AN ANALYSIS OF CODE SWITCHING IN ARABIC & ENGLISH DAILY CONVERSATION AMONG STUDENTS AT MA'HAD AL-JAMI'AH UIN RADEN INTAN LAMPUNG

A Thesis

**Submitted as a Partial Fulfillment of
the Requirements for S1-Degree**

By

INTAN AULIYA SURI
NPM. 1311040279

Study Program: English Education

Advisor   : Bambang Irfani, M.Pd

Co-Advisor   : M.Sayid Wijaya, M.Pd

**TARBIYAH AND TEACHER TRAINING FACULTY
RADEN INTAN STATE ISLAMIC UNIVERSITY
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ABSTRACT

**AN ANALYSIS OF CODE SWITCHING IN ARABIC &ENGLISH
DAILY CONVERSATION AMONG STUDENTS
AT MA'HAD AL-JAMI'AH UIN RADEN INTAN LAMPUNG**

By
Intan Auliya Suri

This thesis discusses types and reasons of code switching done by the students of Ma'had Al-Jami'ah UIN Raden Intan Lampung. The aim of this study is to know the types of code switching used in English daily conversation among students and also to find out the reasons of code switching which occur during those activities especially daily conversation.

The research design of this study is qualitative research. To analyze and to know types and reasons of code switching here the researcher applies Hoffman's theory. This study was conducted at Ma'had Al-Jami'ah UIN Raden Intan Lampung at the third semester.The researcher used accidental sampling technique to determine the research subject. In collecting the data, the researcher used observation and interview. The researcher used data reduction, data display and conclusion drawing or verification in analyzing the data.

The findings from the data analysis indicated that the types of code-switching were found in three types: inter-sentential code-switching, intra-sentential code-switching, and tag-switching. The reasons of code-switching used by the students were found for seven reasons: talking about a particular topic, quoting somebody else, be emphatic about something, interjection, repetition used for clarification, intention of clarify the speech, and express group identity.

Keywords: Code-Switching, Descriptive Qualitative Method, Daily Conversation

APPROVAL

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Students' Name	: INTAN AULIYA SURI
Students' Number	: 1311040279
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APPROVED

To be tested and defended in the examination session
at Tarbiyah and Teacher Training Faculty, State Islamic University,
Raden Intan Lampung

Advisor   **Co-Advisor**

Bambang Irfani, M.Pd   **M. Sayid Wijaya, M.Pd**
NIP. 197305172006041001   NIP. 198803172015031006

The Chairperson Of
English Education Study Program

Meisuri, M.Pd
NIP. 198005152003122004

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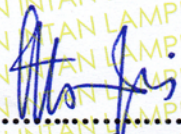
ADMISSION

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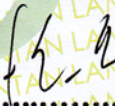
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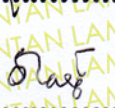
The Primary Examiner   : Nunun Indrasari, M.Pd   (.....................)

The First Co-Examiner : Bambang Irfani, M.Pd   (.....................)

The Second Co-Examiner : M. Sayid Wijaya, M.Pd   (.....................)

The Dean of
Tarbiyah and Teacher Training Faculty

Dr. H. Chairul Anwar, M.Pd
NIP. 195608101987031001

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MOTTO

وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ ٱلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِلْعَٰلِمِينَ ۝

"And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for the learned." (Ar-Rum: 22).[1]

DECLARATION

Name   : Intan Auliya Suri

Student's Number : 1311040279

Thesis   : An Analysis of Code-Switching in Arabic &English Daily Conversation Among Students at Ma'had Al-Jami'ah UIN Raden Intan Lampung

I hereby state that this thesis entitled: "An Analysis of Code-Switching in Arabic &English Daily Conversation Among Students at Ma'had Al-Jami'ah UIN Raden Intan Lampung" is definitely my own work. I am totally responsible for the content of this thesis. I am fully aware that I have quoted or cited some statements,references, and opinions from other experts and those are quoted or cited in agreement with ethical standards.

Bandar Lampung,Oktober2017

The Researcher,

Intan Auliya Suri
NPM. 1311040279

DEDICATION

I would like to dedicate this thesis for all my beloved people :

1. My beloved parents, my great father Mr. Samuri S.Pd and my mother Mrs. Suharti, who always pray, support my success and advice me wisely.

2. My beloved brother Arief Maulana Syamsu and sister Mahya Lutfia Ridha and all my families who always support and give me spirit for my study.

3. My beloved almamater UIN Raden Intan Lampung.

CURRICULUM VITAE

The name of the researcher is Intan Auliya Suri. She was born in Cimanuk Kedondong, exactly on Tuesday, February 14th 1995. She is the second child of three child from the couple Mr. Samuri S.Pd and Mrs. Suharti. She has one brother, his name is Arief Maulana Syamsu and sister, her name Mahya Lutfia Ridha. She lives in Kedondong, Pesawaran.

The researcher studied at Elementary school of SDN 1 Cimanuk in 2001, and then graduated in 2007. Then, she continued her study to Junior High School of MTsN 1 Pringsewu, and graduated in 2010. After that she continued at Senior High School of SMAN 1 Gedong Tataan and graduated in 2013. After finishing her study, for getting further education in higher level, in 2013 she entered to study in English Education Study Program of Tarbiyah and Teacher Training Faculty State Islamic University Raden Intan Lampung.

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All prise to be Allah the Almight God, the Most merciful, and the Most Beneficent, for blessing the the researcher with his mercy and guidance to finish this thesis. Peace and salutation is extended to our prophet Muhammad peace be upon him, with his family and followers. This thesis entitled "An Analysis Of Code Switching In Arabic &English Daily Conversationamong Students At Ma'had Al-Jami'ah UIN Raden Intan Lampung" is comitted a compulsory fulfillment of the requirements for S1-degree of English Education Study Program at Tarbiyah and Teacher Training Faculty State Islamic University Raden Intan Lampung. Without help, support, and encouragement from several people and institution, this thesis would never come into existence.

Therefore, the researcher would like to thank the following people for their ideas, time. And guidance for this thesis :

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4. M. Sayid Wijaya, M.Pd, the cod-advisor who has patiently guided and directed the researcher in improving her Thesis until the completion of this thesis.

Finally, the researcher, from the deepest of heart expects this thesis can give advantages to the reader and the next researcher. The researcher also hopes for the reader to give any criticism for the betterment of this thesis.

Bandar Lampung, Oktober 2017

The Researcher,

Intan Auliya Suri
NPM.1311040279

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CHAPTER I
INTRODUCTION

A. Background of the Problem

Language is the way to communicate with other people. A language is a system of conventional signal used for communication by a whole community.[1] In other words,communication is the way to communicate to transfer and share either two people or more. Communication is important for human life as a social creature. Hutton states that the minimal primitive language is used in a hierarchical society. The language makes society more colorful with their community.[2] Then, language is the main tool that is an irreplaceable aspect in communication.In addition, Siahaan states that thelanguage is a set of rules, which is used as tool of communication. It is used to communicate ideas, feelings, and negotiating with others.[3] It means that language is very important in human life, language can not be separated from human because they use it as the way of their communication.

Allah SWT, in holy Qur'an said about good communication in Surah An Nisa/4:63:

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[1] Alfret Charles Gimson, *An Introduction to the Pronunciation to English,* (London, New York, Melbourne: Aucklanc,1989), p.4

[2] Christopher Hutton, *Language, Meaning and the Law,*Edinburgh, 2009, p.2

[3] Sanggam Siahaan, *Issue In Linguistics*, (Yogyakarta : Graha Ilmu Press, 2008), p. 185

أُو۟لَٰٓئِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِى قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِىٓ أَنفُسِهِمْ قَوْلًۢا بَلِيغًا ۝

" Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word". (An-Nisaa : 63).[4]

This verse told about how to warn a community with good communication. According to tafsir Al Maraghi "Qoula baliighon" mean "words that the impact you will put into their soul.[5] Meanwhile, according to Al Qurthubi, sentence "Qoula baliighon"means " talk what is in his heart"[6]

Based on the experts it can be conclude that "Qoula baliighon"can be interpreted as fluent and precise talking, clear interpretation, and able to inform the message well. Besides that, by domain it touched, it can be called as effective speaking.

When people interact with others in society at anytime and anywhere they must use a language. Without language, people will find some troubles when they do their activities and toward the others. There is no people or society

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[4] Adds-Ins AL-Qur'an and English Tranlation, *An-Nisaa:63,* Accessed on November 6th, 2017, from Microsof Word 2007

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

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

without a language. The role of a language among the people in this life is very crucial. The study of linguistics reveals that language and society can not be separated to be investigated. It develops into sociolinguistics of language. Chaika says that sosiolinguistics is the study of the way people use language in social interaction.[7] It means that sosioliguistics is the study how people interact with society by using language as mean communication, how people in community use language as well and focus on language use in society.

In society, most people as speakers use more than one language and require a selected language whenever they choose to speak with other people. Using more than one language in communication is called bilingualism. Hamers and Blanc states that bilingualism as the state of linguistic community in which two languages are in contact with the result that codes can be used in the same interaction and that a number of individuals are bilinguals.[8] In short, bilinguals can choose what language they are going to use.

People in Indonesia can choose one of many languages in oral and written communication. The more languages they mastered, the more flexible they are in the communication. Besides, the people will get more pride from other people because their special capability in using many languages. The reality is so many people in Indonesia mix Bahasa to English language for their communication or the other way. They have some reasons why they switch into another language. For example, to make others understand with the topic

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[7]Elaine Chaika, *Languae the Social Mirror,(* Massachusetts: Newbury House,1982), p.72
[8] Josiane F. Hamers and Michel H.A.Blanc, *Bilingualism*, (Cambridge : Cambridge University press, 1997),p. 6

they speak. Given the appropriate circumstances, many bilinguals will exploit this ability and alternate between languages in an unchanged setting, often within the same utterance, this is the phenomenon understood as code switching.[9]

An interesting phenomenon is now often the case that many people make the transition code, both of code switching and code mixing in communicating with others. According to Meisel, code switching is the ability to select the language according to the interlocutor, the situational context, the topic of conversation, and to change languages within an interactional sequence in accordance with sociolinguistic rules and without violating specific grammatical constraints.[10] It means that code switching generally occurs to draw language varieties among the societies.

In addition, Crystal says that code switching is anyone who speaks more than one language chooses between them according to the circumtances.[11] The first consideration, of course, if which language will be comprehensible to the person addressed, generally speaking, speakers choose a language which the other person can understand.

Code switching is an important phenomenon to understand, particularly in today's increasingly connected global environment. The following example

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

[10] Katja F Cantone, *Code Switching in Bilingual Children*,(Germany : Springer, 2007), p.57.

[11] David Crystal, *English as Global Language*, (United Kingdom : Cambridge University press, 2003), p.164

provided understanding of code switching usage in classroom when there was a student came late for the class. The conversation is as follows :

Student : I am sorry I'm late
Teacher : Why do you come late ?
Student : I am hungry and I *makan siang* with my friends Miss.. I am so sorry, Miss.
Teacher : Did you forget the schedule ?
Student : No, Miss
Teacher : Why do we need to understand these aspects ?
Student : So that we can train our strategy *yang digunakan* and you can try them.
Teacher : Please collect your works next week, OK ?
Student : I think *Na'am* Miss (Arabic " yes ")
Teacher : OK, don't forget to write your names !

Source : Martin Kustati, An analysis of code mixing and code switching in EFL, 2014.[12]

Basedon that example, the speakers tend to switch code in a word or pharase as long as the word or pharase does not violate the grammar of either code. There were two switched language, the first sentence of switched language when student said " *makan siang* "in this sentence there is switch from English language to Bahasa. The second sentence of switched language when student said *"Na'am "* it means " *Yes* " student changed from English language to Arabic language.

The phenomena of code switching also occurs in Ma'had Al-Jami'ah where many students switched more than two languages. Students in dormitory switch languages when they communicate with others. Sometimes students in dormitory switch English, Arabic and Bahasa. The following conversation was taken in the kitchen. The students are from different

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[12]Martin Kustati, 2014,*An analysis of code mixing and code switching in EFL*, vol. 21, no. 3, pp. 174-182

studyprograms. A particular topic in this dormitory is almost talking about activities and lesson. The conversation is as follows :

Nurma	:	So Mega where will you go ?
Mega	:	Sleep again
Nurma	:	Hah ? Because of class more this morning early, so futhermore you study
Lia	:	When ?
Nurma	:	Now here
Mega	:	You will cooking ?
Nurma	:	Yes
Mega	:	Hahahaha
Nurma	:	Are you OK ?
Mega	:	*Ya OK lah*
Nurma	:	So, how about the books ?
Mega	:	Just tell us again
Nurma	:	OK, actually just review simple sentence
Mega	:	Yes, simple sentence over that make it sentence
Lia	:	I wash the rice haha
Mega	:	But I think it is not the rice cooker haha
Nurma	:	What you think about present tense
Mega	:	It is all about that sentence like I do now. OK ready for breakfast
Nurma	:	*Wow syukron*
Mega	:	*Ma'asyukri*
Nurma	:	*Nikmadani*

The conversation showed that students in dormitory used of language switching, because they switchedmore than two languages :English, Arabic and Bahasa. Some students are from different study programs, they are fourth semester of Math student, Nurma and forth semester of Ushuludin students,Mega and Lia . Based on the conversation, there were two switched languages . The first sentence of switched language when Mega laughed and nurma responded*" Are you OK?"*Mega said "*Ya OK l*ah" in this sentence there is switch from English language to Bahasa.

The second sentence of switched language when Mega said *" Ready for breakfast"*Nurmachanged from English languageto Arabic Language *" Syukron"* it means " thankyou", then Mega responded with Arabic language " *Ma'asyukri"* it means "you are welcome" and *"Nikmadani "* it means "pleasant". It is caused Nurma spontaneous respondedwith Arabic language.

From the conversation, it can be concluded that there were two switched languagesfrom English language to Bahasa and from English language to Arabic language among at students in Ma'had Al-Jami'ah. Wardaugh shows that code switching occurs when the languages use change according to the situations in which the speakers find themselves.[13]

The fact happens in Ma'had Al-Jami'ah is really interesting and prospective to be observed. The researcher finds in the preliminary research that there are some problems in daily conversation. Students in Ma'had Al-Jami'ah are expected to use English and Arabic language every day, but sometimes students in Ma'had Al-Jami'ah switch language when they communicate with others. Some students in Ma'had Al-Jami'ah switch English, Arabic and Bahasa.

Based on the explanation, the researcher was interested in conducting a research "An Analysis of Code Switching in Arabic &English Daily

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[13]Ronald Wardhaugh, *An Introduction to Sociolinguistics*,(Oxford UK & Cambridge USA: Blackwell, 1992) , p. 106

Conversation Among StudentsatMa'had Al- Jamiah UIN Raden Intan Lampung".

B. Identification of the Problem

On the basis of the background above, the researcher identified the problem as follows:

1. Code-switching occurred during daily conversation process.
2. Code-switching was practiced by the students for some reasons.
3. Students commit all types of code switching.

C. Limitation of the Problem

Based on the identification of problem, the researcher focused the research on :

1. The types of code switching occur in Arabic-English daily conversation among students at Ma'had Al-Jami'ah UIN Raden Intan Lampung.
2. The students' reasons for committing code switching.

D. Formulation of the Problem

Based on the limitation of problem, the researcher formulated the problem as follows:

1. What types of code switching occur in Arabic-English daily conversation among students at Ma'had Al-Jami'ah UIN Raden Intan Lampung.
2. What are the students' reasons for committing code switching ?

E. Objective of the Research

Based on the formulation of problem, the objectives of the research are as follows :

1. To know the types of code switching found in Arabic –English daily conversation commited by students at Ma'had Al-Jami'ah UIN Raden Intan Lampung.

2. To know student's reasons for committing code switching.

F. Use of the Research

The researcher expected the result of the research could be used:

1. Theoretically

a. The result of this research is expected to fill the research gap in code switching viewedfrom pragmatic aspects which is limited to the set of data collected.

b. The result of the researchis expected to enrichthe development of code-switching knowledge especially related to languageacquisition.

2. Practically

a. The result of this researchis expected to enrich the researcher's understandingtowards grammatical pattern of code switching. The types of code switching include tag-switching, inter-sentential and intra-sentential switching are also presented to answer the formulation of problem.

b. The result of this research is expected to improve conversation at Ma'had Al-Jami'ahUIN Raden Intan Lampung.

G. Scope of the Research

1. Subject of the research

   The subject of the research was the students of third semesteratMa'had Al- Jami'ah UIN Raden Intan Lampung.

2. Object of the research

   The object of the research was the use ofcode switching in English-Arabic daily conversation of studentsofMa'had Al- Jami'ah.

3. Time of the Research

   The research was conducted at the third semester in the academic year of 2016/2017. It lasted from September 12th 2017 until September $22^{nd.}$

4. Place of the research

   The research wasconductedatMa'had Al- Jami'ahUIN Raden Intan Lampung.

H. Previous Research

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

1. Undergraduate thesis entitled "Investigating Code Switching in Regular and Non Regular Students at The Fourth Semester of English Education Study Program of Tarbiyah Faculty IAIN Raden Intan Lampung In

2011/2012 Academic Year" written by Markus Jaya, The State institute of Islamic Studies of Raden Intan Lampung, 2012. This research uses desriptive qualitative research because the objectives of this research is to investigate the reasons of regular students of English Education Study Program of Tarbiyah Faculty IAIN Raden Intan Lampung in doing code switching in speaking class.

2. Undergraduate thesis entitled " An Analysis of Teachers' Code Switching practice in the process of Teaching English at SMAN 2 Padang Cermin in the academic year of 2016/2017" written by Eliya Murtafiah. The state of University of Islamic Studies Raden Intan Lampung,2017. The objectives of this research to know and describe the types of code-switching commonly practiced by the teacher in the teaching process and to ascertain the functions of code-switching practiced by the teachers.

3. Another previous reseach related with this reseach is " The use of code switching by English teachers in foreign language classroom." Written by Nur Maria Ulfah. English Education Department Faculty of Teacher Training and Education Makassar Muhammadiyah University, 2014. The objectives of this research is to find out the types of code-switching commonly used by the English teachers in foreign language classroom at SMAN 1 PANGSID and the factors triggering the English teachers to use code-switching in foreign language classroom.

From the some literature about previous research there were the similiraty with this reseacrh, in the previous research concerned in code switching

case and the object was direct participants. Also, the researcher used descriptive qualitative in their research. The difference is the object, in the previous research the object is the teacher when he/she taught the students, whereas the object of this research is the students at Ma'had Al-Jami'ah UIN Raden Intan Lampung.

CHAPTER II
REVIEW OF LITERATURE

A. Sociolinguistics

Sociolinguistics is the study between language and society.[1] It means that sociolinguistics discusses about the relationship of language used by the people to communicate with the society. The study of linguistics revealsthat language and society cannot be separated to be investigated. It develops intosociolinguistics or the sociology of language. Chaer stated that sociolinguistics focus on differences in the use of language in society so that an object can be the object language learning another language.[2] From the statement it is clear that sosiolinguistics actually does not focus on structure of language, but it focuses on how language is used.

