# Arabic Language Education Program at Islamic Boarding School Ibnul Qoyyim Putri Yogyakarta: Study of Code Mixing, Code Switching, and Interference

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**Abstract**

*This study aims to determine code-mixing, code-switching, and Arabic interference in the Arabic language education program at the Ibnul Qoyyim Putri Islamic Boarding School in Yogyakarta. It is based on two arguments; First, code-mixing, code-switching, and language interference are language "diseases" that are sociological and will be hereditary, especially in a particular program. So far, studies on sociolinguistics have separated code-mixing, code-switching, and interference, even though all three are interrelated. This study raises two issues: the forms of code-mixing, code-switching, and interference, and the causes of these three things. This research is qualitative research, with the methods used in this research being observation, interviews, and documentation. While the theory used is Fishman's sociolinguistic theory of language in a socio-cultural context. The results of this study indicate that; First, code-switching that occurs in Arabic education programs Pondok Pesantren Ibnul Qoyyim Putri Yogyakarta is a form of code-switching at the word and phrase level, while the code-mixing that occurs is at the word level. The interference that occurs includes phonological, morphological, syntactic, and semantic interference. Second, code-switching, mixing, and interference in Arabic language education programs are caused by the instructors' lack of a correct model and inadequate mastery of Arabic theory.*

**Keywords:** *Code Mixing, Code Switching, Interference, Ibnul Qoyyim*

*Abstrak*

*Penelitian ini bertujuan untuk mengetahui campur kode, alih kode dan interferensi Bahasa Arab pada program pendidikan Bahasa Arab di Pondok Pesantren Ibnul Qoyyim Putri Yogyakarta. Hal tersebut didasarkan pada dua argumentasi; Pertama, campur kode, alih kode dan interferensi berbahasa merupakan "penyakit" berbahasa yang bersifat sosiologis dan akan bersifat turun temurun terlebih dalam suatu program tertentu. Kajian tentang sosiolinguistik selama ini memisahkan antara campur kode, alih kode dan interferensi, padahal ketiganya saling berkait berkelindan, Penelitian ini mengetengahkan dua persoalan yaitu; bagaimana bentuk campur kode, alih kode dan interferensi dan penyebab terjadinya ketiga hal tersebut. Penelitian ini berjenis penelitian kualitatif dengan metode yang digunakan dalam penelitian ini adalah observasi, wawancara dan dokumentasi. Sedangkan teori yang digunakan adalah teori sosiolinguistik Fishman tentang Bahasa dalam konteks sosial-budaya. Hasil penelitian ini menunjukkan bahwa; Pertama, alih kode yang terjadi pada program pendidikan Bahasa Arab pondok pesantren Ibnul Qoyyim Putri Yogyakarta adalah bentuk alih kode dalam tataran kata dan frasa, sedangkan campur kode yang terjadi adalah dalam tataran kata. Untuk interferensi yang terjadi mencakup interferensi fonologi, interferensi morfologi, interferensi sintaksis, dan interferensi semantik. Kedua, terjadinya alih kode, campur kode dan interferensi pada program pendidikan Bahasa Arab disebabkan oleh kurang adanya model yang benar dari para instruktur dan belum memadainya penguasaan teori berbahasa Arab.*

*Kata Kunci:* Campur Kode, Alih Kode, Interferensi, Ibnul Qoyyim

## Introduction

The improvement of Arabic language proficiency, *muhadastah,* at Islamic Boarding School Ibnul Qoyyim Putri Yogyakarta is constrained by many language errors, both in code-mixing, code-switching, and interference. At the same time, Arabic is the language for students at Ibn Qoyyim as a means of communication every day. Without understanding good Arabic, the students can relate less to one another. Moreover, communication with language is one of humans' main distinguishing characteristics from other living things.[1] Language is not only used in everyday life. This phenomenon has attracted the attention of linguists and belongs to the study of sociolinguistics.

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[1]    Bahrani Bahrani, "Interferensi Sintaksis Bahasa Indonesia pada Karangan Bahasa Inggris Mahasiswa Program Studi Pendidikan Bahasa Inggris STAIN Samarinda,"

Sociolinguistics is a study that emphasizes and bases its approach on things outside of language, which is related to language by speakers in social groups. This external sociolinguistic study produces rules relating to the use and use of the language in all human activities.[2]

One of sociolinguistic studies is bilingualism. According to Weinreich, bilingualism is the habit of using two or more languages interchangeably. A society that uses two languages interchangeably will cause several problems such as code-switching, code-mixing, and language interference. In a group or community of language users, language contact will occur. Language contact occurs in language-speaking communities or in social situations where a person learns elements of the language system that are not his language. So, it can be interpreted that there is a very close relationship between language contact and bilingualism.[3]

Language contact includes all contact events between two or more languages, resulting in changes in speakers' language elements in their social context. Language contact can occur anywhere, including in the educational environment, a boarding school. Pondok is one of the places where language contact occurs. The students from various regions and languages gather to become one in the language community. In contrast to society in general, which does not have rules in language, Pondok provides strict rules regarding the use of language, especially in the use of foreign languages.

Ibnul Qoyyim Putri Islamic boarding school is one of the Islamic boarding schools that implements a language environment, namely Arabic and English. In addition, the cottage has language learning to support language skills for its students. The use of more than one language is called bilingualism, so language contact occurs in it. The language learned by non-native speakers will inevitably experience language problems through contact between the second language and the mother tongue, both orally and in writing. These

*Dinamika Ilmu: Jurnal Pendidikan* 9, no. 2 (December 1, 2009), doi:10.21093/di.v9i2.284.

[2]  Ahmad Mujib, "Hubungan Bahasa dan Kebudayaan (Perspektif Sosiolinguistik) Hubungan Bahasa dan Kebudayaan (Perspektif Sosiolinguistik)," *Adabiyyāt: Jurnal Bahasa dan Sastra* 8, no. 1 (June 19, 2009): 141–54, doi:10.14421/ajbs.2009.08107.

[3]  Aslinda and Leni Syafyahya, *Pengantar Sosiolinguistik* (Bandung: Refika Aditama, 2010), 23.

problems can be in code-switching, code-mixing, and language interference. In this study, the researcher focused the object of his study on the process of code-mixing and Arabic interference that occurred in the conversations of students in the muḥāḍaṡah program at the Ibnul Qoyyim Putri Islamic Boarding School.

Code mixing is the casual use of two or more languages or a variety of languages between people we know intimately. We can freely mix our code (language or language variety) in this informal language situation, mainly when terms cannot be expressed in other languages.[4] Other experts explain that code-mixing refers to an event where speakers mix two (or more) languages or various languages in a language act *(speech act* or *discourse)* without anything in the language situation that calls for the mixing of the languages.[5] Kridalaksana explained that code-mixing means, among other things, the use of language units from one language to another to expand the style and variety of language, including the use of words, clauses, idioms, greetings, and so on.[6] Pieter Musyken said, *" I am using term code-mixing to refer to all cases where lexical items and grammatical features from two languages appear in one sentence."*[7] It can be seen that Musyken uses the term code-mixing to indicate a situation where the lexical and grammatical aspects of two languages are contained in one sentence.

Weinreich first used the term interference to refer to a change in the language system in connection with the contact of the language with other language elements by bilingual speakers.[8] While Haugen said that language interference or influence occurs due to language contact in a simple form, which takes one element from one language and is used in another language. Alwasih conveyed the notion of interference based on the views of Hartman and Stork, which stated that interference is an error caused by a tendency to

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[4] Sarwiji Suwandi, *Serbalinguistik Mengupas Pelbagai Praktik Berbahasa* (Surakarta: LPP UNS dan Press UNS, 2010), 87.

[5] PJW Nababan, *Sosiolinguistik Suatu Pengantar* (Jakarta: Gramedia Pustaka Utama, 1991), 32.

[6] Harimurti Kridalaksana, *Kamus Linguistik Edisi Kedua* (Jakarta: Gramedia, 1984), 32.

[7] Made Iwan Indrawan Jendra, "Sociolinguistics: The Study of Societies' Languages," *Yogyakarta:* Graha *Ilmu*, 2010, 78.

[8] Chaer Abdul and Agustina Leonie, *Sosiolinguistik Perkenalan Awal* (Jakarta: Rineka Cipta, 2004), 120.

familiarize the pronunciation or speech of one language with another language, including sound units, grammar, and vocabulary.[9]

Research on code-mixing, code-switching, and language interference still distinguishes between elements in the language and elements outside the language. Elements in a language include phonemes, morphemes, and syntax, while elements outside language such as environment, culture, language education programs, and the teacher's role as a model.

