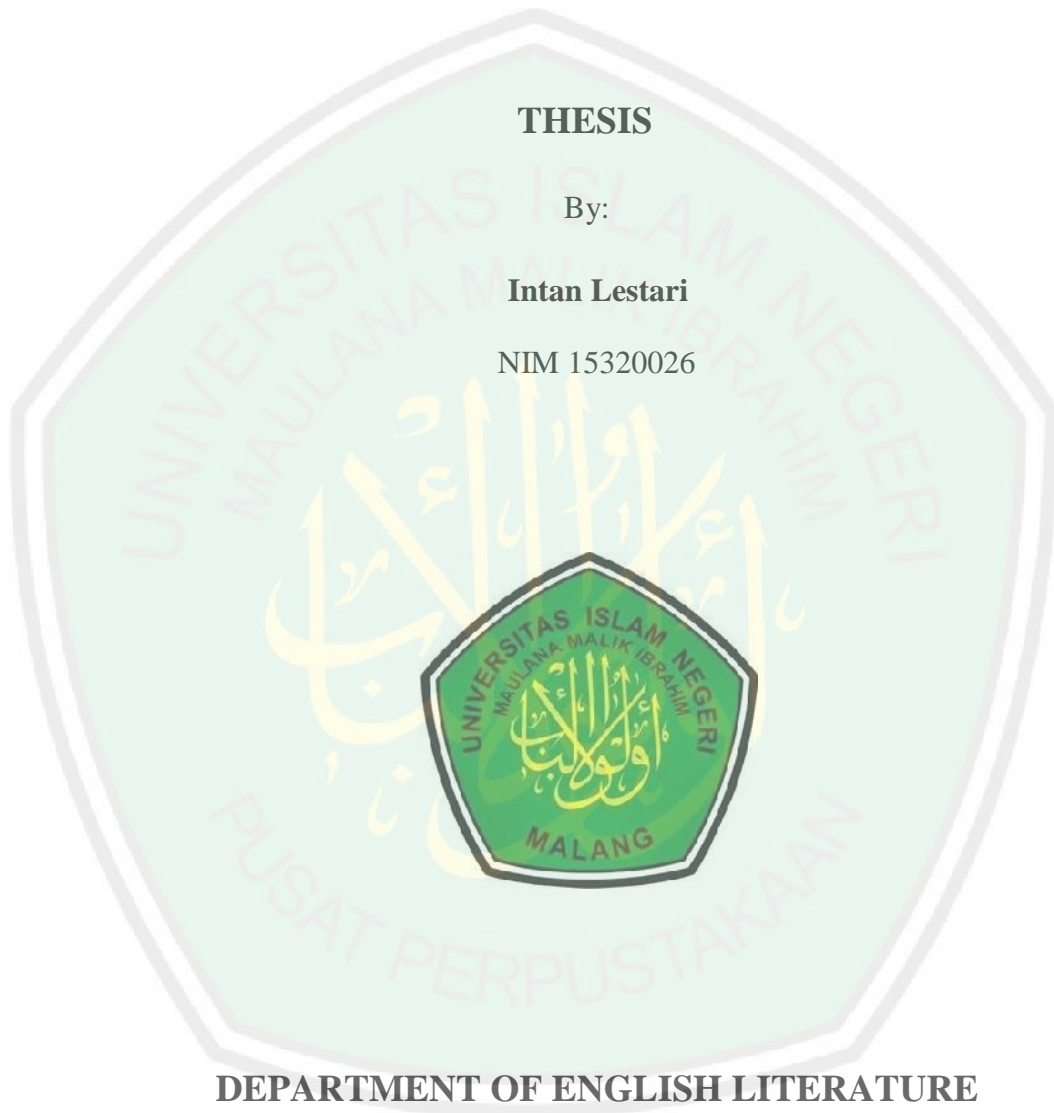# CODE SWITCHING MADE BY INTERNATIONAL STUDENTS OF UIN MAULANA MALIK IBRAHIM MALANG: A SOCIOLINGUISTIC PERSPECTIVE

THESIS

By:

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UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM

MALANG

2019

CODE SWITCHING MADE BY INTERNATIONAL STUDENTS OF UIN MAULANA MALIK IBRAHIM MALANG:
A SOCIOLINGUISTIC PERSPECTIVE

THESIS

Presented to

Universitas Islam Negeri Maulana Malik Irahim Malang

in Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S)

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2019

STATEMENT OF AUTHORSHIP

I state that the thesis entitled "**Code Switching Made by International Students of UIN Maulana Malik Ibrahim Malang: A Sociolingusitic Perspective**" is my original work. I do not include any materials previously written or published by another person, except those ones that are cited as references and written in the bibliography. Hereby, if there is an objection or claim, I am the only person who is responsible for that.

Malang, 22 May 2018
The researcher
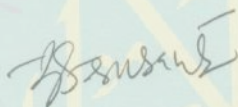
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APPROVAL SHEET

This to certify that Intan Lestari's thesis entitled **Code Switching Made by** International Students of UIN Maulana Malik Ibrahim Malang: A **Sociolinguistic Perspective** has been approved for thesis examination at the Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of *Sarjana Sastra* (S.S).

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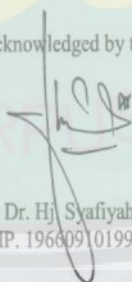
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MOTTO

"Miracles happen every day when you believe in God"

DEDICATION

This thesis is dedicated to my beloved parent,

Bapak Muh Arif Ismail and Ibu Rahayu Susanti

My sister,

Rias Dyatmika Azizah

ABSTRACT

Lestari, Intan. 2019***. Code Switching Made by International Students of UIN Maulana Malik Ibrahim Malang: A Sociolinguistic Perspective***. Thesis *(Skripsi)* of *Sarjana Sastra* (S.S) in English Literature Department, Faculty of Humanities at Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor   : H. Djoko Susanto, M.Ed.,Ph.D
Keywords   : Code switching, International students, Multilingual, Cultural identity.

The purposes of this study are: (1) to find the reasons for international students to code switch, (2) to find cultural identity reflected by the participants when they perform code switching. This research was conducted using descriptive qualitative method. The participants of the research consisted of five international students. They are from Sudan, Libya, and Thailand. This study employs direct observation, interviews, questioners, listening, archival records, and document analysis to gather the data.

This study found the reasons of code switching through those research instrument in informal context seemed to fulfill all the code switching proposed by Hoffman (1991:116), are talking about a particular topic, quoting somebody else, interjection (inserting sentence fillers or sentence connector), being emphatic about something, repetition used for clarification, and insertion of clarifying the speech content for interlocutor. The reasons of international students do code switching also caused by the situational and metaphorical approach to code switching that proposed by Blom & Gumperz (1972). The detail explanations on the reasons for international students code switch are presented in the analysis.

Therefore, after knowing the international students' reasons in using code switching, the researcher also found cultural identity in several aspects such as education, ethnicity, and religioun that is reflected by the participant when they perform code witching. Finally, through this research, some results have been reached and hopefully they will be important in this research.

ABSTRAK

Lestari, Intan. 2019**.** *Code Switching Made by International Students of UIN Maulana Malik Ibrahim Malang: A Sociolinguistic Perspective***.** Thesis *(Skripsi)* of *Sarjana Sastra* (S.S). Jurusan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Dosen Pembimbing　　: H. Djoko Susanto, M.Ed.,Ph.D

Kata Kunci　　　　　:Code switching, International students, Multilingual, Cultural Identity.

Tujuan dari penelitian ini adalah: (1) untuk menemukan alasan bagi siswa internasional untuk beralih kode, (2) untuk menemukan identitas budaya yang tercermin oleh peserta ketika mereka melakukan alih kode. Penelitian ini dilakukan dengan menggunakan metode deskriptif kualitatif. Peserta penelitian terdiri dari lima mahasiswa/i internasional. Mereka berasal dari Sudan, Libya, dan Thailand. Penelitian ini menggunakan observasi secara langsung, wawancara, kuesioner, mendengarkan, arsip data, dan analisis dokumen untuk mengumpulkan data.

Penelitian ini menemukan alasan alih kode melalui instrumen penelitian tersebut dalam konteks informal yang nampaknya tercermin pada teori yang dikemukakan oleh Hoffman (1991: 116), berbicara tentang topik tertentu, mengutip orang lain, interupsi (memasukkan pengisi kalimat atau penghubung kalimat), merasa empati terhadap sesuatu, pengulangan yang digunakan untuk klarifikasi, dan penyisipan mengklarifikasi konten bicara pada lawan bicara. Alasan mahasiswa/i internasional melakukan alih kode juga disebabkan oleh pendekatan situasional dan metaforis terhadap alih kode yang dikemukakan oleh Blom & Gumperz (1972). Penjelasan rinci mengenai alasan mahasiswa/i internasonal beralih kode akan dibahas dalam analisis skripsi ini.

Oleh karena itu, setelah mengetahui alasan-alasan mahasiswa/i internasional menggunakan alih kode, peneliti juga menemukan identitas budaya dalam beberapa aspek seperti pendidikan, etnis, dan agama yang tercermin oleh peserta penelitian ketika mereka melakukan alih kode. Akhirnya, melalui penelitian ini, beberapa hasil penelitian telah didapat dan harapannya hasil tersebut akan menjadi penting dalam penelitian ini.

مستخلص البح

ليستاري ، إنتان. 2019. رمز التبديل الذي أدلى به الطلاب الدوليين جامعة مولانا مالك إبراهيم إسلامية حكومية مالانج: دراسة اجتماعية لغوية. بحث جامعي لبكالوريوس الآداب **(S.S)** في قسم الأدب الإنجليزي، كلية العلوم الإنسانية في جامعة مولانا مالك إبراهيم الحكومية الإسلامية، مالانج.

المشرف   : الدكتور الحاج جوكو سوسانتو

الكلمات الرئيسية : رمز التبديل، الطلاب الدوليين، الهوية الثقافية، متعددة اللغات

     أهداف هذه الدراسة هي: (1) لإيجاد أسباب للطلاب الدوليين لتبديل الرموز، (2) للعثور على الهويات الثقافية التي ينعكسها المشاركون عند قيامهم بتبديل الكود. تم إجراء هذا البحث باستخدام الأساليب الوصفية النوعية. يتألف المشاركون في الدراسة من خمسة طلاب دوليين. هم من السودان وليبيا وتايلاند. تستخدم هذه الدراسة الملاحظة المباشرة والمقابلات والاستبيانات والاستماع ومحفوظات البيانات وتحليل الوثائق لجمع البيانات.

     وجدت هذه الدراسة سبب تبديل الشفرة من خلال أداة البحث في سياق غير رسمي يبدو أنه ينعكس في النظرية التي طرحها هوفمان (116 :1991) ، والحديث عن مواضيع معينة، واستشهاد الآخرين، والمقاطعة (إدخال حشو الجمل)، الشعور بالتعاطف مع شيء ما، يتم استخدام التكرار للتوضيح، والإدراج يوضح المحتوى الذي يتحدث إلى الشخص الآخر. سبب الطلاب الدوليين الذين يقومون بإجراء تبديل الكود هو أيضًا بسبب النهج الظرفي والاستعاري في تبديل الكود الذي اقترحه بلوم و غوفرس (1972). ستتم مناقشة وصف مفصل للأسباب التي أدت إلى تبديل الرموز الدولية في تحليل هذه الرسالة.

     لذلك، بعد معرفة أسباب استخدام الطلاب الدوليين لتبديل الكود، وجدت الباحثة أيضًا الهوية الثقافية في العديد من الجوانب مثل التعليم والعرق والدين التي انعكس عليها المشاركون في البحث عندما قاموا بتبديل الكود. أخيرًا، من خلال هذا البحث، تم الحصول على العديد من نتائج البحث ونأمل أن تكون هذه النتائج مهمة في هذه الدراسة.

TABLE OF CONTENT

CHAPTER 1

INTRODUCTION

This chapter discusses the background of the study, study questions, objectives of the study, significance of the study, scope and limitation, research method which involves research design, data source, research instrument, data collection, data analysis, and definition of key terms.

1.1 Background of the Study

As Aranoff and Miller (2003:523) indicate, many linguists have pointed out that switching between languages is a communicative option available to a bilingual or multilingual member of a speech community. Bi/multilingual communities use certain strategies to make communication more effective and meaningful. It is a natural conflation that often occurs between multilingual speakers who have two or more languages in common. Code-switching can also be defined as: "the alternation of two languages within a single discourse, sentence, or constituent" (Jamshidi & Navehebraim, 2013).

