

**AN UNDERGRADUATE THESIS**

**AN ANALYSIS OF CODE SWITCHING ON STUDENTS' CONVERSATION**

**AT A MULTILINGUAL COMMUNITY OF AL-IMAN ISLAM BOARDING**

**SCHOOL WAY JEPARA EAST LAMPUNG**

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**Tarbiyah and Teacher Training Faculty**

**English Education Program**

**STATE ISLAMIC INSTITUTE OF METRO**

**1444 H / 2022 M**

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**Presented as a Partial Fulfillment of the Requirement**

**for the Degree of Sarjana Pendidikan (S. Pd)**

**in English Education Program**

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**Sponsor: Aisyah Sunarwan, M. Pd**

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**ABSTRACT**

**BY:**

**NUR MUJAHIDAH KHOLISAH**

This thesis aims to find out the problem of code switching that occurs in the Al-Iman Islam Islamic boarding school Way Jepara, East Lampung. The author analyzes the code switching that occurs in the Islamic boarding school environment, especially in the dormitory environment. The purpose of this study is to find out the types of code switching used by students, as well as the reasons for using code switching.

In this study, the authors used a qualitative approach to answer the existing problem formulation. The subject of this research is the speech of students who live in Islamic boarding schools, or commonly known as santri. The author uses descriptive qualitative, because the data is collected, analyzed, and explained in the form of words. The data in this study are the utterances of students using code switching.

The results of this study indicate that the students use three types of code switching taken from Poplack's theory. The types of code switching are; intra-sentential switching (word or phrase switching), inter-sentential switching (switching between sentence), and tag switching. Meanwhile, the reason for using code switching is based on Hoffman's theory. Based on the research, there are five reasons for using code switching at Al-Iman Islamic boarding school, namely; talking about a particular topic, quoting the interruptions of others, repetition used for clarification, interjections, and to express group identity.

*Keywords; Code Switching, Students Conversation, Multilingualism, Boarding School*

**ANALISIS ALIH KODE PADA PERCAKAPAN SISWA YANG TERJADI DI  
KOMUNITAS MULTILINGUAL PONDOK PESANTREN AL-IMAN ISLAM  
WAY JEPARA LAMPUNG TIMUR**

**ABSTRAK**

**OLEH:**

**NUR MUJAHIDAH KHOLISAH**

Thesis ini bertujuan untuk mengetahui masalah alih kode yang terjadi di pondok pesantren Al-Iman Islam Way Jepara, Lampung Timur. Penulis menganalisis alih kode yang terjadi di lingkungan pondok pesantren, terutama di lingkungan asrama. Tujuan dari penelitian ini adalah untuk mengetahui jenis-jenis alih kode yang digunakan oleh santri, serta apa alasan menggunakan alih kode tersebut.

Dalam penelitian ini, penulis menggunakan pendekatan kualitatif untuk menjawab rumusan masalah yang ada. Subjek penelitian ini adalah ucapan siswa yang tinggal di pesantren, atau biasa dikenal dengan santri. Penulis menggunakan deskriptif kualitatif, dikarenakan data yang dikumpulkan, dianalisis, dan dijelaskan dalam bentuk kata-kata. Data dalam penelitian ini adalah ucapan santri yang menggunakan alih kode.

Hasil dari penelitian ini menunjukkan bahwa para santri menggunakan tiga jenis alih kode yang diambil dari teori Poplack. Jenis-jenis alih kode tersebut yaitu; pengalihan intra-sentential (pengalihan kata atau frasa), pengalihan inter-sentential (pengalihan antar kalimat), dan pengalihan tag. Sementara itu, alasan penggunaan alih kode diambil berdasarkan teori Hoffman. Berdasarkan hasil penelitian ada lima alasan digunakannya alih kode di pondok pesantren Al-Iman Islam, yaitu; membicarakan topik tertentu, mengutip interupsi orang lain, pengulangan yang digunakan untuk klarifikasi, kata seru, dan untuk mengekspresikan identitas kelompok.

*Kata Kunci: Alih Kode, Percakapan Siswa, Multilingual, Pondok Pesantren*



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*Assalamu'alaikumWr.Wb.*

Setelah kami adakan pemeriksaan dan pertimbangan seperlunya maka skripsi yang disusun oleh:

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Judul Skripsi : AN ANALYSIS OF CODE SWITCHING ON STUDENT'S  
CONVERSATION AT MULTILINGUAL COMMUNITY OF  
AL- IMAN ISLAM WAY JEPARA EAST LAMPUNG

Sudah kami setujui dan dapat dimunaqsyahkan. Demikian harapan kami dan atas penerimaannya kami ucapkan terimakasih.-

*Wassalamu'alaikumWr.Wb.*

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*Assalamu'alaikum, Wr. Wb*

We have given guidance and enough improvement to research thesis script which is written by:

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It has been agreed so it can be continued to the Tarbiyah Faculty in order to be discussed on the Munaqosyah. Thank you very much.

*Wassalamu'alaikum Wr. Wb*

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**APPROVAL PAGE**

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**RATIFICATION PAGE**

No. B-6069/11-28.1/D/PP.009/12/2022

An Undergraduate thesis entitled: "AN ANALYSIS OF CODE SWITCHING ON STUDENT'S CONVERSATION AT MULTILINGUAL COMMUNITY OF AL-IMAN ISLAM BOARDING SCHOOL WAY JEPARA EAST LAMPUNG", written by Nur Mujahidah Kholisah, student number 1801071041, English Education Department, had been examined (Munaqosyah) in Tarbiyah and Teaching Training Faculty on Wednesday, December, 21<sup>st</sup> 2022 at 13.30 – 15.30 p.m.

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Chairperson : Aisyah Sunarwan, M.Pd

Examiner I : Dr. Ahmad Subhan Roza, M.Pd

Examiner II : Linda Septiyana, M.Pd

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The Dean of Tarbiyah and Teaching Training Faculty,

  
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## STATEMENT OF RESEARCH ORIGINALITY

The undersigned

Name : Nur Mujahidah Kholisah  
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Department : English Education Study Program  
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States that this undergraduate thesis is originally the result of the writer's research.

In exception of certain parts which are excepted from the bibliographies mentioned.

Metro, 20<sup>th</sup> November 2022

The Writer



Nur Mujahidah Kholisah

ST.N 1801071041

## MOTTO

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوْءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ ۗ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

Allah loveth not the utterance of harsh speech save by one who hath been wronged.

Allah is ever Hearer, Knower.

(QS An-Nisa: pieces of verse 148)

## **DEDICATION PAGE**

This undergraduate thesis is dedicated to:

A special fell of gratitude to my family, lecture and especially my parents,

(Bapak Sukono and Ibu Nafiah)

My sisters and brother

(Annah, Uyun, Nanas)

All of my friends

(TBI B and D 18, KKN and PPL Friends)

All of my lectures of English Education Department of IAIN Metro

My Beloved Almamater

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I would like to express a deep gratitude, love, appreciation, and thanks to:

1. The principle of IAIN Metro, Dr. Hj. Siti Nurjanah, M.Ag., PIA
2. Dean of Tarbiyah and Training Faculty, Dr. Zuhairi, M.Pd
3. Head of English Education Program, Andianto, M.Pd
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8. Thanks to all my friends, I can't write your name one by one. Thanks for everything.

9. Thanks to teacher and student of Al-Iman Islam Boarding School.

Finally, I finish my thesis even though I know it is still far from perfection.

Therefore, I welcome any constructive criticism and suggestions toward this thesis.

Metro, 20<sup>th</sup> November 2022

The Writer



**Nur Mujahidah Kholisah**

ST.N 1801071041

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## CHAPTER I

### INTRODUCTION

#### A. Background of the Study

Humans are social creatures; they need each other so that they interact with each other. If they want to interact with others, they need Language. Language is a communication and interaction tool used by humans as a means to communicate or interact in a society.

Language is a system of sound, words used by humans to communicate thoughts and feelings.<sup>12</sup> Every activity or just a meeting between members of one community and another requires a language, so that they can interact with each other. Without language, communication will not occur. Therefore, it is important to know the language used by people in a community.

Study of languages, it means linguistics. In linguistics there are several branches such as phonology, morphology, syntactic, semantics, pragmatic, discourse analysis (DA), sociolinguistic, psycholinguistic, historical linguistics, language experts and their theories. In sociolinguistics there are many branches, and the author chooses to analyze the use of code switching.

Language is the object of study in sociolinguistics. Language here is seen and approached as a means of interaction and communication that occurs in society.

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<sup>1</sup> George Yule, *The Study of Language*, (New York: Cambridge University Press, 1988), 2.



There are different views of language in general linguistics and sociolinguistics. In general linguistics, language is still studied as a language, but in sociolinguistics, language is studied through the use of language in society. Language cannot be separated from social context. Between language and social relations in society is something that cannot be separated, and is a unity.

Every activity in society uses language to communicate or interact with each other. For example: In the educational environment, language is used as a tool to communicate in terms of conveying knowledge. Meanwhile, in the boarding school environment, language is used as a tool to communicate or interact between students, school teacher, Islamic teacher and others.

Sociolinguistics is the knowledge that studies languages in a society. Sociolinguistics is a field of science in which he learns the characteristics and various language variations, and language relations with the community. In addition, sociolinguistics is learning about language characteristics, language functions, language users, and variations in language in the community.

Sociolinguistics is a branch of linguistic science, which makes the language an object of study. Sociolinguistics examines the correlation between social factors with language variations. Apart from the term sociolinguistics, there is also the term sociology of language. Many consider the term the same, and many also consider it different. Some say, the use of sociolinguistic terms because the study was entered in the field of linguistics, while the term sociology of language, the study was entered from the field of sociology. Sociolinguistics is more related to details of the

actual use of language, such as descriptions of dialect usage patterns in certain cultures, certain language usage options performed by speaker speakers, topics, and backgrounds.

In the world of education, an educator or teacher must be able to use good and correct language according to the rules. When teaching, an educator must apply the use of good and correct language. The use of the language so that students can understand the lessons taught easily, for example: an associate English teacher is teaching English lessons, so he must use English according to the existing rules. The goal is for students to get used to listening to conversations in English. So that what they hear, they will also remember, then they will imitate the pronunciation. This is a form of practice using English in the classroom.

Meanwhile, in terms of education in Way Jepara, East Lampung, there is Al-Iman Islam. Al-Iman Islam is an educational foundation based on dormitories or commonly referred to Islamic boarding schools. The boarding is a multilingualism community. The multilingualism community is a group of people who can use many languages. As a multilingual community, Al-Iman Islam boarding schools experience a language situation, where the community applies the rules of language use. The selection of languages used by members of the community is an interesting thing to study. The selection of language used must be based on the rules that have been made in the boarding. In the rules of language use, speakers, listeners, time and place of talks, and situations that occur influence the selection of languages used.

Despite the existence of rules for the use of language in the community, violations of the use of language often occur. Such as the use of language that is not on schedule, as well as the use code switching. Language switching often occurs, whether consciously or unconsciously by members of the community. When someone violates the language rules in the community, they will be punished. But before that, the user will go through a trial, to prove whether he is guilty or acquitted. Not infrequently in the trial there was a debate between language violators and the management organization, especially the management in the linguistic field. During the trial the community members gathered and presented the interlocutor as well as eye sanctions, where the incident of the language violation occurred. It was then determined whether the language violator violated the existing linguistic rules and had to receive punishment or was released because he was innocent.

The phenomenon of the use of language based on the rules created by the community and language violations that occur both against the existing schedule. The use of code switching, whether consciously or unconsciously, are the problems studied in this research.

Before doing further research, researchers made initial observations. In this observation some members of the community are found not to use language according to the rules. At that time the relations of language were on holiday and not run. In this observation researchers found several members of the community using Indonesian and Javanese on free days, and using Indonesian and English on Saturday and Sunday.

Therefore, researchers conducted interviews with one of the members of the community. According to Nurul, the community is a multilingual community that uses many languages. There are at least 3 languages used by all members of the community, namely English, Arabic and Indonesian. In addition to these three languages there are also regional languages controlled by members of the community such as Javanese and Bugis.

As a multilingual community, boarding applies a rule of language. In using language, the community chooses one language used, or sometimes using the switching code. The phenomenon of using one language in the community, for example, coincided with a national holiday caused by Indonesia's independence on August 17. So, the community applies one language, namely Indonesian. The code-switching phenomenon often occurs in the community. For example; when learning English in class, in that situation they use code switching. Code switching is used in the class considering that not all of the students understand English. So, they use 2 languages: English and Indonesian.