The use of langauge in society is as the way communication. Communication always happens when social aspect used in language. Sociolinguistics also deals with why people speak differently in different social contexts and identifying the social function of language as well as describing the ways it is used to convey social meanings. Chaika says that sosiolinguistics is the study of the way people. The role of a language among the people in this life is very crucial. The study of linguistics use language in social interaction.[3] It

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[1] Janet Holmes, *An Introduction to Bilingualism. (* London :Longman, 1992), p.1
[2] Abdul Chaer*, Sociolinguistics, Perkenalan awal* (Jakarta, Rineka Cipta, 2004), p.2

means that sosioliguistics discusses how language functions in a community, how people in community use language as well and focus on language use in society.

In addition, Wardaugh satates that sociolinguistics concerns with investigating the relationship between language and society with the goal a better understanding of structure of language and how languages in communication.[4] It means that sociolinguistics discusses about how language is used in society and the role of language is important used to communicate in society.

Aslinda and Syafyahya states that sociolinguistic view of language as social systems and commnunication systems and is this part of the community and a particular culture, while the meaning of language usage is a form of social interaction that occurs in the concrete situation, but viewed as a means of interaction or communication within the community.[5] Further, sociolinguistic in every single of its study may always deal with the examining of the following aspects such as speaks, what language to use, to who people speak, when, and what the end of communications.

Related to the explanation, sociolinguistics is the study of the development and the level of use of language in a society in which there is a discussion

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[3] Elaine Chaika, *Language the Social Mirror,(* Massachusetts:Newbury House,1982), p.72

[4] Ronald Wardhaugh, *An Introduction to Sociolinguistics*, (New York : Blackwel, 2002), p.12

[5] Aslinda and Leni Syafyahya, *Pengantar Sosiolinguistic*, (Bandung, : Refika Aditama, 2007),p.6

about bilingual discussion of incorporation language in accordance with the rules and are not in accordance with the rules but is used by the community and accepted by society well studied in the code switching.

B. Speech Community

People are social beings who belong to certain community. Each community has its own characteristics including its way of communication. This kind of community is called speech community. According to Wardaugh, a speech community is dynamic fields of action where phonetic change borrowing, language mixture, and language shift all occur.[6] On the other hand, Holmes defines speech community as a community a sharing knowledge of the rules for the conduct and interpretation of speech. From the proceding quotation, it can be derived that speech community is a community of sharing such same knowledge of at least one form of speech and its patterns of use.[7] Here the students of Ma'had Al-Jami'ah UIN Raden Intan Lampung are one of the speech community examples since they share the same knowledge and roles of conducting speech.

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[6] Ronald Wardhaugh, *An Introduction to Sociolinguistics*, (Oxford UK & Cambridge USA: Blackwell, 1992) , p. 125

[7] Janet Holmes, *An Introduction to Sosiolinguistics* , (New York : Longman, 2001), p.132

C. Bilingualism and Multilingualism

1. Bilingualism

The phenomenon of people having more than one language is called bilingualism or multilingualism.[8] Sometimes, the people use more than one language to communicate with the society. This moment is influenced by their life style. The life style is more increase and modern influenced them to use more variation language. Lately they use more than one language to speak with another society.In addition, almost people thought that if someone who speaks more than one language, it would show that they have good ability in their society. Therefore, bilingualism becomes phenomenon used by people in their daily conversation.

According to Nababan, there are two types of bilingual in Indonesia. The first is bilingual who speaks regional language and Indonesian. A bilingual speaks either Indonesian or another language because of some factors, they are social interaction like trade, socialization, social and office matter, a local language has a position that is extremely different from Indonesia,the movement of people from one place to the other ones, and to make specific situation and so on. The second is bilingual who speaks Indonesian and foreign language.A bilingual speaks Indonesian and one foreign language like English, French, Dutch, and Arabic.[9]

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[8] Ibid, p. 101

[9] P.W.J. Nababan, *Sosiolinguistik: Suatu Pengantar*, (Jakarta: PT. Gramedia Pustaka Utama, 1992), pp.92-93.

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

Allah SWT, in holy Qur'an said about languages in Surah Ar-Rum : 22

وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ

وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ ۝

"And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for the learned." (Ar-Rum: 22).[10]

From Surah Ar-Rum verse 22, it can be said there is no difference in the structure of the mouth, the tongue and the brains, yet people speak different languages in different regions where the same language is spoken.

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[10] Adds-Ins AL-Qur'an and English Tranlation, *Ar-Rum:22,* Accessed on June 10th, 2017, from Microsof Word 2013

Hadith by At-Tirmidzi said about languages :

$$\text{أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَتَعَلَّمَ السُّرْيَانِيَّة}$$

" Rasulullah ShallAllahu 'alaihi wa sallam asked me to learn Suryani language." (Narratited by At-Tirmidzi : 2639)[11]

From hadith of At-Tirmidzi it can be conlude that the people have more than one languages. It is the correlation with the bilingualism or multilingualism.

According to Nababan, Bilingualism is habitual to use two languages to interact with other people. Bilinguality is an ability to use two languages.[12] It means that bilingualism is a habitual, bilinguality is an ability and bilingual is the person.The situation in society bilingualism occurs when there are two languages in the society, but each person just know one language, so there are two kinds of communication in the society. For example, there are forty people in PBI B class, twenty people know Arabic language while the rest of the community know Indonesian language. This does not mean that all members know both of languages.

There are three reasons why someone becomes bilingual, namely membership, education, and administration. The example of membership reason is the use of French by all European aristocracy to signal the

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[11]http://m.hidayatullah.com/kajian/oase-iman/read/2015/07/2274376/haramkah-mempelajari-bahasa-asing.html

[12] *Ibid*

membership of the elite. The example of education and administration reason is the use of English by Indonesians, Scandinavians, Germans, and Dutches in discussing their technologies, academics, or business.

In many countries and communities, bilingualism is a normal requirement for daily communication and not a sign of any particular reason.[13] In other words, since the members of a bilingual community vary in the capacity ofmastering the languages used in the community, they have to be able to set a condition where they can communicate effectively.

From many definitions that explained by expert, it can be concluded that bilingualism is the ability using two language in communication depend on the topic, participant and context. The rules of language choice base on with whom the bilingual speaks.

2. Multilingualism

Multilingualism is also important to discuss in this study. Beside bilingualism, there is multilingualism. Actually, the concept of bilingualism and multilingualism is same. However, multilingualism is regarding the use of state of more than two languages by a speaker when communicating with others in turn.[14] There are various countries involved to be multilingual communities. In most countries, particular of population affects the

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[13] Charled Hoffman, *An Introduction to Bilingualism*. (London :Longman, 1991), p. 3

[14] Chaer, A., & Agustina, *Sosiolinguistik Perkenalan Awal*, (Jakarta: Rineka Cipta, 2015), p.112

development of language use, the countries can have more than one language spoken in the daily life caused by the population and the languages are existed by various speakers in numbers of countries. It likes borrowing or code switching phenomenon.

Based on Coulmas, multilingualism is the use of more than one language or competence in more than one language.[15] Furthermore, Sridhr in Wardaugh adds, multilingual develop competence in each of the codes to the extent that they need it and for the contexts in which more than one language. [16] Seeing the statements of bilingualism or multilingualism, it means that it is the competence of using more than one language.

Wardaugh states that most speakers command several varieties of anylanguage they speak, and bilingualism, even multilingualism, is the norm for many people through out the world rather than unilingualism. They may also decide to switch from one code to another or to mix codes even within sometimes very short utterances.[17] It means the people who have ability use more than two languages or multilingualism will be easy to code or to mix very utterances.

In the same line, students at Ma'had Al-Jami'ah are are multilingualism community where they speak more than one languages in formal situation, that is English, Arabic, and Bahasa. On the other hand, if we look into daily

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[15] Florian Coulmas, *The handbook of Sosiolinguistics*, (Cornwell : Blackwell, 1998), p.6

[16] Ronald Wardaugh, *Op. Cit*, p. 96

[17]Ronald Wardhaugh, *An Introduction to Sociolinguistics*, (New York : Blackwel, 1998), p.17

communication among students. We can find that multilingualism exists. This matter happens because they come from different linguistics backgrounds such as Palembangnese, Lampungnese, Javanese, Sundanese, and others. Therefore this condition leads them to alternate two languages within the same utterance or commonly called code switching.

D. Code Switching

1. The Definition of Code Switching

There are various definitions of code switching. Every linguist has differentpointofviewaboutit.They havedifferentstatment tofindouthowto employ switchcode.Suswanto states that the phenomenon of code switching by speakers of more then one language is a normal activity in many parts of the word.[18]It means,since the members of a bilingual commununity vary in the capacity of mastering the languanges used in the community, they have to be able to set a condition where they can communicate effectively. This condition leads them to do code switching.

Hymes as quoted by Ayoemoni, M.O defines code switching as a common term for alternative use of two more language, varieties of a language or even speech styles.[19] It is clearly stated that code switching also can be concluded as varieties of language in using more than language in society. Further,

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[18] Suswanto Isma Megah, *Code switching used by Javanese-Indonesia Workers In Melacca*. The journal of Communication Studies (IJCS) 2003.

[19] Ayeomoni, M.O, *Code Switching and Code Mixing : Style of Language Use in Childhood in Yoruba Speech Community,* 2006, p.9

Meyerhoff states code switching occur while speakers choose different choose different styles of language depending on where they are, who they are talking to and what kind of impression or persona they want to communicate to their interlocutors.In addition, Mayerhoff states code switching occur while speakers choose different styles of language depending on where they are, who they are talking to and what kind of impression they want to commnicate to their interlocutors.[20] In other words, code switching deals with the language choice according to the circumtances, where in bilingual community different languages are always used in different circumtances.

When speaker uses language switched, it does not mean the message obscure but that is an effort to make the message understandable. Code switching also switches by one person across more than one participant in anexchange. It maybe used by a group of people who discuss about a topic. It can be concluded that code switching is generally the use of at least two languages or varieties of language utterance in conversation during a speech in bilingual or multilingual society. Hoffman states code switching is the switching of language from smallest units, starting from words, phrases, clauses and sentences.[21] In addition he states thatthemost generaldescriptionof code switching is that it involves the alternate use of two languages or linguistic varieties within the same utterance or during the same conversation. From

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[20] Miriam Mayerhoff, Introducing, *sociolinguistics*, (New York : Rout Ledge, 2006) , p.116
[21] Chandler Hoffman,, *Code Switching*,(New York : Longman, 1991), p. 116

many definitions that explained by expert, it can be concluded that code switching deals with the switching of the language by considering the language choice according to the circumtances that the speakers face.

In this case the term of code switching is not the same as code mixing. Even Hudson states that code mixing is often called as conversational code switching. Code switching and code mixing is different.[22] Code mixing is a strategy of communication used by speakers of a language who transfer elements or rules from other language to their own language. These transfered elements are mostly in the form of function words, articles, prepositions, conjunctions, and adverbs. Code mixing as a kind of linguistics cocktail where it consists of a few words of one language, then a few words of the other, then back to the first for a few more words and so on.[23] Here the changes generally take place more or less randomly as far a subject matter is concerned but they seem to be limited by the sentence structure.

McCormick emphasizes the difference between code switching and code mixing in the sense that code mixing takes place within sentences and usually involves single lexical item while code switching is a language change occuring across pharase or sentence boundaries.[24] From this statement it can be conclude, code mixing is different from code switching in terms of the form of linguistics units which are being mixed, in this case code

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[22] Richard A. Hudson, Sosiolinguistics, (Melborne : Cambridge University Press, 1996), p.53

[23] Paul Bandia, Code switching 1998

[24] Ondence Van Dulm, The *Grammar of English-African Code Switching*, (Netherlands : LOT, 2007), p.11

mixing involves the mixing of function words, articles, prepositions, conjunctions, and adverbs meanwhile code switching involve words, phrases, clauses and sentences. From that statement the researcher prefers to focus on discussing code switching because the data are analyze in this research are in form of words, pharases, clauses and sentences from the utterances of students conversations.

Besides mentioned explanations, McLaughlin in Hoffman emphasizes the difference between code switching and code mixing in the sense that code mixing takes place within sentences and usually involves single lexical item while code switching is a language change occuring across phrase or sentence boundaries.[25] Margana states an example as seen below :

" Foldernya yang kemaren sudah di-delete apa belum ?" (Code Mixing)

" Foldernya yang kemaren sudah deleted apa belum ?" (Code Switching)[26]

As seen in the example, it is clear that code mixing follows the rule of native language Bahasa and the code switching follows the rule of the source language English.

2. **The Form of Code Switching**

There are some forms of code switching according to linguist such as clause, tag switching, sentences, and exclamation. According to Hoffman the forms of code switching are:[27]

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[25] McLaughlin, *Code Switching and Code Mixing in African Creative Writing*, 1998

[26] Margana, *Code Switching and Code Mixing :* Some Insights for translation Studies, 2011

[27] Charled Hoffman, Op.Cit.p.112

1. Codeswitching in the form of clause

   This code switching occurs when some one changes the language in the form of clause. Clause is a group of words which contain a subject and a verb.

   The example of this code switching below:

   "Lius, kamu memilih dua orang yang kuat untuk menjadi competitor kamu. Menurut kami kamu salah strategi, senjata makan *tuan if you are negligent you lose in this competition*. Lius, Silahkan join dengan Kevin untuk masuk kepressuretest".

2. Code switching in the form of sentence

   Sentence is a group of words that usually contain a subject and a verb, express a complete idea, or ask a question, begin with capital letter and end with a period. Sentence is a group of words that express a statement, and question.

   The example of this code switching below:

   "Saya yakin anak kecil atau ibu-ibu dirumah bisa membuatnya, tinggal membaca resep yang ada dibalik kotak. *What I gonna do*? Kamu sudah *top ten*.

3. Code switching in the form of tag

Tag means a word or phrase which is used to describe a person, group or thing, but which is often unfair or not correct.

Theexample of thiscode informaf tag:

"*True or False*, ya ?"

4. Code switching in the form of exclamation

Exclamation says something suddenly or loudly because of strong emotion or pain. Aloud calling or crying out, loud or emphatic utterance that which is cried out, as an expression of feeling, sudden expression of sound or words indicative of emotion, as in surprise, pain, grief, joy, and anger. Hornby stated that exclamation is short soundor word, which expresses sudden surprise, and pain.

The example of this code in form exclamation:

"Oh!So sweet.Ibu Angella lucu ya"

3. Types of Code Switching

According to Wardhaugh,there are two types of code switching based on the distinction which applies to the style shifting. The first type is situational code switching and the second type is metaphorical code switching.

1. Situational Code Switching occurs when the languages used change according to the situations in which the conversants find themselves: they speak one language in one situation and another in a different one. No topic change is involved. Example, in a single conversation, students from Thailand usually speak English when they discuss with Lecturer or English

students. But they may switch to Indonesian or Patani-Malay to discuss with their friend from Thailand.

2. Metaphorical Code Switching is when a change of topic requires a change in the language used. Some topics may be discussed in either code, but the choice of code adds a distinct flavor to what is said about the topic. In metaphorical code switching change the code as redefined the situation: formal to informal, official to personal, serious to humorous and politeness to solidarity.[28]

According to Hamers and Blanc, there are two types of code switching, namely situational code switching and conversational code switching.

1. Situational Code Switching occur where there is a change of topic or situation.

2. Conversational Code Switching occur where there is no such change of topic or situation.[29]

Hoffman shows many types of code switching based on the juncture or the scope of switching where language takes place, intrasentential switching, inter-sentential switching, emblematic switching or tag switching.[30]

a. Intra Sentential Switching

Intra-sentential code switching concerns language alternation that occurs within a sentence or a clause boundary. Sometimes it includes mixing within

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[28] Ronald Wardhaugh, Op.Cit,p.104
[29] Josiane F Hamers, and Michel H Blanc, A *Bilinguality and Bilingualism,* (Cambridge : University Press, 2000) ,p.258
[30] Op.cit. p. 112

word boundaries. Since intra-sentensial code switching occurs within sentence, clause, word boundaries and phrase.

For example :

From ten forty five to eleven fifteen, *iya kan ?*[31]

It shows English bilingual switches from English to Indonesia.

Another example when teacher teaching in the class room :

A : *Pasti pake* being *kalau* continuous.

B: *Sama halnya seperti kita* adjective *kalau mau diawali* verb 1 *berarti harus dengan* be.

In the example (A), intra-sentential switching was committed by using Bahasa as the attempt to explain the material about past continuous tense to the students. In (B), the use Bahasa was to explain deeply about the use of verb one.

b. Inter Sentential Switching

Inter sentential code switching in which switches occur between a clause or sentence boundary.[32] It is often use to speak about speakers of other languages who are within hearing when they do not wish them to understand. In this case, an entire clause or sentence is in one language, but the speaker switches to another language for a subsequent clause or sentence. Indirectly

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[31] Susanto , Code Switching : *In Indonesia Islamic Religious   Discourse, a sociolinguistics Perspective*,(Malang : UIN-Malang Press, 2008), p.76

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

this switching is concerned with the situation and the atmosphere of the conversation.[33]

This switching is not limited to the insertion of one or two words. In addition, this switching should take place between at least two clauses, which also can be meant two sentences.

For example of inter-sentential :

When an adult Spanish-English bilingual says:

"*Tenia zapatos blancos, un poco,* they were off-white, you know."

Another example shows inter- sentential code switching from one language to another language:

"*Ini lagu lama, tahun 60an.* It's oldies but goodies, they say. *Tapi, masih enak kok didengerin.*"[34]

It shows Indonesian bilingual switches from Indonesia to English. The example deals with the interchangeable use of sentences of two different languages, which is an ability to switch from one language to another language. Meanwhile the interchangeable use of different words of different languages within a sentence, is seen as a transfer of a linguistics unit words and clauses.

c. Tag Switching

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[33] Janet Holmes, *An Introduction to Sociolinguistics,* p.38
[34] Susanto, Op.Cit, p.76

Tag switching involves the insertion of a tag from one language into an utterance which is otherwise entirely in other language. Tags used easily inserted in speech at a number of point in monolingual utterance without break syntactic rules.[35]

For example: oh, ya, saya tau. Di sebelah selatan sana tu, ya?
             Oh, yes, I know, On the south side over there, isn' t that?[36]

Tag question may be used as a polite request or to avoid the impression of a firm order

For example: "jendela ditutup ya, sebelum tidur".
             "Shut the window, won"t you, before you sleep".

Based on the statement, it can be concluded that there many types of code switcching. In this research the researcher uses types of code switching by Hoffman, namely intra-sentential where switches at the clause, phrase or word level. The second types is inter sentential switching which switches at a clause or sentence boundary. The last types of code switching is tag switching, this switching involves the insertion of a tag in one language into an utterance which is otherwise entirely in the other language.

4. **The Reasons Why People Use Code Switching**

When code switching occurs, the motivation or reasons of the speaker is an important consideration in the process. According to Hoffman, there are seven reasons for bilinguals to switch their languages. The seven reasons are as follows:

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[35]*Ibid*
[36]*Ibid, p.47*

1. Talking about a particular topic

    People sometimes prefer to talk about a particular topic in one language rather than in another. Sometimes, people more comfortable to express their emotions,excitements, or even anger in a language that is not their everyday language.

