Setyawan, 2019). According to Muis, Arabic's (2020) existence in the digital era is very influential in learning various sciences. The development of Arabic in the digital age concerns interacting and supporting learning (Amadi & Sholikha, 2023). In addition, technology is an effective medium for learning Arabic (Mardianah Haris, 2021). According to Iswanto (2017), the role of technology is very helpful for learning Arabic from elementary to high levels. Therefore, Arabic language learning must follow technological developments such as utilizing WhatsApp, Instagram, Twitter, Instagram media that can improve speaking skills, especially Arabic speaking skills (Mustofa, 2020)

Speaking skills are the main feature of mastering Arabic in the Age of Technology. Mastery of speaking skills positively impacts learning Arabic for each individual (Beta et al., 2020). Speaking skills are complex skills that can help a person in various activities (Mahdi, 2022). In addition, Arabic speaking skills are an important sub-activity in language learning (Aisyatul Hanun & Herizal, 2020). According to Nicole (2018), the success of learning Arabic is due to direct involvement in communication activities and emphasis on speaking skills.

Meanwhile, according to Zaltz & Segal (2022), the success of learning and mastering Arabic focuses on a person's ability to master speaking skills. In addition, it also affects the acquisition of Arabic expressions that are *tapat* (Nafisah et al., 2021). In addition, according to Wahyuni (2023), the purpose is to form speaking skills so that second language learners can use Arabic expressions with good structure.

For things that are very familiar today, using Arabic expressions is one of the trends in conveying messages on Social Media. Social media's presence impacts the trend of using expressions to communicate news, including Arabic (Harianto & Ritonga, 2022).

From an Islamic perspective, social media is very well viewed as a means of communication (Janah & Yusuf, 2021). According to Amzaludin et al. (2023), the presence of social media as a means of learning contributes well to creating interactive learning and obtaining Arabic expressions. In addition, social media such as WhatsApp is a trend in communicating and as an alternative that makes it easier for Arabic language activists to develop language skills even to use Arabic expressions (Mustofa, 2020). According to Kurniati (2022), social media increases interest and makes it easier for Arabic language activists to develop Arabic, especially in developing linguistic expressions. The results of research by Husin et al. (2021) showed that the birth of social media makes it easier for Arabic language activists to obtain language expressions that continue to grow and contribute to increasing learning effectiveness. In addition, in improving Arabic as a language of communication and getting Arabic expressions following Arab culture, attention is needed to the background of language activists themselves (Helmun Jamil, Warissudin Soleh, 2023).

The background factor of the Arabic learner determines the success of using Arabic expressions. In learning Arabic, background factors greatly affect the success of Arabic activists; students with public school backgrounds will have difficulty using good Arabic (Sehra, 2022). According to Keysha et al. (2023), the accuracy of using Arabic as a language of communication is due to the educational background of the language activists themselves. The results of Julianti et al.'s (2022) research explain that educational experience greatly determines the fluency of Arabic users as a means of communication and the use of expressions that follow Arab culture. In addition, the diversity of languages delivered in using Arabic is influenced by the knowledge of language activists and the educational background itself (Ain, 2022). Therefore, using good Arabic expressions requires an educational foundation following language activists so there are no mistakes in using Arabic words.

The phenomenon that often occurs today, the development of social media, has not been used properly to develop Arabic. Arab scholars in Indonesia often face linguistic and non-linguistic problems that must be resolved immediately (Ainur Rofiq Sofa Abd. Aziz, 2021). According to Ritonga et al. (2023), Arabic in the technological era faces major obstacles caused by the inability of Arabic language activists to use technology to learn.

In addition, the lack of mastery of information technology as a means of learning hurts improving and mastering Arabic skills in Arabic language activists (Burhanuddin, 2021). Arabic learners often face a stigma that Arabic lessons are monotonous (Febrianingsih, 2021). Therefore, using technology-based platforms is considered to follow the wishes of language activists, especially in improving speaking skills in digital technology (M. Ritonga et al., 2022).

