ENGLISH-INDONESIAN CODE SWITCHING USED IN *PONDOK PESANTREN* DARUL FALAH *BE-SONGO* SEMARANG

THESIS

Submitted in Partial Fulfillment of the Requirement
For Degree of Bachelor of Education
in English Education

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**ISLAMIC EDUCATION AND TEACHER TEACHING
FACULTY
WALISONGO STATE ISLAMIC UNIVERSITY
SEMARANG
2015**

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Assalamu'alaikum wr. wb.

I inform that I have given guidance, briefing, and correction to whatever extent necessary of the following thesis identification:

Title : **English-Indonesian Code Switching Used in** *Pondok Pesantren* **Darul Falah** *Be-Songo* **Semarang**

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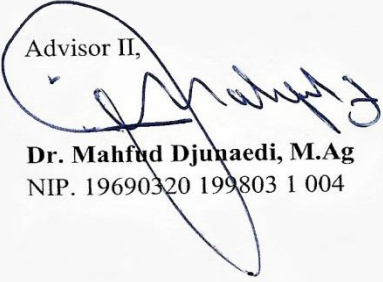Walisongo State Islamic University

Assalamu'alaikum wr. wb.

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Wassalamu'alaikum Wr. Wb.

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MOTTO

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فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا {5} إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا {6}

</div>

"So, verily, with every difficulty, there is a relief:
Verily, with every difficulty there is a relief."
(Al Insyirah: 5-6)[1]

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[1] http://www.harunyahya.com/Quran_translation/Quran_translation94.
php. access on 10-10-2015, 10.07.

DEDICATION

No writing project of mine reaches fruition without the patience and support of everyone whom actually it is not enough with only write their name. Finally, this thesis is dedicated to them, but the foremost dedications are to:

1. The Greatest Allah SWT, *alhamdulillah 'ala kulli hal wanni'mah*,

2. My lifetime teachers-beloved father and mother, the deceased Bpk. M. Luqman, and Ibu Solichah,

3. My grandfathers and grandmothers,

4. My best brothers Toif Achmadi, Toha Al Maghfuri, Tolkhah Zubaedi, Musa Achmad, S.Kom, also my kindest sister, Tofihatun Ni'mah.

5. My second-fussy mother-sister in law Siti Nur Asiyah.

Thanks a billion, there is no word but pray May Allah multiply rewards for all your kindness.

ACKNOWLEDGEMENT

Bismillahirrahmainrrahim,

Alhamdulillahirobbil 'alamin, all praises due to Allah SWT, the Most Gracious and the Most Merciful. None of the best word to express my gratitude until this thesis could be completely finished. Then, Sholawat and Salutation are always offered to the Prophet Muhammad, the last messenger and the most beloved Prophet of Allah.

However, this success would not be achieved without love, support, guidance, advice, help and encouragement from individuals and institutions. Therefore, the researcher would like to express the deepest graduate to:

1. The Dean of Education and Teacher Training Faculty (FITK), Dr. H. Raharjo, M.Ed. St.
2. The Head of English Department, Dr. H. Muslih, M.A.
3. The lecturer of guardian as long as I am here, Drs. Karnadi, M.Pd.
4. The advisor I, Dra. Hj. Siti Mariam, M.Pd. and Dr. Mahfud Djunaedi, M.Ag, as advisor II of this research. I would like to thank a million for their generous invaluable advice and positive direction and their time throughout the entire writing process, also for their suggestion and guidance for this graduating paper from beginning until the end.
5. All lecturers of Education and Teacher Training Faculty (FITK), especially English Department lecturers.
6. Again and always, my lifetime teachers-beloved father and mother, the deceased Bpk. M. Luqman, and Ibu Solichah. Thanks for everything I can't mention one by one here, only God knows how much you mean to me.

7. My best brothers Toif Achmadi, Toha Al Maghfuri, Tolkhah Zubaedi, Musa Achmad, S.Kom, also my kindest sister, Tofihatun Ni'mah.
8. My second-fussy mother-sister in law Siti Nur Asiyah, my brother in law, Suyitno, also my new sister in law Solechah.
9. My sweet twin nieces, Mahbubaturrahim Az Zulfa and Habibaturrahman Az Zahra, Salma Nur Afifah and the cutest niece Aathifah Myassaroh, also my little one Alifa Nahla Ma'syuqoh.
10. All my teachers and dearest friends who always support me in happiness and sorrow.
11. The author's parents in Darul Falah Be-Songo Semarang, Abah Dr. H. Imam Taufiq, M.Ag., Umi Hj. Arikhah, M.Ag., Abah Dr. Muhyar Fanani, M.Ag., and Umi Tri Wahyu Hidayati, M. Ag.. Their intelligence, foresight, wise and values have support me to be better and better. Also, all family members of Darul Falah Be-Songo Semarang including all teachers, colleagues, and my roommates: Nayla Shofia, S.Sos.I and Lubna, also Hanita, Ifa, Iil, Sany and Aniq.
12. All of my friends I can't mention one by one in English Department of Education and Teacher Traning Faculty (FITK) 2011 that named Unyuk-unyuk TBI '11. One I know, meeting with all of you all is the best thing I ever did.
13. Trimasketir, Dina Kamalia and Amalina Mutabi'ah, nothing I would say to them because of closely resemble of warmth, comfort and optimism that they have provided me. Thanks for being my best buddies.
14. All members of EDUKASI who learn me in better writing, especially for make me known deeper in literature.
15. All my friends who ever held together in practice sessions, all trainee members of PPL SMP 23 Semarang, all members of KKN posko 49. Thank you for best experience we made.

16. All of my friends I can't mention wherever you are who support and pray me.
17. In addition, all who come and go in my life because consciously and unconsciously that they always have a part throughout the research. Happiness, experience, lessons, and memory are things what they give to me also a thousand smiles during conducting this research. Thank you.

Finally, the researcher always expects that this research may be helpful for all. Amiin.

Semarang 18th November 2015

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ABSTRACT

Title   : **English-Indonesian Code Switching Used in *Pondok Pesantren* Darul Falah *Be-Songo* Semarang**

Writer   : Umu Habibah

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Key words: sociolinguistics, bilingualism, code switching, *pesantren.*

Code switching is language behaviour in bilingual or multilingual society as in Indonesia. It is common to be used in the school and Islamic boarding house, especially bilingual school. One of the multilingual Islamic boarding house is *Pondok Pesantren* Darul Falah *Be-Songo* Semarang. The students who also students in Walisongo State Islamic University, should use three languages: *Kromo Inggil,* Arabic, English. They are divided in a month. First week for English, second week for Arabic and *Kromo Inggil* in every Saturday and Sunday. By the background differentiation of students', English, especially, is not spoken fluently by the students. So they use English and Indonesian as combination. The researcher thinks that it is interested to analyze the code switching in their daily speaking. The objectives of this study are to find out (1) the reasons of code switching used in *Pondok Pesantren* Darul Falah *Be-Songo* Semarang, and (2) the types of code switching the students used. This research was descriptive qualitative research. The researcher used triangulation. In this case, she used interview and observation to get the data about code switching the students used in *Pondok Pesantren* Darul Falah *Be-Songo* Semarang. This research used Hoffman and Dias opinion to analyze the reasons of code switching. They are: talking about particular topic, quoting somebody else, being emphatic about something, interjection, repetition, intention, expressing group identity, soften/strengthen request/command, because of real lexical

need and to exclude other people. Thus, the researcher used Hoffman opinion in classifying the types of code switching including Intra Sentential Switching, Inter Sentential Switching and Tag Switching. The researcher found six of ten reasons are usually used by students. The four left are seldom or even never been used because of the students' language native is Indonesian. So, those reasons are not suitable. Whereas, the three types of code switching were all used by students. The mostly types the students used is inter sentential switching.

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CHAPTER I
INTRODUCTION

A. Background of The Research

Language is one thing to express thought, ways of thought and feel, and ways of understanding thought and feeling.[1] Substantially, language is formed as sound or written text that has meaning. There are many languages in the world and one of the main languages in the world is English as an international language. English is used in conference attended by various countries with different national language, such as those in international trade and business. Languages come into contact through their speakers, who are brought together under different sorts of conditions, including political turmoil, immigration, education and geography.[2] So that people use more than one language in daily communications.

Using more than one language or usually called as bilingualism and multilingualism are normal in many parts of the world and that people in those parts would view any other situation as strange and limiting. There is a long history in certain

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[1] Nayla Fikrina, Jurnal Edukasi, *Melawan Imperialisme Bahasa*, (Semarang: IAIN Walisongo: 2010), p.43.

[2] Ceil Lucas, *The Sociolinguistics of Sign Languages*, (UK: Cambridge University Press: 2004), p.33.

western societies of people actually 'looking down' on those who are bilingual. Bilingualism is actually sometimes regarded as a problem in that many bilingual individuals tend to occupy rather low positions in society and knowledge of another language becomes associated with 'inferiority'.[3] Bilingualism is seen as a personal and social problem, not something has strong positive connotations. The notion of bilingualism is especially overused in an informal way, in that a person is said to be bilingual when s/he knows more than one language.[4]

Nowdays, people in the world are more bilingualism or even multilingualism than unlingualism. In multilingual society, in which the people know more than language, they usually require selecting particular code. They may also decide to switch from one code to another or mix the codes. In the first thing that comes to mind when we think of language choice is 'whole languages'. We imagine a person who speaks two or more languages and has chosen which one to use. This is, in fact, one of the major kinds of language choice we have to deal with, and is sometimes called code switching.

As we know, in the globalization era, where worldwide interaction happens, it is quite common for people to use two or

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[3] Ronald Wardaugh, *An Introduction to Sociolinguistic Fifth Edition*, (Oxford: Blackwell Publishing: 2006), p.101.

[4] Katja F. Cantone, *Code Switching in Bilingual Children*, (Germany: Springer: 2007), p.1.

more language as a communication medium. Realizing the importance of English language in the international world, Indonesian people also learn language. In everyday interaction, people usually choose different codes in different situation. They may choose a particular code or variety because it makes them easier to discuss a particular topic, regardless where they are speaking.

When talking about work or school at home, for instance, they may use the language that is related to those fields rather than the language used in daily language communication at home. Language used in family usually different with that used in school. For example, student who her family is Javanese will speak Javanese with her family but she will change her language into Indonesian at school. Beside Indonesian is our first language, Indonesian also makes everyone who come from many tribes with different language easier to understand each other.

Before going to the next discussion, let's talk about communication that have relation with the discussion above. Hovland, Janis and Kelly explained communication as the process by chich and individual (the communicator) transmits stimuli (usually verbal) to modify the behavior of other individuals (the audience).[5] According to Forsdale (1981) an

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[5] Folly Akbar, "Komunikasi Efektif", *http://catatan_aaipong.htm*, retrieved on June, 5th 2015

education expert, especially in communication science, said that communication is the process by which a system is established, maintained and altered by means of shared signals that operate according to rules.[6] So that, good communication can be reached by understanding between communicator even it uses many ways. In this case, it uses different code. Allah SWT, in holy Qur'an said about good communication in Surah An Nisaa'/4:63:

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

Those are they, the secrets of whose hearts Allah know. So oppose them and admonish them, and address them in plain terms about their souls. (Q.S An Nisaa'/4: 63)

This verse told about how to warn a community with good communication. According to tafsir Al Maraghi قَوْلًا بَلِيغًا mean, "words that the impact you will put into their soul."[7] Meanwhile, according to Al Qurthubi, sentence قَوْلًا بَلِيغًا means "talk what is in his heart."[8]

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[6] "Definisi Komunikasi", *http://wikipedia.htm*, retrieved on June, 5th 2015

[7] Ahmad Musthofa Al Maraghi, *Al Maraghi Juz 5 trans.,* (Semarang: PT. Karya Toha Putra: 1986)

The conclusion, قَوْلا بَلِيغًا can be interpreted as fluent and precise talking, clear interpretation, and able to inform the message well. Besides that, by domain it touched, it can be called as effective speaking.

English is the international language that is very useful in job nowdays, because of the enlargement of using English so bilingualism could not be avoided. The reality is so many people mix Indonesian to English language for their communication or the other way. Even, English is used when they know the Indonesian vocabulary. They have some reasons why they switch into another language. For example, to make other understand with the topic they speak. Given the appropriate circumstances, many bilinguals will exploit this ability and alternate between languages in an unchanged setting, often within the same utterance; this is the phenomenon understood as code switching.[9]

Meisel (1994:415) states said that code-switching is the ability to select the language according to the interlocutor, the situational context, the topic of conversation, and so forth, and to change languages within an interactional sequence in accordance with sociolinguistic rules and without violating specific

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[8] Muhammad Ibrahim Al Hifnawi, *Tafsir Al Qurthubi Jilid 5 trans.,* (Jakarta: Pustaka Azzam: 2008)

[9] Barbara E Bullock and Almeida Jacqueline Toribio, *The Cambridge Handbook of Linguistic Code-switching*, (UK: Cambridge University Press: 2009), p.2.

grammatical constraints.[10] So that code switching is one of the ways to reach good communication by understanding the topic.

Code switching, the alternating use of two or more languages within conversations, has become a common phenomenon in the bilingual and multilingual society. English Indonesian code switching case usually used in the office and school. Because of that, English is one of the languages that people should master. Nowdays not only students in the school or college learn English, but also students in the Islamic boarding house or *pondok pesantren*, especially the modern one. Some of them give English lesson intensively and require the students to use bilingual in daily communication. It's very useful for students after graduating because of English nowdays is widely used in job and other important positions.

