FRENCH CODE-MIXING IN ARABIZI ON SOCIAL MEDIA PLATFORM

Arif Rakhman
Universitas Ahmad Dahlan
arif1800028072@webmail.uad.ac.id

Yoyo Yoyo
Universitas Ahmad Dahlan
yoyo@bsa.uad.ac.id

Abstract
This research paper explores the phenomenon of French code mixing in Arabizi within the Facebook group 'OFPPT: BTP & GÉNIE CIVIL.' The group comprises Arabic-speaking technicians and engineers from Morocco. The study aims to provide a comprehensive description of the French code mixing observed in this specific online community and investigates the factors influencing its occurrence. The sociolinguistic approach employed in this research incorporates the study of code mixing and its underlying causes. The primary data for analysis consisted of Arabic words, phrases, and technician-specific terminology found in uploads from January 2020 to December 2021 within the Facebook group 'OFPPT: BTP & GÉNIE CIVIL.' The data collection process involved note-taking techniques as well as screen captures and data tables for further analysis. The analysis of the collected data was conducted using referential and translational equivalent methods. The findings of this study reveal the presence of significant code mixing in Arabizi, combining elements of French and Arabic within the 'OFPPT: BTP & GÉNIE CIVIL' Facebook group. In its sociolinguistic context, French code mixing serves as an outer code mixing, while Arabic code-mixing functions as an inner code mixing. The Arab youth utilize this Arabizi code mixing to enhance their social standing, as French is perceived as a prestigious and modern language by them.

Keywords: Arabizi, Code-mixing, French, Social Media.

Abstrak
Makalah penelitian ini mengeksplorasi fenomena campur kode bahasa Perancis di Arabizi dalam grup Facebook 'OFPPT: BTP & GÉNIE CIVIL'. Grup ini terdiri dari para teknisi dan insinyur berbahasa Arab dari Maroko. Penelitian ini bertujuan untuk memberikan gambaran yang komprehensif mengenai campur kode bahasa Perancis yang diamati dalam komunitas online ini dan menyelidiki faktor-faktor yang mempengaruhi kemunculannya. Pendekatan sosiolinguistik yang digunakan dalam penelitian ini menggabungkan studi tentang campur kode dan penyebabnya. Data

**Kata Kunci:** Arabizi, Campur Kode Bahasa Perancis, Media Sosial.

**INTRODUCTION**

In language contact situations, various linguistic phenomena and anomalies can arise. One such phenomenon is the presence of language constituents from one language found in speakers of other languages. This can manifest as loanwords, interference, code-switching, and code-mixing. In his book 'Language in Contact,' Uriel Weinreich suggests that bilingualism, diglossia, loanwords, and code-switching are among the potential outcomes when multiple languages or language varieties are used within a specific context.

Arabic languages exhibit a complex morphological structure and possess a vast vocabulary, encompassing three main categories: Classical Arabic, Modern Standard Arabic, and Arabic Dialects. Among these, Arabic Dialects display varying orthographic standards and regional variations. Each dialect group has its own unique linguistic features and grammatical rules. One such Arabic Dialect is Darija, which represents the commonly spoken Arabic in Morocco.

---

incorporating French elements into speech. Informal conversations in Moroccan Arabic often involve bilingual speakers seamlessly switching between languages. Such language switching can occur multiple times within the same discourse.6 Moroccan Arabic speakers attribute a certain value and prestige to their language.7

An investigation conducted by Bentahila (1983) explored the attitudes of bilingual speakers of Arabic and French towards language mixing. The study revealed that 75.22% of the participants expressed strong disapproval of such language mixture. According to their responses, this mixing was attributed to factors such as lack of education, carelessness, pretense, and a sense of identity loss.8 It is worth noting that code-switching is a related phenomenon to code-mixing, encompassing instances where lexical items and grammatical features from two languages co-occur within a single sentence, revealing a dynamic linguistic fusion.9

