

**CODE SWITCHING USED BY THAI STUDENTS OF
UIN MALANG IN THEIR DAILY CONVERSATION**

THESIS

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**ENGLISH LETTERS DEPARTMENT
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2017**

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UIN MALANG IN THEIR DAILY CONVERSATION**

THESIS

Presented to Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang in partial fulfillment of the requirements for the degree of

Sarjana Sastra (S.S)

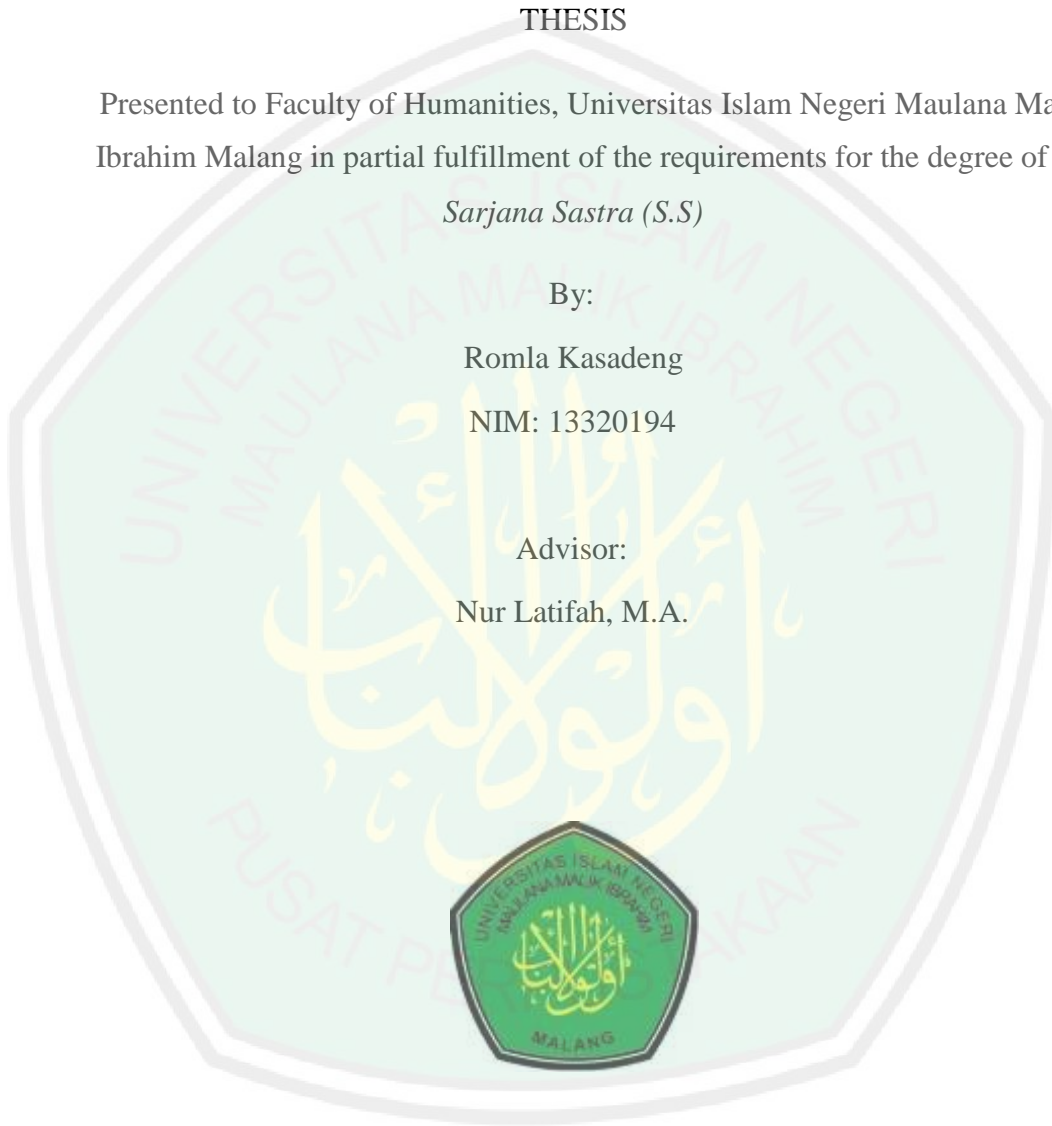
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**ENGLISH LETTERS DEPARTMENT
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UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2017**

APPROVAL SHEET


This is to certify that Romla Kasadeng's thesis entitled *The Use of Code Switching by Thai Students of UIN Malang in Their Daily Conversation* has been approved by the thesis advisor for further approval by Board of Examiners.

Malang, August 29th, 2017

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STATEMENT OF THE AUTHENTICITY

I declare that the thesis entitled *The Use of Code Switching by Thai Students of UIN Malang in Their Daily Conversation* is truly my original work to accomplish the requirement for the degree of *Sarjana Sastra (S.S)* in English Letters and Language Department, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. It does not incorporate any materials previously written or published by another person, except those indicated in quotation and bibliography. Due to this act, I am the only person responsible for the thesis if there is any objection or claim from others.

Malang, August 29th, 2017




Romla Kasadeng

MOTTO

And the servants of the Most Merciful are those who walk upon the earth easily,
and when the ignorant address them (harshly), they say (words of) peace.. –
(Surah Al-Furqaan; 63)

DEDICATION



This thesis is dedicated to
My father and my mother,
I am grateful for being your daughter,
My youngest sisters and brother, Suhaibah Kasadeng, Suraida Kasadeng, and
Sulaiman Kasadeng
There is no better friend, I love you with all my heart.

ACKNOWLEDGMENTS

All praises be to Allah SWT, the God of the Universe, the One possessing the highest power, who has given His blessing to all the creatures in the universe, especially toward me for completing this thesis entitled *The Use of Code Switching by Thai Students of UIN Malang in Their Daily Conversation*. *Shalawat* and *Salam* are presented to the prophet Muhammad SAW who has brought Islam as the *rohmatan lil-alamin* religion.

This theses presents because of the help, guidance, and pray from other people. Thus, my greatest gratitude goes well to my supervisor, Mrs. Nur Latifah, M.A., who has been really patient guiding me in accomplishing this thesis by revising many incorrect meaning, systematical, analysis, and so forth. Thanks a lot for the guidance, encouragement, and understanding that she has been given to me. I must also be thankful for all lecturers who helped me passing the entire semesters in English Letters Department.

I present this thesis to my family, especially my mother (Zainab Jijai), my father (Ahama Kasadeng), and my sisters and brother (Suhaibah, Suraida, and Sulaiman) for the perpetual prayer, love, and support which help me enduring the difficulties. Special thanks to Wilda Norma Yunita who gives me perennial advises to conduct this thesis. I am also grateful to all my lovely friends: Kaosar Ali-Adam, Nasuha Lenuh, and the other friends who cannot mentioned one by one for the beautiful moment during the learning time in this last four years. There is something beyond language I thank them.

Finally, I am aware of weaknesses of this research I conducted. Criticism and suggestion are welcomed to the researcher for the improvement of this thesis. Hopefully, this thesis would give benefit especially for researcher itself and all readers in general.

Malang, August 29th, 2017

Romla Kasadeng



ABSTRACT

Kasadeng, Romla. 2017. *The Use of Code Switching by Thai Students of UIN Malang in Their Daily Conversation*. Minor Thesis. English Letters Department. Faculty of Humanities. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : Nur Latifah, M.A.

Key words : Bilingualism, Code, Code-switching, Daily Conversation, Type

This study aims to analyze the code switching of Thai students of UIN Malang in their daily conversations by the theory of Suzanne Romaine (1995) and Hoffman (1992) to identify the types of code switching and the reasons of using code switching. The data are taken from words, phrases, and utterances which are produced by Thai students of UIN Malang. The data are collected through recorded the conversation, transcribed the recording, classified the types of code switching, and reveals the reasons of using code switching, and analyzing them by Romaine and Hoffman's theory.

The results of this study show that there are three types of code switching of Thai Students. First inter-sentential are when Baihiyah invites Asma to go to her room, Nureeya's utterance when she gives information to the member of twenty seven room about meeting, Fianee gets bad mood, and then she answers Toyyibah's question, and when Shakirah shows about her happiness of sunny day. Then in intra-sentential, when Nureeya's utterance when she gives information to the member of twenty seven room. Then it is in the Hasminee's utterance when she asks to Romla about her event, and then it is in the Busaroh's utterance when she laughs loudly, and when Sukree's utterance when he explains to Thai students' entire member about *muktamar*. After that, for tag-switching are in Akreema's utterance when Akreemah was shocked by the information that was informed by Nureeyah. Second, it is in the Asma's utterance when she shocked about the stone that was brought by Hasminee. Last data of tag-switching is in the Nureeyah's utterance when she knows that Romla will have a *komprehensif* examination.

The results of this study also show that there are five reasons of using code switching, those are first, talking about a particular topic is in Nuk's utterance. Second, quoting somebody else are in Sukree's utterance when he conveys Ibrahim's regards and it is in the Hureeyah's utterance when she tells about her job. Third, being emphatic about something is when Afnee give an opinion to Amanee in order to Amanee do not be afraid to study literature. Fourth, interjection on Karim's utterance when he explains to all of new Thai students about OPAK. Lastly is repetition for clarification, it is in Amanee's utterance when she chooses a black pepper beef steak to eat.

ABSTRAK

Kasadeng, Romla. 2017. *Penggunaan Alih Kode Mahasiswa Thailand di UIN Malang dalam Percakapan Sehari-hari*. Skripsi. Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Nur Latifah, M.A.

Kata Kunci : Bilingualisme, Kode, Alih Kode, Percakapan Sehari-hari, Tipe

Penelitian ini bertujuan untuk menganalisis alih kode mahasiswa Thailand di UIN Malang dalam percakapannya sehari-hari dengan menggunakan teori Suzanne Romaine (1995) dan Hoffman (1992) untuk mengidentifikasi tipe-tipe alih kode dan alasan penggunaan alih kode. Data penelitian ini diambil dari kata-kata, frasa-frasa, dan ucapan-ucapan yang dihasilkan oleh mahasiswa Thailand. Pengumpulan data melalui merekam percakapan, transkrip rekaman tersebut, mengklasifikasi tipe-tipe alih kode, dan menunjukkan alasan-alasan penggunaan alih kode, dan menganalisisnya dengan teori Romaine dan Hoffman teori.

Hasil penelitian ini menunjukkan bahwa ada tiga tipe alih kode mahasiswa Thailand. Pertama inter-sentential adalah ketika Baihiyah mengajak Asma pergi ke kamarnya, dalam ucapan Nureeya ketika dia menginformasikan tentang pertemuan organisasi, ketika Fianee *bad mood*, dan dia menjawab pertanyaan dari Toyyibah, dan ketika Shakirah menunjukkan kegembiraannya. Kemudian, di intra-sentential, ketika ucapan Nureeya ketika dia menginformasikan kepada anggota kamar dua puluh tujuh. Kemudian, pada ucapan Hasminee ketika dia bertanya kepada Romla, ketika Busaroh tertawa keras, dan kemudian pada ucapan Sukree's ketika dia menjelaskan tentang *muktamar*. Setelah itu untuk tag-switching, yaitu pada ucapan Akreema ketika ia Akreemah terkejut karena informasi yang diberikan oleh Nureeyah. Kedua, pada ucapan Asma ketika ia juga terkejut dengan batu yang dibawa oleh Hasminee. Terakhir, pada ucapan Nureeyah ketika dia mengetahui bahwasannya Romla akan ujian komprehensif.