This study aims to determine the forms of code-mixing, code-switching, and interference and their causes. It was done to find out whether the use of Arabic in the cottage had met the standards of the Arabic language so that it could be used to communicate internationally. In addition, to find out factors outside the language that cause errors in Arabic. By knowing this, it is necessary to analyze how the code-mixing process and interference occur, which later the results of this research can be used as evaluation material in learning and the language environment. In addition, it can be seen what the causes of the occurrence of which the appropriate solution will be sought to improve learning, and the Arabic language environment are.

The method in Arabic is called *manhaj,* which means connecting humans to the truth.[10] In a broader sense, methods are considered strategies to understand reality and systematic steps to solve the next series of causes and effects. Methods serve to simplify problems, making them easier to solve and understand. At the same time, research in Arabic means *al -Bahsu,* which means seeking truth, investigating it in depth, and informing people. Literary research means the path taken to discover the truth of several literary themes or achieve learning objectives and theme selection.[11]

This research is qualitative descriptive research that sees the portrait as it is.[12] It is a qualitative descriptive study because the data are presented verbally and analyzed without statistical techniques. The researcher will find

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[9] Achmad HP and Alek Abdullah, *Linguistik Umum* (Jakarta: Gelora Aksara Pratama, 2013), 180.

[10] ‫علي جواد الطاهر (بغداد: مطبعة الديواني, ١٩٨٧)‬, 19.

[11] ‫علي جواد الطاهر,‬ .

[12] Sudaryanto, *Aneka Konsep Kedataan Lingual Dalam Linguistik* (Yogyakarta: Duta Wacana University Press, 1990), 3.

data and analyze it with this type of research.[13] The researcher uses methods and techniques relevant to this type of research to find the needed data.

In this study, researchers used two sources of data, namely primary and secondary data. Primary data sources are the main sources of research processed directly without an intermediary. The primary data sources for this study were female students of the Ibnul Qoyyim Putri Islamic Boarding School who participated in the *muḥāḍaśah* program and the language advisors at the Islamic boarding school. Meanwhile, secondary data sources were used to support primary data. The secondary data sources in this study were obtained from various written sources (library) in the form of previous studies in dissertations, theses, and journals related to the same theme and books to support this thesis research.

The data collection technique is the most critical step in research because the main goal is to get data. Without knowing the data collection techniques, the researcher will not get data that meets the data standards set.[14] The data collection techniques of this research are observation, documentation, and interviews. The researchers used the triangulation method, where the data obtained were checked by describing, categorizing, and finally seeing the agreement (*member check*) to get a conclusion to check the validity of the data.[15]

## Sociolinguistics

Sociolinguistics, as a branch of linguistics, views or places the position of language concerning language users in society because, in social life, humans are no longer individuals but as social communities. Therefore, everything that humans do in speaking will always be influenced by the surrounding situations and conditions.[16] Harimurti Kridalaksana said that sociolinguistics is a branch of linguistics that seeks to explain the characteristics of language variations and

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[13] Moh Ainin, *Metodologi Penelitian Bahasa Arab* (Malang: Universitas Negeri Malang, 2005), 11.

[14] Sugiyono, *Metode Penelitian Pendidikan:(Pendekatan Kuantitatif, Kualitatif Dan R & D)* (Bandung: Alfabeta, 2008), 308.

[15] Ibid, p. 299

[16] I Dewa Putu Wijana and Muhammad Rohmadi, *Sosiolinguistik: Kajian Teori Dan Analisis* (Yogyakarta: Pustaka Pelajar, 2006), 7.

establish the correlation of these language characteristics with social characteristics.[17]

GE Booij, JG-Kerstens, and HJ Verkuyl said that sociolinguistics is a branch of linguistics that studies social factors that play a role in the use of language and which play a role in the association.[18] Fishman, a sociolinguistic expert whose contribution is substantial in sociolinguistic studies, said that sociolinguistics is the study of the characteristics of language variation, the functions of language variation, and language users because these three elements constantly interact, change, and change each other in a speech community.[19] So in sociolinguistics, there are components as a branch of linguistics that studies language and language use in social and cultural contexts.

1. CodeMix

Code can be defined as a speaker system in which the application of language elements has characteristics according to the speaker's background, the relationship between the speaker and the interlocutor, and the existing speech situation.[20] Code mixing uses two or more languages by incorporating elements of one language into another. In this case, the speaker inserts elements of another language when he is using a specific language.[21] Code mixing occurs when a speaker uses a language dominantly, supporting an utterance inserted with other language elements. It is usually related to the speaker's characteristics, such as social background, education level, and religious taste. Usually, the prominent feature is relaxed or informal, but it can also occur due to language limitations. Expressions in that language have no equivalent, so there is a compulsion to use another language, even though it only supports one function.[22] Code mixing in Arabic conversation tries to mix some words,

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[17] Mansoer Pateda, *Sosiolinguistik* (Bandung: Angkasa, 1992), 3.

[18] Ibid.

[19] Abdul and Leonie, *Sosiolinguistik Perkenalan Awal*, 3.

[20] R Kunjana Rahardi, *Sosiolinguistik, Kode Dan Alih Kode* (Yogyakarta: Pustaka Pelajar, 2001), 21.

[21] Kundharu Saddhono, *Pengantar Sosiolinguistik Teori Dan Konsep Dasar* (Surakarta: UNS Press, 2012), 75.

[22] Iqbal Nurul Azhar, *Sosiolinguistik Teori Dan Praktik* (Surabaya: Lima-Lima Jaya, 2011), 16–17.

repeat words, word groups, idioms, or clauses into the conversation with the other party, both to the second party and to the third party.[23]

2. Code Mixed Form

Based on the language elements involved, code-mixing is divided into several types: word code-mixing, phrase code-mixing, clause code-mixing, baster code-mixing, and idiom code-mixing.[24] Meanwhile, Suandi distinguishes code-mixing into three types: word code-mixing, phrase code-mixing, and clause code-mixing. In this study, the researcher used the code-mixing form proposed by Suandi [25] to analyze code-mixing carried out by the Ibnul Qoyyim Putri Islamic Boarding School students.

Musyken proposes three forms of code-mixing: First, insertion in morphological constituents and words and phrases.[26] Second, alternating on two features, namely tagging and duplicating. [27] Third, congruent lexicalization in the form of collocations and idioms.[28]

3. Speech Component

In his writing entitled Models of Interaction of Language and Social Life, Hymes has shown eight components that he considers to affect the choice of code in speech. He called it the components of speech, which includes 1) the place and atmosphere of the speech, 2) the participants of the speech, 3) the purpose of the speech, 4) the subject of the speech, 5) the tone of speech, 6) the means of speech, 7) the norm. Speech, 8) types of speech. To make it easier to memorize the speech components, he gave a memorization model of the SPEAKING *(*Settings, Participants, Ends, Action Sequences, Keys, Instrumentalities, Norms, Genres*)* memorizations.[29]

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[23] Abdul and Leonie, *Sosiolinguistik Perkenalan Awal*, 114–15.

[24] Suwito, *Proseding Kongres Bahasa Jawa* (Surakarta: Harapan Massa, 1993), 22.

[25] Mansoer Pateda, *Semantik leksikal* (Jakarta: Rineka Cipta, 2010), 134.

[26] Annisa Ramadhani, "Campur Kode Bahasa Indonesia-Bahasa Inggris," *Welcome To BCA* (Jakarta: Metro TV, 2011), 21.

[27] Ibid., 23.

[28] Ibid., 26.

[29] Rahardi, *Sosiolinguistik, Kode Dan Alih Kode*, 29–36.

4. Language Interference

The term interference was first used by Weinreich (1953) to refer to a change in the language system in connection with the contact of the language with other language elements by bilingual speakers.[30] While Haugen said that language interference or influence occurs due to language contact in a simple form, which takes one element from one language and is used in another language. Alwasih (1985) conveys the notion of interference based on Hartman and Stork's view, which states that interference is an error caused by a tendency to get used to the pronunciation or speech of one language against another language which includes sound units, grammar, and vocabulary.[31] Weinreich said that interference could be identified in four ways: *First,* transfer the elements of one language into another language. *Second, there are changes in function and categories caused by displacement. Third, the application of second language elements is different from the first language. Third,* lack of attention to the structure of the second language, given the absence of equivalence (equivalence) in the first language.