One of modern Islamic boarding house is Darul Falah Be-*Songo* Semarang. Students in Darul Falah Be-*Songo* Semarang learn Islamic education, life skill and also modern education. Language is one of the important one concerned there. Besides using Arabic and *Kromo Inggil* Javanese, students also should master English. One of the main program is English week. In that week, students should speak English in daily communication with other students. But, they can speak Indonesian only if they do not know about the word they want to speak.

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[10] Katja F Cantone, *Code Switching in Bilingual Children*, p.57.

Most of students in Darul Falah Be-*Songo* Semarang use English well, but sometimes they combine with Indonesian. It is caused by lacking of vocabulary, missing the word or if the interlocutor does not understand. Misunderstanding in communication then switching into Indonesian usually regarded as mistakes. Whereas, it is kind of sociolinguistics called code switching. In this research, the analyzed object is code switching used by students in daily communication in English week. English-Indonesian code switching is often used by students when they speak in central room, bathroom, kitchen and yard. Their daily communication sometimes break the rule of language, use words out of context and even make up new one in order to catch another's understanding.

B. Questions of The Research

This research was guided through the following major questions:

1. Why do the students of *Pondok Pesantren* Darul Falah *Be-Songo* Semarang use code switching?
2. How do the students of *Pondok Pesantren* Darul Falah *Be-Songo* Semarang use code switching?

C. Objectives of The Research

This research was intended to meet the following objectives:

1. To explain the reasons of the using of code switching in *Pondok Pesantren* Darul Falah *Be-Songo* Semarang.
2. To describe types of code switching used in *Pondok Pesantren* Darul Falah *Be-Songo* Semarang.

D. Pedagogical Significance

By using this research, there are some significances for the students, teachers, other researchers, and the researcher herself. Here, the researcher divides into two kinds below:

1. Academically
   a. The result of this research can be used as an additional reference for sociolinguistic study especially in code switching study.
   b. The result of this research is expected to be beneficial for improving an understanding of language especially arranging language into a good sentence or utterance and for daily life communication.
   c. This research is expected to give information about the types of code switching for speaking and or writing comprehension or other field of study.

d. To support people who live in multilingual society to understand the structure of their language and can understand it well by speaking and or writing the language.

2. Practically
   a. This research can be as student additional information of code switching used in *Pondok Pesantren* Darul Falah *Be-Songo* Semarang.
   b. The result of this research will help the student increasing the knowledge about code switching study.
   c. The result of this research can be used to improve English teaching and learning process in *Pondok Pesantren* Darul Falah *Be-Songo* Semarang.

CHAPTER II

English-Indonesian Code Switching

This research can be included in sociolinguistics, especially code switching study. Therefore, in this chapter, it will be discussed about some things related to the tittle.

A. Sociolinguistics

Sociolinguistic is study about the relationship between language and society. It comes from word "social" that means society and word "linguist" that means language. According to Wardhaugh, sociolinguistics is study of the social uses of language, and the most productive studies in the four decades of sociolinguistic research have emanated from determining the social evaluation of linguistic variants. These are also most susceptible to scientific methods such as hypothesis-formation, logical inference, and statistical testing.[1]

Based on the Wardhaugh's explanation above, linguistics variant is one of the important things to be known. Sociolinguistics is interested in explaining why we speak differently in different social contexts, and sociolinguistic concerned with identifying the social functions of language and

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[1] Ronald Wardraugh, *An Introduction to Sociolinguistic Fifth Edition*, (Oxford: Blackwell Publishing: 2006), p.11.

the ways it is used to convey social meaning.[2] Speak differently may be said as using more than a language in a speaking. It is caused by of course to get good communication.

The relationship between linguistic choices is sometimes easiest to see when different languages are involved. Sociolinguistic uses for practical life very much, because the languages as a tool of human verbal communication, of course have certain rules on its use. Sociolinguistic provides knowledge on how to use language in a certain aspect or social terms.

Sociolinguistic will guide us in communicating with show language, variety of language or style of what language should we use when we talk to a certain person. Sociolinguistics of identity focuses on the ways in which people position or construct themselves and are positioned or constructed by others in socio-cultural situations through the instrumentality of language and with reference to all of those variables that are identity markers for each society in the speech of its members.[3]

[2] Janet Holmes, *An Introduction to Sociolinguistics,* (London: Longman: 2001), p.1.

[3] Tope Omoniyi and Goodith White, *The Sociolinguistics of Identity*, (New York: Continuum: 2006), p.1.

B. Bilingualism

Bilingualism or even multilingualism is common to be used by people. Bilingualism is situation when two or more language used alternately by the same speaker, it can be said that those languages contact each other. Abdul Chaer and Leonie Agustina stated that bilingualism means the use of two languages by a speaker in his society by turns.[4] It's common to college, school or even boarding house use bilingualism in daily communication. So, the students must master mother tongue and another language that become a second language.

People usually speak languages they master in daily use. For example, Indonesian people when they speak with their family. When they know more than one language, they may use both of which in their conversation, for example in the school and office. People use more than one language that occurs in situation of social context, which is a situation where they learn a second language in their communities.

One also needs to distinguish between bilingual communities, where everyone has mastery of two languages, although mostly differently categorized (and even perhaps stigmatized), and individual bilingualism, viz. when a single person grows up bilingual living in a monolingual community, as

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[4] Abdul Chaer and Leonie Agustina, *Sosiolinguistik Perkenalan Awal*, (Jakarta: PT. Rineka Cipta: 2004), p.73.

in the case of the present study and of most studies concerning bilingual language acquisition (for bilingual acquisition in a bilingual setting, cf. the studies by e.g., Genesee 1989, Genesee, Nicoladis & Paradis 1995 concerning the French/English situation in Quebec, Canada).[5]

Therefore, bilingualism is the habit of using two languages in the interaction with other people. If we think about the capability of the people who use two languages or more, we are called bilingualism.[6] In other word, applying bilingualism implicates the people must have bilingual before they can apply bilingualism. This situation can be seen in Indonesia. Most of people do not use their parent's vernacular actively and use Indonesian language practically in daily communication.

Development of bilingualism is also related to the understanding language. Bloomfield, in this case gives the sense of language as a system of codes that have special characteristics. Know two languages means being able to use the two systems code in good. According to Wienreich mastery of two languages can mean mastery two control systems code, two dialects of the same language or two kinds of the same dialect.

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[5] Katja F Cantone, *Code Switching in Bilingual Children*, p.2.

[6] P.W.J. Nababan, *Sosiolinguistik: Suatu Pengantar*, (Jakarta: PT. Gramedia Pustaka Utama: 1991), p.27.

According to Nababan, bilingualism is defined as the habit uses two languages or codes in interacting with others. There are two kinds of bilingualism according to him: individual and societal bilingualism. Individual bilingualism is the situation where all the society knows two languages and uses both of which every day in their job and social interaction. For example; there are forty people PBI B class and all of them know both Indonesian and English languages.

The second situation is societal bilingualism occurs when there are two languages in the society, but each person just knows one language, so there are two kinds of communication in the society. For example; there are forty peoples in TBI B class, twenty people know Arabic language while the rest of the community knows Indonesian language. This does not mean that all members know both of languages.

Kridalaksana divides bilingualism into three categories. They are: coordinate bilingualism, compound bilingualism and sub-ordinate bilingualism.[7] The first is coordinate bilingualism, language usage in this phenomenon the speaker uses two languages or more separately. A bilingual coordinate when use one language doesn't show the elements of another language.

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[7] Paul Ohoiwutun, *Sosiolionguistik Memahami Bahasa dalam Konteks Masyarakat dan Kebudayaan*, (Jakarta: Kesaint Blanc: 2007), p.26.

When the speaker switches to another language, a system mixing does not occur. For instance, people who master in English and Indonesian language uses English when speaks with foreigner, but after that he switches his language into Indonesian when speaks with Indonesian people.[8]

The second type is compound bilingualism, speaking uses two or more language system is integrated. A bilingual compound, often disrupt the elements of both languages are mastered. For example, bilingual compound may happen when Indonesian people work in Malaysia, sometimes they use Indonesian language. The third type of bilingualism is sub-ordinate bilingualism. This happen to person or community that uses two or more language system separately. Usually, there is still a process of translation.

Bilingual sub-ordinate often mixed the first language concepts in a second language or foreign language studies, which is being learned. This often occurs in the conversation among second language learner, they still translate some vocabularies or sentences that they speak. For example we always find Indonesian student who learn foreign language.

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[8] Paul Ohoiwutun, *Sosiolionguistik Memahami Bahasa dalam Konteks Masyarakat dan Kebudayaan*, p.67.

C. Code Switching

1. Definition

A communicator may use some languages in a communication to catch another's understanding. It's usually used when both of communicators are from different tribe that have different language. When they speak about the topic, they may similarly switch to another language as a signal of group membership and shared ethnicity with an addressee. Sometimes, both of them are not very proficient in a second language. Best choice to face that condition is using language that both of them understand.

Switches motivated by the identity and relationship between participants often express above along the solidarity or social distance dimension. A switch may also reflect a change in the other dimension, such as the status relations between people or the formality of their interaction.[9] Code switching is potentially the most creative aspect of bilingual speech.

Language switch is of course, a form of code switching. Gumperz as quoted by Romaine, defines code switching as the within the same speech exchange of passages of speech belonging to two different grammatical system or sub

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[9] Janet Holmes, *An Introduction to Sociolinguistics,* p.35.

systems.[10] Code switching refers to the use of two languages in the same time of sentences or utterances in a speaking. In other opinion, Marasigan says that code switching refers to the use of two languages in the same sentence or discourse.

Moreover, Marasigan explains that code switching indicate imperfect knowledge of the grammatical system. It is true that code switching was motivated by the speakers' inability to find word to express what s/he wanted to say in one of the other codes.[11] Of course, it is related to one of the purpose of code switching using. That is catch understanding each other.

When speaker uses language switched, it does not mean the message obscure but that is an effort to make the message understandable. Code switching also switches by one person across more than one participant in an exchange. It may be used by a group of people who discuss about a topic. Based on all definition above, it can be concluded that code switching is generally the use of at least two languages or varieties of language utterance in conversation during a speech in bilingual or multilingual society.

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[10] Suzanne Romaine, *Language in Society*, (New York: Oxford University Press: 2000).

[11] Marasigan Elizabeth, *Code Switching and Code Mixing in Multilingual Societies*, (Singapore: UN Press: 1983), p.45.

The large number of empirical studies of this phenomenon in present-day speech communities and the various theoretical models trying to account for it reflects the importance of this field. Broadly defined, code switching is the ability on the part of bilinguals to alternate effortlessly between their two languages.[12]

2. Types of Code Switching

There are some ways to classify the types of code switching. The first classification is based on Hudson and Holmes, code switching classified into two dimensions.[13] They are situational and metaphorical code switching.

a. Situational Code Switching

It occurs when the languages used change according to the situation of speaker's place.[14] People speak one language in one situation and another in different one. No topic change is involved. In this case, one variety is used in a situation. However, the changing from one language to another may be used immediately. The situation may influence the language switching so people then use

[12] Barbara E.Bullock and Almeida Jacqueline Toribio, *The Cambridge Handbook of Linguistic Code-switching*, p.1.

[13] Janet Holmes, *An Introduction to Sociolinguistics,* p.36.

[14] Achmad HP and Alek Abdullah, *Linguistik Umum,* (Jakarta:Penerbit Erlangga: 2012), p.161.

bilingual or even multilingual language. People can change the code as they redefine the situation happens, such as from formal to informal.

b. Metaphorical Code Switching

Metaphorical code switching concerns the various communicative effects to the speaker intends to convey. It occurs when the language that it used changes according to the topic in a communication. The topic here may be discussed in different code but the choice of code adds a characteristic to the topic, which is said. The ability to use code switching operates like a metaphor to enrich the communication.

Bilinguals that code switch metaphorically perhaps try to change the participants' feeling towards the situation. The following example illustrates how some Indonesian students jokingly switch from English to Indonesian to affect a serious dialogue to be a bit humorous.[15]

Made : "We want to take it, to where … *Ya, itu tempat kita biasa mancing* (fishing), and we are drinking, singing, having fun, ok"

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[15] I. Made Jendra, *Sociolinguistics: The Study of Societies' Language*, (Yogyakarta: Graha Ilmu: 2010), p.77.

Ali : "And, there we are surfing, swimming,… *terus, kita jadi pusing-pusing* (feeling dizzy) *dah*…ha, ha"

Made: "Are you joining, Jim?"

Jim : "Okay, then."

The second classification is based on the scope of switching or the nature of the juncture which language takes place. Hoffman shows many types of code switching based on the juncture or the scope of switching where language takes place, intra sentential switching, inter-sentential switching, emblematic switching or tag switching.[16]

a. Intra Sentential Switching

Intra sentential is code switching within the clause or sentence. It can be used to give additional force to part of an utterance, such as highlighting the object of a claim or the trust of an insult. In this case, the speaker may switch parts of clauses, lexical items, or even morphemes.

The example is an utterance which is produced by two elementary students. The first boy is from Korean and the second is Chinese. They talk to the younger brother.

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[16] Charlotte Hoffman, *An Introduction to Bilingualism*, (New York: Longman: 1991), p.112.

He is a – *baba* (idiot)

(He is an idiot) = *He* refers to a third Korean child they playing with.