When a bi/multilingual people settle in a place, they form their unique identity under the influence of the culture enclosing them. Brock and Tulasiewicz (1985) examine how people forms their cultural identity. The cultural identity of the group is kept up by constant reference to the reservoir of its culture. The term culture itself, taken to mean more than the cultivation of the mind, is applied to a system which informs the whole social activity of a nation, people or group. (p.3)

Cultural identity also developed and kept up through the way of sharing collective knowledge such as traditions, heritage, language, norms and customs. Cultural identity additionally reflects in our language and comparatively influences how we conceptualize our cultural identity where we come from.

The sociolinguistic approach to code-switching focuses on variables such as: "the topic of conversation, the participants, the setting, the affective aspect of the message" (Hamers & Blanc 2000:266). This type of code-switching can be used as a marker of ethnic group membership and identity and has been found to pass down to younger generations even though they might be taught only English as they grow up (Hamers & Blanc 2000:266, 267). Hence, factors regarding differences in linguistic behaviors between e.g. individual conversations, social classes and ethnic groups are relevant to our understanding of code-switching (Gardner-Chloros 2009:97). From the sociolinguistic perspective, researchers have concentrated on analyzing the speakers' reasons for switching on the supposition that "the motive for switching is fundamentally diverse and that switching is to be treated as a discourse phenomenon which cannot be handled in terms of the internal structure of sentences.

The grammatical approach can be divided into three subcategories (Hamers & Blanc, 2000:259, 260): extra-sentential code-switching, where a common feature is to add a tag question like in "Du kommer väl på torsdag, **right?**" (You will be coming on Thursday, right?); inter sentential code-switching i.e., where the switch occurs at clause/sentence boundaries like in "I'll start a sentence in English **y termino en español**" (I'll start a sentence in English and finish it in Spanish); and intra sentential code-switching, which occurs within

clauses or within words e.g. by adding a Swedish plural ending to a word that has been code-switched: "Hur mår kids**en**?" (How are the kids?). There seems to be a thin line between the last two types of code-switching. For instance, the sentence used above to exemplify inter sentential code-switching in Hamers & Blanc (2000:259) is used to illustrate intra sentential code-switching in Zirker (2007:11).

Zsuzsanna (2014) analyses code switching in high school of Targu Mures. The focus of her study is to investigate English foreign language classroom interaction and identify the languages used during the lesson. Moreover the paper analyses the purpose of codes witching instance as reflected in the recorded classroom interaction. The result of her study shows that non-target languages are mostly used for translation or explanation of unknown words, classroom management issues and grammar explanation. In this study, the researcher explores the function of code switching produced by the students. The researcher did not intend to find out the reasons why non-target languages are mostly used for translation.

Another relevant study was carried out by Hozhabrossadat (2015). How code-switching and/or code-crossing help construct solidarity or otherness in multilingual societies. The writer concludes that human beings tend to unconsciously utilize the linguistic devices in multilingual communities. Although Individuals keep their own linguistic identities during a conversation or interaction, they mutually create a third space in which all the available linguistic repertoires act and interact to converge or diverge, depending on how they produced their language. In this study, the researcher focus on how solidarity is formed through code switching that they do and without realizing there are

linguistic aspects contained. In other hand, the researcher did not explain the specific linguistic aspects that were seen and produced by them. Therefore, my research analyzes code switching from sociolinguistic and grammatical approach.

Ahmed and Qassim (2018) investigate how identity is represented through the discourse on multicultural and multilingual conversations. They found that language choice of some people may reflect the kind of identity they wish to possess or express at a specific moment. The focus of their research is on what identities are known through the code switching they make. This research examines which countries they came from. With the diversity of people from different countries, they also have different reasons as well. While the focus in my research relates to cultural identity through code switching they do during interactions.

This research examines code switching made by international students of UIN Malang from sociolinguistic perspectives. The present study focuses on looking at CS from naturally occurring conversation in more informal context. The use of a certain language may have a significant effect when it is represented for a particular topic and in a particular circumstance. This study provides significant findings about the reasons on the use of code switching that is made by International student and reflected through cultural identity. It is a natural process that often occurs among international students who share two or more languages in common.

In this study, the researcher examines some phenomena that are relevant in the sociolinguistic. It is also determine the role that language plays in expressing their language use code switching representing cultural identity. Through this

research, the researcher interests to know exactly what are the reasons for international students to code switch and which cultural identity is reflected by the participant when they perform code switching. The researcher chooses the research subject based on three considerations.

First, the researcher finds many researches about code switching in communication context to show their cultural identity are not discusses in the previous study. Second, multilingual that produced by International student of UIN Malana Malik Ibrahim Malang utilize certain phenomena such as code switching which we can observe generally in communication context. Last, international students that use multilingual code switch to express their opinion during communication. Automatically their cultural identity appears largely in the process of interaction and communication. I analyze how the code switching can reflect their cultural identity. I do research in International students who study at UIN Maulana Malik Ibrahim Malang. They are native students from Sudan, Libya, and Thailand. I use English for communication with them because my participants are multilingual and they also use English in their countries as international language based on their cultural background. English also becomes a bridge to communicate between us. This research is conducted through conversations that occur naturally when it happens in informal context such as in library, moll, faculty etc.

1.2 Study questions

In line with the background of the study above, this study is carried out to answer the following two questions:

1. What are the reasons for international students to code switch?

2. Which cultural identity is reflected by the participants when they perform code switching?

1.3 Objectives of the Study

Dealing with the study questions above, this research is intended to:

1. find the reasons international students use code switching

2. find cultural identity which is reflected by the participant when they perform code switching

1.4 Significances of the Study

The present study draws on sociolinguistic approach on code switching, the result of this study is expected to give three key contributions. First, in the field of sociolinguistics, the results of this study will reveal rich data that can explain the reasons for international students in UIN Malang use code switching.

Second, the result of this study will find international student's cultural identity which is reflected by the participants when they perform code switching. Cultural identity is also found to be an influencing factor for bilingualism and multilingualism to code switch. By drawing on sociolinguistic approach, my study has been more challenging by the need to know not only about the reasons for international student use code switching but also to find their cultural identity which is reflected through code switching made by international students. It can be used beneficially during their activity when they are communication in informal context and they should speak English as an international language.

Last, the significance of investigating CS in this particular context, the writer is enthusiastic to study the language used made by international students through code switching. They will communicate more than one language that is known for their ability to code switch or mix their language during their communication in talking with other person. Cultural identity as reflective from code switching corpus also reflected in their language and similarly influence how we conceptualize who they are and where they come from.

1.5 Scope and Limitation

This study examines code switching made by international students of UIN Malang. This study involves five international students who are from Sudan, Thailand, and Libya which have multilingual. The utterances from their conversation are analyzed through Hoffman (1991) theory on how they code switch to their language form, for example English to Indonesian or Arabic. The researcher observes their conversations from January until April 2019 in informal context to find the reasons why they code switch their language and to find cultural identity which is reflected by the participant when they perform code switching.

1.6 Definition of Key Terms

The important terms are shown in order to get general overview and avoid misunderstanding.

1. Code Switching : Code switching refers to change over phrase or sentence (inter-sentential). It involves the alternate use of two language or linguistic within the same

utterance or during the some conversation made by international students of UIN Malang.

2. Cultural Identity : Cultural Identity is cultural background of dynamical social identifications by group members within particular settings that is produced by international student which are from Sudan, Libya, and Thailand.

3. Multilingual : Multilingual is the use of more than one language, either by an individual speaker or by a community of speakers.

4. International students : They are foreign students who are studying in UIN Malang. They are from Thailand, Sudan, and Libya.

5. Sociolinguistic approach: Code-switching focuses on variables such as: the topic of conversation, the participants, the setting, the affective aspect of the message.

1.7 Research Method

1.7.1 Research Design

This research applies descriptive qualitative approach because of the researcher describes the research problem through description and explanation based on field observation. The researcher analyzed the utterance produced by the international student itself in informal context such as in their daily conversation naturally when they are interacting with other people as their interlocutor. The data is collected to create comprehending of the research subject. Descriptive

research is applied in this research because by using this method, the research problem would be richly described. Thus, it will create clear and deep understanding.

1.7.2 Research Instrument

The research Instruments used in this research is observation, questionnaire, and also In-depth interview. The researcher collected, investigated and analyzed the data through script conversation during their interaction in informal context. Basically, it has no intervention and attempt to manipulate data. Therefore, the result truly represents of what actually happens. This observation allows the researcher to have an objectivity, neutrality and deep analysis.

This study employs a triangulation approach in obtaining the data: direct observations, questionnaires, and interviews. The triangulation approach for ethnographic records used in this present study can be illustrated in figure 1.1:

Figure 1.1: Triangulation approach for ethnography

Direct/Participant observation

Informal interview

Questioners

Listening, Archival records, Document analysis
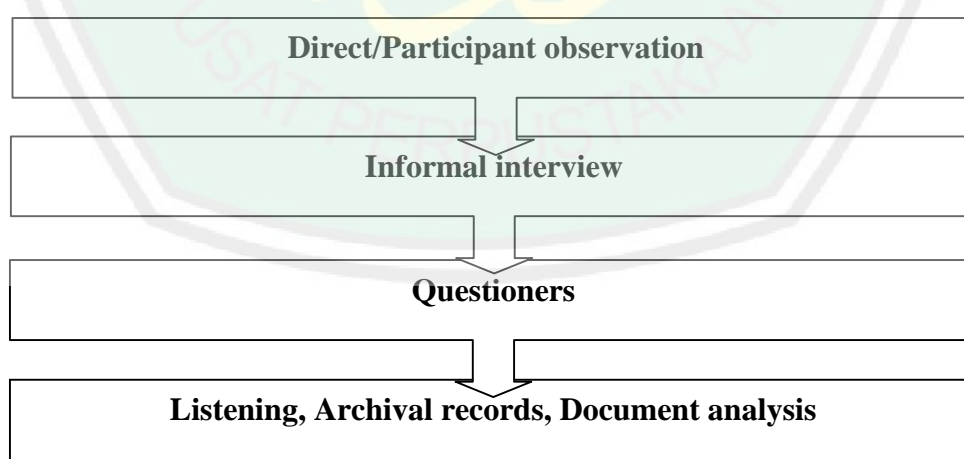
1.7.3 Data Sources

The data is taken from the multilingual students in UIN Maulana Malik Ibrahim Malang. The International students use several varieties of any languages they speak, and bilingualism, even multilingualism. The data are in the form of some words, phrases, clause, and sentences which are produced by international students. The students are usually required to select a particular language whenever they choose to speak, and they may also decide to switch from one code to another or to mix codes in very short utterances and create a new code in a process known as code-switching. This study involves five international students who are from Sudan, Thailand, and Libya.

Participant 1 is from Thailand. She is studying at English department, Faculty of Humanity. She has been in Malang for 4 years. She is international student that has Thai language as her mother language. This first participant studied English in her country from elementary school to high school. English is one of the lessons in her school. In addition to get English learning at her school she also took an intensive course for English for 5 months. She uses Thai to communicate with others. When she continues her studies in Indonesia precisely in one of the Islamic universities in Malang with a major in English, she basically had a basic understanding in English. Even if she communicates using English with her classmates, she is a foreign student who is fluent using Indonesian because her residence in Thailand is close to Malaysia where the population uses Malay.

The second (participant 2) is from Thailand also, but she was born in Sudan. She moved from Sudan to Thailand since she was 5th years old up to now. Now she continues her bachelor degree in Indonesia by taking pharmacy major.

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Although her mother language is Sudanese, she is fluent in speaking English because in Thailand her official language is English. She categorizes as multilingual person because she is mastering in three languages. These are Sudanese, English, and Thai language. In Indonesia she has to force herself speak Indonesian because in her university the lecturer teach all of the students by using Indonesian. Automatically she can also speak a little bit in Indonesian. However her skill in mastering English is fluently then others.

The third (participant 3) is from Sudan. She is studying at science and technology faculty in pharmacist department. She has been in Malang for 4 years. She is international student that has Arabic language as her mother language. Previously in Sudan she had been studying for one year at one of the universities in Sudan. There she also majored in pharmacy. In her faculty, lecturers and students must communicate in English. Therefore she also mastered in English. She also got English basic when she was still in kindergarten up to college. After two semesters at the Sudan collage she moved to Indonesia and continues her studies in one of Islamic university in Malang, Indonesia. In Indonesia she studies again using Indonesian and she had to work hard to understand it. Often she uses English to communicate because English is an international language that she understands.

The fourth (participant 4) comes from Libya where she uses Arabic in communicating every day. After that she continued her studies at one of the colleges in the UK for 1 year. Firstly she has basic of English since childhood. In the United Kingdom she actively communicates using English because de facto official language of the United Kingdom is English. While it lasted only one year

and she moved to one of the state universities in Indonesia majoring in English literature. She is fluently in communicating using English because while in the UK she used English as her official language and it was carried over to Indonesia.