Interference is a common symptom found in every language and can occur at all linguistic levels. It means that interference symptoms can affect the fields of the sound system (phonology), form (morphology), sentence structure (syntax), and meaning (semantics).[32] Phonological interference occurs when the word-formation of a language is influenced by phonological elements or the sound system of the language used by speakers.[33] At the same time, morphological interference occurs when one language absorbs affixes of another language in the formation of words.[34] As for syntactic interference, part of the grammatical or grammar subsystem that examines the structure of sentences, syntax interference occurs when the sentence structure of another language absorbs the

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[30] Abdul and Leonie, *Sosiolinguistik Perkenalan Awal*, 120.
[31] HP and Abdullah, *Linguistik Umum*, 180.
[32] Suwito, *Proseding Kongres Bahasa Jawa*, 186.
[33] HP and Abdullah, *Linguistik Umum*, 180–81.
[34] Ibid.

sentence structure of one language.[35] Lexical interference occurs when one language's vocabulary is absorbed by another language's vocabulary, either in the form of essential words, compound words, or phrases.[36] Lexical interference is confusion in terms of vocabulary use, can involve essential words, compound words, or phrases. Lexical interference discussed in this study is lexical interference in Indonesian or languages other than Arabic in Arabic. Lexical interference that occurs in borrowed vocabulary includes basic and affixed words. This vocabulary interference is the type of interference with the highest frequency, almost covering all classes of words with various functions in sentences.

**Forms of Code Mixing and Arabic Interference in the *Muḥāḍaśah*. Program At the Ibnul Qoyyim Putri Islamic Boarding School, Yogyakarta**

1. Code Mixed Form

   Code mixing that occurs in the *muḥāḍaśah*. A program involving multiple languages. Each has its language because of the students' backgrounds from various regions. The languages that often enter into Arabic conversation are Indonesian and Javanese. From the results of six Arabic conversations in the muḥāḍaśah program, it was found that code-mixing occurred at the level of words, phrases, and clauses. The description is as follows:

   1) Code Word Mixed Form

   **(1)** أ        : اُذْكُرِيْ عَمَلُكِ فِي كُلِّ يَوْمٍ!

   ب        : مِنَ الصَّبَاحْ كُنْتُ صَبَاحًا، ثُمَّ بَعْدَ صُبْحْ أَنَا أَتْبَعْ مُفْرَدَاتْ.

   **(2)** أ        : نكَيْفَ عَمَلُكِ؟

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[35]  Ibid., 180–81.

[36]  Ibid.

ب    : عَمَلِيْ مِنَ الصَّبَاحِ كُنْتُ صَبَاحًا وَذَهَبْتُ إِلَى
الْمَسْجِدِ لِأُصَلِّى صُبُخْ.................ثُمَّ نُصَلِّى عَصَرْ
وَبَعْدَ نُصَلِّى عَصَرْ نَخْنُ أَتْبَعُ إِضَافِ.³⁷

The underlined word صُبُخْ (subuh) in conversation no. 1 and 2 are forms of code-mixing at the word level. The word is a word that comes from Indonesian that is inserted into Arabic conversation. If the word "subuh" is translated into Arabic, it becomes "صُبْح." Students' use of the word "subuh" is due to the influence of the Indonesian language, which they often use.

Likewise with the word عَصَرْ (asar) in conversation no. 2 is a form of code-mixing at the word level. Students' use of the word "asar" is due to the influence of the Indonesian language, which they often use.

أ: كَيْفَ شَعُرْتِ؟

ب: كَيْفَ yes³⁸.

Code mixing occurs at the word level, namely mixing Indonesian words into Arabic conversation. In the conversation above, "yes" is often used in Indonesian questions. The word "yes" shows that the interlocutor is still thinking about the answer given by the speaker.

2)  Phrase Code Mixed Form

أ        : هَلْ عَرَفْتِ المِعْنَى؟

ب        : نَعَمْ عَرَفْتُ

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³⁷  This sentence is contained in the transcript of the recorded muḥāḍaśah data with the theme "daily activities" with the recording code R1.

³⁸  This sentence is contained in the transcript of the muḥāḍaśah recording data with the theme "time is more valuable than gold" with the recording code R2.

Daily activities[39]

The example above occurs code-mixing at the phrase level. "Daily activities" is a phrase in Indonesian that is inserted into Arabic conversation. Looking at the context above, it shows that code-mixing is due to a purpose.

2. Interference Form

   a. Phonological Interference

      1) Vowel Reduction Phonological Interference

**Table 3. Vowel Reduction Phonological Interference**

| No | Expression | Should |
|---|---|---|
| 1 | أَعْمَالُ يَوْمِيَة[40] | أَعْمَالٌ يَوْمِيَاتٌ |
|   | *a ʿmalu yaumiyah* | *a ʿmālun yaumiyātun* |

In the example above, the students pronounce the long vowel /ā/ into a short /a/ vowel. From this change of long vowels to short, this change is influenced by Indonesian against Arabic. Unlike Arabic, there are no long vowels in the Indonesian language rules, which use long vowels. Because of this, the students are not used to the pronunciation of long vowels.

   2) Consonant Change Phonological Interference

      a) Consonant Change /ʿa/ to /'a/

**Table 4. Consonant Change /ʿa/ Becomes /'a/ع**

| No | Expression | Should |
|---|---|---|
| 1 | أَمَلِيْ مِنْ الصَبَاح[41] | عَمَلِيْ مِنَ الصَبَاح |
|   | *Amalī min aṣ-ṣabāḥi* | *ʿAmalī min aṣ-ṣabāḥi* |

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[39] This sentence is contained in the transcript of recorded data *muḥāḍaśah*with the theme "daily activities" with the recording code R1.

[40] This sentence is contained in the transcript of the recorded muḥāḍaśah data with the theme "daily activities" with the recording code R1.

[41] Ibid.

| 2 | أَأَمَالُ يَوْمِيَةٌ[42] | أَعْمَالٌ يَوْمِيَاتٌ |
|---|---|---|
| | *A'mālu yaumiyah* | *a'mālun yaumiyātun* |
| 3 | هُنَاكَ عَمَلٌ أَخَرْ | هُنَاكَ عَمَلٌ أَخَرْ |
| | *Hunāka amalun akhar* | *Hunāka 'amalun akhar* |

In the two examples above, the students in pronouncing the letter ع to أ are influenced by the Indonesian language. The letter ع /'a/ in Arabic has no equivalent in Indonesian. So the students are not used to saying it in daily communication and find it difficult to pronounce it.

b) Consonant Changeح/ḥ/To ه/h/

**Table 5. Consonant Change ح/ḥ/ To ه/h/**

| No | Expression | Should |
|---|---|---|
| 1 | بعد ذلك نحن إلى الهجرة[43] | بعد ذلك أذهب إلى الحجرة |
| | *ba'da żālik nahnu ila al-hujroti* | *ba'da żālik ażhabu ila al-ḥujroti* |
| 2 | ذَهَبْتُ إِلَى الْحُجْرَة[44] | ذَهَبْتُ إِلَى الْحُجْرَةِ |
| | *Żahabtu ila al-hujroti* | *Żahabtu ila al-ḥujroti* |

In the example above, the students pronouncing the letters ح to be ه the Indonesian language influences this. The letters ح /ḥ/ in Arabic have no equivalent in Indonesian. So the students are not used to saying it in daily communication and find it difficult to pronounce it.

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[42] Ibid.

[43] This sentence is contained in the transcript of the recorded muḥāḍaṡah data with the theme "daily activities" with the recording code R1.

[44] This sentence is contained in the transcript of the recorded muḥāḍaṡah data with the theme "Holidays" with the recording code R6.

c) Consonant Changeط/ṭ/Become ت/t/

**Table 6. Consonant Changeط /ṭ/ Becomes ت /t/**

| No | Expression | Should |
|---|---|---|
| 1 | يَوْمُ العُطْلَةِ | يَوْمُ العُطْلَةِ |
| | *Yaumul ʿutlati* | *Yaumul ʿuṭlati* |

In the example above, the Indonesian language influences the students in pronouncing the letters ط/ṭ/ become ت/t/. Where the letter ط/ṭ/ in Arabic has no equivalent in Indonesian, it is just that the letter ط/ṭ/ is often spoken so that the students are not accustomed to saying it in daily communication and feel difficulty in pronouncing.

d) Consonant Changeش /sy/Become س /s/

**Table 7. Consonant Change ش /sy Becomes س /s//**

| No | Expression | Should |
|---|---|---|
| 1 | لأن أنا أعمل غير صحيحة. أنا سريرة[45] | لأن أنا أعمل السيئات. أنا شريرة |
| | *Li anna anā a ʿmalu goiru ṣoḥīḥah. Anā sirīroh* | |
| | | *Li anna anā a ʿmalu goiru ṣoḥīḥah. Anā syirīroh* |
| 2 | كي لا سريرة كمن؟[46] | ما هو هدفه حتى لا تكون شريرة بعد الآن؟ |
| | | *Mā huwa hadfuhu ḥatta lā takūnu syirīroh ba ʿda al ān?* |
| | *Kay lā sirīroh kaman?* | |
| 3 | أنا سريرة ليس في مدرسة لكن في البيت[47] | أنا شريرة ليس في المدرسة لكن في البيت فقط |
| | *Anā sirīroh laisa fī madrasah lakin fī al bait* | *Anā syirīroh laisa fī madrasah lakin fī al bait faqot* |

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[45] This sentence is contained in the transcript of the muḥāḍaśah recording data with the theme "a mother's love" recording code R3.