    Example 1 :

    A : *Mbak*, are you busy?

    B : No, what?

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

    B : What about?

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

    B   *Wah, sebentar, mesti buka buku lagi ini.*[37]

    In this conversation, a particular topic is almost talking about lesson. A change the language from English to Bahasa when they discuss about Math case. This reasons is one of two most dominant reasons the students usually do.

    Example 2 :

Ria	:	Apa pendapatmu tentang Tia ? What is your opinion about Tia?
Nani	:	Tia's another version of Citra, tapi yang lebih modern. Lebih girly atau lebih tomboi dan masih down to earth. *Tia's another version of* Citra, but more modern. More *girly* or more tomboy and still *down to earth*

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[37] Umu Habibah, 2015, *An analysis English-Indonesian Code Switching Used In Darul Falah Be-Songo Semarang*,p.57

Ria and Nani are talking about their experience of working with different models. Nani's opinion covers a topic about a new fashion model that is introduced in English and elaborated more in English-Bahasa.

2. Quoting somebody else

Hoffman suggested that people sometimes like to quote a famous expression or saying of some well-known figures. It means that people prefer talking or making conversation which has familiar to interaction with each other. Then they quote those famous expressions or sayings in their original language.

Example 1 :

A: Bolehkah saya tahu nama anda, pak ?
   May I know your name, Sir ?

B: *What is a name.*

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

Jesica	:	Iya, kemarin gue nonton sama dia
		I watched movie with him yesterday
Bertha	:	Nonton apa? Dimana?
		What movie? Where?
Boss	:	Hei hei, waktunya kerja. *Time is money*
		Hei hei, it's working time. *Time is money*

3. Be Emphatic About Something

The meant that code switching is also used to assert something that is lessobvious. To understanding listener what is meant by the speaker says.

Example 1 : "Semoga sukses teman. You can do it!
        Good luck my friend. You can do it !

In this utterances, the friend wants to encourage his friends to be more confident and optimistic to do something.

Example 2 :

Daru   : Congratulation Maria ! (looking at the baby)H n k ʾài (so cute!)

Daru is visiting Maria who just gave birth and he congratulates Maria. She changes from English to Mandarin to show the solidarity between Maria and him that they have the same ethnicity.

4. Interjection

Interjection is kind of sentence fillers or sentence connector that is frequently used by people naturally such as By the way, Anyway, Ans, etc. Interjection is also called as a short exclamation like Dam!, Hey!, Well, Look!, etc.

For example: By the way, nanti malam kamu punya waktu nggak?
            By the way, Do you have time to night?

            Dompetku ketinggalan ditaksi! *Shitt !*
            My wallet was left in the taxi.

5. Repetition Used for Clarification

In here,code switchingisalsoused toperformarepetition of the wordtodescribe something.Tofacilitateotherpersonunderstandsthe meansofspeaker.

For example :

a. Sisters, let's pray together, *ayo jama'ah.. musholla udah selesai adzan..*

b. Borrow your veil *ya? kerudung.. ada tamu.*[38]

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[38]*Ibid,* p.60

In this conversation, the students repeat their speaking in Bahasa to clarify what she said, also to amplify or emphasize a message. This reason is as high as the first reason in using.

6. Intention of Clarify the Speech Content for the Interlocutor

When a bilingual person talks to another bilingual as suggested by Hoffman, there will be lots of code switching and code mixing that occur. It means making the content of his/her speech runs smoothly and can be understood by the hearer.

7. Express Group Identity

Code switching can also be used to express group identity. The way of communication of academic people in their disciplinary groupings, are obviously different from the other groups. In other words, the way of communication of one community is different from the people who are out of the community.[39]

Based on that explanations by Hoffman, that the speakers switch the code from English to Bahasa because of some reasons, such as talking about particular topic, quoting somebody else, interjection, repetition used for clarification, intention of clarify and express group identity. From that example the speakers more understand Bahasa than English.

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[39] Charley Hoffman, Op.cit, p.116

Accordingto Malik, some reasons of doing code switching as follows :[40]

1. Lack of Facility

    According to Malik, bilinguals often explain that they switch the code when they can not find an appropriate exspression or vocabulary item or when the language of conversation does not have the particular word needed to carry on the conversation smoothly. He offers the example of " *Charan Sparsh*" or touching feet that does not convey the same meaning in the speakers code as it does in Hindi.

    The reasons for switching may however be culturally conditioned. Malik said that an alien concept often has a speaker switch to the language from which the concept is borrowed. For example, like the lexical item *social drinker*in English that is unacceptable in a Malay situation because of the simple fact that drinking alcohol is prohibited in Islam and the Malay-Muslim word does not have a word for it that is equivalent to it is meaning in English.

    In other words, it can be clarified that this reason is related to the lack of the similiar word or appropriate word in the language being spoken so the speakers decided to switch their code or language.

    For example when someone wants to speak "tahu" in English and she/he could not find the appropriate word of "tahu" in English. Then finally she/he

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[40] Paramasivam Muthusamy, *communicative functions and reasons code switching*, 2004.

switches as the language to Bahasa become"tahu" which means a kind of food only be found in Indonesia.

2. Expressing Mood of the Speaker

Malik claims that usually when bilinguals are tired or angry, code switching takes place with a new dimension. This means that when the speaker is in the right state of mind, she/he can find the appropriate word or expression in the base language.

In addition, Nyoman exlpores that to exspress anger, students tends to code switch from English to Bahasa.[41] By expressing anger in their first language, their expectation is that all participants know that they are angry with the participants.

For example :

A : Speedy emm apa, the different of Speedy and Telkom Flash? *Speedy sama Telkom Flash apa bedanya? kan sama-sama bisa buat internetan.*
B : (Silence)
A : Maybe Speedy and Telkom Flash is same emm to connect to internet ?
B : *Ya, dia jawab sendiri*
C : *Ah apa apaan lu nih*
A : But I need your information
B : *Ah, dasar lu ini. Udah tau aja nanya !*

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[41] Nyoman, *Code Switching Vs Code Mixing : Investigating* Teknokrat students. Tesis, 2010, p.55

3. To emphasize a Point

    Switching is also used to emphasize a point. Malik reports several instances in which a switch at the end of an argument not only helps to end the interaction but may serve to emphasize a point. Meanwhile, David uses the courtroom environment to show how a defending lawyer uses dominant Bahasa Malaysia to start with and shifts to English to emphasize an important point to the judge that the accused had not commited any crime for 10 years.

    For example :

    Sebelum ini OKT pernah ditangkap pada tahun 1975 dan 1986. There has been a 10 years gap since the last offence *semenjak itu OKT telah berumahtangga, mempunyai kerja tetap dan insaf.*

    Before this, OKT was caught in 1975 and 1986. There has been a 10 years gap since the last offence since then OKT has married and has held a steady job.

    From the statement, it can be concluded that this reason is purposed to be such emphasizing about particular topic. It can be seen that *10 years gap* deals with the time between 1975 and 1986. So in this point the speaker wants to clarify and emphasize about the topic being discussed.

4. To show Identity with a Group

    Malik stated that Italian immigrants would tell a joke in English and give the punch line in Italian, not only because it was better said in Italian but also to stress the fact that they all belong to the same minority group, with shared values and experiences. Here the example is when there are Javanese people

who talk with the one who speak Bahasa. The one who speaks the Bahasa will deliver the information in Bahasa while the Javanese will speak the Javenese language. In this case they can understand each other about what they are speaking about, but the Javanese one prefers to use Javanese language to show that she/he belongs to Javanese tribe. Nyoman state one of the examples from the students conversation in the classroom as seen :

A : *Aku pa kamu nih ?*

B : *Yaudah aku aja*

A : *Ah udah, **podo wae.***[42]

From the example can be seen that A prefers to use Javenese language rather than English even Bahasa when he/she involves in classroom communication.

5. To Address a Different Audience

Malik states that code switching is also used when the speaker intends to address people coming from various linguistics backgrounds. One reason for such use of mixed language is to Address simultaneously persons from different linguistics backgrounds. Also, the speaker clearly distinguishes whom she/he address and what should be communicated. Hence, the speaker uses part of the sentence in one language and the other part in another language.

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[42] Ibid, p.45

From the example :

Objection, ada dua fakta di sini. The fact of the chart sheet are clear, it is a clear indication of misinformation, **mana satu nak jawab ?**

Objection, there are two facts here. The fact of the chart sheet are clear, it is a clear indication of misinformation. Which one do you want to answer ?

In the example the lawyer used a mixed discourse of English or Malay, and the part of his utterance in English is directed to the judge and the other in Malay is meant for the witness. Other example is when someone has a speech for differentlinguistics backgrounds such in Bahasa, Javanese, and English. The speakers will often do code switching in hoping that all of the people will understand what the speakers speaks and to avoid dominant language in a multilingual community, so they will feel that they are in the same level and they have the same interest.

6. To Attract Attention

Malik shows that in advertisements (in both, written as well as in spoken) in India, code switching is used to attract the attention of the readers/listeners. In English newspaper when the readers come across non-English, either Hindi or any one of the other Indian languages, the readers attention is automatically drawn to depend on the language background the speaker originates from.

On the other cases, Nyoman conveys that the spekers takes code switching for getting the attention from the audience, the speaker make an effort to attract students attention in order that audience focus on the topics

discussed. One of the methods to attract audience attention is to code switch from English to Bahasa.

The example is presented belows :

A   :   Mm if the competitior of Eager company mm and aa I think aa we see the new, the new product like aa the mm same brand in market or traditional market. Aa what is *apa,* your solution mm yes about that ?

B   :   Because Eager company mm top product in aa in Indonesia for example, and aa to new brand, new brand mm my solution is.

A   :   ***Gini lho** !bagaimana caranya Eager ini bisa menghadapi persaingan ini ? solusinya gimana ? Gitu !*[43]

From the example, can be derived that B likes to use Bahasa in this context. The switching students language from English to Bahasa is purposed for getting attention from the audience, so then the audience listen to the direction that speaker gave.

Based on the statement, it can be concluded that there many reasons in doing code switching, namely the reasons when they do code switching in their conversation such as because they lack of facility or vocabulay in English as the target language which becomes the first reason. The second reason is because they want to share or express their mood or feeling. The third is reason is they want to emphasize a point of what they say. The fouth reason is because they want to show their own personal identity to others.

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[43]*Ibid*, p.63

The following reason is to address different audience who come from different linguistics backgrounds.

5. Functions of Code Switching

Savile states that the functions of code switching which may have within a speech community are group identification, solidarity, distancing and redefinition of a situation. According to Sert, there are three functions of code switching.[44]

a. Topic Switch

It relates to the function the topic which is under discussion. It often happens in bilinguals. For many bilinguals, in certain kinds of referential content are more appropriately expressed in one language than the other.

The example of this in teaching and learning process:

Teacher : (After giving the students the copy of the teaching materials) Now, I will give you the text and you read this text. *Duduk berhadapan, pindahkan kursinya cepat !*[45]

From the example, when the teacher gave the students the copy of the materials to the whole class, the students who distributed the sheets move slowly then the teacher suddenly instruct him into faster, in Bahasa further more the distribution of the copy move quickly.

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[44] Olcay Sert, *The Function of Code-Switching in ELT Classroom*, The Internet TESL Journal, Vol. XI, No. 8. 2005

[45] Nur Maria Ulfah, *The Use Of Code-Switching By English Teachers In Foreign Language Classroom,* p.55

b. Affective Functions

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

The example of this in teaching and learning process:

Teacher   :   When we are going to discuss about woman health. It is about how women do everything to keep beauty. *Kita akan mendiskusikan tentang wanita dan kesehatan. Tentang bagaimana para wanita melakukan segala cara agar tetap cantik.* So, Iwant you find out the information as much as you can and present your presentation today. *Jadi saya ingin kalian mencari informasi sebanyak banyaknya yang kalian bisa dan presentasikan didepan kelas.* It is an interesting topic, I think.

From the example, code switching function in affective function was applied by the teachers in order to be more intimate through switch their explanation in Bahasa Indonesia to their students.

c. RepetitiveFunctions

In this case, the teacher use code switching in order to transfer necessary knowledge for clarification. The clarification was intended to get the students to able to gain the clarity about what the teachers referred to and what the teachers expected the students suppose to do. This function was implemented by the teachers by using the counter part of the words that the teachers had

said in English before into Bahasa. Code switching by the teachers to emphasize what they were trying to convey.

The example of this in teaching and learning process:

Teacher : Turn to page11! Before we read the story..there are some words related to the story by consulting the dictionary, match the word to the meaning or the synonym. On the left column is the words and the right column is the meaning or the synonym of the words!

Students : (looked confused)
Teacher : Match the word on the left side to meaningon the right side!
Students : (remainedconfused)
Teacher : *Pada permintaan disini, cocokkan kalimat yang ada di kolom kanan dengan kolom yang ada di kiri, buka kamusnya!*

In thesituation, it could be seen that the students confused by the teacher question. Therefore, the teacher tried to clarify his statement by using the other words in English. But the students seemingly remained confused, then the teacher switched his code into Bahasa, and the students finally could understand what their teachers mean.

Based on that explanations by Sert, it can be concluded that functions of code switching are known as topic switch which is according to the topic. In affective functions are important in the expression of emotions. In repetetive functions, code switching is used to clarify the meaning of a word.

E. Concept of Daily Conversation

A Conversation is an informal interaction invloping two or more participants, differing:

a) From a dialogue, which is more formal (as between refreservatives of the parties to negosations).

b) From a disscusion in a seminar or in a committe meeting, in which agreed riles of producere are followed.

c) From a talk, presentation or lecture, in which one speaker addres and audience and may welcome and invite comment and answer question.

d) From an interview in which the participant are either interviewing or being interviewed.[46]

In other words, conversation is activity that happen eveyday between two or more participants and a talking together, informal or familiar talk, verbal exchange of ideas, and information.

The daily conversation use routine performed by human community. Daily means something that happen daily, happen everyday.[47] It means a form of adverb which shows an activity is done by habitual or everyday.

So, the conversation may be taken to be that familiar predominant kind of talk in which two or more participants freely alternate in speaking.

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[46]Robert Barras, *Speaking For Your Self A Guide For Student,* (Canada:Routledge,2006),
[47]Chambers English, Essential English Dictionary, (Cambridge University press,1995)
p.24

CHAPTER III
RESEARCH METHODOLOGY

A. Research Design

In this research design, the researcher employed qualitative research. According to McMillan and Schumacher, qualitative research describes and analyzes people's individual and collective sosial actions, beliefs, thoughts, and perceptions.[1] By applying this method, the researcher tried to describe types of code switching and reasons find in the utterances on the conversations of students in Ma'had Al-Jamiah UIN Raden Intan Lampung.

Creswell states that descriptive research studies are designed to obtain information concerning the current status of phenomena. This is directed toward determining the nature of a situation as it exists at the time of the study. Qualitative research is decscriptive in what the researcher is interested in process, meaning, and understanding gained through word or picture.[2] Qualitative method is considered relevant to the present research since it involve the data collection for describing the existing code switching.

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[1] James H. Mc Millan and Sally Schumacher, *Research in Education; a conceptual Introduction,* (New York : Addison Wesley Longman Inc, 2001) ,p.395.
[2] Creswell, J.W, *Research Design : Qualitative and Quantitative Approaches.* London:Sage. 1994.p.145

From the explanation, it can be concluded that this research used descriptive design with qualitative approach are development in social events to enable researchers to study social and culture phenomena and events. By using the qualitative method, the type, the functions and the reasons of code switching can befigured out.

So, based on this research, it describes types of code switching and reasons find in the utterances on the conversations among students at Ma'had Al-Jami'ah UIN Raden Intan Lampung.

B. Research Subject

In this research, the researcher used accidental sampling technique to select the research subject. The main objective of convenience sampling or accidental sampling is to collect information from participants who are easily accessible to the researcher like recruiting providers attending a staff meeting for study participation.[3] The populations in this research was the students who live in Ma'had Al-Jami'ah UIN Raden Intan Lampung at the third semester in 2016/2017 academic year.

This research took mainly the students of UIN Raden Intan Lampung who stay in Ma'had Al-Jami'ah students in the academic year of 2016/2017 they were cluster English and Arabic Language. Each cluster consisted of 12 students, but the researcher just select the subject that students be available

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[3]Marguerite G. Lodico, *et al, Methods in Educational Research* (San Fransisco: Jossey Bass, 2010), p.140

and willing to participate. They are choose because they have particular features or characteristics such as experiences, behaviors, and roles in daily activity, and there are no other criteria as the goal of accidental sampling in qualitative research.

C. Research Setting

The research takes place at Ma'had Al-Jami'ah UIN Raden Intan Lampung. The reason for choosing this location is because the researcher also graduated from this place and she knows more about the condition of the Ma'had Al-Jami'ah and the characteristics of the students. The research itself was focused on the thirdsemester at Ma'had Al-Jami'ah UIN Raden Intan Lampung.

D. Data and Data Source

Data is something important in a research. The sources of data are subject where data can be obtained. Data is information unit that can be analyzed and relevant with appropriate problem.[4] In this research, the researcher used qualitative data based on the data from field and other source. The data of the study belong to descriptive qualitative. So, data is the result of the researcher note about code switching used by the students in daily conversation, the situation when code switching occured.

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[4] Ahmad Tanzeh, *Metodologi* Penelitian *Praktis*, Yogyakarta, 2005, p. 25

The data sources of this research were the students in the academic year of 2016/2017 at Ma'had Al-Jami'ah UIN Raden Intan Lampung.

E. Technique of Data Collection

Technique of data collection is a method to collect the data in a research. A data collecting or data collection technique allows the researcher to systematically collect information about the objects of research (people, objects, phenomena) and about the settings in which they occur. In this research the researcher employ data through observation, interview, and documentation.

1. Observation

Observation method is a technique to get information about human behavior by watching and recording without any direct contact. The observation is only take the role of observer to step away from the role as students and get another point of view of the situation.[5] It is a fundamental way to find out about the real thing around us. It is more than just looking or listening. By observation the researcher could obtain the clearer description about social life that is difficult tobe gotten by using another method. The data collected in this research are the utterances produced by the students in daily conversation. This observation is participant observation, it means the researcher see and make a systematic noting the Arabic-English

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[5] Hatch, J.A., *Doing Qualitative Research in Education Settings. (* Albany : State University of New York Press, 2002), p.76

conversation spoken by students at Ma'had Al-Jami'ah in their daily conversation.In this research, the researcher use the specification of observation which modified from Poplack and Sert.The function of the observation is to know what types of code switching occurs at Ma'had Al-Jami'ah.The researcher use specification as follows:

Table 1
Specification of Observation

Sentences	The meaning of Arabic Sentences	Types ofCode- switching		
		Intra-sentential Switching	Inter-sentential Switching	Tag Switching
1. 2. 3...				
1. 2. 3....				
1. 2. 3.				