In addition, the phenomenon often found in non-Arabic speakers is the presence of code-mixing errors or Interference in using Arabic on social media. Code-switching or code-mixing are two problems in multilingual societies caused by mastery of the formal variety of languages native speakers use (Nugrawiyati, 2014). According to Wiranto (2022), several mistakes that often occur in using Arabic due to a code transfer process often occur in Social Communities, especially in conveying the target language. In addition, mother tongue factors and language environment factors also impact errors in giving messages (Ramadhan, 2022). In addition, the Interference of codes in using Arabic, specifically on social media, hurts the language's identity and erodes the cultural values built in the Arabic community (Astari et al., 2021). According to Farida Nugrahani (2017), the problem of Interference or code-mixing is often experienced by social media activists in conveying messages, especially in using Arabic, due to the assumption that the interpretation of the mother tongue is more able to describe a message to be given and also the educational background of the language users themselves.

The misuse of Arabic expressions on social media is due to a lack of knowledge of Linguistics and differences in the educational backgrounds of language activists. The implications of Arabic as a language of communication are not only owned by environments that operate in Language Education, but technological advances offer a diversity of backgrounds to be able to master Arabic as a language of communication (Muhammad Hadziq Arroddhi, 2020). In addition, sociocultural problems are a problem that often arises among Arabic language activists, such as the misuse of Arabic expressions and the mother tongue (Nurlaela, 2020). Therefore, attention is needed to correct language expressions that deepen the knowledge of Arabic so that there are no errors in the service of language expressions in non-Arabic speakers.

Based on the above problems, this research needs to be done to provide an overview of errors in Arabic users on social media. In addition, this study also contributes to analyzing linguistic phenomena based on elements of Interference and mixing codes in Arabic expressions used on social media so that there are no errors in terms used by Arabic activists when conveying messages. In addition, it is very important to carry out this research because Arabic is a popular language in Indonesia, which is proven by the large number of uses of Arabic as a trigger for messages on social media.

RESEARCH METHODS

This research a qualitative research with a phenomenological approach. Data was collected by the listening method assisted by advanced techniques such as recording. The process of collecting data in this study uses observation techniques. The type of data collected in Arabic expressions on social media WhatsApp, Instagram, line, and Facebook is described in full to conclude the use of Arabic phrases on social media WhatsApp, line, Facebook, and Instagram. Data taken by sampling, namely random sample sampling. sampling random regardless of the strata present in the population. The research instruments in this study include two things: the core mechanisms, which include the researchers themselves, and supporting tools, which include 1) data WhatsApp applications, Instagram, Line, and Facebook in 2023. The data analysis technique in this study uses the Miles Huberman and Saldana methods, which include four things: Collecting data, Condensasi data, Data Reduction, and Giving Data Conclusions. Meanwhile, researchers use the Lincoln and Guba methods to determine the validity of research data, which include Observation and thorough discussion of research results with experts.

RESULTS AND DISCUSSION

After analyzing Arabic expressions on social media over time, researchers have found approximately 11 phrases taken from Twitter, line, WhatsApp, and Facebook sources containing Interference and code-mixing elements.

Table 1. Arabic Phrases and Their Sources

No	Arabic Expressions	Source
1	Baarakallah	Tweeter
2	Tabaarakallah	Whatsapp
3	Tahniah untuk amanah barunya	Whatsapp
4	Ikhwah fillah yang lagi berjuang mengais rizqi	Facebook
5	Para umahat yang sedang berjuang membantu keluarga	Facebook
6	Barakkallahh fikum ustad	Facebook
7	Jazakillah khairan Ustadz	Facebook
8	Ana yang malu	Facebook
9	Dzazaqumulloh, shohib ilmunya	Facebook
10	Hammasah ukh	Facebook
11	Bil 'aks	Line

Based on analysis from social media Instagram, line, WhatsApp, and Facebook, which found 12 Arabic expressions, researchers analyzed based on Interference and code-mixing elements.

1. Analysis by Interference Element

Baarakallah's phrase. In this expression, it can be said that speakers only pay attention to the transfer of language literally, not meaningfully. If so, the term comes to mean "God blesses." The verb يُبَارِكُ بَارَكَ - means to bless, while the goal to be expressed is "Allah gives you." For the verb to be a verb clause and have a meaning appropriate to the purpose, the phrase بَارِك must coexist with the preposition فِي. If the mukhtar (one to whom to talk) is male, then it becomes بَارَكَ اللهُ فِيكَ "may Allah bless you (lk), and if female, then it becomes بَارَكَ اللهُ فِيكِ "may Allah bless you (pr). This Interference is included in syntactic Interference.

