The Analysis of Arabic-English Mixing Code and Switching Code on Arabic Ometv Video M.Rozi's YouTube Channel

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Abstract

Ometv is a platform for communication between Middle Eastern people and foreigners through video without language and geography barriers. This platform is used by YouTube creators to create content, giving birth to many creators who are bilingual or more. The process of communicating content occurs resulting in code-mixing and code-switching. This research method uses a sociolinguistic approach based on Pieter Musyken's theory as well as Suwito's theory and the analysis process is carried out using a qualitative descriptive method through direct element division (BUL). This study uses 46 data contained in the Saudi Arabian version of Ometv. The data were classified into 3 categories: insert code-mixing (30 data), alternation code-mixing (11 data), and congruent lexicalization code-mixing (5 data). As for the external code-switching process, there are 46 of these data and 1 internal code-switching data. The causes and functions of code-mixing and code-switching based on the analysis are (1) Speaker background, (2) Vocabulary Requirements, and (3) Demonstrating expression through utterances.

Keywords: Ometv; mixing code; switching code; Muysken; Suwito

1. INTRODUCTION

Language is one of the communication tools that genetically only exists in humans (Umami, 2020), language is crucial because fellow individuals can be integrated in all aspects of life through language communication tools. Every individual can communicate with other individuals even though they are of different races, ethnicities, religions, and even nationalities or countries of origin only with language. While Chaer (2015: 1-2) (PERMATASARI, 2018) language is an arbitrary sound system that is functioned by social groups to communicate, work together, and identify themselves. As a social group, in our daily lives, we cannot be separated from language. Interacting and communicating with other individuals is an important need for individuals in social groups. Even according to (Subhan et al., 2019) Today, language has become the main medium for communication and functions as a messenger in the form of verbal expression. This is why language has an urgent and important role in life. Without language skills, individuals cannot interact verbally, and the ability to communicate, think critically and systematically cannot be done.

Of the many interactions that occur when using language, there is often a mixture of two or more languages used or what is commonly referred to as multilingual. Multilingualism usually occurs when the use of two languages used when communicating, will help achieve communication goals.(Achsani & Masyhuda, 2018). Indonesia is one of the multilingual countries. Indonesia occupies the second position with the largest number of languages in the world after Papua New Guinea. According to data from Ethnologue Language Of The World in 2019, Indonesia has the second largest variety of languages in the world, there are 710 languages spread throughout the region. With the wealth of languages owned by Indonesia, its people become a multilingual society where the majority can use at least two or three languages. Among them are their local languages, then Indonesian as a unifying language, and also foreign languages commonly studied at school.

The majority of multilingual societies such as Indonesia have a fairly high interaction, especially in people who tend to use two, three, or more languages according to their needs. Using both languages at the same time for Indonesian people is a very common thing that happens to achieve communication goals. Where the speaker and interlocutor can understand each other's intentions. The use of this bilingualism has several positive impacts. One of them, quoted from (Nugraha, Amalia, Lukman, et al., 2021) "Based on the study of family literacy programs, using two languages can significantly increase knowledge" which means, based on the study of family literacy programs, using two languages can significantly increase knowledge. It is not surprising that bilingual communities in Indonesia are very tolerant of the mixing of two or even more languages. The mixing of these two languages is also commonly referred to as code-mixing or code-switching. With a large number of bilingual people, Indonesia has a great opportunity and potential to become a source of knowledge and research on bilingualism. Unfortunately, the majority of Indonesians are not aware of linguistic phenomena in their surrounding environment. The two phenomena studied by this author are examples of phenomena that are very close to Indonesian society. Code-mixing is a state of mixing two or more languages in one utterance alternately. This phenomenon occurs due to various reasons, One of the reasons is the background of bilinguals who master their mother tongue and use it when communicating with interlocutors from different regions (Irna Rahmawati, 2018). Also, can be defined as the use of language in speech from one language to another to expand and develop language style (Sukoyo, 2010).