Modified from Poplack, 1980 and Sert, 2005

2. Interview

Interview is a way to collect data used get information directly from source. Interview is a conversation with a specific intent by two parties, namely the interviewer as the applicant or provider inquiries and interviewed as giving

an answer to that question.[6] It is easy to get accurate information in this research. Interview is a verbal communication form, as like conversation to get information from respondent. It include question that need answer orally. The type of interview that use in this research isstructured interview, it means the interviewer to always follow the the schedule or question guide. In this case, each participant is ask to answer the same question and the focus on the research area. The function of the interview is to find out further information about the types and the reasons why the students use code switching in Arabic-English in their daily conversation.The researcher use the specification of interview as follows:

Table 2
Specification of Interview

No	Component of Interview	No. Item
1	To know the practice of code-switching generally in daily conversation by the students.	1,2,3
2	To know the types of code-switching in daily conversation among students	4
3	To know the reasons of code-switching practiced by the students	5

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[6] Sugiyono, *Metode Penelitian Pendidikan; Pendekatan Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta Bandung Publisher, 2015)*,* p. 32

3. Documentation

Documentation is one of the data source in qualitatitve research. According to Sugiono, documentation is happening record in the past period.[7] The function of documentation method is to make credible the result of observation or interview.In this case, the researcher usedaudio recording in collecting the data. Audio recording is a data collection technique which involves to record the activities of the subject as data source. There are a number advantages to recording in doing research. Grimshaw in Duffon states that one advantage is the density of data that an audio visual recording provides. In addition, Gass in Duffon states that audiorecorded data can provide us with more contextual data.[8] In using audio recording, the collected data are concrete and factual in which can give the reasearcher a more complete sense of who the people are.

In this research, the audio recording was conducted at Ma'had Al-Jami'ah UIN Raden Intan Lampung when students utterances in conversation. The researcher was transcribed manually using a notebook and a headset. The recording was repeated in order to get detail transcriptions. After all, the transcriptions wastyped in a Microsoft Word program.

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[7]*Ibid,* p. 240

[8] Margaret A. Duffon, *Audio recording in Ethnographic SLA Research : Some issues of validity in Data Collection, Language Learning & Technology,*2002, January 2002, Vol.6.num.1 p.43

F. Technique of Data Analysis

Data analysis is process to answer problem of the investigation. According to Bogdan as quoted by Sugiyono, data analysis is the process of systematically searching and arranging the transcripts, field notes, and other materials that accumalate to increase own understanding of them and to enable you to present what you have discovered to others.[9] Concerning the various data which were obtained from several data collecting techniques and source. According to Miles and Huberman there are three major phases of data analysis: data reduction, data display, and conclusion drawing or verification.[10] There are three major phases of data analysis:

1. Data Reduction

Data reduction refers to the process of selecting, focusing, simplifying, abstracting and transforming the data that appear in written up field notes or transcriptions. In data reduction, the mass of data has to be organized and meaningfully reduced or reconfigured.[11] In this case, the data from the observation was transcribed into the written transcript. Then, the transcript was identified to determine the utterances which considered as the code-switching phenomenon and the utterances which are not contained code-switching.

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[9] Sugiyono, *Op. Cit,* p. 363
[10] Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis* (Thousand Oaks: Sage Publications, 1994), p. 12
[11] *Ibid, p. 10*

2. Data Displays

After reducing the data, the next activity is displaying the data to be meaningful. Data Display can be done by narrative form, table, graphic and others. Through the presentation of these data, the data organized, arranged in a pattern of relationship, thus it will be more easily understood.

3. Conclusion Drawing

The last step of analyzing the data is conclusion drawing/verification.[12] After analyzing the data, the researcher made the conclusion about the students' code-switching practice in daily conversation. It can be concluded that there are three steps in qualitative research for reporting the result. The first step is data reduction that researcher summary data, selected the key points and focus on the things that are important. The second step is data display which described in the form narrative and table in order to be meaningful and be more easily understood. The last is conclusion drawing that the researcher concluded the data after analyzing it.

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[12] Matthew B. Miles and A. Michael Huberman, *Op Cit,* p. 11

CHAPTER IV
FINDINGS AND DISCUSSION

A. Findings of the Research

In this chapter, the researcher would like to discuss findings of the research and discussion. The research findings show the data obtained from the result in order to see use of code switching by students at Ma'had Al-Jami'ah. The discussion contains the description and interpretation of the research findings. The phenomenon of code switching generally occurs to draw language varieties among the societies. In the holly Qur'an, Allah SWT stated in Al-Hujurat verse 13 as follows :

$$
\text{يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ۝}
$$

" O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."[1]

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[1]Adds-Ins AL-Qur'an and English Tranlation, *Al-Hujurat, 13,* Accessed on December 20th, 2017, from Microsof Word 2013

Based on the verse, it is correlation beetween sosiolinguistics and code switching that the Muslims were addressed and given necessary instructions to safeguard the Muslim community against social evils.

1. **Findings**

In this part discusses the result of the observation and interview which is based on the research questions. These research questions are the types of code switching and reasons find in the utterances on the conversations of students at Ma'had Al-Jami'ah UIN Raden Intan Lampung.

a. **Findings of Observation**

The researcher conducted the observation on September 12th, 2017 until September 21st, 2017.

Table 3
Observation Recapitulation

Observation On Tuesday/September 12[th,]2017
Place : In Musholla

No.	Utterances	Descriptions
1.	*Maaja takala ma ukhti...*	The student open the conversation used Arabic language "*Maaja takala ma ukhti*" it means "You asked ukhti"
2.	*Aina ?*	The student responded used Arabic language " *Aina ?*"it means " where"
3.	*Yarju' alhusul ilaih,* what is name ? *ahh cet cet..* paint	The student switched two languages from Arabic Language to English Language and Bahasa "*Yarju' alhusul ilaih*" it means "take it"
4.	Green..green. *kholas* ?	The student switched language from English language to Arabic

		language *"kholas* ?" it means " finished?"
5.	*Lah* In front of you	The student switched language from Bahasa to English languae
6.	*Oh yaya..*	The student replied the conversation by using Bahasa
7.	Yes, *isna'i*	The student switched language from English language to Arabic language "*isna'i* it means " two"
8.	We must make the best *muhadoroh* tonight for our floor	The student switched language from English language to Arabic language "*muhadoroh"* it means " performance"
9.	*Ya takalama ila ukhti*	The student replied the conversation used full of Arabic language "*Ya takalama ila ukhti"* it means "You can learn it with ukhti (teacher)"
10.	Okay, I want to ask to *ukhti* Nia hehe	The student switched language from Arabic language to English language "*ukhti"* it means " sister"
11.	Huaahh.. *ana ja'iun . ayok makan dulu yuk..*	The student switched two languages from Arabic language to English language and Bahasa "*ana ja'iun"* it means "Iam very hungry"
12.	Yeah same . I want to pray first. *Limaza ukhti* Neti ?	The student switched language from English language to Arabic language "*Limaza ukhti ?"* it means "Where is sister Neti ?"
13.	She get schedule for *imam* to maghrib..	The student switched languge from Arabic language to English language "*imam"* it means "Priest"

Observation On Tuesday/September 12^{th,}2017
Place : In the bath room

No	Utterances	Descriptions
1.	Just a minute, be batient *lah*	The student switched language from English language to Bahasa. They are used to give a confirmation related to the topic.
2.	*Aina ? la afham*	The student replied the conversation used full Arabic language " *Aina? la afham*" it means "Where ? I dont know

No.		Descriptions
3.	Beside rinso*ku*	The student switched language from English languae to Bahasa

Observation On Thursday/ September 14th,2017

Place   : In the bed room (Visitting Room)

No.	Utterances	Descriptions
1.	*Assalamualaikum..*	Ukhti Nia or the executive board open the conversation used Arabic language
2.	*Walaikumsalam Ukhty...*	The student replied the conversation used Arabic language
3.	*Na'am ty*	The student replied the conversation used Arabic languae " Na'am ty" it means " yes sister"
4.	Hehe *afwan ty*, forget	The student switched languge from Arabic language to English language "*afwan ty"* it means "I am sorry"
5.	*Limaza* Erna ?	The student replied the conversation used Arabic language " *Limaza Erna* ?"it means "Where is Erna ?"
6.	Ukhti, *muhadasah* for tomorrow morning who is leader ?	The student switched languge from Arabic language to English language " *muhadasah"* it means "Conversation"
7.	Akhi Ridho, dont forget *yah* to memorize vocabulary English and *fi'il madi* and all of them make a sentence, Ukhti Rahma will ask answer to you one by one	The student switched languge from English language to Arabic language" *fi'il madi"* it means "Vocabulary and make sentences"
8.	*La afham ty* for *fiil madi and isim*, *takalam yakul ila kulna* Like this	The student replied the conversation used Arabic language and switched language from Arabic language to English language
9.	Okay, you can ask more to *ukhty* Rahma	The student switched languge from English language to Arabic language " *ukhty"* it means "sister"

Observation On Saturday/ September 16th,2017
Place   : In the kitchen

No.	Utterances	Descriptions
1.	Ul, sorry, *kummi bittoburi ya ukhty*	The student switched languge from English language to Arabic language " *kummi bittoburi ya ukhty"* it means "Sister, queue please"
2.	Oh ya I am sorry, Omg, the queue is to long. It is nothing Haduuhh.. *laba'sabihaa* Please wait me ! mm,,,excuse me, please move aside.	The student switched languge from English language to Arabic language" *laba'sabihaa"* it means "Not to bed"
3.	*Ba'am tafadholi biljulusi*	The student replied full Arabic languageit it means "Yes, please sit down"
4.	Hemm, ya pastinya *sa'a idini syukatun* emm what is that mmm, I mean fork .ya ya fork	The student switched two languages from Bahasa to Arabic language and English language" *sa'a idini syukatun"* it means "Help me a fork"

Observation On Saturday/ September 16th,2017
Place   : In the bathroom

No.	Utterances	Descriptions
1.	I want to *ubul. Man bil dakhil ?*	The student switched languge from English language to Arabic language" *ubul. Man bil dakhil ?"* it means "Urination. Who inside? "
2.	*Anti satas tahimiin.. ?*	The student replied the conversation used full Arabic language it means "You want to take a bath? "
3.	*Na'am asta'iru muddatan hal yajuz Na'am asta'iru muddatan hal yajuz*	The student replied the conversation used full Arabic language it means "Yes really, can I firstly? "

No.		Descriptions
4.	Of course, *tajuz* , *lakina laatubti'u*	The student replied the conversation used full Arabic language it means "Okay no problem! But does not slowly"

Observation On Sunday/ September 17th,2017
Place   : In the bedroom

No.	Utterances	Descriptions
1.	It's OK. *Madza hashola ?*	The student switched languge from English language to Arabic language" *Madza hashola ?"* it means "Urination. "Why you cancel ? "
2.	*Lah* for what ?	The student switched language from Bahasa to English language
3.	Hmm Oke *lah..*	The student replied the conversation used Bahasa
4.	Anti *kholas* ?	The student replied the conversation used full Arabic it means "Sister finished ?"
5.	*Kholas*, yesterday when ukhti call me and ask me to memorize it	The student switched languge from Arabic language toEnglish language" *kholas"* it means "finished "

Observation On Sunday/ September 17th,2017
place   : In Canteen (Koperasi at Ma'had)

No.	Utterances	Descriptions
1.	Who is schedule *tasliyah* for this week ?	The student switched languge from English language to Arabic language" *tasliyah"* it means "Performance "
2.	*Isna'i* floor from ukhti Neti the leader for that	The student switched languge from Arabic language to English language " *Isna'i"* it means "two"
3.	*Iyalah* we dont have preparation. Speech for three language, when Lia speech	The student switched language from Bahasa to English language

No.	Utterances	Descriptions
	Sumendo she not seriously, she forget the word in the middle.	
4.	*Anti ta'limpidato* Arabic with Ukhti Nia *kan* ?	The student switched two languges from Arabic language and Bahasa " *ta'lim"* it means "learn"
5.	*Naam* fa	The student replied the conversation used Arabic language it means "Yes fa"
6.	What your tittle of your *pidato* last week ? I forget for 2 day again I get *kultum* ba'da maghrib, I need some *hadis*	The student switched two languages from Arabic language and Bahasa

Observation On Monday/ September 18th,2017
Place   : In front of bed room

No.	Utterances	Descriptions
1.	*Min ayna ukhti ?*	The student open the conversation used *Arabic language it means* "Where are you sister ? "
2.	*Lian katsirun yastari* in this canteen	The student switched language from Arabic language to English language "*Lian katsirun yastari"* it means "Because many buyers"
3.	*Na'am sohih* I want to buy food and ice tea	The student switched language from Arabic language to English language "*Na'am sohih"* it means "Yes, right "

Observation On Tuesday/ September 20th,2017
Place   : In bedrooom

No.	Utterances	Descriptions
1.	Yeah me too, so how about your feel about your task because	The student switchedlanguage from English language to Arabic language

No.	Utterances	Descriptions
	your I think every reason every day you have task from your lecture and *ukhti*	
2.	*Sanking banyak nya tugas sampe bingung Nov*	The student replied the conversation used full Bahasa
3.	Eh, *anti takalam lughotul Arabiah* with ustadz Arief ?	The student switched language from Arabic language to English language "*anti takalam lughotul Arabiah* with ustadz Arief ?" it means "You learn Arabic language with teacher Arief ?"
4.	Ouh.. Ana tanziru ukhti antum ?	The student replied the conversation used Arabic language it means "look your sister ?"

Observation On Thursday/ September 21st,2017
Place   : In the Liblary room

No.	Utterances	Descriptions
1.	Hmm Ya Allah be patient *ya*	The student switched two language Arabic language and Bahasa
2.	Hmm, *kadang alay juga sih ya, gitu doang pake di teriakin*	The student replied the conversation used full Bahasa
3.	*Pasti nya lah*	The student replied the conversation used Bahasa
4.	Visitting room for Arabic language, gimana ? *deg degan gak ?*	The student switched language from English language to Bahasa
5.	Not to bed my Arabic , *madza hasola lah*	The student switched language from English language to Arabic language "*madza hasola lah* "it means "It's Okay "
6.	Many tasks for this week , memorize speech English, *muhadasah* for Arabic Language, *piket kultum*, what is that *ya*	The student switched two languages from English language to Arabic language and Bahasa "*muhadasah* "it means "conversation "

7.	One by one do it, oh you get speech English ? for *muhadhoroh Kubro ?*	The student switched language from English language to Arabic language "*muhadhoroh Kubro ?*"it means "The big performance"
8.	Yeah, I get with my rommate, she get about *ketum* for make rundown session.	The student switched language from English language to Bahasa
9.	*Man tasliyah , akhi ? or ukhti ?*	The student switched language from Arabic language to English language "*Man tasliyah , akhi ?*" it means "who is get schedule of performance "
10.	One from putri, one from *Asrama putra*	The student switched language from English language to Bahasa
11.	*Tarian lagi pastinya lah kita mah*	The student replied the conversation used full Bahasa
12.	The leader from *asrama putra* ukhti Ida said	The student switched language from English language to Bahasa
13.	Performance from *Anak putra rata rata yah pada lucu lucu*	The student switched language from English language to Bahasa

b. Findings of Interview

The researcher conducted the interwiew onSeptember 21st,2017 until September 22^{nd,} 2017.For the interview there were five questions that the researcher asked the students. The interview devided into two categories, for the first interviewee were students of cluster English Language and the second interviewee were students of cluster Arabic Language. The first point of the interview was to know the practice of code-switching generally in daily conversation and the second point of the interview was to know the reasons of code-switching practiced by the students.

Table 4
Interview Recapitulation

Interview on September 21^{st,} 2017
Cluster English Language

Questions	Answer
1. How is the process of daily conversation in Ma'had Al-Jami'ah ?	The process. There is good program for us because in every day we must speaking English or Arabic, for the system there is a jasus, punishment if we are use Bahasa Indonesia or other languages, like Sundanese and Javanese. So we are must use two languages there are English Language and Arabic Languae.
2. Do you always speak English or Arabic on your daily conversation ?	Yeah, always. Because English language and Arabic language applied at Ma'had. But it all situation if my friend use Arabic I respon Arabic, if my friend use English and I respon English
3. From all English areas and Arabic Areas, which one you always use English or Arabic?	I often use English Language
4. In the process of using other languages besides English, do you switch the language by inserting the word in the sentence, using English and then other language, or mixing the language in one sentence?	I often, depends on the situation. Sometimes I switch the language by inserting the word in the sentence, I often reflec for respon use English or Arabic language
5. Why do you switch your language ? Is it because talking particular topic, quoting somebody else, be emphatic about something, interjection, repetion used for clarification, intention of clarify interlocutor or express group identity ?	Depens on the situation, yeah of course it is caused clarification, talking topic, refleks, interjection, and many others

Questions	Answer
1. How is the process of daily conversation in Ma'had Al-Jami'ah ?	Process of conversation it focus to use two Languages, and the student's not including English club, they must use two languages.
2. Do you always speak English or Arabic on your daily conversation ?	Depends on the situation, the people
3. From all English areas and Arabic Areas, which one you always use English or Arabic?	I use English Language
4. In the process of using other languages besides English, do you switch the language by inserting the word in the sentence, using English and then other language, or mixing the language in one sentence?	I often, caused I havent understand. So, I often switch and mix when I sharing with my roomate
5. Why do you switch your language ? Is it because talking particular topic, quoting somebody else, be emphatic about something, interjection, repetion used for clarification, intention of clarify interlocutor or express group identity ?	Depens on the same majour its mean from particular topic clarification, identity group interjection, and many others
Questions	**Answer**
1. How is the process of daily conversation in Ma'had Al-Jami'ah ?	Talk about the process of daily conversation for daily day we use English and Arabic, sometimes more students still use Bahasa or Javanese. But in Ma'had applied for use two languages yeah of course the students use it. Although my vocabulary little bit.
2. Do you always speak English or Arabic on your daily conversation ?	Not really, Just depens on the situation . If we are use Bahasa, we get a punishment.

3. From all English areas and Arabic Areas, which one you always use English or Arabic?	I use English Language. Arabic language just know little bit
4. In the process of using other languages besides English, do you switch the language by inserting the word in the sentence, using English and then other language, or mixing the language in one sentence?	Often, If I memorize for Arabic Language sometimes I remember some vocabulary from English Language.
5. Why do you switch your language ? Is it because talking particular topic, quoting somebody else, be emphatic about something, interjection, repetion used for clarification, intention of clarify interlocutor or express group identity ?	Yes it is caused talk about something, repetition for clarification, and express group identity.