The last (participant 5) is also from Libya. He uses Arabic as his mother language. He has been here in Indonesia for 5 years. Before he continues his study in one Islamic university in Malang, he studies English for 4 mount in Pare, English village. After that he studies in UIN Malang in the major of English department. He thinks that in learning process he can use English mostly. In fact Indonesian language is used for communicating and learning process. He also forces himself to learn Indonesia language. In other hand he fluents in mastering English because he uses English for communicating with other

1.7.4 Data Collection

The first steps of data collection are finding and collecting the data by doing observation through interview about certain topic such as about their educational and cultural background in informal context. Then, the researcher records their spoken when they are talking with their interlocutor starting from the first minute until the end of conversation. Second, the researcher tries to transcribe the data conversation from recording using code switching theoretical framework to analyze the data systematically accordance to the study question. Last, the researcher looks for the reason for international students to code and their cultural identity through code switching.

1.7.5 Data Analysis

The data were analyzed by these steps. The first step in analyzing qualitative data by reading previous study and making transcription conversation based on the data record directly to avoid potential mistake and arrange in good structure. In the context of this research, the transcripts, recording and listening repeatedly to audio that the researcher gotten.

Second, the researcher analyzed the data of script conversation that produced as naturally when the conversation took place. This part of step helped the researcher to understand and comprehend how they code switch to other language. Third, the researcher try to find the reasons International students use code switching and cultural identity that is dominant in their spoken through code switching, by using code switching and cultural identity theory to answer the research question. Lastly, the researcher makes a conclusion toward the result of the research.

CHAPTER II
REVIEW OF RELATED LITERATURE

In this chapter the writer discusses several theories and such aspect related to the topic of this thesis, that is, code switching. The writer also quotes some theories of several experts in code switching such as Wardhaugh (1978:3), Blom & Gumperz's (1972) and theories of Identity.

Therefore this research applies related theories and begins with the definition of Sociolinguistics, the definition of code switching itself, the approach of sociolinguistic, the type of code switching, the reasons people code switch, and cultural identity. All of these theories will be evaluated in this chapter.

2.1 Sociolinguistics

Sociolinguistics is an area of the study that investigated the language that is used in the society. The study of sociolinguistics is a complex topic. Language is fundamentally at work in how we operate as individuals, as members of various communities, and within cultures and societies. As speakers, we learn not only the structure of a given language; we also learn cultural and social norms about how to use language and what content to communicate. We use language to navigate expectations, to engage in interpersonal interaction, and to go along with or to speak out against social structures and systems.

Sociolinguistics aims to study the effects of language use within and upon societies and the reciprocal effects of social organization and social contexts on language use. In contemporary theoretical perspectives, sociolinguists view language and society as being *mutually constitutive*: each influences the other in

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ways that are inseparable and complex. Language is imbued with and carries social, cultural, and personal meaning. Through the use of linguistic markers, speakers symbolically define self and society. Simply put, language is not merely content; rather, it is something that we *do*, and it affects how we act and interact as social beings in the world.

Holmes (2001, p. 1) wrote in her book, An Introduction to Sociolinguistics second edition, which says:

Sociolinguistic study the relationship between language and society. They are interested in explaining why we speak differently in different social context, and they are concerned with identifying the social functions of language and the ways it is used to convey social meaning. Examining the way people use language in different social context provides a wealth of information about the way language works, as well as about social relationship in a community, and the way people signal aspects of their social identity through their language.

Sociolinguistics studies all the aspects influencing the choice of appropriate ways of speaking in different social contexts. Why do people have different ways of saying things in different situation with different participants, different topics, and different purpose of speaking?

2.2 The Definition of Code Switching

Code-switching is a phenomenon that exists in bilingual societies where people have the opportunity to use two or more languages to communicate. Being able to speak more than one language, bilinguals can code-switch and use their languages as resources to find better ways to convey meaning. Code-switching can also be defined as: "the alternation of two languages within a single discourse, sentence, or constituent "(Jamshidi & Navehebraim 2013) and the use of more than one language, variety, or style by a speaker within an utterance or discourse,

or between different interlocutors or situations (Romaine, 1992:110).

The term 'code switching' was first utilized in linguistics in the theory of information proposed by Jakobson et al. in the early 1950s (Alvarez-Caccamo, 1998:30-32). According to Jakobson, different languages or different styles of the same language may have different codes. A code, as Jakobson defines it, is the speakers' system of speech that has to be deciphered by the listener. In early studies, the term 'switch' was used to describe the change between languages made by bilinguals according to changes in a speech situation.

There are several functions of code-switching such as filling linguistic gaps, expressing ethnic identity and achieving particular discursive aims (Bullock & Toribio 2009:2). These different functions can be divided into two dominant approaches; the sociolinguistic approach and the grammatical approach (Auer 1998:3; Hamers & Blanc 2000:260) as the reason why they are doing code switching.

2.3 Approach of code switching

Code switching approach can be divided into four categories: These are the sociolinguistic, the linguistic, the interactionist/-conversationalist and the psycholinguistic (Romaine, 1995). Therefore, in this thesis researcher just mention one approach are used, that is the sociolinguistic approach examines code switching which occurs in multilingual communities (McArthur, T, 2005).

2.3.1 Sociolinguistic Approach

The sociolinguistic approaches that relevant to explain the reasons for international student code switch to Indonesian and Arabic. These approaches include the situational and metaphorical. The situational and metaphorical

approach to CS was first introduced by Blom & Gumperz (1972). Situational CS switching occurs when the languages used change according to the situations in which the conversant find them that are determined by topics, participants, and settings; while CS metaphorically succeeded in changing languages that were not triggered by topics or participants but the purpose of the speaker style

2.3.2 Metaphorical Approach

Metaphorical CS is the switching to represent complex meaning involves symbolic skill. Skillful code switching operates like metaphor is to enrich the communication. The switches are very well motivated is relation to the symbolic or social meaning of two codes. It is characteristic of conversational style used among bilinguals or multilingual-a rich additional linguistic resource available to them to use to convey affective meaning as well as information of the speakers sentimental feeling (Holmes, 2001)

Wardhaugh (1998) says that metaphorical switching is the changing of the topic which requires the changing of the codes and has and affective dimension on it. The situation that draw is formal to informal, official to personal, serious to humorous, and politeness to solidarity. Wardhaugh gives the same example with Blom and Gumperz with the Bokmal and Ranamal varieties in Norway. He says that the local varieties used to express fine changing of the feeling toward others, connection with the topic, politeness to strangers, and respect to officials.

2.3.3 Situational Switching

Situational CS is the switching between the languages because of the situational changes. The languages change because of external changes such as

the change of the participant while speaking. A spoken person switches language while talking to the members of the family and when with talking to the neighbors. The choice of the languages is influenced by the rules, which means that the certain language symbolized the certain social information, so these rules are part of their total linguistic knowledge (Hudson, 1996)

In situational switching, people may not aware that they have switched languages. The motivation of switching itself is the most important factor for the speaker to code switch. Such motivation does not appear to be conscious. People change the language according to the situation in which suitable for themselves. They speak one language in one situation and another language in the different one. No changing of topic is involved (Wardhaugh, 1998).

2.4 The reason for using code switching

On other hand, Hoffman (1991:116) adds the number of reasons for bilingual and multilingual person to switch or mix their language. Those are:

2.4.1 Talking about a Particular Topic

People usually 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 daily language.

2.4.2 Quoting Somebody Else

The speaker switches his/her language to quote a famous expression, proverb, or saying of some well-known figures. The switch involves just the words that the speaker is express the quoted person said. The switch like a set of quotation marks. In Indonesian, those familiar 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.

2.4.3 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 usually use more in speaking than in writing. Language switching and language mixing among bilingual or multilingual people sometimes mark an interjection or sentence connector. It may happen unintentionally. The following are examples of the usage of interjection in sentences:

1. Indonesian_English

Taskuketinggalan di bus! Shitt!

(My bag was left in the bus!)

2. 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?

2.4.4 Expressing group identity

Code switching and code mixing 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.

2.4.5 Being emphatic about something

When someone who is talking about 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. In the other hand, he switches from his second language to his first language because the feels more convenient to be emphatic in his second language rather that in his first language.

2.4.6 Repetition used for clarification

When a bilingual or multilingual person wants to clarify his speech so that it will be understood better by listener, he can sometimes use both of the language (codes) that he masters to say the same message. Automatically, a massage in one code is repeated the other code literally. A repetition is not only served to clarify what is said, but also to emphasize a massage.

For example :

English_Hindi (Gumperz, 1982:78)

Father calling his small son while walking through a train compartment, "Keep straight.Sidhajao" (keep straight).30

2.4.7   Intention of clarifying the speech content for interlocutor

When bilingual/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. To soften or strengthen request or command for Indonesian people, mixing and switching Indonesian into English can also function as a request because English is not their native language, so it does not sound as direct as Indonesian.

2.5 Cultural Identity

Cultural identity can be understood as the experience, enactment, and negotiation of dynamic social identifications by group members within particular settings. As an individual identifies with or desires acceptance into multiple groups, people tend to experience, enact, or negotiate not just one cultural identity at a time but often multiple cultural identities at once.

In fact, several recent review evidence the persisting centrality of (cultural) identity as a construct in inter/cultural communication studies. Cultural identity theory also explains the link between identification with a culture and a person's sense of self (Bardhan & Orbe, 2012; Croucher, Sommier, & Rahmani, 2015) in Oxford research encyclopedias. To understand how people from their cultural identities, we need to first grasp the nature of self and identity. Plato believes that "the individual is both a 'concrete individual' and a 'constituent member'.

When people settle in a place, they form their unique identity under the influence of the culture enclosing them. Brock and Tulasiewicz (1985) explained how people forms their cultural identity as follows:

The cultural identity of the group is kept up by constant reference to the reservoir of its culture. The term culture itself, taken to mean more than the cultivation of the mind, is applied to a system which informs the whole social activity of a nation, people, or group. Cultural identity is used to designate a distinctive way of life, a lived culture within nationality, ethnicity, religion or more specific educational and social structure.

The following are some aspects of the cultural identity that is expressed by Brock and Tulasiewicz 1985 (p.3)

2.5.1 Nationality

It is the country that the person is born in, and/or the country that the person currently lives in. It determines cultural identity because the person adopts the culture of that country.

2.5.2 Ethnicity

It is the culture of the person and is a very crucial aspect of cultural identity as the person usually has the culture of his/her respective ethnicity. It also often helps identify the physical looks of the person. Nationality can also be known through the language delivered by people. Language describes the nationality background.

2.5.3 Religion

It is the set of moral beliefs and principles related to the existence of God and the world. It contributes to cultural identity by helping in determining the personal and moral characteristics of the person. Religions have throughout time, shaped many cultures.

2.5.4 Education

Cultural identity has a direct impact on the way children perform in education. This can be described by the following example – Asians are usually quiet in class and consider it inappropriate to make eye contact with the teacher. However, European children value active classroom discussion and maintain eye contact as it reflects their respect and engagement.

CHAPTER III

FINDINGS AND DISCUSSIONS

This chapter gives the research findings which are discussed in the following subchapter. Before continuing to discuss the result of research, the researcher wants to explain about the data she got from. The researcher presents the result from January up to march from observation of international students based on the sociolinguistic approach in the context of code switching using Blom & Gumperz's (1972) and Hoffman's (1991) theory.

In this section, the researcher presents the data taken from the utterances produced by the international students of UIN Malang. The data are categorized and analyzed descriptively by using Hoffman's theory (1991) on code switching. The researcher finds 16 data which is appropriate of code switching to answer the study questions.

Since the research questions focus on what are the reasons for international students to code switch and which cultural identity is reflected by the participant when they perform code witching. In addition, the researcher also discussed about the reason for international students use code switching using sociolinguistic approach that explain situational and metaphorical reason. The detail explanations are presented in the following analysis:

3.1 The Reasons of Code Switching

Some conversations containing code switching utterance were collected from the utterance of International Students in UIN Maulana Malik Ibrahim

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Malang. The data obtained from these conversations lead to several reasons for using code switching. Those are talking about particular topic, quoting someone else, being emphatic about something, interjection (reproduction used for clarification, intention to clarify the speech content for interlocutor, and expressing group identity proposed by Hoffman (1992).

3.1.1 Talking about a Particular Topic

Example 1/Datum 1.1/ Recorded 1:

This conversation took place in the lobby of the Humanities Faculty around eleven o'clock. At that time Nauras as the participant in this study was waiting for the lecturer. The conversation began when the researcher asked whether there was home schooling in her country and whether she had returned to her country while studying in Indonesia. Then she replied that she had never returned to her country because the ticket was expensive. She mentioned the price for the ticket was three thousand dollars.