Code-mixing is a linguistic situation in which a bilingual mixes two or more languages or different languages in one speech act, but the linguistic elements involved range from the word level to the clause level. (Sukoyo, 2010)

Meanwhile, according to Suwandi (Rulyadi, Muhammad Rohmadi, 2014), code-switching occurs in a dialog when a speaker uses one language and the partner or interlocutor responds in another language. Suwito (Mokodompit, 2013) states that the factors that cause code-switching are influenced by context and language situations factors that cause code-switching are influenced by the context and language situation which can be described as follows:

1. Speakers sometimes deliberately switch codes against speech partners because they have certain goals and objectives, As seen from the speaker's personality, there are various purposes and objectives of switching codes, among others, from formal situations that are bound by time and space. For example, changing the situation from official to unofficial or vice versa.

2. Partners can be individuals or groups. In a bilingual society, a speaker who initially uses one language can code-switch to another language with a speaking partner who shares the same regional language background.

3. The subject matter or topic is the dominant factor in determining the occurrence of code-switching. Formal subject matter is usually expressed in a standardized variety, with a neutral and serious style and informal subject matter is conveyed with non-standardized language and a slightly emotional style.

The problem of code-mixing and code-switching from one language to another is difficult to avoid and always exists as long as speakers still use the language alternately.

Code-switching and code-mixing can be seen in the use of language orally and in writing. Orally we can see, among others, in daily conversations at school, on the street, in formal and non-formal offices, while in writing there is the use of language in newspapers, magazines, novels, and short stories. There are so many means of communication where this process of code-mixing and code-switching occurs. Among them occur directly or indirectly through electronic devices. Whatsapp is an example application run on every device as a place where communication takes place.

Nowadays, there is one of the unique platforms to communicate. The Ometv website or application. The Ometv application is often used by various groups from abroad so in the use of language the phenomenon of switching code and mixing code often occurs in their conversations to achieve understanding in communication. One of the many Indonesian creators who use this platform as a place to practice foreign languages is Muhammad Rozi, a young Indonesian native who lives in the city of Medina, Saudi Arabia. On January 28, 2019, he created his own YouTube channel under the name M.Rozi. In 2020 when the Covid-19 pandemic became a barrier for bilingual communities to interact, Rozi started his Arabic ometv content with native Arabic speakers. Although Rozi can speak Indonesian and Arabic, not all foreigners he meets can speak Indonesian. So to convey the speech, Rozi uses the international language (English).

These phenomena and conditions attracted the attention of the author in a study entitled "The Analysis of Arabic-English Code Mix and Code Switch in Arabic Ometv Videos on M. Rozi's YouTube Channel" to conduct further research in identifying the types of code mix used in communication, as well as the triggering factors that cause the code mix. In addition, this research is carried out in the hope that it can provide benefits in line with the research objectives: First, theoretically, it is expected to increase the knowledge of readers as well as especially the author himself regarding the mixing of two different languages code-mixing and code-switching in everyday life that occurs on an

online platform which makes the main language Arabic, the majority of which are multilingual speakers.

According to (Chaeru Nugraha et al., 2020) "Non-Arabic learners found that reading Arabic text requires an extra effort because the Arabic texts are composed of *hijaiyah* (Arabic letters), unlike Latin letters in other foreign languages'. With this research, we hoped that this research would be able to improve the textual ability of readers in foreign languages, especially Arabic languages. Then, practically, the author hopes that this research can enrich knowledge in linguistics, especially in the field of sociolinguistics related to code-mixing and code-switching on unique platforms such as ometv, and can also support future research in this field for future researchers.

2. REVIEW OF LITERATURE

Previous exploration is intended to facilitate the author in determining the systematic steps to be taken. Some previous research can also be used as a reference in making new research. The benefits obtained if you know the usefulness of previous research include:

Clearly describing the differences as well as the similarities of the exploration that will be carried out with previous studies. To avoid plagiarism. Then, strengthen and support the strength of the research with the references owned by previous studies and find out the scientific fields related to the problems studied by previous researchers. Here are some studies that have relevance to the research made:

2.1 Emma Asyirotul Umami (2020)

The exploration of sociolinguistic studies with a focus on code-mixing analysis was explored by a student of the State Islamic Institute (IAIN) Salatiga in 2020 with the title "Code-switching and Arabic Code-mixing in Vlog Sociolinguistic Studies (Case Study on Nurul Taufik's Vlog) in exploration In this composition, Emma discusses the forms of code-switching and code-mixing that occur in Nurul Taufik's vlogs and also the factors that influence code-switching and code-mixing in Nurul Taufik's vlogs. The actor prepared 20 data in the form of code-switching with the following groups:

The type of code-switching from Indonesian to Arabic is 16 data, and the type of code-switching from Arabic to Indonesian is 4 data. All of them are in the form of outward code-switching. In this study, 52 data were compiled in the form of code-mixing matching code-mixing in word position. 9 data expression positions, 2 database positions, 1 word repetition position, 1 data expression position, and 1 data code-mixing in clause position. All of them are in the form of mixed external codes.

