**CODE CHOICE USED BY STUDENTS OF
MA'HAD WALISONGO
(A Case Study of Multilingual Community in Ma'had Walisongo
in the Academic Year 2016/2017)**

THESIS

Submitted in Partial Fulfillment of the Requirement
for gaining the Degree of Bachelor of Education Language
in English Education

By

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**EDUCATION AND TEACHER TRAINING FACULTY
WALISONGO STATE ISLAMIC UNIVERSITY
SEMARANG
2017**

THESIS STATEMENT

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certify that the thesis is definitely my own work. I am completely responsible for the content of this thesis. Researcher's other opinions or findings included in this thesis are quoted or cited in accordance with ethical standards.

Semarang, 7th June 2017
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RATIFICATION

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had been ratified by the board of examiners of Education and Teacher Training Faculty of Walisongo State Islamic University and can be received as one of any requirements for gaining the Bachelor Degree in English Language Education.

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To
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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 identify:

Title   : **Code Choice Used by Students of Ma'had Walisongo (A Case Study of Multilingual Community in Ma'had Walisongo in the Academic Year 2016/2017)**
Name   : Zulfa Nabila
Student Number : 133411031
Department   : Education and Teacher Training Faculty
Field of Study   : English Language Education

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Wassalamu'alaikum Wr. Wb.

Advisor,

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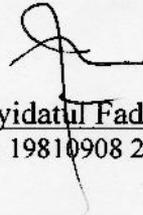
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وَكَفَىٰ بِاللَّهِ وَكِيلًا

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And Allah is ever all sufficient as disposer of affair[1]

(Q.S. An-nisa: 81)

Learn from yesterday, life for today, hope for tomorrow[2]

(quotes: Albert Einstein)

Be grateful and stay positive because Allah always by your side[3]

---

[1] Departemen Agama RI, *Al Qur'an dan Terjemahannya*, (Kudus : Menara Kudus, 2006), p.91.

[2] https://www.google.co.id/search?q=quotes+by+albert+einstein&oq=quotes+by+al&aqs=chrome.1.69i57j0l5.8673j0j9&sourceid=chrome&ie=UTF-8 accessed on Monday June 2017 at 8.37

[3] Quotes by Zulfa Nabila

ABSTRACT

Title	:	**Code Choice Used by Students of Ma'had Walisongo (A Case Study of Multilingual Community in the Academic Year 2016/2017)**
Name	:	Zulfa Nabila
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This research aimed to find the kinds of language variation and the reasons of code choice used by the students of Ma'had Walisongo. It is descriptive qualitative research by filling questionnaire, doing interview, recording and documentation. The data were identified according to the theory of Jendra to identify the kinds of language variation and Holmes to identify the factor that can influence code choice by students of Ma'had. From the research, I found senior students using Indonesian, Javanese, English, and Arabic in their activities. There are twelve kinds of language variation used by them, those are individual and societal, regional and temporal, native and non-native, spoken and written, formal and informal, standard and non-standard, upper and lower standard, women and men's, restricted and elaborated, ethnic, professional field, and secret language varieties. They used code choice based on setting, participant, topic and function for showing respect, politeness, solidarity, closeness or understanding easier because of unitary language (neutral) and standard language. I recommend teachers to be aware of how to choose an effective language and to develop their competence in English teaching especially in the code choice and language variation. Students should also be aware of how to use it in every situation and condition. This result of research can be used by teachers to teach students in the material of expression how to greet, to thank, to take leave and apologize. For lecturers, it can be a reference in teaching code choice in Sociolinguistics subject. I hope the next researcher to explore more about code choice in the different subject.

Keywords: students, code choice, language.

DEDICATION

No writing research of mine finish without motivation and support of everyone whom actually it is not enough to write their name only. With sincerity and humility, I dedicate this thesis to:

1. My beloved parents Dr. H. Mat Solikhin, M.Ag and Hj. Siti Khoiriyah S.Ag.

2. My grandfathers and grandmothers, especially Hj. Umi Hayati.

3. My lovely sisters Milatul Khanifah, Fina Ulliya and my best brother Muhammad Abdurrahman Addakhil.

4. My teachers who have educated and taught me with great sincerity and genuineness.

ACKNOWLEDGMENT

Bismillahirrahmainrrahim,

  Alhamdulillahirobbil 'alamin, all praises due to Allah SWT, the Most Gracious and the Most Merciful who has given me insight and strength to finish mycompletely. Then, Sholawat and Salutation are always given to the Prophet Muhammad, the last messenger and the most beloved Prophet of Allah.

  I realized that this thesis would not be achieved without advice, motivation, guidance, love, help and encouragement from individuals and institutions. In this chance, I would like to express my gratitude for all them:

1. Dr. H. Raharjo, M.Ed, St, the dean of Education and Teacher Training Faculty of UIN Walisongo Semarang.
2. Dr. H. Ikhrom, M.Ag, the head of English Department of Education and Teacher Training Faculty UIN Walisongo Semarang.
3. Sayyidatul Fadlilah, M.Pd, the advisor for her generous invaluable guidance, motivation, and suggestion for this thesis from beginning until the end.
4. All lecturers in Education and Teacher Training Faculty who has given the knowledge patiently.
5. My beloved parents, Dr. H. Mat Solikhin, M. Ag and Hj. Siti Khoiriyah, S. Ag. They are everything for me.
6. My lovely sisters Milatul Khanifah, Fina Ulliya and my best brother Muhammad Abdurrahman Ad-dakhil.

7. My grandma, my uncle and aunt, my cousin and all my big family in Blora and Kendal who always give me support, advice, and love.

8. Dr. KH. Fadlolan Musyaffa', Lc, M.A as the guardian of Ma'had Walisongo.

9. 'Alam Rezki and his family who have prayed, helped and supported me.

10. All of my friends in PBI especially PBI A '13, PP. Syifaul Jinan, Ma'had Walisongo, Lembaga Studi Bahasa (LSB), Walisongo English Club. Thanks for the lessons, happiness, experience, and memory we made.

11. All my friends who ever held together in practice teaching, all trainee members of PPL in MAN Kendal, my family in KKN posko 48. Thanks for best experience we made.

12. The last but not the least, those who cannot be mentioned one by one, who has supported me to finish this thesis.

Finally, I will happily accept constructive criticism in order to make this thesis better and I hope this research to be helpful for everyone. Amen.

The researcher,

Zulfa Nabila
Student Number: 133411031

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LIST OF ABBREVIATION

H : High

L : Low

L1 : First Language

L2 : Second Language

S1 : First Student

S2 : Second Student

S3 : Third Student

R : Researcher

R1 : First Respondent

R2 : Second Respondent

R3 : third Respondent

R4 : fourth Respondent

R5 : fifth Respondent

R6 : sixth Respondent

MQK : Musabaqoh Qira'atul Kitab

A. Background of the Research

People need to adapt with their environment, because they are human social. Language is a tool to communicate with people. Language helps people to express their ideas. Thus, language is the effective communication tools, the perfect one than other communication tools.

People always use a code to do interaction with their society. They choose a particular code or variety when they are speaking because it will make easier to discuss something. Code is a kind of a system or a particular language that two or more people employ it for communication.[1] To choose a code someone must pay attention to many things, such as domain addressee , setting, and topic. Communication will run well if the people can use the code choice or language choice well. Based on Al-Quran surah Al-Isra': 53 Allah says:

وَقُل لِّعِبَادِى يَقُولُواْ ٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ ٱلشَّيْطَٰنَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلْإِنسَٰنِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

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[1] Ronald Wardaugh, *An Introduction to Sociolinguistic, (*Oxford: Blackwell Publishers Ltd, 1998), p. 86.

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And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.[2]

From this verse Allah commands the servant (believer) to choose the best word or language even in their discussion with the disbelievers and other opponents of their faith. Muslim should be good in their conversation and say what is true.

People cannot ignore the code in their life. Code is a term another name of language, speech variety, or dialect. It is sometimes considered to be a more neutral term than the others. People also use "code" when they want to stress the uses of a language or language variety in a particular community.[3]

The factors that lead in choosing one code rather than another are the kinds of social factors to language choice in speech communities throughout the world is called linguistic repertoire. Heller stated that language plays a symbolic role in our lives, and when there is choice a language, the actual choice made is important when there is a concurrent shift in the relationship between the languages. We must know the motivation of the speaker as the consideration in the choice. The code that we choose on a particular occasion is likely to indicate how we wish to be viewed by others.

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[2] Departemen Agama RI, *Al Qur'an dan Terjemahannya*, (Kudus : Menara Kudus, 2006), p. 287.

[3] Jack C Richard, and Richard Schmidt. *Longman Dictionary of Language Teaching and Applied Linguistics*, (Great Britain: Pearson Education Limited, 2010), p. 87.

D.   Significance of the Research

This research has significance as follow:

1. For the readers, I hope this research can help the readers to enlarge their knowledge about code choice and language varieties.

2. For the teachers, this research is expected to be reference of how to choose an effective language and develop their competence in English teaching especially in the code choice and language variation.

3. For the students, this research is expected to help them to increase their awareness of how to use code choice in the every situation and condition.

make the choice of a particular code on the certain purpose happen. The reflection of people who has different education background but they live in the one complex force them to keep on using code choice in their daily conversation. From this phenomenal, I observed in analyzing code choice used by students of Ma'had Walisongo (a case study of multilingual community in Ma'had Walisongo in the academic year 2016/2017).

B. Research Questions

The problem of this research is focused on:

1. What kinds of language variation used by students of Ma'had Walisongo Semarang?

2. What are the reasons of students of Ma'had Walisongo Semarang use code choice in their daily activities?

C. Objectives of the Research

This research is intended to meet the following objectives:

1. To find out the kinds of language variation used by students of Ma'had Walisongo Semarang.

2. To know the reasons of students of Ma'had Walisongo use code choice in their daily activities.

Indonesian has National language that is *Bahasa Indonesia*, besides Indonesian has many traditional languages as the identity of geographic region. We can indicate where the speaker comes from through their accent and speech such as from Bali, Sulawesi, Sumatera, Central Java, East Java or West Java. Most of Indonesian people know and apply more than one language, such as Indonesian, Javanese, English, Sundanese, Arabic, and Minangkabau, etc. This condition force Indonesian to choose the best language to make an effective communication.

Everybody is unique with their language. They have a language characteristic in the community. When people communicate with others, they have their own style to establish relationship. It is very natural that there are language varieties in this world. Scientists classified the language varieties in the some points. For example, the classification on language varieties according to the speaker (the users of language) can be divided into two kinds those are individual and social language varieties. Then based on the societal varieties can be divided into the regional where the language is used and the period when it is used. Language varieties according to the uses classified into several points such as the way it is used, the formality, the stratification, and the various professional fields to the lexicon of the language is normally associated. According to the way it is used, the language divided into two kinds

namely spoken and written language varieties. Based on the formality can be divided into formal and informal language varieties. Based on the social stratification in the society, language divided into upper and lower class language varieties, then standard and non-standard language. Based on gender are divided into men and women language varieties. There are various ethnic varieties of language in the ethnic who use a language. Based on the field which the lexicon of the language is normally associated, there are many language varieties, for example medical variety, business variety, etc.

People usually master well their mother tongue or native language. Someone who knows more than one language is called bilingual or multilingual. But, the community whose members used one language is monolinguals. Then the term bilinguals (bilingual people) are for people who speak two languages every day.[4] People are usually forced to select a particular code whenever they choose to speak, and they may also decide to switch from one code to another to mix codes. Well educated people usually are able to speak foreign language, that why sometimes people can use more than one language at the same times.

Students of Ma'had Walisongo are bilingual or multilingual people. They use two or more language in their

daily lives. Live in dormitory Ma'had Walisongo with many people from different cities it makes various characteristic of language. The population is made up of students drawn from the heterogeneous ethnic regions of Indonesian. There are two distinct codes which show clear function separation; that is one code is employed in one set of circumstances and the other in an entirely different set. This situation and condition called a diglossic situation.[5]

Code choice or language choice needs to be applied when we communicate with other, with awareness of code choice we can talk better and more polite. Code choice is something crucial that give a big impact in our social life because code choice supports us to have good performance, good attitude and good communication.

Language variety and code choice can be seen in the daily lives of people. Students of Ma'had Walisongo usually use two or more languages in their daily lives especially English, Indonesia, Javanese and Arabic. The fact that people can use more than one language encourages them to mix code whenever they speak.

The phenomena of code choice, why people choose to use one code than another one, what kinds of language variation appear in the Ma'had Walisongo, what is interesting factors that

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[4] Made Iwan Indrawan J, *Sociolinguistics the study of Societies' Languages*, (Yogyakarta: Graha Ilmu, 2012). p. 68.

[5]Ronald Wardaugh, *An Introduction to Sociolinguistic,* (Oxford: Blackwell Publishers Ltd, 1998), p. 87.

CHAPTER II
REVIEW OF RELATED LITERATURE

A. Theoretical Frameworks

1. Language Variation

A variety can be a language, an accent, a dialect, etc. Richards and Jack argue that "language variation refers to the differences in pronunciation, grammar, or word choice within a language, which may be related to regional, social class and educational background to the degree of formality of a situation in which language is used.[1] People always interact with others. This condition commands them to know their language to communicate effectively and clearly. Each language has certain characteristics, which cause the variety of a language.

People will use a language to signal their group and to construct different aspects of their social identity. Some features of speech will become important in the group because they differentiate one group from another. Just as different languages often serve a unifying and separating function for their speakers, so do speech characteristics within languages.