The phrase *Tabaarakallah*. Not a few speakers misunderstand its meaning, so that its use is not appropriate. The mistake in interpreting the words is to interpret "ka" in *Tabaarakallah* with the purpose of "you." The verb *تَبَارَكَ* as in the Ma'ani dictionary means *تَقَدَّسَ، تَنَزَّهَ، تَعَالَى* (Most Holy of God, Most High). So, using *Tabaarakallah* with the meaning "May Allah grant you" is inappropriate. This Interference is included in semantic Interference.

Tahniah expression of his new trust. The word "*Tahniah*" is isim mashdar from "*هَنَّأَ – يُهْنِئُ*" which means to congratulate as "*Ta'ziyah*" isim mashdar from *يُعَزِّي عَزَى –* which means to give expressions of condolences. The use of the word "*Tahniah*," which is interpreted as "Congratulations," is more appropriate if it directly includes the form of expression of congratulations according to the situation or context such as greetings for married people "*وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ بَارَكَ اللَّهُ لَكُمَا وَبَارَكَ عَلَيْكُمَا*". Just as the word "*Ta'ziyah*" is not used when expressing condolences, but directly includes the form of the expression of condolence. This Interference is included in semantic Interference.

Hammasah ukh phrase. This expression means "The spirit of my brother (pr). If you see these expressions, speakers only pay attention to the transfer of language literally, not meaningfully. *Hammasah* is the isim mashdar form of *حَمَسَ*, meaning spirit. If what is meant by the expression is a command sentence, then it should be the command word *تَحَمَّسَ* from the verb *تَحَمَّسَ* which means excited. The word "*ukh*" at the end of the expression is interpreted with "brother (pr) ku by omitting the syllable "ti." As a rule, the word violates the rules of the Arabic language, so the word "*ukh*" has no meaning. So, the use of the expression "*Hammasah*," which means "be excited," is not appropriate because isim mashdar is a word that shows meaning without being accompanied by times. The expression is not commonly used in Arabic. This Interference is included in cultural Interference due to the influence of Indonesian culture on Arabic.

Barakkallah fikum ustad phrase. This expression means, "May Allah bless you, Ustadz." If you look at the phrase *Barakkallah*, there is a transliteration error in speakers that does not match the rules for changing the form of existing verbs. If the speaker means the verb "bless," then the correct transliteration is "*baarakallah*" in the absence of *tadh'if* in the phoneme "r." This Interference is included in morphological Interference.

Phrase *Jazakillah Khairan Ustadz*. The phrase *Jazakillah* has the meaning "May Allah bless you (pr). However, the counterpart speaker of the expression is male/mukhatab, so the use of dhomir "ki" after the verb *يَجْزِي جَزَى* – is inappropriate. So the dhomir used for mukhatab is "ka" so the proper phrase is *jazakallah*. The word *Ustadz* after the word is meaningfully correct, but its use is still influenced by Indonesian cultural culture. In Arabic, to call or refer to people, one of the letters is 'al-Nida,' so the correct clause is *Jazakallah Khairan Ya Ustadzu*. This Interference is included in cultural Interference.

The phrase bil 'aks. The meaning desired by the speaker of the phrase is "and vice versa" in answer to the word "Shukran" from his speech partner. The use of the phrase is not appropriate, even if the meaning in Indonesian is correct. One of the right phrases to answer the word "Shukran" is "Hubban wa Karamatan." This Interference is included in lexical Interference, the entry of verbal elements Indonesian into Arabic. The statements like the above are widely used by social media users to convey messages. In fact, almost all social media users on Whatapp, Line and Instagram use this expression.

2. Analysis by Code Mix Elements

The phrase Ikhwah fillah, who again struggles to scavenge rizqi. The expression indicates a mixture of codes from Arabic and Indonesian. The word inserts a phrase as a tribute to his speech partner. The insertion of the phrase ikhwah fillah carries a higher appreciation value than Indonesian because the speaker considers his level of religious understanding.

Phrase: The umahats who are struggling to help the family. In this expression, the word umahat is inserted as a form of self-integration between speakers and speech partners in a social community.

Ana's embarrassed expression. In this expression, it is clear that there is a mixture of codes at the word level. The factor of code interference is related to the speaker and the speaker's personality. The insertion of the word indicates the speaker's closeness to the Arabic language and religious sense, thus encouraging the speaker to incorporate elements of Arabic into Indonesian.