Factors causing code-switching and code-mixing in vlogs include (i) bilingualism, (ii) interlocutors, (iii) third person, and (iv) shifting discussion content. In addition, special factors that cause code-mixing include obtaining the right expression, habit, and

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looseness of speech act actors in conversing with their opponents. Second, this cause comes from the speaker himself, to insert the code into his discussion.

2.2 PERMATASARI (2018)

The next exploration is an exploration conducted by Rizki Putri Permatasari in 2018 with the title "Code Mix in the 1990 Novel Dilan Dia Adalah Dilanku by Pidi Baiq (Sociolinguistics)". In this study, the discussions discussed are:

1) Explaining the use of mixing code Dilan Baru Dia Adalah Dilanku 1990 by Pidi Baiq.
2) Explaining the function of code-mixing in Dilan Baru Dia Adalah Dilanku Tahun 1990 by Pidi Baiq.

The type of system and proposition used is also analogous to the previous exploration, using an observation system and note system, because the data source comes from the text in the book. The validity used in this exploration is theoretical triangulation. The data analysis method used is inflow analysis which includes 3 factors: reduction, data donation, as well as conclusion drawing. Permatasari's exploration concludes that 23 and 3 data are mixed in English-Javanese code, while 6 data are mixed in Arabic code, 1 data is mixed in Malaysian Malay code, and 1 data is used in a foreign language (Dutch). The most code-mixing in the form of words is 41 data, 24 data mixed in Javanese code, 54 data mixed in Arabic code, and 36 data in English code. There are 52 mixing data in the form of expressions, 17 mixing Sundanese code, 19 mixing English code, 3 mixing Javanese code, 1 mixing Arabic code, and 1 mixing Dutch code. Mixing data in the form of expressions as much as 21 data, mixing Sundanese code 13 mixing, mixing English code 3 mixing, and mixing Arabic code 5 mixing. Mixed code in the form of clauses, there are 13 data, all of which blend Sundanese code. In the form of a baster, there are 2 data, 1 mixed with English code and 1 mixed with Sundanese code. Code-mixing in the form of 1 data condensation, Dutch language. Code-mixing in the form of word repetition has 1 data, Sundanese.

The functions of code-mixing in the background of code-mixing in Dilan Baru Dia Adalah Dilanku in 1990 by Pidi Baiq are (1) respecting the interlocutor, (2) vocabulary requirements, (3) making it easier to convey meaning, (4) agitating certain motives, (5) showing identity, (6) showing literacy, (7) emphasizing commodities, (8) refining speech, (9) showing familiarity. The dominant code-mixing functions to emphasize the commodity contained in the word form code-mixing as much as 10 data because the word code-mixing is used in the dialog of the characters.

2.3 Irna Rahmawati (2017)

Irna Rahmawati's research entitled "Sundanese-Arabic Code-Mixing in Communication at Al-Ittihad Boarding School Cianjur" discusses code-mixing. It is stated that there are 3 kinds of code-mixing: insertion, alternation, and congruent lexicalization. The incident occurred in an educational institution that made Arabic its first language in daily communication. The code-mixing event occurred among the students of Al-Ittihad Cianjur Islamic Boarding School. This descriptive qualitative research involved 30 students as respondents who were determined using non-probabilistic sampling techniques. Then, the method taken by the researcher is the observation method with advanced techniques in the form of coding and recording. The conclusion of this research is that code-mixing that occurs at Al-Ittihad Cianjur Islamic Boarding School is in the form of several word insertions, phrase insertions, and sentence insertions.

The results of the data analysis show that the dominant variable of the reason for bilinguals to insert their second language (Sundanese) into the Arabic sentence structure is due to vocabulary needs and not getting an exact word equivalent but only close, showing group identity by calling or based on their cultural background, and showing one's assertiveness in expressing something whether in the form of pleasure or anger.