Language change and mixing have become prevalent among Moroccans, as they find it functional and convenient to incorporate vocabulary equivalents from different languages in their communication.10 This linguistic technique, involving the use of lexically non-original words, leads to code-mixing. Bentahila's investigation sample indicates that 24.78% of bilingual Arabic-French speakers recognize the value and social status associated with this language proficiency. The prestige attached to bilingualism has fueled the creation of variations and creative expressions in contemporary Arabic. Furthermore, the process of globalization, driven by technological advancements, has impacted every country, including Morocco, facilitating rapid communication flows worldwide.11

The internet, a transformative technological phenomenon, has revolutionized the way language functions by facilitating the connection between sounds, words, and their meanings.12 It has become an integral part of society, primarily serving as a communication tool. In several Arab countries, the English language has gained significant prominence, particularly in dominating various technological devices and global platforms, including online conversations, short message (SMS) services, and mobile phones.13 The widespread adoption and rapid expansion of internet

---

networks have given rise to new forms of communication, particularly in the realm of computer-mediated communication, which encompasses various interpersonal interactions.14

With the availability of advanced communication facilities and evolving language styles, a phenomenon known as code-mixing has emerged, particularly in the context of Arabic-English and French-Arabic languages. This code-mixing practice is commonly referred to as Arabizi (عربية) and French-Arab (فرنساوى).15 Arabizi, also known as the language mode of the Youth of the New Era (لغة العصر الشبابية), has gained popularity and widespread usage among Arab youth.16 Arabizi is extensively employed by Arab youth, even in their written daily Arabic. It has become a common practice among Arab expatriates worldwide to use Arabizi in their written Arabic communication through various means, such as mobile device short messages (SMS) or online platforms like Facebook.17

The classification of interactive communication can be categorized into two modes based on the temporal aspect of mixing: synchronic and asynchronous.18 This type of interactive communication is commonly observed on social networking sites like Facebook, where direct interactions occur through phrases and sentences in conversations, either in individual posts or group discussions. One such Facebook group is ‘OFPPT: BTP & GÉNIE CIVIL’ (referred to as gOFPPT), which consists of Arabic-speaking technicians and engineers from Morocco, including several bilingual individuals proficient in Arabic-French. With the advancement of technology and language creativity, many uploads within this group exhibit a blend of French linguistic elements, utilizing the writing mode known as Arabizi or Arabish.

Analyzing the mixing of French lingual units in Arabizi poses certain challenges. In general, French code-mixing in Arabizi lacks standardized rules and common vocabulary, making it necessary to delve into the bilingual function for informal explanatory purposes. Moreover, when

formal explanations are required, specific terminologies are employed, as certain vocabulary cannot be adequately conveyed in the source language. In such cases, Code-Mixing becomes applicable. The objective of this paper is to investigate the code-mixing of French linguistic units within the Moroccan Arabic dialect in the context of Arabizi, specifically within the gOFPPT Facebook group.

One of the key challenges in studying the phenomenon of French code-mixing in Arabizi within the Moroccan Arabic dialect is the lack of comprehensive research addressing this specific area. There exists a significant gap in the literature regarding the analysis and understanding of the linguistic patterns and sociolinguistic factors that influence French code-mixing in Arabizi. This gap hinders our ability to fully comprehend the motivations, functions, and implications of this language mixing phenomenon. By addressing this research gap, this study aims to shed light on the code-mixing practices of French linguistic units within Arabizi in the context of the gOFPPT Facebook group. Through a detailed analysis of language use and examining the sociolinguistic dynamics at play, this research endeavors to provide valuable insights into the nature and significance of French code-mixing in Arabizi, contributing to a more comprehensive understanding of language variation and contact in contemporary digital communication.