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[1]Jack C Richard, and Richard Schmidt. *Longman Dictionary of Language Teaching and Applied Linguistics*, (Great Britain: Pearson Education Limited, 2010), p. 624.

a. The kinds of Language Variation

There are some point have been taken to classify and to analyze the language variation. Language variation according to Jendra is divided into twelve such as language varieties are classified based on the users. It is divided into individual and societal. Language varieties based on the Sociolinguistics is distinguished from the regional where the language is used and the temporal when it is used. Based on the relation to the users, language varieties are divided into native and non-native language variation. According to the way the language it is used, language is divided into the spoken and the written varieties. According to the formality, there are formal and informal language varieties. The stratification in the society causes there are upper and lower class language varieties. Language varieties based on genders is distinguished between men and women's language varieties. Then, there are restricted and elaborated language varieties. Based on the ethnic it appears various ethnic varieties of language. The last are professional field and secret language varieties.[2]

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[2] Jendra, "*Sociolinguistics ...*", p. 28.

Thirdly, the research was conducted by Suryadi[40] shows the patterns of language choice used by students of English department at faculty of arts and humanities State Islamic University Sunan Ampel Surabaya and finds out the reasons (social factors) for using language choice by them.

The both similarities of the researches used the qualitative method. The differences are the data collection techniques and the objects. His research object is from Madurese and Javanese students of English Department, whereas my research object is from senior students of Ma'had Walisongo.

The research concluded that the students of English Department at Faculty of Arts and Humanities are multilingual society which used more than two languages. So, they use language choice in their daily communication. He found code mixing and code switching also was used by the students of English Department in their communication to create their communication effectively.

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[40] Suryadi, "Language Choice Used by Students of English Department at Faculty of Arts and Humanities State Islamic University Sunan Ampel Surabaya", *Thesis*, (Surabaya: English Department at Faculty of Arts and Humanities State Islamic University Sunan Ampel Surabaya, 2016).

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1) Individual and Societal Language Varieties

People are part of social communities. They must adapt and communicate with the society. The language used by a community is abstract but the one used by every individual in the community is concrete.[3]

Every society has unique culture. Simply, idiolect (speech) can only be understood by knowing the society which the individual speakers belong to as members.[4] For example all Indonesians speak the abstract Indonesian language, English and Americans speak abstract English, etc. But every Indonesian, every English man or woman actually speak a concrete idiolect. In regard to the concrete idiolect no one can be said to speak 'the same' language. Everyone can express freely a certain degree to use or not to use the norm or rules that exist in the language. For example Mila (Student of Ma'had Walisongo) from Kendal speak to her friend "aku gak ngerti" (I do not know) and Naelatul from Kendal speak to her friend "aku gak paham *guys*" (I don't know), or Syahrini has a personal choice of word

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[3] Jendra, "*Sociolinguistics ...*", p. 28.

[4] William Labov, *The Social Stratification of English in New York City,* (Washington DC: Center for Applied Linguistics, 2001). P.10.

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"Alhamdulillah ya, sesuatu..." (Alhamdulillah ya, something). The factors influenced the differences among individual language varieties such as sex, age, etc.

The societal language variety happened because every individual of particular speech community speak common variety of language, this variety is popularly known as dialect or sociolect.[5] The factors that influence development of sociolect found in the society, such as people immigration, political situation, cultural innovation, etc. Based on those factors, there are two major societal language varieties called regional varieties and temporal varieties.

2) Regional and Temporal Language Varieties

People from different regional usually speak different variety, but sometimes the same language can be also spoken in the different region. When this situation happens, the regional varieties of the language exist. The varieties develop after human who speaks the same language leave their homeland and separate themselves from one another in the new regions.

The regional language varieties can be seen from the Malay languages those have developed into

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[5] Jendra, "*Sociolinguistics ...*", p. 31.

The Similarity between her research and my research are in the research method, both of us used descriptive qualitative method. The differences are in the data collection techniques and in the samples. In the term of collecting data, she used field research method through direct observation (participant observation), whereas in my research used triangulation method. She used the research object from admin staffs of CaSE Education and my research used senior students of ma'had Walisongo. She also analyzed about code mixing and code choice, whereas my research analyzed language variation and code choice.

Secondly, the research was conducted by Tanner[39] shows the case of a particular multilingual community of Indonesian graduate students, their wives and their children, in the USA. The success of Indonesian as a national language, the functional differentiation and the specialization of code in Indonesia are Presenting something of the richness, complexity, and patterning of language usage among the Indonesian elite has been a goal in itself.

Both similarities of the research used qualitative approach and concerned about code choice. The difference is the object. The research object above is from Indonesian elite and my research object is from senior students of Ma'had.

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[39] Tanner N, "Speech and Society among the Indonesian Elite: a Case Study of a Multilingual Community", Jurnal Antrophological Linguistics, (vol. 9, no. 3, 1967), p. 15-39.

(L). Each variety has its own specialized functions, and each is viewed differently by those who aware of both.

In the Javanese situation, the two varieties are *ngoko* (low Javanese, a symbol of easy going familiarity to communicate among equal) and *kromo* (high Javanese, used to communicate with someone who more respected). The characteristic of high varieties usually used in formal situation such as for giving political speech, for broadcasting the news, for writing fine literature, etc. On the other hand, the characteristic of low varieties usually used in informal situation and intimacy such as conversation with, family, friend, etc.

B. Previous Research

There are some previous researches related to code choice theory that I used to support my research.

Firstly, the research was conducted by Indri[38] shows about code choice between Bahasa Indonesia and English happened among CaSE Education staffs in their daily conversation at work. She found the types of code mixing and code choice were used in their daily conversation at work, which types is dominantly used and their reasons chose codes in their daily conversation at work.

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[38] Indri Elan Dewi S, "An Analysis of Code Choice Found Among CaSE Education Staffs", *Thesis* (Medan: Department of English Faculty of Cultural Studies University of Sumatera Utara Medan, 2014).

several different dialects such as Indonesian Malay varieties, Thailand Malay varieties, Malaysian Malay varieties, etc. The difference between Indonesian Malay varieties and Malaysian Malay varieties are influenced by cultural influence of colonialism and different linguistics. The Indonesian Malay is influenced by Dutch, whereas Malaysian Malay is influenced by English. Some language varieties such Arabic influence Malaysian and Javanese also influence Indonesian. There are some examples the differences between regional language varieties of Indonesian Malay variety and Malaysian Malay variety. The examples of Indonesian Malay variety are *Agustus, ukuran, handuk, tas, bicara, pijat-pijat.* The examples of Malaysian Malay variety are *Ogos, saiz, tuala, beg, cakap, kutu busuk*[6].

Sometimes, there are same words but have different meaning. For example, *pijat-pijat* in Indonesian Malay the meaning is massage but in the Malaysian Malay the meaning is bug. It means when we want to speak with other we must be careful to choose the code.

British and American English regional varieties are different from another, but both of them as poles

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[6] Jendra, "*Sociolinguistics ...*", p. 32.

of the Standard English. The history of English recorded that the immigration of people from England to the United States came from two different regions around sixteenth century.[7] The varieties were developed between people who live in the southern region of land and in the northern region are different. The several differentiations can be known from the pronunciation, term, spelling, and structure (form). Here are the example of the differences between regional language varieties of British and American English varieties. The differences in spelling between British and American are center (British) and color, centre (American). The differences from term are Autumn, shop (British) and Fall, store (American). The differences in the pronunciation between British and American are new /nyu/, far /fa/ (British) and new /nu/, fa /fa:/ (American). The differences in the structure between British and American are have you got it? (British) and Do you have it? (American).

Language developed time by time. The chronological change language results from the social contacts, the cultural transformation, the political situation, and the technological invention.[8] The

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[7] Jendra, "*Sociolinguistics ...*", p. 32-33.

[8] Jendra, "*Sociolinguistics ...*", p.36.

mastered by the same speaker to different degrees of proficiencies and for different purposes. These varieties may include: one's first language, dialects, languages learned at school or in visits abroad, etc. While diglossia is two distinct varieties of the same language used in the community with one regarded as a high variety (H) and the other a low variety (L). Each variety is used for distinct function.

Diglossia will happen in a society when it has two distinct codes which show clear functional separation; that is, one code is employed in one set of circumstances and the other in an entirely different set[36]. Diglossia is an occurrence when two languages exist in the society and each one is used for different purposes. There are two varieties in diglossia called *High variety* which is used in government, education, media, and religious service and *Low variety* (non-prestige) which is used in the family, with friend, and when shopping, etc.[37]

There are some language situations which show the major characteristics of the diglossic phenomenon In Indonesia such as Javanese and Balinese, in each situation there is a 'high' variety (H) of language and a 'low' variety

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[36] Ronald Wardaugh, *An Introduction to Sociolinguistics*, Fifth edition (New York: Blackwell, 2006), p.89.

[37] Richard and Schmidt, "*Longman Dictionary ...*", p.171.

A (Act sequence) refers to form and order of the event or to the type and the content of speech act, a narrative, or a conversation.

K (Key) refers to the message wished to be captured within the conversation through the tone and manner, spirit and feeling such as sincere, modest, etc.

I (Instrumentalities) refer to register, the channels and forms of his speech. Channels can be written or oral language or even symbols. Form of speech can be kind of language such as the language varieties.

N (Norms) is divided into two; interaction norms and interpretations norms. Those refer to the norms and rules of interacting and interpreting in a speech act. Social rules governing the event and the participant's actions and reactions. For example allowance for an interruption, using gesture freely, addressing an audience, eye contacts, and distance.

G (genre) is referred to the type of the utterances and the kind of speech act whether it is in the form of poem, a proverb, a prayer, a lecture. Such as conversation, telling a story, speech and so on. If the genre is different the code must be different too.

4. Diglossia

Code choice has relation to linguistic repertoire and diglossia. Repertoire is a group of language varieties

historical account of the Indonesian for instance, divides the development of the language into five chronological varieties, namely the old Malay period (around the 1st century until around 13th century), the classical Malay period (around the 13th century until about the 16th century), the period before the 20th century, the period before the national independence, and the (modern) post independence period.[9] Some example of temporal language varieties old Malay are *vulan, vanua, mervuat, saritu, sapulu*. The differences from modern Indonesian are bulan, benua, membuat, seribu, sepuluh.

3) Native and Non-native Language Varieties

A person who learns a language from a child then continues to become a dominant language is called native speaker. Native language introduced to them and used where he or she is living. The native language varieties usually also called first language. The native language varieties acquire in early childhood because it is spoken in the family or society. The native varieties of Malay for instance, refer to the ones spoken by Indonesian, Malaysian,

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[9] James Sneddon, *The Indonesian Language: Its History and Role in Modern Society,* (Sidney: University of New South Wales Press, 2003). P.20-21.

Thailand, etc. Another example is English native varieties are Americans and British.

We can distinguish the native and non-native varieties from the use of grammatically, appropriately and fluently. For example, the native English pronunciation such as hour, psychology will have silent 'h' and 'p' in the native English varieties, but in the non-native varieties, the h and p at the beginning may be pronounced. Native English usually use grammatical well, for example I like her but non-native speakers sometimes say I like she. The non-native speaker sometimes uses phrases such as *believe to,* but the correct one from the native speaker is *believe in.*

Dictionary uses a reference grammar and grammatical description usually based on the language use of standard variety or native speaker of a dominant. The non-native language varieties learn the language formally, informally or non-formally.[10] The English spoken in Sri lanka, India, Singapore, Malaysia, Indonesian those are as the non-native varieties. The words such as the /đə/, with /wiθ/ or either /iđər/ have been often pronounced /də/ or /zə/, /wit/ and /idər/ in these varieties. Non-native English

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[10] Jendra, "*Sociolinguistics …*", p. 39.

d. The function or the purpose (why they are speaking).[34]

There are eight factors that bilingual and multilingual people may consider when is the right time to choose a code based on Hymes. The factors were formulated into an acronym, namely S-P-E-A-K-I-N-G, which stands for Setting and Scene, Participants, Ends, Act Sequence, Key, Instrumentalities, Norms, and Genre.[35]

S (Setting and Scene) are the places, occasions or natural situations that can influent the people in choosing the code, in general, it includes the situation of speech act.

P (Participant) is the people involved in communication found in the setting. In code choice, this component of speech involves age, social class, and social status.

E (Ends) is the goals, purposes and outcomes that a speaker wishes to reach of speech act. So, for different ends or goals the speaker usually chooses different code based on the situation and condition.

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[34] Janet Holmes, *An Introduction to Sociolinguistics*, (New York: Routledge 2013), p. 9-10.

[35] Jendra, "*Sociolinguistics …*", p. 71.

speaking, you cannot avoid choosing a code. Moreover, you can and will shift as the need arises from one code to another. Within each code, there will also be the possibility of choices not all of which will have the same import because some will be more marked than others. The various choices will have different social meanings. It has relation to linguistic repertoire and diglossia.

Repertoire is a group of language varieties mastered by the same speaker to different degrees of proficiencies and for different purposes. These varieties may include: one's first language, dialects, languages learned at school or in visits abroad, etc. while diglossia is two distinct varieties of the same language used in the community with one regarded as a high variety (H) and the other a low variety (L). Each variety is used for distinct function.

From explanation above, there are some factors that influence code choice. Based on Holmes the social factors that influence code choice are:

a. The participant or the user (who is speaking and who are they speaking to) related to social distance scale and status scale.

b. The setting or social context of the interaction (where are they speaking). To assessing the influence of social setting or type of interaction used formality scale.

c. The idea or the topic (what is being talked about).

usually do not distinguish between short and long vowel. So, the words such as cheap or chip often sound the same in their English. Non-native sometimes make error grammatical such as *you beautiful* the correct one is *you are beautiful*.