[46] Ibid.

[47] Ibid.

| 4 | هل في المدرسة سريرة؟[48] | هل أنت شريرة في المدرسة؟ |
| | *Hal fi al madrasah sirīroh?* | *Hal anti syirīroh fi al madrasah?* |
| 5 | اسألي إلى مدرّستي كنتُ ليس سريرة[49] | اسألي مدرّستي أنّني لست شريرة |
| | *Isalī ilā mudarrisatī kuntu laisa sirīroh* | *Isalī mudarrisatī annanī lastu syirīroh* |

In the five examples above, the students pronouncing the letter ش become س. Indonesian influences it. The letter ش /ḥ/ in Arabic has no equivalent in Indonesian. So the students are not used to saying it in daily communication and find it difficult to pronounce it.

e) Consonant Change ث /ṡ/ Become س /s/

**Table 8. Consonant Change ث /ṡ/ To س /s/**

| No | Expression | Should |
|----|-----------|--------|
| 1 | جَلَسْتُ فِي فَصْلٍ سَالِس | جَلَسْتُ فِي فَصْلٍ ثَالِث |
| | *Jalastu fi faṣlin sālis* | *Jalastu fi faṣlin ṡāliṡ* |
| 2 | أَأَمَالُ يَوْمِيَةٌ[50] | أَعْمَالٌ يَوْمِيَاتٌ |
| | *A'mālu yaumiyah* | *A ʿmālun yaumiyātun* |

From the analysis of the occurrence of phonological interference above, it can be seen that the students do not understand the makhorijul huruf.

b. Morphological Interference

The end of the morphological process is the formation of words in the form and meaning according to the needs in the act of speech. If the form and meaning formed from a morphological process

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48 Ibid.
49 Ibid.
50 Ibid.

follow what is required in the speech, then the form can be accepted; but if it is not following what is required, then the form is said not to be accepted.[51]

1) Word Formation Error

a) Formation Error *Fiʿil* Become a Master

How to form *fiʿil* (verb) is a root word consisting of the original letters followed by the patent form (*wazan) fiʿil,* so immediately follow the provisions. If the root consists of three letters, then it is followed by *wazan ṡulāṡī* (*wazan* for the three-letter root), while if the root consists of four letters, it is followed by *wazan rubāʿi.*[52] The following is the researcher's analysis of the word form errors in the students' conversations in participating in the *muḥāḍaṡah program.*

**Table 9. Forming Error *Fiʿil* Become a Master**

| No | Expression | Should |
|----|-----------|--------|
| 1. | نَحْنُ رَاحَةٌ فِيْ سَاعَةً[53] | اَسْتَرِيْحُ سَاعَةً |
| | | *Astarīhu sāʿatan* |
| | *Nahnu rāhah sāʿatan* | |

The word رَاحَةٌ has the meaning of "rest." The word is a maṣdar of the word رَاحَ which means "to leave, to leave." In the arrangement of these sentences, verbs should not be used. Because looking at the context of the conversation as a whole, it uses the arrangement فعل+فاعل. However, in this case, the researcher does not use the verb رَاحَ because it is not following the intended purpose of the speaker. So the researcher uses the word اَسْتَرِيْحُ which means "I rest."

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[51] Abdul Chaer, *Morfologi Bahasa Indonesia: Pendekatan Proses* (Jakarta: Rineka Cipta, 2008), 3.

[52] Nurul Huda, *Mudah belajar bahasa Arab* (Jakarta: Amzah, 2012).

[53] This sentence is contained in the transcript of the recorded muḥāḍaṡah data with the theme "daily activities" with the recording code R1.

b) Masdar Formation Mistakes Become Fiʿil

Masdar is a nashab read isim sentence that indicates the job's name and the letters are the same as the *fiʿil*.[54]

**Table 10. Masdar Formation Error Becomes *Fiʿil***

| No | Expression | | Should |
|---|---|---|---|
| 1 | كَذٰلِكَ نَتَعَلَّمْ فِيالصَبَاحِ لَا نَجُزْ نَنَامْ.[55] | | كَذٰلِكَ أَتَعَلَّمْ فِيالصَبَاحِ لَا أَجُزْ نَوْمًا. |
| | *Każālik nataʿallam fī aṣ ṣabāḥ lā najuz nanām* | | *Każālik ataʿallam fī aṣ ṣabāḥ lā ajuz nanām* |
| 2 | شَعُرْتُ أَفْرَح | | شَعُرْتُ فَرْحَةً |
| | *syaʿurtu afraḥ* | | *syaʿurtu farḥatan* |
| 3 | شَعُرْتُ فِي هٰذَا الصَبَاح فَرَحْتُ | | شَعُرْتُ فِي هٰذَا الصَبَاح فَرْحَةً |
| | *syaʿurtu fī hāżā aṣ ṣabāḥ faraḥtu* | | *syaʿurtu fī hāżā aṣ ṣabāḥ farḥatan* |
| 4 | شَعُرْتُ أَحْزَنْ[56] | | شَعُرْتُ حَزِينًا |
| | *syaʿurtu aḥzan* | | *syaʿurtu ḥazīnan* |

From the first example, the expression لَا أَجُزْ is an arrangement of S+P+O, or in Arabic, it is composed of مفعول به in the فعل+فاعل+مفعول به which in general فعل and به form of isim and فاعل in the form of a verb. If you see the example مفعول به the form of a verb that is in the form of *fiʿil muḍāriʿ*, the arrangement of the expression is not following the rules of the Arabic language so that the verb must be changed to an isim form, namely نَوْمًا.

Likewise with the second and fourth examples of the use of *fiʿil* be the object in the expression which should be in

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54  Fathu Lillah, *Nahwu Praktis* (Kediri: Santri Salaf Press, 2017), 150.

55  This sentence is contained in the transcript of the muḥāḍaśah recording data with the title "time is more valuable than gold" with the recording code R2.

56  This sentence is contained in the transcript of the muḥāḍaśah recording data with the theme "mother's love" with the recording code R5.

the form of masdar or *fiʿil* which is interpreted by masdar, so that the expression becomes شَعُرْتُ فَرْحَةً and شَعُرْتُ حَزِيْنًا, namely by changing the words أَفْرَح and أَحْزَنْ become a masdar.

The expression in the third example, the object in the sentence is in the form of *māḍī*, i.e., فَرَحْتُ which in the Arabic language rules, objects in the form of *fiʿil* are not allowed. The object in the Arabic language rules must be an isim or something similar to it. So the word فَرَحْتُ in the sentence it is changed to isim, namely فَرَحَةً.

From the results of the analysis above, many morphological interferences were found. It indicates that the students have not understood how to form words in Arabic.

c) Forming Error Fiʿil Muḍāriʿ

*Muḍāriʿ fiil is fiil whose initial letter consists of one of four additional letters, namely: hamzah, nun, ya', and ta,' which are collected in lafadz:* أَنَيْتُ, *or* أَتَيْنَ, *or* نَأتِيْ.[57] The use of these additional letters is adjusted to the ḍamīr-.

**Table 11. Forming Error *Fiʿil Muḍāriʿ***

| No | Expression | Should |
|---|---|---|
| 1 | تَشْتَرَى أُمِّي طَعَامًا | تَشْتَرِى أُمِّي طَعَامًا |
| | *Tasytarā ummī ṭoʿāman* | *Tasytarī ummī ṭoʿāman* |
| 2 | مَاذَا سَتُعْطِيإِلَى أُمِّكِ؟[58] | مَاذَا سَتُعْطِيْنَ إِلَى أُمِّكِ؟ |
| | *Māżā satuʿṭī ilā ummiki?* | *Māżā satuʿṭīna ilā ummiki?* |
| 3 | ثُمَّ أَنَا نَدْعُو إِلَى اللهِ | ثُمَّ أَنَا أَدْعُو إِلَى اللهِ |
| | *ṡumma anā nadʿū ilāllāhi* | *ṡumma anā adʿū ilāllāhi* |

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[57] Moch Anwar, *Ilmu Saraf (Terjemahan Matan Kailani Dan Nazham Almaqsud Berikut Penjelasannya)* (Bandung: Sinar Baru Algesindo, 2016), 25.