Interview on September 22nd, 2017
Cluster Arabic Language

Questions	Answer
1. How is the process of daily conversation in Ma'had Al-Jami'ah ?	Conversation at Ma'had devided into two models, there are English Language and Arabic Language. So, we are must use English and Arabic Langiuage not use Bahasa.
2. Do you always speak English or Arabic on your daily conversation ?	Yeah, always use two languages, sometimes use Bahasa if I am free in the bedroom, but I prefer use Arabic Language
3. From all English areas and Arabic Areas, which one you always use English or Arabic?	I am join cluster Arabic Language. so, I often use Arabic Language.
4. In the process of using other languages besides English, do	Yes, because we are not really know full of vocabulary.

you switch the language by inserting the word in the sentence, using English and then other language, or mixing the language in one sentence?	Sometimes if I use English but I forget for vocabulary.
5. Why do you switch your language ? Is it because talking particular topic, quoting somebody else, be emphatic about something, interjection, repetion used for clarification, intention of clarify interlocutor or express group identity ?	Yes, happened when I am still in bedroom, it is caused clarification the meaning sometimes caused interjection

Questions	**Answer**
1. How is the process of daily conversation in Ma'had Al-Jami'ah ?	The process of coversation often mix languages, because I am from cluster Arabic language, so I use two languages at ma'had
2. Do you always speak English or Arabic on your daily conversation ?	Yeah of course
3. From all English areas and Arabic Areas, which one you always use English or Arabic?	Arabic Language
4. In the process of using other languages besides English, do you switch the language by inserting the word in the sentence, using English and then other language, or mixing the language in one sentence?	From English into Arabic ? from Arabic into English ? yes of course
5. Why do you switch your language ? Is it because talking particular topic, quoting somebody else, be emphatic about something, interjection,	Becaused some reasons, it is caused talking the topic, be emphatic something, repetition, and express identity

repetion used for clarification, intention of clarify interlocutor or express group identity ?	

Questions	**Answer**
1. How is the process of daily conversation in Ma'had Al-Jami'ah ?	The process of conversation is applied for two languages there are English language and Arabic language.
2. Do you always speak English or Arabic on your daily conversation ?	Often, more intensif if there is visiting room and for muhadasah
3. From all English areas and Arabic Areas, which one you always use English or Arabic?	Depends on the week
4. In the process of using other languages besides English, do you switch the language by inserting the word in the sentence, using English and then other language, or mixing the language in one sentence?	Yeah I often mix the language
5. Why do you switch your language ? Is it because talking particular topic, quoting somebody else, be emphatic about something, interjection, repetion used for clarification, intention of clarify interlocutor.	It is caused talking particular topic, clarifity the words and sometimes for identity of group

B. Result of Data Analysis

1. Data Reduction

Data reduction is the first component or level in the model of qualitative data analysis of Miles and Huberman theory. It refers to the process of selecting, focusing, simplifying, abstracting and transforming the data that appear in written up field notes or transcriptions. In data reduction, the mass of data has to be organized and meaningfully reduced or reconfigured.[2] In this research, the researcher used observation and interview to collect the data. The observation was the main instrument in this research, whereas interview became the supporting instrument.

a. Observation

After analyzed the transcription of audio recording and also conducted an interview, the researcher found that there were several code-switching practiced by the students in the process of using other language besides English and Arabic. Here the data that was reduced of the uuterances conversation using Bahasa. The data can be seen belows :

No.	Subject	Utterances
1.	Student (Maslahatul)	Hemm, ya pastinya *sa'a idini syukatun* emm what is that mmm, I mean fork .ya ya fork
2.	Student (Eka)	*Lah* In front of you

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[2] Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis* (Sage Publications, Thousand Oaks, 1994), p.12

3.	Student (Hesti)	Huaahh.. *ana ja'iun . ayok makan dulu yuk*
4.	Student (Eka)	She get schedule for *imam* to maghrib..
5.	Student (Raeni)	Beside rinso*ku*
6.	Student (Nita)	*Sanking banyak nya tugas sampe bingungNov*
7.	Student (Anisa)	Hmm, *kadang alay juga sih ya, gitu doang pake di teriakin*
8.	Student (Nita)	*Pasti nya lah*
9.	Student (Isti)	Visitting room for Arabic language,gimana ? *deg degan gak?*
10.	Student (Isti)	Many tasks for this week memorizespeech English, *muhadasah* for Arabic Language, *piket kultum*, what is that *ya*
11.	Student (Nita)	One from putri, one from *Asrama putra*
12.	Student (Anisa)	*Tarian lagi pastinya lah kita mah*
13.	Student (Isti)	The leader from *asrama putra* ukhti Ida said
14.	Student (Anisa)	Performance from *Anak putra rata rata yah pada lucu lucu*
15.	Student (Zulfa)	*Oh yaya..*

From the utterances showed that the students used Bahasa in the processof daily conversation. The researcher found that there was a total of switches in Bahasa 15 utterances. It can be said that there were students used Bahasa besides English and Arabic Language.

b. Interview

To validate the data of observation, the researcher employed an interview to the students in order to get further information about the types of code-switching, and the reasons of code switching. After analyzed the transcription of audio recording and also conducted an interview, the researcher found that there were several reasons of code switching based on the interview.

Questions
1. How is the processof daily conversation at Ma'had Al-Jami'ah?
2. Do you always speak English or Arabic on your daily conversation?
3. From all English areas and Arabic Areas, which one you always use English or Arabic?

From the data of interview which had been reduced and described was classified into specific questions. The reseracher focusing and selecting on the students switched the language by inserting the word in the sentence, using another language, or mixing the language in one sentence and the reasons of code switching it is caused talking the topic, quoting somebody else , interjection, be emphatic something, repetion used for clarification, intention of clarify interlocutor and express group identity.

2. Data Display

Data display is the second component or level in the model of qualitative data analysis of Miles and Huberman theory. A display can be an extended piece of text or a diagram, graph, chart, table or matrix that provides a new way of arranging thinking about the more textually embedded data.[3]In this research, the researcher analyzed the data that had been reduced in data reduction and displayed it in the form of table. The analysis was done based on data gathered by each instrument.

a. Observation

The observation consisted of two main points to be found. They were the types of code-switching, and the reasons of students code-switching, Based on the data reduction, the data found were displayed in the form of table below:

No.	Utterances	Descriptions
1.	*Maaja takala ma ukhti...*	The student open the conversation used Arabic language "*Maaja takala ma ukhti*" it means "You asked ukhti"
2.	*Aina ?*	The student responded used Arabic language " *Aina ?*"it means " where"
3.	*Yarju' alhusul ilaih,* what is name ? *ahh cet cet..* paint	The student switched two languages from Arabic Language to English Language "*Yarju' alhusul ilaih*" it means "take it"
4.	Green..green. *kholas* ?	The student switched language from English language to Arabic

[3]*Ibid.* p.11

		language *"kholas ?"* it means " finished?"
5.	OK. *Ma'anajah*	The student replied the conversation by using switched from English to Arabic language
6.	Yes, *isna'i*	The student switched language from English language to Arabic language *"isna'i* it means " two"
7.	We must make the best *muhadoroh* tonight for our floor	The student switched language from English language to Arabic language *"muhadoroh"* it means " performance"
8.	*Ya takalama ila ukhti*	The student replied the conversation used full of Arabic language *"Ya takalama ila ukhti"* it means "You can learn it with ukhti (teacher)"
9.	Okay, I want to ask to *ukhti* Nia hehe	The student switched language from Arabic language to English language *"ukhti"* it means " sister"
10.	Yeah same . I want to pray first. *Limaza ukhti* Neti ?	The student switched language from English language to Arabic language *"Limaza ukhti ?"* it means "Where is sister Neti ?"
11.	*Aina ? la afham*	The student replied the conversation used full Arabic language " *Aina? la afham*" it means "Where ? I dont know
12.	*Assalamualaikum..*	Ukhti Nia or the executive board open the conversation used Arabic language
13.	*Na'am ty*	The student replied the conversation used Arabic languae " Na'am ty" it means " yes sister"
14.	*Limaza* Erna ?	The student replied the conversation used Arabic language " *Limaza Erna* ?"it means "Where is Erna ?"
15.	Ukhti, *muhadasah* for tomorrow morning who is leader ?	The student switched languge from Arabic language to English language " *muhadasah"* it means "Conversation"
16.	Akhi Ridho, dont forget *yah* to memorize vocabulary English and *fi'il madi* and all of them	The student switched languge from English language to Arabic language" *fi'il madi"* it means "Vocabulary and make sentences"

	make a sentence, Ukhti Rahma will ask answer to you one by one	
17.	*La afham ty* for *fiil madi and isim, takalam yakul ila kulna* Like this	The student replied the conversation used Arabic language and switched language from Arabic language to English language
18.	Okay, you can ask more to *ukhty* Rahma	The student switched languge from English language to Arabic language " *ukhty*" it means "sister"
19.	Ul, sorry, *kummi bittoburi ya ukhty*	The student switched languge from English language to Arabic language " *kummi bittoburi ya ukhty*" it means "Sister, queue please"
20.	Oh ya I am sorry, Omg, the queue is to long. It is nothing Haduuhh.. *laba'sabihaa* Please wait me ! mm,,,excuse me, please move aside.	The student switched languge from English language to Arabic language" *laba'sabihaa*" it means "Not to bed"
21.	*Ba'am tafadholi biljulusi*	The student replied full Arabic languageit means "Yes, please sit down"
22.	I want to *ubul. Man bil dakhil ?*	The student switched languge from English language to Arabic language" *ubul. Man bil dakhil ?*" it means "Urination. Who inside? "
23.	*Na'am asta'iru muddatan hal yajuz Na'am asta'iru muddatan hal yajuz*	The student replied the conversation used full Arabic language it means "Yes really, can I firstly? "
24.	Of course, *tajuz , lakina laatubti'u*	The student replied the conversation used full Arabic language it means "Okay no problem! But does not slowly"
25.	It's OK. *Madza hashola ?*	The student switched languge from English language to Arabic language" *Madza hashola ?*" it means "Urination. "Why you cancel ? "
26.	Anti *kholas* ?	The student replied the conversation

		used full Arabic it means "Sister finished ?"
27.	*Kholas*, yesterday when ukhti call me and ask me to memorize it	The student switched languge from Arabic language toEnglish language" *kholas"* it means "finished "
28.	Who is schedule *tasliyah* for this week ?	The student switched languge from English language to Arabic language" *tasliyah"* it means "Performance "
29.	*Isna'i* floor from ukhti Neti the leader for that	The student switched language from Bahasa to English language
30.	*Anti ta'limpidato* Arabic with Ukhti Nia *kan* ?	The student switched two languges from Arabic language and Bahasa " *ta'lim"* it means "learn"
31.	*Naam* fa	The student replied the conversation used Arabic language it means "Yes fa"
32.	*Min ayna ukhti ?*	The student open the conversation used *Arabic language it means* "Where are you sister ? "
33.	*Lian katsirun yastari* in this canteen	The student switched language from Arabic language to English language "*Lian katsirun yastari"* it means "Because many buyers"
34.	*Na'am sohih* I want to buy food and ice tea	The student switched language from Arabic language to English language "*Na'am sohih"* it means "Yes, right "
35.	Yeah me too, so how about your feel about your task because your I think every reason every day you have task from your lecture and *ukhti*	The student switched language from English language to Arabic language
36.	Eh, *anti takalam lughotul Arabiah* with ustadz Arief ?	The student switched language from Arabic language to English language "*anti takalam lughotul Arabiah* with ustadz Arief ?" it means "You learn Arabic language with teacher Arief ? "
37.	Ouh.. Ana tanziru ukhti antum	The student replied the conversation used Arabic language it means "look

	?	your sister ? "
38.	Not to bed my Arabic , *madza hasola lah*	The student switched language from English language to Arabic language "*madza hasola lah* "it means "It's Okay "
39.	One by one do it, oh you get speech English ? for *muhadhoroh Kubro ?*	The student switched language from English language to Arabic language "*muhadhoroh Kubro ?*"it means "The big performance"
40.	*Man tasliyah , akhi ? or ukhti ?*	The student switched language from Arabic language to English language "*Man tasliyah , akhi ?*" it means "who is get schedule of performance "

b. Interview

To validate the data of observation, the researcher employed an interview which the result can be seen in the table 6 below:

Table 5
Interview Result

No.	Conclusion of Students Answer
1.	The students switched the language by inserting the word in the sentence, using English and then another language, or mixing the language in one sentence.
2.	The students switched the language becaused some reasons, there were talking about particular topic, quoting somebody else, be emphatic about something, interjection, repetition used clarification, intention of clarify interlocutor and express group identity.

3. Conclusion Drawing/Verification

Conclusion Drawing/Verification is the third component or level in the model of qualitative data analysis of Miles and Huberman theory. In this part, the data explained in data display were going to be discussed deeply in order to

make a finding of the research. In this part, the discussion and findings were divided into two main points: the types of code-switching commonly practiced by the students and the reasons of students' code-switching.

a. The Types of Code-switching Commonly Practiced by the Students

The data about the utility of code-switching in the conversation which had been gathered from observation and interview showed all the types of code-switching proposed by Hoffman. The first type was inter-sentential code-switching. The second type was intra-sentential code-switching or the translation or the substitution of a word or phrase within a single sentence. Whereas the last one implicated the switching fillers which most of them are discourse markers or verbal formulation for the class management or material instruction, this type was called tag-switching.

b. The Reasons of Students' Code-Switching

After conducting the observation and interview, the researcher found that there were seven reaosons of students' code-switching occurred in the process of conversation. It was relevant to the theory of Hoffman who mentioned reasons of students' code-switching in the conversation, they were: talking about particular topic, quoting somebody else, be emphatic about something, interjection, repetion used for clarification, intention of clarify the content for the interlocutor, and express group identity.

b. Discussion of the Findings

This part deals with the interpretation of the research findings. The researcher discusses the findings regarding to the research questions and the scope of the research.

1. The Types of Code-switching Commonly Practiced by the Students

The findings showed all the types of code-switching proposed by Hoffman occurred in the coversation. The first type was inter-sentential code-switching which occurred at a clause or sentence boundaries. The second type was intra-sentential code-switching or the translation or the substitution of a word or phrase within a single sentence. Whereas, the last one involved inserting a tag or fixed word in one language into an utterance that is otherwise entirely in another language, this type called as tag-switching. 34 inter-sentential switching, 16 intra-sentential switching, and 7 tag switching practiced by the students. These types will be explained specifically in the following sentences below:

a. Inter-sentential Switching

Intrasentential is code switching in which switches occur between a clause orsentence boundary. The utterances of inter-sentential switching can be seen belows:

Utterances 1

1) Student (Zulfa)　　　: *Maaja takala ma ukhti...*
2) Student (Hesti)　　　: *Aina ?*
3) Student (Zulfa)　　　: Green..green. *kholas* ?
4) Student (Zulfa　　　: Yes, *isna'i*
5) Student (Hesti)　　　: *Ya takalama ila ukhti*

6)   Student (Hesti)   : Huaahh.. *ana ja'iun*
7)   Student (Eka)   : *Limaza ukhti* Neti ?

From the utterances, in the first sentences student open the conversation used Arabic language and the students replied used Arabic language. In the utterances (3) there is switch from English language to Arabic language when student said *"kholas* ?*"* it means "finished ?" their code to make the explanation or clarification. In the utterances (4) there is switched language when student said "Yes, *isna'i* it means " yes take it two "student changed from English language to Arabic language. In the utterances (5),(6),(7) the students switched full Arabic language.

Utterances 2

8) Student (Laila)   : *Aina ? la afham*

In this utterances student switched language, she responded with Arabic language "*Aina ? la afham"* it means " where ? I dont understand"

 Utterances 3

9) Student (Reni)   : *Na'am ty*
10) Student (Ukhty)   : *Limaza* Erna ?
11) Student (Reni)   : Hehe *afwan ty*, forget
12) Student (All)   : Ukhti, *muhadasah* for tomorrow morning who is
                              leader ?
13) Student (Ukhty)   : Okay, you can ask more to *ukhty* Rahma

From the utterances (9),(10) the student responded by using Arabic language.

In the utterances (11) student switched the language from Arabic to English

language "*afwan ty*" it means "I am sorry mrs" In the utterances (12) when student asked for her teacher, student switched from Arabic to English language "*muhadasah*" it means "conversation". In (13) the student used pronoun Arabic language"*ukhty*" it means "sister".

Utterances 4

14) Student (Nia)   : Ul, sorry, *kummi bittoburi ya ukhty*
15) Student (Nia)   : *Ba'amtafadholi biljulusi*
16) Student (Maslaha) : Hemm, ya pastinya *sa'a idini syukatun* emm what is that mmm, I mean fork .ya ya fork.

From the utterances (14) the student switched from English language to Arabic language "*kummi bittoburi ya ukhty*" it means "sister, queue please" and the student responded by using Arabic language "*Ba'amtafadholi biljulusi*" it means " Yes, please sit down" the student code to said yes for move aside to her friend then student (16) switched from Arabic to English "*sa'a idini syukatun*" it means "help me a fork" the student code to help her take the fork, but she speaking in Arabic. So she switched the language.

Utterances 5

17) Student (Zulfa)   : I want to *ubul. Man bil dakhil ?*
18) Student(Zulfa)   : *Anti satas tahimiin.. ?*
19) Student (Zulfa)   :*Na'am asta'iru muddatan hal yajuz Na'am asta'iru muddatan hal yajuz*
20) Student(Laili)   : Of course, *tajuz , lakina laatubti'u*

In the utterances (17) student switched from English to Arabic language "*ubul. Man bil dakhil ?*"it means "urination. Who inside?" it is caused her

spontaneous speaking in Arabic language, then student (18),(19) switched by using full Arabic language "*Anti satas tahimiin.. ?*" it means "you want to take a bath?" and *Na'am asta'iru muddatan hal yajuz Na'am asta'i muddatan hal yajuz*" it means "Yes really, can I firstly?". In the utterances (20) student switched from English to Arabic language "*tajuz , lakina laatubti'u*" it means "but does not slowly".

Utterances 6

21) Student (Umi)   : It's OK. *Madza hashola ?*
22) Student (Kholifatul) : *Anti kholas ?*

In the utterances (21) student switched from English to Arabic language "*Madza hashola ?*" it means "Why you cancel ?" student code to emphasize her answer. In the utterances (22) student responded by using Arabic "*Anti kholas ?*" it means " Are you finished?".

Utterances 7

23) Student (Raeni)   : *Na'am fa*

In this utterances the student answer the question from her friend by using Arabic language '*Na'am fa*' it means " Yes fa"

Utterances 8

24) Student (Nurul)   : *Min ayna ukhti ?*
25) Student (Izza)   : *Lian katsirun yastari* in this canteen
26) Student (Nurul)   : *Na'am sohih*

In the first utterances student open the conversation by using Arabic language and the student switched language from Arabic to English language "*Lian katsirun yastari*" it means "because many buyers" student code to give information in the canteen, and the student responded by using Arabic language "*Na'am sohih*" it means " Yes, right"

Utterances 9

27) Student (Novita)   : Yeah me too, so how about your feel about your task because your I think every reason every day you have task from your lecture and *ukhti*
28) Student (Novita)   : Ana tanziru ukhti antum ?

In this utterances the student switched language from English to Arabic language "*ukhti*" it means " sister" student code to use pronoun in Arabic and "*ana tanziru ukhti antum ?*" it means I did not look your sister ?".