4) Spoken and Written Language Varieties

Language varieties divided into spoken and written based on the way people use it. Indonesian and other languages agree that the spoken language varieties are less formal than the written.

The spoken varieties are distinguished from the written based on supra segmental features, such as stress, intonation, tempo and non-verbal features, such as gesture, facial expression. When people are talking with others, they usually use some styles just like 'eeee', 'emmm', 'hmm' or say phrases just like well, yes, ok, do you know, etc. Spoken language varieties usually ignore the grammatical. The main point is the understanding of the partners of communication. For example, you ever found someone say 'finished?' instead 'have you finished?' or gonna, wanna, lemmi, watcha, or quantifiers such as loads of, bags of those are more common in speaking but rare in writing, while passive voice, complex sentence and compound sentence are often used in the written variety but less

normal in the spoken one.[11] In Indonesian, there are some forms not as normally spoken as written, for example 'tidak' (not) is not as much spoken 'enggak' unless in some very formal dialogues. Moreover in this modern era, people usually abbreviate the word when they chat with the other through social media such as SMS (Short Message service), WhatsApp, Facebook, Twitter etc.

The written language variety is characterized by capitalization of letters, punctuation mark, grammatical, and spacing, whereas the spoken language variety is characterized by its stress, intonation and pronunciation. In the written language variety, we can use italicizing, bold-typing, and underlining the word to make differentiation or stressing. While in speaking, we can make a stressing in the certain word by speaking louder, longer, or shorter the sound.

The following lists are the example of the spoken and written language varieties of Indonesian, Javanese, and English often found in the chatting. The example of (Standard) Spoken Varieties are Oh my god, on the way, thank you, *kapan, tanggal, dimana,*

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[11] Michael Swan, *Practical English Usage* (Oxford: Oxford University Press, 2005).310-311

topic. Wardhaugh said that code is any kind of system that two or more people employ for communication.[31]

You must choose an appropriate language to communicate with others. You must choose a particular language style, register, dialect, or accent. It is supported by Stockwell that stated a code is "a symbol of nationalism that is used by people to speak or communicate in a particular language, or dialect, or register, or accent, or style on different occasions and for different purposes."[32] So it can be concluded that code is a language. The code is a form of the language variation that is used by a society to make communication with other people.

A code choice can be defined as choosing a language because of mastering more than one languages. Code choice is the selection of a particular language or language variety for a given situation. If someone uses more than one code when communicating with others, they usually select one code for certain purposes (in certain places and with certain people) and use another code for other purposes (in other places and with other people). Code choice is often quite regular and its patterns can be investigated.[33] When you are

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[31] Ronald Wardhaugh, *An Introduction to Sociolinguistic,* (Oxford: Basil Blackwell, 1998), p. 86.

[32] Stockwell, *Sociolinguistics: A Resource Book For Students*, (Rutledge: London, 2002), p.8-9.

[33] Richard and Schmidt, "*Longman Dictionary ...",* p.88

syllable, the sentence *he loves me so much* become *hez lovesz mez soz muchz.*

2. Bilingualism

We often see and hear somebody speaks using a language at one time and speaks using the other language at another time and place. Someone who knows more than one language is called bilingual or multilingual.[28] People acquire a number of languages because they need for different purpose in their vocabulary.[29]

Bilingualism happens in the multilingual community. Fishman said that bilingualism can be divided into two: True bilingualism means the mastery level of the speaker on L1 and L2 is equal and Partial bilingualism means the mastery level of speaker on the languages is not equal.[30]

3. Code choice

Code is a tool used by people to communicate with others. People have to choose a particular code to express their feeling because it makes easier to discuss a particular

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[28] Jendra, "*Sociolinguistics ...*", p. 68.
[29] Janet Holmes, *An Introduction To Sociolinguistics*, (London and New York:Longman, 2013), p. 79.

[30]. Fishman, *International Journal of The Sociology of Language.* Vol. 16.(The Hauge – Paris: Mouton. 1976), p.103.

Semarang, besok while the example of Written (chatting/texted) Varieties are OMG, OTW, Tq, kpn, tgl, dmn, Smg, etc.

5) Formal and Informal Language Varieties

The use of formal varieties can be seen in the writing of official letters, research, journals, governmental documents, business meeting, lecture, academic seminars, etc. People also use the formal language when communicate with people who is respected such as teacher, parent, ritual ceremonies, writing condolence letters.

People usually use informal language varieties when they are speaking with their friends or when they are in the buss, bathroom, bedroom, supermarket and other occasion in the non-formal situation.

The word such as *dan* (and), *sementara* (while), *maka* (so that), *bagaimana* (how), in casual conversation is too formal. *Saya* (I am), *anda* (you), *sungguh* (really) those are including formal language varieties. Some Indonesian words are informal such as *ngantuk, nulis, nyapu, mikir, main, nunggu,* etc when added by Affixed words such as me-, di-, ber- and suffixed words such as -kan, become more formal just like *mengantuk* (sleepy), *menulis* (write), *disapu* (swept), *memikirkan* (think), *bermain* (play),

menunggu (wait), etc. Some words also express different meaning in a different variety.[12] For example, *gerah* in the formal and standard Indonesian word the meaning is "hot" or "panas", but in the Javanese the meaning is "sick" or "sakit". Usually Indonesian people mix and switch the code. Sometimes people ever do it, under the influence of Javanese use of *gerah,* that is not mean 'hot', attention to this example 'bapak gerah' (father is sick) but in the formal uses as in 'aku gerah' (I feel hot).

Formal and informal varieties in English can be differentiated by the use of forms and vocabularies. The use of contractions such as can't, I'm, you're, we're, I'll, don't, doesn't those are informal language varieties. The use of cannot, I am, you are, we are, I will, do not, does not, they do not, are formal language, then the use of whom, which, who in the complex sentence structures or in the question word also include formal language varieties.

Greeting in English can be distinguished into formal and informal varieties. Formal greeting such as good morning, good night, good evening, while informal greeting such as hi, hello, what's up?, etc. The informal English variety is sometimes referred to

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[12] Jendra, "*Sociolinguistics …*", p. 4.

12) Secret Language Varieties

Some group used language to certain purpose. They make different style or signal to communicate with the member of group. They use a special code. The special code or sometimes called secret language variety is a variety of an ordinary language and because the purpose of its creation and use is usually for a secret one.[26]

Another name for secret language is language game, where the people modify the word systematically transformations from ordinary languages. Secret language varieties can also called argot. Argot is a variety of language often used for a secret communication therefore understood exclusively by the members of a group who form such a language.[27]

A group that used a secret language such as a criminal just like tramps, thefts, and other marginalized communities. There is a language game called eggy-peggy which every syllable is added of phonemes that could be vowel or consonant. For example, people added a consonant z in the end of

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[26] Jendra, "*Sociolinguistics …*", p. 53.

[27] Jendra, "*Sociolinguistics …*", p. 183.

structural and intonation difference from one to another one who is from different ethnic. The English white and black ethnic are one of different ethnic varieties of English in American.

11) Professional Field Language Varieties

Every professional field has different language varieties. They have specific word or jargon in their environment. Variety of a language in accordance with the professional fields of the users and means of using the language is called register.[25]

Professional uses the jargon for certain purpose, for example in the medical professional usually uses the words or jargons such as operation, virus, scan, prescription, epidemics and contagion. Whereas print, scan, photocopy, book, paper, are used in the photocopy business or the word such as brigade, radar, commander are found in the military field. Sometimes the same word has different meaning in the different professional field. The word operation for instance, means 'soldier's attack to a targeted area of war' in military, but in the photocopy business has meaning the computer is having operation. Whereas in the medical field, operation means the doctor will take action to help a sick person.

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[25] Jendra, "*Sociolinguistics ...*", p. 195.

as the casual or colloquial style. Informal or colloquial English words are more common in the spoken than written English variety.[13] People usually use informal word when they are speaking with their families, friends, neighbours, or joking with relatives. Sometimes, the difference involves grammatical changing as a case of fun, which is always noun in standard formal English but informal uses it is sometimes used as an adjective place before noun, example *this is a fun game.[14]* The examples of informal English varieties are bye-bye, fix up, drink, etc. *Gue, loe, mana, makasih* involved the example of Informal Indonesian Variety while saya, kamu, dimana, terimakasih involved the example of formal Indonesian Variety.

6) Standard and Non-Standard Language Varieties

The language varieties can distinguish from the standard and non-standard. A standard variety of a language includes both formal and informal or

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[13] Stuart Redman, *English Vocabulary in Use: Pre-Intermediate and Intermediate,* (Cambridge: Cambridge University Press, 1997). P. 200.

[14] Michael Swan, *Practical English Usage (New International Students Edition)*, (Oxford: Oxford University Press, 1995). P.8.

colloquial variety.[15] Daily conversation usually is different from the language that taught in the school, style people called *bahasa resmi* or standard language. People prefer use non-standard language in the certain situation to establish easy communication. Indonesian daily conversation is informal, usual and intimate. This language variety is proper used in the informal situation such as gathering with friends, joking, chatting with relatives, etc.

Standard language or *bahasa resmi* can distinguished from non-standard language include shortening of words, omission of words, changes of word order, some word substitutions and minor differences in pronunciations and rhythms.[16] Magazine, newspapers, official documents, letter business, etc. those all use standard language. Standard language usually refers to dictionaries. Standard English is that variety of English which is usually used in print, and which is normally taught in

[15] Peter Trudgill, *Sociolinguistics: An introduction to Language and Society*, (Great Britain: penguin books, 2000). P.77

[16]Tanner N, "Speech and Society among the Indonesian Elite: a Case Study of a Multilingual Community", *Antrophological Linguistics*, (vol. 9, no. 3, year 1967), p.15-39.

understanding when make a legal document or legal letter.

10) Ethnic Language Varieties

Indonesian is archipelago where there are many cultures. Indonesian consists of more than 300 ethnics' language (local vernaculars) including the ones with the largest number of speakers such as Javanese, Sundanese, Minangkabau, Balinese, Madurese, etc.[24]

Everyone has different style in pronounce word just like Javanese of Central Java when speak Indonesian is rather medok (there is emphasize to pronounce /d/. Whereas Javanese of West Java when speak Indonesian tend to difficult to pronounce /f/ and /v/ change into /p/, for example fitnah (slander) become pitnah, fajar (dawn) become pajar, vitamin (vitamin) become pitamin, /z/ change into /y/, for example zakat (alms) become yakat, Zakaria become Yakaria.

English is international language that spoken by the largest numbers of different ethnic in the world. In Australia for instance, English is used by Indonesian, Singapore, Chinese, Arabic, Greek, and Malay. Some

[24] Jendra, "*Sociolinguistics ...*", p. 54. See Edi Sedyawati, Keindonesiaan dalam Budaya, (Jakarta: Wedatama Widyasastra, 2008)

that the women use [iŋ] more often than men who produce [in] for suffix –ing.

9) Restricted and Elaborated Language Varieties

The restricted language varieties can be seen in the example of traveller merchant. When the seller promotes the merchandise, you may ever know *dibeli sepuluh ribu, tiga, murah meriah* frequently. Thus, from the example restricted language variety is more context-dependent. The characteristic are the use of simple and shorter expression. Informal and friendly talks among people who work in the same field, or talks that are part of routine activities.

Another example the use of restricted language happened in the restaurant between waiter and customer in the table, football match reporter, cashier and customer. When customer pays the things in the cashier, they say thank you, any other?.

The elaborated variety is found when the users of a language used so much language to make the utterances meaningful and properly understood. The variety is filled carefully selected words, often longer expressions, and clearly defined prosodic features.[23] For example People should make a clearly

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[23] Jendra, "*Sociolinguistics …*", p. 54.

school and to non-native speakers learning the language.[17]

The English learners and teacher are able to know the standard way of pronouncing of the words. The British and American English varieties in general are regarded as the Standard English varieties compared to the other English regional varieties.[18] But the Standard English cannot be British or American only or Standard American English cannot be American English either. Standard Indonesian, Standard English and standard other variety of other language refer to the variety of language normally found, for example in the printed official document, taught in the school, etc. For example, *think* is pronounced /tink/ or /tiŋ/ however the standard language to pronounce correctly /θink/.

7) Upper and Lower Class Language Varieties

Javanese is one of language that applied the usage of stratification in the society. Language separation occurs when foreign students feel that each language has its place: the academic language is used in academic domains and their other language(s) are

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[17] Trudgill, "*Sociolinguistics…*", P. 5-6

[18] Jendra, "*Sociolinguistics…*", p. 47.

limited talking to friends or family, so that a kind of diglossia develops.[19]

The diglossia happens because there are two language used in the different necessity. Javanese varieties are ordered in a series of some three to six levels from very low to very high.[20] One Javanese group member listed six levels from lowest to highest as follows: *ngoko* ('impolite'), *kromo ngoko* ('half polite'), kromo madya ('polite') and *kromo inggil* ('high polite'), but there some group also divided into 3 levels such as *ngoko*, *kromo madya* and *kromo Inggil*.

Table 2.1
The Levels of Javanese Language Varieties

Indonesian variety	*Ngoko* (impolite or low)	Krama Madya (polite)	Krama Inggil (high polite
Makan	Mangan	Maem	Dahar
Tidur	Turu	Tilem	Sare
Rumah	Omah	Griyo	Ndalem
Kamu	Kowe	Sampean	Njenengan
Aku	Aku	Kulo	Dalem

[19] Hartmut Haberland, dkk*., Language Alternation, Language Choice and Language Encounterin International Tertiary Education*, (New York: Springer, 2013), p.104.

[20] Tanner N, "Speech and Society…", p.15-39.