2.4 Erni Zuliana (2016)

In a study entitled "Analysis of Mixing Code and Switching Code in Arabic Conversation (Study on Students of Arabic Language Education Study Program IAIM NU Metro Lampung)". In a study entitled "Analysis of Code-mixing and Code-switching in Arabic Language Discussion (Study on Students of Arabic Language Education Study Program IAIM NU Metro Lampung)". In this study, researchers combined the forms of code-switching and mixing and the factors that cause code-switching and mixing in the process of group discussions among undergraduates of the IAIM PBA study program. This exploration is qualitative and the data collection system used in this study is the "Show Me Method" In the social sciences such a system can be compared to the observation system. also carried out in a free speech style, interviews, and attestation.

The results of this study compiled data related to the symptoms of code-switching that occurred among IAIM scholars which were divided into 3 conformations, (1) code-switching from BA to BI, (2) code-switching from BI to BA, (3) code-switching in Arabic to indigenous language (indigenous). Some factors that cause code-switching and code-mixing in this exploration are; (1) the inability of ulama to understand BA, (2) Showing academic ability, (3) a pep talk/style, (4) Speakers (ulama) want to attract their interlocutors, (5) Lack of mastery of Arabic vocabulary owned by the ulama.

2.5 Dwi Kurniasih (2017)

In 2017 Dwi Kurniasih released a journal with the title "Code-switching and Code-mixing at Darussalam Islamic Boarding School". In this study, Dwi Kurniasih explained the forms of code-switching and code-mixing as well as the factors that gave birth to both verbal events.

The data obtained is based on the testimony of academics from the Darussalam Student Boarding School. The system used in this research is a qualitative descriptive system. This research also uses a direct observation style for data collection. According to the findings, peer exchange in Darussalam Islamic boarding schools experienced code-mixing and code-switching in the form of Javanese and Indonesian languages due to the inefficient use of foreign language by the peer.

3. METHODS

This research was carried out on the author's thoughts on the phenomenon of ometv which began to be widely used by YouTube creators in creating content. Thus, when communicating with foreigners who cannot use our native language, they will automatically force us to use the international language (English). In this study, the object I researched was ometv with foreigners of Arabic origin, so there was a process of code-mixing and code-switching between English and Arabic.

In this study, the author collected data using the note-taking method. The listening method is a method of collecting data by listening and observing. In this study, the author will describe the description of the object to be studied. This study is entitled "The Analysis of Arabic-English Mixing Code and Switching Code in the Arabic Ometv Video on M. Rozi's YouTube Channel" Therefore the object of this research is the Arabic ometv video on M. Rozi's official YouTube channel in this study the author uses the observation method.

Various kinds of mixed code between English and Arabic will form a variation that can be dissected based on the syntactic structure of the language. From the results of the syntactic dissection, the author can determine the causal factors and also the function of code-mixing and code-switching. The appropriate data analysis method and technique to support the analysis is the distributed method. The basic technique of distributed methods is called the direct element method or BUL method. In this exploration, the author uses the main theory of code-mixing found by (Muysken, 2000) that there are 3 kinds of code-mixing including insertion, alternation, and congruent lexicalization. while code-mixing according to Kachru (in Hermaji, 2016: 77) argues that code-mixing is the use of two languages together and the inclusion of other language elements in the conversation. According to (Laiman Akhii, Ngudining Rahayu & Program, 2018) research shows that there are several forms of code-mixing found including (a) elements in the form of words, (b) elements in the form of phrases, (c) elements in the form of clauses, and (d) elements in the form of bases.

Meanwhile Code-mixing can also happen to anyone including a writer or journalist. The results of research from (Keabsahan et al., 2018) show that four forms of code mix commonly occur in a magazine or entertainment media: 1) code mix in the form

of words, 2) code mix in the form of phrases, 3) code mix in the form of idioms and 4) code mix in the form of clauses. And the factors behind the occurrence of code-mixing are social factors. This is evidence that the use and scope of code-mixing in sociolinguistics is very broad and is a source that deserves further study.