Interviewer : Have you ever back to your country?

Nauras : It is too far and also the ticket is expansive for three people maybe three thousand dollar something like that. I don't know in *rupiah* actually.

Nauras : It is quite difficult for me to *takallam* in rupiah.

(Recorded on January, 25th)

Discussion

From the conversation in datum 1.1 which was taken from Nauras as the native speaker from Libya, the writer analyses that there was code switching based on the utterance. When she wanted to reveal what she meant like talking

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about the ticket price, she wanted to explain it in Indonesian but she did not understand. She spontaneously used the term rupiah to talk about a particular topic.

She felt difficult when she wanted to convey the amount of currency in rupiah. So because she was not familiar with word of rupiah, she immediately explained that she had difficulty in speaking Indonesian especially in certain words such as rupiah *"I don't know in **rupiah** actually"*. In addition, she also code switches from English to Indonesian and then to Arabic like "**takallam**" which means speaking. She is a native speaker of Saudi Arabia, so in this conversation she uses the word "**takkalam**" to express a particular topic.

Example 2/Datum 1.2/ Recorded 1:

The situation and context in this conversation were taken the same as in the previous datum 1.1 which occurred in the faculty of humanities precisely in the lobby of the first floor. In the second data, the researcher also talked about prices. Discussing about the prices of food and also accommodation in Libya make her difficult to express the currency.

Interviewer : How about the price of food or another accommodation in Libya?
Nauras : In Libya is very cheap. Like one million four hundred dollar. In dinnar maybe because the money is different. I don't know in rupiah actually. But in dinnar one thousand *dinnar kamitsli **alfun dinnar***. Because the money in Libya one dinnar *wahid dinnar **asro alafun kamitsli*** sepuluh ribu. One dinnar sepuluh ribu.

(Recorded on January, 25th)

Discussion

From the datum 1.2 the writer analyzes that, there is code switching in Nauras's utterance. She is the native speaker from Libya. Some of discussion about particular topic made her difficult to express into English. She did not understand when expressing what she mean to use Indonesian or English and in the end of dialogue she is automatically used her local language that is Arabic to express a currency such as *"in the dinnar one thousand dinnar kamitsli alfun dinnar"*. The utterance proves that the reasons why she code switch in Arabic because she wants to convince her interlocutor of what she means, but she is difficult to express on certain topics such as discussions about currencies.

Example 3/Datum 1.3/ Recorded 2:

This conversation happened in the library of UIN Maulana Malik Ibrahim Malang. At that time the researchers and participants met in the library around ten in the afternoon. Participant in this research is eight semester students of English literature who are native speakers from Thailand. She also mastered in Malay because the area she lived in Thailand was not far from Malaysia. The conversation begins with the researcher by asking how her educational background in the previous country compared with her current education in Indonesia.

Interviewer : How about the educational background in your country especially in English department?

Amanee : I think is not good when we *apa ya membandingkan kalau di Thailand itu kayak gimana ya itu pakek bahasa daerah tidak terlalu pakek bahasa Inggris. Tapi kek misal disini sudah bagus karena disini sudah lama pakek bahasa Inggris maksudnya gak*

> *gak gak terlalu pakek semua tapi ada yang pakek some vocabulary ya jadikan disini dapat uda tau ini aa apa ya maksudnya apa artinya.*

(Recorded on February, 2th)

Discussion

From the conversation in datum 1.3 the researcher analyzed that there was code switching in the statement conveyed by Amanee as a native speaker from Thailand. Code switching occurs when she answers the researcher's questions about the background of her education. The first statement she uses is English after that she code switch into Indonesian such as "*I think is not good when we apa ya membandingkan kalau di Thailand itu kayak gimana ya itu pakek bahasa daerah tidak terlalu pakek bahasa Inggris. Tapi kek misal disini sudah bagus karena disini sudah lama pakek bahasa Inggris maksudnya gak gak gak terlalu pakek semua tapi ada yang pakek some vocabulary ya jadikan disini dapat uda tau ini aa apa ya maksudnya apa artinya*".

When talking about a particular topic she found it difficult to convey it in English even though the researcher asked to use English. She prefers to answer using Indonesian because she knows that her interlocutor is Indonesian and in this particular topic she prefers to code switches into Indonesian. She can understand Indonesian because she previously mastered the language. Indonesian is almost the same as Malay, which she has understood so far.

Example 4/Datum 1.4/ Recorded 3:

This conversation was taken at the UIN Maulana Malik Ibrahim library around eleven o'clock on the first floor. At that time the researcher spoke directly with participants about how she faced her difficulties on campus. As a foreign

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student, she is certainly not easy to adapt with her new environment and culture.

The researcher also asked whether she enjoyed with friends around her.

Interviewer : What do you do when facing difficulties on campus?

Amanee : Sometime I ask with the teacher about the content and I understand the content and I after that I back to ask with my sister about the content and then I learn I learn and practice *sampai saya* understand. *Jadi kan* I am have to *belajar sendiri kan dengan saya juga dalam angkatan itu Cuma saya sendiri independent saja yang apa yang belajar bahasa inggris. Kalau misal kek kakak yang lulus dia juga 2 orang tapi dia lebih bagus dari saya maksudnya bisa membantu saling membantu gitu kan jadikan harus di kursusi sama Indonesian friends.*

Interviewer : Do you enjoy with your friends?

Amanee : Ya ada ada I fell like *gimana yak kan* we depend culture right and then I always influence about the friends about the content about the subject *karena ketika kalau missal belajar itu* we have to use English or Indonesia and *jadi kan terkadang ketika masuk beljar harus memahami dua bahasa*

(Recorded on March, 12th)

Discussion

From the conversation in datum 1.4 the researcher analyzed that there was code switching in Amanee's statement. The code switching appeared when she told the researcher about her difficulties during her studies in Indonesia. There are many difficulties when she understands the lesson. Sometimes she asks about her difficulties in learning process to lecturers. The participant also stated that she also asked her senior to repeat the lesson in her campus.

When she told her difficulties, she spontaneously code switches into Indonesian-Malay. When the conversation is focused on a particular topic she feels comfortable when using Indonesian. In one long sentence, the code switch

into Indonesian is half of the sentence like " Sometime I ask with the teacher about the content and I understand the content and I after that I back to ask with my sister about the content and then I learn I learn and practice *sampai saya understand. Jadi kan I am have to belajar sendiri kan dengan saya juga dalam angkatan itu Cuma saya sendiri independent saja yang apa yang belajar bahasa inggris"* then she continued to use Indonesian which she interfered with in English.

Example 5/Datum 1.5/ Recorded 3:

Interviewer : Are you join Bipa for the first semester?

Amanee   : I already join at Thailand they open the course of the Bipa just two weeks in Thailand *Cuma dua minggu aja terus* after that I come to Indonesia, my sister *apa adek tingkat itu mereka itu harus* they have to join Bipa one semester or two semester I am not sure.

(Recorded on March, 15th)

Example 6/Datum 1.6/ Recorded 5

This conversation took place in Every-day apartment located on the Sukarno Hatta street. Before conducting the research the researcher made an agreement especially to meet the participants exactly at one o'clock. The researcher conducted interview with participants directly about their educational and cultural background. He is a foreign student from Libya.

Interviewer   : What kind of food that you consume every day?

Ahmed   : I eat *nasi setiap hari*. Like in Malang. It was the first time and there is also es teh. In my country there is no *es teh*. If we drink *es teh* it like something unusual. So in my country it must be hot.

Interviewer   : Are there other foods that you consume?

Ahmed   : I eat bread with tuna, telur, sosis, and hot meat. That my breakfast. The first time I confuse you know how can I eat with the *sambel* with the ice tea, *ayam* know. The first time it is difficult for me. I eat like cake and juice know in the breakfast and lunch.

<div align="right">(Recorded on March, 27th)</div>

Discussion

From the data above, the researchers analyzed that there was code switching in the statement that Mohammed delivered as a participant from Libya. The code switching occurs when the researcher asks about a particular topic such as asking about the food he has consumed so far. Because we know that he is from a different country and certainly consumes food that is different from Indonesia. He automatically said *"I eat nasi setiap hari. Like in Malang"* that the meaning is *"I eat rice every day"*. In addition, he also mentions certain terms in Indonesian such as *"tuna, telur, sosis, sambel ayam"* in one discussion. Therefore the reason of Mohammed is prefer to talk about a particular topic in one language rather than in another. Sometimes, a speaker feels free and more comfortable to express in that term of that language.

3.1.2 Quoting Somebody Else

Example 2/Datum 2.1/ Recorded 1:

This conversation happens in the Humanities Faculty exactly in the lobby on first floor around eleven o'clock. At that time Nauras as the participant in this study waited for the lecturer to ask the signature for her thesis project. The conversation began when participant quotes her interlocutor. The researcher also asks her directly the reason why she moves to other country.

Interviewer : What is the reason why you choose to other country?

Nauras : My husband study master degree and for me I take the last three years in Indonesia. In here I take three semester two subject that I haven't done and one semester for the theses. And finally after I studied one year in Libya, one year in UK, one year in Libya again and the last in Indonesia. *Alhamdullah* It is really really long trip you know. That's why now I don't want to continue directly to master degree and to care my children first and then after that if I want to continue okey leave my children with my mom. *Alhamdulillah* for all of this.

(Recorded on January, 25th)

3.1.3 Interjection (Inserting sentence fillers or sentence connectors)

Example 1/Datum 3.1/ Recorded 2

This conversation occurs in Khodijah Al-Kubra dormitory room twenty five at 09.30 A.M. The conversation took place inside Amanee's room when the researcher came to meet her without making an agreement first. Participants who are concerned with one department with the researcher has a good respond when the researcher conducts an interview through question and answer. At that time the participant was relaxed by watching a movie on her laptop.

Interviewer : Have you already passed the subject study of English start from first semester until the end of this semester and what do you think about English department?

Amanee : Yeach It is good. For me the language is very difference. But *apa ya* I think it is good because in the class use English language every day every time. *Emm gimana ya bagus*.

(Recorded on February, 2th)

Discussion

From the conversation above the researcher analyses that, there is a code switching on Amanee's uuterance when she answer the question from the

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researcher "Yeach! It is good. For me the language is very difference. But apa ya I think it is good because in the class use English language every day every time. Emm gimana ya bagus". The researcher concludes that the reason of Amanee does code switching in that conversation is interjection. She was inserting sentence fillers or sentence connector "Yeach" in the beginning of her utterance. It based on the reason of Hoffman (1991) suggested that language switching between bilingual and multilingual people can be mentioned as an interjection or sentence connector. It will happen spontaneously

3.1.4 Being emphatic about something

Example 1/Datum 4.1/ Recorded 1

The conversation happens in UIN Maulana Malik Ibrahim Malang central library on the 2nd floor at 10 o'clock. At that time the participant wanted to find references for her thesis and the researcher met and invited her to talk about the development of her study. Amanee tells about her study and respond to what was asked by researchers that there were difficulties so far. Then, Amanee responds the researcher's utterance, *"Susah tapi juga bagus Karena saya bisa melihat anak anaknya bisa ngomong bahasa Inggris. Jadi pakek bahasa Inggris walaupun tidak ada the lecture the teacher dari luar negeri tetapi mereka bisa ngomong".*

Interviewer : What is your first impression in this faculty and whether there are
difficulties that you experience?

Amanee : For me it is so hard because first time I think I need to learn about
education here but in here is not education faculty, it is sastra. And
then it is about sastra about literature about linguistic. Is really
deep about the content and it is make me feel confuse about the
English. *Susah tapi juga bagus Karena saya bisa melihat anak
anaknya bisa ngomong bahasa Inggris. Jadi pakek bahasa Inggris
walaupun tidak ada the lecture the teacher dari luar negeri tetapi
mereka bisa ngomong.*

Discussion

From the conversation in datum 4.3 the researcher analyses that, there is a code switching on Amanee's utterance when she responds the researcher's utterance, *"Susah tapi juga bagus Karena saya bisa melihat anak anaknya bisa ngomong bahasa Inggris. Jadi pakek bahasa Inggris walaupun tidak ada the lecture the teacher dari luar negeri tetapi mereka bisa gnomon".*She switch from English to Bahasa Indonesia. Therefore the reason of Amanee does code switching on her utterance is showing emphaty about something.

The researcher finds Indonesian untterance, *"Susah tapi juga bagus Karena saya bisa melihat anak anaknya bisa ngomong bahasa Inggris".* From that statement shows that she empathizes with her friends because they can speak in English. It means that Amanee wants to tell that the English Literature Department was difficult but she empathized because her students could speak English even though there were no native speaker lecturers.