Duduk	Njagong	Lenggah	Pinarak
Datang	Teko	Dugi	Rawuh
Pergi	Lungo	Tindak	Kesah

8) Women and Men's Language Varieties

The differences varieties pronounce of gender influenced by biological factor and sociological. A social perspective sees the difference in the traditional role of women and men. An examination also claimed that there is different part in men and women's brain that is involved in processing a language input. Phonological processing in males was located in the left half of the brain and in females to involve both left and right part of the brain.[21]

Research found unique situation in women and men's speeches. There are interesting claims. Women are more likely to use a rising intonation for their declarative sentences. In mixed gender's conversation, men have been said more interrupt more often than women.[22] Men also more acceptable socially swear and to use taboo words. Another unique is women more frequently say adjective such as darling, adorable, lovely, etc. than men. In the English found

[21] Jendra, "*Sociolinguistics ...*", p. 52.
[22] Jendra, "*Sociolinguistics ...*", p. 53.

CHAPTER III
RESEARCH DESIGN

In this chapter, I explained a method that was used to analyze the data. This research used qualitative method. This Chapter includes Research Method, Setting and Time, Source of Data, Scope of the Research, Data collection Technique, Validity, Data Analysis Technique and also Instrument. It can be explained more below.

A. Research Approach

In this research, descriptive qualitative is used by me to answer the statement of problems because I attempted to collect, identify, analyze, and describe the form of code choice used by senior students of Ma'had Walisongo. I analyzed the language variation and their reasons for using code choice.

The qualitative research data is analyzed using the sentence. Qualitative researchers seek to preserve and analyze the situated form, content, and experience of social action, rather than subject it to mathematical or other formal transformations. Actual talk, gesture, and so on are the raw materials of the analysis.[1]

B. Research Setting

The place of this research is in the Ma'had Walisongo in the academic year 2016/2017. To get the maximum clear data of

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[1] Thomas R Lindlof and Bryan C. Taylor, *Qualitative Communication Research Methods*, (United State: Sage Publication, 2002), p.18

the subject, I prepared everything needed to reveal the research problem.

One of the characteristics of qualitative research is the natural environment where the research object was taken randomly. Ma'had Walisongo is a dormitory to facilitate and to build good behaviour and characteristics of new female students of UIN Walisongo Semarang. Ma'had Walisongo is life skill dormitory (pesantren), located in the campus two of State Islamic University Walisongo Semarang. They are guided to face modern era through modern and *salafi* education such as learn speech, telling story, debate, conversation, English and Arabic broadcasting radio, *kitab kuning*; *Maidhotul Mu'minin, Tafsir Jalalain, Ta'lim Muta'alim,* and *Fathul Jawat, etc.*

This research was conducted from 10th April up to 10th May 2017. The research took place during a month. The students of Ma'had Walisongo used the English and Arabic language according to the schedule of Ma'had.

C. Source of Data

The sources of data are gotten by me from the senior students of Ma'had Walisongo as the subject of this research. The data in this research included about the kinds of language variation used by students of Ma'had Walisongo and their reasons for using code choice. I chose senior students because they have been living longer and have been having much

deeper data. I recorded and documented their utterances during interview by using mobile phone and camera. I also recorded students' code choice in their daily activities.

2. Identifying

The researcher identified the data about the kinds of language variation used by senior students of Ma'had Walisongo and their reasons for using code choice in their daily activities. I read and examined carefully from the transcribing data of recording and interview.

3. **3. Classifying**

The kinds of language variation used by senior students of Ma'had Walisongo and their reasons for using code choice in their daily activities is classified by me after being identified.

4. Analyzing

Analyzing the data is done after I classified the data of code choice used by senior students of Ma'had Walisongo.

5. Concluding

The next step, the data result of the analysis is concluded by me.

H. Instrument of the Research

In conducting this research, I used instrument that helped me to get the valid data. Thus, the instruments of collecting the data are from questionnaire, interview, recording and documentation. The data was gotten by me from *musrifah* (pengurus) of Ma'had about Ma'had profile and the total of senior students. I distributed a questionnaire for all senior students. After they fulfil a questionnaire, interview some of them is done by me to get the

experience in Ma'had. The senior students were from 4th, 6th, 8th semester.

To get a valid data of the code choice phenomenon in the Ma'had Walisongo All of the senior students of Ma'had Walisongo was observed by me. The totals of senior students are 82 students. Therefore, I took the data from the senior students' utterances. Interviewing to some students were directly also done by me to get the deeper data. The utterances were produced by students of Ma'had Walisongo were recorded or documented when they were speaking in their environment.

D. Scope of the Research

In order to get a focused explanation, I gave the limitation on my research. This research only focused on analyzing the kinds of language variation used by senior students of Ma'had Walisongo and their reasons for using code choice in their daily activities. In addition, I have gotten the data from doing some techniques to collect the data in Ma'had Walisongo.

E. Technique of Data Collection

I formulated some techniques to collect the data. They were questionnaire, interview, and documentation. Some tools such as camera, pen, book, laptop, mobile phone ware used for helping me in collecting the data.

1. Questionnaire

Questionnaire is effective used in this research to get the data. I designed a questionnaire which was created

specifically to fulfill the needs of the current research. Questionnaire is technique of collecting data by giving some questions or statements in written form for respondent.[2] This research was done to reveal the unique code choice phenomenon among the students of Ma'had Walisongo.

2. **Interview**

The second technique of data collection is interview. The use of interview is to know the more valid data. During the interview the conversations was recorded by me. 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.[3] The quick and the good data can be reached by interviewing.

3. **Recording and Documentation**

Ma'had profile and the total of senior students are some of documentation data in this research. The document is gotten from musrifah. This data help the researcher to know the condition of respondent. Some activities are documented to get the valid data.

Recording is used to collect students' utterances by using camera and mobile phone. The researcher also noted the data is needed to complete this research.

² Sugiyono,

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

F. **Validity**

Triangulation is used to get valid data and comprehensive understanding the phenomenon in qualitative research method. Triangulation involves the careful receiving of data collected through different methods in order to achieve a more accurate and valid estimate of qualitative result for a particular construct.[4] In this case I used triangulation of method in which the data can be found through questionnaire, interview, and documentation.

G. **Technique of Data Analysis**

I did some techniques to analyze the data after collecting the data. Kasiram said that data analysis techniques are a way of analyzing research data.[5] The procedure of technique of analysis data is five steps as follows.

1. **Transcribing**

The data is transcribed by me into structured data and notes after collecting the data through questionnaire, interview and recording. This way is used to make it easier when doing the next step, namely identifying.

⁴Maria Oliver H and DeeDee Allen, "The Use of Triangulation Methods in Qualitative Educational Research", *Journal of College Science Teaching*, (February 2006), p.42.

⁵Kasiram, *Metodologi Penelitian Kualitatif-Kuantitatif,* (Malang: UIN Malik Malang Press, 2010), p.164.

CHAPTER IV
FINDING AND DISCUSSION

This chapter presents the finding and discussion of the research. Data are presented in form of abbreviations, words, phrases, and sentences related to the code choice used by students of Ma'had Walisongo. This research found the kinds of language variation and the reasons of code choice used by them.

A. **Findings**

This research analyzed about code choice used by students of Ma'had Walisongo. In this research I found multilingual phenomena which are done by senior students. They use more than two languages in their daily activities including Indonesian, Javanese, Arabic, and English. I want to discuss the research finding related to the kinds of language variation used by students of Ma'had and their reasons for using code choice.

1. **The kinds of language variation used by students of Ma'had**

   a. Individual and societal language varieties

   Students of Ma'had live together in the dormitory of Ma'had Walisongo. They live in the multilingual community. The language used by a community is abstract but the one used by every individual in the community is concrete.[1] Although Indonesian (especially senior students)

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[1] Jendra, "*Sociolinguistics ...*", p. 28

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speak abstract Indonesian language but, actually every individual has different speech repertoire so that they have language characteristic in their speaking.

Here the example of individual language varieties used by a student coming from Bangsri, Jepara when she is communicating with her friends. For example 'hi, this shoes is new *ye'e* (hi, sepatune anyar ye'e). *Ye'e* is a word frequently used by her when she is communicating with others, so it became her characteristic language. *Ye'e* has function to give information and to make the interlocutor pay attention to her. Another example is *ine*. This word is frequently used by Sova when she is shocked (See appendix 9).

The societal language varieties are also found in Ma'had when people coming from the same district communicate each other. We can see from the conversation done by Kendal people.

S1 : "mbak aku pak balik dino iki"

S2 : "pirang dino?"

S1 : "telung dino"

S2 : "sui meni koan"

S1 : "hehe...iyo men marem"

From the conversation above, it can be analyzed that students (S1 and S2) communicate each other using their dialect as members of a speech community. The

of Indonesian. If the students have not known well the interlocutor's social identity, they used Indonesian language to avoid misunderstanding. So, they choose Indonesian language when they are communicating with a stranger.

Student of Ma'had chose Javanese as the most prestigious language. It has great wealth of stylistics in vocabularies. Javanese applied the level stratification from low until high level. They must consider the interlocutor to choose *ngoko* or *kromo* Javanese. Javanese symbolized politeness, intimacy, respect, and solidarity. You can see the detail data in Appendixes.

Students of Ma'had used Indonesian, Javanese, English and Arabic in their daily activities. All the eighty two respondents confirmed that English and Arabic are their non native language. 93% students used Javanese as their ethnic language and 2% students used Sundanese as their ethnic language. They preferred using informal Indonesian and *ngoko* when they are in the room and in the canteen because both of languages indicated closeness and solidarity. They used formal Indonesian when they are in the discussion forum, but for opening and closing they used English or Arabic. In the classroom they used informal Indonesian and *ngoko* to communicate with their peer for showing closeness and solidarity. They will change the language when the lesson is started in to English or Arabic mix formal Indonesian for showing politeness and respect.

Senior students of Ma'had used Javanese language to communicate with their friends who come from the same district. To establish solidarity and closeness senior students preferred communicating with junior students using informal Indonesian, *ngoko* Javanese and English. While to respect elder people such as *pak kyai, bu nyai,* Ma'had security, and parents, they used *kromo* Javanese.

Indonesian language is the language that can be used in all situations because Indonesian is neutral language and unitary language. Indonesian language is a standard language

communication as written above usually happened in the informal situation such as canteen, room, classroom, or other situation and condition. Kendal Javanese has language variation that is different from other district such as *pak, telung, meni, men.* You can see appendix 4 (table 4.2) to know the example.

b. Regional and Temporal Language Varieties

The regional language varieties that exist in Ma'had environment is Malay varieties (Indonesian Malay variety) and English varieties (British English varietis and American English varieties). Sometimes senior students mix both of British and American English variety in their communicating.

Modern Indonesian and English are the example of temporal language varieties used by students of Ma'had. All students of Ma'had Walisongo used *bahasa* Indonesia *Ejaan yang telah disempurnakan* (EYD) or modern Indonesian because they are Indonesian. They use modern language in spoken and written language. It proved from their language choice in the daily activities when they are communicating each others.

c. Native and Non Native Language Varieties

Javanese and Indonesian are the native language of students. They use Javanese and Indonesian in their daily activities frequently than other language because they have

familiarized with their mother tongue. Javanese is known as their vernacular language and Indonesian is known as their standard language (unitary language).

Daily Indonesian or informal Indonesian is daily language spoken by Indonesian people. All of senior students are Indonesian. Daily Indonesian is contrasted to the Indonesian taught in the school, some people called formal Indonesian, *bahasa resmi,* or standard language. Structural differences between daily Indonesian and standard Indonesian are change of word order, omission of word, shortening of word, some word substitution and minor differences in pronunciation and rhythm.

Javanese (*ngoko*) and Indonesian (informal) are used when they are in the room, in the canteen, in communicating with friends and junior students. They used it in the informal situation. Indonesian (formal) is used in the formal situation such as discussion. The result of interview below can prove it:

R : What are your language choices or code choices when you are in the room?

R5 : In the room informal sama *ngoko* soalnya kalau di kamar gak cuma sedaerah sama saya banyak juga yang dari Bojonegoro atau luar Tegal jadi harus pakai yang informal biar paham semua, tapi kalau *ngoko* alhamdulillah udah pada paham, jadi

language when they have personal conversation. Moreover they use secret language when they are speaking about something confidential.

d. Function

Students of Ma'had choose a code based on function or purpose their conversation. For example in the classroom they enjoy using *ngoko* and informal when they are gossiping someone, but they directly change into formal Indonesian when the discussion forum is starting. They preferred to use Arabic when they are praying. (See appendix 7, 8, and 9).

So, they used code choice based on factors that have been mentioned above because of showing respect, politeness, solidarity, closeness or making to understand the language because they use the unitary language or neutral language (standard language).

B. **Discussion**

Results showed the respondents' responses to the kinds of language variation and their reason used code choice in their daily activities. The respondents tended to provide more than one answer to answer questionnaire. In other word, they chose more than one language for some questions. For example, when senior students were asked what your native language, they answer Indonesian and Javanese are their native language or first language.

because it symbolized respect and politeness. The result of interview can be seen as the following.

R : Apakah alasan kamu memilih bahasa-bahasa tertentu saat berbicara?

R2 : Ada beberapa alasan. The first for respect and politeness, for closeness and solidarity, something like that. When I talk with my parents, so it must for me to be polite, right? So, I use kromo Javanese."

R : How about you?

R1 : Yes, sometimes because different status sosial. Sometime I have the same level in the semester but they have different level status sosial di suatu organisasi ya saya berusaha menempatkan diri. Kalau sebagai anggota bagaimana saya harus berbahasa dan kalau temen sendiri ya sebagaimana temen sendiri gitu. (See Appendix 7)

c. Topic

Topic is another social factor which influences every individual to choose an effective language when students communicate with other. The topic or main idea of communication determines the speakers in their code choice, for example family, duty, school, holiday or another topic. All of the senior students use vernacular

pakai *ngoko* kalau gak paham ya informal". (See appendix 9).