[58] This sentence is contained in the transcript of the muḥāḍaṡah recording data with the theme "mother's love" with the recording code R5.

The word تَشْتَرَى in example no. 1 is *fi'il muḍāri'* from *fi'il māḍī* اِشْتَرَى which follows wazan اِفْتَعَلَ-يَفْتَعِلُ which is *fiil sulāŝī mazīd* with two additional letters, namely *hamzah* and *ta'* between *fa' fi'il* and *ain fi'il*. The *fiil muḍāri'* that follows the wazan means the *fa' fiil* is read as sukun, the *ain fiil* is read as kasroh, and the lam fiil is read *ḍammah*. The word تَشْتَرَى in the example *ain fi'il* (the letter ra') is read *fatḥaḥ* so that the word does not follow the Arabic rules that correct. So the correct *fi'il muḍāri'* from this example is تَشْتَرِى.

The word تُعْطِي example no. 2 above are *fiil muḍāri'* from fiil māḍī أَعْطَى which follows wazan أَفْعَلَ-يُفْعِلُ. The word is included in the interrogative sentence, namely مَاذَا سَتُعْطِي إِلَى أُمِّكِ؟ which in the interrogative sentence the interlocutor is in the second person, so the verb is adjusted to the amr. The word سَتُعْطِي saves *ḍamīr* هِيَ (third-person pronoun) so that the word is not correct because in the interrogative sentence the interlocutor is "you are one woman (أَنْتِ)" then the correct *fi'il muḍāri* is تُعْطِيْنَ.

The word نَدْعُو in example no. 3 is *fi'il muḍāri'* which has misformed. In this example, ḍamīr used is أَنَا while the word نَدْعُو stores ḍamīr نَحْنُ then the formation of *fi'il muḍāri'* it does not match *ḍamīr*. So *fi'il muḍāri,* the correct one is with the addition of the letters *muḍāra'ah,* namely Hamza.

c.  Syntax Interference

The syntax is a branch of grammar that deals with sentence structures, clauses, and phrases.[59]

1)  Elimination of Sentence Elements
    a)  Disappearance of فاعل
        *Fā'il* (S) is the designation of *Musnad ilaih* from a verbal clause whose *Musnad* is an active verb. *fā'il* sometimes it is *ḍamīr* (pronoun) is sometimes in the form of gairu *amīr* such as the name of the person, the name of the object, the phrase *mauṣūli,*

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59  Guntur Tarigan Henry, *Pengajaran Sintaksis* (Bandung: Angkasa Bandung, 1984), 6.

and others. *Fā ʻil gairu ḍamīr* this is commonly referred to as *fā ʻil ẓāhir*.[60]

**Table 12. Disappearance of اعل**

| No | Expression | Should |
|---|---|---|
| 1 | بَعْدَ الدِرَاسَةِ إِضَافِي | بَعْدَ الدِرَاسَةِ أَتْبعُ إِضَافِي |
|   | *ba ʻda dirāsah iḍāfi* | *ba ʻda ad dirāsah atba ʻu iḍāfi* |
| 2 | بَعْدَ إِضَافِي مُحَاضَرَةٍ[61] | بَعْدَ الإِضَافِي أَتْبعُ مُحَاضَرَةً |
|   | *ba ʻda iḍāfi muḥāḍarah* | *ba ʻda al iḍāfi atba ʻu muḥāḍarah* |
| 3 | ثُمَّ نَحْنُ إِلَى الْمَسْجِدِ[62] | ثُمَّ أَذْهَبُ إِلَى الْمَسْجِدِ |
|   | *ṡumma naḥnu ila al masjidi* | *ṡumma aẑhabu ila al masjidi* |

In sentence no. one above consists of an adverb of time and object so that the sentence is incomplete due to the missing elements, namely the subject and predicate. The omission of these sentence elements can lead to misunderstanding the speech partner or interlocutor. Therefore, after the adverb of time is completed with the subject and predicate, which is adapted to the context of the sentence. The sentence is أَتْبعُ because the researcher feels that the sentence is following the sentence after that, namely إِضَافِي. Likewise, with sentence no. 2, after the adverb of time, is completed with أَتْبعُ because the researcher feels that the sentence is following the sentence after that, namely مُحَاضَرَةً.

In sentence no. 3, above consists of a subject and an adverb of place so that the sentence is not complete because of the missing element, namely the predicate. The omission of the

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[60] Nurul Huda, *Mudah belajar bahasa Arab*, 143.

[61] This sentence is contained in the transcript of the recorded muḥāḍaṡah data with the theme "daily activities" with the recording code R1.

[62] Ibid.

sentence elements can lead to misunderstanding the interlocutor or interlocutor. Therefore, after the adverb of time, it is equipped with a predicate adapted to the context of the sentence.

b) Disappearance مبتداء

*Mubtada'* is an isim sentence which is read forever *rafa'* as long as there is no *'āmil lafẓī* that will change it. What is meant by the isim sentence is the isim whose faith is evident. Either it appears dhohir or has to go through the interpretation of another sentence (*muawwal*).

**Table 13. Disappearance مبتداء**

| No | Expression | Should |
|---|---|---|
| 1 | هل في مدرسة سريرة؟[63] | هل أنت شريرة في المدرسة؟ |
|  | *Hal fi madrasah sirīroh?* | *Hal anti syirīroh fi al madrasah?* |
| 2 | خيرة؟[64] | هل هي خيرة؟ |
|  | *Khairah?* | *Hal hiya khairah?* |

The santri do not use mubtada' in asking the interlocutor from the example above. It is due to the influence of the Indonesian language that they often use. In Indonesian, the question can already be understood by the interlocutor. However, such question sentences are inappropriate or violated in the correct Arabic rules. So that the question can be replaced with the sentence هل أنتشريرة في المدرسة؟with the addition of *ḍamīr munfaṣil*أنت /anti/ because the interlocutor is a woman and only *ḍamīr munfaṣil* which could be *mubtada'*. Likewise, the santri does not use mubtada' in the interrogative sentence with the second example.

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[63] This sentence is contained in the transcript of the recorded muḥāḍaśah data with the theme "a mother's love" with the recording code R1.

[64] Ibid.

## c) Question Word Elimination

**Table 14. Question Word Elimination**

| No | Expression | Should |
|----|-----------|--------|
| 1 | وبما ذلك دخلتِ إلى هذا المعهد؟[65]<br><br>*Wa bimā żālika dakhalti ilā hāżā al maʿhad?* | هل دخلتِ هذا المعهد لهذا السبب؟<br><br>*Hal dakhalti hāżā al maʿhad li hāżā as sabab?* |
| 2 | كي لا سريرة كمن؟[66]<br><br>*Kay lā sirīrah kaman?* | ما هو هدفه حتى لا تكون شريرةبعد الآن؟<br><br>*Mā huwa hadfuhu ḥattā lā takūn syirīrah baʿda al ān?* |
| 3 | خيرة؟[67]<br><br>*Khairah?* | هل هي جيدة؟<br><br>*Hal hiya jaidah?* |
| 4 | المِثَال؟[68]<br><br>*Al miśāl?* | هَلْ تُرِيْدِيْنَ المِثَال؟<br><br>*Hal turīdīna al miśāl?* |
| 5 | أَحَدَ يَوْمُ العُطْلَةِ؟[69]<br><br>*aḥad yaumul ʿuṭlati?* | هَلْ يَوْمُ الأَحَدِ يَوْمُ العُطْلَةِ؟<br><br>*Hal yaumul aḥad yaumul ʿuṭlati?* |

In an example, no. 1 and no. 5 above is a question sentence, but students do not use question words in ber*muḥāḍaśah*. The disposal of the question word is because the speaker feels that the other person can understand it. Because of this habit, students eliminate question words in communicating in Arabic.

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[65] Ibid.

[66] Ibid.

[67] Ibid.

[68] This sentence is contained in the transcript of the recorded muḥāḍaśah data entitled daily activities with the recording code R1.

[69] This sentence is contained in the transcript of the recorded muḥāḍaśah data with the theme "holidays" with the recording code R6.

2) Adding Sentence Elements
   a) Adding letters *jār*

The addition of the letter *jār,* according to Ibn Hajib, is because the letter can draw on the meaning of *fi'il* in order to arrive at the sentence isim. Unlike the others, the scholars of Kufah call this letter the letter idafah because this letter can be an intermediary so that the meaning of *fi'il* in the sentence isim. At the same time, other scholars have named this letter the name of the character letter because this letter can add new meaning to the isim sentence.[70] So if the isim sentence does not need an intermediary or a new meaning, then the addition of the letter *jār* is unnecessary.