3.1.5 Repetition used for clarification

Example 1/Datum 5.1/ Recorded 1:

The conversation happens in Humanity faculty at 12.30 AM. When the participant who is coming from Libya waiting for the teacher for the sake to ask the signature for her thesis. While the researcher is waiting for the lecturer she invite participants to talk about how their cultural and educational background in her country. She was very enthusiastic to tell it until finally the researchers asked about the price of food and accommodation in Libya. Then, Nauras responds her

utterance, *"In Libya is very cheap. Like one million four hundred dollar. In dinnar maybe because the money is different. I don't know in rupiah actually. But in dinnar one thousand dinnar kamitsli alfun dinnar"*.

Interviewer : How about the price of food or another accommodation in Libya?

Nauras : In Libya is very cheap. Like one million four hundred dollar. In dinnar maybe because the money is different. I don't know in rupiah actually. But in dinnar *one thousand dinnar kamitsli alfun dinnar*. Because the money in Libya one *dinnar wahid dinnar asro alafun kamitsli sepuluh ribu*. One dinnar sepuluh ribu. So one thousand dollar in Indonesia I don't know how much. But it is very very very very very cheap in Libya.

(Recorded on January, 25th)

Discussion

From the conversation in datum 6.1 there are two repeated statements. When a multi-lingual person wants to clarify what she said in order for the listener understand that she is doing a repetition at the time through code switch. An example from the statement *" But in dinnar one thousand dinnar kamitsli alfun dinnar. Because the money in Libya one dinnar wahid dinnar asro alafun kamitsli sepuluh ribu*''. Both statements are conducted by multilingual people.

In the first statement, she wanted to explain how many thousand dinnars it was, and she revealed it to Arabic because she was a native speaker from Arabia. When her interlocutor was an Indonesian, she tried to repeat her statement to clarify what she meant in Indonesian. Her statement *" wahid dinnar asro alafun kamitsli sepuluh ribu. One dinnar sepuluh ribu* ". She code switch her languages from Arabic into Indonesian to re explain that *"wahid dinar asro alafun"* was like ten thousand rupiah.

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Example 2/Datum 5.2/ Recorded 3

The conversation happens in Chatime Shop Malang Town Square at 02.00 A.M. At that time the researchers hang out with Amanee as a participant from Thailand. We visited one of malls in Malang, namely Matos (Malang Town Square). Immediately after having lunch Amanee invites researchers to buy chatime, the names of drinks that are popular right now. At that time there was a conversation between us. The researcher asked Amanee whether she liked Chatime for long ago. Then, Amanee responds the researcher's question,*"I drink every day. But I think apa from Thailand bubuk- bubuknya nya. Now is finish spent. Actually from Korea. Thailand by friendcy from Japan and then Indonesia buy from Thailand. If in Thailand kayak apa ya. In Indonesia enak apa ya"*.

Interviewer   : Have you liked Chatime for a long time?

Amanee   : I drink every day. But I think apa from Thailand bubuk- bubuknya nya. Now is finish spent. Actually from Korea. Thailand by friendcy from Japan and then Indonesia buy from Thailand. If in Thailand *kayak apa ya*. In Indonesia *enak apa ya*.

Interviewer   : What is the price of Chatime in Thailand?

Amanee : The price is same. But the taste is difference kayak harumnya lebih harum. Di Indonesia ya enak tapi. *Aaa apa yaaa kayak lebih harum.* In the same times, my family need I want to be a teacher about English because *aa apa ya aa karena kan kita mau masuk* Ace and then all all other country had used English.

Interviewer   : How about your progress when you are in junior high school.

Amanee   : In SMP, In standard I just learn English like other people and and and but I know I know I know I love English and then I need if I come to university I need to aa study about English.

(Recorded on March, 12th)

Discussion

From the conversation in datum 6.2 the researcher analyses that, there is a code switching on Amanee's utterance when she responds the researcher's question, *"The price is same. But the taste is difference kayak harumnya lebih harum. Di Indonesia ya enak tapi. Aaa apa yaaa kayak lebih harum. In the same times, my family need I want to be a teacher about English because aa apa ya aa karena kan kita mau masuk Ace and then all all other country had used English".*

She switches from English to Indonesian. From that statement we know that her respond when answering the researcher's question is there are repeatation, "*kayak harumnya lebih harum*". After that in the next sentence she repeats her statement by saying, "*Aaa apa yaaa kayak lebih harum*". The researcher conclude that the reason of Amanee does code switching in that conversation is repetition. She wants to make sure that it will be understood more by the listener. She also wants to strengthen her argument to convince listeners that what she means.

Example 2/Datum 5.3/ Recorded 3

The conversation in datum 6.3 occurs in Ma'had Aly first floor which is located in the area of student dormitory at 09.00 A.M. At that time the participant who is coming from Sudan is doing her assignment. Then, the researcher comes to her to do observation by interviewing her. The researcher asks about her educational and cultural background.

Interviewer   : How about the lecture when explaining the lesson?

Hana   :Some teachers use bahasa Inggris with bahasa Indonesia and some teacher just use bahasa Indonesia.

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Interviewer : So what will you do?

Hana : Sometimes I *telephone* with my teacher *saya tidak bisa faham* later my will be angry for me *saya tidak bisa faham* because I already know this class *pakai bahasa Indonesia*.

Hana : So I should study bahasa Indoneisa before I enter the class. So it is my propblem if I cannot speak Bahasa Indonesia and it is not my teacher problem.

Hana : I solve my problem with my own self. Every ppt, every materi every scene I should translate bahasa Inggris or Bahasa Arab if I am not translate I cannot understand.

(Recorded on March, 24th)

Discussion

From the conversation above the researcher analyses that, there is a code switching on Hana's utterance when she respond the researcher's questions, *"Sometime I telephone with my teacher saya tidak bisa faham later my teacher will be angry for me saya tidak bisa faham because I already know this class pakai bahasa Indonesia"*. The researcher concludes that the reason of Hana's code switching in that conversation is categorized as repetition. She wanted to convince her interlocutor that she did not understand what her lecturer said. She says, *"saya tidak faham"*. Still in the same sentence, She repeated her statement if she didn't understand. She also wanted to clarify what she means so that she could be better understood by listeners.

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3.1.6 Intention of clarifying the speech content for interlocutor

Example 1/Datum 6.1/ Recorded 3

The conversation happens in food court Malang Town Square at 11.00 A.M. At that time the researchers hang out with Amanee as a participant from Thailand. We visited one of a malls in Malang, namely Matos (Malang Town Square). At that time we are lunch in the food court and talking about the future.

Interviewer : What do you think about you future later?

Amanee : I am not sure, actually I like traveling, I need to translation about theabroad come to visit some places. But my family *aa kek pingin kesukaanku jadi* teacher. Because my family aaa everybody get teacher job. But I don't like teacher, just travelling or have have have *apa* business my own business.

Interviewer :What is your profession when you are taking like ELT, translation, guiding etc?

Amanee : I take guiding

(Recorded on March, 12th)

Discussion

From that statement in datum 6.1 the researcher conclude that the reason for Amanee not to code switching is an intention of clarifying the speech content for interlocutor. There is a code switching on Amanee's utterance when she responds the researcher questions *""I am not sure, actually I like traveling, I need to translation about the abroad come to visit some places. But my family aa kek pingin kesukaanku jadi teacher. Because my family aaa everybody get teacher job. But I don't like teacher, just travelling or have have have have apa business my own business"*.

Based on what she said actually she wanted to be a traveler but her family wanted her to become a teacher. She also clarified what she said from the conversation in datum 6.1. The researcher analyses that there is a code switching on Amanee's utterance when she respond the researcher's questions that her hopes for the future is she didn't like being a teacher but she wanted to be a traveler and wanted to have her own business

Example 1/Datum 6.2/ Recorded 1:

The conversation happens in Humanity faculty at 01.00 AM. When the participant who is coming from Libya waiting for the teacher for the sake to ask the signature for her thesis. At that time the researcher waiting for the lecturer she invites participants to talk about how their cultural and educational background in her country. The context and situation of this analyses some with the previous analysis which is did by Nauras as international student who are from Sudan.

Nauras : He stops directly and say what do you mean like this. So I say sorry I don't understand. Even in here I use English sometimes say *laa laa* like this in Arabic. Sometimes *idzhab* to here. He didn't understand and want to make clear I directly say no *laa laa* like this.

Interviewer : He stops directly and say what do you mean like this.

Nauras : So I say sorry I don't understand. Even in here I use English sometimes say *laa laa* like this in Arabic. Sometimes idzhab to here. He didn't understand and want to make clear I directly say no *laa laa* like this.

(Recorded on January, 25th)

From the conversation above the researcher analyses that, there is a code switching on Nauras's utterance when she respond the researcher's questions, *"Even in here I use English sometimes say laa laa like this in Arabic. Sometimes*

idzhab to here. He didn't understand and want to make clear I directly say no laa laa like this. After that she clarify what she said because the researcher had not understood what she meant by saying, "*So I say sorry I don't understand. Even in here I use English sometimes say laa laa like this in Arabic. Sometimes idzhab to here. She didn't understand and want to make clear I directly say no laa laa like this*".

From that statement the researcher conclude that the reason of Nauras does code switching in that conversation is Intention of clarifying the speech content for interlocutor. She told the researcher about her experience when she was in an international class in the UK. The learning process is 100 percent using English. She accidentally said *laa laa laa*. In Arabic it means no. Immediately the lecturer was surprised because she did not understand what she was saying. Then Nauras clarified that she spontaneously said that when she did not understand what her lecture had said.

Example 3/Datum 6.3/ Recorded 1:

The conversation happens in Humanity faculty at 01.30 AM. The context and situation of this analyses some with the previous analysis in the previous datum 7.1.

Interviewer : What about the situation?

Nauras : The lecture says like this because the situation in grammar lesson so we talk about like sorry teacher I cannot understand this *yanni lamasfham* like this. So I didn't understand. So is automatically *masfham* like this. The teacher like shock and ask what language is it? It is Arabic *lamsfham* means like in Arabic but not *fushah* it is amiah. *In fushah lam afham but in Amiah mafhams*. He stops directly and say what do you mean like this. So I say sorry I don't understand.

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Discussion

From the conversation in datum 6.3 the researcher analyses that, there is a code switching on Nauras's utterance when she respond the researcher's questions, *"The lecture says like this because the situation in grammar lesson so we talk about like sorry teacher I cannot understand this yanni lamasfham like this"*. She switches the language from English to Arabic. After that she clarifies what she means by saying *"the teacher like shock and ask what language is it? It is Arabic lamsfham means like in Arabic but not fushah it is amiah"*. The researcher concluded that the reason of Nauras does code switching in that conversation is Intention of clarifying the speech content for interlocutor.

3.2 Situational and Metaphorical Reasons

Example 1/Datum 2.1

The conversation took place in Khodijah dormitory second floor at 09.30 A.M

Interviewer : Do you still remember your experience?

Omnia : I was quite young so then I am not really remember like what happen before that but after I move to Thailand I studied in International school which basically use English because it is International school. *Na'am* I use it like my first language.

(Recorded on March, 4th)

Discussion

From the conversation in datum 2.1 the researcher analyses that, there is a code switching on Omnia's utterance as a participant from Thailand. She said Na'am in Arabic. From this statement we can conclude that one of the reasons

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why she code switch into Arabic because she want to show that her local language is Arabic (Metaphorical). The researcher concludes that this statement is proven by the questioner from (participant 1). In the context of speaking she state that she agree with that statement.

Example 2/Datum 2.2

The conversation took place in Humanity Faculty at 02.00 AM

Interviewer : How about the price of food or another accommodation in Libya?

Nauras : In Libya is very cheap. Like one million four hundred dollar. In dinnar maybe because the money is different. I don't know in rupiah actually. But *in dinnar one thousand dinnar kamitsli alfun dinnar*. Because the money in Libya one *dinnar wahid dinnar asro alafun kamitsli sepuluh ribu. One dinnar sepuluh ribu.*

(Recorded on March, 25th)

Discussion

From the conversation in datum 2.2 the researcher analyses that, there is a code switching on Nauras's utterance *"But in dinnar one thousand dinnar kamitsli alfun dinnar. Because the money in Libya one dinnar wahid dinnar asro alafun kamitsli sepuluh ribu. One dinnar sepuluh ribu"* when she answers the question from the researcher. She code switch from English to Arabic as her local language. Implicitly the code switch that occurs shows her local language. One reason that make her code switch to her local language is she do not know what kind of word that she have to use or speak (Linguistic). This reason is proven by the result of the questioner from (participant2). It is become a strong reason why she used Arabic when she had difficulty in mentioning the term.