All students reported English and Arabic as their non native language varieties or foreign language. They use non native language when they are in the speech program, in the bathroom, in the radio broadcasting, in the classroom and out of room. Sometimes they mix and switch their language because of some reasons such as they don't know the vocabularies and the interlocutor don't understand, etc.

Students of Ma'had Walisongo learn foreign language to face globalization, because in this modern era we must master other language to contact with different community, moreover with foreign people. Students of Ma'had Walisongo have motto "Having International Knowledge and Local Wisdom". It means as Indonesian people we must love our culture, have good attitude and have high insight.

d. Spoken and Written Language Varieties

Students of Ma'had sometimes switch and mix their languages when they are communicating with others, because although they have known many language but most of them have not mastered all the language well. They choose a particular code depend on certain situation and condition, such as in the speech program, in the

bedroom, in the bathroom, in the campus, etc. They use each language for different purpose like sharing, talking, joking and broadcasting, etc. We can see the proof from the conversation among classmates when they will go to campus.

1. S1: "Zulfaaaa, hurry up! We are waiting you here."
2. S2: oke, wait a moment!"
3. S1: "don't take too long!"
4. S2: "come on guys."
5. S3: "borrow your phone"
6. S2: "astagfirullah, **HPku ketinggalan,** bentar **ya tak ambil dulu..hehe."**
7. S3: "Ya Allah, *cepet GPL ya!*"

Based on script above the students switch and mix the language when they are communicating each others. They use English, Arabic and Indonesian. The structure of spoken variety can be seen simpler. It appears in the line 4, 5 and 6, as the statement 'come on guys' instead of 'let's go to campus', 'borrow your phone' instead of 'can I borrow your mobile phone?'. It can be analyzed that full sentences are often unnecessary when speaking. Most of students do not use full sentence when doing conversation.

Written language variety tended to be more formal than spoken language variety because often used passive voice, complex and compound sentences, for example the

example when there are people used Indonesian, almost all students answer in Indonesian also. During the interview the students from English department tended to answer in English, but students from other department tended to answer in Indonesian or follow the language used by speaker.

They choose Indonesian when they are speaking with a stranger, they also said that Indonesia is the language that can be used in all situation. So, when they are in doubt, they used Indonesian because Indonesian is the neutral language. An Indonesian speaker does not commit herself to any social identity or others. (See appendix 7, 8, and 9).

2) The status scale

Status scale can be called as vertical dimension. Vertical refers to respect or disrespect (high status or low status). Age and class background were vertical dimensions.

Based on age, the students preferred to choose informal Indonesian or *ngoko* to communicate with younger, because it is easier to understand and to show intimacy. But some of them also used *kromo* with younger to familiarize them (the younger). They used *kromo* or formal Indonesian with elder people

1) Social distance

This factor emphasizes how well you know someone and whether someone is high solidarity or low solidarity each others. Horizontal refer to intimate or distant (high solidarity or low solidarity). In this group friendship, sex, educational background, ethnic group were horizontal dimensions.

Senior students used vernacular language when they are communicating with close people such as relative, parents, because vernacular indicated closeness and ethnic solidarity. The vernacular is the appropriate language for showing intimacy and respect. The result of interview below can prove it. (See appendix 8)

R : What are your reasons to choose particular language when you are speaking?

R4 : Yes. It depends on the situation and condition and also how close we.

R : How about you?

R3 : Yes, same

They use informal Indonesia and *ngoko* to communicate with her equal. They also used the same language when they communicate with others, for

students make a speech, article, formal letter, essay, paper, etc. From the conversation line 1, 2, 3, 6, and 7 to make stressing in writing we use italicizing, underlining, bold-typing, but in speaking we use stressing through raising the pitch. Several written forms appear to be a variety that different from standard spoken one. Vowels are often deleted and single letter or numbers may replace phrase or word when they are communicating in the social media. Here is the example of chatting through whatsApp.

S1: "Nae, posisi?"

S2: "di Ma'had <u>mb</u>, soale <u>lg</u> ada acara".

S1: "owalah acara apa?"

S2: "seleksi MQK"

e. Formal and Informal Language Varieties

The using of formal and informal language varieties are different. In Ma'had formal (Indonesian) language varieties usually use for education instruction in the learning process, studying *kitab kuning*, writing formal letter, paper and other formal situation. Students of Ma'had use formal Indonesian in the discussion forum and in communicating with a stranger. They also use formal English and Arabic language varieties when they are writing essay, article, and radio broadcast. The using formal language variety shows respect and politeness.

Students of Ma'had tended to use informal Indonesian when they are in the room, in the canteen, in the classroom, and communicating with junior students. Indonesian language both formal and informal language varieties are regarded as a neutral language. Indonesian as standard language is unitary language that all Indonesian must be fluent to use it. They sometimes use formal and informal language to greet, to thank, to take leave, and to apologize each others. You can see more detail the example of formal and informal language used by students of Ma'had in appendix 4 (table 4.4 – table 4.6).

f. Standard and Non-Standard Language Varieties

The use of standard and non-standard varieties also applied in the students' daily activities. I found some words that are usually used by students that are categorizing standard and non-standard. From chapter two we have known the differences between standard and non standard. Standard language varieties based on Trudgill there are two criterions: it is printed and is taught to non native speakers in school.

Students of Ma'had sometimes used slang language such as *Jones, ngenes, ilfill, burket,* manyun*, guguk (anjing), alay, mupeng, watados, murmer, bocil, boci, yang ti, kakung, babah, ndut, mbem, sotoi, pup* in their communication. Those words are non standard language

they communicate with others. Based on Holmes code choice is influenced by some factors that include setting, participant, topic, and function.

a. Setting

Setting in this community includes in the room, in the class, in the canteen, in the discussion forum, etc. students of Ma'had use informal Indonesian when they are in the room, in the canteen and in the classroom. They prefer speaking informal to their friends because it indicates closeness and solidarity. They use formal Indonesian when they are in the discussion forum for showing respect and politeness. To increase foreign language ability such as English and Arabic they use both of languages in the opening and closing the forum. In the room senior students prefer to use Indonesian and Javanese. In the classroom they used informal when joking, gossiping, and chatting with others. In the English lecture they use English likewise in Arabic lecture they use Arabic (See appendix 7, 8, and 9).

b. Participant

Students of Ma'had choose a language based on the participant (interlocutor and audience). The influence of participant in code choice related to social distance and status scale:

Another variety also purposely created as a secret, for example 'I like English' it became 'Afai lafaik efeng glefish' (see appendix 8). There are clues or signals of secret language used by senior students. She used her hand to make some words become a sentence, just like a dumb people but it is different code. (See appendix 9).

One of the secret languages is also applied in written language varieties. She used a secret way by transforming alphabet into a key. The key could be a = 2, e = ≤, i = 1, s = 5, y = v, r = %, g = 6, so *saya pergi* became 52v2 p≤%61. She used secret language to write a diary so that other people didn't know the meaning of her writing. The result of interview below can prove it:

> R : Do you have special language or secret language Fina?
>
> R5 : Kalau sekarang sih enggak, kalau dulu punya, itu tulisan sih, sekarang agak lupa, kalau A itu 2, B itu 6, C kayak gini…ya pokoknya tulisan gitu. kayak gitu buat nulis". (See appendix 9)

2. The reasons of code choice used by students of Ma'had

Code choice in multilingual community is important when they communicate with other. This case makes students of Ma'had select the effective code in their daily activities. The reasons here mean the factors which influence students of Ma'had to choose an appropriate language when

varieties because there is no in the dictionary. While the standard language varieties from the example above are *jomblo mengenaskan, mengenaskan, menjijikan,* etc. You can see more detail the differences between Indonesian non-standard language varieties and Indonesian standard language varieties in appendix 4 (table 4.4).

The use of standard language variety is identified in the formal situation such as discussion forum, presentation, in speech program, debate, written language, and radio broadcasting. Whereas the use of non-standard variety is identified in the informal situation such as joking, chatting, calling someone, gathering with friends, etc.

g. Upper and Lower Class Language Varieties

Javanese language is one of language that applied language stratification. It is divided into three levels included *ngoko* (impolite), *kromo madya* (polite) and *kromo inggil* (high polite). Within this group are only *kromo inggil* (high Javanese) and *ngoko* (low Javanese). Students chose the appropriate language to communicate with others, they must consider to their listener or interlocutor. In Java *kromo inggil* is used to communicate with higher class and elder people for showing respect, polite, and appreciation. Senior students applied *kromo* when they communicate with their parents, pak kyai and bunyai, and Ma'had securities. In certain condition and

situation they used *kromo* to younger for teaching or familiarizing them to use *kromo*.

Ngoko is a symbol of easy going familiarity among equals or lower people. They agreed the use of *ngoko* is to establish solidarity and closeness. *Ngoko* is proper to communicate in the informal situation such as in the room and communicating with their friends coming from the same district.

h. Women and Men's Language Varieties

The differences between women and men's language varieties can be seen from the way of pronouncing and choosing their language. Based on research through questionnaire and interview it was found that both of women and men have own characteristic. In the society especially in the university environment language choices of men are freer than women when they are greeting their friends. They usually use one of the examples such as *bro, vroh, cuk, ndes, cuy, etc.* All of them indicate intimacy and normal although rather vulgar. Whereas girl's language choice are smoother and more polite when they are greeting their friends such as *say, jeng ,cin, beb, guys*, etc. Besides that students of Ma'had usually greet their friends using sis (sister), miss, or *ukhti*. Some of them also greet her friend's name directly. *ustadz* is used to greet Arabic lecturer while Mr. or Mrs. are used

morning program), lecturer and *pak kyai*. The word such as open, close, explain, please are found in the learning process, other words such as homework, discussion, question, duty, and certification are also found frequently in the education field. In the learning process educator be able to open and close the class, for example let's open the program by reciting *basmallah* together.

Sometimes the same word can express different meaning and purpose when they are using in the different field. The word 'opening' in the education it means to open the class, but in the medical domain it indicates the step of pregnant woman will give birth.

l. Secret Language Varieties

Some senior students have secret language in spoken and in written language varieties, not all students have secret language. Secret language is only known by their group, close friend, or herself. They used secret language for certain purpose such as for gossiping others. One of them chose particular language such *kumbang* to indicate male and *mawar* to indicate female object. Other students used their body language for spelling alphabet to communicate with her friend.

In different style there are students add *ss, kk, mm* in the word based on situation, for example *kamu lagi apa?* It became *kagamugu agagigi agapaga?* (See appendix 7).

stronger than Indonesian or other language such as English. For example in English 'rise' the meaning is *padi, beras* or *nasi*. In Indonesian *padi* is rice plant, *beras* is husked rice, *nasi* is cooked rice. In Javanese is more varied such as *pari* is rice plant, *gabah* is unhusked rice, *beras* is husked rice, *sego* is rice (cooked rice), *upo* is a few rice, *intip* is crust rice , *gendar* is rice chips. It has stylistic variation. The distinction levels indicate the status and social distinction. In the Javanese etiquette and linguistic levels, the use of levels in an interaction is important. While in English does not apply that rule. You can see the example of Javanese ethnic language varieties in Appendix 4 (table 4.5).

Sundanese is also divided into *alus* (high sundanese) and *kasar* (low sundanese). Based on interview some people come from Bandung, Garut, Tasikmalaya, Ciamis usually use *sunda halus* (high sundanese) while people came from Majalengka, Subang usually use *sunda* rather rude (low sundanese). You can see the example of Javanese ethnic language varieties in Appendix 4 (table 4.6).

k. Professional Field Language varieties

Professional field such as teacher and lecturer have certain jargon (characteristic language varieties). Students of Ma'had are guided by *musrifah* (as a teacher in the

to greet English lecturer. They prefer to greet someone using their profession than knowing their names such as *pak galon, ibu-ibu laundry, mas kantin, bu kantin, pak pos*, etc. (See appendix 7, 8, and 9).

In addition to greet baby boy every district has varieties such as *sinang, tole, kateng, kacung.* Whereas baby girl such *as sinok, genduk, etc.* the result of interview below can prove it:

R : Are there any differences between men and women in their code choices? If yes, please give the example!

R5 : Ada sih kalau di rumah kalau ke cowok lebih ke *kateng, teng, kateng* kalau cewek *nok* tapi kalau disini lebih keras kayaknya bahasanya agak keras sedikit. Disini bahasanya ada *ndes, cuk, bray*, tapi kalo buat cewek mah lebih ke namanya kayak *fin*. (See appendix 9).

Not only Javanese but in Sundanese also there are differences between man and women in their code choice. The result of interview below can prove it:

R : Have you ever found the differences between man and woman in their code choice? Can you give the examples?

R2 : Yes, I ever found that is *kaah* and *kulan*.

R : Nanti tolong tulis ya?

R2 : Ya, kalau kaah itu biasanya untuk cowok kalau dipanggil. Contohnya: Ahmad… *kaah*. Itu alusnya bahasa Sunda. Kalau misalnya ceweknya, umpama Izky… *kuulan*, gitu". (See appendix 7)

i. Restricted and Elaborated Language Varieties

Restricted and elaborated language varieties happen in Ma'had *environment* in the certain situation. The restricted language variety can be found when students of Ma'had are in the bathroom area, in the sport and in the *ta'ziran*. They must queue before entering the bathroom. We can see the conversation in the bathroom below:

S1: <u>still long miss?</u>

S2: yes

S1: <u>what are you doing?</u>

S1: washing

S1: after you, ya...