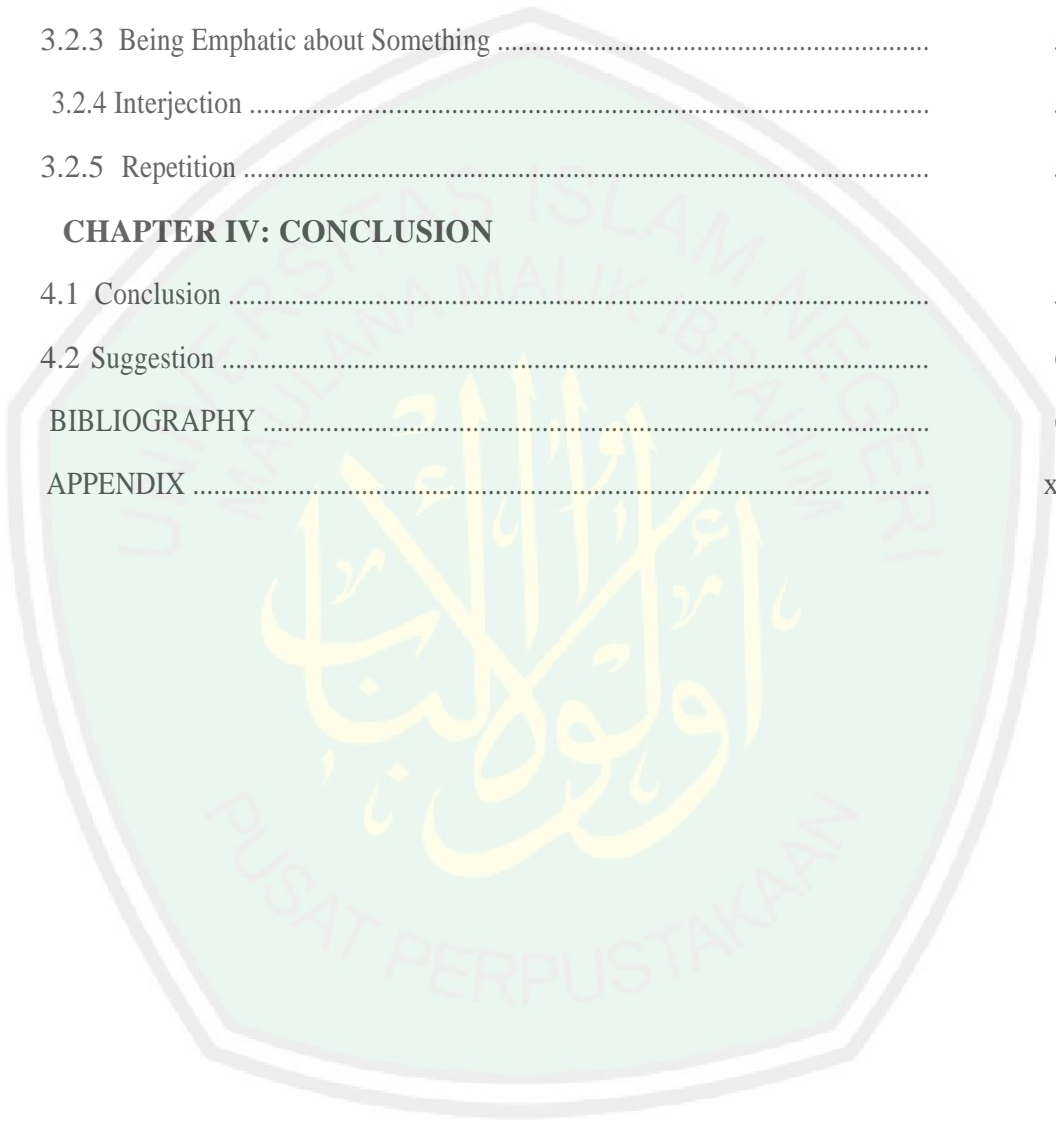
Hasil penelitian ini juga menunjukkan bahwa ada lima alasan penggunaan alih kode, yang pertama adalah *talking about a particular topic* pada ucapan Nuk. Kedua, *quoting somebody else* pada ucapan Sukree ketika ia menyampaikan salam dari Ibrahim dan pada ucapan Hureeyah ketika dia bercerita tentang pekerjaannya. Ketiga, *being emphatic about something*, ketika Afnee memberi pendapat kepada Amanee. Keempat yaitu *interjection*, pada ucapan Karim ketika ia menjelaskan kepada seluruh mahasiswa Thailand tentang OPAK. Terakhir yaitu *repetition for clarification*, pada ucapan Amanee ketika dia memilih *black pepper beef steak*.

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CHAPTER I

INTRODUCTION

This part presents background of the study, problem of the study, objectives of the study, significance of the study, scope and limitation, research method used in the study which comprises research design, source of the data, research instrument, data collection, data analysis, and definition of the key terms.

1.1 Background of the Study

Conversation plays an important role to communicate and interact from one another in society. It happens in some activities such as negotiation, gossip, planning, studying etc. People need conversation to get the aim of their speaking when they communicate. Conversation is very needed in many situations in daily activities to communicate with other people. Communication actually happens when two or more people to share information, idea, or their opinion. Communication is the process by which a system is established, maintained and altered by means of shared signals that operate according to rules (Forsdale, 1981). Good communication determine by the language used in conversation.

Language is closely related to communication. Language is the process or set of processes used to ensure there is agreement between the sender and receiver for meanings assigned to the symbols and the schema for combining them used for each communication (Johnston, 2013). People use language to gain understanding their intention. Thus, language is the way of communication for society. One of languages that spread over the world is English. English as the

world language is the most spoken, not only by native but also by people from all over the world.

Nowadays, it is common for people to speak more than one language at the same time in the daily conversation. According to Wardaugh (2010), people who can speak more than one language are called bilinguals. In addition, Spolsky (1998: 49) states that bilinguals often switch between two languages in the middle of a conversation. Bilingualism is related to code switching since all of them get in touch with two different languages. Bilingual interaction is an important aspect of language learning and a tool for cultural exchange between interlocutors. Chaer (1995: 112) says that someone mastering more than one language can be said as a bilingual while the ability to use more than one language is called as bilingualism. As refer to Poplack (1998), the mixing of those elements called as code switching.

Code switching is a changing process from one language to another language in the middle of an utterance (Spolsky, 1998). People, then, are usually required to select a particular code whenever they choose to speak, and they may also decide to switch from one code to another or to mix codes even within sometimes very short utterances and thereby create a new code in a process known as code switching (Wardhaugh, 2010: 98). Thus, code switching occurs when a speaker alternates between two or more languages, or language varieties in the context of a single conversation. In line with Spolsky, Milroy, and Gordon (2003) states that the term of code switching can describe a range of language (dialect) alternation and mixing phenomena whether within the same conversation, turn, or sentence utterance. This phenomenon has been present in

bilingual or multilingual societies where languages, dialect, and different varieties of the same language are used.

Recently code switching has become a burning issue in Indonesia because many mass media provide many programs that contain code switching. For example, in the communication like daily conversation. This phenomenon makes code switching more common in the society. Besides, they use mother tongue in conversation, sometimes they add English in their speaking or writing to make more interesting. Wardaugh (2010: 98) states that code switching is a language shifting from one language to another language. It is used to establish, cross or destroy group boundaries also proposed to create, evoke, or change interpersonal relations with their rights and obligation (Wardaugh, 2010: 98).

Due to the explanation above, the researcher decided to conduct a research of code switching in daily communication. The daily conversation is done by Thai students in UIN Maulana Malik Ibrahim Malang is chosen as a data source. The use of code switching by Thai students in their daily conversations has reflected the concern and anxieties of certain people who believe that is not appropriate to mix different languages, especially for college students.

The researcher is motivated to analyze the conversation that has been discussed by Kurnia (2015) entitled *“Description of Using Code Switching and Code Mixing in Conversation by the 9th Semester English Literature Students Of State University Of Semarang In The Academic Year 2014/2015”*. She focud on the types and functions of code switching and code mixing which were performed

in campus by 9th semester English Literature students of State University of Semarang in the Academic Year 2014/2015. The writer used descriptive qualitative approach to get the data. The result of her study is most of 9th semester English Literature students of State University of Semarang in the Academic Year 2014/2015 applied intersentential and intrasentential code switching and insertion code mixing.

Afifah (2013) has also conducted a research entitled "*Code Switching in Daily Conversation*". Her study examined the occurrences of code switching in daily conversation among five Jordanian speakers in Malaysia. It attempts to study the circumstances and the factors that affect code switching among the Jordanian speakers within their daily conversation. The data include recordings of conversation and short interviews among five bilingual Jordanian speakers who are living in Malaysia. The results of her study revealed that there are four circumstances which can influence the respondents to code switch and these are: familiarity among respondents, the setting, change of topics in discussion and their ages.

Then, other researcher is Herlina (2013) entitled "*Teacher's Use of Code Switching in The Classroom and Its Implications On Students' Score*". She focused on analyzing the speech of the teachers to find out the percentage of code switching and the uses of code switching in the classroom. Her research focuses on the teachers as the subjects who apply code switching in the classroom. The result of code switching done by these teachers ranges from 0% to 52%, those are translation of items from lessons, translation of instruction, giving instruction,

motivating students, planning activities, giving lessons objectives, giving feedback, checking comprehension, joking, and showing emotion.

Susilowati (2014) has also conducted a research entitled “*Code Switching Used by The Characters of The „Lost in Love“ Movie*”. Her research focused on analyzing code switching dialogue used by the characters of the “*Lost in Love*” movie using the theory of code switching. She analyzed the types of code switching and its functions deals with Bloom and Gumperz’s theory. Thus, the result of her study shows that there are three types of code switching used by the characters of the “*Lost in Love*” movie and The functions of code switching used by the characters of the “*Lost in Love*” movie are to serve a quotation, an interjection, qualify or clarify a message, to specify an addressee, to reiterate and to carry out referential.

The present researcher wants to analyze the code switching used by Thai students of UIN Malang in their daily conversation. The study concerns analyzing the types of code switching used by Thai students in their daily conversation and the reasons of why Thai students using English code switching in their daily conversation used by Suzanne Romaine (1995) and Hoffman’s theory (1992). All of the data in this paper are from the Thai students’ utterances.

1.2 Problems of the Study

Based on the background of the study, the researcher identifies the following problems in the using of code-switching of Thai students by using code-switching theory, they are:

1. What are the types of code switching used by Thai students in their daily conversation?
2. Why do Thai students use English code switching in their daily conversation?

1.3 Objectives of the Study

The writer through this research, tries to answer the questions in the problem formulation. The objectives of the study are divided into two parts based on the problem formulation.

First, the researcher aims to find out the types of code switching used by Thai students in their daily conversation. The researcher classified the types of code switching used by Thai students. Second, based on the first finding the researcher tries to investigate the reasons of why Thai students using English code-switching in their daily conversation based on the reasons of using code-switching theory. The researcher will reveal the reasons of using code switching by Thai students in their daily conversation.

1.4 Significance of the Study

The significance of this study can be viewed from both theoretical and practical aspects. Theoretically, the results of the research are expected to support

the code switching theory. Besides that, it is expected that this research can be used as emphasis to determine an approach to analyze the conversation from code-switching theory. Practically, this study is intended to be beneficial for the readers especially for the students of English Department who are interested in doing further study about the related. Hopefully, the study will be worthy enough to be reference for those researching of code-swithing in the conversation. Furthermore, this study is hopefully also being useful for lecturers of English Department to broader knowledge on provides benefits about code-switching.

Lastly, the researcher wants to reveal the problem about the using of code-switching by Thai students in their daily conversation. As a result, this study will give knowledge about the using of code switching in communication. Through, this study gives knowledge about the types of code-switching and the reasons of using code switching by Thai students in their daily conversation. The researcher hopes that this study provides benefits for Thai students to understand the difficulties using the kinds of Bahasa Indonesia.

1.5 Scope and Limitation

The scope of this research is restricted to the use of code-switching by Thai students in their daily conversation at UIN Maulana Malik Ibrahim Malang. The researcher describes the using of code-switching commonly used by the Thai students in their daily conversation, the types of code switching, and the reasons of why Thai students using English code-switching in their daily conversation based on the reasons of using code-switching theory. This study only focuses on

investigating the types and its reasons of code switching by using Romaine and Hoffman's theory.

The researcher limits the study about analysis of code-switching in the daily conversation of Thai students of UIN Maulana Malik Ibrahim Malang by using code-switching approach. In this paper, the writer focuses on the using of English words and phrases code switching in Thai students' daily conversation. The researcher will peel away all English words and phrases in those and the reasons of using English words and phrases code-switching by using Suzanne Romaine (1995) and Hoffman's (1992) code-switching theories.

1.6 Research Method

This part presents the research method used in the study which comprises the research design, source of the data, research instrument, data collection, and data analysis.

1.6.1 Research Design

In this study, the researcher used descriptive qualitative research. It has the characteristics of natural (natural setting) as a data source directly, descriptive, qualitative analysis in the study tended to be conducted in inductive analysis and meaning are essential. This study is descriptive since it describes and explains the data by using Romaine and Hoffman's theory. The writer uses this theory since it rolls out and classifies the types of code switching, and its reasons in detail. This study is categorized as qualitative research since the writer analyzes the data which contains of code switching used by Thai students in their daily conversation. In this study, the data are in the form of several words, phrases, and

utterances which are produced by Thai students. Furthermore, the data which contains of code switching are analyzed descriptively.