Another example is from English native speaker who speaks Spanish and has resided in Spain for many years: "I was *speakando* with Steve the other day". In this case the speaker uses the Spanish progressing morpheme '*ando*' rather than the English 'ing'. The grammatical boundaries for this are similar in English and Spanish and so the code switching 'works'.

b. Inter Sentential Switching

Intra sentential is code switching in which switches occur between a clause or sentence boundary.[17] It is often used to speak about speakers of other languages who are within hearing when they do not wish them to understand. In this case, an entire clause or sentence is in one language, but the speaker switches to another language for a subsequent clause or sentence. Indirectly this switching is

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[17] Suzanne Romaine, *Language in Society*, p. 57.

concerned with the situation and the atmosphere of the conversation.[18]

This switching is not limited to the insertion of one or two words. In addition, this switching should take place between at least two clauses, which also can be meant two sentences, for example, a four year old Chinese girl who speaks disrespectfully of two nearby nursery school teachers. The child knows that the teachers do not understand Chinese. Then, she speaks Chinese in parodying the teachers.

> *Zamen hao taoyan ei. Taoyande laoshi.*
> (They are very disgusting. Disgusting teachers)

Another example of codes switching under this type can be found below:

> "… **Last week** *aku* **shopping** *dengan* **sister***ku*. **That's why** *aku inda di rumah*"

The classic example is from Poplack's article title,

> "**Sometimes I will start a sentence in English** *y terminó in español*."

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[18] Janet Holmes, *An Introduction to Sociolinguistics,* p.38.

(Sometimes I'll start a sentence in English and finish in Spanish).[19]

In intra sentential code-switching, the shift is done in the middle of a sentence, with no interruptions, hesitations, or pauses indicating a shift.

c. Tag Switching

It is sometimes called emblematic switching. The switch is simply an interjection, a tag, or sentence filler in the other language which serves as an ethnic identity marker.[20]

Tag switching is code switching with sentence tags that they precede or follow a sentence. It is insert in the part of sentence in the other language. For examples the Japanese-English accent below:

"I'm a good friend, *neh*?"
The Japanese particle, *'neh'* ('no? or isn't that right?') is added to give a teasing tone to the sentence.

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[19] M.Christine Goh, *Language Acquisition and Development*, (NTU: Pearson Ed: 1979) p. 63.

[20] Janet Holmes, *An Introduction to Sociolinguistics*, p.35.

3. Reasons of Code Switching

There are many possible reasons of code switching using. One of them is because the switcher recognizes that the use of either of two languages has its value in term of rewards and costs which accrue the user. The switcher chooses a "middle road" in the term of possible rewards and decides to use both languages in the single conversation.[21]

According to Florencia Riegelhaupt, there are two reasons of code switching to occur[22]: First, code switching to increase comprehension. The use of bilingual or multilingual in classroom is emphasized generally followed by situational rule "Speaking the language your listener knows best".

The second reason is code switching to mark a change in a context. It often marks a change in context, formality, or mood. In monolingual situations, it involves a change in register, dialect or modality rather than a change in language. Monolingual speakers also utilize switches in body posture, movements, and eye gaze to make a transition from one context to another.

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[21] M. Christine Goh, *Language Acquisition and Development*, p.63.

[22] Florencia Riegelhaupt, *Code Switching and Language Use in the Classroom,* (Northen Arizona University), p. 208.

According to Abdul Chaer, there are five reasons of using code switching.[23] First is speaker's habit. Second is to balance the partner language skill. It may be in individual or group. Third, present of third person that use different language. In order to catch the understanding together, it should be used the language all of speakers know. Fourth is changing the situation. The last, changing the topic.

Besides those reasons there are also a number of reasons for the code switching by Hoffman (1991) as cited by Dias Anindya. There are seven reasons for bilinguals to switch their languages. The seven reasons are as follows:[24]

a. Talking about a particular topic

Some people prefer to talk about a particular topic in one language rather than in other. Sometimes, a term sound more suitable pronounced in another language. The case can be found in Singapore, in which English language is used to discuss trade or a business matter, Mandarin for international "Chinese" language, Malay as the language of the region, and Tamil as the language of one of the important ethnic groups in the republic.

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[23] Abdul Chaer and Leonie Agustine, *Sociolinguistics,* p.108.

[24] Dias A. Cakrawati, *Analysis of Code Switching and Code Mixing in the Teenlit Canting Cantiq,* (Semarang: Diponegoro University: 2011).

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b. Quoting somebody else

People switch code to quote a famous expression, proverb, or saying of some well-known figures. The switch involves just the words that the speaker is claiming the quoted person said. In Indonesian, those well-known figures are mostly from some English-speaking countries.[25] Then they quote those famous expressions or sayings in their original language. For example:

A: *Bolehkah saya tahu nama Anda, Pak?* (May I know your name, Sir?)
B: What is a name.

In this conversation, B answers the question from A with a famous proverb 'what is a name'.

c. Being emphatic about something (express solidarity)

When people use a language that is not his native language, usually he/she wants to be emphatic about something. He/she either intentionally or unintentionally, will switch from his second language to his first language or conversely.

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[25] Dias A. Cakrawati, *Analysis of Code Switching and Code Mixing in the Teenlit Canting Cantiq,* (Semarang: Diponegoro University: 2011).

d. Interjection

Interjection is words or expressions, which are inserted into a sentence to convey surprise, strong emotion, or to gain attention. Interjection is a short exclamation like: Darn!, Hey!, Well!, Look!, etc. They have no grammatical value, but speaker uses them quite often more in speaking than in writing.

Language switching among bilingual or multilingual people can sometimes mark an interjection or sentence connector. The following are examples of the usage of interjection in sentences:[26]

"**Shit!** *Aku ketinggalan ujian*" (I left my exam!) [Indonesian-English]

e. Repetition used for clarification

It's usual in conversation one of speaker do not understand what the other speaker speaks. When people want to clarify his speech so that it will be understood better by listener, he can sometimes use both of the languages (codes) that he masters to say the same message. Frequently, a message in one code is repeated in the other

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[26] Dias A. Cakrawati, *Analysis of Code Switching and Code Mixing in the Teenlit Canting Cantiq,* (Semarang: Diponegoro University: 2011).

code literally. A repetition is not only served to clarify what is said, but also to amplify or emphasize a message. For example:

English-Indonesian
Friend support other friend who will face the exam.
"Fighting! *Semangat!*"

f. Intention of clarifying the speech content for the interlocutor

There will be lots of code switching occurs when bilingual or multilingual people make a conversation. They use it to make the content of his speech runs smoothly and can be understood by both speakers. A message in one code is repeated in the other code in somewhat modified form.

g. Expressing group identity

Code switching can also be used to express group identity. The way of communication of academic people in their disciplinary groupings, are obviously different from the other groups. In other words, the way of communication of one community is different from the people who are out of the community.

Saville-Troike also gives some additional reasons for bilingual and multilingual person to switch their languages, these are[27]:

h. To soften or strengthen request or command

For Indonesian people, switching Indonesian into English or conversely can also be used as a request because English is not their native tongue, so it does not sound as direct as Indonesian. However, code switching can also strengthen a command since the speaker can feel more powerful than the listener because he can use a language that everybody cannot.[28]

i. Because of real lexical need

The most common reason for bilingual/multilingual person to switch their languages is due to the lack of equivalent lexicon in the languages. When an English-Indonesian bilingual has a word that is lacking in English, he will find it easier to say it in Indonesian. And vice versa, when he has a word that is lacking in Indonesian, he will use the English term.

[27] Peter Trudgil, *Sociolinguistic: An Introduction to Linguistics and Society*, (Penguin Books: 1983), p.352.

[28] Peter Trudgil, *Sociolinguistic: An Introduction to Linguistics and Society*, p.352.

If it puts into Indonesian, the meaning will be hazy/vague, and sometime it would not be used. For example, in Indonesia, the technical topics are firmly associated with English and the topic itself can trigger a switch or mix to/with English.

j. To exclude other people when a comment is intended for only a limited audience

Sometimes people want to communicate only to certain people or community they belong to. To avoid the other community or interference objected to their communication by people, they may try to exclude those people by using the language that no everybody knows.

4. Functions of Code Switching

Wardaugh (1998) said that the function of code switching is to show the friendship, intimacy, solidarity to the second speaker. Chaer and Agustina (2004) said that the function of code switching is to get profit or benefit, catch the intimacy, and sameness feeling to counterbalance the second speaker, and to make a discussion easier.

The functions of code switching according to Gumperz are to copy, specialize a speaker, deliver exclamation, to repeat question, and delimit message and personalization.[29]

In the same book, Gumperz also concludes from his research result about code switching that is as communication strategy. Further explanation from Gumperz that his result research used to deliver an anger, affirm an argument, catch listener's attention, focus, engage the third side, decrease abusal, and comment the real relation between speaker.

In many instances, Gumperz as quoted by Marasigan argued that code switch passages are clearly identifiable either as direct/reported speech. Code switching serves to mark an interjection, to repeat a message either in literal or modified form, quality construction as sentences and verb complements or as predicates following a copula (message qualification).

Another category serves to relate such things as the distinctions talk about action and talk as an action; the degree of speaker involvement in, or distances from, a message; whether the statements reflected to a personal opinion or knowledge, or referred to specific instances, or whether it has the authority of a generally known fact (personalization or objectification).

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[29] Achmad HP and Alek Abdullah, *Linguistik Umum,* p.161.

According to Holmes, there are three functions of code switching[30]:

a. Participant's solidarity and status

Holmes mentions participant, solidarity and status mainly influence the use of code switching in an interaction. People switch code in order to achieve their purpose. Code switching may be related to a particular participant or addressee. People are easy to switch code when there is some obvious change in a situation, such as the new arrival of a new person.

The example is languages switching in an American-Indonesia mixed-blood family. The family use English as daily communication at home. The switch reflects a change in the social situation and takes positive account of the presence of a new participant.

Also, code switching can be used as a signal of group membership and shared ethnicity with an addressee. People are easy to switch to another language to show their solidarity; even they are not proficient in the second language.[31]

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[30] Janet Holmes, *An Introduction to Sociolinguistics,* p.34-40.

[31] Janet Holmes, *An Introduction to Sociolinguistics,* p.34-40.

b. Topic switch

It relates to the function the topic which is under discussion. It often happens in bilinguals. For many bilinguals, in certain kinds of referential content are more appropriately expressed in one language than the other. The example is the use of English conversation between Javanese students who study in an English country. They tend to use Javanese each other.

The students switch into English when they discuss their studies. It happens because they have learned the vocabulary of economics, linguistics, and physics in English. So, they do not always know the words for 'capital formation' or 'morpheme' or 'electron' in Javanese. It is simply borrowing words from English.

The same opinion is given by Heredia and Altariba (2001) who say that some ideas are better to communicate in one language than another, for example: the Spanish word "carino" implies a combination of liking and affection. There is no English words alone truly conveys the meaning of the Spanish word.

Therefore, Spanish-English bilinguals conversing in English will achieve a greater level understanding by using the Spanish word if they want to refer to the concept. From the explanations above, code switching can be concluded

as a communication strategy which people use in order to be better understood.

c. Affective functions

People often switch the languages because of some effective purposes. First is increasing prestige to be viewed as an educated person. Second is conversing inability in speaking a certain language. Third, reducing or avoiding face. Then, making amusing situations by using humor. The last, expressing disapproval and anger.

Thus, according to the Marasigan, the functions of code switching are:[32]

a. Quotation

People do code switching to quote themselves and others directly or indirectly, or simply to state a slogan or a maxim. It may be quote a famous expression, proverb or figures. Subjects quoted themselves and others directly or indirectly to sound more credible to the addressees. Seemingly, a quotation served as a proof that what they were saying were facts and that the addresses had to believe them.

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[32] Marasigan Elizabeth, *Code Switching and Code Mixing in Multilingual Societies*, p.39.

b. Addressee Specification

In the second set of examples the switch serves to direct the message to a specific person. This type of code switching recognizes not only the interacting members of the speech events but it also recognizes that their language behavior may be more than merely a matter of individual preference or facility, but also a matter of role relation.[33]

c. Repetition

Sometimes a message is repeated in the other code, either literally or in somewhat modified form. Repetition may serve to clarify what is said, amplify or emphasize the message, or mark a joke.

d. Interjections

Other cases of code switching are also marked by an interjection or sentence filler. Normally the subject uses Philipino when they uttered interjections. This can be ascribed to the fact interjections express strong feelings and emotions.

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[33] Marasigan Elizabeth, *Code Switching and Code Mixing in Multilingual Societies*, p.76.

e. Message Qualification

Another large of group of switches consists of qualifying construction such as clauses, sentences and phrases (verb and noun compliment). A considerable amount of switching under this category is meant to express the time concept. The subject generally switched Philipino to English whenever they specified the time.[34]

f. Personalization and Objective

In a very large group or instances function is somewhat more difficult to specify in purely descriptive terms. The code contrast here seems to relate to such things as: the degree of speaker involvement in, or distance form, a message or an addressee; whether a statement reflect a personal opinion, feeling or knowledge; whether it refers to specify instances, or whether it has status of generally known fact.

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[34] Marasigan Elizabeth, *Code Switching and Code Mixing in Multilingual Societies*, p.81.

g. Facility of Expression

The subject switches the code whenever there are difficulties in finding the new words in the time of speaking or writing or merely as a sign of the subject's lack of familiarity with the style he is using.