S2: oke

The students' habit in the bathroom ask such questions above that I have underlined for waiting a line. They chose short questions and answer such as "still long miss" than "are you still long miss?" and "washing" than " I am washing clothes" so that it does not disturb people in the bathroom.

Another example is in the sport program. If *musrifah* (superintendent) speaks in microphone "sport" many times it means all students must get down and have a sport together in front of Ma'had. For the context such "Sport" is readily understood than "every students of Ma'had please to get down for sport together right now".

Elaborated language variety is applied when they are in the *khitobah* or speech program, because the speaker should explain as clearly as possible to make the audience understand. The explanation should be explicitly elaborated.

j. Ethnic Language Varieties

Most of senior students come from Java. They speak Javanese as their ethnic language varieties. Two students come from Sunda. They speak Sundanese as their ethnic language. Every Ethnic language has characteristic. The same language of students' speech repertoires was no guarantee has the same meaning. For example *sangu* in Indonesian and Javanese means travel supplies (bekal; biasanya berupa uang; sangon) but In Sundanese the meaning is rice. So that, sometimes there are misunderstanding in communication, another example is *Mberuh* in Semarang means she or he does't know something but in Pati the meaning is many. (See appendix 7).

Javanese language was the most commonly spoken ethnic language. Javanese in the varieties differences are

CHAPTER V
CONCLUSION AND PEDAGOGICAL IMPLICATION

This chapter outlines the conclusion and suggestion which covered the summary of the finding from the phenomenon of code choice used by students of Ma'had Walisongo.

A. Conclusion

This research found the kinds of language variation and the reason of code choice used by senior students of Ma'had. In the multilingual community students of Ma'had used four languages in their daily activities that including Indonesian, Javanese, English and Arabic. Based on the discussion in the previous chapter, it can be concluded that:

1. There are twelve kinds of language variation used by students of Ma'had those are Individual and societal language varieties, regional and temporal language varieties, native and non native language varieties , spoken and written language varieties, formal and informal language varieties, standard and non standard language varieties, upper and lower standard varieties, women and men's language varieties, restricted and elaborated language varieties, ethnic language varieties, professional field language varieties, and secret language.

2. Some reason for choosing language used by students of Ma'had included setting, participant, topic and function. They used code choice for showing respect, solidarity,

intimacy, politeness or making audience understand easily because of unitary language (neutral) and also standard language.

B. Pedagogical Implication

This research could be a consideration for students, teachers and lecturers how to choose their language. Teachers and lecturers may guide their students in their speaking or writing to choose an effective language. This result of research can be a reference to junior high school teachers especially to enrich the material of expression how to greet, to thank, to take leave and to apologize. Besides, this research can contribute to Sociolinguistics subject especially in the material of code choice. There are still many topics related to code choice that can be analyzed for further research such as language effect or language attitude towards code choice.

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Picture of Ma'had Walisongo

Picture 1. Dormitory of Ma'had Walisongo

Picture 2. Morning conversation

Picture 3. Some of Senior Students

Picture 4. Sharing the questionnaire in the class A

Picture 5. Sharing the questionnaire to senior students in the class B

Picture 6. Interview session

Picture 7. Interview session

Appendix 2

QUESTIONNAIRE

Name   :
Address   :
Major/semester :

The Questionnaire

Dear participants,

I would like to express my gratitude in advance for taking the time in filling out the attached questionnaire which investigates code choice used by students of ma'had Walisongo. You have been selected because you are a member of the investigated community. I am interested only in obtaining the needed information that helps me find valid answers for the current study. Thank you very much for your cooperation in this study.

Note: you can choose more than one language and give checkmark (✓) in the column

      Abbreviation: F = formal   N = ngoko

                   I = informal   K = kromo

Explanation: A. for politeness and respect

                 B. for closeness and solidarity

                 C. unitary language and neutral

No	Questions	Indonesia		Javanese		English	Arabic	Explanation
		F	I	K	N			
1	What languages do you use in your daily activities?							--
2	What is your native language (first							--

	language)?							
3	What is your non native language (foreign language)?							--
4	What is your dominant language that you use in your daily activities?							--
5	Which language is connected with your ethnic heritage?							--
6	What is your language choice (code choice) when you are							
	a. In the room							
	b. In the canteen							
	c. In the discussion forum							
	d. In the classroom							
7	What language will you choose when you are communicating with:							
	a. Friends come from the same district							
	b. Junior students							
	c. Pak kyai and bu nyai							

	d. Ma'had securities							
8	Which language is important to be used in all situations?							
9	What language do you use when you are speaking with a stranger?							
10	What is the most prestigious language according to you?							

Appendix 3

Table 4.1
Result of Questionnaire

No	Questions	Indonesian				Javanese				Eng-lish		Arabic		Explanation
		F		I		K		N						
1.	What languages do you use in your daily activities?	68	83%	82	100%	67	82%	75	91%	80	98%	77	94%	--
2.	What is your native language (first language)?	7	9%	12	15%	**62**	**76%**	40	49%	-		-		--
3.	What is your non native language (foreign language)?	25	30%	-		6	7%	-		**82**	**100%**	**82**	**100%**	--
4.	What is your dominant language that you use in your daily activities?	15	18%	**68**	**83%**	14	18%	49	60%	44	54%	21	26%	--
5.	Which language is connected with your ethnic heritage?	1	1%	5	6%	**76**	**93%**	**76**	**93%**	-		-		Sundanese: 2 (2%)
6.	What is your language choice (code choice) when you are													

	a. In the room	5	6%	**61**	**74%**	10	12%	59	72%	6	7%	4	5%	A= 7 (9%) **B= 79**(96%) C= 9 (11%)
	b. In the canteen	13	16%	**70**	**85%**	10	12%	29	35%	20	24%	14	17%	A= 16(20%) **B= 51**(62%) C= 25(30%)
	c. In the discussion forum	**66**	**80%**	22	27%	2	2%	2	2%	28	34%	17	21%	**A= 63**(77%) B=10 (12%) C=25 (30%)
	d. In the classroom	43	52%	**57**	**70%**	2	2%	21	26%	31	38%	24	29%	**A= 41**(50%) **B= 42**(51%) C= 21(26%)
7.	What language will you choose when you are communicating with:													
	a. Friends come from the same district	5	6%	43	52%	20	24%	**53**	**65%**	10	12%	13	16%	A= 5 (6%) **B= 72**(88%) C=14(17%)
	b. Junior students	9	11%	**52**	63%	6	7%	30	37%	51	62%	36	44%	A= 7 (9%) **B= 64**(78%) C= 25(30%)
	c. Pak kyai and bu nyai	31	38%	-		**71**	**87%**	-		26	32%	32	39%	**A= 79**(96%) B= 4 (5%) C= 2 (2%)

No.	Question												Summary
	d. Ma'had securities	37	45%	17	21%	**51**	**62%**	3	4%	-		-		**A= 73**(89%) B= 6 (7%) C= 11(13%)
8.	Which language is important to be used in all situations?	**47**	**57%**	35	43%	13	16%	3	4%	12	15%	5	6%	A= 13(16%) B= 8 (10%) **C= 70**(85%)
9.	What language do you use when you are speaking with a stranger?	**56**	**68%**	34	41%	28	34%	1	1%	7	9%	6	7%	A= 20(24%) B= 7 (9%) **C= 65**(79%)
10	What is the most prestigious language according to you?	13	16%	5	6%	**57**	**70%**	4	5%	16	20%	16	29%	**A= 77**(94%) B= 10(12%) C=11 (13%)

Appendix 4

Table 4.2
The characteristic societal language variation of Kendal

Kendal Javanese	Indonesian	English
Pak	Akan	Will
Telung	Tiga	Three
Meni	Banyak	Many
Men	Agar	So that

Table 4.3
The differences Spoken variety and written variety

(standard) spoken variety	Written (texted) variety
Mbak	Mb
Lagi	Lg

Table 4.4
The differences between formal and informal language used by students of Ma'had for greeting each other and giving response

Formal	Informal	Response
Hi!	Hey!	I am fine, thanks and you?
Hello!	Whats up?	I am very well, thanks
How are you?	How's life?	I feel runny nose
Good morning	Morning too	Not too bad, thanks
Good evening	I feel like million dollar	Fine and you?

Table 4.5
The differences between formal and informal language used by students of Ma'had take leave each other

Formal	Informal
Good bye	Bye – bye
See you next time	See ya later
Take care	Have a good week

Be careful	I am leaving, bye
Good night	Night
See you tomorrow	See ya in the morning

Table 4.6
The differences between formal and informal language used by students of Ma'had to thank and to apologize each others

Formal	Informal
You are so kind, thank you	Thanks
Thank you	Thanks a bunch
I am sorry	Sorry
I do apologize to my mistakes	I am so sorry

Table 4.7
The Differences between Indonesian Non-Standard Language Varieties and Indonesian Standard Language Varieties

Non-standard language varieties	Standard language varieties
Jones	Jomblo mengenaskan
Ngenes	Mengenaskan
Ilfil	Menjijikan
Burket	Bau ketiak
Manyun	Monyong
Guguk	Anjing
Alay	Berlebihan
Mupeng	Muka pengen
Watados	Wajah tanpa dosa
Murmer	Murah meriah
Bocil	Anak kecil
Boci	Tidur siang
Yang ti	Eyang putrid
Kakung	Eyang putra
Babah	Bapak
Ndut	Gendut
Mbem	Tembem

Sotoi	Berlagak mengerti
Pup	Buang air besar
Curcol	Pengungkapan isi hati

Table 4.8
Javanese ethnic language varieties

No	Low Javanese ethnic varieties (ngoko)	High Javanese ethnic varieties (kromo inggil)	English language varieties
1	Siji	Setunggal	One
2	Loro	Kaleh	Two
3	Telu	Tigo	Three
4	Sego	Sekul	Rice
5	Akeh	Katah	Many/much
6	Sithik	Sekedek	Few/little
7	Melu	Nderek	Follow
8	Adoh	Tebeh	Far
9	Cedak	Caket	Near
10	Sedilut	Sekedap	Moment
11	Weteng	Padharan	Stomach
12	Sikil	Samparan	Foot
13	Cilik	Alit	Small
14	Gede	Ageng	Big
15	Sui	Dangu	Long time

Table 4.9
Sundanese ethnic language varieties

No	Low Sundanese ethnic language varieties (kasar)	high Sundanese ethnic language varieties (alus)	English language varieties
1	Hiji	Hiji	One
2	Dua	Dua	Two
3	Tilu	Tilu	Three
4	Beas	Sangu	Rice
5	Loba	Seueur	Many/much

6	Saeutik	Sakedik	Few/little
7	Ngilu	Nyiring	Follow
8	Jauh	Tebih	Far
9	Deukeut	Caket	Near
10	Sakeudeung	Sakedap	Moment
11	Beuteung	Patuangan	Stomach
12	Suku	Sampean	Foot
13	Leutik	Alit	Small
14	Gede	Ageing	Big
15	Lila	Lami	Long time

Appendix 5

INTERVIEW GUIDANCE

This research instrument is used to get the deep information about code choice used by senior students of ma'had Walisongo and their reasons. This interview will be questioned to 28 senior students

Name   :…………………………
Address   :…………………………
Major/semester:…………………………
Variable   : the kinds of language variation and the reasons of code choice used by   senior students.

No	Problem	Interview Question	Deep Question
1.	Language variation of senior students in ma'had	What languages do you use in your daily activities?	1. Have you ever misunderstood with your friend words? 2. Do you have your own style (characteristic) in your speaking? Give the example! 3. What the advantages do you learn non native language? 4. Are there any differences between man and woman in their

			code choice? Can you give the examples?
			5. Do you have special language (secret language/ language is only known by your group)? If yes, give the example!

2.	The reason used code choice	What are your reasons to choose a particular language when you are speaking?	1. What is your language choice (code choice) when you are…… why?
			  a. In the room
			  b. In the canteen
			  c. In the discussion
			  d. In the class

Appendix 6

List of Respondents

Code	Explanation	Name
R	Researcher	Zulfa Nabila
R1	First Respondent	Arum Istiqomah
R2	Second Respondent	Izky Hanifah
R3	Third Respondent	Ana Maulida Fikriya
R4	Fourth Respondent	Firdianingsih
R5	Fifth Respondent	Fina Fauziyah
R6	Sixth Respondent	Sofwatun Nisa

my parents, so it must for me to be polite, right? So, I use kromo Javanese.

R : How about you?

R1 : Yes, sometimes because different status social. Sometime I have the same level in the semester but they have different level status social di suatu organisasi ya saya berusaha menempatkan diri. Kalau sebagai anggota bagaimana saya harus berbahasa dan kalau temen sendiri ya sebagaimana temen sendiri gitu.

R : The last, punya secret language gak? Bahasa rahasia yang hanya kamu tau dengan orang-orang tertentu?

R1 : No, I don't.

R : How about you?

R2 : Ya, saya punya. Tapi itu Cuma ketika MTs kayaknya. Pas Ma udah jarang soalnya kan temennya udah beda lagi. Jadi dulu itu sama my very close friend since elementary school until senior high school, so that I make special language.

R : For example?

R2 : Kamu lagi apa? Kagamugu lagagigi agapaga. Tapi kadang kita berubah – ubah bisa pakai g, k, bisa pakai s, pakai m kayak gitu. Tergantung perkembanganya misal g udah pada tahu jadi kita ganti.

RATIFICATION

This interview script ratified by students of Ma'had as respondents of interview and can be received as one of the valid data for completing the thesis.