1.6.2 Data and Data Source

The data source of this study were the utterances that were performed by Thai students of UIN Maulana Malik Ibrahim Malang. Meanwhile, the data are in the form of several words, phrases, clauses, and sentences which are produced by the Thai students of UIN Maulana Malik Ibrahim Malang that contain Code switching. The data would be explained by their expression in using code switching which contain English-Indonesian and English-Thai. In this study, the transcript of Thai students's utterances were as the data source. From that transcript, the researcher analyzed each part of conversation by theme between each character which contains of code switching.

The data of this paper was fifteen students. It is half of Thai students in UIN Malang which they are devided into six groups based on semester. They are on the second semester consisting of one student, fourth semester comprising five students, sixth semester consisting of two students, eighth semester comprising four students, tenth semester comprising two students, and the last is graduated student of UIN Malang. They are Asma^{''} from second semester; Bahiyah, Fianee, Amanee, Busaroh, and Sukree are fourth semester; Akreemah and Nuk are sixth semester; Karim, Shakeeroh, Romla, and Nureeyah are eighth semester; Hasminee and Afnee are tenth semester; and Hureeyah who was graduated.

It is appropriate to analyze the using code switching by Thai students by using Code Switching theory. There were reasons in choosing Thai students of

UIN Maulana Malik Ibrahim Malang as the source of my data. First, they learned foreign language, especially English. Then, they learn Bahasa Indonesia in the campus before they study.

1.6.3 Research Instrument

Instrument is tools that are required to get information. Gay and Airasian (2011: 151) stated that instrument is a tool that is used in collecting data. While, Suharsimi (2000: 134) revealed that instrument in collecting data is a tool that is used by researchers to help them in collecting data in order to make it more systematic and easy. Then, Sugiyono (2008: 222) stated that in qualitative research, the instrument is the researchers themselves. Hence, the researchers should be validated by themselves about their ability in conducting research. Therefore, the instrument here is the researcher itself.

In qualitative research, collecting the data mostly is done in participant observation, depth interview and documentation. Sugiyono (2008: 225) stated that the fundamental method relied on by qualitative researchers for gathering information is participation in the setting, direct observation, in-depth interviewing, and documentation review. In this research, the researcher uses interview supported by questionnaire and documentation.

1.6.4 Data Collection

Qualitative research approach relies heavily on the observations, and interviews. The researcher applied Thai students' daily conversation observation and semi-structured interview in this research by doing these following procedures:

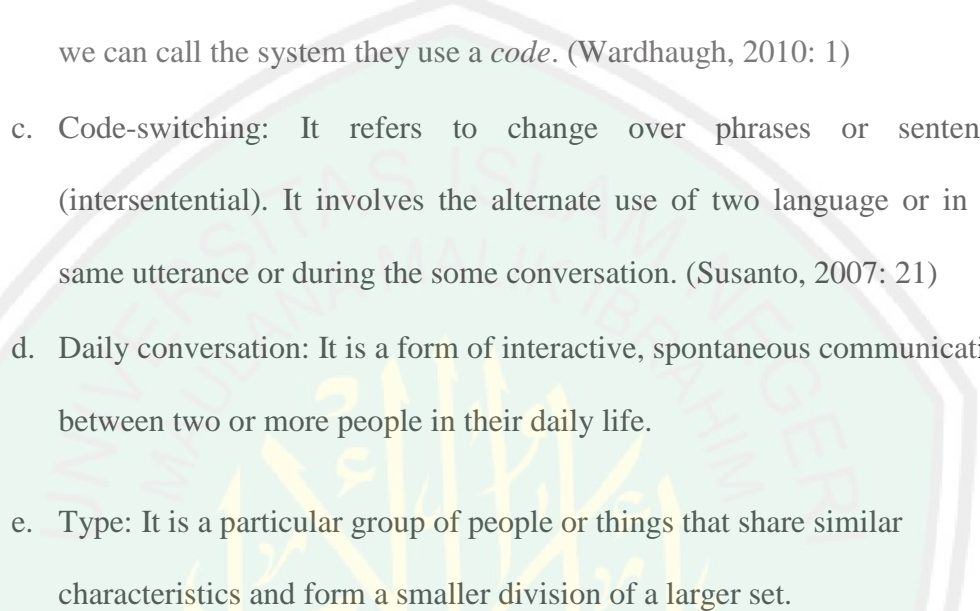
1. The researcher recorded all the conversation in order to avoid the losing of data needed.
2. The researcher transcribed the recording. Then, it is analyzed the occurrence of code-switching through the theories above to find out the using of code-switching. The researcher underlines the data.
3. The researcher classified the types of code switching and reveals the reasons of why Thai students using English code switching in their daily conversation.

1.6.5 Data Analysis

Since this study uses code-switching theory on using code-switching by Thai students of UIN Maulana Malik Ibrahim Malang, there are some steps that the researcher did during analyzing this study. First, after getting the data by recording, the researcher listened the recording several times to transcribe the data. Second, the researcher analyzed the transcript to find the occurrence of code-switching by Thai students of UIN Maulana Malik Ibrahim Malang. During the analyzing process, the researcher underline the data which relevant with this study. After that, the researcher classified the types of code switching and revealed the reasons of using code switching by Thai students in their daily conversation.

1.8 Definition of Key Terms

In order to avoid misunderstanding about the terms used in this study, the researcher defines the important terms which are used in this study, they are:

- 
- a. Bilingualism is the ability of using two languages, which are similarly good (mother and foreign language) or not in whatever level of society.
 - b. Code: When two or more people communicate with each other in speech, we can call the system they use a *code*. (Wardhaugh, 2010: 1)
 - c. Code-switching: It refers to change over phrases or sentences (intersentential). It involves the alternate use of two language or in the same utterance or during the some conversation. (Susanto, 2007: 21)
 - d. Daily conversation: It is a form of interactive, spontaneous communication between two or more people in their daily life.
 - e. Type: It is a particular group of people or things that share similar characteristics and form a smaller division of a larger set.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the writer presents some theories related to this study and the previous studies. Those theories have significant role in this study since they serve as basis for the writer to collect, classify, and analyze data. The writer presents theories of Sociolinguistics, Language and Society, Language Variation, Bilingualism, Code switching, Types of Code Switching, and The Reasons of Code Switching.

2.1 Sociolinguistics

Wardhaugh (1978:3) states that language is system of arbitrary vocal symbol used for human. Human beings cannot live without making any communication with others because communication has an important role in society. Language is what the members of particular society speak (Wardhaugh, 1986: 9). Thus, language is important for human being, and then the study about language is called linguistics. This study deals with one of the branches of linguistics that is Sociolinguistics. Sociolinguistics is study about the relations between language and society.

Sociolinguistics is the study of the relationship between language and society, how language functions in a community, how people in community use language as well as how this language usage reflects the social identity of the users. There are several possible relationships between language and society. One is that social structure may either influence or determine linguistic structure

and/or behavior. A second possible relationship is directly opposed to the first: linguistic structure and/or behavior may either influence or determine social structure. A third possible relationship is that the influence is bi-directional: language and society may influence each other (Wardhaugh, 2005).

According to Hudson sociolinguistic is the study of language in relationship to society (1980: 4). While, Holmes argues that sociolinguistics is the study of the relationship between language, and society by identifying the social functions of language and the way it is used to convey social meaning (1992: 6). Thus it can be said that sociolinguistics is the study of the relations between language and society, included on how people use language in society, what are the language functions in a community, how people in community use language as well as how this language usage reflects the social identity of the users.

Boey (1997: 110) said that sociolinguistic include every aspect of language which is related to social context or interaction, social class, education, immigration and bilingualism, nationalism, language planning, varieties of language and so on. Therefore, language and society need each other since Sociolinguistics is the study of the relationship between language and social structure, and language variation (Mesthrie & Swann, 2004).

2.2 Language Variation

People may not only speak in one language but also more than one language because language is for interaction with their group in their daily life and each language has certain characteristics. Yule states that each language has more than one variety, especially how the way it is spoken. Language variation

refers to the differences in pronunciation, grammar, or word choice within a language, which may be related to regional, social class, and educational background to the degree of formality of a situation in which language is used (Richard and Schmidt, 2002: 557).

Language is the main element in human life used for communication. In terms of communication, language means the use of a system of sounds and words to communicate. The use of language is almost always a social activity (Falks, 193: 59). Standing on the idea that language is a means of communication and social interaction between human beings, Wardhaugh (1992: 1) says that language is what the members of a particular society speak. Communication itself always involves individuals with their distinctive personality traits, attitudes, beliefs, and emotions. As an instrument of communication among people, language is a social phenomenon used as a process of conveying ideas to others that enables people to regulate relationships in order to keep their role as social beings in society.

The varieties of language are also distinguishable by the way people are used. All varieties of particular language are equal. They have a preferred status, give those who use it certain social advantages (Wardhaugh, 1992: 326). There is no major difference in the complexity of all varieties of linguistic structure. People from different social classes speak in different ways. The pattern of social interaction also determines the choice of language variety. Thus, it means that the various regions, social class, and educational background may cause a variety of a language.

2.3 Multilingualism

People who speak two languages are often called bilingual; people who speak more than two languages are considered as multilingual. Rarely do bilinguals speak both languages with the same level of fluency. It is more common that they prefer to use one language to another, depending on the context and the topic (Martin in Irwansyah 2008:25).

People brought up within a western society often think that monolingualism that forms a routine part of their existence is the normal way of life for all but a few special people. They are wrong. Multilingual is the natural way of life for hundreds million all over the world (Crystal, 1987:364).

2.4 Bilingualism

Mackey (1962: 52) states that bilingualism is the ability to use more than one language. While, Weinreich (1953) argues that bilingualism is as the practice of alternately using two languages. Bilingual phenomena have certain linguistic features, the occurrences of these linguistic features themselves may have quite different social significance (Gumperz, 1972) in Marasigan (1983: 1). In addition, Gumperz (1971 : 222) also mentions that bilingual people usually use their own idioms for in-group communication and the common language for their interaction and communication with outsiders.

Nowadays bilingualism has become a common phenomenon in this life. Moreover, based on Liddicoat (1991) bilingualism is present in most countries throughout the world, in all cases of the society and all age groups. People use more than one language because some factors, such as education, economic,

entertainment, and law. One of the factor spread by foreign students who study in other countries. Those foreign students have to learn the country's language to have the capability in communicating with its resident in that country.

From the statement above, it can be concluded that bilingualism have certain linguistic feature that appropriate to learn as major goals in conversation. Bilingualism is also used by foreign students in communication because some factors such as education. In many countries and communities, bilingualism is a normal requirement for daily communication and not a sign of any particular reason (Hoffman, 1991)

2.5 Code Switching

Code switching is switch from one code to another or to mix code even within sometimes very short utterances and thereby create a new code in a process (Wardough, 2002: 100). Trudgill (1974: 23) states that code switching is the process where bilingual speaker switches between one language and another within the same conversation or called a bilingual person. It means that the bilingual speaker has switched from one language to another language.

Code switching can occur quite frequently in an informal conversation among people who are familiar and have a shared educational, ethnic, and socio-economic background (Hoffmann, 1991: 113). Sometimes the switch lasts only for a few sentence or several for a single phrase but that phrase has grammatical structure (Chaer and Agustine, 2010: 115). This is also supported by Coupland and Jaworski (1997: 361) that code switching is the use of two or more language in the same conversation or utterance. Code switching is a term in linguistic

referring to alteration of two languages among people who have more than one language at different time (Hudson, 1980: 56).

Moreover, Brown (2000: 84) states that code switching can occur between different language, dialect, or style within one sentence. This theory is supported by Hymes in Chaer and Agustina (2004: 108), he says that code switching has become terms for alternate us of two or more language, varieties of language, or event speech styles. From theories above, one can conclude that code switching happens when someone switch his/her languages. Code switching also happens when someone change his/her dialect or speech style.

2.6 Types of Code Switching

Romaine in Susanto (2008: 47) states that there are three types of code switching.

Each of types is discussed below:

2.6.1 Intersentential Switching

Intersentential switching involves movement from one language to another between sentences (Appel and Muysken, 1987: 118). This situation may also include a switch from a whole sentence or more than one sentence produced entirely in one language into the other languages in the conversation. For the example, Indonesian and Minangkabau languages, italics are Minangkabau. The speaker switched into Minangkabau after uttering a sentence which was expressed in Indonesian. The speaker switched at a sentence boundary (intersentential code switching). Susanto (2008: 48) explained that intersentential code switching may also include a switch from a whole sentences or more than one sentences

produced entirely in one language into the other languages in the conversation.