D. Previous Research

Related to this research, the researcher chooses some literature about previous researches which are relevant to the research.

1. Undergraduate thesis untitled *English Code Switching and Code Mixing in Television Advertisements And Its Contributions to Language Teaching* written by Citra Isna Norlaili (083411067) from Islamic Education and Teacher Training Faculty, Walisongo State Islamic University, 2012. In this study, the analyzed object is code switching and code mixing found in Indonesian television advertisement in 2012. English code switching and code mixing are often presented on slogan, product's feature and characteristic and the main message of advertisements.

The aim of this research is to find out the types and reasons of code switching and code mixing in Indonesian television advertisements also the contributions of code switching and code mixing to language teaching. This research uses descriptive qualitative research because the objective of this

study are observing and finding the information as many as possible of the phenomenon.

The conclusion of her final project is there are several types of code switching and code mixing according to Hoffman's and Scotton's theory, also the reasons of code switching and code mixing.

There were 63 kinds of English Indonesian television advertisements and there were 74 utterances of code switching and code mixing and there were three kinds of code switching. There were (27) types of code switching found in this research. From ten reasons which are used to analyze why the speaker switched and mixed their language from Indonesian into English, only seven reasons that were found in this study. There were seven reasons why code switching and code mixing used.[35]

The similarity to the research above, the research is concern in code switching case, but there is additional case, that is code mixing. Then, both researches are used descriptive qualitative approach and used Hoffman's theory in analyzed. The differences are clear up that the object of research above is television advertisements. Then, the object of this research is the

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[35] Citra Isna Norlaili (083411067), *English Code Switching and Code Mixing in Television Advertisements And Its Contributions to Language Teaching,* FITK, Walisongo State Islamic University, 2012.

students' daily speaking on English Week in Pondok Pesantren Darul Falah Be-*Songo* Semarang.

2. *The Analysis of Indonesian-English Codes Mixing Used in "Marmut Merah Jambu" Novel* written by Ari Saputro (11308159) from English Department of Education Faculty, State Institute of Islamic Studies (STAIN) Salatiga, 2013. He concerned on the style of code mixing by Raditya Dika's entitled Marmut Merah Jambu. The aim of this research is to find out the forms of code mixing, to describe the purposes and to find out the lexical meaning of Indonesian-English code mixing that found in the novel entitled Marmut Merah Jambu by Raditya Dika. The researcher used descriptive qualitative method.

Based on the finding of this research, the form of code mixing was divided into 6 forms, namely code mixing in the form of word, phrase, repetition of word, hybrid, idiom and clause. Then the use of Indonesian-English code mixing found here have certain purposes. In this study, the writer classified the purpose of Indonesian-English code mixing into: need feeling motive, prestige filling motive and to make the novel more interesting understandable. The researcher also found the

lexical meaning from the code mixing that used in Marmut Merah Jambu Novel.[36]

The similarity to the research above, the researcher concerned in sociolinguistics scope. But, the research above is concern in code mixing case. Then, both researches are used descriptive qualitative approach and used Hoffman's theory in analyzed. Both researchers observed the speaking context.

Whereas, the object of research above is a novel written by Raditya Dika entitled Marmut Merah Jambu, so the data was on written text. Then, the object of this study is the students' daily speaking on English Week in Pondok Pesantren Darul Falah Be-*Songo* Semarang and takes directly from the participants.

3. Another previous research related with this research is *English Teacher's Code Switching: in the Drive for Maximal Use of English (A Descriptive Study of 10th Grade English Teacher of SMAN 7 Semarang in the Academic Year of 2010/2011)* written by Arijz Wirda from Islamic Education and Teacher Training Faculty, Walisongo State Islamic University Semarang.

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[36] Ari Saputro (11308159), *The Analysis of Indonesian-English Codes Mixing Used in "Marmut Merah Jambu" Novel,* English Department of Education Faculty, State Institute of Islamic Studies (STAIN) Salatiga, 2013.

In this research, the researcher assumed that teacher sometimes code switches when they taught the students. Therefore, the researcher observed the languages that teacher code-switch, basically the frequency, functions, and possible factors of teacher's code-switching in the classroom. The aim of this research is to explain and describe the numbers of code-switching that made by teacher in the classroom, also to explain the types and to reveal the possible factors.[37]

This research used descriptive qualitative research by combining library and field research. Library research is to get secondary data and field research is for getting primary data from direct participants.

The similarity with this research is, the research above concerned in code switching case and the object was direct participants. Also, the researcher used descriptive qualitative approach in his research. The difference is the object is the teacher when he/she taught the students, whereas the object of this research is the students in an Islamic Boarding House named Pondok Pesantren Darul Falah Be-*Songo* Semarang.

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[37] Arijz Wirda (063411002), *English Teacher's Code Switching: in the Drive for Maximal Use of English (A Descriptive Study of 10th Grade English Teacher of SMAN 7 Semarang in the Academic Year of 2010/2011),* Islamic Education and Teacher Training Faculty, Walisongo State Islamic University Semarang, 2011.

4. Then the research entitled *A Study of Code Switching in "Empat Mata" Talk Show*, undergraduate thesis written by Rachel Veni Kumalasari from English Letters Study Programme, Faculty of Letters. The thesis is ratified on August 2008 tried to find out the code switching using in *"Empat Mata"* talk show. The researcher used both qualitative and quantitative approaches because she needed qualitative observation with a limited number of informants, which was followed by a quantitative survey of a sample from a population.[38]

The similarity is clear up that the case concerned is code switching. The differences are, the method of this research use is only qualitative, whereas the research above used both qualitative and quantitative. Also, the object of the research above was a talk show by Tukul Arwana named *"Empat Mata"*.

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[38] Rachel Veni Kumalasari (04800003), *A Study of Code Switching in "Empat Mata" Talk Show,* English Letters Study Programme, Faculty of Letters, Soegijapranata Catholic University, 2008.

CHAPTER III
RESEARCH DESIGN

A. Research Approach

Research design refers to the outline, plan, or strategy specifying the procedure to be used in collecting data in a research. There are two kinds of research: Qualitative and Quantitative research. One of the differences between both of them is in Qualitative research, the data is analyzed using sentence, and in Quantitative research, the data is analyzed using number. In conducting the research, the researcher uses qualitative approach.

Considering data and the aims of research the researcher uses qualitative and field type research to conduct this study. Maxwell stated that "the strength as qualitative research derives primarily from its inductive approach, its focus on specific situation or people, and its emphasis on words rather the numbers".[1] Qualitative research is a field of inquiry in its own right. It crosscuts disciplines, fields, and subject matter.[2] This research is descriptive qualitative research because the data are

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[1] Joseph Maxwell Alex, *Qualitative Research Design*, (London: SAGE Publication: 1996), p. 17.

[2] Norman K. Denzin and Yvona S. Lincoln, *Handbook of Qualitative Research*, (California: Sage Publications: 1994), p. 1.

the form of written and spoken (words). Therefore, researcher will visit to the setting to do observation.

B. Source of Data

The object of this research is students of *Pondok Pesantren* Darul Falah *Be-Songo* Semarang. The researcher collected the data by observing and then recording the student's speaking in the dormitory. The researcher analyzed the types of code-switching found in *Pondok Pesantren* Darul Falah *Be-Songo* Semarang and the reasons of the using. The utterances that produced by students were documented or recorded when they were speaking in the dormitory.

C. Scope of The Research

The focus of this research is the use of code switching of *Pondok Pesantren* Darul Falah *Be-Songo* Semarang, especially to find the types and reasons of the using, in terms of sociolinguistics, bilingualism and dormitory code switching.

D. Setting and Time

1. Setting

Natural environment as direct source of data is one of qualitative research characteristics beside human as data collector and analyzing the data inductively. Selecting the

precise place is important because it will influence the result of the research. So, the researcher selected *Pondok Pesantren* Darul Falah *Be-Songo* Semarang as a setting of her research. Beside the researcher is one of the student there, there are some reasons the researcher selected that place.

Pondok Pesantren Darul Falah *Be-Songo* Semarang built in 2008. It is developed from time to time by building renovation and education system.[3] It is branch of *Pondok Pesantren* Darul Falah Jekulo Kudus, under the head KH. Ahmad Basyir. So, *Pondok Pesantren* Darul Falah *Be-Songo* Semarang is hold by his daughter, Hj. Arikhah, M.Ag and the husband, Dr. KH. Imam Taufiq, M.Ag, Both of them are also lecturers in UIN Walisongo Semarang.

Pondok Pesantren Darul Falah *Be-Songo* Semarang is life skill *pesantren*. It has curriculum and many activities support that. One of the important skills is language. There are three languages that the students should use there: *Kromo Inggil,* Arabic and English. In order to develop the students' skill in language, *Pondok Pesantren* Darul Falah *Be-Songo* Semarang gives Arabic and English intensive class beside Arabic and English Week program to smooth the students' skill.

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[3] http://be-songo.or.id/profil, retrieved on June 5th 2015

The students are from various major. It indirectly influences their language, especially in English. So, there is a rule in using English language that is the students may use Indonesian only for some reasons. Belong to the explanation above the researcher's concern is in language case, especially English language when it changes into Indonesian. In sociolinguistics, it is called as code switching.

2. Time

This research conducted on September and the first week of October 2015. The use of Arabic and English are by turns in a week. So, there are two weeks for English and two weeks for Arabic. The researcher took English Week schedule on September 2015 for two weeks and takes the first week of October for interview.

E. **Technique of Data Collection**

1. Observation

Observation is necessary done in every qualitative approach. Observation is one of primer data collection technique. It is very useful, systematic and selective way in monitoring and listening to interaction or phenomena which happened. Arikunto says that an observation is a way to get

information by observing and taking notes systematically about observed phenomenon.[4]

The researcher used both *participant* and *nonparticipan observation* because the researcher was sometimes involved actively in the conversation. By doing observation, the researcher saw and made a systematic noting the English-Indonesian conversation spoken by students of *Pondok Pesantren* Darul Falah *Be-Songo* Semarang in their daily activities. Recording was the second way in collecting the data besides making systematic noting from observation.

The researcher recorded the students' conversation that the researcher investigates. Then, the researcher transcribed the recording of the utterances to convert the data from spoken into written form. The next step was analyzing. The researcher analyzed which utterances were code switching, its types and functions.

2. Interview

Kahn and Cannel describe interview as conversation with a purpose; it may be the overall strategy or one of several methods employed in a study. Interviewing varies in terms of a priori structure and in the latitude the interviewee has in

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[4] Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik*, (Jakarta: Rineka Cipta: 2013), p.272.

responding to questions. An interview is useful way to get large amounts of data quickly.[5]

In this research, researcher did the interview with the students to elicit information about the reasons toward the using of use code switching and to get details information.

F. Technique of Data Analysis

Data analysis can be defined as the process of bringing the order, structure, and interpretation to the mass of collected data. In this research, researcher used qualitative data analysis**.** Data analysis on the field was done when collecting data and after collecting the data. The activities on the qualitative data were done interactively and continue to analyse their value. For the next stage, the researcher moved from description of what is the case to an explanation of why is the case, is the case.[6] Then, there were four activities on data analysis the researcher used; transcribing, identifying, classifying and analysing.

These are clear explanation about data analysis process of this research:

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[5] Catherine Marshall, et. al. *Designing Qualitative Research, 3rd ed,* (United States of America: Sage: 1999), p. 108.

[6] Graham Hitchcock and David Hughes, *Research and the Teacher, a Qualitative Introduction to School-Based Research*, (New York: Routledge: 1995), p. 297.

1. Transcribing

  The researcher collected the data by observation including recording and raw noting. Those data transcribed as a note or structured data. It was needed to make identifying process easier. Those data in the next step would be identified.

  Besides collecting data by observation, the researcher also interviewed the students to elicit data about the reasons of the use of code switching.

2. Identifying

  Collecting data was done and also noting the data. After transcribed, the utterances of the students' conversation identified as appropriate or inappropriate data.

3. Classifying

  Classification is the process of classifying all sufficient data after being identified. The researcher classified the English-Indonesian code switching used in *Pondok Pesantren* Darul Falah *Be-Songo* Semarang.

  She used Hoffman and Dias opinion in classifying the reasons of code switching including *talking about particular topic, quoting somebody else, being emphatic about something, interjection, repetition, intention, expressing group*

identity, soften/strengthen request/command, because of real lexical need and to exclude other people.

Thus, the researcher used Hoffman opinion in classifying the types of code switching including *Intra Sentential Switching, Inter Sentential Switching* and *Tag Switching*.

4. Analyzing

After classifying the English-Indonesian code switching used in *Pondok Pesantren* Darul Falah *Be-Songo* Semarang, the researcher analyzed the data.

CHAPTER IV
RESULT OF RESEARCH AND DISCUSSION

Before going to discuss the result of research, the researcher want to explains about the place she got the data from. *Pondok Pesantren* Darul Falah *Be-Songo* Semarang built in 2008. It is developed from time to time by building renovation and education system.[1] It is branch of *Pondok Pesantren* Darul Falah Jekulo Kudus, under the head KH. Ahmad Basyir. So, *Pondok Pesantren* Darul Falah *Be-Songo* Semarang is hold by his daughter, Hj. Arikhah, M.Ag and the husband, Dr. KH. Imam Taufiq, M.Ag, Both of them are also lecturers in UIN Walisongo Semarang.