Semarang, 3ʳᵈ May 2017

THE RESPONDENT OF INTERVIEW

First Respondent   Second Respondent

Arum Istiqomah   Izky Hanifah

INTERVIEW SCRIPT

Name : Arum Istiqomah (R1) and Izky Hanifah (R2)
Address : Pati and Brebes
Major/semester :English Education/4ᵗʰ and English Education/4ᵗʰ
Date of interview : 3ʳᵈ May 2017

R : What languages do you in your daily activities?

R2 : Indonesian, Javanese, English and Arabic

R : How about you Arum?

R1 : Indonesian, Javanese, English and Arabic

R : Any others?

R1 : No

R2 : Yes, Sundanese.

R : Have you ever misunderstood with your friend words?

R2 : Yes of course, I have little talking with my friend. She said that *aja kesusu,* and I think negative with that word, because I don't know the meaning of the words.

R : Arum, how about you?

R1 : Yes, I find when my friend is from Semarang said *mberuh.* It means she doesn't know about what I said if in my language *mberuh* means many.

R : Oke. What the advantages do you learn non native language?

R2 : To communicate with other people from abroad may be if we have intention. For example if we have a dream. It makes easy me to reach that dream.

R : Kalau kamu kenapa alasanya?

R1 : Could you repeat the question?

R : Oke, what are the advantages do you get from learning non native language?

R1 : The Advantages from learning non native language, the first is to communicate with other people and to differentiate our politeness to the interlocutor.

R : Terus apakah bahasa yang kalian gunakan ketika dikamar? Arum dulu.

R1 : Informal Indonesian

R : How about you?

R2 : Sometimes informal Indonesian, sometimes ngoko.

R : Why? Kenapa?

R2 : Kenapa? tergantung merekanya sih, kalau merekanya Jawa I try to use it because I want to learn it. Kalau merekanya Indonesia, Indonesia.

R : Pas di kantin apa bahasa yang kamu gunakan?

R1 : Di kantin using Formal Indonesian.

R : Alasannya?

R1 : Because I do not always come to the canteen and meet my close friend. So I have to speak formal Indonesian. It will be more polite.

R : Selanjutnya, pas forum diskusi bahasa apa yang kamu gunakan?

R2 : Formal Indonesian and also English. I used formal Indonesian when I discuss with my friend like kayak dikusi malam minggu itu pakai formal. Terus saya itu emang lebih ke formal orangnya. Terus kalau English misalnya diskusi di kelas atau berangkat ekskul.

R : How about you?

R1 : Using informal Indonesia. Eh sorry, formal Indonesian.

R : Oke, why?

R1 : Because that language can unite me and my friends

R : Next, in the class?

R2 : In the classroom I used formal and informal Indonesian and also English. I used formal when I talking with a lecturer and used informal Indonesian when I talk with my friends and use English when formal situation for example like presentation.

R : Kalau kamu in the class?

R1 : In the class there are my lecturer and my friend. So, I have to differ using formal and Informal Indonesian language.

R : Selanjutnya, apakah ada perbedaan bahasa antara laki-laki dan perempuan? Berikan contohnya!

R1 : Apa ya? Agak kasaran. Yes I find the differences when they speak. Woman is smoother and then man is ruder.

R : For example?

R1 : When calling the friend. For women like hey and for men like woy.

R : Have you ever found the differences between man and woman in their code choice? Can you give the examples?

R2 : Yes, I ever found that is kaah and kulan.

R : Nanti tolong tulis ya

R2 : Ya, kalau kaah itu biasanya untuk cowok kalau dipanggil. Contohnya Ahmaad… kaah. Itu alusnya bahasa Sunda. Kalau misalnya ceweknya, umpama Izky… kulan, gitu.

R : What language do you use when you are speaking with close people for example relative (keluarga), orang tua dan teman deket?

R2 : Kalau orangtua kromo. Kalau keluarga sometimes ngoko, sometimes kromo. So, mix both of them and with my close friend informal Indonesian.

R : How about you Arum?

R1 : With my parents I used Javanese kromo and with my friends sometimes I used informal Indonesian, sometimes ngoko.

R : Apakah alasan kamu memilih bahasa-bahasa tertentu saat berbicara?

R2 : Ada beberapa alasan. The first for respect and politeness, for closeness and solidarity something like that. When I talk with

R   : How about you Ana?

R3   : It is depend on the background of my close friend from out of Javanese I used Indonesian informal. If from Javanese I used ngoko.

R   : With your parents?

R3   : If with my parents of course I used kromo.

R   : What are your reasons to choose particular language when you are speaking?

R4   : Yes. It depends on the situation and condition and also how close we.

R   : How about you?

R3   : Yes, same

R   : Oke Firdi do you have secret language?

R4   : No, I don't have

R   : How about you?

R3   : Special language, like F language. Not everyone can speak because this language need more think to understand and to speak, just like if I say in English Ifai wifil tefek ekebafeth to fum. So, not everyone can speak this language.

RATIFICATION

This interview script ratified by students of Ma'had as respondents of interview and can be received as one of the valid data for completing the thesis.

Semarang, 3ʳᵈ May 2017

THE RESPONDENT OF INTERVIEW

Third Respondent   Fourth Respondent
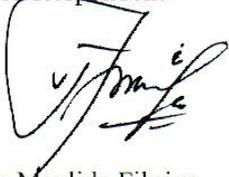
Ana Maulida Fikriya   Firdianingsih

INTERVIEW SCRIPT

Name   : Ana Maulida Fikriya (R3) and Firdianingsih (R4)

Address   : Jepara and Brebes

Major/semester : English Education/4ᵗʰ and English Education/4ᵗʰ

Date of interview: 3ʳᵈ May 2017

R   : Ana, what languages do you in your daily activities?

R3   : Indonesian formal and informal, Javanese ngoko, English and Arabic

R   : Udah? kamu?

R4   : Indonesian formal and informal, English and Arabic.

R   : Any others?

R3 and R4: No.

R   : Pernah gak kamu salah memahami bahasa temenmu Ana?

R3   : As long as my memory if I don't remember not.

R   : Kalau kamu Firdi?

R4   : I often misunderstanding when I speak, because I know that my background language with my friends is different. I am Sundanese and they are Javanese.

R   : for example?

R4   : When they said do you have Honda? What is Honda gitu? May be they want say that they want to borrow motorcycle but they say in merknya gitu. Yamaha yumkin? Haha.

R   : Do you have your own style or characteristic in your speaking?

R3   : Oh yes, from Jepara, last time Miss Zuliana said that Jepara don't have, but in my region, especially Bangsri, there is ye'e. In other region when I met the Jepara same as me, I ask about ye'e but they don't know what the meaning of ye'e. Ye'e is to give information and then to

make pay attention more, is like hi, this shoes is new ye'e like that.

R : In Indonesian or Javenese contoh?

R3 : Hi, sepatune anyar ye'e.

R : Later ditulis ya.

R3 : Ya

R : Kalau kamu Firdi?

R4 : I think I don't have

R : Where are you from?

R4 : Brebes, but the most language in my village is Sundanese. Brebes Selatan, South Brebes.

R : Apakah kelebihan atau keuntungan kamu belajar bahasa asing?

R4 : because I am majoring in English department. So, this gives me many advantages to understand the language especially English. My written books and other sources from English.

R : Ana?

R3 : Yes, because same major with Firdi. So yes same, because every language in the word now covers in English language. It is important to study English.

R : Bahasa apa yang kamu pilih saat kamu dikamar?

R4 : I prefer to speak in informal Indonesian because when I speak Javanese I can not may be..hehe.

R : Kalau kamu dikamar biasanya pakai bahasa apa?

R3 : In room I used Indonesian informal and then ngoko.

R : Why? Kenapa?

R3 : Because to make closely and solidarity and unitary language and neutral.

R : Kalau kamu pas di kantin?

R4 : I used also informal Indonesian.

R3 : In canteen informal Indonesian and then Javanese kromo and ngoko. When I met senior I used the kromo.

R : Firdi, pas diskusi?

R4 : Formal Indonesian, because that makes polieteness and respect

R : How about you?

R3 : In discussion formal Indonesian because politeness and respect and then my major in English, so we usually use English.

R : Pas di kelas Firdi?

R4 : Actually we obligate to speak English because we know that we are in fourth semester. So, we obligate to speak English.

R : Kalau Ana?

R3 : Ana used Indonesian informal and Javanese ngoko and because the obligation so we use English also.

R : Oke, are there any differences between men and women in their code choice? Can you give the example, Firdi!

R4 : Ya, may be many differences when men speak and when women speak especially for their style. For example for men more masculine like hey guys if women like hey beb, say.

R : How about you?

R3 : Yes, because based on social psychology, the accept language to the men and women are different. It is easier for women to accept the language than the man. So, I found in my class that man more medhok than women and Javanese style.

R : Oke Firdi. What language do you you when you are speaking with close people?

R4 : Close people usually informal of course. Because we are so close, so why we should use formal language that make strange may be.

R : With parents also?

R4 : No, with parents formal language Sunda.

R   : Kalau kamu?

R6 : Kalau sama orangtua saya wajib kromo soalnya dari kecil saya dilatih kalau gak pakai kromo ibu saya gak mau jawab. Kalau sama temen ngoko.

R   : And then, apa alasan kamu memilih bahasa-bahasa tertentu saat kamu berbicara?

R5 : Tergantung objeknya dan situasi. Tapi lebih ke objeknya, kalau lebih tua dari kita lebih sopanlah, kalau sama temen ya masak sopan-sopan amat. Jadi ya social distance.

R   : Kalau sova? Kenapa memilih bahasa – bahasa tertentu saat berbicara? Apa alasannya?

R6 : karena untuk menghargai yang lebih tua dari kita, kalau sama temen biar lebih enak, lebih enjoi.

R   : Do you have special language or secret language Fina?

R5 : Kalau sekarang sih enggak, kalau dulu punya, itu tulisan sih, sekarang agak lupa, kalau A itu 2, B itu 6, C kayak gini…ya pokoknya tulisan gitu. kayak gitu buat nulis.

R   : Nanti tolong tulisin ya.

R5 : Oke mbak.

R   : Kalau kamu?

R5 : Yes, I have but pakai bahasa isyarat tangan. A, B, C bisa dibilang kayak orang bisu ya tapi beda basaha ini bikinan kita sendiri jadi gak kayak kaidah biasanya orang bisu.

RATIFICATION

This interview script ratified by students of Ma'had as respondents of interview and can be received as one of the valid data for completing the thesis.

Semarang, 3rd May 2017

THE RESPONDENT OF INTERVIEW

Fifth Respondent

Sixth Respondent

Fina Fauziyah

Sofwatun Nisa

R   : Fina, bahasa nopo sing njenengan gunaaken teng aktivitase njenengan?

R5   : Fina nganggene bahasa Indonesia formal, informal, bahasa Jawa kromo, ngoko, Inggris, sama Arab.

R   : Nek sova pripun?

R6   : Geh ngagem bahasa Indonesia formal, informal, kromo kaleh ngoko. Paling sering ngoko

R   : Oh ngoten, pernah mboten salah paham kaleh rencange?

R5   : Geh, niku contohe enten tiang Bojonegoro. Tiyang Bojonegoro niku sanjang *adem, niku kan teng Tegal adem niku sedeng-sedeng mawon kayak sejuk* tapi nek teng Bojonegoro adem niku atis dadine kademen.

R   : Nek Sofa pripun? Pernah mboten salah paham kaleh rencange?

R6   : Oh geh sing ndik wau niku tambahan geh di Ma'had jadi pakai Inggris dan Arabic. *Kalau* salah paham itu jarang cuman saya malah sering jadi transleter soalnyasaya dari Ngapak juga mondoknya dulu di daerah Wetan, jadi kalau ada orang Ngapak yang salah paham tentang bahas Wetan saya kadang jadi trasleter begitu juga sebaliknya.

R   : Terus, gadah mboten karakteristik bahasa sing njenenangan guakanen pas ngobrol?

R5   : Geh, kalau ngomong niki ada k nya dibelakang kayak he'eh yak, sih sih juga ada gitu mbak.

R   : Sova?

R6 : Kalau saya dari dulu yang gak pernah ilang itu kalau kaget itu pakai kata ine

R : Contohnya?

R6 : Seumpama, "Ada apa?" "INE" gitu. Syok atau kaget pokoknya pakai INE itu bawaan dari rumah, meskipun udah mondok dimana-mana juga tetep kebawa aja.

R : Apa manfaat atau keuntungan kamu belajar bahasa luar?

R5 : Kalau manfaat itu banyak banget mbak apalagi saya kan jurusannya bahasa Arab, jadi kan manfaat banget kalau saya belajar bahasa Arab. Kalau bahasa Inggris itu kan bahasa internasional kan dan kakak juga nyuruh saya untuk belajar bahasa Arab kalau keluar negeri bisa untuk komunikasi.

R : Kamu gimana Sova?

R6 : Kalau saya Alhamdulillah suka membaca sedikit jadi kalau kita tahu bahasa lain kita tuh bacanya tuh gak cuma bisa yang teks bahasa Indonesia aja. Jadi kalau teksnya itu bahasa Arab, Inggris, atau lainnya bisa menambah wawasan kita juga.

R : What are your language choices or code choices when you are in the room?

R5 : In the room informal sama ngoko soalnya kalau dikamar gak Cuma sedaerah sama saya banyak juga yang dari Bojonegoro atau luar Tegal jadi harus pakai yang informal biar paham semua, tapi kalau ngoko Alhamdulillah udah pada paham, jadi pakai ngoko kalu gak paham ya informal.

R : How about you?

R6 : Kalau saya tergantung sama lawan bicara kalau adek kelasnya atau yang lain kromo ya saya kromo tapi kalau Indonesia ya Indonesia.