For Example:

Ibu Las: *Ibu Len jam bara cako malam lampu iduik, awaklah lalok sejak jam sambilan (Ibu Len pukul berapa lampu tadi malam hidup, saya sudah tidur sejak pukul 9).* (Ibu Len what time was the lamp on tonight? I have slept since 9 o'clock.)

Ibu Leni: *Samo awak tu, awaklah lalo pulo sejak sanjo, malah sajak pukuasalapan, awak sakik kapalo. (Bagaimana dengan Ibu Lin tahu pukul berapa lampu hidup tadi malam?).* (How with Ibu Lin, do you know what time is it lamp on tonight.) *(sama kita itu, saya sudah tidur pula sejak sore, malah semenjak pukul 8 karena saya sakit kepala).* (We are the same, also have slept since afternoon, instead since 8 o'clock because my head was sick).

Ibu Lin: *Tahu Bu, kira-kira pukul sepuluh.* (I know Bu, approximately 10 o'clock).

The conversation above shows that code switching occurs because of the existence of the third person. It shows that Code switching occurs from Minangkabau language to Indonesian. Ibu Leni switched her language into Indonesian since she is from Sulawesi and she did not understand Minangkabau Language.

2.6.2 Intrasentential Switching

Intrasentential Code Switching concerns the alternation of languages which occurs within a sentence or a clause boundary. Sometimes, it includes

mixing within word boundaries because this type of code switching involves the greatest syntactic risk, a less competent bilingual may avoid using it (Romaine in Susanto, 2008). Since intrasentential code switching occurs within sentence/clause/word boundaries/phrase, it contradicts with Weinreich's point of view of the ideal bilingual because both inter and intrasentential code switching, as Romaine (1995: 122) argued, take place without the apparent change of variables are of great importance in determining the occurrence of both intersentential code switching and intrasentential code switching (Susanto, 2008). Whereas Grosjean (1982: 146) claimed that code switching may also take place in phrase. Following is the instance of intrasentential code switching (Susanto, 2008: 50). For Example:

"Dari jam sepuluh empat lima tekan jam sewelas seperempat kan?" (From ten forty five to eleven fifteen, isn't it?)

The example above shows that in the second sentence, the speaker switched from Indonesia into Javanese within sentence, so that it can be called as intrasentential switching.

2.6.3 Tag Switching

Tag switching involves the insertion of a tag from one language into an utterance which is otherwise entirely in the other language, for example *oh, ya*, and *saya tau. Di sebelah selatan sana tu, ya?* (Ouch, yes, I know, on the south side over there, isn't it?) (John in Susanto, 2008:47). Further Supported by (Romaine in Susanto, 2008) it is exclamation or tags "you know", "I mean". Tag switching is subject to minimize syntactic restriction; therefore, tags may be easily

inserted at a number of points in a monolingual utterance without violating syntactic rules. Tag questions also may be used as a polite request or to avoid the impression of a firm order. For Example:

Rebecca Marder : “Je suis désolé et mon chien” (I’m sorry and my dog)

Alex : “It’s ok. *Votre chien n'a pas plus déranger. Tita est un peu plus. Iya kan tita?*” (It’s ok. Your dog does not disturb anymore. Tita is just over, isn’t she?)

Tita : “Yes”

The datum is categorized as tag switching. Alex switches to English, France and Indonesian “Its ok. *Votre chien n'a pas plus déranger. Tita est un peu plus. Iya kan, Tita?*” to recite what the native has said, “It’s Ok, your dog does not disturb anymore. My friend is just over. Isn’t she?” Alex switches from English, France to Indonesia because Tita cannot understand France. It is easier for her to speak in another language.

2.7 The Reasons of Code Switching

According to Hoffman (1992) there are several reasons for bilingual person to switch their languages, those are talking about a particular topic, quoting somebody else, being emphatic about something, interjection (inserting sentence fillers or sentence connectors), repetition used for clarification, intention of clarifying the speech content for interlocutor, and expressing group identity.

2.7.1 Talking about a Particular Topic

People sometimes prefer to talk about a particular topic in one language rather than in another. Sometimes, a speaker feels free and more comfortable to express his/her everyday language.

2.7.2 Quoting Somebody Else

A speaker switches code to quote a famous expression, proverb, or saying of some well-known figures. The switch involves just the words that the speaker is claiming the quoted person said. The switch like a set of quotation marks. In Indonesian, those well known figures are mostly from some English-speaking countries. Then, because many of the Indonesian people nowadays are good in English, those famous expressions or sayings can be quoted intact in their original language. For example is from Sudarsono in Susanto (2008:71):

“jened, sampai pusat Pak Rektor bilang maneh, *sanguine wes onota?* Bang [imitative verb adjunct with *mak*, usually used to refer to slimming the door], when I reached the center administration, Mr Rector said again, “*you have received the traveling funds, haven’t you?*”

From example above is an instance of code switching which reasons as a direct quotation of another person’s speech. Speaker a quotes the original speech from his rectors statement.

2.7.3 Being Emphatic about Something

As usual, when someone who is talking using a language that is not his native language suddenly wants to be emphatic about something, he either intentionally or unintentionally, will switch from his second language to his first language. On the other hand, he switches from his second language to his first language because he feels more convenient to be emphatic in his second language rather than in his first language.

2.7.4 Interjection (Inserting sentence fillers or sentence connectors)

Interjection is words or expressions, which are inserted into a sentence to convey surprise, strong emotion, or to gain attention. Interjection is a short exclamation like: Darn!, Hey!, Well!, Look!, etc. they have no grammatical value, but speaker uses them quite often, usually more in speaking than in writing. Language switching among bilingual or multilingual people can sometimes mark an interjection or sentence connector. It may happen unintentionally. The following are examples of the usage of interjection in sentences Spanish-English (Gumperz, 1982:77):

Chicano professionals saying goodbye, and after having been introduced by a third speaker, talking briefly:

A : Well, I'm glad to meet you.

B : Andale pues(O.K.Swell). And do come again. Mm?

2.7.5 Repetition Used for Clarification

According to Hoffman (1991) when a bilingual wants to clarify his/her speech so that it will be understood more by the listener, he/she can sometimes use both of the languages that he masters saying the same utterance (the utterance is said repeatedly). Frequently, a message in one code is repeated in the other code literally. A repetition is not only served to clarify what is said, but also to amplify or emphasize a message. For example, English-Hindi (Gumperz, 1982: 78)

Father calling his small son while walking through a train compartment, “Keep straight. Sidhajao” (keep straight).

2.7.6 Intention of Clarifying The Speech Content for Interlocutor

When bilingual or multilingual person talks to another bilingual/multilingual, there will be lots of code switching and code mixing occurs. It means to make the content of his speech runs smoothly and can be understood by the listener (Hoffman, 1991). A message in one code is repeated in the other code in somewhat modified form.

2.7.7 Expressing Group Identity

Code switching can also be used to express group identity. The way of communication of academic people in their disciplinary groupings, are obviously different from the other groups (Hoffman, 1991). In other words, the way of communication of one community is different from the people who are out of the community.

2.8 Function of Code Switching

In relation to the function of code switching, Gumperz (1982) states that there are six function of code switching. Each of types is discussed below:

2.8.1 Quotation

It is used to serve a quotation function. In many instances the code switched passages are clearly identifiable either as direct quotations or as reported speech (Gumperz, 1982: 76). Therefore in this case, speaker wants to recite another person's speech and report it in his conversation. This speaker quotes the original speech from another speaker's statement. In structure, usually it is well known as indirect statement. This instance of code switching functions as a direct quotation of another person's speech. Thus, the switching occurs when the speaker quotes other people speech. The code switched passages are clearly identifiable as a direct quotation and reported speech.

2.8.2 Addressee Specification

In a second set of examples the switch serves to direct the message to one of several possible addressees. The function of the switching is to draw attention to the fact that the addressee is being invited to participate in the exchange. It means code switching is used in order to identify an addressee, to accommodate another speaker by switching to the language they know. The purpose of this switching is usually to notify the interlocutor, which the speaker is inviting him/her to participate in the conversation. This occurs because of the presence of third person or the

speaker wants to exclude or including a certain person in a conversation. The speaker in this switching tends to become an agent who initiates or invites the interlocutor to speak the language, or represents an agent who has to adapt his/ herself to the interlocutor's language (Susanto, 2008:72). For example, a Hindi speaking student couple is talking to a Hindi speaking visitor in their home:

Wife: *Pipdlmint piyerjgi ap* (will you have some peplemint)?

Visitor: *Piyengi* (drink)?

Wife: *Pinekihi ciz hai* (that is what it's for, drinking).

Visitor: *Ye kaise piya jata hai* (how can I drink it)?

Husband: But she doubts us, *ki isme kuc alcohol to ndhi* (there might be some alcohol in it).

Husband: [turning to his wife] Put it in a glass for her. (Gumperz, 1982: 77)

2.8.3 Interjection

In other cases the code switch serves to mark an interjection or sentence filler in order to get the attention. Interjection means that the speaker inserts sentence fillers or sentence connector, for example, “*nah*”, “*lho*”, “*anyway*”, “*by the way*”, “*so*”, and so on, *whereas*, interjection includes exclamation such as “*Hey!*”, “*Well*”, “*Damn!*” ect. For example, *Spanish—English*. Chicano professionals saying goodbye, and after having been introduced by a third participant, talking briefly:

A: Well, I'm glad I met you.

B: *Andale pues* (O.K. swell). And do come again. Mm? (Gumperz, 1982: 77)

The example above uses two languages in a sentence, Spanish word “*Andale pues*” and English sentence for continuing utterance.

2.8.4 Reiteration

Reiteration is a synonym of repetition. Frequently a message in one code is repeated in the other code, either literally or in somewhat modified form. In some cases such repetitions may serve to clarify what is said, but often they simply amplify or emphasize a message (Gumperz, 1982: 78). Code Switching as a function of making personality and objection, in this case, it is used to express a degree of emotional involvement by the speaker in the message; the use of language A is more personalized, while language B may reflect more distance (Gumperz in Susanto, 2008: 71). For example *Slovenian-German*. Austrian village family conversation about a woman peddler who had come by some time ago:

Father: *Tota koyo uans mewa kuarbcd* (the one who last year had baskets).

Daughter: *Kd yd USQ mewa* (the one who had lice).

Father: *Koi yo mewa* (what did she have)?

Daughter: *TQS9 kuarbcQ pa uso yd mewa* (such baskets and she had lice).

Father: *No na zinian* (no I don't believe it).

Mother: *Ya ya di mit kerbalan* (yes yes the one with the baskets).

Father: *Vinarca yd woa* (she was from Vienna).

Mother: Na di mit di kerbalan (no the one with the baskets).

Father: *Ya vinarca* (yes from Vienna).

Daughter: *Ya* (yes).

Mother: Fon vin vor si (from Vienna she was) ?

Father here is using Slovenian to talk about a peddler who had come to the house to sell baskets. Daughter replies in Slovenian that this peddler had lice. Father disputes her claim still in Slovenian. Mother then shifts to German in breaking in to support her daughter. When Father retorts with additional information in Slovenian, Mother repeats her own assertions once more in German. Father then uses Slovenian to reiterate his words, whereupon Mother questions what he says in German. Whereas in the preceding examples speakers code switch in reiterating their own words, here a second speaker switches and a first speaker refuses to follow suit. The matter is complex and requires further discussion, but the failure to follow another participant's lead in code choice here is clearly significant. (Gumperz, 1982: 79)

2.8.5 Message Qualification

This kind of function of code switching means that the switching in one code is employed as qualifying message to the main message conveyed in another code. The topic is introduced in one language and commented on in the other one. It happen usually depends on the speaker's understanding of particular topic of conversation. Sometimes,

one topic is introduced in language A and clarifies in language in language B to qualify or clarify a message (Susanto, 2008:72).

2.8.6 Personalization Versus Objectification

In this last, relatively large group of instances function is somewhat more difficult to specify in purely descriptive terms. The code contrast here seems to relate to such things as: the distinction between talk about action and talk as action, the degree of speaker involvement in, or distance from, a message, whether a statement reflects personal opinion or knowledge, whether it refers to specific instances or has the authority of generally known fact (Gumperz, 1982: 80). Therefore, this function is categorized on the basis of distinction between the talk about the action and the talk as the action, the degree of the speaker involvement in, or distance, from a message whether a statement reflects personal opinion or knowledge and whether a statement refers to specific instance or has the authority of general known.