The author uses this theory to identify the type of code mix that occurs when communicating through ometv in YouTube videos on the M.Rozi channel. Second, the main theory that the author uses to analyze code-switching is Suwito (1985:69), He distinguishes two types of code-switching: internal code-switching and external code-switching. In addition to Suwito, the author summarizes several correlated opinions related to code-switching. According to (Amri, 2019) Code-switching is an event of a language variety that switches into several variations, language varieties, and language styles used when interacting with each other. Hyms says that code-switching not only occurs between languages but also occurs between language varieties and language styles contained in one language. Thus code-switching is a language symptom that occurs due to situations that occur between languages and between varieties in one language Chaer dan Agustina (1995:142).

According to Suardi (2015: 134), coders can be classified into several types depending on the point of view used to view them. Depending on the point of view used to view it. Based on the use of the code, R.A Hudson in Suardi (2015:137) divides code-switching into three types: metaphorical code-switching, conversational code-switching, and situational code-switching. Metaphorical Code-switching is a symptom of code-switching that usually uses one language variation in one kind of situation, but it is not used in other situations.

Language variation in one kind of situation, but language variation is also used in the situation, as long as the subject (topic) of the conversation is the same as the first situation. Conversational code-switching is code-switching used to refer to situations when a speaker may change his language variety in a single sentence and do the same repeatedly (Guperz, 1976). Situational code-switching is code-switching that occurs when a person always changes his language variation at every change of circumstances.

Language at every change of circumstances. Code-switching can be divided into two parts: internal code-switching and external code-switching. Internal code-switching is a code-switching that occurs when the speaker changes the language. This means using languages that are within the scope of the national language and inter-dialectal languages in a regional language with various kinds and forms that exist in a dialect. The use of local languages or dialects as a language when communicating between fellow regional speakers certainly facilitates communication in the first language compared to using a formal language or national language. The population of data obtained related to this discussion is 46 data. The data is classified into 3 categories of code mix divided by syntactic structure, there are insertion, alternation, and congruent lexicalization..

One aspect of language dependence in a multilingual society is code-switching (Tanjung, 2021). It is almost impossible for a speaker to use his language purely without any elements of another language. According to Suwito (1985:69) For example, there are two types of code-switching involved in dialects: internal code-switching and external

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code-switching, and such code-switching is internal code-switching. We are talking about external code-switching that occurs between a native language and a foreign language.

4. RESULT AND DISCUSSION

Based on the research that has been conducted, the 46 data that have been analyzed will be divided into 3 classifications of code mix and 2 classifications of code-switching. Some of the samples taken by the author include:

4.1 Insertion Mixing Code

According to Musyken, this type of insertion inserts some lexemes, words, or phrases from the second language (B2) into the first language (B1) by using the B1 sentence structure. Data related to the type of code mix with insertion was found as much as 30 data. The analysis of the data is as follows:

Amina	: Are you for real from Indonesia?
Rozi	: أَنَا أُكَلِّمْ مِنْكِ وَاللهِ مَا فِيْهِ كَذَبِ
Amina	: No, but, Are you really from Indonesia?
Rozi	: I mean Ya, وَاللهِ I am from Indonesia

The speech expressed by Rozi, by this sentence "Ya, وَاللهِ I am from Indonesia " has the following syntactic structure in English and Arabic:

Table 1. Syntactic Structure of Insertion Code Mix

English	Arabic
Ya : Dependent Clause I : Subject Am : Verb From : Preposition Indonesia : Object	وَ : حَرْفُ القَسَمِ مَبْنِيٌّ عَلَي الفَتْحِ الله : اِسْمٌ مَجْرُورٌ وَعَلَامَةُ جَرِّهِ كَسْرَةٌ ظَاهِرَةٌ لِأَنَّهُ اِسْمٌ القَسَم

The conversation in Example 1(10) shows that she wants to convince her interlocutor who does not believe she is from Indonesia. This is reflected in the sentence Amina says by this sentence "No, but, are you real from Indonesia?". At the end of the sentence, Rozi inserts the word وَاللهِ /wallahi/ in Arabic language to emphasize and convince the interlocutor that the utterance is the truth because *wawu* is one of القَسَم /qasam/ word that has meaning swear an oath in Arabic.

This case can happen because Rozi is an Indonesian man who lives in Medina, while Amina is a Moroccan woman who lives in Morocco. Both speakers are steeped in Islamic culture and this is reflected in the swearing statement by mentioning the name of Allah. So that there is an insertion code mix in the speech.