R : In the canteen?

R5 : Kalau dikantin pakainya kromo sama bahasa Indonesia Informal soalnya kalau mas-masnya ya ngomongnya pakai informal, tapi kalau ibu-ibu pakainya bahasa kromo kan lebih tinggi dari kita.

R : Sova pas di kantin?

R6 : Di kantin informal dan ngoko.

R : In the discussion?

R5 : Formal sama Informal, soalnya kan kegiatan formal juga, tapi kan kadang keceplosan gak formal gitu.

R : Sova?

R6 : Pakai formal.

R : In the class?

R5 : Kalau di kelas kalau lagi makalah ya pakainya bahasa formal tapi kalau sehari-hari Indonesia informal.

R : Sova?

R6 : Ya formal sama informal, ngoko juga. Tergantung kalau ngobrol sama temen-temen biasanya pakai ngoko. Pas presentasi atau ngomong sama dosen pakainya formal. Kalau sama temen ngoko juga.

R : Are there any differences between men and women in their code choices? If yes, please give the example!

R5 : Ada sih kalau di rumah kalau ke cowok lebih ke *kateng, teng, kateng* kalau cewek nok tapi kalau disini lebih keras kayaknya bahasanya agak keras sedikit. Disini bahasanya ada *ndes, cuk, bray*, tapi kalo buat cewek mah lebih kenamanya kayak *fin*.

R6 : Kalau saya bedanya tuh cara menanggapinya kalau saya emang dari kecil di pondok jadi masih agak canggung kalau sama cowok jadi agak cuek ngladei cowok yang mau ngobrol sama saya, kalau sama cewek berubah jadi alay.

R : What language do you use when you are speaking with close people?

R5 : Kalau buat orangtua kadang kromo kadang ngoko, soalnya kadang kromo juga gak alus banget, soalnya kalau kata ummi kalau sama orangtua sendiri gak usah kromo-kromo bangetlah, tapi kalau sama oranglain kromo. Kalau sama temen sendiri ngoko.

Nomor : B-1289/Un.10.3/D.1/TL.00/04/2017   Semarang, 6 April 2017
Lamp : -
Hal   : **Mohon Izin Riset**

     a.n   : Zulfa Nabila
     NIM : 133411031

Kepada Yth.
Pengasuh Ma'had UIN Walisongo
di Semarang

Assalamu'alaikum, Wr.Wb.

Diberitahukan dengan hormat dalam rangka penulisan skripsi, bersama ini kami hadapkan mahasiswa :

Nama   : Zulfa Nabila

NIM   : 133411031

Alamat   : Krompaan, Gemuh, Kendal

Judul skripsi   : **CODE CHOICE USED BY STUDENTS OF MA'HAD WALISONGO (A CASE STUDY OF MULTILINGUAL COMMUNITY IN MA'HAD WALISONGO IN THE ACADEMIC YEAR 2016/2017)**

Pembimbing   : Sayyidatul Fadlilah, M.Pd.

Mahasiswa tersebut membutuhkan data-data dengan tema / judul skripsi yang sedang disusun, oleh karena itu kami mohon mahasiswa tersebut diizinkan melaksanakan riset selama satu bulan, mulai tanggal 10 April 2017 sampai dengan tanggal 10 Mei 2017.

Demikian atas perhatian kerja sama Bapak/Ibu/Sdr. disampaikan terimakasih.

Wassalamu'alaikum.Wr.Wb

            a.n Dekan,
            Wakil Dekan Bidang Akademik

            Prof. Dr. H. Fatah Syukur, M.Ag.
            NIP. 19681212 199403 1003

Tembusan disampaikan kepada Yth.
1. Dekan Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo
2. Mahasiswa yang bersangkutan
3. Arsip

KEMENTERIAN AGAMA

UNIVERSITAS NEGERI WALISONGO

MA'HAD AL-JAMI'AH WALISONGO

Jl. Prof. Hamka. Kampus II UIN Walisongo, Ngaliyan, Semarang 50185

SURAT KETERANGAN

Nomor: B-45/Un.10.0/P4/PP.00.7.05/2017

Yang bertanda tangan dibawah ini, pengasuh Ma'had Al Jami'ah Walisongo Semarang dengan ini menerangkan bahwa:

Nama   : Zulfa Nabila

NIM   : 133411031

Jurusan   : Pendidikan Bahasa Inggris

Fakultas   : Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang

Bahwa yang bersangkutan benar – benartelah melakukan penelitian skripsi dengan judul **Code Choice Used by Students of Ma'had Walisongo (A Case Study in Multilingual Community in the Academic Year 2016/2017).**

Surat keterangan ini diberikan sebagai bukti bahwa mahasiswa tersebut telah melakukan penelitian di Ma'had Al Jami'ah Walisongo Semarang pada tanggal 10 April – 10 Mei 2017.

Demikian harap maklum bagi yang berkepentingan.

Semarang, 30 Mei 2017

Pengasuh Ma'had Al Jami'ah Walisongo

Dr. KH. Fadlolan Musyaffa', Lc., M.A

Semarang, 1 Desember 2016

Nomor : B-5627/UN.10.3/J4/88.00.9/11/2016
Lamp : -
Hal   : **Penunjukan Pembimbing Skripsi**

Kepada Yth.
Sayyidatul Fadlilah, M.Pd

Assalamu'alaikum, Wr.Wb.

Berdasarkan hasil pembahasan usulan judul penelitian di Jurusan Pendidikan Bahasa Inggris (PBI), maka Fakultas IlmuTarbiyah dan Keguruan menyetujui judul skripsi mahasiswa:

Nama : ZULFA NABILA
NIM : 133411031
Judul : **CODE CHOICE USED BY STUDENTS OF MA'HAD WALISONGO**

(A CASE STUDY OF MULTILINGUAL COMMUNITY IN MA'HAD
WALISONGO IN THE ACADEMIC YEAR 2016/2017)

Dan menunjuk saudari:

Sayyidatul Fadlilah, M.Pd sebagai pembimbing.

Demikian penunjukan pembimbing skripsi ini disampaikan. Atas kerjasamanya, kami mengucapkan terimakasih.

Wassalamu'alaikum Wr.Wb.

                                        A.n Dekan
                                        Ketua Jurusan PBI

                                        Dr. Ikhrom, M.Ag
                                        19650329 199403 1 002

Tembusan disampaikan kepada Yth.
1. Dekan Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo
2. Mahasiswa yang bersangkutan
3. Arsip

SURAT KETERANGAN

Nomor:

AssalamualaikumWr.Wb

Dekan Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang menerangkan

dengan sesungguhnya, bahwa:

Nama	: ZULFA NABILA
Tempat dan tanggal lahir	: Kendal. 21 Maret 1995
NIM	: 1334111031
Program/ Semester/ Tahun	: S1/ VIII/ 2017
Jurusan	:Pendidikan Bahasa Inggris
Alamat	:Krompakan, Gemuh, Kendal

Adalah benar-benar melakukan kegiatan Ko-Kulikuler dan Nilai dari kegiatan masing-

masing aspek sebagaimana terlampir.

Demikian surat keterangan ini dibuat untuk digunakan sebagaimana mestinya. Kepada

pihak-pihak yang berkepentingan diharap maklum.

WassalmualaikumWr.Wb

Semarang, 24 Maret 2017
Mengetahui,
a.n. Dekan
WakilDekanBidangKemahasiswaandanKerjasama

Drs. H. Wahyudi, M.Pd.
NIP. 196803141995031001

TRANSKIP KO-KULIKULER

NAMA   : ZULFA NABILA
NIM   : 1334111031

No	NamaKegiatan	Jumlah kegiatan	Nilai Kum	Presentase
1	Aspek Keagamaan dan Kebangsaan	10	32	23,52%
2	Aspek Penalaran dan Idealisme	11	30	22,05%
3	Aspek Kepimpinan dan Loyalitas terhadap Almamater	10	32	23,52%
4	Aspek Pemenuhan Bakat dan Minat Mahasiswa	9	18	13,23%
5	Aspek Pengabdian Kepada Masyarakat	6	24	17,64%
	Jumlah	46	136	100 %

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

Semarang, 24 Maret 2017
Mengetahui,
a.n. Dekan
Wakil Dekan Bidang
Kemahasiswaan dan Kerjasama

Drs. H. Wahyudi, M.Pd
NIP. 196803141995031001

WALISONGO

Certificate

Nomor : Un.10.0/P3/PP.00.9/2721/2016

Certificate Number : 120161266

This is to certify that

ZULFA NABILA
Student Register Number: 201601421266

the TOEFL Preparation Test

conducted by

the Language Development Center of State Islamic University (UIN) "Walisongo"
Semarang

On October 18th, 2016

and achieved the following result:

Listening Comprehension	Structure and Written Expression	Vocabulary and Reading	Score
45	45	45	450

Give in Semarang,
October 27th, 2016

Director,

Dr. H. Muhammad Saifullah, M.Ag.
NIP. 19700321 199603 1 003

شهادة

Un.10.0/P3/PP.00.9/2832/2016

يشهد مركز تنمية اللغة جامعة والي سونجو الإسلامية الحكومية بأن

الطالب/الطالبة : ZULFA NABILA

تاريخ و محل الميلاد : -, -

رقم القيد : 201601431177

قد **نجحت** في اختبار معيار الكفاءة في اللغة العربية (IMKA) بتاريخ ٢٥ أكتوبر ٢٠١٦

بتقدير: جيد (٣٥٥)

وحررت له الشهادة بناء على طلبه.

سمارانج، ١٠ نوفمبر ٢٠١٦

مدير،

محمد سيف الله الحاج

١٩٧٠٠٣٢١١٩٩٦٠٣١٠٠٣

ممتاز : ٤٥٠ - ٥٠٠	
جيد جدا : ٤٠٠ - ٤٤٩	
جيد : ٣٥٠ - ٣٩٩	
مقبول : ٣٠٠ - ٣٤٩	
راسب : ٢٩٩ وأدناها	

رقم الشهادة : 220161177

Piagam Penghargaan

Nomor:
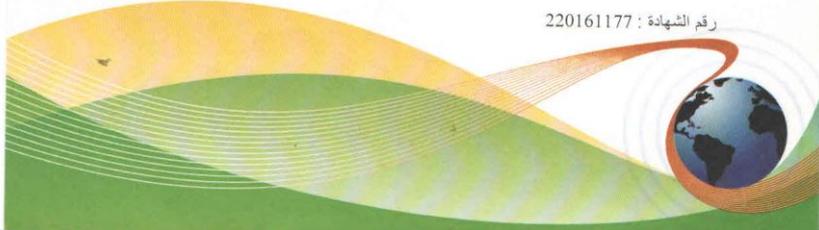
Panitia Pelaksana Orientasi Pengenalan Akademik dan Kemahasiswaan (OPAK) 2013
Dewan Mahasiswa (DEMA) IAIN Walisongo Semarang memberikan penghargaan ini kepada :

Nama : Zulfa Nabila
Tempat Tanggal Lahir : KENDAL 21 maret 1995
Fakultas/NIM : F.ITK / 133411031

Yang telah berpartisipasi aktif dalam kegiatan Orientasi Pengenalan Akademik dan Kemahasiswaan IAIN Walisongo Semarang
Tahun Akademik 2013/2014 pada tanggal   s/d   Agustus 2013 sebagai PESERTA dengan Nilai : Amat Baik/ Baik/ Cukup/Kurang

Semarang, 15 September 2013

Mengetahui,
Pembantu Rektor III
IAIN Walisongo

Dr. H. M. Darori Amin, MA
NIP. 19530112198203 1001

Pengurus
DEMA IAIN Walisongo

Mukhamad Bisri Asmui
Presiden DEMA

Panitia Pelaksana
Orientasi Pengenalan Akademik dan Kemahasiswaan
OPAK 2013

Achmad Munazith
Ketua Panitia

Novi Larviani
Sekretaris

KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG
LEMBAGA PENELITIAN DAN PENGABDIAN
KEPADA MASYARAKAT (LP2M)
Jalan Walisongo Nomor 3-5 Semarang 50185
Telp/fax: (024) 7615923, Website: lppm.walisongo.ac.id, Email: lp2m@walisongo.ac.id

PIAGAM

Nomor : B-207/Un.10.0/L.1/PP.03.06/03/2017

Lembaga Penelitian dan Pengabdian kepada Masyarakat (LP2M) Universitas Islam Negeri (UIN) Walisongo Semarang, menerangkan bahwa :

Nama	:	**ZULFA NABILA**
NIM	:	**133411031**
Fakultas	:	**ILMU TARBIYAH DAN KEGURUAN**

Telah melaksanakan kegiatan Kuliah Kerja Nyata Mandiri Inisiatif Terprogram (KKN MIT) Angkatan ke-3 Semester Gasal Tahun Akademik 2016/2017 dari tanggal 12 Januari 2017 sampai tanggal 25 Februari 2017 di Desa Kedungboto, Kecamatan Limbangan, Kabupaten Kendal, dengan nilai :

.... 87 .... (.................. 4,0 / A ....)

Semarang, 30 Maret 2017
Ketua

Dr. H. Sholihan, M.Ag.
NIP. 19600604 199403 1004

CURRICULUM VITAE

Name : Zulfa Nabila

Place, Date of Birth : Kendal, March 21st 1995

Home Address : RT 02/ RW 02 Krompaan, Gemuh, Kendal

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1. TK Pertiwi Krompaan
2. SD N Kompaan
3. MTs Sunan Pandanaran Yogyakarta
4. Ma Sunan Pandanaran Yogyakarta

Semarang, 31st May 2017

The Researcher,

Zulfa Nabila

Students Number: 133411031