2.9 Review of Previous Study

Code switching is the phenomenon of the study which has been conducted by some researchers. The first is Susilowati (2014) who wrote “*Code Switching Used by The Characters of The „Lost in Love“ Movie*”. Her research focused on analyzing code switching dialogue used by the characters of the “*Lost in Love*” movie using the theory of code switching. She analyzed the types of code switching and its functions. Thus, the result of her study shows that there are three types of code switching used by the characters of the “*Lost in Love*” movie and

The functions of code switching used by the characters of the “Lost in Love” movie are to serve a quotation, an interjection, qualify or clarify a message, to specify an addressee, to reiterate and to carry out referential.

Second, the reseach was done by Kurnia (2015) entitled “*Description of Using Code Switching and Code Mixing in Conversation by the 9th Semester English Literature Students Of State University Of Semarang In The Academic Year 2014/2015*”. She focud on the types and functions of code switching and code mixing which were performed in campus by 9th semester English Literature students of State University of Semarang in the Academic Year 2014/2015. The writer used descriptive qualitative approach to get the data. The result of her study is most of 9th semester English Literature students of State University of Semarang in the Academic Year 2014/2015 applied intersentential and intrasentential code switching and insertion code mixing.

Afizah (2013) has also conducted a research entitled “*Code Switching in Daily Conversation*”. Her study examined the occurrences of code switching in daily conversation among five Jordanian speakers in Malaysia. It attempts to study the circumstances and the factors that affect code switching among the Jordanian speakers within their daily conversation. The data include recordings of conversation and short interviews among five bilingual Jordanian speakers who are living in Malaysia. The results of her study revealed that there are four circumstances which can influences the respondents to code switch and these are: familiarity among respondents, the setting, change of topics in discussion and their ages.

Herlina (2013) entitled *“Teacher’s Use of Code Switching in The Classroom and Its Implications On Students’ Score”*. She focused on analyzing the speech of the teachers to find out the percentage of code switching and the uses of code switching in the classroom. Her research focuses on the teachers as the subjects who apply code switching in the classroom. The result of code switching done by these teachers ranges from 0% to 52%, those are translation of items from lessons, translation of instruction, giving instruction, motivating students, planning activities, giving lessons objectives, giving feedback, checking comprehension, joking, and showing emotion.

Fifth, the study is written by Rahmaniah (2016) entitled *“Code Switching Used by Kimmy Jayanti in „iLook” Programe on NET TV”*. She focused on analyzing the types of code switching and the reasons of code switching used by Kimmy Jayanti in „iLook” programe. She found there are three types of code switching used by Kimmy Jayanti in "iLook" program on NET TV: intra-sentential switching, inter-sentential switching, and tag switching. Then, There are 7 reasons of Kimmy Jayanti code switch her language.

Another research is done by Cakrawarti (2011) in her final project entitled *“Analysis of Code Switching and Code Mixing in the Teenlit Canting Cantiq by Dyan Nuranindya”*. In this research, she analyzed the types of code switching and code mixing in conversation from dialog of the novel and the reason of the use of it.

CHAPTER III

ANALYSIS

This chapter provides the analysis on the collected data to find out the answer of the problems of the study. The researcher analyzes the data through Romaine in Susanto (2008) and Hoffman (1992). Romaine divides the types of code switching into three part, those are intersentential switching, intrasentential switching, and tag switching. Then, Hoffman states that there are several reasons for bilingual person to switch their languages, those are talking about a particular topic, quoting somebody else, being emphatic about something, interjection, repetition used for clarification, intention of clarifying the speech content for interlocutor, and expressing group identity.

3.1 Types of Code Switching of Thai Students in UIN Malang

Several dialogues containing code switching utterances were collected from the utterances of Thai students in UIN Maulana Malik Ibrahim Malang. The data find in the utterances include three types of code switching: intersentential, intrasentential, and tag switching proposed by Romaine (1995).

3.1.1 Inter-sentential

Intersentential switching involves movement from one language to another between sentences (Appel and Muysken, 1987: 118). This situation may also include a switch from a whole sentence or more than one sentence produced entirely in one language into the other languages in the conversation. Susanto (2008:48) explained that intersentential code switching may also include a switch

from a whole sentences or more than one sentences produced entirely in one language into the other languages in the conversation.

Datum 1 : March 9th 2017

The dialogue is in Khadijah Al-Kubra dormitory room twenty six at 09.40 A.M.

- Asma : *"Kak, yu trong ni ro?"*
(Do you stay here?)
- Baihiyah : *"Chai leu."*
(Yes, right)
- Asma : *"Nai hong yuk an ki khon, Kak?"*
(How many people live in this room?)
- Fianee : *"Oh, hong neng yu kan ha" khon, Dek."*
(There are five people in this room)
- Asma : *"Nice Kak. Hong suai nah Kak. Do plot pai dee."*
(This room is comfortable. Looks beautiful)
- Baihiyah : *"I am very grateful. Te kon yuk an jed khon, Dek. Keap mak prok mi khong yek mak."*
(It is used to be a room of seven people. It's so narrow because there are so many things)
- Asma : *"Oh or..."*

The conversation happens in Khadijah Al-Kubra dormitory room twenty six. The Khadijah Al-Kubra dormitory is the only dormitory which is occupied for foreign students, in the second floor. From the conversation above, it can be seen that Baihiyah likes to stay in the dormitory. She feels comfortable there. Baihiyah invites Asma who she is new Thai students who wants to study in UIN Maulana

Malik Ibrahim Malang. Asma asks about the dormitory to Baihiyah. However it gives the impression of loose and comfortable. It can be seen that Asma likes the dormitory. It is expressed in the Asma's utterance, "*Nice Kak. Nyaman ya kamarnya*".

Here, code switching appears in Baihiyah's utterance when she responds Asma's utterance in English, "*I am very grateful*", and then she switches it into Thai "*Te kon yuk an jed khon, Dek. Keap mak prok mi khong yek mak*". The code switching occurs in two different languages, those are Thai and English. The language is not inserted by the other language but still follow the rules of both English- Thai languages. Thus, the type of this code switching can be categorized into inter-sentential code switching.

Datum 2 : May 10th 2017

The dialogue happens in Khadijah dormitory room twenty seven at 04.50 P.M., when Nureeyah visits and gives information to the members of twenty seventh room about meeting organization.

Farhana : "*Loh. Tham mai mendadak yang ngi a Kak?*"
(Why is it sudden?)

Nureeyah : "*Yaaaa biasa loh. We know that. Tham mai a, mi krai mai wang rek plau?*"
(It's normal. We know that. Why, anyone cannot come?)

Farhana : "*Loh kok mendadak. Setelah ini ada kerja kelompok lagi.*"
(It's sudden. I have a work in group later)

- Nureeyah : *“Hum tak po lah. Nanti jangan lupa izin sama ketuanya ya.”*
(Don“t worry. Don“t forget to permit the chairman later)
- Farhana : *“Oke oke.”*
(Okay)
- Nureeyah : *“Pah tak po deh.”*
(Okay)
- Kaosar : *“Humm. Makasi deh.”*
(Thank you)
- Nureeyah : *“Oke. Jangan lupa loh. Don“t be late guys. Okay?”*
(Okay. Don“t forget it. Don“t be late guys. Okay?)”

In the quotation above, it is about conversation between Nureeyah and Kaosar, Farhana, and I in twenty seventh room. Nureeyah gives information about meeting organization that occurs at 07.00 P.M. When Kaosar, Farhana, and I, are discussing about room, suddenly Nureeyah knocks the door and she made us shocked. She tells that there is organization meeting tonight at 07.00 P.M. But, Farhana disagrees because the announcement is very sudden and she will be late to join the meeting because she has a work in group.

In the first data, shows that intersentential code switching. The data are *“Yaaaa biasa loh. We know that. Tham mai a, mi krai mai wang rek plau?”* and *“Oke. Jangan lupa loh. Don“t be late guys. Okay?”*. In the first Nureeyah“s utterance, *“Yaaaa biasa loh. We know that. Tham mai a, mi krai mai wang rek plau?”*, its utterance there are three languages, those are Bahasa Indonesia, English, and Thai. In the first Nureeya“s utterance, shows that there is a movement from Bahasa Indonesia to English between sentences.

Then in the second Nureeyah's utterance, "*Oke. Jangan lupa loh. Don't be late guys. Okay?*", there are two languages, those are Bahasa Indonesia and English. She switches from Bahasa Indonesia to English. She switches two languages between sentences, "*Oke. Jangan lupa loh.*" and "*Don't be late guys. Okay?*".

Datum 3 : May 10th 2017

The dialogue happens in front of Ulul Albab mosque at 08.40 P.M., when we are coming home from organization meeting.

Amanee : "Hey! What are you here?"

Toyyibah : "*Tham mai naa kread jang? Peang a rai or? Are you OK?*"

(Why are you serious? What happen? Are you OK?)

Amanee : "*Kid teng reang tee pracum mea" kee or? Ah, sudahlah. Tak usah dipikir lah. Tak apo.*"

(Are you thinking about the results of the meeting?

Don't think about that. It's OK)

Fianee : "*Hum. Mai ru men kan. Up to you.*"

(I know nothing. Up to you)

Amanee : "*Oeh oeh oeh. Krod or? Oeeeh. Slow down baby.*"

Don't be angry."

(Ouch! Are you angry? Ouch! Slow down baby.

Don't be angry)

The conversation occurs between Amanee, Toyyibah, and Fianee are in front of Ulul Albab mosque. Ulul Albab mosque is very crowded because there is a Fatimah Az-zahrah dormitory's event. At that time, Amanee and Toyyibah want to go home after joining organization meeting and they meet Fianee in front of

Ulul Albab mosque. Fianee looks gloomy and thinks about something, and then Amanee and Toyyibah greets her and asks her about her condition.

Fianee replies with a straight face, "*Hum. Mai ru men kan. Up to you.*". Toyyibah remembers that when organization meeting, Fianee disagrees with the result of the meeting. Now, Toyyibah is standing in front of her. While looking at Toyyibah's face, Fianee gets bad mood, and then she answers Toyyibah's question, "*Hum. Mai ru men kan. Up to you.*". She speaks more than one language.

The language in the above conversation contains a switch from Thai into English. Fianee uses Thai to declare an expression of bad mood because she disagrees with the result of organization meeting. Then, the utterance is continued by using English "*Up to you.*". This kind of switching can be categorized into inter-sentential switching. According to Hoffman (1996), inter-sentential switching occurs between clauses or sentences where each clause or sentence is in one language or other.

Thus in the first utterance, Fianee uses Thai to shows that she is in bad mood because she disagrees with the result of meeting. In the second utterance, Fianee alternates his language into English, "*Up to you*", showing her condition. The English utterance shows that she does not care anymore with the organization.

Then in the Amanee's utterance, "*Oeh oeh oeh. Krod or? Oeeeh. Slow down baby. Don't be angry*", Amanee replies Fieanee's utterance. She speaks more than one language. The language of Amanee's utterance contains a switch

from Thai into English. First, Amanee uses Thai, and then she switches English “Slow down baby. Don’t be angry”. She switches from Thai to English in between sentence in one utterance. Thus, this kind of switching can be categorized into inter-sentential code switching.

Datum 4 : May 14th 2017

The dialogue happens in UIN Maulana malik Ibrahim’s yard at 06.40 A.M., when all of Thai students exercise in the yard. It is a Thai students’ routine activity on Sunday morning.

Ibrahim : *“Ayolah. Cepat-cepat kesini tuh. Biar gak siang ini. Nanti panas.”*

(Come on! Quickly! Let's not this afternoon. It's hot)

Shakiroh : *“Iyelah. Sabar sabar deh. Ini masih ikat tali sepatu.”*

(Yeah. Be patient. I still tied her shoelaces)

Hayatee : *“Come on. It’s a nice day!”*

Shakiroh : *“Yeah. It’s a nice day! Cuaca sejuk. Tidak mendung juga. I like it!”*

(Yeah. It’s a nice day! The weather is cool. Not cloudy too. I like it!)