Pondok Pesantren Darul Falah *Be-Songo* Semarang is life skill *pesantren*. It has curriculum and many activities support that. One of the important skills is language. There are three languages that the students should use there: *Kromo Inggil,* Arabic and English. In order to develop the students' skill in language, *Pondok Pesantren* Darul Falah *Be-Songo* Semarang gives Arabic and English intensive class beside Arabic and English Week program to smooth the students' skill.

Pondok Pesantren Darul Falah *Be-Songo* Semarang is in Bank Niaga resident. Nowdays, it has five dormitories. Four of them are for

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[1] http://be-songo.or.id/profil, retrieved on June 5th 2015

female. They are B9, A7, C9, and B5. Whereas, B17 is for male and it is special program in a year.

This chapter describes the results and discussion of the research. This research means to describe the code-switching utterances made by students of *Pondok Pesantren* Darul Falah *Be-Songo* Semarang.

A. Reasons of Code Switching

Having interviewed and observed the students of *Pondok Pesantren* Darul Falah *Be-Songo* Semarang, the researcher wants to discuss the research finding that found. The researcher uses triangulation in order to strengthen the analysis. Besides was getting data from interviewee, she also got from the observation. Some students interviewed informed that from ten reasons the researcher asked, there are some reasons usually used by almost students and there are some reasons do not used at all.[2] One thing underlined in this case is the students who switch the code are Indonesian.

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[2] Interview on Sunday, 11th October 2015.

Table 4.1. Interview Recapitulation

No/Name	Study	Class	Area		If forget a word	If interlocutor doesn't know
			Most	Seldom		
1. Ririn	PM	3	WC, aula	Kitchen	Indonesian	Sign, Indonesian
2. Sani	MPI	2	Kitchen, aula	WC	How to say..	Translate
3. Isva	PB	1	Aula	WC	Indonesian	Indonesian
4. Aniq	PM	2	Aula, WC	kitchen	What the meaning of	Indonesian
5. Iim	PBI	3	All area	-	Similar word	Translate

Table 4.2. Interview Recapitulation

No	Name	Code Switching Reason									
		a	B	c	d	e	f	g	h	i	j
1.	Ririn	√	√		√	√			√		
2.	Sani					√			√	√	
3.	Isvana					√			√		
4.	Aniq	√				√				√	
5.	Iim	√	√		√	√			√	√	

Strengthen by the data from observation below:[3]

1. Observation on Sunday, 27th September 2015

4.3. Observation Recapitulation

No.	Utterance
1.	*Antri*, please, bathroom number 1..
2.	After*mu,* please..
3.	There is no agenda today, *kan?*
4.	I don't want *lah*, so far *kok*..
5.	Don't be like that, *sih*..
6.	I ask your *kerupuk ya*?
7.	Sisters, let's pray together, *ayo jama'ah.. musholla udah selesai adzan*..
8.	Borrow your laptop, I want copy Sherlock Holmes *sama itu,* Conan..
9.	I take my book *ya, soalnya besok ada jam*..
10.	Sister, what the Indonesian of *nitip*?
11.	Change the channel *sih, On The Spot lagi bagus*..
12.	*Mbak*, after*nya siapa*?
13.	Please, entrust *gorengan* two..
14.	Class*nya* Mrs. Ilif free..
15.	Everyone please, gather in *Aula*, *ada pengumuman*..
16.	I am so sorry, *aku enggak sengaja*..

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[3] Observation on 27th to 30th September 2015.

2. Observation on Monday, 28th September 2015

No.	Utterance
1.	*Mau* go to ATM or no?
2.	This place used for *ngaji* or no?
3.	Plate*nya siapa di samping tv?*
4.	Up to you *lah*, I follow..
5.	Who get *piket nyupir* today?
6.	*Ketrampilan* with *eyang* on Monday will cook a cake..
7.	Borrow *lap*, please, it is so hot..
8.	Volume*nya*, please..
9.	I ask *ya*?
10.	Borrow your veil ya? *kerudung.. ada tamu*
11.	Tonight you *jadwal mimpin mujahadah* here..
12.	After cooking, *ya*?
13.	Close the door please, *waspada kucing..*
14.	Sisters, *ada* laundry..
15.	There is *nasi..*
16.	You get punishment because not *jama'ah..*

3. Observation on Tuesday, 29th September 2015

No.	Utterance
1.	Don't forget to bring *buku* vocab next night..
2.	Sist, borrow *kunci perpus..*
3.	We will cook *pindang* and *kangkung* this evening..

4.	Sister, please take me my *handuk*..
5.	Thank you so much, *ya…*
6.	Anyone want go to *ndalem?*
7.	If you will *ijin* to Abah, together *ya*..
8.	My *sandal* there is no..
9.	May I *icip-icip* your soup?
10.	May I watch tv *jam segini*?
11.	I don't know *lah*, I am *galau*..
12.	This morning I got the lesson about *Aljabar*, but *ada yang belum paham*..
13.	Is there *air* gallon?

4. Observation on Wednesday, 30th September 2015

No.	**Utterance**
1.	Rice*nya habis*..
2.	*Hp.nya di*silent, please..
3.	There is *pak sayur, yang mau belanja*..
4.	I am afraid if go to *jemuran* at night..
5.	There is *ngaji* after Isya, *to*?
6.	My laptop still in you, *kan*?
7.	*Dek*, who gets picket *halaman*?
8.	It's okey, *Dek.. tak ada gading yang tak retak.*
9.	*Awas!* There is a cat!
10.	You are so *alay*..
11.	This is *pecel warung* Mbak Ning..

As the researcher explains before, from ten reasons based on Hoffman and Dias opinion and three additional reasons by Saville-Troike, there are some reasons dominate and there are some reasons are not. All kind of reasons found in this research would be analyzed one by one.

1. Talking about a particular topic

   Some students are from the same field of study. A particular topic in this dormitory is almost talking about lesson. For example, Math students change the language from English to Indonesian when they discuss about Math case. This reason is one of two most dominant reasons the students usually do. For example, a 3rd semester of Math student, Ela, ask to a 7rd semester of Math student, Aniq, who also her cousin about Math lesson. They speak English at first, but when they going to speak about Math lesson, they change into Indonesian.

   A : "*Mbak*, are you busy?"

   B : "No, what?"

   A : "This morning I got the lesson about *Aljabar*, but *ada yang belum paham*.."

   B : "What about?"

A : "*Itu lho Mbak, menghitung determinan dengan reduksi baris, aku masih bingung langkah-langkahnya..*"

B : "*Wah, sebentar, mesti buka buku lagi ini..*"[4]

2. Quoting somebody else

People switch code to quote a famous expression, proverb, or saying of some well-known figures.[5] Here, the students quote Indonesian proverb when they speak English. For example, when a student remind other about a mistake,

B : "*Dek*, who gets picket *halaman*?"

A : "I am, really forget, Sist, I am sorry.."

B : "It's okey, *Dek.. tak ada gading yang tak retak.*"[6]

3. Being emphatic about something (express solidarity)

When people use a language that is not his native language, usually he/she wants to be emphatic about something. Because of the students' native language is Indonesian, this reason is not suitable they use either intentionally or unintentionally, switch from their second

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[4] Observation on Sunday, 27th September 2015.

[5] Dias A. Cakrawati, *Analysis of Code Switching and Code Mixing in the Teenlit Canting Cantiq,* (Semarang: Diponegoro University: 2011).

[6] Observation on Tuesday, 29th September 2015.

language to their first language or conversely because of this reason.

4. Interjection

Interjection is words or expressions, which are inserted into a sentence to convey surprise, strong emotion, or to gain attention. Interjection is a short exclamation like: Darn!, Hey!, Well!, Look!, etc. In Indonesian, they like: *Diam!, lihat!, Awas!*, etc. The students usually use this reason unintentionally and reflex expression of something happened. For example when there is a cat inside the dormitory, a student directly said,

- *Awas!* There is a cat![7]

5. Repetition used for clarification

It is usual in conversation one of speakers does not understand what the other speaker speaks. So that in this dormitory, not all the students understand what their friends talk about. The students repeat their speaking in Indonesian to clarify what she said, also to amplify or emphasize a message. This reason is as high as the first reason in using. For example,

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[7] Observation on Tuesday, 29th September 2015.

- Sisters, let's pray together, *ayo jama'ah.. musholla udah selesai adzan..*
- Borrow your veil *ya? kerudung.. ada tamu..*[8]

6. Intention of clarifying the speech content for the interlocutor

The students use this reason to make the content of their speech runs smoothly and can be understood by each other. A message in one code is repeated in the other code in somewhat modified form. But, this reason is usually used by bilingual or multilingual person with fluent English or having balance knowledge in both or more language. In this case, students' native language is Indonesian, so when they speak English and then switch into Indonesian, that is not because of this reason.

7. Expressing group identity

Just like the previous reason, this reason also used by only a few of students. The way of communication of academic people here can be meant as the students' community they follow in the college. For example, journalism, sport, etc. In expressing their group identity, the students use the language based on their community they follow. Here is in Indonesian.

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[8] Observation on Tuesday, 29th September 2015.

8. To soften or strengthen request or command

Switching English into Indonesian beside can be used as a request, it can also be used as soften or strengthen a command since the speaker can feel more powerful with their native tongue.[9] It is used by almost students. Utterance '*ya*' mostly used to change 'please' using or another utterance. For example[10],

- I ask *ya*?
- After cooking, *ya*?
- Thank you so much, *ya…*
- My laptop still in you, *kan*?
- There is *ngaji* after Isya, *to*?
- There is no agenda today, *kan?*
- I ask your *kerupuk ya*?

9. Because of real lexical need

The most common reason for bilingual/multilingual person to switch their languages is due to the lack of equivalent lexicon in the languages. So that the students, when they have a word that is lacking in English, they will find it easier to say it in Indonesian. It is usually used for special

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[9] Peter Trudgil, *Sociolinguistic: An Introduction to Linguistics and Society*, (Penguin Books: 1983), p.352.

[10] Observation on 27th to 30th September 2015.

utterance that does not found the equivalent in English. For example[11],

- Please, entrust *gorengan* two..
- You are so *alay*..
- I am afraid if go to *jemuran* at night..
- We will cook *pindang* and *kangkung* this evening..
- Tonight you *jadwal mimpin mujahadah* here..
- This place used for *ngaji* or no?
- This is *pecel warung* Mbak Ning..
- There is *ngaji* after Isya, *to*?

10. To exclude other people when a comment is intended for only a limited audience

This reason will be suitable if the speaker's native language is English. In this case, the students understand Indonesian more than English, so when they switch the code into Indonesian for this reason, it should be react on the contrary. So, there is no one student uses this reason for switch the code.

From the result above, the researcher knows that students switch the code from English to Indonesian because of some reasons, such as talking about particular topic, quoting somebody

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[11] Observation on 27th to 30th September 2015.

else, interjection, repetition used for clarification, to soften or strengthen request or command, and because of real lexical need.

Some reasons that the students seldom or even never used are being emphatic about something (express solidarity), intention of clarifying the speech content for the interlocutor, expressing group identity, and to exclude other people when a comment is intended for only a limited audience. As explained before, the students' language native is Indonesian, so they understand Indonesian more than English. It caused some reasons above are not suitable when used as the reason they switch from English to Indonesian switch the code into Indonesian.

B. Types of Code Switching

Having observed English daily speaking in *Pondok Pesantren* Darul Falah *Be-Songo* Semarang, the researcher found three types of code switching used by students from the data below (table 4.3):[12]

1. Observation on Sunday, 27th September 2015

4.3. Observation Recapitulation

No.	Utterance
1.	*Antri*, please, bathroom number 1..
2.	After*mu,* please..

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[12] Observation on 27th to 30th September 2015.

3.	There is no agenda today, *kan?*
4.	I don't want *lah*, so far *kok*..
5.	Don't be like that, *sih*..
6.	I ask your *kerupuk ya*?
7.	Sisters, let's pray together, *ayo jama'ah.. musholla udah selesai adzan*..
8.	Borrow your laptop, I want copy Sherlock Holmes *sama itu*, Conan..
9.	I take my book *ya, soalnya besok ada jam*..
10.	Sister, what the Indonesian of *nitip*?
11.	Change the channel *sih, On The Spot lagi bagus*..
12.	*Mbak*, after*nya siapa*?
13.	Please, entrust *gorengan* two..
14.	Class*nya* Mrs. Ilif free..
15.	Everyone please, gather in *Aula*, *ada pengumuman*..
16.	I am so sorry, *aku enggak sengaja*..

2. Observation on Monday, 28th September 2015

No.	Utterance
1.	*Mau* go to ATM or no?
2.	This place used for *ngaji* or no?
3.	Plate*nya siapa di samping tv?*
4.	Up to you *lah*, I follow..
5.	Who get *piket nyupir* today?
6.	*Ketrampilan* with *eyang* on Monday will cook a cake..
7.	Borrow *lap*, please, it is so hot..
8.	Volume*nya*, please..

9.	I ask *ya*?
10.	Borrow your veil ya? *kerudung.. ada tamu*
11.	Tonight you *jadwal mimpin mujahadah* here..
12.	After cooking*, ya*?
13.	Close the door please, *waspada kucing..*
14.	Sisters, *ada* laundry..
15.	There is *nasi..*
16.	You get punishment because not *jama'ah..*

3. Observation on Tuesday, 29th September 2015

No.	Utterance
1.	Don't forget to bring *buku* vocab next night..
2.	Sist, borrow *kunci perpus..*
3.	We will cook *pindang* and *kangkung* this evening..
4.	Sister, please take me my *handuk..*
5.	Thank you so much, *ya…*
6.	Anyone want go to *ndalem?*
7.	If you will *ijin* to Abah, together *ya..*
8.	My *sandal* there is no..
9.	May I *icip-icip* your soup?
10.	May I watch tv *jam segini*?
11.	I don't know *lah*, I am *galau..*
12.	This morning I got the lesson about *Aljabar*, but *ada yang belum paham..*
13.	Is there *air* gallon?