So based on initial observations and interview, this study will examine further about code switching, focuses on code switching that occurs in the class and dormitory at Al Iman Islam boarding schools. This research will be conducted by separating the sentences in which there is code switching, these sentences are obtained when the students of AL Iman Islam boarding school interact or communicate with each other. This study is also intended to analyze the various types of code switching that occur and look for the causes of these things. So, it's

hoped that this research can find solutions in solving problems in the use of language, so that language can be neatly arranged according to the rules of using each language.

## **B. Research Question**

The research problem is important for specifying the problem being analyzed. This helps the writer to avoid ambiguity in conducting the analysis. So that the author can get a clear description of the object of the analysis itself. So, in writing this research proposal, several problems were found to be analyzed. The problems are:

1. What are the types of code switching that used by boarding school students of Al-Iman Islam in daily conversation?
2. What are the reasons for the use of code switching among the students of Al-Iman Islam boarding school?

## **C. Objective of the Study**

The purpose of the research is related to the questions in the research problem section, this study finds answers to these questions. The research objectives are:

1. To analyze the types of code switching that used by students of Al-Iman Islam way Jepara, in daily conversation.
2. To analyze the reasons for the use of code switching used by students of Al-Iman Islam way Jepara, east Lampung.

#### **D. Benefits of the Study**

With the analysis of this study, it is expected to provide benefits for readers, students and teachers. Here, the researcher divides into two kinds below:

##### 1. For students

- a. The result of this research can be used as a student additional reference for sociolinguistic study especially in code switching study.
- b. The result of this research is expected to be beneficial for improving an understanding of language especially in choosing a certain language to make a good sentence or utterance and for daily life communication.
- c. The result of this research will help the student increase their knowledge about sociolinguistic study especially in code switching study.
- d. This research is expected to know the information about the types of code switching choosing for daily speaking in boarding school Al-Iman Islam.
- e. To support people, especially for students who live in multilingual society to understand the structure of their language and can understand it well by speaking and or writing the language.

##### 2. For teacher

- a. This research shows how the influence of code switching at a multilingual community of Al-Iman Islam Way Jepara, East Lampung.
- b. This research can be as additional information of sociolinguistic study especially in code switching that used at a multilingual community of Al-Iman Islam boarding school in the Academic Year of 2022.



- c. The result of this research can be used to improve English teaching and learning process in English class.

The author hopes that with the analysis of this study, it is useful for readers to enrich their knowledge, especially for future students who are interested in analysis like this.

## **E. Prior Research**

Related to this research, the researcher chooses some literature about previous research which is relevant to the research. Tri Rahayu in 2019, conducted the first previous study on code switching, titled "an Analysis of Code Switching in Teaching English Speaking Skill Used by The Teacher and The Students at The Eight Grade of SMPN 1 Sambit Ponorogo."

The descriptive qualitative research method was used in this study. She concentrated on an examination of code switching in the teaching of English-speaking skills by Sambit Ponorogo's eighth-grade teacher and students. She investigated the various types and functions of code switching in her research. The researcher analyzes the data of the type of code-switching using Ronald Wardaugh's theory.<sup>3</sup>

The research data show that all three types of code switching proposed by Wardaugh are found in teacher utterances, with the inter-sentential switch being the

---

<sup>3</sup> Tri Rahayu, *an Analysis of Code Switching in Teaching English Speaking Skill Used by The Teacher and The Students at The Eight Grade of SMPN 1 Sambit Ponorogo*, (Thesis: IAIN Ponorogo, 2019)

most common type of code switching practiced by the teacher, with a total of 39 occurrences. Also practiced by the lecturer of the speaking class is the function of code switching, which serves a different purpose in each function.

Ike Dyah Sintaningtyas in 2017, conducted a second previous study on code switching, titled "Code Switching Analysis Used by English Teacher of Eleventh Grade Students of MAN Sukoharjo in The Academic year of 2016/2017" In this study, the researcher collected data using a qualitative method.

The researcher focuses solely on teacher code switching observed during the teaching learning process in the classroom. The researcher investigated the various types and functions of code switching. The researcher applies Poplack's theory to the data of the type of code switching. The research found 54 times inter-sentential, 38 times intra-sentential, and 23 times tag switching in teacher utterances.<sup>4</sup>

In comparison to previous research, the researcher's position is to explain code switching. Furthermore, the researcher attempts to conduct the research at a multilingual community at Iman Islam Way Jepara, east lampung.

---

<sup>4</sup> Ike Dyah Sintaningtyas, *Code Switching Analysis Used by English Teacher of Eleventh Grade Students of MAN Sukoharjo in The Academic year of 2016/2017*, (Thesis: IAIN Surakarta, 2017).

## CHAPTER II

### THEORETICAL REVIEW

#### A. Sociolinguistics

In everyday life, a community uses language as a means of communicating. Language is purely human and used for communicative purposes by a group of people known as the language community.<sup>1</sup> The languages used in the community can be studied using a disciplined science called linguistics. However, in the study it needed another discipline to review the language used in a society. Therefore, linguistics that can be used to assess the language in the community must be combined with sociological disciplines. Linguistic science which is then combined with sociology is commonly called sociolinguistics. Therefore, sociolinguistics can be interpreted as a combination of linguistics and sociology called linguistic studies are interdisciplinary.

Sociolinguistics is an associated knowledge domain science between sociology and linguistics. The two fields of empirical science have very close relationships. So before understanding sociolinguistics, it needs to be understood first what is meant by sociology and linguistics. Sociology is objective and scientific about humans who live in society. In sociology trying to know how the community was formed, took place and still exists. In addition, sociology studies social institutions and social problems that occur in the community.

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<sup>1</sup> John Edwards, *Language and Identity*. (United State of America: Cambridge University press,2009), 53.

Meanwhile, linguistics is a field of science which is in the language of Language, or a field of science that makes the language as an object of his study. As mentioned by Brown, linguistics is the science that studies language. Meanwhile, people who learn linguistics can be called linguists.<sup>2</sup>

The linguistic scope includes both language structures (and the underlying competency of grammar) and the use of language (and the underlying communicative competence). Linguistics are often defined as arbitrary vocal systems used by humans to communicate with each other. Then the conclusion is drawn that, sociolinguistics is the anti-disciplinary science which in it discusses the language and relation to the use of the language in the community.

Experts define sociolinguistic as follows:

According to R. Ward augh, *Sociolinguistics is the study of language use within or among groups of speakers.*<sup>3</sup>

According to S. Brown, *Sociolinguistics as language in society.*<sup>4</sup> Sociolinguistics is a science that makes the language used in social environment the subject of discussion.

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<sup>2</sup> Steven Brown and Salvatore Attardo, *Understanding Language Structure Interaction and Variation.* (United State of America: The University of Michigan Press,2005), 1.

<sup>3</sup> Ronald Wardhaugh and Janet M. Fuller, *An Introduction to Sociolinguistics.* (Oxford: Blackwell,2015), 63.

<sup>4</sup> Steven Brown and Salvatore Attardo, *Understanding Language.*, 2.

According to J. Holmes, *Sociolinguistics is the study of the relationship between language and society.*<sup>5</sup> Sociolinguistics is a linguistic science that studies the relationship between language and the community of speakers. This science studies the variation in the use of language, which is used by people in natural communication.

Meanwhile according J. A. Fishman, *Sociolinguistics is the study of the characteristics of language varieties, the characteristics of their function, and the characteristics of their speakers as these three constantly interact, change and change another within a speech community.*<sup>6</sup>

Based on the definitions described by these experts, it can be concluded that sociolinguistics is a branch of linguistic science associated with sociology, by making language and relationships with social factors in a community as a research object.

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<sup>5</sup> Janet Holmes, *an Introduction to Sociolinguistics*. (New York: Routledge,2013), 1.

<sup>6</sup> Joshua A. Fishman, *Sociolinguistics*, (Massachusetts: Newburry House Publisher,1972), 5.

## B. Multilingualism

Multilingualism is a condition when people use further than two languages to interact with other people by turns. In other word, students of Al-Iman Islam boarding high school are one of the multilingual communities. Multilingual community here means that the community has three languages or more to speak and to communicate with each other.

Multilingualism is an ability to use more than two languages in communication for certain purposes. As mentioned by Holmes, he defines multilingualism as being able to speak three or more languages.<sup>7</sup> Based on that it can be concluded, multilingualism is a condition when people use more than two languages to interact with other people by turns. In others word, Al Iman Islam boarding school, that located at Way Jepara, the East of Lampung are one of the multilingual communities, because they use three or more languages to speak and to communicate with each other's.

A community can become a multilingual community. There are many factors that can be the cause of the emergence of multilingual communities that support multilingual theory.<sup>8</sup> There are many factors that make the community become multilingual, and one of the most influential factors is a migration factor. Multilingualism because migration occurs when speakers of a language settle in

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<sup>7</sup> Janet Holmes, *an Introduction to Sociolinguistics*, (New York: Routledge,2013), 46

<sup>8</sup>Sandra Lee McKay and Nancy H. Hornberger, *Sociolinguistics and Language Teaching*, (New York: Cambridge University Press, 2009), 48.



other areas where people use different languages and these migrants still maintain their own language for years. Therefore, multilingual communities create.

Other causes of multilingual communities are due to cultural contact. This cultural contact occurs when a community accepts a form of culture assimilation. For example: in terms of literature or religion from other communities for years, therefore a multilingual society makes it possible to develop. The use of Arabic, English, Japanese, Dutch, in Indonesia strengthens this theory.

The third reason which is the cause of a community to become a multilingual community is an annexation. Annexation occurs when a community has dependence in terms of technology, scientific, or commercial fields. For example, the use of English in various advanced technologies, forces Indonesian people to be able to use English.

In addition, multilingual communities can also be formed due to political cooperation among different speaker groups. For example, Switzerland, this country combines German, Romanian and French populations using language.

In addition to the cause of the multilingual community mentioned above there are also other causes, which cause a community to become multilingual. The other causes are due to the results of the regulations they created themselves. Like the use of English at formal events and the use of Indonesian in non-formal events. A multilingual usually has a different level of mastery, among the languages they master.

The difference in mastery of the language can be assessed through: mastery of vocabulary, idioms, everyday conversations to the use of grammar, and language style. Multilingual speakers developed the competence of the language according to the need in the context of the language used. For example: a multilingual has mastery of reading, writing, speaking quite well, and knowledge of one, two languages or even more, but he is more comfortable using a particular language for academic or professional and other languages to express familiarity in non-formal situations.

### **C. Code Switching**

Code switching is an incident in the form of a language usage transition due to changes in the situation. Code switching occurred because of the transition of one code to another, in a speech event, for example a speaker who is using English switching to use Indonesian.

In multilingual cultures, code switching is one of the components of language reliance, where each language still tends to support their respective functions, and each function in the context. This is the same as what has been revealed by Wardhaugh, code switching is a phenomenon of languages as the result of language contact in a bilingual society. Most bilinguals used Code switching when making a conversation among them. Code switching can occur in a conversation between speakers' turns or within a single speaker's turn.<sup>9</sup>

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<sup>9</sup> Ronald Wardhaugh and Janet M. Fuller, *An Introduction.*, 101.

It also can occur when the speaker as the main individual expresses in his native language to show his identity and the listener does not understand, then the speaker immediately switches the language understood by the listener or target language. Code switching can also be a word or one sentence. Thus, what is meant, code switching is the transitional symptom of language usage, variance and force due to changes in roles and situations in speech.

#### **D. Types of Code Switching**

Code switching is divided into three types according to Poplack. Poplack proposed types of code switching, based on grammatical and contextual classification. Each type is explained further below:<sup>10</sup>

##### **1. Intra Sentential Switching**

Intra sentential switching occurs when a foreign language word (phrase or clause) is found within a sentence in a base language. It refers to language alternation within a sentence or clause boundary. It is the change that occurs within a sentence/clause/word boundary. It frequently occurs when someone uses one language and then abruptly switches to another in a sentence or utterance. E.g.: An Indonesian multilingual switch from English into Indonesian, “We will always support you, *berharap* everything will be fine.”

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<sup>10</sup> Ary Iswanto Wibowo, Idah Yuniasih, Fera Nelfianti, “Analysis of Types Code Switching and Code Mixing by the Sixth President of Republic Indonesia’s Speech at the National of Independence Day” *PROGRESSIVE* Vol. XII, No. 2 September 2017, 16

According to the explanations above, the speaker employs intra-sentential switching. It happens because the speaker says something within the sentence. It happens because the speaker says "*berharap*" in Indonesian first, then "everything will be fine " in English.