**Table 15. Adding letters *jār***

| No | Expression | Should |
|---|---|---|
| 1 | أُذْكُرِيْ عَمَلُكِ فِي كُلِّ يَوْمٍ![71] | أُذْكُرِيْ عَمَلَكِكُلَّ يَوْمٍ! |
| | *Użkurī ʿamaluki fi kulli yaumin!* | *Użkurī ʿamalaki kulla yaumin!* |
| 2 | نَحْنُ رَاحَةْ فِيْ سَاعَةً[72] | اَسْتَرِيْحُ سَاعَةً |
| | *naḥnu rāḥah fi sāʿatan* | *astarīḥu sāʿatan* |
| 3 | اسألي إلى مدرّستي كنتُ ليس سريرة[73] | اسألي مدرّستي أنّني لست شريرة |
| | *Isalī ilā mudarrisatī kuntu laisa sirīroh* | *Isalī mudarrisatī annanī lastu syirīroh* |

In the first example above, the letter *jār* فِي is not needed because the expression كُلِّ يَوْمٍ already contains the meaning

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[70] Lillah, *Nahwu Praktis*, 223.

[71] This sentence is contained in the transcript of the recorded muḥāḍaṡah data entitled daily activities with the recording code R1.

[72] Ibid.

[73] This sentence is contained in the transcript of the recorded muḥāḍaṡah data with the theme "a mother's love" with the recording code R3.

"inside" so the addition of the letter *jār* في must be omitted. So that كُلَّ يَوْم becomes كُلّ يَوْمٍ because it becomes *ẓaraf zamān* which should be read *naṣab*.

Then in the second example, the word ساعة is the *ẓaraf zamān* or in Indonesian commensurate with the adverb of time. Words ساعة in the example it is connected with the letter *jār* في whereas in Arabic, the addition of the letter *jār*. It is not needed because the *ẓaraf makān* automatically contains the meaning في. Added letters *jār* This is influenced by adverbs of time in Indonesian or Javanese.

In the third example, the *maf'ul bih* or the object is connected with the letters *jār* لى+مدرّستى this is not following the rules in Arabic. This arrangement is the influence of the Indonesian language. When the example is translated into Indonesian, it becomes "ask my teacher" the word to in the example is interpreted as it is by the santri so that the word "to" in Arabic is "إلى." use of letters *jār* something like this is not following the rules of the Arabic language because in Arabic the arrangement of *fiʿil amr+ maf'ul bih* there is no addition of letters *jār*. Because *maf'ul bih* already contains the meaning "to."

b) Addition *Fiʿil*

**Table 16. Addition of *Fiʿil***

| No | Expression | Should |
|---|---|---|
| 1 | أَعْمَلْ فِيْ حُجْرَة إِقْرَاء كُرَاسَة٧٤ | أَقْرَاءُ كُرَاسَةً فِيْ حُجْرَةٍ |
| | *aʿmal fī ḥujrah aqra' kurāsah* | *Aqrau kurāsatan fi ḥujratin* |

The first example is an expression of the answer to the question مَاذَا تَعْمَلِيْنَ؟ which asks "what are you doing?". The answer to the Arabic question directly refers to what the students are doing. So that it becomes an effective sentence. When the question is answered with أَعْمَلْ فِيْ حُجْرَة إِقْرَاء كُرَاسَة which means "I

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٧٤ This sentence is contained in the transcript of the muḥāḍaśah recording data with the theme "time is more valuable than gold" with the recording code R2.

do it in the room, I read the textbook" so that the answer to the question is enough to say أَقْرَاءُ كُرَاسَةً فِيْ حُجْرَةٍ which means "I read the textbook in the room."

c) Adding Incorrect Question Words

**Table 17. Adding Incorrect Question Words**

| No | Expression | Should |
|---|---|---|
| 1 | أُذْكُرِيْ مَاذَا المِثَال [75] | أُذْكُرِيْ المِثَال |
| | *Użkurī māżā al miśāl!* | *Użkurī al miśāl!* |

The sentence in the first example above is a command sentence, but the students add a question word مَاذَا so that the use of the question word is not appropriate if it is included in the command sentence. From the sentence أُذْكُرِيْ مَاذَا المِثَال the santri want to ask "what is an example?", the word "what" is translated by the santri as it is into Arabic where the word "what" in Arabic is اذَا. If you see the question, students use the sentence أُذْكُرِيْ المِثَال.

3) Phrasing Error

a) Phrasing Error *Na'tī*

The phrase *na'tī* is a combination of a noun (noun) and an adjective. The function of this adjective characterizes the noun. The first word is called *man'ūt* (which is characterized), while the second word is called *na'at* (which characterizes). A *na'at* must adapt or harmonize with his *man'ūt*- in a) *i'rab*-nya, b) *muanaś-muzakarr*-nya, c) *mufrad-taśniyah-jama'*- nya, and d) *ma'rifat-nakirah*-nya.[76]

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[75] This sentence is contained in the transcript of the muḥādaśah recording data with the theme "time is more valuable than gold" with the recording code R4.

[76] Nurul Huda, *Mudah belajar bahasa Arab*, 109.

**Table 18. Error Adding Phrases *Na'tī***

| No | Expression | Should |
|---|---|---|
| 1 | أَعْمَالٌ يَوْمِيَةٌ[77] | أَعْمَالٌ يَوْمِيَاتٌ |
|  | *a'mālu yaumiyah* | *a'mālun yaumiyātun* |

In the example above, the word أَعْمَالٌ is a noun which *jama'* from the word, عَمَلٌ which means "some work." While the word يَوْمِيَةٌ is an adjective which means "every day." If you look at the example above, the arrangement of أَعْمَالٌ يَوْمِيَةٌ used by santri in *muḥāḍaśah* is the arrangement of *iḍāfah* namely the arrangement of two words that come from nouns. So it is not following the rules in Arabic. Then the order of *iḍāfah* replaced with *na'at man'ut*. Array so that it becomes أَعْمَالٌ يَوْمِيَاتٌ corresponding in *rafa', ma'rifat, jama', and mu'anaś*nya.

## b) Misuse of Isim Isyarah *(Demonstrative/ Pointing Word)*

*Isim isyārah* are words used to designate people, objects, or anything relatively close, moderate, or far away.[78]

**Table 19. Misuse*Isim Isyarah***

| No | Expression | Should |
|---|---|---|
| 1 | مَا الْمَوْضُوعٌ فِي هٰذِهِ الصَّبَاحٌ؟[79] | مَا الْمَوْضُوعٌ فِي هٰذَا الصَّبَاحٌ؟ |
|  | *Mā al mauḍū' fī hāżihi aṣ ṣabāḥ?* | *Mā al mauḍū' fī hāżā aṣ ṣabāḥ?* |

From example number one, it can be seen that the students wanted to ask what the theme was this morning, but when they changed the question to Arabic, they ignored the correct Arabic rules. هٰذِهِ الصَّبَاحٌ is a sentence arrangement that is not following the correct Arabic rules, considering that the

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[77] Muḥāḍśah 1 This sentence is contained in the transcript of the recorded muḥāḍaśah data entitled daily activities with the recording code R1.

[78] Nurul Huda, *Mudah belajar bahasa Arab*, 16.

[79] This sentence is contained in the transcript of the recorded muḥāḍaśah data with the theme "daily activities" with the recording code R1.

pointing word and the designated word must be the same in terms of *muanaś-muzakarr-* and *mufrad-taśniyah-jamaʿ-*.

c) Error in Establishing *Iḍāfah*

The phrase *iḍāfah* is combining a noun with another noun to get a meaning. The first word is called *muḍāf,* while the second word (which follows) is called *muḍāf ilaih.*[80]

**Table 20. Error in Establishing *Iḍāfah***

| No | Expression | Should |
|---|---|---|
| 1 | ثُمَّ أَعْطِي إِلَيَّ المِثَال مِنَ الوَقْتِكِ لِلْفَائِدَةِ[81] | ثُمَّ أَعْطِي مِثَالَ وَقْتِكِ الْفَائِدَةِ |
| | *śumma aʿṭī ilaiya al misāl minal waqtuki lilfāidah* | *śumma aʿṭī misāla waqtiki al fāidah* |

From the first example above, the sentence means "give me examples from your time for what is useful," but its expression in Arabic is a waste of words. It happened because the students were still carried away by the Indonesian language. The expression المِثَال مِنَ الوَقْتُكِلِلْفَائِدَةِا which means "examples of your time for the good" in Arabic it is enough to just *iḍāfah*-kan because in *iḍāfah* itself contains three meanings namely من، ل andفِي. From the example above, the word, من andل can be replaced by *iḍāfah*. So the arrangement becomes مِثَالَ وَقْتِكِ الْفَائِدَةِ.