METHOD

This study adopts a descriptive research approach, employing the free-involvement-talking method known as ‘SBLC.’ Data collection was conducted using note-taking techniques, as well as additional recording methods such as screen captures and data tables. The collected data was then analyzed utilizing the referential equivalent method and the translational equivalent method. These analytical approaches aim to provide explanatory descriptions that contrast with the simplistic language typically found in written and spoken sentences of a study.19

The SBLC method serves as a technical foundation for data collection, specifically by closely examining social media activities within the OFPPT BTP & GÉNIE CIVIL Facebook group. The primary focus of this study is to analyze the code-mixing of French lexical units in the Arabizi language. This technique involves observing instances of code-mixing in words, phrases, clauses, and sentences found in the group's uploads within the gOFPPT Facebook group, covering the period from January 1, 2020, to February 30, 2022.

RESULT AND DISCUSSION

Within the gOFPPT Facebook group, various forms of code-mixing can be observed, classified based on language reference, the level of linguistic elements, and contextual situations. These code mixes encompass a wide range of linguistic components, including words, phrases, clauses, basters, reduplication, and idioms, forming the basis of discussions within the group. One notable example of code-mixing in the gOFPPT community is a post shared by Amine Manfa on August 22, 2021, where he uploaded a house concept design while residing in Mohammedia. This particular post demonstrates the code-mixing of French lingual units in Arabizi within the gOFPPT Facebook group.

![Figure 1. Code-mixing and Arabizi writing (uploads from Amine Manfa)](image)

---

<table>
<thead>
<tr>
<th>UPLOADS</th>
<th>LES MOTS</th>
<th>ARABIZI</th>
<th>CONTEXT OF SPEECH</th>
<th>CODE-MIXING FORM</th>
<th>FACTORS</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. Amine Manfa: Salam à votre avis kijatkom had l conception</td>
<td>‘à votre avis’</td>
<td>‘Salam’</td>
<td>‘Salam à votre avis kijatkom had l conception’</td>
<td>outer code-mixing</td>
<td>Purpose and goal, where Amine Manfa wants to get other people's opinions and comments from the results of (S1) = ‘what do you think.’ (Verbal Phrases)</td>
</tr>
</tbody>
</table>
Based on the table, there is a code-mixing and language variations written. Greetings, this type of linguistic unit is Arabizi of السلام. Next one ‘… à votre avis.’. This is the first case of the finding of a code-mixing from the French language, meaning 'your opinion'. The next lingual linguistic is ‘kijatkom had I conception.’ There are two analyses of it; the first is kijatkom had had using Arabizi, which in its Arabic writing standards كيجاتكوم هدا, this phrase is a Morrocan standard dialect. For translation, it is necessary to use references from the internet, the website; speakmorrocan.com. In equivalent translating, ‘how you feel?’ onwards ‘l conception’, there is a mixture of languages and variations in lingual units. ‘L’ can be defined as two types of language in this analysis. First, ‘L’ refers to ma’rifah in Arabic، ‘ Apparel’, the word clothing, followed by the Arabic syamsiyyah or qomariyyah. Still, it can also be an article of the French word ‘La’.

The analysis of both ‘ل’ ma’rifah or ‘La’ the French word article also requires a search of the type lingual unit used afterward i.e.‘conception’, in the dictionary online that merriam-webster French-English meaning concept, design, sketch. With this, it can be concluded that the lingual unit ‘L’ is a French word article as evidenced by the use of the next word i.e., conception is a linguisitic unit necessary for a word article to support the official rules of the French word pattern. Referring to it, it can be concluded that Amine Manfa, who uploaded a photo containing the design and...
concept of the building count, written with ‘Salam à votre avis kijatkom had l conception’ or in English ‘Halo, what do you think of this concept’ Amine Manfa was seeking opinions from Experts Technicians and Architects on gOFPT and found comments from Hind Boutui: amine Manfa the concept is outstanding without locked windows.

For the first case data, it could be interpreted that the uploader was a Building Design expert where the field could only be achieved by educated people, and he is accustomed to using French as his exposure in the field of technicians. It can be seen from the responders of the upload from Amine Manfa that several language variations are combined between a mixture of French lexical units with the Arabizi writing style such as Comments from an Account named Hind Bouyadi; Amine Manfa conception zwina ghi dir les fenêtres whewi lwc there are several French Code-Mixing i.e. conception & les fenêtres and Arabizi i.e. zwina غي ديﺮ وهو لﻮك. From this, it should be concluded that bilingualism was an important helpful point for the explanation of terms available in French. From this, it can be concluded that bilingualism is an important, valuable point for explaining a material in which the materials are only general terms in French.