## 2. Inter Sentential Switching

Inter-sentential switching occurs when a full sentence in a foreign language is spoken between two sentences in a base language. It can also include a switch from a whole sentence or more than one sentence produced entirely in one language. It could be used to emphasize a point made in another language during a conversation. It is a transition from one language to another that occurs between sentences or utterances.

E.g.: An Indonesian switch from English into Indonesian, "*Sudah lama aku tidak kemari. Everything looked the same, except for his presence. Bisakah ia kembali padaku seperti dulu.*"

Because the speaker has finished a sentence, it is inter-sentential switching, according to the explanation above. It happens because the speaker first says Indonesian, " *Sudah lama aku tidak kesini* " and then switches to English, " Everything looked the same, except for his presence " and then switches back to Indonesian in the next sentence, " *Bisakah ia kembali padaku, seperti dulu?* "

### 3. Tag Switching

When a multilingual or bilingual inserts a short expression from another language at the end or first of an utterance, this is referred to as tag switching. It is useful for inserting speech at any point in a monolingual utterance without violating syntactic rules. The tag question can be used to make a polite request or to avoid the appearance of a firm order. The bilingual character's exclamation or tags switch serves as an emblem. E.g.: An Indonesian multilingual switch from English into Indonesian, "It is okay, no problem, *ya kan?*".

According to the explanation above, tag switching occurs when the speaker inserts a short expression that changes from English "It's okay, no problem" to Indonesian "*ya kan?*" This code switching in the previous sentences is an insertion of a tag from one language into an entirely in another language utterance. As a result, these utterances can be classified as tag switching.

## E. The Reason of Use Code Switching

When code switching happens, the speaker's motivations play a crucial role in the process. A bilingual person may switch languages for a variety of reasons. These are they:<sup>11</sup>

### 1. Talking about particular topic

People usually prefer to discuss a specific topic in a single language. As a result, a bilingual speaker feels free and more comfortable expressing his or her emotional feelings in a language that is not his or her first language. We frequently find it easier to switch from one language to another. The first example is that when we are conversing, we frequently use English to inquire about lifestyle or to discuss music. When we talk about family, it is most likely changed to Indonesian.

The second example is that Indonesian students studying in English Grammar countries tend to communicate in their native language. This occurs because the technical topic is strongly associated with a specific code, and the topic itself can trigger a switch to the appropriate code.

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<sup>11</sup> Charlotte Hoffman, *An Introduction to Bilingualism*. (New York: Longman, 1991), 116.

## 2. Quoting somebody else

People like to switch the code to quote a person when telling some news. People frequently use quotes, words, sentences, and expressions that have leaked from a well-known person. We do not have to use the same words as the first speaker when quoting someone. Such a writer will occasionally quote from another language, such as an English wise word. The reason they use it is to express and emphasize, sometimes look better or to give an accurate impression.

## 3. Showing empathy about something

When someone speaks a language that is not his native language and wants to be emphatic about something, the speaker will switch from his second language to his first language, either intentionally or unintentionally. On the other hand, the speaker switches from his second to his first language because it feels more natural to be emphatic in his second language rather than his first.

## 4. Interjection

An interjection is a word or expression that is inserted into a sentence as a sentence filler or sentence connector to convey surprise, strong emotion, or to draw attention. An interjection is a brief exclamation such as Darn! Hey! Well! Look! and so on. It has no grammatical value, but the speaker frequently

employs it. Grammar is more commonly used than writing. Interjections can be marked by language switching between multilingual or bilingual people.

#### 5. Repetition used for clarification

People frequently repeat themselves. It means that they are attempting to repeat a sentence that has already been said in one language. Repetition, on the other hand, literally serves to repeat a message from one code to another in a modified form. This does not imply that they improve comprehension. It is used to emphasize and style their language.

#### 6. The intention of clarifying the speech content for interlocutor

When one multilingual speaks with another multilingual. There will be a great deal of code switching. It means that a message in one code is slightly modified and repeated in the other code to ensure that the content of the speech runs smoothly and is understood by the listener.

#### 7. Expressing group identity

Code switching can also be used to convey group identity. Academics' communication styles in their disciplinary groups are obviously distinct from those of other groups. In other words, the way non-community members communicate differs from those who are not members of the community.



## CHAPTER III

### RESEARCH METHODOLOGY

#### A. The Types and Characteristic of the Research

In this study, the writer will use descriptive research with qualitative research as the research approach method. In this study, researcher analyze the characteristics of the phenomenon of language selection in the form of code switching, and collecting the facts. Therefore, this study uses descriptive qualitative data to collect data. In collecting data, researcher observed to get accurate data, besides that researcher also used interviews and documentation, to get other data.

It is supported by five characteristics of qualitative research that are projected by Bogdan and Biklen. This research is going to use the nature of the situation that exists at the time of collecting data and it will be collected in word form.

The systematic procedures in conducting of analysis in this research:

1. The location of the research.
2. The technique of data collection.
3. Identifying the words or sentences in the conversation and language book which belong to code switching.
4. Classifying and analyzing the types of code switching.

5. Calculating each type of code switching and also determining the most dominant type.
6. Drawing some conclusions supported the result of the analysis.

## **B. Data Resources**

There are two types of data resources, primary and secondary.

1. Primary data sources were taken from students at Islamic Boarding Schools, by listening the daily conversation and doing interview with some students Junior and Senior High School, that lived in Al-Iman Islam Way Jepara, East Lampung.
2. Secondary data sources are obtained by documentation of the language book, OP3AI book, boarding Magazine, and brochure.

## **C. Data Collection Technique**

The method of data collection is the basic and crucial step in collecting the data. It is an important process to begin the analysis. The collecting data process has many techniques, which are observation, questionnaire, interview, and documentation. In this research, the writer uses:

### **1. Observation**

Observation is necessary in every qualitative approach. Observation is one of primer data collection techniques. It is because observation was a very useful, systematic and selective way in monitoring and listening to interaction or phenomena which happened.

The researcher here used both participant and non-participant observation, because the researcher was sometimes involved actively in the conversation. By doing observation, the researcher could see and make a systematic noting the language choice spoken by members at a multilingual community of Al-Iman Islam boarding school. This observation is done by focusing on conversations containing code switching. As a result, observation is done to get the real picture about the research.

## 2. Interview

To collect the data, the writer conducted some interviews. The interviews were performed in the form of open-ended interviews. The interviews are aimed at gaining any useful information regarding the primary data. In this research, researcher did the interview with the members at a multilingual community of Al-Iman Islam boarding school to elicit information about the reasons toward the use of language, that focused on code switching.

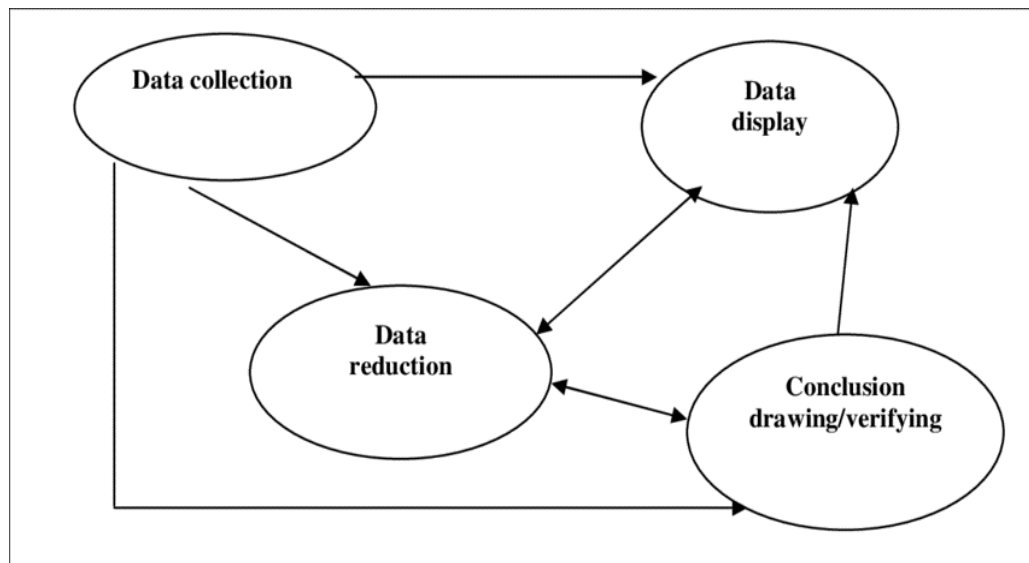
To get detailed information, the researcher gave some questions for some students, teachers, and OP3AI as the representative of the interviewer. Interviewer answered the question from the researcher one by one. By doing an interview, the researcher made a transcript to make the data valid.

### 3. Documentation

Documentation is the act of recording the documents used as written evidence in the research. Documentation also saves the time expense of transcribing. Accordingly, the secondary data needed are the document of kitabun lughoh or the language book, OP3AI book, boarding school magazine, and brochure.

### D. Data Analysis Technique

In this research, the data will be analyzed using interactive model based on Miles and Huberman<sup>1</sup>, which data are collected by doing observation, interview, and documentation.



*Figure 1. Data Analysis Technique*

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<sup>1</sup> Miles and Huberman, *Qualitative Data Analysis*. (Los Angeles: Sage, 1994), 144.

After the researcher collects all the data needed to get accurate results from the research, the next step that must be done is:

1. Transcribe all the utterances of conversation between teacher and students or both students.
2. Identify the words of code switching that is found in daily conversation and language books.
3. Classify the words of code switching.
4. Transcribe all the reasons for using code switching between teacher and students.
5. Classify all the reasons for using code switching.

## CHAPTER IV

### RESULT AND DISCUSSION

#### A. Result of the Research

##### 1. Description of Research Location

###### a. The Historical Background of Al-Iman Islam Boarding School

Al Iman Islam Way Jepara is a boarding school located on Jalan Pramuka, Sidorejo Village, Labuhan Ratu Satu, Way Jepara District, East Lampung. Al-Iman Islam is a foundation that was founded in 2000, which was founded by K. H. Mulyadi. Initially, this foundation only covered private schools in general, which consisted of three levels, namely: *Raudhatul Athfal (TK)*, *Madrasah Tsanawiyah (MTS)*, and *Madrasah Aliyah (MA)*. Then in 2003 after three years of existence, the son of the founder of the school opened a boarding school education.<sup>1</sup>

The boarding school education begins in the morning after the dawn prayer and in the afternoon after the Asr prayer and in the evening until 10.00 PM. Especially for boarding, lessons taught are the science of interpretation, *imla*, *imsya*, *tahfidz qur'an*, *hadith*, *muthola'ah*, *mahfudhot*, *tajwid* science, conversation, *fiqh ma'had*, *muhadatsah*, *ushul fiqh*, *khat*, *nahwu and shorof*. The first graduate of the boarding school was in 2004.

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<sup>1</sup> Al-Iman Islam, *Bulletin Al-Iman, Fight Till the End, Cause We're Al-Iman*. (Lampung Timur: Ponpes Al-Iman Islam, 2017), 2

Currently, the foundation houses several schools, namely:

- 1) Islamic education for early childhood Kindergarten or known as *Raudhatul Athfal*
- 2) Elementary school known as *Madrasah Ibtidaiyah*
- 3) Junior high school known as *Madrasah Tsanawiyah*
- 4) High school or so-called *Madrasah Aliyah*

The foundation was originally founded by K. H. Mulyadi who is the father of the current director of the Al Iman Islamic Boarding School Foundation. Currently the director of the Islamic boarding school is *Ustadz Ikhwan Nuridwan, Ic.*

Meanwhile, each school in Al Iman Islam has its own principal. For *Madrasah Tsanawiyah* or junior high school level, the principal is *Ustad Sunarto, S.Pd.* At the *Madrasah Aliyah* level or at the high school level, it is led by *Ustadz Fathul In'am, S.Pd. I.*<sup>2</sup>

The principal of each school at each level of education is obliged to report important activities or events held to the director of the boarding school foundation, and the principal is responsible for the school he leads. For students who are at the junior high school level or what is called *Madrasah Tsanawiyah* and also students who are at the high school level or *Madrasah Aliyah* are advised to live in dormitories and become *santri*.

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<sup>2</sup> Writer's observation on Friday October 21, 2022

However, those who live not far from the boarding environment are also allowed to only become students, and not become *santri*. The lives of students and *santri* are quite different. Students who attend school simply obey school rules, but *santri* besides obeying school rules must also obey the rules of boarding school.

The Islamic boarding school, which is located in the eastern Lampung district, has a postal code 34396, as for the learning process at the Islamic boarding school, it uses the Ministry of Religion curriculum and is combined with a curriculum that is specially made for the boarding.