Phrase Dzazaqumulloh, shohib of his knowledge. There is a mixture of codes at the level of words and phrases in these expressions. The term Dzazaqumullah, written by speakers on Facebook transliterated incorrectly. This shows the closeness of speakers to Arabic, even though their understanding of the language is still minimal. However, the religious sense factor of the speaker prompted him to incorporate elements of Arabic into the Indonesian. The insertion of the word Shohib indicates the closeness of speakers with speech partners in a social community.

In this study, interference errors in using Arabic expressions on social media were caused by social-cultural factors that influenced the second language that caused the reference error. According to Mustofa (2018), the factors that cause Interference in the use of Arabic are the habit of using the mother tongue in delivering the target language and the lack of vocabulary mastery in Arabic users. In addition, the results of research by Zulharby et al. (2022) explain the factors that cause Interference in the use of Arabic due to a lack of understanding of the language system and differences in language culture.

In this study, the transition of the second language to the first language by mixing elements of the mother tongue caused a mistake in mixing codes in Arabic expressions on social media. The results of research by Fajrin et al. (2022) explain that

the factors that occur in code mixing in using Arabic are due to the influence of switching the mother tongue to the target language, and code-mixing characteristics can also occur due to a lack of obedient understanding of the language system.

In this study, grammatical errors in Arabic expressions were caused by a lack of knowledge about Arabic Language Science by Arabic activists on Social Media. According to Nurkholis (2018), knowledge of Arabic is the main element in learning Arabic. In addition, the lack of attention to grammar has a bad impact on the use of language expressions.

CONCLUSION

Based on the findings above, it can be concluded that there is 11 phrases taken from Twitter, line, WhatsApp, and Facebook sources containing Interference and code-mixing elements like: Barakallah, Tabarakallah, Tahniah untuk Amanah barunya, Ikhwah fillah yang lagi berjuang menggais rezqi, para umahat yang sedang berjuang membantu keluarga, barakallah fikum ustadz, jazakllah fikut ustadz, ana yang malu, Dzazaqumullah, sohib ilmunya, hammasah ukh, Bil'aks. As for expressions Baarakallah, Tabaarakallah, Tahniah, Hammasah ukh, Barakkallah fikum ustad, Jazakillah Khairan Ustadz, bil 'aks merupakan bagian dari Interference Element. Sedangkan ungkapan Ikhwah fillah, umahat, Dzazaqumulloh merupakan bagian dari Mix Elements Code.

In addition, Using Arabic expressions on social media requires great attention to the truth of the word. Using Arabic as a communication tool on social media, such as WhatsApp, Instagram, Twitter, and Line, in Arabic language activists requires knowledge of vast knowledge of Arabic. Misuse of Arabic Expressions on Social Media is caused by code-mixing, switching, code, and Interference that integrate elements of the Mother Language into Arabic. Different background factors in Arabic activists cause misuse of Arabic on social media. This study contributes to determining patterns of Arabic misexpressions in conveying messages on social media. And also contributes to further research by providing modules that make it easier for Arabic language activists to share news with the right expression.

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MIX CODES, INTERFERENCE, ON THE USE OF ARABIC EXPRESSIONS ON SOCIAL MEDIA: A PHENOMENOLOGICAL STUDY ON SOCIAL MEDIA WHATSAPP, LINE, FACEBOOK, INSTAGRAM, AND TWITTER.

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Abstract

Code interference and Interference are serious problems for language activists in conveying messages on social media. This study aims to 1) analyze linguistic phenomena based on interference elements and mix codes in Arabic expressions used on social media. This research is qualitative research with a phenomenological approach. Data was collected by the listening method assisted by advanced techniques such as recording. The design of collecting data in this study uses observation techniques. The type of data collected in the form of Arabic expressions on social media WhatsApp, Instagram, line, and Facebook is described in full to conclude the use of Arabic expressions on social media WhatsApp, line, Facebook, and Instagram. At the same time, the data analysis technique in this study uses the Miles Huberman and Saldana methods, which include four things: data collection, data condensation, Data Reduction, data Conclusion. The findings of this study include several items, namely: 1) Indonesian Interference with Arabic expressions on social media consists of semantic, syntactic, morphological, lexicology, and phonological Interference; 2) factors that cause Interference in the use of Arabic expressions include Indonesian dominance, lack of Arabic vocabulary, and Indonesian habits are so inherent that they are difficult to left.

Keywords: Arabic expressions, Mix code, Intervention, Social media, educational factor