Ibrahim : *“Nah kita harus cepat-cepat biar gak panas nanti.”*

(We have to exercise quickly)

The conversation is between Ibrahim, Shakiroh, and Hayatee in the yard. They will exercise in the yard. Ibrahim asks to Shakiroh to join in the yard quickly. But, Shakiroh still tied her shoelaces. That morning, they enjoy the warmth of the sun at the yard. In the morning, some students are warming up and

preparing the sport equipment in the yard. Everyone looks very relaxed in the morning.

The switching occurs from English into Bahasa Indonesia. In the first utterance, Shakiroh says in English “*It’s a nice day!*”, and then she changes the language into Bahasa Indonesia “*Cuaca sejuk. Tidak mendung juga*”. In the third sentence, Shakiroh uses English again “*I like it!*”. Thus, this kind of switching is included into inter-sentential code switching since the switching occurs between two languages in one conversation.

In the first type of code switching which is inter-sentential, the researcher finds there are four dialogues, they are when Baihiyah invites Asma to go to her room. Inter-sentential found in Bahiyah’s utterance when she responds Asma’s utterance. Then in the second dialogue, the researcher finds in Nureeya’s utterance when she gives information to the member of twenty seven room. Then, inter-sentential also found when Fianee gets bad mood, and then she answers Toyyibah’s question, and when Shakirah shows about her happiness of sunny day.

3.1.2 Intra-sentential

This kind of code switching occurs within a clause or sentence boundary. This kind of switching takes place when two or more lexical items in one code are inserted in one grammatical form or a sentence of another code, like when a French-English bilingual says “*Va, chercher mare (go and fetch and mare) and bribe him avec un chocolate chaud (with a hot chocolate) with cream on top*”. (Romaine, 1995)

Datum 1 : May 10th 2017

The dialogue happens in Khadijah dormitory room twenty seven at 04.50 P.M., when Nureeyah visits and gives information to the members of twenty seventh room about meeting organization.

- Nureeyah : “*Hey hey hey. Lagi apa nih?*”
(Hey! What are you doing?)
- Kaosar : “*Ada apa mak Yah ter?*”
(What’s up?)
- Romla : “*Kak Yah. Katanya mau ada meeting ya?*”
(Is there any meeting?)
- Nureeyah : “*Iya Kak La. Ni Kak Yah lagi mau bilang.*”
(Yes. I come here because I will notice you)
- Romla : “*Oh yayaya.*”
(Yeah!)
- Nureeyah : “*Jangan lupa nanti ada meeting setelah maghrib ya di gedung B.*”
(Don’t forget there will be a meeting after *maghrib* in B building)

In the quotation above, it is about conversation between Nureeyah, Kaosar, Farhana, and I in twenty seventh room, second floor. Nureeyah gives information that there will be a meeting organization that occurs after *maghrib*. When Kaosar, Farhana, and I, are discussing about room, suddenly Nureeyah knock the door and she made us shocked. She tells that there is organization meeting tonight after *maghrib*.

In the conversation above, code switching appears in Romla’s and Nureeyah’s utterance. First, in Romla’s utterance when she asks Nureeyah about the meeting, “*Kak Yah. Katanya mau ada meeting ya?*”. Romla uses two

languages in one sentence. Firstly, Romla uses Bahasa Indonesia “*Kak Yah. Katanya mau ada ...*”, and then she switches into English “*meeting*”, and she uses Bahasa Indonesia again “*ya?*”. The word “*meeting*” occurs within utterance of Bahasa Indonesia. Thus, the type of this code switching can be categorized into intra-sentential code switching.

Second, in Nureeyah’s utterance when she responds Romla’s utterance, “*Jangan lupa nanti ada meeting setelah maghrib ya di gedung B*”. Nureeyah uses two languages in one sentence. Nureeyah uses Bahasa Indonesia to open her utterance “*Jangan lupa nanti ada...*”, and then she switches into English “*meeting*”, and she uses Bahasa Indonesia again “*setelah maghrib ya di gedung B*”. The word “*meeting*” occurs within utterance of Bahasa Indonesia. Thus, the type of this code switching can be categorized into intra-sentential code switching.

Datum 2 : June 10th 2017

The dialogue is in Khadijah Al-Kubra dormitory in the second floor at 05.00 P.M.

Hasminee : “*Romla, kesini sebentar. Ke kak mi arai ja*” *tham noi a.*”

(Romla, come here. I want to ask you)

Romla : “*Mi arai ro kak.?*”

(What’s up?)

Hasminee : “*Ini Kak mau tanya pendapat tentang acara tasyakuran kakak. Kak kid wa ja tam khaw mok, Dek wa ngai.?*”

(I want to ask you about my *tasyakuran* event. I think that I will cook *khaw mok kai*. How?)

Romla : “*Lew tae ley kak. Lew kak ja tam mea*” *rai a?*”

(It’s up to you. So, when do you cook it?)

- Hasminee : *“Kak ja tam wan saw ti sip ni Dek.”*
(I will cook it on Sunday, 10th June)
- Romla : *“Oooh..yayaya. Terus planning kak mau beli apa saja?”*
(Yeah. So, what are your plans?)
- Hasminee : *“Untuk bumbu-bumbunya sudah siap, cuman ayam sama beras saja yang belum. Kira-kira tiga belas kilo ayam dan sepuluh kilo berasnya cukup tak? Atau kurang?”*
(The spices are ready, but the chicken and rice have not. How about thirteen kilos of chicken and ten kilos of rice? Is it enough?)
- Romla : *“Itu sudah banyak kak. Apa lagi sekarang bulan puasa iya kan?”*
(That’s enough. This is Ramadan, right?)
- Hasminee : *“Oooh. Oke oke. Oke kalau gitu fix ya itu saja?”*
(Okay! That is)
- Romla : *“Ya kak. Kalau dek La cukup itu saja.”*
(For me, it’s enough)
- Hasminee : *“Oke oke. Terimakasih ya.”*
(Okay! Thank you)
- Romla : *“Sip sip.”*
(Okay!)

The conversation happens in Khadijah Al-Kubra dormitory in second floor. The Khadijah Al-Kubra dormitory is the only dormitory which is occupied for foreign students, in the second floor. From the conversation above, it can be seen that Hasminee asks to Romla about her event. She will hold *syukuran* event because she has graduated in this year. Hasminee confused about the food of

syukuran because at that time is Ramadan. Thus, Hasminee asks to Romla about her opinion.

Here, code switching appears in Romla's and Hasminee's utterances. First, when Romla asks Hasminee how about her plans for the *syukuran* event, "Oooh..yayaya. Terus *planning* kak mau beli apa saja?". There is an English word in Romla's utterance which is "*planning*". The word "*planning*" is in the middle of Bahasa Indonesia's words. Romla switches from Bahasa Indonesia into English in one sentence. Thus it can be concluded that Romla's sentence includes intra-sentential code switching.

Second, Hasminee's utterance when she responds Romla about Romla's opinion, "Oooh. Oke oke. Oke kalau gitu *fix* ya itu saja?". There is an English word in Hasminee's utterance that is "*fix*". The word "*fix*" is in the middle of Bahasa Indonesia's words. Hasminee switch from Bahasa Indonesia into English in one sentence. Thus it can be concluded that Hasminee's sentence includes intra-sentential code switching. The code switching occurs in two different languages.

Datum 3 : May 17th 2017

The dialogue is in Khadijah Al-Kubra dormitory room twenty seven in the second floor at 11.20 P.M.

- Busaroh : "*Hahhaaaa... kok gitu? Lucu sekali.*"
(Hahaha. That's it? It's so funny)
- Kaosar : "*Diam eh Bud. Tidur. Tidur.*"
(Silent, please! Let's sleep)
- Busaroh : "*Eh. Maaf maaf kak. Very loudly ta ketawaku?*"

(I'm sorry. Is is laughing very loudly?)

Kaosar : *"Iya lah. Ini sudah malam juga waktunya orang tidur."*

(Yes. It's time to people sleep)

Busaroh : *"Yooo yoo. Maaf maaf nah."*

(Okay! I'm sorry)

The conversation happens in twenty seventh room of Khadijah Al-Kubra dormitory. The conversation occurs when Busaroh is watching a movie in her laptop. She is wearing a headset. Thus, she cannot her voice by herself because she used to use headset and the music of movie is very loudly. Then, she laughs loudly. Her laughing is disturbed Kaosar because she wants to sleep. Kaosar told her to shut up because it is a time of sleep and Busaroh's laughing is loud.

Here, code switching appears in Busaro's utterance when she respond Kaosar's utterance, *"Eh. Maaf maaf kak. Very loudly ta ketawaku?"*. In that utterance, there are two English words which are "very loudly". The words "very loudly" are in the middle of Bahasa Indonesia's words. "Very loudly" is an adverb phrase. Busaroh switches from English into Bahasa Indonesia in one sentence. Thus it can be concluded that Busaro's utterance includes intra-sentential code switching.

Datum 4 : May 25th 2017

The dialogue is in B building in the second floor at 08.10 P.M.

Avadee : *"Jadi untuk pembagiannya sudah jelas ya? Siapa saja yang jadi ketua acara, wakil, sekretaris, bendahara, dan seksi-seksi lainnya?"*

(So, it is clear? Who is the chairman, secretaries, treasures, and other sections?)

Kanyarat : “*Ya ya. Sudah sudah.*”

(Yes. It’s clear)

Avadee : “*Sudah paham? Tidak ada yg ditanyakan lagi?*”

(Have you understood? There is no question?)

Sukree : “*Oke. Sudah clear ya masalah ini?*”

(Okay! This problem is already clear?)

Sumairee : “*Ya ya. Sudah. Sudah malam pula ini.*”

(Yes. Have done. It’s already tonight)

The conversation happens in B building in the second floor. Thai students usually use B building in the second floor for having an organization meeting. The conversation above occurs when Thai students have an organization meeting for discussing about *Muktamar* event. *Muktamar* means that discussing about the last programs to become new programs of Thai students’ organization. From the conversation above, it can be seen that Avadee is a chairman and he asks to Thai students’ entire member about the results of that meeting because that meeting divides the group of job. Then, Sukree is a minutes of that meeting. Thus, he also asks to all of the members.

The switching occurs from Sukree’s utterance. He asks to all of Thai members. He switches Bahasa Indonesia into English, “*Oke. Sudah clear ya masalah ini?*”. In that utterance, there is an English word “*clear*”. The word “*clear*” is in the middle of Bahasa Indonesia’s words. Sukree switches from Bahasa Indonesia into English in one sentence. Thus it can be concluded that Sukree’s utterance includes intra-sentential code switching.

Therefore according to the explanation above the researcher finds four dialogues, those are in Nureeya's utterance when she gives information to the member of twenty seventh room. Then it is in the Hasminee's utterance when she asks to Romla about her event, and then it is in the Busaroh's utterance when she laughs loudly. Next for the last data of intra-sentential is in Sukree's utterance when he explains to Thai students' entire member about *muktamar*.

3.1.3 Tag-switching

In this kind of code switching, tags, exclamations and certain set phrases in one language are inserted into an utterance otherwise in another, as when a Panjabi/English says *It's a nice day, hana?* (hai n? *isn't it*). Another example is when an adult Spanish-American English says "...*Oh! Ay! It was embarrassing! It was very nice, though, but I was embarrassed!*".

Tag switching involves the insertion of a tag from one language into an utterance which is otherwise entirely in the other language, for example *oh, ya, and saya tau. Di sebelah selatan sana tu, ya?* (Ouch, yes, I know, on the south side over there, isn't it?) (John in Susanto, 2008:47). Further Supported by (Romaine in Susanto, 2008) it is exclamation or tags "you know", "I mean".

Romaine (1989:77) argues that this switch can be inserted anywhere, which do not have too many syntactic limits and the switching use tags in one language, with rest of utterance in other language. Added by Holmes' statement (2001:35), tag switching is sometimes called emblematic switching where the switch is simply an interjection, sentence filler in other language that serves as an ethnic identity marker.

Datum 1 : July 19th 2017

The dialogue happens in Khadijah Al-Kubra dormitory in second floor at 08.30

A.M.