Each class has about 26 subjects. However, these 26 subjects are only subjects that must be studied by boarding school students, meanwhile for students who do not live in the dormitory or boarding, it is enough to study 16 subjects.<sup>3</sup> For students, study time starts at 07.30 am and will end at 15.00 pm. Meanwhile, those who live in Islamic boarding schools or called *santri* have more hours of study.

The activities carried out by boarding school students began with waking up and then praying *tahajud*. The *tahajud* prayer must be carried out by boarding school students, if not, OP3AI will be warned by the *taklim* or religious section. If you don't perform the *tahajud* prayer, you will get a sanction in the form of *tadrib* or being hit five times, pay money in the amount of two thousand rupiah, and must wear a special headscarf / veil

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<sup>3</sup> Al-Iman Islam, *Laporan Hasil Pencapaian Kompetensi Peserta Didik Madrasah Aliyah* (Lampung Timur: Ponpes Al-Iman Islam, 2018).



that reads prisoner which will be loaned by the religious affairs administrator

**b. Vision and Mission of the Al-Iman Islam Boarding School**

- 1) Vision: to form people who believe, have knowledge and have good morals.
- 2) Mission: to develop students to have a balance between religious knowledge and general knowledge by:
  - a) Understanding, living and practicing the teachings of Islam in everyday life
  - b) Streamlining the learning and guidance process so that students develop optimally according to their potential.

**c. Purpose of the Al-Iman Islam Boarding School**

The purpose: Improving the performance of Islamic boarding schools in realizing learning situations and learning processes to realize national education goals optimally in developing humans who believe in Allah SWT, are knowledgeable and have character.

**d. Facilities and Infrastructure at the Al Iman Islam Boarding School**

The boarding school has various facilities. These facilities are in the form of classrooms that are used to study both school lessons or boarding lessons, offices, be it registration rooms, principals' rooms, rooms for the *asatidz* and *asatidz* councils, administration rooms. In addition, there are also practical laboratories or science laboratories, computer laboratories

and language laboratories. On the second floor there is a library, a room for indoor sports such as a table tennis court, besides that there is also a room for exercising muscles or a gym.

Meanwhile, from the entrance or boarding gate there is a mosque and a boarding school garden, then straight from the entrance gate you will see a futsal field, volleyball and badminton courts.

The place beside the mosque there is a special room for guardians of students who visit or stay overnight for guardians who come from far away. on the left side of the mosque there are bathrooms and a place for ablution for the public, while on the right side of the mosque there are several bathrooms for male students, a place for ablution, and a well if the faucet is stuck.

Meanwhile, not far from there there is a male dormitory, to the right of the male dormitory there are several rooms which are the homes of Islamic boarding school teacher and then next to it there is a special male bathroom. There are indeed two male-only bathrooms, near the mosque and near the dormitory.

Then, on the left of the field of volley, there is a public kitchen, behind the field of volley there are female dormitories. Beside the female dormitories, there are biology laboratory, and bonsai garden.<sup>4</sup>

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<sup>4</sup> Writer's observation on Friday October 21, 2022

#### **e. Extra and Intra-curricular Activities**

There are extra-curricular and intra-curricular activities for Al Iman Islam students. Intra-curricular activities are the main activities carried out by each school using the time allocation that has been determined in the program structure. This activity is carried out by teachers and students in certain lesson hours.

These intra activities include morning apples conducted before entering class, praying together before starting lessons, teaching and learning activities, midday prayers in congregation at the mosque, as well as activities at certain times such as the Coma Stage which is held once a year. As for the extra-curricular activities, according to the educational agenda: sports, leadership (OP3AI and OSIS), catering or cooking classes, calligraphy, plant cultivation, computers, dance arts, athletics, marching bands, and journalism.<sup>5</sup>

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<sup>5</sup> AL-Iman Islam, Penerimaan Peserta Didik Baru T.P. 2023/2024. (Lampung Timur: Ponpes Al-Iman, 2023)

## **f. Organization of Al-Iman Islam Boarding School**

The school, which is currently based on a boarding school, has a special organization known as OP3AI. OP3AI is an abbreviation of the organization for the management of the Islamic boarding school al faith. The organization consists of students who live in dormitories or known as *santri* who are specially selected by the OP3AI chairman.

Meanwhile, the head of the organization is elected directly through voting conducted by all students who live in dormitories or commonly known as *santri*. There are several criteria or conditions that must be met, when he/she will be selected as one of the administrators of the organization that enforces regulations or takes care of the needs of the boarding.

These conditions are:

- 1) The student is at least sitting in the first grade of Senior High School or Madrasah Aliyah.
- 2) The students at least know the existing regulations, can implement them, and memorize all the existing regulations, and can give warnings to students who make mistakes.
- 3) The students have good morals and are ready to be sworn in by the Qur'an to enforce the rules of the Islamic boarding school.

- 4) The student has at least used the rules for 3 months before he was chosen to become a member or staff organization.

OP3AI administrators have their respective duties, for example, the language field administrator has the task of enforcing regulations and judging language violations. The language runs according to the schedule, on Saturday and Sunday using English, Monday to Thursday using Arabic, meanwhile on Friday is a language-free day, can use any language.<sup>6</sup>

## **2. General Description of Research Data**

Code switching is the transitional symptom of language usage, variance and force due to changes in roles and situations in speech. Code switching can occur in a conversation between speakers' turns or within a single speaker's turn. There are three types of code-switching based on Pop lack's theory, intra-sentential switching, inter-sentential switching, and tag switching.

When code switching happens, the speaker's motivations play a crucial role in the process. A bilingual or multilingual person may switch languages for a variety of reasons. Based on Hoffman's theory, there are seven reasons to use code switching, namely: talking about particular topic, quoting somebody else, showing empathy about something, interjection, repetition used for clarification, the intention of clarifying the speech content for interlocutor, and expressing group identity.

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<sup>6</sup> Writer's observation on Friday October 21, 2022

### 3. Description of Data Analysis

The research specially analysis the types of code switching that used by boarding school students of Al-Iman Islam way Jepara east Lampung, in daily conversation, and analyze the reasons for the use of code switching at Al-Iman Islam way Jepara, east Lampung.

As the primary research, the data was taken by doing observation at Al-Iman Islam boarding school in the dormitory environment. The data was collected by observe 16 boarding students in dormitory. Based on observation, the researchers found three types of code switching and five reasons of using code switching. As the secondary research, the data was taken by documentation and interview teacher and some boarding school students.



*Figure 2. boarding school student at Al-Iman Islam*

### a. Types of Code Switching Found in Dormitory of Boarding School

Based on the findings in the field, all types of code switching are proposed by Pop lack theory. The first type is intra-sentential switching. It occurs when a word (phrase or clause) is found within a sentence in another language. The second type is inter-sentential switching, it occurs when a full sentence is spoken between two sentences in another language. The third type is tag switching, it occurs when a multilingual or bilingual inserts a short expression from another language at the first or end of an utterance.

#### 1) Intra Sentential Switching

The first types of code switching proposed by Pop lack are intra-sentential switching. Some of the utterances including intra-sentential switching that occurred at the al-Iman Islam as boarding school, in the dormitory environment:

Student 1: Help me, bring books to the office.

Student 2: Okay. *Tunggu*, eh Wait a minute. I want to put my book in the dormitory first.

Student 1: Don't be long, the teacher has been waiting for the book.

Student 2: Okay<sup>7</sup>

The conversation is one type of code switching, which is included in intra sentential switching. Because in the conversation student 2 inserts the phrase "*tunggu*" in English conversation. In the conversation,

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<sup>7</sup> Writer's observation on Saturday October 22, 2022

which should speak English, switch to another language, namely Indonesian, then continue with English in one utterance. So, these sayings can be classified into intra sentential switching.

This code-switching occurred in front of Arafah's dormitory, the cause was the response reflex without realizing that she was in an English-speaking environment. From the speech above, student 2 uses code switching when she is in the boarding school environment and while the language rules are running, and the code switching used by student 2 is intra sentential switching. Student 2 inserts the word "*tunggu*" in different language conversations. Then she continued with English "Wait a minute. I want to put my book in the dormitory first."

Another conversation:

Student 1: Be careful when you walk here.

Student 2: Why?

Student 1: There is an animal that bites.

Student 2: You mean *tawon*? What is *tawon* in English?

Student 1: Bee<sup>8</sup>

The conversation above, which took place near the mango tree in front of the dormitory, is a type of code switching, because student 2 switches from one language to another. Example above is called intra-sentential switching because she inserts the phrase another language into

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<sup>8</sup> Writer's observation on Saturday October 22, 2022



the conversation that should use English in one utterance or sentence. This code switching happened because she did not know "tawon" in English.

Days	Sentences	Inter Sentential Switching
Friday October 21, 2022	Hari ini aku gak keluar. Jumat besok maybe, aku izin pulang.	Maybe
	It's okay, aku baik-baik saja.	Aku baik-baik saja
	Kapan aku di jenguk? Aku butuh money.	Money
	Ini dari ukhti, thanks ty.	Ukhti, thanks
	Ini sandwich dari ty lisa, tolong bagiin ke arafah.	Sandwich
Saturday October 22, 2022	Tunggu, eh Wait a minute. I want to put my book in the dormitory first.	Wait a minute
	You mean tawon?	Tawon
	What is tawon in English?	Tawon
	What the hell! Najis, I don't like him	Najis
	I forget setor language. I'm a spy.	Setor
	I put it on ranjang. What is ranjang in English?	Ranjang

	How can it be like this, bahlul sih.	Bahlul
	Ga papa, it's okay. I didn't do anything wrong.	it's okay
	Ya, ah yes. Why call me?	Yes
Sunday October 23, 2022	Mada, eh what is the problem?	What is the problem?
	You need to change. Your veilt nerawang.	Nerawang
	Yes, I like kates	Kates
	There are flowers that have a bad smell near the boarding school gate. I mean, bunga bangke.	Bunga bangke
	Jengkel saya, have friends like that.	Have friends like that
	Be careful! That <i>papan</i> want to fall.	Papan

*Table 1. Intra Sentential Switching*

Some sentences contain intra sentential switching, that found in Al-Iman Islam boarding school:

a) *Hari ini aku gak keluar. Jumat besok maybe, aku izin pulang.*

The sentence is one type of code switching, which is included in intra-sentential switching, because it's switching from Indonesian to English by words.

b) It's okay, *aku baik-baik saja*.

The sentence is intra-sentential switching, because it's switching from English "it's okay" to Indonesian "*aku baik-baik saja*".

c) *Kapan aku di jenguk? Aku butuh* money.

The sentence is intra-sentential switching. In the conversation, student switching from Indonesian "*aku butuh*" to English "money" by word.

d) *Ini sandwich dari ty lisa, tolong bagiin ke arafah*

This sentence is one type of code switching, and that is intra-sentential switching. From the sentence, students switch Indonesian to English, then back to Indonesian.

e) Ini dari أُخْتِي, thanks ty.

it's intra-sentential switching, because from the sentence it' switching from Indonesian, Arabic, then English, by word.

f) What the hell! *Najis*, I don't like him.

The sentence is intra-sentential switching. In the conversation, a student switched from English "what the hell!" to Indonesian "*Najis*" by word, then back to English.

g) I put it on *ranjang*. What is *ranjang* in English?

That is intra-sentential switching. From the sentence, the student switched from English to Indonesian, then back to English.

h) I forget *setor* language. I'm a spy.

This sentence is one type of code switching, and that is intra-sentential switching. From the sentence, the student switched from English to Indonesian, then back to English.

i) *Ga papa*, it's okay.

This sentence is one type of code switching, and that is intra-sentential switching. From the sentence, the student switched from Indonesian "*ga papa*" to English "it's okay".

j) *Ya*, ah yes. Why call me?

The sentence is intra-sentential switching. In the conversation, students switch from Indonesian "*Ya, ah yes!*" to English "Why call me?" By word, then back to English.

k) How can it be like this, *بُهْلُول* sih.

The sentence is intra-sentential switching. In the conversation, students switch from English "How can be like this" to Arabic "*بُهْلُول*".

l) *مَاذَا*, eh what is the problem?

The sentence is intra-sentential switching. In the conversation, student switching from Arabic "مَاذَا" to English. "What's the problem?"

m) You need to change. Your veil *nerawang*.

This sentence is one type of code switching, and that is intra-sentential switching. From the sentence, the student switched from English "your veil" to Indonesian "*nerawang*".

n) Yes, I like *kates*.

It's an intra-sentential switching, because from the sentence it's switching from English to Javanese.

o) There are flowers that have a bad smell near the boarding school gate.

I mean, *bunga bangke*.

This sentence is one type of code switching, and that is intra-sentential switching. From the sentence, the student switched from English "I mean" to Indonesian "*bunga*" then Javanese "*bangke*".

p) *Jengkel saya*, have friends like that.