Example 3/datum2.3

The conversation took place in Ma'had Aly which is located in the dormitory of UIN Maulana Malik Ibrahim Malang at 08.30 A.M

Interviewer   : What is the name of your university?

Hana   : Al-Ribath Al-wathoni. So all of you *kuliah* all of them will change directly bahasa English.

Interviewer   : When you are having interaction with other teacher you speak English also? Is that international university in Sudan?

Hana   : No, but like this your *mata kuliah* all of them will change like in Indonesia you study pakek bahasa Indonesia di Sudan universitas *pakai bahasa Inggris. Tidak ada bahasa arab di kuliah karena kita fakultas farmasi. Terus all mata kuliah English just kelas ta'lim qur'an. ta'lim afkar, itu yang pakai bahasa arab*. Everyone ask the teacher you ask by English. I study there in Sudan just a year.

(Recorded on March, 23th)

Discussion

From the conversation in datum 2.3 the researcher analyses that, there is a code switching on Hana's utterance *"No, but like this your mata kuliah all of them will change like in Indonesia you study pakek bahasa Indonesia di Sudan universitas pakai bahasa Inggris. Tidak ada bahasa arab di kuliah karena kita fakultas farmasi. Terus all mata kuliah English just kelas ta'lim qur'an. ta'lim afkar, itu yang pakai bahasa arab"* when she respond the question from the researcher. She code switch from English to Arabic as her local language. From that statement we can conclude that her reason to code switch is she afraid that misunderstanding when not using Indonesian (Linguistic) and she is influenced by people who speak Indonesian (Situational). These reasons are proven by the result

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of the questioner from (participant3). It becomes a strong reason why she used

Indonesian when she had difficulty in mentioning the term.

Example 4/datum2.4

The conversation took place in the library at 11.20 A.M

Interviewer : How about the educational background of your country especially in English department?

Amanee : I think is not good when we apa ya membandingkan kalau di Thailand itu *kayak gimana ya itu pakek bahasa daerah tidak terlalu pakek bahasa Inggris. Tapi kek misal disini sudah bagus karena disini sudah lama pakek bahasa Inggris maksudnya gak gak gak terlalu pakek semua tapi ada yang pakek some vocabulary ya jadikan disini dapat uda tau ini aa apa maksudnya apa artinya.*

(Recorded on February, 2nd)

Discussion

From the conversation in datum 2.4 the researcher analyses that, there is a code switching on Hana's utterance " *apa ya membandingkan kalau di Thailand itu kayak gimana ya itu pakek bahasa daerah tidak terlalu pakek bahasa Inggris. Tapi kek misal di sini sudah bagus karena disini sudah lama pakek bahasa Inggris maksudnya gak gak gak terlalu pakek semua tapi ada yang pakek some vocabulary ya jadikan disini dapat uda tau ini aa apa maksudnya apa artinya*". She responds the researcher's question about educational background.

She code switch from English to Indonesian. She is fluently in speaking Indonesia because she lives in the country which is near with Malaysia. In Malaysia uses Malay which is structurally same with Indonesian. From that statement we can conclude that her reason to code switch is she want her arguments or opinions to be supported by others and accepted in the conversation

(Metaphorical). Therefore she wants to speak fluently (Metaphorical). These reasons are proven by the result of the questioner from (participant 4).

Example 5/datum2.4

The conversation took place in Everyday Apartment in Sukarno Hatta street at 01.30 A.M

Interviewer   : Are you regret with this kind of fact?

Mohammed : No regret for what? Although the lecture only use bahasa Indonesia. My mother language is Arabic. I can speak *fushah* and slang I can speak both because my mother language.

Mohammed : In the school we use only *fushah wa ammiah* for example like in amiah we say sein shou it means in fushah kaifa haluk. And in English is how are you *kamitsli kaifa haluk ana zayyid*. You can say ana *yayyid Alhamdulillah* I am good you know but in amiah you say like zaubah is something like that in amiah. It hards to understand in Amiah.

(Recorded on March, 27th)

Discussion

From the conversation in datum 2.4 the researcher analyses that, there is a code switching on Mohammed's utterance *"In the school we use only fushah wa ammiah for example like in amiah we say sein shou it means in fushah kaifa haluk. And in English is how are you kamitsli kaifa haluk ana zayyid"*. He responds the researcher's question. From that statement he code switch from English to Indonesian. Based on the result of her questioner he agree that he want to show that his local language is Arabic (Metaphorical) as his reason why he code switching.

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3.3 Cultural Identity

The following are some aspects of the cultural identity that is expressed by Brock and Tulasiewicz 1985 (p.3) which is reflected by the participant when they perform code switching.

Example 1/Datum 3.1/ Recorded 1

This conversation took place in the lobby of the first floor of the Faculty of Humanity. The participants of the conversation are the researcher herself as the interviewer and Nauras as the participant. The researcher talked about the use of her local language. Discussing about her local language automatically there are some term that she switch to her local language that is Arabic.

Interviewer : What kind of English?

Nauras : Like in here the academic English

Interviewer : How about Arabic language?

Nauras : Because Arobiah actually if you cannot use amiah because I difficult Insya Allah to use it so you can use *fushah*. The formal language. For amiah it is difficult for you because there are many many many words. It is culture pronounce and also how you change the word *fushah au to amiah*. You know sometimes for me even my mother language is Arabic sometimes I meet someone in here speak Arabic and *dia orang Indonesian*. They speak fushah the academic Arabic.

(Recorded on January, 25th)

When Nauras gave a statement that she did not use Amiah language when talking to Indonesian people. From the statement the writer conclude that the term "amiah" which she said shows her cultural identity. She will use language that is "fushah" so that it is easier to understand. The difference between Fushah and

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Amiah, which is found in the nahwu and Sorf rules, Fushah in Arabic is very concerned with the rules of the nahwu and sorf rules, while the Amiah in Arabic does not pay attention to that. So the use of Arabic Fushah and Amiah are used in forums that are also different. Namely Fushah Arabic is used in formal forums and media. And conversely, Amiah Arabic is often used in non-formal daily activities and communications. She is indirectly showed her cultural identity in the aspect of nationality that she was an native speaker from Arabia that is Libya.

From the statement delivered by Nauras such as "*It is culture pronounce and also how you change the word fushah au to amiah. You know sometimes for me even my mother language is Arabic sometimes I meet someone in here speak Arabic and dia orang Indonesian. They speak fushah the academic Arabic*". She clarified that the use of fushah and amiah language because according to her it was a culture pronoun. Indirectly she showed that her local language was Arabic. She also explained that when she met Indonesian people who could speak in Arabic, automatically she use more formal language, namely fushah so that her listeners could understand what she was saying and to avoid misunderstandings.

Example 2/Datum 4.2/ Recorded 1

Continuing the analysis in datum 4.2 the researcher conducted interviews with participants who are foreign students from Libya. It starts from a discussion by a researcher who asks why she is fluent in English while the local language is Arabic.

Interviewer   : Why you are fluently in speaking English although your mother language is Arabic?

Nuaras   : Like when I say go in English and in Arabic fushah is *idzhab*. But

if you use amiah in the west Libya is imsyi in west Libya. In east Libya *hardzi, imsyi, barry* all of them is go. When I speak to someone what is the meaning go? Not *hardzi, imsyi and barri or yadzhabu*. Because you know in formal language Libyan language is difference with Egypt the slang. Like how are you today in Libya we say *syizauziong. But in Egypt the say zeikannahardza. It is defference but the same meaning. And In fushah kaifa haluk.*

(Recorded on January, 25th)

Discussion

From the conversation above the researcher analyses that, there is a code switching on Naura's utterance when she respond the interviewer question. When she showed how to use the word go in Arabic, she explained that there are differences in terms in Arabic, namely amiah and fushah like the following statement *"Like when I say go in English and in Arabic fushah is idzhab. But if you use amiah in the west Libya is imsyi in west Libya. In east Libya hardzi, imsyi, barry all of them is go"*. From that statement we can conclude that code switching also be used to express her cultural identity in the aspect of nationality as reflective from code switching corpus. She explain the use of fushah and also amiah in her country.

Example 3/Datum 4.3/ Recorded 1

The conversation above occurs in Mahad Aly, which is located in the UIN Maulana Malik Ibrahim Malang at girl's dormitory area. The researcher took the data around nine o'clock in the morning. The researcher meets the participant directly into her place without making an agreement at the first time. In this

chance the participant is eighth semester foreign students from Sudan. At that time

the participant named Hana was learning about her studies at the campus.

Hana : When I am still *kecil ehh* small, we like this in Sudan from the first time enter the class so you will speak English and Arabic with the teacher. Like this, in Sudan not like here in Indonesia.

Interviewer : What are the different?

Hana : In Sudan when SMK *sebelum* SMK *kan* there is sekolah Bahasa Arab and there is also class Bahasa Inggris. *Dan Bahasa Inggris itu untuk aa like this*. In Sudan there is *kelas Bahasa Arab au kelas Bahasa Indonesia. Kelas Bahasa Inggris* tell you how to speak English,tell you how to write English, it just talking about English. This is in SMK and after that when you are in universitas and your mata kuliah will change. It will not be Arabic, it will be English. In will be seriously. So before you in universitas you should have aa strong basic Bahasa Inggris. Because you should know how to write Bahasa Inggris. You should know how to talk, you should know how to read and whatever you read you should understand. So this is class Bahasa Inggris in Sudan. When you go universitas, langsung

Interviewer :What is the name of your university?

Hana :Al-Ribath Al-wathoni. So all of you kuliah all of them will change directly bahasa English.

Interviewer : When you are having interaction with other teacher you speak English also? Is that international university in Sudan?

Hana : No, but like this your *mata kuliah* all of them will change like in Indonesia you study pakek bahasa Indonesia di Sudan universitas *pakai bahasa Inggris. Tidak ada bahasa arab di kuliah karena kita fakultas farmasi. Terus all mata kuliah English just kelas ta'lim qur'an. ta'lim afkar, itu yang pakai bahasa arab*. Everyone ask the teacher you ask by English. I study there in Sudan just a year.

(Recorded on March, 24th)

Discussion

From the conversation in datum 4.3 the researcher analyses that, there is a

code switching on Hana's utterance when she respond the interviewer question,

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"*In Sudan when SMK sebelum SMK kan there is sekolah Bahasa Arab and there is also class Bahasa Inggris. Dan Bahasa Inggris itu untuk aa like this. In Sudan there is kelas Bahasa Arab au kelas Bahasa Indonesia*". From the statement implicitly she showed that she was a foreign student from Sudan and she explained that when she lived in her country there were Arabic classes and also English classes. In addition, she also mentioned the name of the school when she was sin Sudan *"Al-Ribath Al-wathoni". So all of you kuliah all of them will change directly bahasa English". Al-Ribath Al-wathoni's name is one of the names of universities in Sudan. From the language used in the name menjukkan it is an Arabic name.*

In addition, she also explained that in Sudan when she entered her department she had to speak English as an international language. *"No, but like this your mata kuliah all of them will change like in Indonesia you study pakek bahasa Indonesia di Sudan universitas pakai bahasa Inggris. Tidak ada bahasa arab di kuliah karena kita fakultas farmasi. Terus all mata kuliah English just kelas ta'lim qur'an. ta'lim afkar, itu yang pakai bahasa arab. Everyone ask the teacher you ask by English. I study there in Sudan just a year".* From the statement the researcher concluded that Hana as participant from Sudan showed her cultural identity in the aspect of education that she is a foreign student from Sudan that has Arabic as her local language.

Example 4/Datum 4.4/ Recorded

From the conversation in datum 4.4 occurs in the Everyday apartment of Sukarno Hatta street. The researcher took the data at one A.M in the afternoon. At

that time the participant who is coming from Libya is the student of English

literature in eighth semester.

Interviewer : Do you regret with this fact?

Ahmed : No regret for what? Although the lecture only use bahasa Indonesia. My mother language is Arabic. I can speak *fushah* and slang I can speak both because my mother language.

Ahmed : In the school we use only *fushah wa ammiah* for example like in amiah we say *sein shou it means in fushah kaifa haluk*. And in English is how are you *kamitsli kaifa haluk ana zayyid*. You can say *ana yayyid* Alhamdulillah I am good you know but in amiah you say like *zaubah* is something like that in amiah. It hard to understand in Amiah.