- Nureeyah : *“Dek dek. Mi khaw rai ja bok”*
(There is bad information for us)
- Mareeya : *“Mi ray kak?”*
(What’s going on?)
- Nureeyah : *“Musrifah tong kan jai au hong kong raw.”*
(*Musrifah* will take our room)
- Akreemah : *“Mai kwam wa yang ngai kak.”*
(What does it mean?)
- Nureeyah : *“Ja yang ngai ko lew teh raw tong yai ok dek.”*
(Because only scholarship student who can stay in *mabna*)
- Akreemah : *“Oh my God! Tam mai a kak? Mi rai re” plaw.”*
(Oh My God! Why?)
- Nureeyah : *“Ya, ti yu ho dai care chapok dek tun taw nan dek.
Khaw wa yang nan.”*
(Only scholarship student who can stay in *mabna*.
She said like that)

The conversation happens in front of room twenty eighth of Khadijah Al-Kubra dormitory. The conversation occurs when Nureeyah gives information about their rooms. Nureeyah says that only scholarship student who can stay in *mabna*. Akreemah was shocked about that. She said that “Oh my God! Tam mai a kak? Mi rai re” plaw.”. She asks about the truth to Nureeyah.

The Akreema’s utterance uses Thai to response Nureeyah’s utterance. The alternation is found from the tag “Oh My God!”. The utterances are in English that is followed by Thai utterance “*Tam mai a kak? Mi rai re” plaw*”. Thus, the

switching from a word of interjection in one language and followed by a sentence in another language can be categorized into tag-switching.

Datum 2 : July 24th 2017

The dialogue happens in Khadijah Al-Kubra dormitory in second floor in front of room thirty at 10.00 A.M.

Asma" : *"Kak a rai nan?"*

(What's that?)

Hasminee : *"Nai? Ti kak kam lang te yu ni or? Oooh, ni ke hin jak kawah ijin."*

(What? Do I bring this? This is a stone from Kawah Ijen)

Asma" : *"Wow! Suai kak! Kak au jak ti trung nai a mea"wan?"*

(Wow! Nice! Where did you take yesterday?)

Hasminee : *"Au jak ti trung nan lek. Kak kho khon ti yu trong nan lew."*

(I take it there. I have asked permission too)

The conversation happens in front of room thirty of Khadijah Al-Kubra dormitory. The conversation occurs when Hasminee prepares her thing in front of her room. She brings a beautiful stone. The stone is weird. It is different from other stone. The color is yellow. Then, there is Asma" in front of room thirty. She looks Hasminee who brings that stone. Asma" is shocked about the stone. She ask to Hasminee about that stone, and Hasminee explains that the stone is from Kawah Ijen. Asma" is shocked and she said that *"Wow! Suai kak! Kak au jak ti trung nai a mea"wan?"*

Asma“ uses Thai to show her shocked about that stone. The alternation is found from the tag “Wow!”. The utterances are in English that is followed by Thai utterance “*Suai kak! Kak au jak ti trung nai a mea“wan?”*”. Thus, the switching from a word of interjection in one language and followed by a sentence in another language can be categorized into tag-switching.

Datum 3 : August 16th 2017

The dialogue occurs in Khadijah dormitory room twenty nine at 12.15 P.M.

Nureeyah : “*Dek La. Ja pai nai nan? Du reap roi jang.*”

(Dek La. Where do you go? You’re so neat)

Romla : “*Kompre kak.*”

(I have *kompre* exam)

Nureeyah : “*Ouch! Kompre hari ini? Sekarang?*”

(Ouch! Today? Now?)

Romla : “*Ya kak.*”

(Yes)

Nureeyah : “*Kak, kho hai ngai dai nai kan sob nah dek.*”

(Good luck!)

Romla : “*Ya kak. Terimakasih.*”

(Yes. Thank you)

The conversation happens in front of room twenty nine of Khadijah Al-Kubra dormitory. The conversation occurs when Romla will go to her faculty to *komprehensif* examination. She wears a neat dress. Thus it is made Nureeyah shocked. Nureeyah is preparing her thing and she is listening music in front of her room. So, when Romla passes in front of her room, she asks to Romla, “*Dek La. Ja pai nai nan? Du reap roi jang*”. Then, Romla answers Nureeyah’s question,

“*Kompre kak*”. Nureeyah is shocked because Romla’s answer. Then she said, “*Ouch! Kompre hari ini? Sekarang?*”.

In the Nureeya’s utterance, “*Ouch! Kompre hari ini? Sekarang?*”, she switches from English into Bahasa Indonesia. Nureeyah uses English word, “*Wow!*”, show her shocked. Thus, Nureeyah’s utterance includes tag-switching which is word of “*Wow!*”. The utterances are in English that is followed by Bahasa Indonesia utterance “*Kompre hari ini? Sekarang?*”. Thus, the switching from a word of interjection in one language and followed by a sentence in another language can be categorized into tag-switching.

From the explanation above, the researcher finds three dialogues of Thai students in their conversation. First, when Akreemah was shocked by the information that was informed by Nureeyah. There is a word “*Oh My God!*” in Akreemah’s utterance. Second, it is in the Asma’s utterance when she shocked about the stone that was brought by Hasminee. Last data of tag-switching is in the Nureeyah’s utterance when she knows that Romla will have a *komprehensif* examination.

3.2 The Reasons of Code Switching of Thai Students

Several dialogues containing code switching utterances were collected from the utterances of Thai students in UIN Maulana Malik Ibrahim Malang. The data find in the utterances have several reasons of using code switching, those are talking about a particular topic, quoting somebody else, being emphatic about something, interjection (inserting sentence fillers or sentence connectors),

repetition used for clarification, intention of clarifying the speech content for interlocutor, and expressing group identity proposed by Hoffman (1992).

3.2.1 Talking about a particular topic

People something prefers to talk about a particular topic in one language rather than in another. Sometimes, a speaker feels free and more comfortable to express his/her everyday language.

Datum : July 23rd 2017

The conversation happens in front of A building.

Kaosar : *"Iphone 7 red bagus ya. Mau aku. Baguuuss."*
(Iphone 7 is nice. I want it. So nice!)

Hayatee : *"Budok ni. Kemarin bilang mau iphone 6. Sekarang sudah dapat, ganti lah tuh mau iphone 7."*
(You said that you want to have Iphone 6 yesterday. But now, you want to have Iphone 7)

Nuk : *"Memang kalau ngomong tentang fashion item itu gak habis-habis lah. Especially this one, phone!"*
(Talking about fashion is not endless. Especially this one, a phone!)

Hayatee : *"Ya. Betul sekali mok Nuk. Hahaha."*
(Yes. That"s right)

The conversation happens in front of A building. The conversation occurs when they pass in front of A building at 06.40 P.M. when they will go to have a dinner. Kaosar is walking while she is playing her phone. She plays her Instagram. Suddenly, she gives her phone to Hayatee and she asks Hayatee to looks the Iphone 7 image in Kaosar"s Instagram. Then, Kaosar said that she wants to have the new Iphone 7. Whereas, she buys Iphone 6 two months ago. Thus, it

makes Nuk fed up and she said “*Memang kalau ngomong tentang fashion item itu gak habis-habis lah. Especially this one, phone!*.”

From the data above the writer analyses that, there is a code switching in Nuk’s utterance, “*Memang kalau ngomong tentang fashion item itu gak habis-habis lah. Especially this one, phone!*”. She switches from Bahasa Indonesia into English. The researcher analyzes that in data 1, appeared the reason of Nuk does code switching is talking about particular topic. People sometimes prefer to talk about a particular topic in one language rather than in another. Sometimes, a speaker feels free and more comfortable to express their emotions, excitements, or even anger in a language that is not their everyday language.

3.2.2 Quoting Somebody Else

The switching occurs when the speaker quotes other people speech. The code switched passages are clearly identifiable as a direct quotation and reported speech.

Datum 1 : July 18th 2017

This dialogue happens in B building at 10.15 A.M.

Sukree : “*Kak La. Mau kemana tuh?*”

(Kak La. Where will you go?)

Romla : “*Biasa talaaah. Beli makan. Hahaha.*”

(I want to have breakfast)

Sukree : “*Oh ya. Ada salam dari Heng. Dia bilang „How about your skripsi? Is that already finish?”*”

(Huh. You get regards from Ibrahim. He said that „How about your minor thesis? Is that already finish?”)

Romla : *“Alhamdulillah. Hehe. Dimana tuh dia? Pulang kah?”*

(Alhamdulillah. Where is he? In home?)

Sukree : *“Ya kak. Dia pulang sebentar buat urusan pasportnya. Agustus besok balik lagi.”*

(Yes. He is in home to fix his passport. He will be back on August)

The conversation happens in B building at 10.15 A.M. When Romla and Wilda will go to have breakfast, they meet Sukree in B building corridor. Sukree greets Romla and he asks her where did she go. Then, Romla said that she wants to go to have breakfast with Wilda. Sukree responds Romla's utterance and he conveys Ibrahim's regards to Romla. Ibrahim is Romla's friend in the same semester. So, they are both working on minor thesis. But, Ibrahim is back to Thailand because he is fixing his passport. Hence, he entrusted his regards to Romla.

From the conversation above the researcher analyses that, there is a code switching on Sukree's utterance when he conveys Ibrahim's regards to Romla, *“Oh ya. Ada salam dari Heng. Dia bilang „How about your skripsi? Is that already finish?”*. He switches from Bahasa Indonesia into English. Sukree conveys the Ibrahim's regards to Romla. So, he quotes Ibrahim's utterance which is *“How about your skripsi? Is that already finish?”*. Therefore, it can be categorized that the reason of Sukree does code switching on his utterance is quoting somebody else. Hoffman (1991) suggested that people sometimes like to quote a famous expression or saying of some well-known figures.

Datum 2 : July 31st 2017

This dialogue happens in Khadijah Al-Kubra dormitory room twenty seven at 10.20 A.M.

Hureeyah : *“Di pabrik santan Aroy-D tuh. Tapi, kak dihantar ke Sulawesi.”*

(In Aroy-D coconut milk factory. But, I am sent in Sulawesi)

Waida : *“Oeh. Jauh kak.”*

(That’s far)

Romla : *“Cerita lah kak. Gimana tuh kok bisa masuk kerja disitu?”*

(Let us know. How do you can get this job?)

Hureeya : *“Yo yooo. Sini-sini kak cerita deh. Awalnya kak itu diberi tahu sama Beh Fauzi. Tapi, Beh Fauzi bilang “Don’t tell that you have friends or brothers who work in Aroy-D.”*

(Yeah! I will tell you. Firstly, Kak was told Beh Fauzi. But, he told that “Don’t tell to Aroy-D that you have friends or brothers who work in Aroy-D”)

Romla : *“Oooh. Kenapa kak?”*

(Why?)

Hureeyah : *“Ya. Karena Aroy-D gak mau ada yang curang. Maksudnya diterima kerja tetapi dengan menitipkan atau memakai uang.”*

(Because Aroy-D doesn’t want there’s any cheats. It means working in that factory using by money or any cheats)

Waida : *“Oeh. Sampai begitu ya?”*

(Ouch! Is that?)

The conversation happens in Khadijah Al-Kubra dormitory room twenty seven at 10.20 A.M. when Hureeyah knocks the door. Hureeyah is Thai student who graduated two years ago. She knocks the door and opens the door, and then Waida and Romla shocked because Hureeyah is back to Indonesia without telling anyone. Then, Waida, Romla, and Hureeyah greet together and Hureeyah tells that she works in Sulawesi, Indonesia. Waida and Romla shocked how can she works in Indonesia. Finally, Hureeyah tells all of her steps.

From the conversation above the researcher analyses that, there is a code switching on Hureeyah's utterance when she tells her first step to work in Indonesia, *"Yo yooo. Sini-sini kak cerita deh. Awalnya kak itu diberi tahu sama Beh Fauzi. Tapi, Beh Fauzi bilang "Don't tell that you have friends or brothers who work in Aroy-D".* She switches from Bahasa Indonesia into English. She tells her step to Waida and Romla, and then she quotes Beh Fauzi's utterance, *"Don't tell that you have friends or brothers who work in Aroy-D"*. Therefore, it can be categorized that the reason of Hureeyah does code switching on his utterance is quoting somebody else. She quotes Beh Fauzi's utterance.

3.2.1 Being Empathic about Something

It can be categorized in Quoting somebody else become a reason Kimmy do Code Switching on that utterance.

Datum : August 21st 2017

This conversation occurs in Khadijah Al-Kubra dormitory room twenty seven at 07.20 A.M.