4) Sentence Error

a) Error *Istifhām* (Interrogative/ Question Word)

That is a word used as an auxiliary or a pen word to make a sentence stating a question.[82]

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80 Nurul Huda, *Mudah belajar bahasa Arab*, 101.
81 This sentence is contained in the transcript of the muḥāḍaśah recording data with the theme "time is more valuable than gold" with the recording code R2.
82 Nurul Huda, *Mudah belajar bahasa Arab*, 23.

**Table 21. Layout Error *Istifhām***

| No | Expression | Should |
|---|---|---|
| 1 | ثُمَّ المِثَالُ لَوْ أَنْتَ ..eeeem لَا تَسْتَعْمَلِيْنَ الوَقْتُكِ وَلَكِنْ بِالْقَبِيْحِ كَيْفَ؟[83] | كَيْفَ لَوْ كُنْتِلَا تَسْتَعْمَلِيْنَ وَقْتَكِ جَيِّدًا وَلَكِنْ سَيِّئَةً؟ |
| | *ṡumma al misālu lau anti eeem... lā tastaʿmilīna al waqtuki wa lakin bil qabīḥi* | *Kaifa lau kunti lā tastaʿmalīna waqtaki jayyidan wa lakin sayyi'atan* |
| 2 | لَوْ أُمُّكِ مَاتَتْ كَيْفَ شَعُرْتِ؟ | كَيْفَ شَعُرْتِ لَوْ أُمُّكِ مَاتَتْ ؟ |
| | *Lau ummuki mātat kaifa syaʿurti?* | *kaifa syaʿurti Lau ummuki mātat?* |

For example, no.1 and no. 2 above is an interrogative sentence in which the question word is placed behind. In Arabic rules, *istifhām* is placed at the beginning of the sentence, so the expression above is not appropriate. The inappropriate use of istifhām is influenced by Indonesian and Javanese, where there are no standard rules for placing *istifhām*. So that when students speak Arabic, they cannot be separated from the use of the arrangement in their mother tongue.

5) Sentence Structure Error
   a) Error *I'rab*

   *I'rab* can be defined as a change in the sound sign or symbol (vowel, vowel) at the end of a word caused by the position in a word combination (phrase) or position in the sentence structure (clause). In other words, the determination or determination of the final vowel of a word is caused by the word occupying a syntactic function, both in the category of phrases and clauses. In the sense that in Arabic, the final letter

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[83] This sentence is contained in the transcript of the muḥāḍaṡah recording data with the theme "time is more valuable than gold" with the recording code R2.

vowels can change. There are four changes, namely *fat ḥaḥ, ammah, kasrah,* and *sukun.*

<p align="center">Table 22. Error <em>I'rab</em></p>

| No | Expression | Should |
|---|---|---|
| 1 | اُذْكُرِيْ عَمَلُكِ فِي كُلِّ يَوْمٍ!84 | اُذْكُرِيْ عَمَلَكِ فِي كُلِّ يَوْمٍ! |
| | *Użkurī ʿamaluki fī kulli yaumin* | *Użkurī ʿamalaki fī kulli yaumin* |
| 2 | حُبُّ الأُمُّ85 | حُبُّ الأُمَّ |
| | *ḥubbul ummu* | *ḥubbul ummi* |

In the expression no.1 above consists of S + P + O., The word عَمَلُكِ has the position of an object which in Arabic is equivalent to *maf'ul bih*. In the Arabic language *maf'ul, bih* have *i'rob naṣab* so that it becomes عَمَلَكِ, but the students expressed it with *I'rob rafa'*. It happened because the students' understanding of the rules of the Arabic language was still lacking.

In an example, no. 2 is the arrangement of *iḍāfah* composed of *muḍāf* and *muḍāfilaih*. The law of both is that *muḍāf* is a mu'rob word while *muḍāfilaih* is a word that *mabnī jār* or forever read *jār*. In this example, the word has the position of *muḍāf* while the word الأُمُّ is *muḍāfilaih*. The error in the example lies in the error *i'rob* what happens to *muḍāfilaih* which is read *rafa'*, whereas in the rule *muḍāfilaih* is read *jār*. So *i'rob* the correct arrangement of the idhofah is حُبُّ الأُمَّ.

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84 This sentence is contained in the transcript of the recorded muḥāḍaṡah data entitled daily activities with the recording code R1.

85 This sentence is contained in the transcript of the recorded muḥāḍaṡah data with the theme "a mother's love" with the recording code R5.

## b) Error *Ḍamīr* (Pronominal)

**Table 23. Error *Ḍamr***

| No | Expression | Should |
|----|-----------|--------|
| 1 | نَحْنُ نَدْرُسُ حَتَّى بَعْدَ الظُّهْرِ [86] | أَدْرُسُ حَتَّى بَعْدَ الظُّهْرِ |
|   | *naḥnu nadrusu ḥattā baʿda aẓ ẓuhri* | *adrusu ḥattā baʿda aẓ ẓuhri* |
| 2 | نَأْكُلُ فِي المَطْعَمِ [87] | آكُلُ فِي المَطْعَمِ |
|   | *naʾkulu fil maṭʿam* | *ākulu fil maṭʿam* |
| 3 | وَبَعْدَ نُصَلِّي عَصَرْ [88] | وَبَعْدَ أُصَلِّي عَصَرْ |
|   | *Wa baʿda nuṣolli ʿaṣar* | *Wa baʿda uṣolli ʿaṣar* |
| 4 | نَدْرُسُ فِي فَصْلْ [89] | أَدْرُسُ فِي فَصْلْ |
|   | *Nadrusu fi faṣl* | *adrusu fi faṣl* |
| 5 | ثُمَّ المِثَالُ لَوْ أَنْتَ..eeeemلَا تَسْتَعْمِلِيْنَ الوَقْتُكِ وَلَكِنْ بِالقَبِيْح كَيْفَ؟ [90] | كَيْفَ لَوْ أَنْتِلَا تَسْتَعْمِلِيْنَ وَقْتَكِ حَسَنًا وَلَكِنْ قَبِيْحًا؟ |
|   | *śumma al misāl lau anti eeeem.... lā tastaʿmalīna al waqtuki wa lakin bilqabīḥi kaifa?* | *kaifa lau anti lā tastaʿmalīna waqtaki ḥasanan walakin qabīḥan?* |

In expression no. 1 to 5, all of the *fiʿil* use *ḍamir* نَحْنُ which should use *ḍamir* انا because in this conversation. The speaker asks the speech partner. So the question and answer do not match *ḍamir.* In example no. . 5, The use of *ḍamir* أَنْتَ is wrong

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86 This sentence is contained in the transcript of the recorded muḥāḍaśah data entitled daily activities with the recording code R1.

87 Ibid.

88 Ibid.

89 Ibid.

90 This sentence is contained in the transcript of the muḥāḍaśah recording data with the theme "time is more valuable than gold" with the recording code R2.

because the speech partner is a woman. In Arabic, the use of *ḍamir* is distinguished from muanats and *mużakar*. From the example above, because the speech partner is a woman, *ḍamir* أَنْتَ is replaced with *amir*. أَنْتِ

c) Error *Istifham*

**Table 24. Error *Istifham***

| No | Expression | Should |
|---|---|---|
| 1 | مَنْ اسْمُكِ؟[91] | مَا اسْمُكِ؟ |
| | *Man ismuki?* | *Mā ismuki?* |

The meaning of the expression from the example is that the first santri wants to ask what the interlocutor's name is. However, the students ignored the use of the right question words. Like this expression, the use of the question word مَنْ which is not appropriate in asking someone's name, so the question word مَنْ replaced with a question word مَا. Errors are caused because students are still carried away with Indonesian, which has no difference in question words.

b. Error *Isim Isyarah*

**Table 25. Error *Isim Isyarah***

| No | Expression | Should |
|---|---|---|
| 1 | مَا الْمَوْضُوْع فِي هٰذَهالمحَادَثَة؟ | مَا الْمَوْضُوْع فِي هٰذَا المحَادَثَة؟ |
| | *Māl mauḍū' fī hāżal muḥādasah* | *Māl mauḍū' fī hāżihil muḥādasah* |

From the example above, an error occurred in using the isim isyaroh. Isim isyārah هٰذَا is used for words that are mudakar, but in the example above, the word ا is used for words that are muanaś. So the use of the isim isyārah is not followed the Arabic language rules. The word الْمُحَادَثَة is a muanaś word, so the correct

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[91] This sentence is contained in the transcript of the recorded muḥāḍaśah data with the theme "a mother's love" with recording codes R3 and R5.

isim isyaroh in the sentence is isim isyārah to designate muanaś objects.

a. Semantic Interference

1) Use of Indonesian Elements

The researcher found sentences that follow the sentence structure in Indonesian from the research data.