(Recorded on March, 27th)

Discussion

From the conversation above the researcher analyses that, there is a code switching on Mohammad's utterance when he respond the interviewer question "*In the school we use only fushah wa ammiah for example like in amiah we say sein shou it means in fushah kaifa haluk. And in English is how are you kamitsli kaifa haluk ana zayyid. You can say ana yayyid Alhamdulillah I am good you know but in amiah you say like zaubah is something like that in amiah. It hard to understand in Amiah*". Based on the statement which is delivered by him, we can conclude that it show his cultural identity in the aspect of education by mentioning that his local language is Arabic.

Example 5 /Datum 4.5 / Recorded 6

The situation and context of the conversation above occurs in the Everyday apartment of Sukarno Hatta street. The researcher took the data at one

A.M in the afternoon. At that time the participant who is coming from Libya is the student of English literature in eighth semester.

Ahmed   : *Aku bisa dikit bicara kalau habis ini aku mau tidur, belajar, prepare for* my lunch.

Interviewer : Do you know Nauras? She is also student in English Department

Ahmed   : I know she is also stay in another home stay in Suhat. But they already want back to Libya. She finished her study until her husband also. But I never meet Nauras outside UIN Malang because that's forbidden for my culture. It is forbidden to meet her. In the end *dia adalah perempuan* and she has husband. And I am not allow to meet her and she also not allow to meet me.

Mohammed   : If we want to study something gak boleh *karena dia perempuan. Apa kabar, kabar baik, mau pergi.*

(Recorded on March, 27th)

Discussion

From the conversation above the researcher analyses that, there is a code switching on Mohammad's utterance when he gave a statement that *"It is forbidden to meet her. In the end dia adalah perempuan and she has husband. And I am not allow to meet her and she also not allow to meet me"*. From the statement it can be concluded that men and women are prohibited from meeting unless they are mahromas. Mohammed did a code switching when he said *"dia adalah perempuan"*. From that we know the reason for the conversation is due to expressing his cultural identity in the aspect of religion. This includes the religion aspect because there is value that contains religious elements in the conversation above.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter consists of two sections; conclusion and suggestion as the final result of the study of Code Switching Made By International Students Of UIN Maulana Malik Iibrahim: A Sociolinguistic Perspective. The conclusion section talks about the findings focusing the formulation of study questions and objectives stated earlier. Therefore, the second section is suggestion from the researcher for further learners and other researchers. Each section is presented in the following description.

4.1 Conclusion

Based on the study problems and the discussion of the data analysis, the following conclusion can be described dealing with the reasons of code switching made by international students and to find cultural identity which is reflected by the participant when they perform code switching. The researcher finds three conclusions which are described as follow:

Based on Hoffman (1991:116) give the number of reasons for bilingual and multilingual person to switch or mix their language. The result of this research there are six reasons for international students to code switch. Those are: talking about a particular topic, quoting somebody else, interjection (inserting sentence fillers or sentence connectors), being emphatic about something, repetition used for clarification, and intention of clarifying the speech content for interlocutor.

The reason of international students do code switching also caused by the the situational and metaphorical approach to code switching that proposed by Blom & Gumperz (1972). The data are taken from the questioner analyses. Situational code switching happens when the languages used change according to the situations in which the conversant find them that are determined by topics, participants, and settings; while as metaphorically succeeded in changing languages that were not by topics or participants but the purpose of the speaker style.

Besides, from interviewing the five international students those are from Thailand, Sudan and Libya, the researcher found their cultural identity which is reflected by the participant when they perform code switching in some aspects such as education, ethnicity, and religion aspect. After knowing the reason and also their cultural identity, the researcher can understand about the use of code switching made by international students.

4.2 Suggestion

Based on the result of the present study, the researcher would like to give suggestion as consideration for the next researcher. For further research, it may be interest for investigated code switching in different context. In this research, the reasons are found to analyze why the international students which basically they are as a multilingual person do code switching. Therefore for the next researcher

they can analyze deeply about code switching, not only just looking for the reasons why they do code switching but also they can find the factor that influence the multilingual person to do code switching

In this research also find their cultural identity in the field of sociolinguistic through the code switching corpus but for the next study can also use the data findings from this research in the other field such as pragmatic, discourse marker, intercultural and also other field of study.

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- SDN Kandang Sapi 2 Pasuruan
  2003-2009

APPENDIX

APPENDIX 1

SUMMARY OF DATA FINDINGS

No	Utterance	Datum	Process of Code Switching	The Reason Using Code Switching
1	I will continue to start study in Libya **Insya Allah**.	1.1	Direct conversation	Talking about a particular topic
2	It is too far and also the ticket is expansive for three people maybe three thousand dollar something like that. I don't know in **rupiah** actually. It is quite difficult for me to **takallam in rupiah.**	1.1	Direct conversation	Talking about a particular topic
3	In Libya is very cheap. Like one million four hundred dollar. In **din**nar maybe because the money is different. I don't know in rupiah actually. But in dinnar one thousand dinnar kamitsli alfun dinnar. Because the money in Libya one **dinnar wahid dinnar asro alafun**	1.2	Direct conversation	Talking about a particular topic

	kamitsli sepuluh ribu. One **dinnar sepuluh ribu**. So one thousand dollar in Indonesia I don't know how much. But it is very very very very very cheap in Libya.			
4	I think is not good when we **apa ya membandingkan kalau di Thail**and itu kayak gimana ya itu pakek bahasa daerah tidak terlalu pakek bahasa Inggris. Tapi kek misal disini sudah bagus karena disini sudah lama pakek bahasa Inggris maksudnya gak gak gak terlalu pakek semua tapi ada yang pakek some vocabulary ya jadikan disini dapat uda tau ini aa apa ya maksudnya apa artinya.	1.3	Direct conversation	Talking about a particular topic
5	Sometime I ask with the teacher about the content and I understand the content and I after that I back to ask with my sister about the content and then I learn I learn and practice **sampai saya** understand. **Jadi kan** I am	1.4		Talking about a particular topic

	have to **belajar sendiri kan dengan saya juga dalam angkatan itu C**uma saya sendiri independent saja yang apa yang belajar bahasa inggris. Kalau misal kek kakak yang lulus dia juga 2 orang tapi dia lebih bagus dari say**a maksudnya bisa membantu saling membantu gitu kan jadikan harus di kursusi sama** Indonesian frien**d**s.			
6	I already join at Thailand they open the course of the Bipa just two weeks in Thailand **Cuma dua minggu aja terus** after that I come to Indonesia, my sister **apa adek tingkat it**u mereka itu harus they have to join Bipa one semester or two semester I am not sure.	1.5	Direct conversation	Talking about a particular topic
7	I eat nasi **setiap hari.** Like in Malang. It was the first time and there is also es teh. In my country there is no	1.6	Direct conversation	Talking about a particular topic

	es teh. If we drink es the it like something unusual. So in my country it must be hot.			
8	My husband study master degree and for me I take the last three years in Indonesia. In here I take three semester two subject that I haven't done and one semester for the theses. And finally after I studied one year in Libya, one year in UK, one year in Libya again and the last in Indonesia. **Alhamdullah** It is really really long trip you know. That's why now I don't want to continue directly to master degree and to care my children first and then after that if I want to continue okey leave my children with my mom. Alhamdulillah for all of this.	2.1	Direct conversation	Quoting Somebody Else
9	Yeach It is good. For me the language is very	3.1	Direct conversation	Interjection(Inserting sentence

	difference. But **apa ya** I think it is good because in the class use English language every day every time. **Emm gimana ya bagus.**			fillers or sentence connectors).
10	**Susah tapi juga bagus Karena saya bisa melihat anak anaknya bisa ngomong bahasa Inggris. Jadi pakek bahasa Inggris walaupun tidak ada** the lecture the teacher **dari luar negeri tetapi mereka bisa ngomong.**	4.1	Direct conversation	Being emphatic about something
11	In Libya is very cheap. Like one million four hundred dollar. In **dinnar** maybe because the money is different. I don't know in rupiah actually. But in **dinnar one thousand dinnar kamitsli alfun dinnar**. Because the money in Libya one **dinnar wahid dinnar asro alafun kamitsli sepuluh ribu**. **One dinnar**	5.1	Direct conversation	Repetition used for clarification

	sepuluh ribu. So one thousand dollar in Indonesia I don't know how much. But it is very very very very very cheap in Libya.			
12	I drink every day. But I think apa from Thailand bubuk- bubuknya nya. Now is finish spent. Actually from Korea. Thailand by friendcy from Japan and then Indonesia buy from Thailand. If in Thailand **kayak apa ya**. In Indonesia **enak apa ya**. The price is same. But the taste is difference kayak harumnya lebih harum. Di Indonesia ya enak tapi. **Aaa apa yaaa kayak lebih harum. In** the same times, my family need I want to be a teacher about English because aa apa ya aa karena kan kita mau masuk Ace and then all all other country had used English.	5.2	Direct conversation	Repetition used for clarification

13	Sometimes I telephone with my teacher **saya tidak bisa faham** later my teacher will be angry for me **saya tidak bisa faham** because I already know this class **pakai bahasa Indonesia.**	5.3	Direct conversation	Repetition used for clarification
14	I am not sure, actually I like traveling, I need to translation about the abroad come to visit some places. But my family **aa kek pingin kesukaan ku jadi** teacher. Because my family aaa everybody get teacher job. But I don't like teacher, just travelling or have have have apa business my own business.	6.1	Direct conversation	Intention of clarifying the speech content for interlocutor
15	Even in here I use English sometimes say laa laa like this in Arabic. Sometimes idzhab to here. He didn't understand and want to make clear I directly say no laa laa like this.	6.2	Direct conversation	Intention of clarifying the speech content for interlocutor

	So I say sorry I don't understand. Even in here I use English sometimes say laa laa like this in Arabic. Sometimes idzhab to here. He didn't understand and want to make clear I directly say no laa laa like this.			
16	The lecture says like this because the situation in grammar lesson so we talk about like sorry teacher I cannot understand this **yanni lamasfham** like this. So I didn't understand. So is automatically **masfham** like this. The teacher like shock and ask what language is it? It is Arabic **lamsfham** means like in Arabic but not **fushah** it is **amiah**. **In fushah lam afham but in Amiah mafhams**. He stops directly and say what do you mean like this. So I say sorry I don't understand.	6.3	Direct conversation	Intention of clarifying the speech content for interlocutor

APPENDIX 2

Cultural identity that is reflected by the participant when they perform code switching

NO	Participant	Utterance	Datum	Local Language	Aspect of Cultural Identity
1	**Nauras**	''Because Arobiah actually if you cannot use amiah because is difficult Insya Allah to use it so you can use fushah. The formal language. For amiah it is difficult for you because there are many many many words. It is culture pronounce and also how you change the word fushah au to amiah. You know sometimes for me even my mother language is Arabic sometimes I meet someone in here speak Arabic and dia orang Indonesian. They	**Example 1/Datum 4.1/ Recorded 1**	Arabic	Ethnicity

		speak fushah the academic Arabic.			
2	Nauras	Like when I say go in English and in Arabic fushah is idzhab. But if you use amiah in the west Libya is imsyi in west Libya. In east Libya hardzi, imsyi, barry all of them is go. When I speak to someone what is the meaning go? Not hardzi, imsyi and barri or yadzhabu. Because you know in formal language Libyan language is difference with Egypt the slang. Like how are you today in Libya we say syizauziong. But in Egypt the say zeikannahardza. It is defference but the same meaning. And In fushah kaifa haluk.	Example 2/Datum 4.2/ Recorded 1	Arabic	Ethnicity

3	Hana	In Sudan when SMK sebelum SMK kan there is sekolah Bahasa Arab and there is also class Bahasa Inggris. Dan Bahasa Inggris itu untuk aa like this. In Sudan there is kelas Bahasa Arab au kelas Bahasa Indonesia. Kelas Bahasa Inggris tell you how to speak English,tell you how to write English, it just talking about English. This is in SMK and after that when you are in universitas and your mata kuliah will change. It will not be Arabic, it will be English. In will be seriously. So before you in universitas you should have aa strong basic Bahasa Inggris. Because you should know how to write Bahasa	Example 3/Datum 4.3/ Recorded 1	Arabic	Education

		Inggris. You should know how to talk, you should know how to read and whatever you read you should understand. So this is class Bahasa Inggris in Sudan. When you go universitas, langsung			
4	**Ahmed**	In the school we use only fushah wa ammiah for example like in amiah we say sein shou it means in fushah kaifa haluk. And in English is how are you kamitsli kaifa haluk ana zayyid. You can say ana yayyid Alhamdulillah I am good you know but in amiah you say like zaubah is something like that in amiah. It hard to understand in Amiah.	Example 4/Datum 4.4/ Recorded	Arabic	Education
5	**Ahmed**	I know she is also stay in another home	Example	Arabic	Religioun

		stay in Suhat. But they already want back to Libya. She finished her study until her husband also. But I never meet Nauras outside UIN Malang because that's forbidden for my culture. It is forbidden to meet her. In the end dia adalah perempuan and she has husband. And I am not allow to meet her and she also not allow to meet me.	1/Datum 2.1/ Recorded 6		
6	Amanee	Sometime I ask with the teacher about the content and I understand the content and I after that I back to ask with my sister about the content and then I learn I learn and practice sampai saya understand. Jadi kan I am have to belajar sendiri kan	Example 1/Datum 2.1/ Recorded 3	Thai	Education

		dengan saya juga dalam angkatan itu Cuma saya sendiri independent saja yang apa yang belajar bahasa inggris. Kalau missal kek kakak yang lulus dia juga 2 orang tapi dia lebih bagus dari saya maksudnya bisa membantu saling membantu gitu kan jadikan harus di kursusi sama Indonesian friends.			
7	Hana	No, but like this your mata kuliah all of them will change like in Indonesia you study pakek bahasa Indonesia di Sudan universitas pakai bahasa Inggris. Tidak ada bahasa arab di kuliah karena kita fakultas farmasi. Terus all mata kuliah English just kelas ta'lim qur'an. ta'lim afkar, itu yang pakai bahasa arab.	Example 1/Datum 2.1/Recording	**Arabic**	Education

		Everyone ask the teacher you ask by English. I study there in Sudan just a year.			