It's intra-sentential switching, because from the sentence it's switching from English to Indonesian.

q) Be careful! That *papan* want to fall.

This sentence is one type of code switching, and that is intra-sentential switching. From the sentence, the student switched from English "That" to Indonesian "*papan*"

## 2) Inter Sentential Switching

The second type of code switching is switching between sentences or inter sentential switching. Some utterances include transitions between sentences that occur in boarding school: First, it can help boarding students in conveying information and instructions, so that the information or instructions conveyed are expected to be more easily understood by other boarding school students. Second, it can also happen so that someone who is speaking gets a response from the other person about the information or instructions that have been explained.

This type of inter-sentential switching between sentences can be seen below:

Student 1: In the afternoon we will practice scouts, who will be in charge of the ceremony this afternoon? Guys, *kalian anak luar juga wajib datang nanti sore buat pramukaan, wajib titik*. Don't forget.

Student 2: This afternoon I will be the flag bearer.

Student 1: Have you practiced?

Student 2: No need. We have done it many times.<sup>9</sup>

From the utterance above student 1 used code switching in boarding school. It is called code switching because she has a completed

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<sup>9</sup> Writer's observation on Sunday October 23, 2022

sentence in one language, in this case English " In the afternoon we will practice scouts, who will be in charge of the ceremony this afternoon? " Then she switches to another language in the next sentence, in this case, Indonesian "*Guys, kalian anak luar juga wajib datang nanti sore buat pramukaan, wajib titik.*" So, it is called inter-sentential switching.

From the utterances above it is code switching especially in inter-sentential switching type. It is called code switching because after she has completed a sentence in one language, switches to another language in the next sentence, or occurs at sentence levels, where each sentence is in one language of her utterances.

Another conversation:

Student 1: Where is my book? The book was next to me.

Student 2: What do you mean? *Lihat tanganmu, bukunya lho kamu pegang.* You don't realize it!

Student 1: what? I forgot

Student 2: this forgetful girl!<sup>10</sup>

From the conversation above, it is a transition from one language to another in the same sentence or speech, meaning that after she says one sentence in one language, she then switches to another language in

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<sup>10</sup> Writer's observation on Saturday October 22, 2022

the next sentence. In the conversation, student 2 switched from speaking English, “What do you mean?” to Indonesian “*Lihat tanganmu, bukunya lho kamu pegang*”. then she also switched back to English “ You don't realize it!"

Days	Sentence	Inter Sentential
Friday October 21, 2022	Aku juga pengen di jenguk. I miss them.	I miss them
	Can you help me? Ambilin itu, dong.	Ambilin itu, dong.
	Dia gak jelek kok. He is handsome.	He is handsome
	Aku juga pengen beli kayak gitu. How much this?	How much this?
	Sabar dong, inget kata ustadz “Man shobaro dzofiro”	Man shobaro dzofiro.
Saturday October 22, 2022	Aku sudah hafal. I will try.	I will try.
	Someone call me, right? Dayah bukan yang manggil aku?	Dayah bukan yang manggil aku?



	Jangan dipilih-pilih lo fir. I'm not talking to you. Where is fira?	I'm not talking to you. Where is fira?
	I looking for someone. Mana sih nes, mancung?	Agnies
	Remember that "Man yajro mansud. Barang siapa menanam, maka ia akan menuai"	Barang siapa menanam maka ia akan menuai.
Sunday October 23, 2022	What are you looking for? Ada wali santri yang datengkah?	Ada wali santri yang datengkah?
	Anak luar jangan ribut di asrama. Boarding student, please silent to!	Boarding student, please silent to!
	Fira, kamu dipanggil ustadzah wardah. Affifah, you calling to.	You calling to
	Boleh pinjem hpnya gak ty, buat nelpon. I miss my family so much.	I miss my family so much
	Fir, nitip si? I want to buy ice tea and bread. Jangan lupa ya, es teh sama roti yang 2 ribuan.	Jangan lupa ya, es teh sama roti yang 2 ribuan.

	In the afternoon we will practice scouts, who will be in charge of the ceremony this afternoon? Guys, kalian anak luar juga wajib datang nanti sore buat pramukaan, wajib titik.	kalian anak luar juga wajib datang nanti sore buat pramukaan, wajib titik.
	What do you mean? Lihat tanganmu, bukunya lho kamu pegang.	Lihat tanganmu, bukunya lho kamu pegang.

*Table 2. Inter Sentential Switching*

Some sentences contain inter sentential switching, that found in Al-Iman Islam boarding school:

a) *Aku juga pengen di jenguk.* I miss them.

This sentence is one type of code switching, and that is inter-sentential switching. From the sentence, student switching Indonesian "aku juga pengen dijenguk " to English. " I miss them"

b) Can you help me? *Ambilin itu, dong.*

This sentence is one type of code switching, and that is inter-sentential switching. From the sentence, student switching English "Can you help me?" to Indonesian "*Ambilin itu, dong.*

c) *Dia gak jelek kok.* He is handsome.

The sentence is inter-sentential switching. In the conversation, the student switched from Indonesian "Dia gak jelek kok!" to English "He is handsome" by sentence, then back to English.

d) *Aku juga pengen beli kayak gitu.* How much this?

It's inter-sentential switching, because from the sentence it's switching from Indonesian to English.

e) *Sabar dong, inget kata ustadz, "مَنْ صَبَرَ ظَفِرٌ"*

It's inter-sentential switching, because from the sentence it's switching from Indonesian to Arabic, by sentence.

f) *Aku sudah hafal.* I will try.

It's inter-sentential switching, because from the sentence it's switching from English to Indonesian, by sentence.

g) *Someone calls me, right? Dayah bukan yang manggil aku?*

The sentence is inter-sentential switching. In the conversation, the student switched from English "Someone calls me, right?" to Indonesian "Dayah bukan yang manggil aku" by sentence then back to English.

h) *Jangan dipilih-pilih lo fir.* I'm not talking to you. Where is fir?

This sentence is one type of code switching, and that is inter-sentential switching. From the sentence, the student switched from

Indonesian "*Jangan dipilih-pilih lo?*" to English "I'm not talking to you' and that by sentence.

- i) I am looking for someone. *Mana sih nes, mancung?*

The sentence is inter-sentential switching. In the conversation, a student switched from English "I'm looking for someone" to Indonesian "*Mana sih nes, mancung?*" by sentence then back to English.

- j) Remember that, " مَنْ يَزْرَعُ يَحْصُدْ. *Barang siapa menanam, maka ia akan menuai*":

it's inter-sentential switching, because from the sentence it's switching from English to Arabic and then to Indonesian.

- k) *Anak luar jangan ribut di asrama.* Boarding student, please be silent too!

This sentence is one type of code switching, and that is inter-sentential switching. From the sentence, student switching Indonesian "*Anak luar jangan ribut di asrama?*" to English "Boarding students, please be silent too!"

- l) What are you looking for? *Ada wali santri yang datengkah?*

It's inter-sentential switching, because from the sentence it's switching from English to Indonesian.

m) Fir, *nitip si?* I want to buy ice tea and bread. *Jangan lupa ya, es teh sama roti yang 2 ribuan.*

This sentence is one type of code switching, and that is inter-sentential switching. From the sentence, student switching Indonesian "fir, *nitip si*" to English "I want to buy ice tea and bread"

n) *Boleh pinjem hpnya gak ty, buat nelpon.* I miss my family so much.

It's inter-sentential switching, because from the sentence it's switching from English to Indonesian.

o) Fira, *kamu dipanggil ustadzah* wardah. Affifah, you calling to.

This sentence is one type of code switching, and that is inter-sentential switching. From the sentence, the student switched from Indonesian "*kamu dipanggil ustadzah*" to English. " You calling to"

### 3) Tag Switching

The third type of code switching based on Pop lack theory is tag switching. The following are some examples including tag switching that found in Al-Iman Islam boarding schools. The type of code means fitting a tag in one language to an utterance that's else in another language. The Indonesian fillers were used within English sentences and again there is a possibility of the use of English fillers into Indonesian. Likewise, a tag can be moved freely in a sentence, they don't have

syntactic constraints. These fillers have passed one after another between English into Indonesian or else.

Student conversation:

Student 1: *Kamu nanti mau keluar ke BM kan?*

Student 2: *Iya ty, tapi nanti.*

Student 1: *Aku nitip beliin sesuatu ya, okay!*

Student 2: *Jangan banyak-banyak ya. Ntar gak aku beliin*

Student 1: *Telat ngomongnya. sudah penuh ni catetannya, ada yang nitip juga. Beliin semuanya ya, please!*<sup>11</sup>

From the conversation above included code switching especially in tag switching. Student 1 starts the sentence using Indonesian but attaches a tag in the end, uses English “Okay” and “Please”, from this word she shows her emotion. “*Aku nitip beliin sesuatu ya, okay!*” from that utterance she shows a short expression in the end sentence. It means that a tag switching happens when she inserted a short expression (tag) from a different language at first or at the end of his utterance.

Another conversation:

Student 1: Who wants to help me take a rice in the kitchen?

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<sup>11</sup> Writer’s observation on Friday October 21, 2022

Student 2: No one wants to go out.

Student 1: *Ayo*, come on! help me, later if you take a rice I'll help too.<sup>12</sup>

From the conversation above it is code switching, especially in tag or emblematic switching type. The utterances above show that student 1 inserted a short expression (tag) "*Ayo*". It means that she inserted a tag short expression in the first sentence or utterance.

Days	Sentence	Tag Switching
Friday October 21, 2022	By the way, aku udah satu minggu gak nyuci baju.	By the way
	aku nitip beliin sesuatu ya, okay!	okay!
	Beliin semuanya ya, please!	please!
	You know, aku dari tadi pagi belum mandi.	You know
Saturday October 22, 2022	<i>Ayo</i> , come on! help me, later if you take a rice, I'll help too	<i>Ayo</i> , come on!
	Okay, catet-catet sanalah terserah	Okay
	So, masalah buat aku? Gak ada hubungannya kan sama aku?	So
	You didn't write me, right? Iyakan	Iyakan
	Ok, akhirnya aku hafal	Ok

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<sup>12</sup> Writer's observation on Saturday October 22, 2022

Sunday October 23, 2022	Tolong si fir, ambilin bukuku di depan asrama si, please!	please!
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*Table 3. Tag Switching*

Some sentences contain tag switching, that found in Al-Iman Islam boarding school:

a) *By the way, aku udah satu minggu gak nyuci baju.*

This sentence is one type of code switching, and that is tag switching.

From the sentence, the student switched English "By the way" to Indonesian " *Aku sudah satu minggu gak nyuci baju*". By the way, include tag switching.

b) *aku nitip beliin sesuatu ya, okay!*

It's tag switching. From the sentence, the student switched Indonesian " *Aku nitip beliin sesuatu ya*" to English " *Okay*". Okay here is a tag switching.

c) *Beliin semuanya ya, please!*

it's tag switching, because from the sentence it's switching from Indonesian to English, and please include switching tags.

d) *You know, aku dari tadi pagi belum mandi.*

This sentence is one type of code switching, and that is tag switching. You know, including switching tags.

e) *Ayo, come on! help me, later if you take a rice I'll help too.*



It's tag switching. From the sentence, the student switched Indonesian "Ayo" to English "Come on!". Ayo here is a tag switching.

f) Okay, *catet-catet sanalah terserah*

This sentence is one type of code switching, and that is tag switching. Okay, including switching tags.

g) So, *masalah buat aku? Gak ada hubungannya kan sama aku?*

it's tag switching, because from the sentence it's switching from English to Indonesian, and so includes switching tags.

h) You didn't write me, right? *Iyakan*.

it's tag switching, because from the sentence it's switching from English to Indonesian, and "Iyakan" includes switching tags.

i) Ok, *akhirnya aku hafal*.

This sentence is one type of code switching, and that is tag switching. Ok, including switching tags.

j) *Tolong si fir, ambilin bukuku di depan asrama si*, please!

This sentence is one type of code switching, and that is tag switching. Please, including switching tags.

## **b. Reasons of Using Code Switching**

The writer conducts an interview with the teacher and some of boarding students in meetings to answer the problem formulation through a meeting between the interviewer and the teacher, also boarding students by giving questions and also by using recordings, the writer will get information to find out the reason for the code switching done by them.

Based on the results of observations and interviews, the writer found that boarding students were aware of using code switching in their daily dorm life. In addition, teachers and students are also aware of the use of code switching in the teaching process, with the aim of making it easier for students to capture the knowledge being taught. It means helping students to understand the content of the material presented in class.