Amanee : *"Kak. Gimana nih? Amanee ambil sastra, dan itu katanya sulit."*

(Kak. I choose literature to concentration study, and there are some friends told that it is difficult)

Afnee : *“Iya sih. Memang katanya belajarnya sulit. But don’t worry, waktu skripsi katanya tidak terlalu sulit karena sudah jelas yang diteliti itu literary work.”*
 (Yes. Literature study is more difficult. But don’t worry, for doing minor thesis is easier because it’s clear that the study is literary work)

Amanee : *“Iya ta kak? Amanee takut nih.”*
 (That is right? I’m afraid)

The conversation happens in Khadijah Al-Kubra dormitory room twenty seven at 07.20 A.M. when the member of twenty seventh room are having dinner. After having a dinner, Amanee tells about her study. She tells that she take literature for her concentration of her study in English department. Amanee is afraid to take literature because she thinks that literature is more difficult than linguistics concentration. Then, Afnee responds her utterance, *“Iya sih. Memang katanya belajarnya sulit. But, don’t worry, waktu skripsi katanya tidak terlalu sulit karena sudah jelas yang diteliti itu literary work”*.

From the conversation above the researcher analyses that, there is a code switching on Afnee’s utterance when she responds the Amanee’s utterance, *“Iya sih. Memang katanya belajarnya sulit. But, don’t worry, waktu skripsi katanya tidak terlalu sulit karena sudah jelas yang diteliti itu literary work”*. She switches from English to Bahasa Indonesia. Therefore, the reason of Afnee does code switching on her utterance is showing empathy about something. The researcher finds English utterance, *“But don't worry”*. It means Afnee wants to give

explanation about literature study. She wants to Amanee do not be afraid to study literature.

3.2.2 Interjection

The switch serves to mark an interjection or sentence filler in order to get the attention.

Datum : August 3rd 2017

The dialogue occurs in C building at 07.05 P.M.

Karim : *“Bagaimana adik-adik, sudah siap untuk kuliah ya?”*

(How brothers, are you ready to study?)

Avadee : *“Ya. Setelah ini ada OPAK. Yes, there is OPAK. OPAK itu Orientasi Pengenalan Akademik dan Kampus.”*

(There is an OPAK. Yes, there’s an OPAK. OPAK is *Orientasi Pengenalan Akademik dan Kampus*)

Karim : *“Anyway, adik-adik harus mengikuti OPAK ya. Meskipun adik-adik itu anak Thailand. Tapi, tetap wajib ikut OPAK.”*

(Anyway, you have to attend the OPAK. Although you are Thai students. But, you have to join this agenda)

Avadee : *“Ya. Betul sekali kak Karim.”*

(Yes. That’s right, Karim)

The conversation above occurs in C building at 07.05 P.M. when there is a Thai students’ meeting. Thai students greet all of the new Thai students. Karim is a chairman of that meeting and he asks to new Thai students to attend all of the campus agenda, such as an OPAK. He explains that all of new Thai students must

attend OPAK. Avadee helps Karim to explain to all of new Thai students, he explains that

From the conversation above the researcher analyses that, there is a code switching on Karim's utterance when he explains to all of new Thai students, *"Anyway, adik-adik harus mengikuti OPAK ya. Meskipun adik-adik itu anak Thailand. Tapi, tetap wajib ikut OPAK"*. The researcher concludes that the reason of Karim does code switching in that dialogue is interjection. He was inserting sentence fillers or sentence connector *"anyway"* in the beginning of his utterance. Regarding the reason, Hoffman (1991) suggested that language switching among bilingual or multilingual people can sometimes mark an interjection or sentence connector. It may happen intentionally or unintentionally.

3.2.3 Repetition

The function of this switching is to repeat the message from one language to another language, either literally or in somewhat modified form.

Datum : August 2nd 2017

This conversation is in Steak Luar Biasa restaurant at 06.50 P.M.

Amanee : *"Ja kin a rai a? Nan mak lew nah mai ma tee nee."*

(What I want? We have not been here long time)

Fianee : *"Hummm. Ngong a? Amanee ja kin an nai a?"*
(I'm confused. Amanee, what will you choose?)

Amanee : *"Black pepper beef steak lew kan. Black pepper beef steak rod chaad aroy kwa doy cha phok naw naw beb nee. Aroy maaak."*

(Black pepper beef steak. The black pepper beef steak tastes better when it's cold. So tasty!)

Bahiyah : *“Chai lew. Ngan. Blackpaper beef steak doy lew kan?”*

(Yes, that’s right. I choose black pepper beef steak)

The conversation above occurs in Steak Luar Biasa restaurant at 06.50 P.M. They will have a dinner together. They have not been eating at Steak Luar Biasa restaurant. So, Amanee confused about what will she eats in that restaurant. Amanee asks to Fianee, but Fianee also confused about what she eats. Finally, Amanee choose a black pepper beef steak for eating, *“Black pepper beef steak lew kan. Black pepper beef steak rod chaad aroy kwa doy cha phok naw naw beb nee. Aroy maaak”*.

From the conversation above the researcher analyses that, there is a code switching on Amanee’s utterance when she responds Fianee’s utterance, *“Black pepper beef steak lew kan. Black pepper beef steak rod chaad aroy kwa doy cha phok naw naw beb nee. Aroy maaak”*. The researcher concludes that the reason of Amanee does code switching in that dialogue is repetition. She wants to clarify her speech so that it will be understood more by the listener, she can sometimes use both of the language that he masters saying the same utterance (the utterance is said repeatedly).

CHAPTER IV

CONCLUSION

After analysing and interpreting the data, the researcher continues to the conclusion and suggestion. The conclusion is drawn based on the statement of the problems, while suggestion is given for the next researchers who are interested in doing same field of the study.

4.1 Conclusion

Based on the research problems and the discussion of the data presentation and analysis, the following conclusion can be described dealing with the types of code switching according to Romaine (1995) and the reasons using code switching according to Hoffman (1992) of Thai students in Universitas Islam Negeri Maulana Malik Ibrahim Malang.

First, the researcher finds that there are three types of code switching of Thai students in their daily conversation. The first type is inter-sentential which the researcher finds when Baihiyah invites Asma to go to her room. Inter-sentential found in Bahiyah's utterance when she responds Asma's utterance. The second dialogue is that the researcher finds in Nureeya's utterance when she gives information to the member of twenty seven room. Then, inter-sentential is also found when Fianee gets a bad mood, and then she answers Toyyibah's question, and when Shakirah shows about her happiness of sunny day.

In intra-sentential, the researcher also finds four dialogues. Those are in Nureeya's utterance when she gives information to the member of twenty seven room. Then it is in the Hasminee's utterance when she asks to Romla about her

event, and then it is in the Busaroh's utterance when she laughs loudly. The last data of intra-sentential is in Sukree's utterance when he explains to Thai students' entire member about *muktamar*.

In tag-switching the researcher finds three dialogues of Thai students in their conversation. First, when Akreemah was shocked by the information that was informed by Nureeyah. There is a word "*Oh My God!*" in Akreemah's utterance. Second, it is in the Asma's utterance when she shocked about the stone that was brought by Hasminee. Last data of tag-switching is in the Nureeyah's utterance when she knows that Romla will have a *komprensif* examination.

Second, the researcher finds there are five reasons of using code switching, those are talking about a particular topic, quoting somebody else, being emphatic about something, interjection, and repetition used for clarification. In the reason of talking about a particular topic, is when Nuk responds Kaosar's saying. So, it is in the Nuk's utterance. In the reason of quoting somebody else, the researcher finds two conversations those are in Sukree's utterance when he conveys Ibrahim's regards to Romla and it is in the Hureeyah's utterance when she tells about her job.

In the third reason of using code switching is being emphatic about something is when Afnee give an opinion to Amanee in order to Amanee do not be afraid to study literature. Fourth is interjection. In interjection, the researcher finds that there is a reason of interjection on Karim's utterance when he explains to all of new Thai students about OPAK. Lastly is repetition. Repetition is in Amanee's utterance when she chooses a black pepper beef steak to eat.

4.2 Suggestion

After drawing a conclusion based on the findings of this study, the writer suggests for the next researchers to use this result of this study as the additional reference in studying code switching. Since this study only analyzes the types of code switching by Suzaine Romaine (1995) and the reasons of code switching by Hoffman (1991) theory. It will be more interesting for the next researchers to analyze by using another theory of code switching and use other data such as movies as the data source.



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Problems of the Study	Types of Code Switching	Time/Place	Speaker	Utterances
Types of Code Switching	Inter-sentential	09.40 A.M. at March 9 th 2017 / 26 th room at Khadijah Al-Kubra	Bahiyah	"I am very grateful. <i>Te kon yuk an jed khon, Dek. Keap mak prok mi khong yek mak.</i> "
		04.50 P.M. at May 10 th 2017 / 27 th room at Khadijah Al-Kubra	Nureeyah	" <i>Yaaaa biasa loh.</i> We know that. <i>Tham mai a, mi kra! mai wang rek plau?</i> "
				" <i>Oke. Jangan lupa loh.</i> Don't be late guys. Okay?"
		08.40 P.M. at May 10 th 2017 / in front of Ulul Albab Mosque	Fianee	" <i>Hum. Mai ru men kan.</i> Up to you."
			Amanee	" <i>Oeh oeh oeh. Krod or? Oeeeh.</i> Slow down baby. Don't be angry."
		06.40 A.M. at May 14 th 2017 / UIN's yard	Shakiroh	"Yeah. It's a nice day! <i>Cuaca sejuk. Tidak mendung juga.</i> I like it!"
	Intra-sentential	04.50 P.M. at May 10 th 2017 / 27 th room at Khadijah Al-Kubra	Romla	" <i>Kak Yah. Katanya mau ada meeting ya?</i> "
			Nureeyah	" <i>Jangan lupa nanti ada meeting setelah maghrib ya di gedung B.</i> "
		05.00 P.M. at June 10 th 2017 / 2 nd floor at Khadijah Al-Kubra	Romla	" <i>Oooh, yayaya. Terus planning kak mau beli apa saja?</i> "
			Hasminee	" <i>Oooh, Oke oke. Oke kalau gitu fix ya itu saja?</i> "
		11.20 P.M. at May 17 th 2017 / 27 th room at Khadijah Al-Kubra	Busaroh	" <i>Eh. Maaf maaf kak. Very loudly ta ketawaku?</i> "
		08.10 P.M. at May 25 th 2017 / B building in the second floor	Sukree	" <i>Oke. Sudah clear ya masalah ini?</i> "
	Tag-switching	08.30 A.M. at July 19 th 2017 / 2 nd	Akreemah	"Oh my God! <i>Tam mai a kak? Mi rai re</i> "

		floor at Khadijah Al-Kubra		<i>plaw."</i>
		10.00 A.M. at July 24 th 2017 / 2 nd floor at Khadijah Al-Kubra	Asma'	<i>"Wow! Suai kak! Kak au jak ti trung nai a mea wan?"</i>
		12.15 P.M. at August 16 th 2017 / 29 th room at Khadijah Al-Kubra	Nureeyah	<i>"Ouch! Kompre hari ini? Sekarang?"</i>

Problems of the Study	The Reasons of Code Switching of Thai Students	Time/Place	Speaker	Utterances
The Reasons of Code Switching of Thai Students	Talking about a particular topic	06.40 P.M. at July 23 rd 2017 / in front of A building	Nuk	<i>"Memang kalau ngomong tentang fashion item itu gak habis-habis lah. Especially this one, phone!"</i>
	Quoting somebody else	10.15 A.M. at July 18 th 2017 / B Building	Sukree	<i>"Oh ya. Ada salam dari Heng. Dia bilang ,,How about your skripsi? Is that already finish?"</i>
		10.20 A.M. at July 31 st 2017 / 27 th room at Khadijah Al-Kubra	Hureeyah	<i>"Yo yooo. Sini-sini kak cerita deh. Awalnya kak itu diberi tahu sama Beh Fauzi. Tapi, Beh Fauzi bilang "Don't tell that you have friends or brothers who work in Aroy-D."</i>
	Being emphatic about something	07.20 A.M. at August 21 st 2017 / 27 th room at Khadijah Al-Kubra	Afnee	<i>"Iya sih. Memang katanya belajarnya sulit. But don't worry, waktu skripsi katanya tidak terlalu sulit karena sudah jelas yang diteliti itu literary work."</i>
	Interjection	07.05 P.M. at August 3 rd 2017 / C Building	Karim	<i>"Anyway, adik-adik harus mengikuti OPAK ya. Meskipun adik-adik itu anak Thailand."</i>

				<i>Tapi, tetap wajib ikut OPAK.”</i>
	Repetition	06.50 P.M. at August 2 nd 2017 / Steak Luar Biasa	Afnee	<i>“Black pepper beef steak lew kan. Black pepper beef steak rod chaad aroy kwa doy cha phok naw naw beb nee. Aroy maaak.”</i>