**Table 26. Use of Indonesian Elements**

| Expression | Should |
|---|---|
| هَلْ أَنْتِ فِي الْفَرِحًا...eemb لِتَعْمَلِ عَمَلُكِ؟[92] | هَلْ أَنْتِ فَرْحَةٌ بِعَمَلِكِ؟ |
| *Hal anti fi al fariḥan eemb... lita ʿmali ʿamaluki?* | *Hal anti farḥatan bi ʿamaliki?* |

2) Improper Diction Selection

The majority of students in conversation in the *muḥāḍaśah* program immediately translate into Arabic without paying attention to the use of good words. Researchers found sentences that did not use the proper diction from the study results.

**Table 27. Improper Diction Selection**

| No | Expression | Should |
|---|---|---|
| 1 | هَلْ أَنْتِ فِي الْفَرِحًا...eemb لِتَعْمَلِ عَمَلُكِ؟[93] | هَلْ أَنْتِ فَرْحَةٌ بِعَمَلِكِ؟ |
| | *Hal anti fi al fariḥan eemb... lita ʿmali ʿamaluki* | *Hal anti farḥatan bi ʿamaliki?* |

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[92] This sentence is contained in the transcript of the recorded muḥāḍaśah data with the theme "daily activities" with the recording code R1.

[93] This sentence is contained in the transcript of the recorded muḥāḍaśah data with the theme "daily activities" with the recording code R1.

| 2 | غَيْرُ مُرح [94] | حَزِينًا |
|---|---|---|
| | *Goiru muriḥ* | *ḥazīnan* |
| 3 | خيرة؟ [95] | هل هي جيّدة؟ |
| | *Khairah?* | *Hal hiya jayyidah* |
| 4 | نعم، خيرة أحيانا لأنّ البنت سريرة لوكان البنت غير سريرة لا [96] | نعم، أمّي جيّدة في بعض الأحيان، لأنّ إنبتها شريرة. إذاكان إبنته جيّدة فأما أمّي جيّدة. |
| | *na ʿam, khairah aḥyānan li anna al bintu sirīrah lau kāna al bintu gairu sirīrah lā* | *na ʿam, ummī jayyidah fi ba ʿḍi al aḥyān, li anna ibnatahā syirīrah. Iżā kāna ibnatuhu jayyidah fa ammā ummī jayyidah* |

The meaning of the sentence structure in the first example لِتَعْمَل عَمَلُكِ؟... eemb هَلْ أَنْتِ فِي الْفَرِحَا that is expressed by the santri is to ask "are you (woman) in a happy state doing your job (your activities), if you see the sentence there are some words that do not fit because the choice of diction is not correct, this is due to the influence of the Indonesian language which is translated into Arabic as-is without looking at the use of the right word.

In the second example, the student wants to say that he is not happy when he uses his time well. It is expressed by using the expression غَيْرُ مُرح in Indonesian, which means not happy, this expression if in Arabic is not appropriate, then the choice of diction that is following the context of the sentence is by replacing it with the word حَزِينًا the word shows that someone's feelings are sad.

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[94] This sentence is contained in the transcript of the recorded muḥāḍaṡah data with the theme "daily activities" with the recording code R2.

[95] This sentence is contained in the transcript of the recorded muḥāḍaṡah data with the theme "a mother's love" with the recording code R3.

[96] Ibid.

Word choice خيرة in the third and fourth examples is the origin of the word خير+ة (ta' marbutoh). The word means "goodness" and is a form of mashdar. The word is not appropriate if used to describe someone's character. So the correct choice of words is جيّدة which means good. Likewise, with the word غير شريرة in the fourth example, which means "not naughty" then it is enough to use the word جيّدة which means "good."

## Arabic Error

Language errors such as code-mixing, code-switching, and interference, both at the phonological, morphological, and syntactic levels, occur due to the strong influence of the mother tongue.[97] This influence can be expressed in spelling, sentence structure, and vocabulary selection—meanwhile, Zulfadli A. Aziz is no view influences language, Mother, as source error the dominant enough. He explains that errors happen more caused because mastery against grammar language the less adequate.[98] Error speak can be caused by is lack of understanding student against grammar language, then implication a lot student which adds vocabulary word particular and reduces aspect other. Beginning happening deviation speak started from distraction in aspect phonology, i.e., change phoneme until change letters.[99] Besides that, variation language gives rise to mix code, switch code, and interference can also be

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[97] Prashana Nair Kumarana and Pramela Krish, "Mother Tongue Interference in English Writing among Tamil School Students", Volume 21(1), GEMA Online® Journal of Language Studies, (February, 2021), http://dx.doi.org /10.17576/gema-2021-2101-07.

[98] Zulfadli A. Aziz, Siti Sarah Fitriani, and Zahria Amalina, "Linguistic errors made by Islamic university EFL students", Indonesian Journal of Applied Linguistic, Vol. 9 No. 3, (January 2020), https://doi.org/10.17509/ijal.v9i3.223224

[99] Dwi Noviatul Zahra, Muhammad Afif Amrulloh, Leviana, Suci Ramadhanti Febriani, "Sundanese Phonological Interference Into Arabic Language In Ketapang Society" Arabic : Journal of Arabic Studies,5(1), 2020,4350DOI:http://dx.doi.org /10.24865/ajas.v 5i1.149

caused by interaction open between language helped with convenient access via technology like TV, internet, and social media other. [100]

Research-research on above has not yet blended element language with an outside language like environment, learners, and the media used in process learning. Besides it, debate and result research about cause and shape error speak among linguists, good mix code, switch code, and interference do not reflect the condition comprehensively. Remember Weinreich states that a language phenomenon must be seen in four levels: view in some aspect, i.e., First, level transfers elements of one language into another. Second, there is a change in function and a change in category. Third, *the* level of application of the elements of the second language. Third, levels ignore the structure of the second language. The research results on the Arabic language education program at the Ibnul Qoyyim Putri Islamic Boarding School have photographed the four levels, and the results show a link between the elements of language and the environment. Language is not only a sentence structure starting from phonemes, morphemes, and syntax but also closely related to cultural and environmental structures. This study shows that grammatical errors are caused by the inherent influence of the mother tongue and a weak understanding of the structure of the Arabic language. Santri tends to make references in their daily language rather than looking for the correct Arabic structure. In addition, the pesantren environment that has not fully implemented Fusha Arabic is a challenge in itself.

Observing this is an opportunity for Arabic language teachers and observers to create a suitable method and media in minimizing language errors such as code-mixing, code-switching, and interference. In addition, the teacher's role as a language model also dramatically determines students' accuracy in language.

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[100] *Mehvish Riaz,* "Language variation: Code-mixing and code-switching in Pakistani commercials, Journal of Language and Linguistic Studies, 15(2), 411-419; 2019, Doi: 10.17263/jlls.586085

## Conclusion

From the explanation above, it can be concluded that the Arabic language education program, *Muḥāḍaṡah,* at the Ibnul Qoyyim Putri Islamic Boarding School in Yogyakarta is colored by code-mixing, code-switching, and interference. Code mixing, code-switching, and interference occur because the majority of the students are still influenced by the mother tongue they use every day, so the rules that exist in the mother tongue affect the use of Arabic. In addition, it is also due to neglect of Arabic grammar, both from the Arabic sentence structure that follows the Indonesian sentence structure, the use of inappropriate question words, and the use of inappropriate pronouns. There is still much code-mixing, code-switching, and interference become a challenge for the Ibnul Qoyyim Putri Islamic Boarding School teachers to minimize language errors. Considering the Arabic language education program, *Muḥāḍaṡah* becomes a flagship program and is expected to be a medium for the formation of an Arabic-speaking environment in the hostel. In addition, teachers are also required to intensify Arabic grammar lessons further, considering that code-mixing, code-switching, and interference occur in both morphological and syntaxis aspects. The occurrence of many language errors in female students Ibnul Qoyyim Islamic Boarding School raises questions; is there any contribution from the ustadz in the occurrence of these errors? Considering the Arabic language education program, *Muḥāḍaṡah* is a program that is closely related to the language model that the teachers exemplify. This question becomes the subject of study for future studies

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