4.2 Alternation Mixing Code

Lukman, Fahmy; Al-qosam, Asyafa, Umayah, Rubawan & Nur, Tajudin. (2023). The Analysis of Arabic-English Mixing Code and Switching Code on Arabic Ometv Video M.Rozi's Youtube Channel. *Lingua* (2023), 20(2): 249-262. DOI 10.30957/lingua.v20i2.817

The alternation type of code-mixing is not like insertion which inserts lexemes, words, or phrases. But it is part of a clause and is used alternately in an utterance. This means that it is not randomly scattered in the sentence but occurs at one specific point (Rahmawati et al., 2017). Data related to the type of code mix with alternation was found in as much as 11 data. The analysis of the data is for example as follows:

Amina : اَنْتَ تَعْرِفُ شُوَيَّ شُوَيَّ اَنْتَ تَعْرِفْ كُلُّ شَيْءٍ

Rozi : يَأَنِي أَنَا أَعْرِفُ شُوَيَّ شُوَيَّ أَنَا أَعْرِفْ كُلُّ شَيْءٍ

Amina : Ah (yes)

Rozi : Oh My God, مَا يَأْرِفُ كُلُّ شَيْءٍ

In conversation 1(14) above, the form of code-mix spoken by Rozi is increasingly complex to the clause form. The sentences " Oh My God, مَا يَأْرِفُ كُلُّ شَيْ "/ma> ya'rif kullu syai'/ shows 2 clauses with different languages in one sentence.

Table 2. Syntactic Structure of Alternation Code Mix

English	Arabic
Oh : - My: pronoun God: noun	مَا :حَرْفُ لِنَافِي مَبْنِيٌّ عَلَي السُّكُوْنِ لَأَمَحَالَ لَهُ مِنَ الإِعْرَابِ يَأْرِفُ:فِعْلُ المُضَارِعُ مَرْفُوْعٌ كُلُّ: مُضَافٌ مَرْفُوْعٌ شَيْءٌ: مُضَافٌ إِلَيْهِ مَجْرُوْرٌ

Example 1(14) of code-mixing occurs when Amina and Rozi are joking with each other about who knows the most about everything, it is reflected in Amina's first speech اَنْتَ تَعْرِفُ شُوَيَّ شُوَيَّ اَنْتَ تَعْرِفْ كُلُّ شَيْءٍ /anta *ta'rif syuwaya syuwaya anta ta'rif kullu syai'*/ which means if you know '*suwaya-suwaya*' then you know everything. so Rozi denies the utterance with " Oh My God, مَا يَأْرِفُ كُلُّ شَيْءٍ " /ma> ya'rif kullu syai'/ and there was a process of code-mix alternation in his speech.

The clause Oh My God itself means to show an expression of surprise at something. And the clause مَا يَأْرِفُ كُلُّ شَيْءٍ /ma> ya'rif kullu syai'/ This is a form of denial of Amina's earlier statement, which means "I don't know everything". Rozi uses the letter nafiyah which in Arabic is used to negate a statement or deny a statement.

Alternation occurs because the word 'Oh My God' needs the vocabulary of the first speaker (Rozi) to mention a common term that is commonly used and easily understood by the global community using international language (English). Then the sentence is included in the type of alternation code mix.

4.3 Congruent Lexicalization Mixing Code

The congruent lexicalization type in this code mix is more complex than the previous two types. This type of formation has the difference that the sentence structure used is the same sentence pattern between B1 and B2. (Muysken, 2000) says that Congruent lexicalization is a condition when two different languages share a grammatical structure and can be lexically filled with elements from both languages.

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Data related to this type of code mix with congruent lexicalization was found in as many as 5 data. The analysis of the data is as follows:

Rozi : "But, you can understand me"

Amina : "Of course, I can understand you"

Rozi : "Cause lebanese usually can't understand me like كَيْفَ حَالَك , أَنَا مُنِيْه something like that"

Amina : (laugh)

Rozi : "And then Egyptian says عَامِلْ اَيْه right?"