4. Observation on Wednesday, 30th September 2015

No.	Utterance
1.	Rice*nya habis*..
2.	*Hp.nya di*silent, please..
3.	There is *pak sayur, yang mau belanja*..
4.	I am afraid if go to *jemuran* at night..
5.	There is *ngaji* after Isya, *to*?
6.	My laptop still in you, *kan*?
7.	*Dek*, who gets picket *halaman*?
8.	It's okey, *Dek.. tak ada gading yang tak retak*.
9.	*Awas!* There is a cat!
10.	You are so *alay*..
11.	This is *pecel warung* Mbak Ning..

From the result of reasons above and strengthen by information got from five interviewee below (table 4.1 and table 4.2):[13]

No/ Name		Study	Class	Area		If forget a word	If interlocut or doesn't know
				Most	Seldom		
1.	Ririn	PM	3	WC, aula	Kitchen	Indonesian	Sign, Indonesian
2.	Sani	MPI	2	Kitchen,	WC	How to say..	Translate

[13] Interview on Sunday, 11th October 2015.

			aula			
3.	Isva	PB	1	Aula	WC	Indonesian	Indonesian
4.	Aniq	PM	2	Aula, WC	kitchen	What the meaning of	Indonesian
5.	Iim	PBI	3	All area	-	Similar word	Translate

Table 4.2. Interview Recapitulation

No	Name	Code Switching Reason									
		a	B	c	d	e	f	g	h	i	j
1.	Ririn	√	√		√	√			√		
2.	Sani					√			√	√	
3.	Isvana					√			√		
4.	Aniq	√				√				√	
5.	Iim	√	√		√	√			√	√	

The researcher concludes that all three types of code switching are used in *Pondok Pesantren* Darul Falah *Be-Songo* Semarang. They are intra sentential switching, inter sentential switching, and emblematic switching or tag switching. Two or three types may be used together in an utterance. All three types that based on Hoffman would be analyzed one by one includeing the examples got from observation.

1. Intra sentential switching

   Intra sentential is code switching within the clause or sentence.[14] In this case, the students switch parts of clauses, lexical items, or even morphemes. Some students use this type when they speak to other, for example in using object pronouns.[15]

No.	Utterance	CS Types		
		A	B	C
1.	After*mu,* please..	√		
2.	*Mbak*, after*nya siapa*?	√	√	
3.	Class*nya* Mrs. Ilif free..	√		
4.	Plate*nya siapa di samping tv?*	√	√	
5.	Volume*nya*, please..	√		
6.	Rice*nya habis..*	√	√	
7.	*Hp.nya di*silent, please..	√		

2. Inter sentential switching

   Intra sentential is code switching in which switches occur between a clause or sentence boundary.[16] This type used a most by students because most of them speak Indonesian

[14] Charlotte Hoffman, *An Introduction to Bilingualism*, (New York: Longman: 1991), p.112.

[15] Observation on 27th to 30th September 2015.

[16] Suzanne Romaine, *Language in Society*, (New York: Oxford University Press: 2000), p. 57.

directly when they lack of vocabulary or when the interlocutor does not understand what they speak.[17]

No.	Utterance	CS Types		
		A	B	C
1.	*Antri*, please, bathroom number 1..		√	
2.	I ask your *kerupuk ya*?		√	√
3.	Sisters, let's pray together, *ayo jama'ah.. musholla udah selesai adzan..*		√	
4.	Borrow your laptop, I want copy Sherlock Holmes *sama itu,* Conan..		√	
5.	I take my book *ya, soalnya besok ada jam..*		√	√
6.	Sister, what the Indonesian of *nitip*?		√	
7.	Change the channel *sih, On The Spot lagi bagus..*		√	√
8.	*Mbak*, after*nya siapa*?	√	√	
9.	Please, entrust *gorengan* two..		√	
10.	Everyone please, gather in *Aula, ada pengumuman..*		√	
11.	I am so sorry, *aku enggak sengaja..*		√	
12.	*Mau* go to ATM or no?		√	
13.	This place used for *ngaji* or no?		√	
14.	Plate*nya siapa di samping tv?*	√	√	
15.	Who get *piket nyupir* today?		√	
16.	*Ketrampilan* with *eyang* on		√	

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[17] Observation on 27th to 30th September 2015.

	Monday will cook a cake..			
17.	Borrow *lap*, please, it is so hot..		√	
18.	Borrow your veil ya? *kerudung.. ada tamu*		√	
19.	Tonight you *jadwal mimpin mujahadah* here..		√	
20.	Close the door please, *waspada kucing..*		√	
21.	Sisters, *ada* laundry..		√	
22.	There is *nasi..*		√	
23.	You get punishment because not *jama'ah..*		√	
24.	Don't forget to bring *buku* vocab next night..		√	
25.	Sist, borrow *kunci perpus..*		√	
26.	We will cook *pindang* and *kangkung* this evening..		√	
27.	Sister, please take me my *handuk..*		√	
28.	Anyone want go to *ndalem?*		√	
29.	If you will *ijin* to Abah, together *ya..*		√	√
30.	My *sandal* there is no..		√	
31.	May I *icip-icip* your soup?		√	
32.	May I watch tv *jam segini*?		√	
33.	I don't know *lah*, I am *galau..*		√	√
34.	This morning I got the lesson about *Aljabar*, but *ada yang belum paham..*		√	
35.	Is there *air* gallon?		√	
36.	Rice*nya habis..*	√	√	
37.	There is *pak sayur, yang mau belanja..*		√	

No.	Utterance			
38.	I am afraid if go to *jemuran* at night..		√	
39.	There is *ngaji* after Isya, *to*?		√	√
40.	*Dek*, who gets picket *halaman*?		√	
41.	It's okey, *Dek.. tak ada gading yang tak retak.*		√	
42.	You are so *alay*..		√	
43.	This is *pecel warung* Mbak Ning..		√	

3. Emblematic switching or tag switching

> It is sometimes called emblematic switching. The switch is simply an interjection, a tag, or sentence filler in the other language which serves as an ethnic identity marker.[18] This type also used a most by students because sometimes, Indonesian tag is commonly used directly when someone speaking. So the students here, they usually use Indonesian tag connected with English utterance.[19]

No.	Utterance	CS Types		
		A	B	C
1.	There is no agenda today, *kan?*			√
2.	I don't want *lah*, so far *kok*..			√
3.	Don't be like that, *sih*..			√
4.	I ask your *kerupuk ya*?		√	√

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[18] Janet Holmes, *An Introduction to Sociolinguistics*, (London: Longman: 2001), p.35.

[19] Observation on 27th to 30th September 2015.

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5.	I take my book *ya, soalnya besok ada jam..*		√	√
6.	Change the channel *sih, On The Spot lagi bagus..*		√	√
7.	Up to you *lah*, I follow..			√
8.	I ask *ya*?			√
9.	After cooking, *ya*?			√
10.	Thank you so much, *ya…*			√
11.	If you will *ijin* to Abah, together *ya..*		√	√
12.	I don't know *lah*, I am *galau..*		√	√
13.	There is *ngaji* after Isya, *to*?		√	√
14.	My laptop still in you, *kan*?			√
15.	*Awas!* There is a cat!			√

2. Limitation of The Research

The researcher considers that in this research there were many mistakes. It was happened because of there were some hindrances and barriers in conducting this research. However, some limitations of this research are:

1. This research was limited only about two weeks. It was short time to get the data. So, it is possible that different result will be gained.

2. Relative lack of knowledge and experience of the researcher makes the research and analysis process of this research was

less appropriate. But the researcher tried as maximal as possible to do this research accordance with advisor guidance.

As the first research conducted in *Pondok Pesantren* Darul Falah *Be-Songo* Semarang, also considering all those limitations, there is a need to do more research about code switching or another English language case here.

CHAPTER V
CONCLUSION AND RECOMMENDATIONS

A. Conclusion

In this chapter, the researcher would like to draw some conclusions of what have been discussed in the previous chapter. In addition, some suggestions are also given in the hope that it will be useful and helpful. From the result of the analysis of the English Indonesian code switching, several types of code switching and the following reasons were found in *Pondok Pesantren* Darul Falah *Be-Songo* Semarang.

1. From ten reasons the researcher used to analyzed, there were six reasons used by students of *Pondok Pesantren* Darul Falah *Be-Songo* Semarang. They are: talking about particular topic, quoting somebody else, interjection, repetition used for clarification, to soften/strengthen request/command and because of real lexical need.

   Some reasons that the students seldom or even never used are being emphatic about something (express solidarity), intention of clarifying the speech content for the interlocutor, expressing group identity, and to exclude other people when a comment is intended for only a limited audience.

2. There are three types of code switching the students used. They are intra sentential switching, inter sentential switching and tag/emblematic switching. The types commonly used are inter sentential switching and tag/emblematic switching.

B. Recommendations

After drawing the conclusion, then the researcher presents some recommendations as follow:

1. For the readers, by reading this thesis, the readers can get larger knowledge about code switching as sociolinguistics case.

2. For the lecturer. This thesis is hoped as reference to improve knowledge about the scope of code switching.

3. For students. Students can learn how to communicate well with people in different language. In this case bilingual or even multilingual society.

4. For the researcher. The researcher recommends to other researchers that they should do some related researches in another object and in deeper, further, and better techniques.

5. For *Pondok Pesantren* Darul Falah *Be-Songo* Semarang. Hopefully, this thesis as reference to catch students' English language interesting. Also, to improve the students' skill in

English language skill, understand more about code switching sociolinguistics scope.

6. The last recommendation is for English Language Education of Education and Teacher Training Faculty, Walisongo State Islamic University. The researcher hopes that this thesis can be useful as reference in teaching sociolinguistics, especially about code switching.

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LIST OF APENDIXES

1. Pictures of *Pondok Pesantren* Darul Falah *Be-Songo* Semarang
2. Interview Guidance
3. Observation Guidance
4. Interview Transcription
5. Recapitulation of Observation

Appendix 1

Pictures of *Pondok Pesantren* Darul Falah *Be-Songo* Semarang

Picture 1. B9 dormitory, the main dormitory in *Pondok Pesantren* Darul Falah *Be-Songo* Semarang

Picture 2. A7 dormitory

Picture 3. B17 dormitory, the dormitory of special program for male

Picture 4. Intensive Class

Picture 5. Intensive Class

Picture 6. Intensive Class

Appendix 2

Interview Guidance

INTERVIEW GUIDANCE

This research instrument is used to get the deep information about the reasons of code switching used in *Pondok Pesantren* Darul Falah *Be-Songo* Semarang. This interview will be questioned to 45 students.

Name of the student interviewee : ……………………………

Field of study : ……………………………

Date of interview : ……………………………

Variable: The use of English-Indonesian code switching by students of *Pondok Pesantren Darul Falah Be-Songo* Semarang

No.	Problem	Interview Question	Deep Question
1.	The students' fluency in speaking English	How fluent are you in speaking English?	1. What grade are you in English Intensive Class?
2.	Activity concentration of the students in speaking English on English Week	Do you always speak English on English Week?	1. From all English Week areas, which one you always use English?
			2. From all English Week areas, which

			one you seldom use English?
3.	The use of code switching by students	Do you switch your language from English to Indonesian?	1. How if you do not know the English of something you want to say?
			2. How if your interlocutor does not understand what you say?
			3. What words do you often switches from English to Indonesian?
4.	The specific reason of the use of code switching by students	Why do you switch your language from English to Indonesian?	1. Talking about particular topic
			2. Quoting somebody else
			3. Being emphatic about something (express solidarity)
			4. Interjection
			5. Repetition used for clarification

			6. Intention of clarifying the speech for interlocutor
			7. Expressing group identity
			8. To soften/strengthen request/command
			9. Because of real lexical need
			10. To exclude other people when a comment is intended for only a limited audience

OBSERVATION GUIDANCE

Observation that researcher plan to do in this research is observation about the use of English-Indonesian code switching by students in *Pondok Pesantren Darul Falah Be-Songo* Semarang.

The students observed	: Students of *Pondok Pesantren Darul Falah Be-Songo* Semarang.
Field of study	: various
Grade of English Intensive Class	: 1, 2, 3 grade
Date of observation	: ……………………………….
Area of Speaking English	: ……………………………….
Number of students when observing	: ……………………………….

Variable: The use of English-Indonesian code switching by students of *Pondok Pesantren* Darul Falah *Be-Songo* Semarang

No.	Component	Observed Aspect
1.	How the students speaking English	1.1. The students greet the other in English
		1.2. The students inform the other about something in English
		1.3. The students ask the other in English
		1.4. The students ask help to the other in English

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		1.5. The students use the precise words in a certain area of speaking English
2.	How the students switch English to Indonesian	2.1. The students switch from English to Indonesian directly when she does not know the word in English
		2.2. The students ask confirmation in Indonesian directly when she does not understand what the interlocutor means
		2.3. The students switch only parts of clauses, lexical items, or morphemes. For example: She is very *modis, nge*resume, etc.
		2.4. The students switch between a clause or sentence boundary. For example: "I don't understand yet. That's why *aku membaca buku ini lagi.*"
		2.5. The students switch simply an interjection or a tag. For example: "We take the same class, *kan?*"

Appendix 4.1

INTERVIEW

Name of the student interviewee   : Nisrina Faradisa
Field of study   : Mathematics
Date of interview   : 11th October 2015

R (*Researcher*) : Minta waktunya sebentar ya, saya mau tanya-tanya sedikit tentang penggunaan bahasa Inggris di sini kaitannya dengan alih kode atau alih bahasa dari bahasa Inggris ke bahasa Indonesia.