Utterances 10

29) Student (Nita)   : Not to bed my Arabic , *madza hasola lah*
30) Student (Nita)   : One by one do it, oh you get speech English ? for *muhadhoroh Kubro ?*

In the utterances (29) and (30) the student switched language from English to Arabic language "*madza hasola lah*" it means "it's OK", and "*muhadhoroh kubro ?*" it means "the big performance" the student code to know who is schedule for the performance.

b. **Intra-sentential Switching**

Intra-sentential code switching through switching the two codes within a single sentence. The utterances of intra-sentential switching can be seen belows:

Utterances 1

1) Student (Zulfa)   : *Yarju' alhusul ilaih,* what is name ?*ah cet cet. paint*
2) Student (Eka)   :We must make the best *muhadoroh* tonight for our Floor
3) Student (Zulfa)   : Okay, I want to ask to *ukhti* Nia hehe
4) Student (Eka)   : She get shedule for *imam* to maghrib

In the first utterances student switched language from Arabic to English language *"Yarju' alhusul ilaih"* it means " take it" the student code to clarification from Arabic. In the utterances (2) switched from Arabic to English language *"muhadoroh"* it means *"performance"*. In the utterances (3), (4) the student switched from English to Arabic language.

Utterances 3

5) Ukhty   : Akhi Ridho, dont forget *yah* to memorize vocabulary English and *fi'il madi* and all of them make a sentence, *Ukhti* Rahma will ask answer to you one by one
6) Student (Reni): *La afham ty* for *fiil madi and isim, takalam yakul ila kulna.* Like this

In the utterances (5) student switched from English to Arabic language *"fi'il madi"* It means *"vocabulary"* the student switched to remind for memorize subject in Arabic language. In the utterances (6) the student switched from Arabic to English language *"La afham ty* for *fiil madi and isim, takalam yakul*

ilakulna" it means "I dont understand, for vocabulary and learn like I am hungry lets our lunch" the student repeat in Arabic language and give example for sentences.

Utterances 4

7) Student (Maslaha)   : Oh ya I am sorry, Omg,   the queue is to long. It is nothing .Haduuhh..*laba'sabiha* please wait me ! mm.. excuse me, please move aside.

From the utterances the student switched the language from English to Arabic language" *laba'sabiha"* it means " not to bed"

Utterances 6

8) Student (Umi)   : *Kholas*, yesterday when *ukhty* call me and ask me to memorize

From the utterances the student switched the language from Arabic to English language" *Kholas"* it means "finished" the student switched to replied her friend and student used pronoun in Arabic language "*ukhty*" it means "sister".

Utterances 7

9) Student (Jannah)   : Who is schedule *tasliyah* for this week ?
10) Student (Ana)   : *Isna'i* floor from *ukhti* Neti the leader for that
11) Student (Raeni)   : *Na'am fa*
12) Student (Rifa)   : What your tittle of your *pidato* last week ? I forget for 2 day again I get *kultum* ba'da maghrib, I need some *hadis*

In the utterances (9) the student switched language from English language to Arabic language" *tasliyah"* it means "performance", and the student

responded by using Arabic language" *Isna'i"it means "the second floor"*. In (12) the student switched language from English to Arabic language.

Utterances 9

13) Student (Novita)   : *Anti takalam lughotul Arabiyah* with ustadz Arief?

The student switched the language from Arabic language to English language "*Anti takalam lughotul Arabiyah*" it means "You learn Arabic language with teacher Arief ?" and the student said in Arabic language "*ustadz*".

Utterances 10

14) Student (Isti)   **:** Many tasks for this week , memorize speech
                           English, *muhadasah* for Arabic Language, *piket*
                            kultum, what is that *ya*
15) Student (Anisa)   **:** *Man tasliyah , akhi ? or ukhti ?*

In the utterances (14) the student switched language from English language to Arabic language" *muhadasah*" it means " conversation"the student switched to said Arabic time, in the utterances (15) the student switched the language from Arabic to English language "*Man tasliyah , akhi ? or ukhti*" it means " *"*who is schedule for performace ? Male ? or Female ?" the student switched the language by using coordinate conjunction "or".

c. **Tag Switching**

This type of code-switching means inserting a tag in one language to an utterance that is otherwise in another language. It was found in Bahasa fillers used within English sentences and conversely, there was also the possibility

of the use of English fillers into Bahasa Indonesia. The utterances were stated

in (1),(2),(3),(4),(5),(6) and (7) .

1) Student (Eka)   : *Lah* In front of you
2) Student (Laila)   : Just a minute, be batient lah
3) Student (Umi)   : Lah for what ?
4) Student (Umi)   : Hmm, OK lah
5) Student (Jannah)   : Iyalah we dont have preparation. Speech for three language, when Lia speech Sumendo she not seriously, she forget the word in the middle.
6) Student (Rifa)   : Anti ta'lim pidato Arabic with Ukhti Nia kan ?
7) Student (Nita)   : Hmm Ya Allah be patient ya

From the utterances, there were four simple fixed words or sentence filler

were formed in Bahasa *Lah, yah*, ya, and *kan*. They are used to give a

confirmation related to the topic.

2. The Reasons of Students' Code-Switching

The researcher conducted the observation and interview to find out the

reasons of students' code-switching. The researcher found that there were six

reasons of students' code-switching occurred in the process of conversation.

1. Talking about a particular topic

The researcher found that the students switched their code in the process of

conversation related to a certain topic. A particular topic in this conversation

is almost about lesson. The sentences below were the examples :

Observation on Thursday, September 14th, 2017

1. Ukhty   : Akhi Ridho, dont forget *yah* to memorize vocabulary English and *fi'il madi* and all of them make a sentence, Ukhti Rahma will ask answer to you one by one.
   Reni   : *La afham ty* for *fiil madi and isim, takalam yakul ila kulna* Like

This
2. Jannah   : Who is schedule *tasliyah*   for this week ?
   Ana   : *Isna'i* floor from ukhti Neti the leader for that
   Raeni   : Too many komentar from Ukhti Ida for our floor, (Laugh)
   Jannah   :we dont have preparation. Speech for three language, when Lia
             speech Sumendo she not seriously, she forget the word in the
             middle.

In this conversation, a particular topic is talking about lesson. A change the

language from English to Arabic Language. when they discuss about

vocabulary English and *Fi'il madi.*and the second utterances the students

almost talking about schedule for the night performance.

2. **Quoting somebody else**

Hoffman suggested that people sometimes like to quote a famous expression

or saying of some well-known figures. It means that people prefer talking or

making conversation which has familiar to interaction with each other. For

example quoting somebody else in this conversation as follow :

Student (Nita)   : Hmm Ya allah be patient

In this uttarance show that Nita used a famous exspression in Arabic

Language when Nita said Ya Allah to give emphatic for her friend.

3. **Be Emphatic About Something**

The meant that code switching is also used to assert something that is

Lessobvious. For example emphatic about something in this conversation as

follow :

Obsevation on Sunday, September 17th, 2017

Umi   : Hmm OK *ma'anaja* lif

In this uttarance show that Umi give a support and give express emphatic about something to her friend for her assigment.

4. **Interjection**

Interjection is words or expressions, which are inserted into a sentence to convey surprise, strong emotion, or to gain attention. Interjection is a short exclamation.

For example in this conversation

Obsevation on Thursday, September 21st, 2017

1. Maslahatul : Please wait me ! mm,,,excuse me, please move aside.
2. Raeni   : Who is inside ? Hurry up please !
3. Laila : Just a minute, bebatient!

In this uttarance show that student express emotion from the utterances(1) student asked for her to move. And the other students express emotional like be patient !

5. **Repetition Used for Clarification**

In here, code switching is also used to perform a repetition of the word to describe something. To facilitate other person understands the means of speaker. The example in this conversation as follow :

Observation on Saturday, September 16th 2017

Student (Zulfa) : I want to *ubul*. *Man bidakhil?*

Student (Laili) : What ?

Student (Zulfa)　　: Who is inside ? inside ? who is take a bath

In this conversation, the students askedArabic language but her friend did not understand what Zulfa said. To clarify what she said Zulfa repeat in English language, also to amplify or emphasize a message. This reason is as high as the first reason in using.

6. **Intention of Clarifythe Speech Content for the Interlocutor**

   When a bilingual person talks to another bilingual as suggested by Hoffman, there will be lots of code switching and code mixing that occur. It means making the content of his/her speech runs smoothly and can be understood by the hearer. The example of conversation as follows :

   Observation on Tuesday, September 20th, 2017

   Novita : *Ana tanziru ukhti antum ?*

   Nita　　: What you mean?

   Novita : I mean yesterday I did not look your sister, haha my English little
   　　　bad

   From the utterances showed that Novita asked to her friend by using Arabic language but Nita did not understood what her said, and Novita used English language to clarify the utterances.

7. **Express Group Identity**

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

The example in this conversation as follow :

Observation on Thursday, September 21st, 2017

Student (Anisa) : *Man tasliyah , akhi ? or ukhti ?*

Student (Nita) : Just little, and I from cluster English so I just to memorize it not full no problem

In the first conversation the students shows that devided into two categories group for performance. It will be one from female and one for male. In the second utterances the student said from cluster English language it means student from group of language in Ma'had Al-Jami'ah.

From the result of this research at Ma'had Al-Jami'ah, it was found that the use of Arabic language in the process of conversation caused by several factors such talking about particular topic, quoting somebody else, being emphatic about something, claryfication of words and identity of groups, That is why the students practice code-switching in the process daily conversation.

CHAPTER V
CONCLUSION AND SUGGESTION

A. Conclusion

Based on the data analysis, it can be concluded that:

1. The types of code-switching practice by the students in the daily conversation was mainly in three types, where the types of code-switching proposed by Hoffman.These types were: (a) inter-sentential code-switching (code-switching occurred between sentence or clause boundaries), (b) intra-sentential code-switching (translation or word/phrase substitution within a sentence), and (c) tag-switching (interactional fillers code-switching).

2. The reasons of students' code-switching fulfilled the sevenreasons proposed by Hoffman. These reasons were: (a) talking about particular topic, (b) quoting somebody else, (c) be emphatic about something, (d) interjection, (e) repetion used for clarification, (f) intention of clarify the content for the interlocutor, and (g) express group identity.

B. Suggestion

Considering the result of the research, the researcher would like to give some suggestions as follows:

1. For the Lecturer

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

2. For the Students

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

3. For next researchers

   The next researchers who are interested in the fieldof a code switching do the research further. It may be of interest to investigate further analysis of code- switching in the students' attitude toward the use of code-switching by students in daily conversation.

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APPENDICES

Appendix 1A. Interview Guideline for the Teachers in the Preliminary Research

INTERVIEW GUIDELINE
FOR THE TEACHER

Interviewer   : The Researcher (Eliya Murtafiah)
Interviewee   : The English Teachers of SMAN 2 Padang Cermin
Day/Date   :
Time   :
Place   : SMAN 2 Padang Cermin

1. Do you find any difficulty in teaching English?

2. What are the strategies that you are used to work on your difficulty in teaching

    English? Do you switch the languages?

3. What are the languages do you often use besides English as target language

    taught?

4. What do you think about using other languages in English classroom?

Appendix 2B. Result of Conversation Observation

THE RESULT OF CONVERSATION OBSERVATION

Utterances	The meaning of Arabic Sentences	Types of Code Switching		
		Inter-sentential Switching	Intra-sentential Switching	Tag Switching
1. *Maaja takala ma ukhti*	1. You asked ukhti	√		
2. *Aina ?*	2. Where ?	√		
3. *Yarju' alhusul ilaih,* what is name ?*ah cet cet.. paint*	3. Take it		√	
4. Gren.. Green..*Kholas ?*	4. Finished ?	√		
5. *Lah*In front of you	5. In front of you			√
6. Yes, *isna'i*	6. Yes, make it two	√		
7. We must make the best	7. Like showing the art and performance		√	

*muhadoroh*tonight for our floor	language			
8. *Ya takalama ila ukhti*	8. You can learn it with ukhti (teacher)	√		
9. Okay, I want to ask to *ukhti* Nia hehe	9. Sister		√	
10. *Huahh ana ja'iun*	10. Iam very hungry	√		
11. Yeah same. I want to pray first.*Limaza ukhti* Neti ?	11. Where is sister Neti ?	√		
12. She get shedule for *imam* to maghrib	12. Priest		√	
13. Just a minute, be batient *lah*	13. Just a minute, be batient			√
14. *Aina ? la afham*	14. Where ? I dont know	√		
15. Beside rinso*ku*	15. Beside rinso*ku*	√		
16. *Na'am ty*	16. Yes, sister	√		
17. Hehe *afwan ty*, forget	17. I am sorry sister	√		
18. *Limaza* Erna ?	18. Where is Erna ?	√		

19. Ukhti, *muhadasah* for tomorrow morning who is leader ?	19. Conversation	√		
20. Akhi Ridho, dont forget *yah* to memorize vocabulary English and *fi'il madi* and all of them make a sentence, *Ukhti* Rahma will ask answer to you one by one	20. Vocabulary and make sentences		√	
21. *La afham ty* for *fiil madi and isim*, *takalam yakul ila kulna* Like this	21. I dont understand, for vocabulary and learn like I am hungry lets ourlunch		√	
22. Okay, you can ask more to *ukhty* Rahma	22. Teacher Rahma	√		
23. Ul, sorry, *kummi bittoburi ya ukhty.*	23. Sister, queue please	√		
24. Oh ya I am sorry, Omg, the queue is to long. It is nothing .Haduuhh..*laba'sabiha*please wait me ! mm.. excuse me, please move aside.	24. Not to bed		√	
25. *Ba'amtafadholi biljulusi*	25. Yes, please sit down	√		
26. Hemm, ya pastinya *sa'a idini syukatun* emm what is that mmm, I mean fork .ya ya fork.	26. Help me a fork	√		

27. I want to *ubul. Man bil dakhil ?*	27. Urination. Who inside?	√		
28. *Anti satas tahimiin.. ?*	28. You want to take a bath?	√		
29. *Na'am asta'iru muddatan hal yajuz*	29. Yes really, can I firstly?	√		
30. Of course, tajuz, lakina laatubti'u	30. Okay no problem! But does not slowly	√		
31. It's OK. *Madza hashola ?*	31. Why you cancel ?	√		
32. *Lah* for what ?	32. for what ?			√
33. Hmm, OK *lah*	33. OK			√
34. Anti *kholas* ?	34. Sister finished ?	√		
35. *Kholas*, yesterday when *ukhty* call me and ask me to memorize	35. finished ?		√	
36. Who is schedule *tasliyah* for this week ?	36. Performance		√	
37. *Isna'i* floor from *ukhti* Neti the leader for that	37. The second floor		√	

38. *Iyalah* we dont have preparation. Speech for three language, when Lia speech Sumendo she not seriously, she forget the word in the middle.	38. we dont have preparation. Speech for three language, when Lia speech Sumendo she not seriously, she forget the word in the middle.			√
39. *Anti ta'limpidato*Arabic with *Ukhti* Nia *kan ?*	39. You learn speech Arabic language with teacher Nia , Right ?			√
40. *Naam* fa	40. Yes, fa	√		
41. What your tittle of your *pidato* last week ? I forget for 2 day again I get *kultum* ba'da maghrib, I need some *hadis*	41. Speech		√	
42. *Min ayna ukhti ?*	42. Where are you sister ?	√		
43. *Lian katsirun yastari* in this canteen	43. Because many buyers	√		
44. *Na'am sohih*	44. Yes, right	√		
45. Yeah me too, so how about your feel about your task because your I think every reason every day you have task from your lecture and *ukhti*	45. Sister	√		

46. *Anti takalam lughotul Arabiyah* with *ustadz* Arief ?	46. You learn Arabic language with teacher Arief ?		√	
47. Ana tanziru ukhti antum ?	47. I did not look your sister ?	√		
48. Hmm Ya Allah be patient *ya*	48. be patient			√
49. Visitting room for Arabic language, gimana ? *deg degan gak ?*	49. Visitting room for Arabic language	√		
50. Not to bed my Arabic , *madza hasola lah*	50. It's OK	√		
51. Many tasks for this week , memorize speech English, *muhadasah* for Arabic Language, *piket kultum*, what is that *ya*	51. Conversation		√	
52. One by one do it, oh you get speech English ? for *muhadhoroh Kubro ?*	52. The big performance	√		
53. Yeah, I get with my rommate, she get about *ketum* for make rundown session.	53. Leader		√	
54. *Man tasliyah , akhi ? or ukhti ?*	54. Who is schedule for performace ? Male ? or Female ?		√	

55. One from putri, one from *Asrama putra*		√		
56. The leader from *asrama putra* ukhti Ida said			√	
57. Performance from *Anak putra rata rata yah pada lucu lucu*		√		

Appendix 2A. Transcription of Daily Conversation Observation in theResearch

Observer : The Researcher (Intan Auliya Suri)
Observed : The students of Ma'had Al-Jami'ah

1. Script between Zulfa Fidia Sari, Hestika Putri, and Eka Yunita
   Place : In front of musholla
   Day/ Date : On Tuesday/September 12th,2017

Z	:	Eka..eka
Zulfa	:	*Maaja takala ma ukhti...*
Hesti	:	*Aina ?*
Zulfa	:	*Yarju' alhusul ilaih,* what is name ? *ahh cet cet..* paint
Eka	:	What the colour ?
Zulfa	:	Green..green. *kholas* ?
Eka	:	*Lah*In front of you
Zulfa	:	*Oh yaya..*
Hesti	:	Ya, hurry up dont be long time lets make make
Zulfa	:	Make colour green ?
Hesti	:	Yes, *isna'i*
Zulfa	:	Green colour is combine between yellow and blue colour
Eka	:	We must make the best *muhadoroh* tonight for our floor
Zulfa	:	I want to try get task for speech English..
Hesti	:	*Ya takalama ila ukhti*
Zulfa	:	Okay, I want to ask to *ukhti* Nia hehe
Hesti	:	Huaahh.. *ana ja'iun . ayok makan dulu yuk..*
Eka	:	Yeah same . I want to pray first
		Limaza ukhti Neti ?
Hesti	:	I dont know. Why ?
Eka	:	She get schedule for *imam* to maghrib..

2. Script between Raeni Anggraeni between Laila
   Place : In the bath room
   Day/ Date : On Tuesday/September 12th,2017

Raeni	:	Who is inside ? Hurry up please !
Laila	:	Just a minute, be batient *lah*
Raeni	:	Help me. Take my brush in my black pail
Laila	:	*Aina ? la afham*
Raeni	:	Beside rinso*ku*
Laila	:	Okay. Hurry up..