Some factors that are the basis for the mixing of languages are that words in foreign languages are difficult to forget and tend to be commonly used with the same stable meaning in the social community. There is also limited vocabulary that is not available in the native language of the speaker, so the role of code-mixing is very significant.

1. French as Outer Code-Mixing in Situation
Based on the table, the role of code-mixing is very significant in the case of speech, where there are limitations of linguistic units that are not available in Arabic regarding the material of building technicians. The utterances of Simo M HJI, i.e., branches génie civil gOFPPT, is an element of the French phrase that describes the branching features in the field of building
technicians. Speakers (i) use these language elements to make it easier for speech partners to give the correct response and answer, then external language terms are used (outer code-mixing). Bahija Berddouzi as a speech partner (ii) responds by using French elements in the form of words that he embeds in the Arabizi written language, i.e. Video, les renseignements, and la filière where the three are types of nouns that explain the term technician that does not exist in Arabic.

2. Arabic Dialect as Inner Code-Mixing

The following are mixed codes in Inner Code-Mixing, where words are in the Arabic Dialect.

<table>
<thead>
<tr>
<th>Code-Mixing Data</th>
<th>CONTEXT OF SPEECH</th>
</tr>
</thead>
<tbody>
<tr>
<td>UPLOADS: LES MOTS: ARABIZI</td>
<td>CODE-MIXING FORM: FACTORS</td>
</tr>
</tbody>
</table>

i. Fatima Zahra Alaoui: salut, ana déjà machiti lihom bac o khalsiti dik 950 dh ms sfto liya db had msg prq?

: halo, I’ve confirmed, and paid 950 dirham but they sent message, why?

ii. Stoun Halazon: Siri 3andhom ticket dial ikhlas

: make sure you have a ticket received as marker.

Figure 3. Inner Code-Mixing Factor (upload from Fatima Zahra Alaoui)22

Based on the table, at the event of the speech, some words in the Arabic Dialect are difficult to forget and tend to be commonly used with the same stable meaning in the social community. *(low frequency of word)*. Seen in the speech of Fatima Zahra Alaoui, i.e. *khalsiti dik 950 dh ms sfto liya db had msg prq*, the black bold letter sign is an element of Arabic Dialect which means *ms* -not- *db* -now- *had* -هذا- -this one- which is a demonstrative pronoun in an utterance. Speakers (i) use these language elements to make it easier for their speech partners to respond with the lingual unit of their original speech to get the answer to the same type of language so that the language can be understood internally. The linguistic unit of the Arabic Dialect *(inner code-mixing)* is used. Stoun Halazon as a Speech Partner (ii) gives a response using Arabic Dialect element in the
form of *Siri 3andhom bticket dial ikhlas* which means per-word; *Siri* سيري -make sure- *dial* ديا - him- both words are verb types and nouns which serve for the command to do something and pronouns of people or objects which are both most commonly used by gOFPPT members in every speech event that occurs mainly Moroccan who speak bilinguals Arabic-French.

**CONCLUSION**

The findings of the study indicate that the usage of French lexical units in Arabizi is prevalent among Arab speakers engaged in language communication activities. This linguistic phenomenon showcases language variations in Arabizi and the occurrence of code-mixing with French elements, as observed in the content shared within the gOFPPT community. Arabizi has emerged as a modern written form of language commonly employed by Arab youth in their communication on social media platforms.

Furthermore, Arabizi has evolved into a distinct slang language, reflecting the dynamic nature of language development among the younger generation. Arab youth take pride in their ability to communicate using both Arabic and French, considering Arabic as their native language and French as a contemporary and prestigious language. This highlights the significance of bilingualism and the cultural value attached to the proficiency in both languages among Arab youth.

**REFERENCES**