S (*Student*) : Iya, Mbak, silahkan..

R : Anda kelas berapa di *English Intensive Class*?

S : Kelas tiga

R : Berarti Anda lancar dalam berbahasa Inggris ya?

S : Ya, lumayan

R : Di sini kan ada program *English Week*, apakah Anda selalu menggunakan bahasa Inggris di *English Week*?

S : Tergantung situasi dan kondisi, Mbak.. hehe

R : Misalnya area tertentu begitu?

S : Ya, bisa jadi

R : Ada empat area wajib menggunakan bahasa Inggris, yaitu *Aula*, dapur, kamar mandi dan jemuran. Di area mana Anda paling sering menggunakan bahasa Inggris?

S : Di *Aula* dan kamar mandi

R : Lalu di area mana Anda paling jarang menggunakan bahasa Inggris?

S : Di dapur

R : Saat berbicara menggunakan bahasa Inggris, apakah Anda kadang-kadang mengubah bahasa dari bahasa Inggris ke bahasa Indonesia?

S : Ya, kadang

R : Misalnya nih kalau Anda tidak tahu atau lupa bahasa Inggris dari kata-kata yang ingin Anda sampaikan, apa yang Anda lakukan?

S : Saya langsung menggunakan bahasa Indonesia

R : Lalu kalau orang yang Anda ajak bicara tidak paham dengan apa yang Anda bicarakan?

S : Sama, saya akan langsung menggunakan bahasa Indonesia

R : Kata-kata apa yang Anda paling sering ubah dari bahasa Inggris ke bahasa Indonesia?

S : Kalau lagi di dapur biasanya, karena bahasa Inggris dari bumbu-bumbu saya kurang paham.

R : Sekarang kalau bicara tentang alasan mengubah atau mengalih bahasa dari bahasa Inggris ke bahasa Indonesia. Ada sepuluh alasan yang akan saya kemukakan, mungkin beberapa alasan juga menjadi alasan Anda mengubah bahasa. Yang pertama, membicarakan topik tertentu. Misalnya, Anda kan jurusan Matematik, nah ketika Anda membahas dengan teman misal, apakah Anda mengalihkan bahasa?

S : Ya, karena menggunakan bahasa Indonesia lebih memahamkan, apalagi jika banyak terdapat istilah-istilah Matematika..

R : Yang kedua, mengutip kata-kata orang lain. Dalam hal ini, Anda sedang mengobrol menggunakan bahasa Inggris, lalu mengutip kata-kata, misal peribahasa Indonesia di dalamnya..

S : Kadang,

R : Yang ketiga, mempertegas sesuatu atau mengungkapkan solidaritas

S : Tidak ya kalau ini

R : Yang keempat, untuk menyeru

S : Ya, kadang bukan tidak tahu bahasa Inggrisnya, tapi reflek saja..

R : Yang kelima, mengulangi kata-kata untuk klarifikasi. Jadi Anda menggunakan bahasa Inggris kemudian mengulanginya menggunakan bahasa Indonesia

S : Ya, ini sering saya lakukan karena tidak semua yang kita ajak bicara paham dengan bahasa Inggris

R : Yang keenam, ini sedikit mirip dengan alasan sebelumnya. Tapi penggunaan bahasa Indonesia di sini untuk memperlancar pembicaraan, bukan karena tidak mengerti bahasa Inggrisnya.

S : Tidak

R : Yang ketujuh, adalah untuk menunjukkan identitas grup atau golongan. Dalam hal ini misalnya daerah Anda berasal

S : Wah, kalau hal ini saya langsung menggunakan bahasa Jawa

R : Yang ke delapan, adalah untuk menguatkan atau menghaluskan permintaan atau perintah.

S : Iya, sering ini..

R : Yang kesembilan, karena membutuhkan bahasa asli. Jadi, Anda menggunakan bahasa Indonesia karena tidak menemukan paduannya di bahasa Inggris..

S : Tidak

R : Alasan yang terakhir, Anda menggunakan bahasa Inggris karena ada orang lain yang Anda tidak ingin jika dia mendengar dan mengerti pembicaraan Anda

S : Wah, kalau ini justru sebaliknya, dia lebih paham jika saya menggunakan bahasa Indonesia..

Appendix 4.2

INTERVIEW

Name of the student interviewee   : Sani Marzuqatul Ilmiyah
Field of study   : MPI
Date of interview   : 11th October 2015

R : Anda kelas berapa di *English Intensive Class*?

S : Kelas dua

R : Langsung saja ya, di sini kan ada program *English Week*, apakah Anda selalu menggunakan bahasa Inggris di *English Week*?

S : Kadang-kadang, Mbak.. hehe

R : Misal di empat area wajib menggunakan bahasa Inggris, yaitu *Aula*, dapur, kamar mandi dan jemuran. Di area mana Anda paling sering menggunakan bahasa Inggris?

S : Di dapur dan *Aula*

R : Lalu di area mana Anda paling jarang menggunakan bahasa Inggris?

S : Di kamar mandi

R : Saat berbicara menggunakan bahasa Inggris, apakah Anda kadang-kadang mengubah bahasa dari bahasa Inggris ke bahasa Indonesia?

S : Ya, kadang

R : Kalau Anda tidak tahu atau lupa bahasa Inggris dari kata-kata yang ingin Anda sampaikan, apa yang Anda lakukan?

S : Saya akan katakan, "*How to say* bla bla bla.." lalu mengulainya lagi memakai bahasa Inggris

R : Lalu kalau orang yang Anda ajak bicara tidak paham dengan apa yang Anda bicarakan?

S : Menerjemahkan ucapan saya yang dia tidak bisa

R : Sekarang kalau bicara tentang alasan mengubah atau mengalih bahasa dari bahasa Inggris ke bahasa Indonesia. Ada sepuluh alasan yang akan saya kemukakan, mungkin beberapa alasan juga menjadi alasan Anda mengubah bahasa. Yang pertama, membicarakan topic tertentu. Misalnya, ketika Anda membahas PR dengan teman misal, apakah Anda mengalihkan bahasa?

S : Tidak, saya jarang membahas topik-topik tertentu,

R : Yang kedua, mengutip kata-kata orang lain. Dalam hal ini, Anda sedang mengobrol menggunakan bahasa Inggris, lalu mengutip kata-kata, misal peribahasa Indonesia di dalamnya..

S : Emm, tidak pernah,

R : Yang ketiga, mempertegas sesuatu atau mengungkapkan solidaritas

S : Tidak

R : Yang keempat, untuk menyeru

S : Tidak juga, kalau sedang *English Week* ya menyeru pakai bahasa Inggris, kan tidak terlalu sulit tuh

R : Yang kelima, mengulangi kata-kata untuk klarifikasi. Jadi Anda menggunakan bahasa Inggris kemudian mengulanginya menggunakan bahasa Indonesia

S : Kalau ini sering saya lakukan karena kadang orang lain tidak paham

R : Yang keenam, ini sedikit mirip dengan alasan sebelumnya. Tapi penggunaan bahasa Indonesia di sini untuk memperlancar pembicaraan, bukan karena tidak mengerti bahasa Inggrisnya.

S : Tidak

R : Yang ketujuh, adalah untuk menunjukkan identitas grup atau golongan. Dalam hal ini misalnya daerah Anda berasal atau organisasi

S : Ya, kebetulan saya ikut beberapa organisasi misal WEC, kadang menggunakan bahasa Inggris dan bahasa Indonesia sekaligus

R : Yang ke delapan, adalah untuk menguatkan atau menghaluskan permintaan atau perintah.

S : Iya,

R : Yang kesembilan, karena membutuhkan bahasa asli. Jadi, Anda menggunakan bahasa Indonesia karena tidak menemukan paduannya di bahasa Inggris..

S : Iya, misal bahasa-bahasa baru seperti 'galau'

R : Alasan yang terakhir, Anda menggunakan bahasa Inggris karena ada orang lain yang Anda tidak ingin jika dia mendengar dan mengerti pembicaraan Anda

S : Wah, kita lebih paham bahasa Indonesia daripada bahasa Inggris..

Appendix 4.3

INTERVIEW

Name of the student interviewee : Isvana Dalaila
Field of study   : Biology
Date of interview   : 11th October 2015

R : Anda kelas berapa di *English Intensive Class*?
S : Kelas satu
R : Di sini kan ada program *English Week*, apakah Anda selalu menggunakan bahasa Inggris di *English Week*?
S : Tergantung, Mbak..
R : Misalnya area tertentu begitu?
S : Ya,
R : Ada empat area wajib menggunakan bahasa Inggris, yaitu *Aula*, dapur, kamar mandi dan jemuran. Di area mana Anda paling sering menggunakan bahasa Inggris?
S : Di *Aula*
R : Lalu di area mana Anda paling jarang menggunakan bahasa Inggris?
S : Di kamar mandi
R : Saat berbicara menggunakan bahasa Inggris, apakah Anda kadang-kadang mengubah bahasa dari bahasa Inggris ke bahasa Indonesia?
S : Ya, sering
R : Misalnya nih kalau Anda tidak tahu atau lupa bahasa Inggris dari kata-kata yang ingin Anda sampaikan, apa yang Anda lakukan?
S : Saya langsung menggunakan bahasa Indonesia
R : Lalu kalau orang yang Anda ajak bicara tidak paham dengan apa yang Anda bicarakan?
S : Menerjemahkan yang saya katakan

R : Sekarang kalau bicara tentang alasan mengubah atau mengalih bahasa dari bahasa Inggris ke bahasa Indonesia. Ada sepuluh alasan yang akan saya kemukakan, mungkin beberapa alasan juga menjadi alasan Anda mengubah bahasa. Yang pertama, membicarakan topik tertentu. Misalnya, Anda kan jurusan Biologi, nah ketika Anda membahas tugas dengan teman misal, apakah Anda mengalihkan bahasa?

S : Tidak, tugas-tugasnya lebih sering membuat laporan, jadi mengerjakannya di kamar dan itu bukan *English Week* area. Saya mengubah bahasa Inggris ke bahasa Indonesia hanya jika orang lain tidak paham dengan yang saya katakan, misalnya kalau sedang memberi tahu sesuatu, meminta bantuan, begitu.

Appendix 4.4

INTERVIEW

Name of the student interviewee   : Aniqotun Nairuzah
Field of study   : Mathematics
Date of interview   : 11th October 2015

R : Anda kelas berapa di *English Intensive Class*?
S : Kelas dua
R : Di sini kan ada program *English Week*, apakah Anda selalu menggunakan bahasa Inggris di *English Week*?
S : Kadang, Mbak..
R : Misalnya area tertentu begitu?
S : Ya, bisa dibilang begitu
R : Ada empat area wajib menggunakan bahasa Inggris, yaitu *Aula*, dapur, kamar mandi dan jemuran. Di area mana Anda paling sering menggunakan bahasa Inggris?
S : Di *Aula* dan kamar mandi
R : Lalu di area mana Anda paling jarang menggunakan bahasa Inggris?
S : Di dapur
R : Saat berbicara menggunakan bahasa Inggris, apakah Anda kadang-kadang mengubah bahasa dari bahasa Inggris ke bahasa Indonesia?
S : Ya, kadang
R : Misalnya nih kalau Anda tidak tahu atau lupa bahasa Inggris dari kata-kata yang ingin Anda sampaikan, apa yang Anda lakukan?
S : Saya akan tanyakan ke lawan bicara saya, misalnya, "*What the meaning of* apa.." gitu.
R : Lalu kalau orang yang Anda ajak bicara tidak paham dengan apa yang Anda bicarakan?

S : Saya akan langsung menggunakan bahasa Indonesia

R : Sekarang kalau bicara tentang alasan mengubah atau mengalih bahasa dari bahasa Inggris ke bahasa Indonesia. Ada sepuluh alasan yang akan saya kemukakan, mungkin beberapa alasan juga menjadi alasan Anda mengubah bahasa. Yang pertama, membicarakan topic tertentu. Misalnya Anda kan jurusan Matematik, nah ketika Anda membahasa dengan teman misal, apakah Anda mengalihkan bahasa?

S : Ya, karena menggunakan bahasa Indonesia lebih memahamkan, apalagi jika banyak terdapat istilah-istilah Matematika..

R : Yang kedua, mengutip kata-kata orang lain. Dalam hal ini, Anda sedang mengobrol menggunakan bahasa Inggris, lalu mengutip kata-kata, misal peribahasa Indonesia di dalamnya..

S : Tidak pernah,

R : Yang ketiga, mempertegas sesuatu atau mengungkapkan solidaritas

S : Tidak ya kalau ini

R : Yang keempat, untuk menyeru

S : Tidak juga..