3. Script between ukhti Nia, Rahma Nitasari, Reni Safitri, Raeni Anggraeni
   Place   : In the bed room (Visitting Room)
   Day/ Date   : On Thursday/ September 14th,2017

Ukhti Nia	:	*Assalamualaikum..*
All of them	:	*Walaikumsalam Ukhty...*
Ukhti	:	Dont forget tonight until tomorrow visitting room , and now schedule for me to check and attandence list.
Reni	:	*Na'am ty*
Ukhti	:	Any still use Bahasa Indonesia for today ? hmm when ukhty in musholla I hear that this room speak Bahasa Indonesia and Javanesse
Reni	:	Hehe *afwan ty*, forget
Ukhti	:	*Limaza* Erna ?
Raeni	:	I dont know ty, maybe in beside room
All of them	:	Ukhti, *muhadasah* for tomorrow morning who is leader ?
Ukhti	:	Akhi Ridho, dont forget *yah* to memorize vocabulary English and *fi'il madi* and all of them make a sentence, Ukhti Rahma will ask answer to you one by one
Reni	:	*La afham ty* for *fiil madi and isim*, *takalam yakul ila kulna*Like this
Ukhty	:	Okay, you can ask more to *ukhty* Rahma

4. Sript between Maslahatul J and Nia Febriani
   Place   : In the kitchen
   Day/ Date : On Saturday/ September 16th,2017

Nia	:	Ul, sorry, *kummi bittoburi ya ukhty*
Maslahatul	:	Oh ya I am sorry, Omg, the queue is to long. It is nothing Haduuhh.. *laba'sabihaa* Please wait me ! mm,,,excuse me, please move aside.
Nia	:	*Ba'am tafadholi biljulusi*
Maslahatul	:	Hemm, ya pastinya *sa'a idini syukatun* emm what is that mmm, I mean fork .ya ya fork
Nia	:	Hoalah, Iam sorry. I can't Arabic language well

5. Script between Jannah Rosma Sari, and Zulfa
   Place   : In the bathroom
   Day/ Date : On Saturday/ September 16th,2017

Laili	:	What are you doing ?
Zulfa	:	I want to *ubul*. *Man bil dakhil ?*

Laili	:	What ?
Zulfa	:	Who is inside ? inside ? who is take a bath
Laili	:	Ulfa in inside . Wait a minute.
		Anti satas tahimiin.. ?
Zulfa		Do you want firstly fro me ?
Laili	:	*Na'am asta'iru muddatan hal yajuz Na'am asta'iru muddatan hal yajuz*
	:	Of course, *tajuz , lakina laatubti'u*
Zulfa		Oke, oke I am firstly

6. Sript between Umi Fataturahmah and Kholifatul
    Place   : In the bedroom
    Day/ Date   : On Sunday/ September 17th,2017

Kholifatul	:	Sorry ummi.. I have to cancel to cancel my appointment
Umi	:	It's OK. *Madza hashola ?*
Kholifatul	:	I want to seen ukhti ihda after Magrib prayer
Umi	:	*Lah* for what ?
Kholifatul	:	To memorize Surat Assamsyi
Umi	:	Hmm Oke *lah..Ma'anaja* lif
Kholifatul	:	Anti *kholas* ?
Umi	:	*Kholas*, yesterday when ukhti call me and ask me to memorize it

7. Sript between Ana Fitria, Jahratul Jannah, Rifaatul, Raeni anggraeni
    Place   : In Canteen (Koperasi at Ma'had)
    Day/Date   : On Sunday/ September 17th,2017

Jannah	:	Who is schedule *tasliyah* for this week ?
Ana	:	*Isna'i* floor from ukhti Neti the leader for that
Raeni	:	Too many komentar from Ukhti Ida for our floor, (Laugh)
Jannah	:	*Iyalah* we dont have preparation. Speech for three language, when Lia speech Sumendo she not seriously, she forget the word in the middle.
Rifa	:	*Anti ta'limpidato* Arabic with Ukhti Nia *kan* ?
Raeni	:	*Naam* fa
Rifa	:	What your tittle of your *pidato* last week ? I forget for 2 day again I get *kultum* ba'da maghrib, I need some *hadis*
Raeni	:	Yeah, In my bedroom for that teks, letter I check

8. Sript between Nurul Fauziah and Izza
    Place   : In front of bed room
    Day/Date : On Monday/ September 18th,2017

Nurul	:	*Min ayna ukhti ?*
Izza	:	From canteen rul, you said you buy food for fasting
Nurul	:	Ouh, my roommate still take a bath
Izza	:	*Lian katsirun yastari* in this canteen
Nurul	:	*Na'am sohih*
		I want to buy food and ice tea
Izza	:	Here it is to open your fasting

9. Script between Novita Sari and Nita Mutoharoh
    Place   : In bedrooom
    Day/Date   : On Tuesday/ September 20th,2017

Nita	:	I have so many tasks..and I have'nt do it
Novita	:	Yeah me too, so how about your feel about your task because your I think every reason every day you have task from your lecture and *ukhti*
Nita	:	*Sanking banyak nya tugas sampe bingung Nov*
Novita	:	Eh, *anti takalam lughotul Arabiah* with ustadz Arief ?
Nita	:	Just little, and I from cluster English so I just to memorize it not full no problem
Novita	:	Ouh..
		Ana tanziru ukhti antum ?
Nita	:	What you mean ?
Novita	:	I mean yesterday I didn't look your sister, haha my english little bad,
Nita	:	Ya there are some problems with my sister thats why she doesn't come

10. Sript between Anisa Retno, Isti Mudrikah, and Nita
    Place   : In the Liblary room
    Day/Date : On Thursday/ September 21st,2017

Anisa	:	Is yesterday you get punishment ?
Isti	:	Iam not wear veil when I go to the koprasi
Nita	:	Hmm Ya Allah be patient
Anisa	:	Hmm, *kadang alay juga sih ya, gitu doang pake di teriakin*
Nita	:	*Pasti nya lah*
Isti	:	Visitting room for Arabic language, gimana ? *deg degan gak ?*
Nita	:	Not to bed my Arabic , *madza hasola lah*

Isti	:	Many tasks for this week , memorize speech English, *muhadasah* for Arabic Language, *piket kultum*, what is that *ya*
Nita	:	One by one do it, oh you get speech English ? for *muhadhoroh Kubro ?*
Nita	:	Yeah, I get with my rommate, she get about *ketum* for make rundown session.
Anisa	:	*Man tasliyah , akhi ? or ukhti ?*
Nita	:	One from putri, one from *Asrama putra*
Anisa	:	*Tarian lagi pastinya lah kita mah*
Isti	:	The leader from*asrama putra*ukhti Ida said
Anisa	:	Performance from *Anak putra rata rata yah pada lucu lucu*

Appendix 1C. Result of Students' Interview in the Research

THE RESULT OF INTERVIEW

Interviewer **: Intan Auliya Suri**
Interviewee **: Students at Ma'had Al-Jami'ah**
           1. Novitasari (Cluster English Language)
           2. Zulfa Fidia Sari (Cluster Arabic Language)
Day/Date **: Tuesday/On September21ˢᵗ, 2017 - Friday/On September22ᵗʰ, 2017**
Time **: 13.00 pm-end**
Place **: Ma'had Al-Jami'ah**

Question	Answer		Conclusion
	Cluster English Language	**Cluster Arabic Language**	
1. How is the process of daily conversation at Ma'had Al-Jami'ah?	Yeah, the process. There is good program for us because in every day we must speaking English or Arabic, for the system there is a jasus, punishment if we are use Bahasa Indonesia or other languages, like Sundanese and Javanese. So we are must use two languages there are English Language and Arabic Languae.	Conversation at Ma'had devided into two models, there are English Language and Arabic Language. So, we are must use English and Arabic Langiuage not use Bahasa.	The process of daily conversation devided into two categories there are English Language and Arabic Language
2. Do you always speak English or Arabic on your daily conversation?	Yeah, always. Because English language and Arabic language applied at Ma'had. But it all situation if my	Yeah, always use two languages, sometimes use Bahasa if I am free in the bedroom, but I prefer use	The students use English and Arabic in Ma'had

		friend use Arabic I respon Arabic, if my friend use English and I respon English	Arabic Language	
3.	From all English areas and Arabic Areas, which one you always use English or Arabic?	I often use English Language	I am join cluster Arabic Language. so, I often use Arabic Language.	Depens on each cluster
4.	In the process of using other languages besides English, do you switch the language by inserting the word in the sentence, using English and then other language, or mixing the language in one sentence?	I often, depends on the situation. Sometimes I switch the language by inserting the word in the sentence, I often reflec for respon use English or Arabic language	Yes, because we are not really know full of vocabulary. Sometimes if I use English but I forget for vocabulary.	The students switch the language by inserting the word in the sentence, using English and then other language, or mixing the language in one sentence.
5.	Why do you switch your language ? Is it becausetalking particular topic, quoting somebody else, be emphatic about something, interjection, repetion used for clarification, intention of clarify interlocutor or express group identity ?	Depens on the situation, yeah of course it is caused clarification, talking topic, refleks, interjection, and many others	Yes, happened when I am still in bedroom, it is caused clarification the meaning sometimes caused interjection	The reasons of code switching is about particular topic and almost for clarification.

Interviewer : **Intan Auliya Suri**
Interviewee : **Students at Ma'had Al-Jami'ah**
           1. **Reni Safitri (Cluster English Language)**
           2. **Nita Mutaharah (Cluster Arabic Language)**
Day/Date : **Tuesday/On September21ˢᵗ, 2017- Friday/On September22ᵗʰ, 2017**
Time : **13.00 pm-end**
Place : **Ma'had Al-Jami'ah**

Question	Answer		Conclusion
	Cluster English Language	**Cluster Arabic Language**	
1. How is the process of daily conversation at Ma'had Al-Jami'ah ?	Process of conversation it focus to use two Languages, and the student's not including English club, they must use two languages.	The process of coversation often mix languages, because I am from cluster Arabic language, so I use two languages at ma'had	The process of daily conversation depends on club or cluster and each cluster have to know for two languages.
2. Do you always speak English or Arabic on your daily conversation?	Depends on the situation, the people	Yeah of course	The students always use two languages
3. From all English areas and Arabic Areas, which one you always use English or Arabic?	I use English Language	Arabic Language	Depens on each cluster
4. In the process of using other languages besides English, do you switch the language by	I often, caused I havent understand. So, I often switch and mix when I sharing with	From English into Arabic ? from Arabic into English ? yes of course	The students switch the language by inserting the word in the sentence, using

inserting the word in the sentence, using English and then other language, or mixing the language in one sentence?	my roomate		English and then other language, or mixing the language in one sentence.
5. Why do you switch your language from English to Arabic? Is it because talking about particular topic, quoting somebody else, be emphatic about something, interjection, repetion used for clarification, intention of clarify interlocutor or express group identity ?	Depens on the same majour its mean from particular topic clarification, identity group interjection, and many others	Becaused some reasons, it is caused talking the topic, be emphatic something, repetition, and express identity	The reasons of code-switching including, talking the topic, be emphatic, interjection, repetition, quoting somebody else, and identity group.

Interviewer   : **Intan Auliya Suri**
Interviewee   : **Students at Ma'had Al-Jami'ah**
                      1. **Raesita (Cluster English Language)**
                      2. **Rifaatul (Cluster Arabic Language)**
Day/Date   : **Tuesday/On September21ˢᵗ, 2017- Friday/On September22ᵗʰ, 2017**
Time   : **13.00 pm-end**
Place   : **Ma'had Al-Jami'ah**

Question	Answer		Conclusion
	Cluster English Language	**Cluster Arabic Language**	
1. How is the process of daily conversation at Ma'had Al-Jami'ah ?	Talk about the process of daily conversation for daily day we use English and Arabic, sometimes more students still use Bahasa or Javanese. But in Ma'had applied for use two languages yeah of course the students use it. Although my vocabulary little bit.	The process of conversation is applied for two languages there are English language and Arabic language.	The process of daily conversation in Ma'had were applied for two languages.
2. Do you always speak English or Arabic on your daily conversation?	Not really, Just depens on the situation . If we are use Bahasa, we get a punishment.	Often, more intensif if there is visiting room and for muhadasah	The students do not always useful English Language
3. From all English areas and Arabic Areas, which one you always use English or Arabic?	I use English Language. Arabic language just know little bit	Depends on the week	The students use English and Arabic areas depens on the situation.
4. In the process of using other languages besides English, do you switch the language by	Often, If I memorize for Arabic Language sometimes I remember some vocabulary	Yeah Ioften mix the language	The students switch the language by inserting the word in the sentence, using

inserting the word in the sentence, using English and then other language, or mixing the language in one sentence?	from English Language.		English and then other language, or mixing the language in one sentence.
5. Why do you switch your language from English to Arabic? Is it because talking about particular topic, quoting somebody else, be emphatic about something, interjection, repetion used for clarification, intention of clarify interlocutor or express group identity ?	Yes it is caused talk about something, repetition for clarification, and express group identity.	It is caused talking particular topic, clarifity the words and sometimes for identity of group	The reasons of code-switching caused several factors there are talking a topic, clarifity the words, and identity of group.

Appendix 1B.   Transcription of Students' Interview in the Research

- **Subject A. Cluster English Language**

Interviewer   : **The Researcher (Intan Auliya Suri)**
Interviewee   : **Novitasari**
Day/Date   : **Tuesday/On September21ˢᵗ, 2017**
Time   : **13.00 p.m-and**
Place   : **Ma'had Al-Jami'ah**

Interviewer   : *Assalammu'alaikum. Minta waktunya sebentar ya, saya mau tanya-tanya sedikit tentang penggunaan bahasa Inggris di sini kaitannya dengan alih kode atau alih bahasa dari bahasa Inggris ke bahasa Arab atau Indonesia.*

Interviewee   : *Wa'alaikum salam. Iya mba silahkan.*

Interviewer   : We can start?

Interviewee   : *Yah* we can start.

Interviewer   : Uhm Okay for the first question. How is the process of daily conversation in Ma'had Al-Jami'ah ?

Interviewee   : *Ya, proses di Ma'had Al-Jami'ah ini sudah cukup bagus karena di setiap hari nya kita* speak English *atau gak Bahasa Arab, kan sistemnya setiap semesternya berbeda bedajadi kayak ada sistem jasusan,* punishment *nya kalo kita pakai Bahasa Indonesia ataupun Bahasa daerah, kayak Bahasa Sunda dan Jawa, jadi kayak kita yang ga tau bener bener Bahasa Inggris nya kan harus ya mau ga mau harus pakai Bahasa wajib yaitu Bahasa Inggris atau Bahasa Arab.*

Interviewer   : *Apakah kamu selalu berkomunikasi dengan teman disini memakai Bahasa Inggris atau Bahasa Arab ?*

Interviewee   : *Oh iya, itu memang diharuskan mba, tapi ya seringnya tergantung dengan teman atau lawan bicara kita. Maksudnya kalau dia pakai Bahasa Inggris ya kita pakai Bahasa Inggris kalo dia pakai Bahasa Arab kita nya juga pakai Bahasa Arab*

Interviewe   : *Hem gitu. Terus dari semua area wajib berbahasa ini, bahasa mana yang sering kamu pakai ?*

Interviewee   : *Kalo Bahasa disini kan ada wajibnya Bahasa Inggris dan Bahasa Arab ya mba, jadi disini semuanya sering dipakai tergantung yang ngajak bicara kita misal teman atau ukhti disini. Tapi kalo aku lebih percaya diri untuk ngomong pake Bahasa Inggris mba, soalnya aku lebih intensif di* cluster *Inggris.*

Interviewer   : Okay. And next question *nih ya.*In the process of using other languages besides English like Bahasa Arab and Indonesia,do you switch the language. Do you switch the language by inserting the word in the sentence, using English and then other language, or just mixing the language in one

sentence*sekaligus?Maksudnya mencampur Bahasa dalam satu kalimat ketika* conversation.

Interviewee : *Ya, sering mba. Tergantung situasi juga,terkadang kan misal ni kita ngomong Bahasa Inggris tapi temen kita jawabnya pake Bahasa Arab atau Indonesia. Pastinya untuk respon dengan refleks saya pake Bahasa Indonesia ataupun Bahasa Arab sesuai apa yang saya paham*

Interviewee : *Hemm gitu.* Okay *pertanyaan terakhir nih ya. Ada tujuh alasan yang akan saya kemukakan, mungkin beberapa alasan juga menjadi alasan kamu mengubah bahasa. Yang pertama, membicarakan* topic *tertentu. Misalnya ni, ketika Anda membahas sesuatu dengan teman misal, apakah Anda mengalihkan bahasa?*

Interviewer : *Kalo untuk itu iya mba, tapi ya biasanya topiknya disituasi tertentu, misal kayak lagi mau nyuci, mandi, kan kadang lupa* vocabulary *Bahasa inggrisnya tapi malah langsung aja liat dipapan atas nya ,itu kan ada* vocab *Bahasa Inggrisnya dan Bahasa Arab.*

Interviewee : *Yang kedua, mengutip kata-kata. Dalam hal ini, kamu sedang mengobrol menggunakan bahasa Inggris campur dengan Bahasa Arab terus ada kutipan Bahasa Arabnya semisal hadis atau potongan ayat..*

Interviewer : *Emm tidak pernah mba.*

Interviewee : *Yang ketiga, mempertegas sesuatu atau mengungkapkan solidaritas.*

Interviewer :*Emm ga pernah mba.*

Interviewee : *Yang keempat, untuk menyeru*

Interviewer : *Ya kadang mba, tapi bukan gatau Bahasa Inggris nya kadang reflek aja*

Interviewee :*kelima, mengulangi kata-kata untuk klarifikasi. Jadi kamu menggunakan bahasa Inggris kemudian mengulanginya menggunakan Bahasa selain Bahasa Inggris semisal Bahasa Arab atau Indonesia.*

Interviewee : *Kalo yang itu iya mba sering banget malah. Jadi kan kita disini ada cluster Bahasa Inggris dan Bahasa Arab jadi semisal kita ngomong sama temen yang cluster Bahasa Arab kadang dia gatau Inggris nya apa. Jadi dia jawab sepaham dia aja.*

Interviewer :*Yang ke enam sama seperti alasan sebelumnya, tapi untuk memperjelas Bahasa bukan karena tidak tau Bahasa Inggris nya.*

Interviewee : *Tidak mba.*

Interviewer : *Nah ini alasan terakhir, adalah untuk menunjukkan identitas grup atau golongan.*

Interviewee : *Identitas kita maksudnya mba ?*

Interviewer : *Iya, apakah kamu dari group atau kelompok apa*

Interviewee : *Iya mba, identitas aku dari group* cluster *Bahasa Inggris*

Interviewer : Okay, *makasih ya Novita atas waktunya dan semua jawaban nya.*

Interviewee   : *Iya mba sama sama.*

Interviewer   **: The Researcher (Intan Auliya Suri)**
Interviewee   **: Reni Safitri**
Day/Date   **: Tuesday/On September21ˢᵗ, 2017**
Place   **: Ma'had Al-Jami'ah**