The teacher uses code switching based on situations, such as when students do not understand English well. So, to make students understand what the teacher is saying in their class, the teacher uses code switching. And the important thing is that the teacher uses code switching to repetition for clarification and also the teacher expresses his emotions to get students' attention, that means the teacher uses exclamations in the teaching process in English class.

Based on the results of observations and interviews that have been carried out for 3 days, the author relates everything to Hoffman's theory about the reasons for using code switching.

#### 1) Talking About Particular Topic

Based on Hoffman's theory, one of the reasons for using code switching is because it talks about certain topics. Based on the results of observations and interviews, it was found that, students use code switching because they want to talk about certain things, such as when they want to explain the lessons learned in class and it is difficult to explain them in one language, because of that, students use code switching. The code-switching finally occurred, which initially discussed daily conversations using English, turning into a more serious topic with the use of Indonesian.

In addition, the teacher also uses code switching to make students more interested, when students are bored or don't really understand what the teacher is doing and saying in English, the teacher always talks about certain topics using Indonesian to make students understand better in studying the material. This reason is the same as Hoffman's theory called talking about a particular topic.

#### 2) Quotation

The second reason that is found for using code switching is as a quotation. It means that switching is used to draw a stretch of direct speech in another language which is different from the main narrative. The function as a quotation mark when bilingual or multilingual reports and present a direct speech by using its original language. an example of using quotes found in observations:

a) *Sabar dong, inget kata ustadz “مَنْ صَبَرَ ظَفِرٌ”*

a) Remember that “مَنْ يَزْرَعُ يَحْصُدْ”. *Barang siapa menanam, maka ia akan menuai.*

### 3) Interjection

The reason for the use of code switching found in addition to talking about a particular topic and quotation is an exclamation point or interjection. This interjection occurs when someone gives some instructions or even asks others to do something. In this study found several code switching used by using interjections.

a) Can you help me? *Ambilin itu, dong!*

b) *Anak luar jangan ribut di asrama.* Boarding student, please be silent too!

c) *Ayo, come on!* help me, later if you take a rice I'll help too

d) *Aku nitip beliin sesuatu ya, okay!*

From the quote above, it can be seen that students use exclamation points to make other students more serious and pay attention to what is being said. Interjections are words or expressions, which are inserted into sentences to convey surprise, strong emotion, or to get attention. Interjections are short exclamations and have no grammatical value, but speakers use them in conversation. That's why students or teachers use exclamation points to get other students' attention.

#### 4). Repetition Used for Clarification

The other reasons for the use of code switching that are found, are repetition used for clarification. The boarding school students use code switching to make utterance clearer, sometimes when their friends misunderstand or do not understand what they say, they always do repetition to make other people more understand and clearly, this reason is same with Hoffman's theory called repetition use for clarification. The example for this:

a) Fir, *nitip si?* I want to buy ice tea and bread. *Jangan lupa ya, es teh sama roti yang 2 ribuan.*

From the quote above, it can be seen that students use repetition to clarify what they want to convey, because if what is conveyed is not understood by other students it will be difficult to talk to them,

that is why the student uses repetition to clarify what he wants to convey. It means that when a speaker wants to clarify his speech it will be understood better by the interlocutor, and she can sometimes use both languages he is fluent in to say the same thing.

#### 5). Expressing Group Identity

The last reasons for the use of code switching that are found, are expressing group identity. Code switching can also be used to convey group identity. Academics' communication styles in their disciplinary groups are obviously distinct from those of other groups. In other words, the way non-community members communicate differs from those who are not members of the community. Example for this:

- a) *Anak luar jangan ribut di asrama.* Boarding student, please be silent too!
- b) Fira, *kamu dipanggil ustazah wardah.* Affifah, you calling to.
- c) *Jangan dipilih-pilih lo fir.* I'm not talking to you. Where is fira?

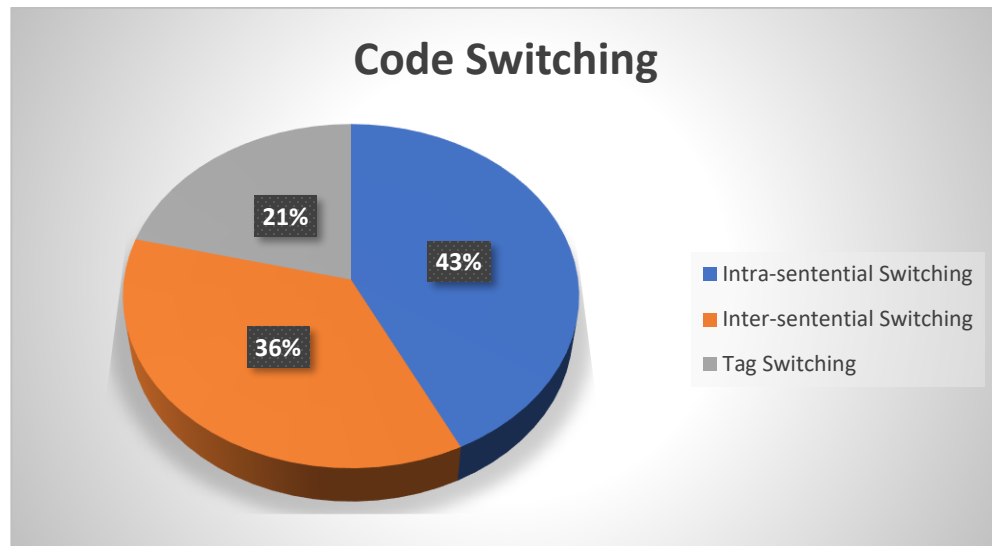
The quote explains that a student who lives in a dormitory uses Indonesian when talking to ordinary students and changes the

language she uses to English when talking to students who live in a boarding school.

## **B. Discussion**

This section discusses about the findings of code switching used by boarding school students in the dormitory environment. These findings were based on the problem statements that were presented by the researcher. Firstly, the researcher tried to find the types of code switching used by the boarding school students at multilingual community of Al-Iman Islam Way Jepara East Lampung. Secondly, the researcher tried to find the reason of used code switching by boarding school students.

Based on the data findings about types of code switching used by boarding school students of Al-Iman Islam Way Jepara, the researcher classified the types of code switching by Pop lack. Pop lack proposed types of code switching. Those are tag switching, intersentential switching and intra-sentential switching. Based on the observation on October 21<sup>th</sup> 2022 until October 23<sup>th</sup> 2022, the researcher found three types of code switching used by the boarding school students of Al-Iman Islam according to Pop lack theory. The students applied all of the types of codes switching, they were inter-sentential switching, intra-sentential switching, and tag switching. It can be seen from the chart below:



*Figure 3. Code Switching used by boarding school students*

The researcher found that the most common type of code switching used by boarding school students is intra-sentential switching with occurs 20 times (42,5%). The second most common type of code switching used by boarding students was inter-sentential switching. There were 17 times (36,2%) classified as inter-sentential switching. As described before at the Chapter II, inter-sentential switching involves a switch at a clause or sentence boundary, where each clause or sentence is in one language or another. The last type of code switching used by boarding school students is tag switching. This type of code switching occurs less than the previous types. There were 10 times (21,3%) classified as tag switching.

Based on the previous explanation it can be concluded, used theory's Hoffman, that there are five reasons of Code Switching used by students and teacher, there are talking about a particular topic, the teacher and student use code



switching is to make utterance more interested. Quoting somebody else, the students use code switching is to make quoting the expert. Interjection, the teacher and students use code switching in order to expressing her emotion. Repetition used for clarification, the student use code switching is to make utterance clearer. Expressing group identity, the student use code switching to expressing group identity.

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### A. Conclusion

For the result of the research, the researcher concluded this research as follows: The researcher had found total 47 times of code switching. The researcher found that the most common type of code switching used by boarding school students at Al-Iman Islam Way Jepara was intra-sentential switching with occurs 20 times. The second most common type of code switching was inter-sentential switching. There were 17 times classified as inter-sentential switching. The last type of code switching was tag switching, there were 10 times.

Meanwhile, the researcher found 5 reasons for using code switching. Those reasons are: talking about a particular topic, quoting somebody else, interjection, repetition, and expressing group identity.

#### B. Suggestion

Based on the conclusion, some suggestions are proposed as follows:

1. For students

The result of the research can give students knowledge about the types and reasons for using code switching by boarding school students at Al-Iman Islam Way Jepara, East Lampung in academic year 2022. By understanding the types and reasons of code switching used by students and teacher, the

students or teacher can avoid misunderstanding and miscommunication in interpreting the students intended message.

2. For teacher

This research is expected to give an insight about the types of code switching should be used when teaching English in the class. It is advisable for English teachers to use English optimally and more aware in choosing the most appropriate language.

3. For other researchers

It is suggested to the next researchers who are interested in sociolinguistics to conduct another research with a broader scope of sociolinguistics, especially code switching, than this study by using a different method of analysis to get more accurate findings. Besides, the researcher hoped that other researchers would be interested in analyzing sociolinguistics in other classification to make this study better and more perfect.

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2017

# Appendixes

Appendix 1

Intra-sentential Switching

	Name	Time	Spoken sentence	Interlocutor	Witness	Place
21/10	Siti	12.30	Hari ini aku gak keluar. Jumat besok maybe, aku izin pulang.	Ciska	Ciska, elsa	Dormitory
	Imas	12.51	It's okay, aku baik-baik saja.	Talking self	Kartika	Dormitory
	Elsa	10.50	Kapan aku di jenguk? Aku butuh money.	Afifah	Musdah friend's	Dormitory
	Afifah	10.25	Ini dari ukhti, thanks ty.	Lisa	Musdahlifa h friend's	Dormitory
	Aurel	10.36	Ini sandwich dari ty lisa, tolong bagiin ke arafah.	Kartika	Arafah friend's	Dormitory
22/10	Nayla	09.20	Tunggu, eh Wait a minute. I want to put my book in the dormitory first.	Sinta	Sinta	In front of dormitory
	Wawah	09.22	You mean tawon?	Nopi	Nopi	In front of dormitory
	Wawah	09.22	What is tawon in English?	Nopi	Nopi	In front of dormitory
	Siti	09.25	What the hell! Najis, I don't like him	Hidayah	Agnies, naila, daya, bella	In front of dormitory
	Zahwa	16.00	I forget setor language. I'm a spy.	Wawah	Nopi, Dayah, Agneis	Dormitory
	Uud	14.43	I put it on ranjang. What is ranjang in English?	Kartika	Kartika	Dormitory
	Sinta	Lunch	How can it be like this, bahlul sih.	Elsa	Musdah friend's	Dormitory
	Kartika	12.50	Ga papa, it's okay. I didn't do anything wrong.	Imas	Arafah friend's	Dormitory

	Nayla	15.46	Ya, ah yes. Why call me?	Sinta	Sinta, Afifah	Dormitory
23/ 10	Uud	09.57	Mada, eh what is the problem?	Aurel	Tika, Aurel	Dormitory
	Agnies	07.19	You need to change. Your veilt nerawang.	Naila	Arafah friend's	Dormitory
	Afifah	11.57	Yes, I like kates	Ciska	Uud, Sinta, Ciska	Behind dormitory
	Elsa	13.30	There are flowers that have a bad smell near the boarding school gate. I mean, bunga bangke.	Aurel	Aurel, Siti	Dormitory
	Elsa	16.00	Jengkel saya, have friends like that.	Uud	Uud and big mother of canteen	Canteen
	Nayla	10.15	Be careful! That <i>papan</i> want to fall.	Siti	Siti, Bella	Dormitory



Appendix 2

Inter-sentential Switching

Date	Name	Time	Spoken sentence	Interlocutor	Witness	Place
21/10	Sinta	10.30	Aku juga pengen di jenguk. I miss them.	Kartika	Kartika, Elsa	Dormitory
	Elsa	11.54	Can you help me? Ambilin itu, dong.	Siti	Siti	Dormitory
	Elsa	11.45	Dia gak jelek kok. He is handsome.	Lisah	Lisah, Nurul	Dormitory
	Afifah	12.45	Aku juga pengen beli kayak gitu. How much this?	Elsa	Elsa	Dormitory
	Kartika	14.30	Sabar dong, inget kata ustadz “man shobaro dzofiro”	Imas	Imas	In front of Dormitory
22/10	Wawah	06.55	Aku sudah hafal. I will try.	Aurel	Aurel	Dormitory
	Sinta	18.40	Someone call me, right? Dayah bukan yang manggil aku?	Uud	Uud	Dormitory
	Sinta	12.37	Jangan dipilih-pilih lo fir. I’m not talking to you. Where is fira?	Afifah	Afifah and musdah friend	
	Afifah	09.05	I looking for someone. Mana sih nes, mancung?	Agnies	Agnies	Dormitory
	Marwah	17.52	Remember that “Man yajro mansud. Barang siapa menanam, maka ia akan menuai”	Elsa	Sinta, Uud, Siti, Elsa	Dormitory