R : Yang kelima, mengulangi kata-kata untuk klarifikasi. Jadi Anda menggunakan bahasa Inggris kemudian mengulanginya menggunakan bahasa Indonesia

S : Ya kalau ini

R : Yang keenam, ini sedikit mirip dengan alasan sebelumnya. Tapi penggunaan bahasa Indonesia di sini untuk memperlancar pembicaraan, bukan karena tidak mengerti bahasa Inggrisnya.

S : Tidak

R : Yang ketujuh, adalah untuk menunjukkan identitas grup atau golongan. Dalam hal ini misalnya daerah Anda berasal atau golongan

S : Emm.. tidak

R : Yang ke delapan, adalah untuk menguatkan atau menghaluskan permintaan atau perintah.

S : Tidak juga, kalau pakai bahasa Inggris ya bahasa Inggris saja..

R : Yang kesembilan, karena membutuhkan bahasa asli. Jadi, Anda menggunakan bahasa Indonesia karena tidak menemukan paduannya di bahasa Inggris..

S : Kadang,

R : Alasan yang terakhir, Anda menggunakan bahasa Inggris karena ada orang lain yang Anda tidak ingin jika dia mendengar dan mengerti pembicaraan Anda

S : Sebaliknya, kita lebih lancar berbahasa Indonesia..

Appendix 4.5

INTERVIEW

Name of the student interviewee   : Imro'atus Sholihah
Field of study   : English Department
Date of interview   : 11th October 2015

R : Kalau dilihat dari jurusan, apakah Anda kelas kelas tiga di *English Intensive Class*?

S : Ya

R : Berarti Anda lancar dalam berbahasa Inggris ya?

S : Ya, begitulah

R : Di sini kan ada program *English Week*, apakah Anda selalu menggunakan bahasa Inggris di *English Week*?

S : Hampir di semua area

R : Saat berbicara menggunakan bahasa Inggris, apakah Anda kadang-kadang mengubah bahasa dari bahasa Inggris ke bahasa Indonesia?

S : Ya, kadang

R : Misalnya nih kalau Anda tidak tahu atau lupa bahasa Inggris dari kata-kata yang ingin Anda sampaikan, apa yang Anda lakukan?

S : Saya menggunakan kata yang mirip

R : Lalu kalau orang yang Anda ajak bicara tidak paham dengan apa yang Anda bicarakan?

S : Saya terjemahkan ke bahasa Indonesia

R : Sekarang kalau bicara tentang alasan mengubah atau mengalih bahasa dari bahasa Inggris ke bahasa Indonesia. Ada sepuluh alasan yang akan saya kemukakan, mungkin beberapa alasan juga menjadi alasan Anda mengubah bahasa. Yang pertama, membicarakan topic tertentu, apakah Anda mengalihkan bahasa?

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S : Ya, karena semisal topik tersebut menggunakan istilah-istilah yang sulit, meskipun saya bisa menggunakan bahasa Inggris, tapi nanti harus menerjemahkan lagi, jadi praktisnya langsung bahasa Indonesia saja, hehe..

R : Yang kedua, mengutip kata-kata orang lain. Dalam hal ini, Anda sedang mengobrol menggunakan bahasa Inggris, lalu mengutip kata-kata, misal peribahasa Indonesia di dalamnya..

S : Kadang,

R : Yang ketiga, mempertegas sesuatu atau mengungkapkan solidaritas

S : Ya,

R : Yang keempat, untuk menyeru

S : Ya, sering..

R : Yang kelima, mengulangi kata-kata untuk klarifikasi. Jadi Anda menggunakan bahasa Inggris kemudian mengulanginya menggunakan bahasa Indonesia

S : Ya, ini sering saya lakukan karena tidak semua yang kita ajak bicara paham dengan bahasa Inggris

R : Yang keenam, ini sedikit mirip dengan alasan sebelumnya. Tapi penggunaan bahasa Indonesia di sini untuk memperlancar pembicaraan, bukan karena tidak mengerti bahasa Inggrisnya.

S : Ya, biasanya sesama jurusan di sini

R : Yang ketujuh, adalah untuk menunjukkan identitas grup atau golongan. Dalam hal ini misalnya daerah Anda berasal

S : Ya, kebetulan saya tidak lancar berbahasa Jawa

R : Yang ke delapan, adalah untuk menguatkan atau menghaluskan permintaan atau perintah.

S : Iya, sering ini..

R : Yang kesembilan, karena membutuhkan bahasa asli. Jadi, Anda menggunakan bahasa Indonesia karena tidak menemukan paduannya di bahasa Inggris..

S : Ya, kata-kata ilmiah biasanya

R : Alasan yang terakhir, Anda menggunakan bahasa Inggris karena ada orang lain yang Anda tidak ingin jika dia mendengar dan mengerti pembicaraan Anda

S : Tidak, ini justru membuat orang lain tahu apa yang kita bicarakan..

Appendix 5

Table 1: The code switching utterances and its types that made by the students in daily speaking

No.	Utterance	CS Types		
		A	**B**	**C**
1.	*Antri*, please, bathroom number 1..		√	
2.	After*mu,* please..	√		
3.	There is no agenda today, *kan?*			√
4.	I don't want *lah*, so far *kok*..			√
5.	Don't be like that, *sih*..			√
6.	I ask your *kerupuk ya*?		√	√
7.	Sisters, let's pray together, *ayo jama'ah.. musholla udah selesai adzan*..		√	
8.	Borrow your laptop, I want copy Sherlock Holmes *sama itu,* Conan..		√	
9.	I take my book *ya, soalnya besok ada jam*..		√	√
10.	Sister, what the Indonesian of *nitip*?		√	
11.	Change the channel *sih, On The Spot lagi bagus*..		√	√
12.	*Mbak*, after*nya siapa*?	√	√	
13.	Please, entrust *gorengan* two..		√	
14.	Class*nya* Mrs. Ilif free..	√		
15.	Everyone please, gather in *Aula, ada pengumuman*..		√	
16.	I am so sorry, *aku enggak sengaja*..		√	
17.	*Mau* go to ATM or no?		√	
18.	This place used for *ngaji* or no?		√	
19.	Plate*nya siapa di samping tv?*	√	√	

No.		Col1	Col2	Col3
20.	Up to you *lah*, I follow..			√
21.	Who get *piket nyupir* today?		√	
22.	*Ketrampilan* with *eyang* on Monday will cook a cake..		√	
23.	Borrow *lap*, please, it is so hot..		√	
24.	Volume*nya*, please..	√		
25.	I ask *ya*?			√
26.	Borrow your veil ya? *kerudung.. ada tamu*		√	
27.	Tonight you *jadwal mimpin mujahadah* here..		√	
28.	After cooking*, ya*?			√
29.	Close the door please, *waspada kucing*..		√	
30.	Sisters, *ada* laundry..		√	
31.	There is *nasi*..		√	
32.	You get punishment because not *jama'ah*..		√	
33.	Don't forget to bring *buku* vocab next night..		√	
34.	Sist, borrow *kunci perpus*..		√	
35.	We will cook *pindang* and *kangkung* this evening..		√	
36.	Sister, please take me my *handuk*..		√	
37.	Thank you so much, *ya…*			√
38.	Anyone want go to *ndalem?*		√	
39.	If you will *ijin* to Abah, together *ya*..		√	√
40.	My *sandal* there is no..		√	
41.	May I *icip-icip* your soup?		√	
42.	May I watch tv *jam segini*?		√	
43.	I don't know *lah*, I am *galau*..		√	√
44.	This morning I got the lesson about *Aljabar*, but *ada yang belum paham*..		√	

			A	B	C
45.	Is there *air* gallon?			√	
46.	Rice*nya habis..*		√	√	
47.	*Hp.nya di*silent, please..		√		
48.	There is *pak sayur, yang mau belanja..*			√	
49.	I am afraid if go to *jemuran* at night..			√	
50.	There is *ngaji* after Isya, *to*?			√	√
51.	My laptop still in you, *kan*?				√
52.	*Dek*, who gets picket *halaman*?			√	
53.	It's okey, *Dek.. tak ada gading yang tak retak.*			√	
54.	*Awas!* There is a cat!				√
55.	You are so *alay*..			√	
56.	This is *pecel warung* Mbak Ning..			√	

The explanation of the CS types' character:

A: Intra sentential switching

B: Inter sentential switching

C: Tag/emblematic switching

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N I M	:	4340076
Fak./Jur./Prodi	:	FITK / TBI

telah mengikuti Orientasi Pengenalan Akademik (OPAK) Tahun Akademik 2011/2012 dengan tema

" **MENEGUHKAN KOMITMEN MAHASISWA DALAM MENGEMBAN AMANAT RAKYAT** "

yang diselenggarakan oleh

IAIN Walisongo Semarang pada tanggal 08 - 12 Agustus 2011 sebagai; "PESERTA" dan dinyatakan :

L U L U S

Demikian sertifikat ini dibuat, untuk dapat digunakan sebagaimana mestinya.

Semarang, 12 Agustus 2011

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Pembantu Rektor III

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Certificate

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This is to certify that:

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Has taken TOEFL test conducted by the English Language Teaching Department (ELT) of UIN Walisongo Semarang on March 28th, 2015 with the scaled score

Listening Comprehension	Structure & Written Expression	Reading Comprehension	Total Score
47	51	48	487

Darwanto, SS., M. Hum.
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PIAGAM

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TRANSKRIP EKSTRA KURIKULER

No.	Nama Aspek Kegiatan	Jamlah Kegiatan	Nilai Kum.	Presentase
A.	Aspek Keagamaan dan Kebangsaan	8	33	25 %
B.	Aspek Penalaran dan Idealisme	9	39	30 %
C.	Aspek Kepemimpinan dan Loyalitas	8	25	19 %
D.	Aspek Pemenuhan Bakat dan Minat Mahasiswa	5	22	17 %
E.	Aspek Pengabdian Kepada Masyarakat	4	12	9 %
	Jumlah	28	131	100 %

Predikat : **(Istimewa / Baik Sekali / Baik / Cukup)**

Semarang, 24 Februari 2015
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Lamp   : -

Hal   : **Penunjukan Pembimbing Skripsi**

                                    Kepada Yth.

                                    1. Dra. Hj. Siti Mariam, M.Pd

                                    2. Dr. Mahfud Djunaedi, M.Ag

                                        di tempat

Berdasarkan hasil pembahasan usulan judul penelitian jurusan Tadris Bahasa Inggris, maka Fakultas Ilmu Tarbiyah dan Keguruan menyetujui skripsi mahasiswi:

Nama   : Umu Habibah

NIM   : 113411076

Judul   : Indonesian English Code Switching Used in Pondok Pesantren Darul Falah Be-Songo Semarang

dan menunjuk saudara Dra. Hj. Siti Mariam, M.Pd dan Dr. Mahfud Djunaedi, M.Ag sebagai pembimbing.

Demikian atas kerjasama yang diberikan kami ucapkan terimakasih.

                                    A.n. Dekan,

                                    Ketua Jurusan Tadris Bahasa Inggris

                                    Siti Tarwiyah, S.S. M.Hum.
                                    NIP. 19721108 199903 2001

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1. Dekan Fakultas Ilmu Tarbiyah dan Keguruan IAIN Walisongo (sebagai laporan)

2. Mahasiswi yang bersangkutan

3. Arsip

Nomor : In.06.3/D.1/TL.00./4458/2015   Semarang, 15 Oktober 2015
Lamp   : -
Hal   : Pengantar Riset
         A.n.   : Umu Habibah
         NIM   : 113411076

Yth:
Pimpinan Pondok Pesantren Darul Falah Be-*Songo* Semarang
di Semarang, Jawa Tengah

Asssalamu'alaikum Wr. Wb.,
Diberitahukan dengan hormat dalam rangka penulisan skripsi, bersama ini kami hadapkan mahasiswa:

Nama   : Umu Habibah
NIM   : 113411076
Judul Skripsi : English-Indonesian Code Switching Used in Pondok Pesantren Darul Falah Be-*Songo* Semarang
Alamat   : Perum Bank Niaga Blok B No. 9, Tambakaji, Ngaliyan, Semarang
Pembimbing : 1. Dra. Hj. Siti Mariam, M.Pd
              2. Dr. Mahfud Djunaedi, M.Ag

Mahasiswa tersebut membutuhkan data-data dengan tema/judul skripsi yang sedang disusun, oleh karena itu mohon diijinkan melaksanakan riset selama 1 bulan, mulai tanggal 20 September 2015 sampai dengan tanggal 20 Oktober 2015.

Demikian atas perhatian dan kerjasama Bapak/Ibu disampaikan terima kasih.
Wassalamu'alaikum Wr. Wb.

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Yang bertanda tangan di bawah ini Pengasuh Pondok Pesantren Darul Falah Be-*Songo* Semarang, dengan ini menerangkan dengan sesungguhnya bahwa:

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Prodi   : Pendidikan Bahasa Inggris (PBI)

Perguruan Tinggi : Universitas Islam Negeri Walisongo Semarang

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Waktu Pelaksanaan : 12 September s.d 17 Oktober 2015

Tempat   : Pondok Pesantren Darul Falah BE-*Songo* Semarang

Demikian surat keterangan penelitian ini dibuat untuk digunakan sebagaimana mestinya.

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Pengasuh,

Dr. KH. Imam Taufiq, M.Ag

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    2. Pondok Pesantren Raudlatut Thalibin, Tugurejo Semarang

    3. Pondok Pesantren Darul Falah Be-*Songo* Semarang

Semarang, 8th November 2015
The Writer,

Umu Habibah
NIM 113411076