Interviewer   : *Assalammu'alaikum. Mau interview ya, mau tanya tanya tentang proses di Ma'ahad sini*
Interviewee   : *Wa'alaikum salam. Iya mba silahkan.*
Interviewer   : *Dengan siapa ?*
Interviewee   : *Saya Reni Safitri*
Interviewer   : Okay for the first question. How is the process of daily conversation in Ma'had Al-Jami'ah ?
Interviewee   : *Proses* conversation *disini itu ditekanin untuk kita berbahasa Arab dan English, nah dari yang bukan anak club Bahasa Inggris juga harus bisa mba.*
Interviewer   : *Apakah kamu selalu berkomunikasi dengan teman disini memakai Bahasa Inggris atau Bahasa Arab ?*
Interviewee: *Jarang sih mba , tergantung juga situasi dan orang sama tempat*
Interviewe   : *Terus dari semua area wajib berbahasa ini, bahasa mana yang sering kamu pakai ?*
Interviewee   : *Bahasa Inggris*
Interviewer   : Okay. And next question.In the process of using other languages besides English like Bahasa Arab and Indonesia,do you switch the language. Do you switch the language by inserting the word in the sentence, using English and then other language, or just mixing the language in one sentence*sekaligus?Maksudnya mencampur Bahasa dalam satu kalimat ketika* conversation
Interviewee   : *Iya mba sering, aku sering banget hehe, soalnya kan aku belum mahir banget jadi ya kadang campur apa lagi kalo cerita sama sekamar pastinya sih ga intens banget*
Interviewer   : Okay *pertanyaan terakhir nih ya. Ada tujuh alasan yang akan saya kemukakan, mungkin beberapa alasan juga menjadi alasan kamu mengubah bahasa. Yang pertama, membicarakan topic tertentu. Misalnya ni, ketika anda membahas tugas kuliah dengan teman misal, apakah Anda mengalihkan bahasa?*
Interviewee   : *Kayak apa ya, mm, pernah mba, aku kan jurusan fisika kalo lagi tanya tanya sama temen yang sama jurusan kayak aku pastinya kan campur*
Interviewer   : *Yang kedua, mengutip kata-kata. Dalam hal ini, kamu sedang mengobrol menggunakan bahasa Inggris campur dengan Bahasa Arab terus ada kutipan Bahasa Arabnya semisal hadis atau potongan ayat..*
Interviewee   : *Ga pernah pake hadis mba, banyak yang lupa hehe*

Interviewer   : *Mungkin kebanyakan yang sudah tau aja ya hadis apa ayat apa*

Interviewee   : Iya mba

Interviewer   : *Yang ketigamempertegas sesuatu atau mengungkapkan solidaritas.*

Interviewee   : *Iya mba, kadang kita ga ngerti , jadi minta diulang*

Interviewee: *Yang keempat, untuk menyeru*

Interviewer   : *Iya, sering*

Interviewee   : *kelima, mengulangi kata-kata untuk klarifikasi. Jadi kamu menggunakan bahasa Inggris kemudian mengulanginya menggunakan Bahasa selain Bahasa Inggris semisal Bahasa Arab atau Indonesia.*

Interviewee   : *Sering sih mba, kadangan kan kita lagi ngomong dia nya ga paham*

Interviewer   : *Yang ke enam sama seperti alasan sebelumnya, tapi untuk memperjelas Bahasa bukan karena tidak tau Bahasa Inggris nya.*

Interviewee   : *Pernah sih mba, ya mungkin sesama jurusan aja*

Interviewer   : *Nah ini alasan terakhir, kamu menggunakan Bahasa Inggris supaya teman kamu tidak paham apa yang kamu katakan.*

Interviewee   : *Tidak mba, justru disinikan diharuskan Bahasa Inggris dan Bahasa Arab. Jadinya mereka paham walaupun sedikit dikit.*

Interviewer   : Okay, *makasih ya Novita atas waktunya dan semua jawaban nya.*

Interviewee   : *Iya mba sama sama.*

Interviewer   **: The Researcher (Intan Auliya Suri)**
Interviewee   **: Raesita**
Day/Date   **: Tuesday/On September21ˢᵗ, 2017**
Place   **: Ma'had Al-Jami'ah**

Interviewer   : How is the process of daily conversation in Ma'had Al-Jami'ah ?

Interviewee   : Talk about process daily *conversationnya itu disini sehari harinya kita use English and Arab mba, ya kadang juga masih banyak malah yang masih Bahasa Indonesia atau gak Bahasa Jawa, berhubung diterapin harus pake itu ya kita mau ga mau mba harus ngomong pake Bahasa Inggris atau Arab, yah walaupun vocabku masih dikit hee...*

Interviewer   : Okay*, Apakah kamu selalu berkomunikasi dengan teman disini memakai Bahasa Inggris atau Bahasa Arab ?*

Interviewee   : *Ga juga mba, menyesuaikan aja dimana waktu sama tempat, soalnya kayak ada pengakuan gitu mba, kalo emang ketauan pake Bahasa Indonesia ya dapet hukuman*

Interviewe   : *Terus dari semua area wajib berbahasa ini, bahasa mana yang sering kamu pakai ?*

Interviewee   : *Aku sih sering nya Bahasa Inggris mba, Bahasa Arab tau dikit dikit*

Interviewer : In the process of using other languages besides English like Bahasa Arab and Indonesia,do you switch the language. Do you switch the language by inserting the word in the sentence, using English and then other language, or just mixing the language in one sentence*sekaligus?Maksudnya mencampur Bahasa dalam satu kalimat ketika* conversation

Interviewee : *Pernah mba, kadang kalo disuruh menghapal muhadasah Bahasa Arabnya aku ingetnya kadang vocab Inggris. Banyak juga mba disini yang seperti itu, mungkin belum tau ngomong nya dalam Bahasa Inggris ataupun Arab.*

Interviewer : Okay *pertanyaan terakhir nih ya. Ada tujuh alasan yang akan saya kemukakan, mungkin beberapa alasan juga menjadi alasan kamu mengubah bahasa. Yang pertama, membicarakan topic tertentu. Misalnya ni, ketika anda membahas sesuatu dengan teman misal, apakah Anda mengalihkan bahasa?*

Interviewee : *Iya mba sering kalo lagi ngobrol atau becanda kita sering campur campur Bahasa*

Interviewer : *Yang kedua, mengutip kata-kata. Dalam hal ini, kamu sedang mengobrol menggunakan bahasa Inggris campur dengan Bahasa Arab terus ada kutipan Bahasa Arabnya semisal hadis atau potongan ayat..*

Interviewee : *Gak mba, tidak pernah*

Interviewer : *Yang ketiga*mempertegas sesuatu atau mengungkapkan *solidaritas.*

Interviewee : *Seperti menekan sesuatu gitu ya ? dia nya ga paham apa kita nya mba*

Interviewer : *Semisal, kita ngulangin kalimat biar lawan bicara kita paham apa yang kita bicarakan*

Interviewee : *Pernah mba,.*

Interviewer: *Yang keempat, untuk menyeru*

Interviewee : *Tidak pernah*

Interviewer: kelima, *mengulangi kata-kata untuk klarifikasi. Jadi kamu menggunakan bahasa Inggris kemudian mengulanginya menggunakan Bahasa selain Bahasa Inggris semisal Bahasa Arab atau Indonesia.*

Interviewee : *Pernah mba reflek aja, kan ada juga aku yang ga paham*

Interviewer : Yang ke enam sama seperti alasan sebelumnya, tapi untuk memperjelas Bahasa bukan karena tidak tau Bahasa Inggris nya.

Interviewee : *Sepertinya tidak mba*

Interviewer : *Ini alasan terakhir, Untuk menunjukan identitas atau group kamu*

Interviewee : *Identitas di Ma'had ini ? mungkin dilihat dari kelompok cluster nya mba*

Interviewer : Okay, thank you *ya untuk semua jawaban nya.*

Interviewee : Okay *mba.*

- **Subject B. Cluster Arabic Language**

Interviewer	**: Intan Auliya Suri**
Interviewee	**: Zulfa Fidia Sari**
Day/Date	**: Friday/On September22th, 2017**
Place	**: Ma'had Al-Jami'ah**

Interviewer : Assalamualaikum. Maaf nih ya ganggu waktunya sebentar. Mau interview

Interviewee : Walaikumsalam. Iya mba gak kenapa kenapa

Interviewer : *Namanya siapa ukhti ?*

Interviewee : Saya Zulfa ty.

Interviewer : Okay, langsung aja ya zulfa for the first question. How is the process of daily conversation in Ma'had Al-Jami'ah ?

Interviewee : Conversation disini ada dua model mba, maksudnya dibagi jadi dua bahasa yaitu bahasa Inggris dan Bahasa Arab. Jadi kita disini wajib berbahasa, tidak boleh dengan Bahasa Indonesia.

Interviewer :*Apakah kamu selalu berkomunikasi dengan teman disini memakai Bahasa Inggris atau Bahasa Arab ?*

Interviewee : Iya mba selalu pakai dua Bahasa. Tapi ya sering juga Bahasa Indonesia kalo misal lagi di kamar kan jarang diliat ukhti ukhti disini mba hehe..tapi lebih sering bahasa arab

Interviewer : So, *dari semua area wajib berbahasa ini, bahasa mana yang sering kamu pakai ?*

Interviewee : Saya ikut cluster yg Bahasa Arab mba. Jadi seringnya pake Bahasa Arab.

Interviewer : Hmm gitu. Pertanyaan selanjutnya apakah dalam proses conversation kamu melakukan campuran Bahasa atau mengalihkan Bahasa dalam satu kalimat, misalnya conversation dengan Bahasa Arab tapi kamu campur dengan Bahasa Inggris atau sebaliknya

Interviewee : Iya pernah. Masalahnya kan kita ga terlalu menguasai kosa kata Bahasa Inggris. Kadang lagi ngomong Bahasa Arab kita ingetnya kosa kata Bahasa Inggris yang mudah mudah. kadang spontan gitu sih mba tiba tiba.

Interviewer : Kenapa alasan kamu mencampur Bahasa. Nah disini *ada tujuh alasan yang akan saya kemukakan, mungkin beberapa alasan juga menjadi alasan kamu mengubah bahasa. Yang pertama, membicarakan topic tertentu. Misalnya ni, ketika Anda membahas sesuatu dengan teman misal, apakah Anda mengalihkan bahasa?*

Interviewee : Iya mba seringnya ya waktu dikamar. Waktu udah mau istirahat , biasanya kalo belum tidur masih suka sharing cerita cerita kan pastinya tidak selalu pakai Bahasa Inggris.

Interviewer : *Yang kedua, mengutip kata-kata. Dalam hal ini, kamu sedang mengobrol menggunakan bahasa Inggris campur dengan Bahasa*

Arab terus ada kutipan Bahasa Arabnya semisal hadis atau potongan ayat..

Interviewee : *Tidak mba.*

Interviewer : *Yang ketiga, mempertegas sesuatu atau mengungkapkan solidaritas.*

Interviewee : Tidak pernah mba

Interviewer : *Yang keempat, untuk menyeru*

Interviewee : Iya kadang mba.

Interviewer : *kelima, mengulangi kata-kata untuk klarifikasi. Jadi kamu menggunakan bahasa Inggris kemudian mengulanginya menggunakan Bahasa selain Bahasa Inggris semisal Bahasa Arab atau Indonesia.*

Interviewee : *Iya ty kalo yang ini semisal kita lagi ngomong sama sesama anak cluster Bahasa Arab kebanyakan dari mereka suka bingung untuk respon Bahasa Inggris. Jadi nya ya kalo untuk mengulang kata kata ya pernah.*

Interviewer : *Yang ke enam sama seperti alasan sebelumnya, tapi untuk memperjelas Bahasa bukan karena tidak tau Bahasa Inggris nya.*

Interviewer : *Ini alasan terakhir adalah untuk menunjukkan identitas grup atau golongan.*

Interviewee : *Iya ty disini kan dibagi jadi dua* group *atau golongan*

Interviewer : Okay, *makasih ya Zulfa atas waktunya.*

Interviewee : *Iya ty.* Okay

Interviewer : **Intan Auliya Suri**
Interviewee : **Nita Mutharah**
Day/Date : **Friday/On September22th, 2017**
Place : **Ma'had Al-Jami'ah**

Interviewer : *Assalammu'alaikum. Minta waktunya sebentar ya*

Interviewee : *Wa'alaikum salam. Iya mba silahkan.*

Interviewer : Uhm Okay for the first question. How is the process of daily conversation in Ma'had Al-Jami'ah ?

Interviewee : Process nya karena kita kan pengenalan Bahasa Arab jadi aku dari cluster Bahasa Arab kadang masih campur sih untuk sehari harinya. Disini juga ada waktu untuk berbahasa Inggris jadinya ada dua bahasa yang di Ma'had sehari hari. Seumpanya kita bilang Bahasa Arab kalimat " Ana mau pergi " nah kita dikasih keringanan untuk pakai Bahasa Inggrisnya

Interviewer : *Apakah kamu selalu berkomunikasi dengan teman disini memakai Bahasa Inggris atau Bahasa Arab ?*

Interviewee : Iya mba tentunya sedikit dikit soalnya tiap hari harus ada salah satu dari Bahasa itu.

Interviewer : *Terus dari semua area wajib berbahasa ini, bahasa mana yang sering kamu pakai ?*

Interviewee: Bahasa Arab

Interviewer : In the process of using other languages besides English like Bahasa Arab and Indonesia,do you switch the language. Do you switch the language by inserting the word in the sentence, using English and then other language, or just mixing the language in one sentence*sekaligus? Maksudnya mencampur Bahasa dalam satu kalimat ketika* conversation.

Interviewee :.*Dari English ke Arab ? Arab ke English gitu ya ?hee.. pernah mba*

Interviewer :*pertanyaan terakhir. Ada tujuh alasan yang akan saya kemukakan, mungkin beberapa alasan juga menjadi alasan kamu mengubah bahasa. Yang pertama, membicarakan topic tertentu. Misalnya ni, ketika Anda membahas sesuatu dengan teman misal, apakah Anda mengalihkan bahasa?*

Interviewer : *kadang mba*

Interviewee : *Yang kedua, mengutip kata-kata. Dalam hal ini, kamu sedang mengobrol menggunakan bahasa Inggris campur dengan Bahasa Arab terus ada kutipan Bahasa Arabnya semisal hadis atau potongan ayat..*

Interviewer : *Pernah mba, kadang kalo lagi inget hadis yang pendek jadi suka kebawa gitu*

Interviewee : *Yang ketiga, mempertegas sesuatu atau mengungkapkan solidaritas.*

Interviewer : *Emm ga pernah mba.*

Interviewee : *Yang keempat, untuk menyeru*

Interviewer : *Ya kadang mba,*

Interviewee : *kelima, mengulangi kata-kata untuk klarifikasi. Jadi kamu menggunakan bahasa Inggris kemudian mengulanginya menggunakan Bahasa selain Bahasa Inggris semisal Bahasa Arab atau Indonesia.*

Interviewee : *Sering, apa lagi ngomong sama anak cluster Bahasa Inggris otomatis mereka lebih paham untuk cluster nya sendiri*

Interviewer :*Yang ke enam sama seperti alasan sebelumnya, tapi untuk memperjelas Bahasa bukan karena tidak tau Bahasa Inggris nya.*

Interviewee : *Eggak sepertinya mba.*

Interviewer :*Nah ini alasan terakhir, adalah untuk menunjukkan identitas grup atau golongan.*

Interviewee : *Identitas aku dari cluster Bahasa Arab, iya mba*

Interviewer : Okay, *makasih ya*

Interviewee : *Iya mba sama sama.*

Interviewer   **: Intan Auliya Suri**
Interviewee   **: Rifaatul**
Day/Date   **: Friday/On September22th, 2017**
Place   **: Ma'had Al-Jami'ah**

Interviewer   : How is the process of daily conversation in Ma'had Al-Jami'ah ?

Interviewee   : Proses untuk conversation disini itu kayak di harusin dua bahasa yaitu Arab sama Inggris

Interviewer   : *Apakah kamu selalu berkomunikasi dengan teman disini memakai Bahasa Inggris atau Bahasa Arab ?*

Interviewee   : Gak tentu sih mba, tapi lebih intens nya kalo pas lagi ada visitting room sama muhadasah di akhir minngu.

Interviewer   : *Terus dari semua area wajib berbahasa ini, bahasa mana yang sering kamu pakai ?*

Interviewee: Tergantung minggunya, kalo minggu ini bahasa Inggris ya Bahasa Inggris , begitupun sebalinya

Interviewer   : In the process of using other languages besides English like Bahasa Arab and Indonesia,do you switch the language. Do you switch the language by inserting the word in the sentence, using English and then other language, or just mixing the language in one sentence*sekaligus? Maksudnya mencampur Bahasa dalam satu kalimat ketika* conversation.

Interviewee   : *Iya sering banget*

Interviewer   :*pertanyaan terakhir. Ada tujuh alasan yang akan saya kemukakan, mungkin beberapa alasan juga menjadi alasan kamu mengubah bahasa. Yang pertama, membicarakan topic tertentu. Misalnya ni, ketika Anda membahas sesuatu dengan teman misal, apakah Anda mengalihkan bahasa?*

Interviewer   : *kadang mba*

Interviewee   : *Yang kedua, mengutip kata-kata. Dalam hal ini, kamu sedang mengobrol menggunakan bahasa Inggris campur dengan Bahasa Arab terus ada kutipan Bahasa Arabnya semisal hadis atau potongan ayat..*

Interviewer   : *Jarang sih kayaknya*

Interviewee   : *Yang ketiga, mempertegas sesuatu atau mengungkapkan solidaritas.*

Interviewer: *pernah, seperti bentuk support gitu ya sesama kawan*

Interviewee   : *Yang keempat, untuk menyeru*

Interviewer   : *Ya kadang mba,*

Interviewee : *kelima, mengulangi kata-kata untuk klarifikasi. Jadi kamu menggunakan bahasa Inggris kemudian mengulanginya menggunakan Bahasa selain Bahasa Inggris semisal Bahasa Arab atau Indonesia.*

Interviewee   : *Iya sering, kan disini beda beda cluster ada juga yang kelompok umum. Jadi kadang kita atau gak temen kita yang lagi ngomong terus gak tau apa artinya, jadi ya sering ngulang gitu.*

Interviewer   :*Yang ke enam sama seperti alasan sebelumnya, tapi untuk memperjelas Bahasa bukan karena tidak tau Bahasa Inggris nya.*

Interviewee   : *Enggak*

Interviewer   :*Nah ini alasan terakhir, adalah untuk menunjukkan identitas grup atau golongan.*

Interviewee   : *Iya , disini kan ada santri putra dan putri terus*

Interviewer   : Okay, *makasih ya*

Interviewee   : *Oke mba.*

Appendix 1A. Interview Guideline for the Students of the Research

INTERVIEW GUIDELINE
FOR THE STUDENTS

Interviewer   : **The Researcher (Intan Auliya Suri)**
Interviewee   : **The Students ofMa'had Al-Jami'ah**
Day/Date   :
Time   :
Place   : **Ma'had Al-Jami'ah UIN Raden Intan Lampung**

1. How is the processof daily conversation at Ma'had Al-Jami'ah?

2. Do you always speak English or Arabic on your daily conversation?

3. From all English areas and Arabic Areas, which one you always use English

    or Arabic?

4. In the process of daily conversation, do you switch the language by inserting

    the word in the sentence, using Arabic and then other language, or mixing the

    language in one sentence?

5. Why do you switch your language from English to Arabic ? Is it because

    talking about particular topic, quoting somebody else, be emphatic about

    something, interjection, repetion used for clarification, intention of clarify the

    content for the interlocutor or may be because express group identity ?