23/10	Suci	10.46	What are you looking for? Ada wali santri yang datengkah?	Sinta	Sinta, Uud	In front of computer laboratory
	Imas	14.00	Anak luar jangan ribut di asrama. Boarding student, please silent to!	Arafah friend's	Student and santri	Darmit ory
	Elsa	12.36	Fira, kamu dipanggil ustadzah wardah. Affifah, you calling to.	Fira	Fira, Affifah	Darmit ory
	Afifah	13.25	Boleh pinjem hpnya gak ty, buat nelpon. I miss my family so much.	Lisa	Lisa, Nurul	Darmit ory
	Naila	10.35	Fir, nitip si? I want to buy ice tea and bread. Jangan lupa ya, es teh sama roti yang 2 ribuan.	Fira	Fira, Agnes, Dayah	Dormit ory
	Kartika	14.48	In the afternoon we will practice scouts, who will be in charge of the ceremony this afternoon? Guys, kalian anak luar juga wajib datang nanti sore buat pramukaan, wajib titik.	Imas	Students	In front of dormit ory
	Nayla	09.34	What do you mean? Lihat tanganmu, bukunya lho kamu pegang.	Afifah	Afifah	In front of dormit ory

Appendix 3

Tag Switching

Date	Name	Time	Spoken sentence	Interlocut or	Witness	Place
21/10	Naila	10.25	By the way, aku udah satu minggu gak nyuci baju.	Afifah	Afifah	Dormitory
	Kartika	12.40	aku nitip beliin sesuatu ya, okay!	Afifah	Afifah and friends	Dormitory
	Kartika	12.42	Beliin semuanya ya, please!	Afifah	Afifah and friends	Dormitory
	Sinta	14.50	You know, aku dari tadi pagi belum mandi.	Suci	Suci, Uud	Dormitory
22/10	Zahwa	12.20	Ayo, come on! help me, later if you take a rice, I'll help too	Bella	Bella and friends	Dormitory
	Ciska	12.35	Okay, catet-catet sanalah terserah	Marwah	Marwah, Naila	Dormitory
	Suci	11.48	So, masalah buat aku? Gak ada hubungannya kan sama aku?	Fira	Musdah friends	Dormitory
23/10	Eky	10.47	You didn't write me, right? Iyakan	Bella	Bella and friends	In front of dormitory
	Afifah	15.26	Ok, akhirnya aku hafal	Naila	Musdah friends	Dormitory
	Novi	11.56	Tolong si fir, ambilin bukuku di depan asrama si, please!	Fira	Fira, Dayah	Dormitory

Appendix 4

Transcript of Interview

Student 1 (Masyitah, Labuhan Maringgai, Lam-Tim, XI)

Researcher; Does the teacher speak English when teaching in the class?

Student: Intervention, sometimes use English sometime use Indonesian

Researcher: Do you like your teacher's way of learning?

Student: Yes, I like

Researcher: Does the teacher switch from English to Bahasa or bahasa into english?

Students: Yes

Researcher: At what moment, does your teacher usually switch the language?

Students: When I no understand, the teacher switch from English to Indonesian.

Researcher: Do you think that, you will understand the teacher's explanation if the teacher does that switching?

Students: Yes, I understand

Student 2 (Safa Marwa, Margasari, Labuhan Maringgai, VII)

Researcher; Does the teacher speak English when teaching in the class?

Student: Iya, guru saya saat mengajarkan Bahasa inggris, memakai Bahasa inggris.

Researcher: Do you like your teacher's way of learning?

Student: Iya suka sekali, dan sangat paham.

Researcher: Does the teacher switch from English to Bahasa or bahasa into english?

Students: Iya. Saat saya tidak paham pelajaran Bahasa Inggris, dan saat itu guru saya memakai Bahasa Indonesia.

Researcher: At what moment, does your teacher usually switch the language?

Students: Pada saat pembelajaran Bahasa Inggris

Researcher: Do you think that, you will understand the teacher's explanation if the teacher does that switching?

Students: Iya, sangat lebih paham

Student 3 (Novy Eky F, Mahabang, XII)

Researcher: Does the teacher speak English when teaching in the class?

Student: Terkadang guru menggunakan Bahasa Inggris dan terkadang menggunakan Bahasa Indonesia.

Researcher: Do you like your teacher's way of learning?

Student: Iya, karena gurunya asik.

Researcher: Does the teacher switch from English to Bahasa or Bahasa into English?

Students: Lebih sering ke Bahasa Indonesia ke Bahasa Inggris.

Researcher: At what moment, does your teacher usually switch the language?

Students: Pada saat pembelajaran berlangsung.

Researcher: Do you think that, you will understand the teacher's explanation if the teacher does that switching?

Students: Iya paham, kurang lebih seperti itu.

Student 4 (Hidayatus Sholehah, Way Jepara, Lam-Tim, VIII)

Researcher; Does the teacher speak English when teaching in the class?

Student: Intervention

Researcher: Do you like your teacher's way of learning?

Student: Yes, I like

Researcher: Does the teacher switch from English to Bahasa or bahasa into english?

Students: Yes

Researcher: At what moment, does your teacher usually switch the language?

Students: When I no understand

Researcher: Do you think that, you will understand the teacher's explanation if the teacher does that switching?

Students: Yes

Student 5 (Zahwa Binta Rahmana, Way Jepara, Lam-Tim, VII)

Researcher; Does the teacher speak English when teaching in the class?

Student: Intervention.

Researcher: Do you like your teacher's way of learning?

Student: Yes, I like teacher way of learning.

Researcher: Does the teacher switch from English to Bahasa or bahasa into english?

Students: Yes

Researcher: At what moment, does your teacher usually switch the language?

Students: When I not understand

Researcher: Do you think that, you will understand the teacher's explanation if the teacher does that switching?

Students: Yes

Student 6 (Agnies Agnia, Kuala Penet, Labuhan Maringgai, Lam-Tim, VIII)

Researcher; Does the teacher speak English when teaching in the class?

Student: Intervention

Researcher: Do you like your teacher's way of learning?

Student: Yes I like

Researcher: Does the teacher switch from English to Bahasa or bahasa into english?

Students: Yes, she does

Researcher: At what moment, does your teacher usually switch the language?

Students: When I no understand

Researcher: Do you think that, you will understand the teacher's explanation if the teacher does that switching?

Students: Yes

Student 7 (Suci Fadilah, Bndar Negeri, XI)

Researcher; Does the teacher speak English when teaching in the class?

Student: Iya tapi lebih sering Bahasa indonesia

Researcher: Do you like your teacher's way of learning?

Student: Terkadang iya tapi terkadang galak

Researcher: Does the teacher switch from English to Bahasa or bahasa into english?

Students: Sering, bahkan terlalu sering

Researcher: At what moment, does your teacher usually switch the language?

Students: Pada saat pembelajaran

Researcher: Do you think that, you will understand the teacher's explanation if the teacher does that switching?

Students: Iya

Student 8 (Bella Zahran, Kuala Penet, VII)

Researcher; Does the teacher speak English when teaching in the class?

Student: Iya, tapi lebih sering melawak

Researcher: Do you like your teacher's way of learning?

Student: kadang iya, kadang tidak kalo sedang galak

Researcher: Does the teacher switch from English to Bahasa or bahasa into english?

Students: Sering

Researcher: At what moment, does your teacher usually switch the language?

Students: Kadang saat belajar

Researcher: Do you think that, you will understand the teacher's explanation if the teacher does that switching?

Students: Iya, tapi saya lebih suka dari Bahasa Indonesia ke Bahasa Inggris



Teacher (Indri Fatmasari S. Pd)

Researcher: Do you use full English when teaching in the classroom?

Teacher: of course not, students will find it difficult if I teach in English.

Researcher: When do you switch from English to Bahasa or bahasa into english?

Teacher: when I realize students don't understand what is explained, then I will immediately change it in to Indonesian.

Researcher: How often do you switch from English to Bahasa or bahasa into english?

Teacher: very often, because when I explain material, I really have to use both, so that can be understood.

Researcher: Why do you need to switch the language?

Teacher: I've said this before, to make it easier for student to understand the lesson, so I use both languages.

Researcher: Do you think that, switching the language is challenging for you?

Teacher: challenging? I think not, because teaching uses two languages, by switching one language to another is a common thing to do, because if only one language is used like the use of English entirely, it will make students not understand the lesson.

Researcher: At what moment, do you usually switch the language?

Teacher: when I speak English, but no one pays attention, then that's when I have to change the language to Indonesian.

Researcher: Do you think that switching the language has a good influence on student's comprehension?

Teacher: switching the language, which initially uses English then to Indonesian, makes students understand the lesson better than if I use full English.

Researcher: Do you use intra-sentential switching, like “*Ga papa*, it’s okay. Kesalahan adalah hal yang lumrah”?

Teacher: I sometimes don’t remember what I say during class, but I might use it.

Researcher: Have you ever used inter-sentential switching, like “What are you looking for? Tetep focus pada pelajaran”?

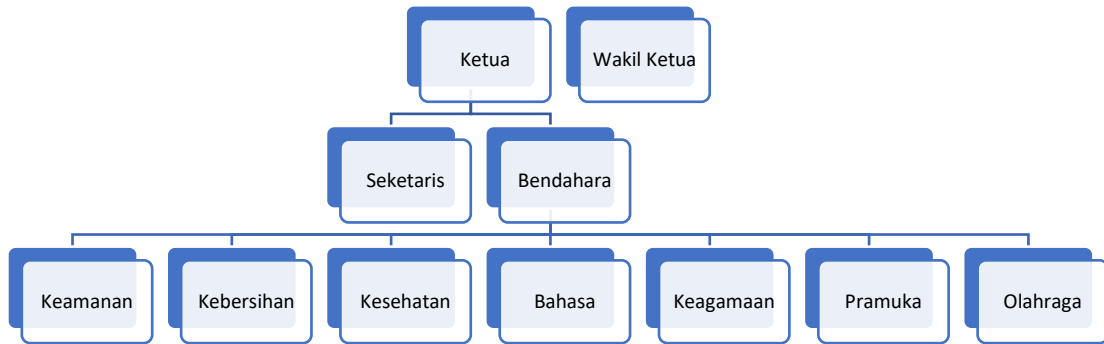
Teacher: I use it, usually when I speak English, I will repeat it again to Indonesian.

Researcher: Do you use the switching tags, like the use of please in Indonesian?

Teacher: during teaching maybe I ever used, but I don’t remember all what I’ve said.

Appendix 5

Struktur Organisasi Pondok Pesantren AL-Iman Islam (OP3AI)



Ketua: Masyitah

Wakil ketua: Kartika

Sekretaris: Kartika

Bendahara: Ciska Nazwa Isnaini

Keamanan: Suci Fadilah, Mahfudo

Kebersihan: Kartika, Masyitah

Kesehatan: Elsa Nur Riska, Ciska Nazwa Isnaini, Adistia Marcelina, Rani Ningsih

Bahasa: Mahfudo, Masyitah

Keagamaan: Kartika, Suci Fadilah

Pramuka: Novi Eky Fitriani, Rizka Elvita Rani

Olahraga: Zulyana Sari, Masyitah

## Appendix 6

### Language Regulation

#### Peraturan bahasa di Al-Iman Islam

##### A. Memakai bahasa yang sesuai dengan harinya.

1. Senin-Kamis : bahasa Arab
2. Sabtu-Minggu : bahasa Inggris
3. Jum'at : bebas bahasa

##### B. Tidak menggunakan bahasa daerah, kecuali pada hari jum'at dan hari libur bahasa.

Hukuman ; denda Rp.2.000/masuk

##### C. Wajib menyeter tasjiul - lughoh

Hukuman ; denda Rp.5.000/gak setor

##### D. Tidak mengatakan kata-kata kotor

Hukuman ; denda Rp.1,000/masuk

##### E. Tidak menyeter ja'sus/spy.

Hukuman : denda Rp.1.000/hari

Appendix 7

Observation Documentation





**RESEARCH INSTRUMENT**  
**AN ANALYSIS OF CODE SWITCHING ON STUDENTS'**  
**CONVERSATION AT A MULTILINGUAL COMMUNITY OF AL-IMAN**  
**ISLAM BOARDING SCHOOL WAY JEPARA EAST LAMPUNG**

**By:**

**Nur Mujahidah Kholisah**

**Student Number: 1801071041**



**Tarbiyah and Teacher Training Faculty**

**English Education Program**

**STATE ISLAMIC INSTITUTE OF METRO**

**1444 H / 2022 M**

## **RESEARCH INSTRUMENT**

**Theme:**

### **AN ANALYSIS OF CODE SWITCHING ON STUDENTS' CONVERSATION AT A MULTILINGUAL COMMUNITY OF AL-IMAN ISLAM BOARDING SCHOOL WAY JEPARA EAST LAMPUNG**

#### **A. Purpose**

The purpose of this research are;

1. to analyze the types of code switching that used by boarding school students of Al-Iman Islam way Jepara east Lampung, in daily conversation.
2. to analyze the reasons for the use of code switching at Al-Iman Islam way Jepara, east Lampung.