Amina : "صَحْ"

Rozi : "I don't know how to say how are you in every dialouge like كَيْفَ حَلْكِ , كَيْفَك , شَلُوْنَك , شُواخْبَارُك "

According to Jayadi in (Fildzah Arifah Yoda, 2020), congruent lexicalization is a form of code-mixing with different patterns and languages in an utterance. In Rozi's utterance, the example shows an irregular pattern in the part كَيْفَ حَلْكِ , كَيْفَك , شَلُوْنَك , شُواخْبَارُك " which is a 'how are you' sentence mentioned in various Arabic dialects. So the sentence spoken by Rozi belongs to the congruent lexicalization type of code mix.

4.4 Internal Switching Code

In contrast to external code-switching which occurs when the native language meets a foreign language, internal code-switching occurs when the speaker's native language meets the speaker's native dialect even though it is still in one language family. The author also finds the only data that is both internal code-switching and external code-switching.

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Amina : (laugh)

Rozi : "And then Egyptian says عَامِلْ اَيْه right?"

Amina : "صَحْ"

Rozi : "I don't know how to say how are you in every dialouge like , كَيْفَ حَلْكِ , كَيْفَك شَلُوْنَك , شُواخْبَارُك "

In example 1(23), it shows two code-switches at once, internal and external. This happens because Rozi's expression " I don't know how to say how are you in every dialogue like كَيْفَ حَلْكِ , كَيْفَك , شَلُوْنَك , شُواخْبَارُك , " consists of two languages, English (foreign language) and Arabic (native language). This shows the occurrence of external code-switching.

Meanwhile, if we look in more detail at the Arabic part alone كَيْفَ حَلْكِ , كَيْفَك , شَلُوْنَك شُواخْبَارُك , This sentence shows the presence of fusha (formal) Arabic كَيْفَ حَالَك /kaifa haluk/ and several dialects at once in one expression. Among them are dialects of

Lukman, Fahmy; Al-qosam, Asyafa, Umayah, Rubawan & Nur, Tajudin. (2023). The Analysis of Arabic-English Mixing Code and Switching Code on Arabic Ometv Video M.Rozi's Youtube Channel. *Lingua* (2023), 20(2): 249-262. DOI 10.30957/lingua.v20i2.817

Moroccan, Saudi, Tunisian, and several other countries. This shows that internal code-switching functions replace the function of words in the fusha (formal) language to make it easier to understand. So this Arabic sentence belongs to internal code-switching.

4.5 External Switching Code

Based on all the data samples that the author took from the three video sources, the author found that all the data taken amounted to 46 data, including external code-switching. Where all conversations occur between the native language and a foreign language. With examples like the following:

Speaker 1   : لَغَتُكَ العَرَبِيْ جَيِّدْ جِدًّا
Speaker 2   : وَاللهِ؟ مَا فِيْهِ كَذَبٍ؟
Speaker 1   : Yeah
Speaker 2   : Oh My God, كَمْ عُمْرُكِ؟

In this example 3(4), speaker 2 expresses the utterance 'Oh My God' because he was surprised by the compliment from his interlocutor, reflected in the sentence: لَغَتُكَ العَرَبِيْ جَيِّدْ جِدًّا /lughatukal 'arabiy jayyid jiddan/ which means 'your Arabic is very good. Then the speaker makes a new topic of conversation by asking the age of the interlocutor with the sentence كَمْ عُمْرُكِ /kam 'umruk/ and the two utterances are in the same sentence so there is external code-switching.

Thus, external code-switching can also occur to express words or sentences that are more commonly heard on international platforms such as 'Oh My God', a vocabulary requirement that speaker 2 (Rozi) unconsciously utters.

5. CONCLUSION

Based on the results of the analysis of Arabic-English code mix and code-switching on M.Rozi's YouTube channel Ometv video, the authors draw the following conclusions:

1) Based on the analysis, from a total of 46 data scattered from 3 different videos on M. Rozi's YouTube channel, 30 data are included in the insertion code mix process, 11 data are included in the alternation code mix, and 5 data are included in the congruent lexicalization code mix.

2) Then, the author found that all 46 data belonged to external code-switching. And found as much as 1 data that doubles as internal and external code-switching.

3) The causative factors and functions of code-mixing and code-switching that the author found based on the analysis are (1) the Speaker's background, (2) Vocabulary needs, (3) Showing expression through speech.

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