#### **B. Definition of Conceptual of Code Switching**

##### **1. Definition of Code Switching**

Code switching is the transitional symptom of language usage, variance and force due to changes in roles and situations in speech. Code switching can occur in a conversation between speakers' turns or within a single speaker's turn. It also can occur when the listener does not understand, then the speaker immediately switches the language, so understood by the listener. Code switching can also be a word or one sentence.



## 2. Type of Code Switching

Types of code-switching based on Pop lack theory. Pop lacks proposed types of code switching, based on grammatical and contextual classification. Each type is explained further below:<sup>1</sup>

### a. Intra-sentential switching

Intra-sentential switching occurs when a foreign language word (phrase or clause) is found within a sentence in a base language. E.g.: An Indonesian multilingual switch from English into Indonesian, “We will always support you, berharap everything will be fine.”

### b. Inter sentential switching

Inter-sentential switching occurs when a full sentence in a foreign language is spoken between two sentences in a base language. E.g.: An Indonesian multilingual switch from English into Indonesian, “Sudah lama aku tidak kemari. Everything looked the same, except for his presence. Bisayan air kembali padaku seperti dulu?”

### c. Tag switching

When a multilingual or bilingual inserts a short expression from another language at the end of an utterance, this is referred to as tag switching. E.g.: An

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<sup>1</sup> Ary Iswanto Wibowo, Idah Yuniasih, Fera Nelfianti, “Analysis of Types Code Switching and Code Mixing by the Sixth President of Republic Indonesia’s Speech at the National of Independence Day” *PROGRESSIVE* Vol. XII, No. 2 September 2017, 13

Indonesian multilingual switch from English into Indonesian, “It is okay, no problem, ya nggak?”.

### **3. The Reason of Use Code Switching**

When code switching happens, the speaker's motivations play a crucial role in the process. A bilingual person may switch languages for a variety of reasons. These are they:<sup>2</sup>

#### **a. Talking about particular topic**

People usually prefer to discuss a specific topic in a single language. As a result, a bilingual speaker feels free and more comfortable expressing his or her emotional feelings in a language that is not his or her first language. The first example is that when we are conversing, we frequently use English to inquire about lifestyle or to discuss music. When we talk about family, it is most likely changed to Indonesian.

#### **b. Quoting Somebody Else**

People like to switch the code to quote a person when telling some news. We do not have to use the same words as the first speaker when quoting someone. Such a writer will occasionally quote from another language, such as an English wise word.

#### **c. Showing Empathy about Something**

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<sup>2</sup> Charlotte Hoffman, *An Introduction to Bilingualism*. (New York: Longman, 1991), 116.

When someone speaks a language that is not his native language and wants to be emphatic about something, the speaker will switch from his second language to his first language, either intentionally or unintentionally.

d. Interjection

An interjection is a word or expression that is inserted into a sentence as a sentence filler or sentence connector to convey surprise, strong emotion, or to draw attention. An interjection is a brief exclamation such as Darn! Hey! Well! Look! and so on.

e. Repetition Used for Clarification

Repetition, literally serves to repeat a message from one code to another in a modified form. This does not imply that they improve comprehension. It is used to emphasize and style their language.

f. The intention of Clarifying the Speech Content for Interlocutor

When one multilingual speaks to another multilingual, there will be great deal of code switching. It means that a message in one code is slightly modified and repeated in the other code, to ensure that the content of the speech runs smoothly and understood by listener.

g. Expressing Group Identity

Code switching can also be used to convey group identity. In other words, the way non-community members communicate differs from those who are not members of the community.

#### **4. Indicator of Instrument**

Instrument of the research will use observation, interview and documentation. Researcher will interview teacher and eight students boarding high school, to analyze the types of code switching that used by students at Al-Iman Islam way Jepara, in daily conversation and to analyze the reasons for use code switching, and provide solutions to these difficulties.

### Observation

No	Name	Place	Time	Speech	Interlocutor
1					
2					
3					
4					
5					
6					
7					
8					

## Interview

		Question	
		Teacher	Students
<b>Code Switching</b>	<p>Transitional symptom of language usage, that occur in a conversation between speakers' turns. When the listener does not understand, then the speaker immediately switches the language, by using intra-sentential switching (word, phrase or clause is found within a sentence), inter-sentential switching (a sentence in a foreign language is spoken between two sentences), and tag switching (a short expression from another language at the end), because they want to talk about particular topic, quoting somebody else, showing empathy about something, interjection, repetition used for clarification, the intention of clarifying the speech content for interlocuter, and expressing group identity.</p>	<ol style="list-style-type: none"> <li>1. Do you use full English when teaching in the classroom?</li> <li>2. When do you switch from English to Bahasa or bahasa into english?</li> <li>3. How often do you switch from English to Bahasa or bahasa into english?</li> <li>4. Why do you need to switch the language?</li> <li>5. Do you think that, switching the language is challenging for you?</li> <li>6. At what moment, do you usually switch the language?</li> <li>7. Do you think that switching the language has a good influence on students comprehension?</li> <li>8. Do you use intra-sentential switching?</li> <li>9. Have you ever used inter-sentential switching?</li> <li>10. Do you use the switching tags?</li> </ol>	<ol style="list-style-type: none"> <li>1. Does the teacher speak English when teaching your class?</li> <li>2. Do you like your teacher's way of learning?</li> <li>3. Does the teacher switch from English to Bahasa or bahasa into english?</li> <li>4. At what moment, does your teacher usually switch the language?</li> <li>5. Do you think that, you will understand the teacher's explanation if the teacher does that switching?</li> </ol>

### Blueprint of Documentation

No	Aspect
1	Profile of Al-Iman Islam boarding school
2	Building condition and facilities at Al-Iman Islam
3	Quantity of the boarding school students at Al-Iman Islam
4	Organization structure of Al-Iman Islam
5	Rules and violations of the language

### Table List of Document Point Al-Iman Islam

No	Aspect	Available	Not available
1	Profile of Al-Iman Islam		
2	Building condition and facilities at AL-Iman Islam		
3	Quantity of the boarding school students at Al-Iman Islam		
4	Organization structure of Al-Iman Islam		
5	Rules and violations of the language		

Metro, October 7, 2022

Pembimbing



Aisyah Sunarwan, M.Pd  
NIDN. 0207021301

The Researcher



Nur Mujahidah Kholisah  
Std. N. 1801071041

Nomor : B-2019/In.28.1/J/TL.00/05/2022  
Lampiran : -  
Perihal : **SURAT BIMBINGAN SKRIPSI**

Kepada Yth.,  
Aisyah Sunarwan (Pembimbing 1)  
(Pembimbing 2)  
di-

Tempat  
*Assalamu'alaikum Wr. Wb.*

Dalam rangka penyelesaian Studi, mohon kiranya Bapak/Ibu bersedia untuk membimbing mahasiswa :

Nama : **NUR MUJAHIDAH KHOLISAH**  
NPM : 1801071041  
Semester : 8 (Delapan)  
Fakultas : Tarbiyah dan Ilmu Keguruan  
Jurusan : Tadris Bahasa Inggris  
Judul : AN ANALYSIS OF CODE SWITCHING IN STUDENT CONVERSATION  
IN A MULTILINGUAL COMMUNITY AT AL-IMAN ISLAM WAY JEPARA  
THE EAST OF LAMPUNG

Dengan ketentuan sebagai berikut :

1. Dosen Pembimbing membimbing mahasiswa sejak penyusunan proposal s/d penulisan skripsi dengan ketentuan sebagai berikut :
  - a. Dosen Pembimbing 1 bertugas mengarahkan judul, outline, alat pengumpul data (APD) dan memeriksa BAB I s/d IV setelah diperiksa oleh pembimbing 2;
  - b. Dosen Pembimbing 2 bertugas mengarahkan judul, outline, alat pengumpul data (APD) dan memeriksa BAB I s/d IV sebelum diperiksa oleh pembimbing 1;
2. Waktu menyelesaikan skripsi maksimal 2 (semester) semester sejak ditetapkan pembimbing skripsi dengan Keputusan Dekan Fakultas;
3. Mahasiswa wajib menggunakan pedoman penulisan karya ilmiah edisi revisi yang telah ditetapkan dengan Keputusan Dekan Fakultas;

Demikian surat ini disampaikan, atas kesediaan Bapak/Ibu diucapkan terima kasih.

*Wassalamu'alaikum Wr. Wb.*

Metro, 27 Mei 2022  
Ketua Jurusan,



**Andianto M.Pd**



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Dokumen ini telah ditandatangani secara elektronik. Untuk memastikan keasliannya, silahkan scan QRCode.



**KEMENTERIAN AGAMA REPUBLIK INDONESIA**  
**INSTITUT AGAMA ISLAM NEGERI METRO**  
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Nomor : B-4524/In.28/D.1/TL.00/10/2022  
Lampiran : -  
Perihal : **IZIN RESEARCH**

Kepada Yth.,  
PIMPINAN PONPES AL-IMAN ISLAM  
di-  
Tempat

*Assalamu'alaikum Wr. Wb.*

Sehubungan dengan Surat Tugas Nomor: B-4523/In.28/D.1/TL.01/10/2022, tanggal 17 Oktober 2022 atas nama saudara:

Nama : **NUR MUJAHIDAH KHOLISAH**  
NPM : 1801071041  
Semester : 9 (Sembilan)  
Jurusan : Tadris Bahasa Inggris

Maka dengan ini kami sampaikan kepada saudara bahwa Mahasiswa tersebut di atas akan mengadakan research/survey di PONPES AL-IMAN ISLAM, dalam rangka menyelesaikan Tugas Akhir/Skripsi mahasiswa yang bersangkutan dengan judul "AN ANALYSIS OF CODE SWITCHING ON STUDENTS CONVERSATION AT A MULTILINGUAL COMMUNITY OF AL-IMAN ISLAM WAY JEPARA EAST LAMPUNG".

Kami mengharapkan fasilitas dan bantuan Saudara untuk terselenggaranya tugas tersebut, atas fasilitas dan bantuannya kami ucapkan terima kasih.

*Wassalamu'alaikum Wr. Wb.*

Metro, 17 Oktober 2022  
Wakil Dekan Akademik dan  
Kelembagaan,



**Dra. Isti Fatonah MA**  
NIP 19670531 199303 2 003



YAYASAN PENDIDIKAN AL IMAN ISLAM  
**PONPES AL IMAN ISLAM**

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Nomor : 009/YAI-PP/10/2022

Way Jepara, 25 Oktober 2022

Lamp : -

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NPM : 1801071041

Semester : 9 (Sembilan)

Jurusan : Tadris Bahasa Inggris

Judul Penelitian : *An Analysis of Code Switching on Students Conversation at a Multilingual Community of Al-Iman Islam Way Jepara East Lampung.*

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AN ANALYSIS OF CODE  
SWITCHING ON STUDENTS'  
CONVERSATION AT A  
MULTILINGUAL COMMUNITY  
OF AL-IMAN ISLAM WAY JEPARA  
EAST LAMPUNG

by Nur Mujahidah Kholisah 1801071041

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**AN ANALYSIS OF CODE SWITCHING ON STUDENTS' CONVERSATION  
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EAST LAMPUNG**

**BY:**

**NUR MUJAHIDAH KHOLISAH**

**STUDENT.ID. 1801071041**



**TARBIYAH AND TEACHER TRAINING FACULTY  
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Nur Mujahidah Kholisah was born in Sri Sawahan, the Middle of Lampung on January 01, 2000. She was raised by a lovely married couple, Sukono and Nafiah. She is the second child of 4 children. She took her elementary school at SDN 1 Sri Sawahan, Punggur. Then, she took her junior high school at MTS Al-Iman Way Jepara, East Lampung. Having graduated from junior high school, she continued her study at MA Al-Iman Way Jepara, was finished in 2018. After that, she took her undergraduate program IAIN Metro, majoring English Education.