APPENDIX 3

TRANSCRIPT

Participant 1

1. 25/01/2019

   A : Where will you continue you study?

   B: I will continue to start study in Libya Insya Allah.

2. 25/01/2019

   A: Have you ever back to your country?

   B: It is too far and also the ticket is expansive for three people maybe three thousand dollar something like that. I don't know in rupiah actually.

   It is quite difficult for me to takallam in rupiah.

3. A: How about the price of food or another accommodation in Libya?

   B: In Libya is very cheap. Like one million four hundred dollar. In dinnar maybe because the money is different. I don't know in rupiah actually. But in dinnar one thousand dinnar kamitsli alfun dinnar. Because the money in Libya one dinnar wahid dinnar asro alafun kamitsli sepuluh ribu. One dinnar sepuluh ribu. So one thousand dollar in Indonesia I don't know how much. But it is very very very very very cheap in Libya.

4. A : What kind of English?

   B : Like in here the academic English.

   A : How about Arabic language?

   B : Because Arobiah actually if you cannot use amiah because is difficult Insya Allah to use it so you can use fushah. The formal language. For amiah it is difficult for you because there are many many many words. It is culture pronounce and also how you change the word fushah au to amiah.

   B : It is culture pronounce and also how you change the word fushah au to amiah. You know sometimes for me even my mother language is Arabic sometimes I meet someone in here speak Arabic and dia orang Indonesian. They speak fushah the academic Arabic.

5. A: Why are you fluently in speaking English although your mother language is Arabic?

   B: Like when I say go in English and in Arabic fushah is idzhab. But if you use amiah in the west Libya is imsyi in west Libya. In east Libya hardzi, imsyi, barry all of them is go. When I speak to someone what is the meaning go? Not hardzi, imsyi and barri or yadzhabu.

   B: Because you know in formal language Libyan language is difference with Egypt the slang. Like how are you today in Libya we say syizauziong. But in Egypt the say zeikannahardza. It is defference but the same meaning. And In fushah kaifa haluk.

6. The teacher say like this because the situation in grammar lesson so we talk about like sorry teacher I cannot understand this yanni lamasfham like this. So I didn't understand. So automatically masfham like this.

7. So I didn't understand. So automatically masfham like this. The teacher like shock and ask what language is it? It is Arabic lamsfham menas like in Arabic but not fushah it is amiah. In fushah lam afham but in Amiah mafhams. He stop directly and say what do you mean like this. So I say sorry I don't understand.

8. He stops directly and say what do you mean like this. So I say sorry I don't understand. Even in here I use English sometimes say laa laa like this in Arabic. Sometimes idzhab to here. He didn't understand and want to make clear I directly say no laa laa like this.

9. He stop directly and say what do you mean like this. So I say sorry I don't understand. Even in here I use English sometimes say laa laa like this in Arabic. Sometimes idzhab to here. He didn't understand and want to make clear I directly say no laa laa like this.

10. A : But actually what is the reason why you choose to other language?

B : My husband study master degree and for me I take the last three years in Indonesia. In here I take three semester two subject that I haven't done and one semester for the theses. And finally after I studied one year in Libya, one year in UK, one year in Libya again and the last in Indonesia. Alhamdullah It is really really long trip you know. That's why now I don't want to continue directly to master degree.

11. To care my children first and then after that if I want to continue okey leave my children with my mom. Alhamdulillah for all of this.

Participant 2

2/02/2019

1. A : Have you already pass the subject study of English start from first semester until the end of this semester and what do you think about English department?

   B: It is good. For me the language is very difference. But apa ya I think it is good because in the class use English language every day every time. Emm gimana ya bagus.

2. A : How about the educational background with your country especially in English department. Better in this campus or other

   B : I think is not good when we apa ya membandingkan kalau di Thailand itu kayak gimana ya itu pakek bahasa daerah tidak terlalu pakek bahasa Inggris. Tapi kek misal disini sudah bagus karena disini sudah lama pakek bahasa Inggris maksudnya gak gak gak terlalu pakek semua tapi ada yang pakek some vocabulary ya jadikan disini dapat uda tau ini aa apa maksudnya apa artinya.

   A : In the final project, why you choose maxim as your thesis focus

3. A : Have you liked Chatime for a long time

   B : I drink every day. But I think apa from Thailand bubuk- bubuknya nya. Now is finish spent. Actually from Korea. Thailand by friendcy from Japan and then Indonesia buy from Thailand. If in Thailand kayak apa ya. In Indonesia enak apa ya.

4. A: What is the price of Chatime in Thailand?

   B : The price is same. But the taste is difference kayak harumnya lebih harum. Di Indonesia ya enak tapi. Aaa apa yaaa

5. A : What are the typical culinary in your country?

   B: Somyang, djimsung, which is mix by apple and pepaya. Pepaya yang matang yah, and then fish or sheep.

6. And the same times, my family need I want to be a teacher about English because aa apa ya aa karena kan kita mau masuk Ace and then all all other country had used English.

   A : How about your progress when you are in junior high school?

   B: In SMP, In standard I just learn English like other people and and and but I know I know I know I love English and then I need if I come to university I need to aa study about English.

7. 15/3/19

   A: How about your feeling when you enter this faculty and whether there are difficulties that you experience?

   B: For me it is so hard because first time I think I need to learn about education here but in here is not education faculty, it is sastra. And then it is about sastra about literature about linguistic. Is really deep about the content and it is make me feel confuse about the English. Susah tapi juga bagus Karena saya bisa melihat anak anaknya bisa ngomong bahasa Inggris. Jadi pakek bahasa Inggris walaupun tidak ada the lecture the teacher dari luar negeri tetapi mereka bisa ngomong.

8. A : How about the first time you faced your college?

   B : Ya harus semangat

9. A : How do you do when you face difficulties in college?

   B : Sometime I ask with the teacher about the content and I understand the content and I after that I back to ask with my sister about the content and then I learn I learn and practice sampai saya understand. Jadi kan I am have to belajar sendiri kan dengan saya juga dalam angkatan itu Cuma saya sendiri independent saja yang apa yang belajar bahasa inggris. Kalau missal kek kakak yang lulus dia juga 2

orang tapi dia lebih bagus dari saya maksudnya bisa membantu saling membantu gitu kan jadikan harus di kursusi sama Indonesian friends.

10. A: Are you fell like want to be your friend

   B : Ya ada ada I fell like gimna yak kan we depend culture right and then I always influence about the friends about the content about the subject karena ketika kalau missal belajar itu we have to use English or Indonesia and jadi kan terkadang ketika masuk beljar harus memahami dua bahasa.

11. 15/03/19

   A: Are you join Bipa from the first semester?

   B: I already join at Thailand they open the course of the Bipa just two weeks in Thailand Cuma dua minggu aja terus after that I come to Indonesia, my sister apa adek tingkat itu mereka itu harus they have to join Bipa one semester or two semester I am not sure.

Participant 3

1. I move from Sudan when I five year old. I was quite young so then I am not really remember like what happen before that but after I move to Thailand I studied in International school which basically use English because it is International school. Na'am I use it like my first language and then when Its sometimes like we usually like Hafids online.

2. I mix my slide In English and then when I am explaining to the class The Indonesia I know I speak with Indonesia but then when I don't know like some kata like I don't know some word I mix in English.

3. When they do not understand sometimes the dosen like he asked me. It also very hard like you come back like the building over there. You come here with starting writing you laporan. Your report, study with your quizzes. So It's gonna really really complex.

Participant 4

1. 24/3/19

When I am still kecil ehh small, we like this in Sudan from the first time enter the class so you will speak English and Arabic with the teacher. Like this, in Sudan not like here in Indonesia.

2. What are the different?

In Sudan when SMK sebelum SMK kan there is sekolah Bahasa Arab and there is also class Bahasa Inggris. Dan Bahasa Inggris itu untuk aa like this.

3. In Sudan there is kelas Bahasa Arab au kelas Bahasa Indonesia. Kelas Bahasa Inggris tell you how to speak English,tell you how to write English, it just talking about English. This is in SMK and after that when you are in universitas and your mata kuliah will change. It will not be Arabic, it will be English. In will be seriously. So before you in universitas you should have aa strong basic Bahasa Inggris. Because you should know how to write Bahasa Inggris. You should know how to talk, you should know how to read and whatever you read you should understand. So this is class Bahasa Inggris in Sudan. When you go universitas, langsung

4. What is the name of your university?

Al-Ribath Al-wathoni. So all of you kuliah all of them will change directly bahasa English.

5. When you are having interaction with other teacher you speak English also? Is that international university in Sudan?

No, but like this your mata kuliah all of them will change like in Indonesia you study pakek bahasa Indonesia di Sudan universitas pakai bahasa Inggris. Tidak ada bahasa arab di kuliah karena kita fakultas farmasi. Terus all mata kuliah English just kelas ta'lim qur'an. ta'lim afkar, itu yang pakai bahasa arab. Everyone ask the teacher you ask by English. I study there in Sudan just a year.

6. Why you choose Indonesia for continuing you study?

I change my study from Sudan and I come to Indonesia to study farmasi. I stop study in Sudan, my certificate will be more good and more strong like this if I study outside of my country later I have ijazah from that country like Indonesia, Malaysia, and anyway if I work in Sudan I will get more money and also when I come to Indonesia I see my class will be International class I think I will use bahasa Inggris in my class. But I have no idea, I will study with bahasa Indonesia I have no idea about that.

7. I have no idea about your bahasa. I just come and enter my class and I am shock I cannot believe what happen why my teacher is speak bahasa Indonesia and it should be universitas. So we should pakai bahasa Inggris because bahasa Inggris is International language.

8. So when you enter to your class you are really regret because the language if fully Indonesia.

   Yaa until now I cannot understand my teacher

   And the first semester I think you have already learned bahasa Indoneisa in Bipa.

9. Is that useful for you or just a little bit useful.

   A little bit useful because in Bipa class we just study how we speak bahasa Indoneia but they didn't teach me bahasa Indonesia In My fakultas so in my fakultas my teacher speak bahasa Indonesia. In Bipa just bahasa Indonesia for communication.

10. I just study from Internet, you tube etc. I just need help from teman who speak Indoensian and help in my jurusan help me how to work my work. Example she teaches me how to work the tugas like this.

11. Some teachers use bahasa Inggris with bahasa Indonesia and some teacher just use bahasa Indonesia.

12. Sometime I telephone with my teacher saya tidak bisa faham saya tidak bisa faham later my teacher will be angry for me.because I already know this class pakai bahasa Indonesia.

13. So I should study bahasa Indonesia before I enter the class. So it is my propblem if I cannot speak Bahasa Indonesia and it is not my teacher problem.

14. I Solve my problem with my own self. Every ppt, every materi every scene I should translate bahasa Inggris or Bahasa Arab if I am not translate I cannot understand.

Participant 4

1. 27/03/19

   00:07:50

   Are you regret with this kind of fact?

00:05:58

No regret for what? Although the lecture only use bahasa Indonesia. My mother language is Arabic. I can speak fushah and slang I can speak both because my mother language.

2. In the school we use only fushah wa ammiah for example like in amiah we say sein shou it means in fushah kaifa haluk. And in English is how are you kamitsli kaifa haluk ana zayyid. You can say ana yayyid Alhamdulillah I am good you know but in amiah you say like zaubah is something like that in amiah. It hard to understand in Amiah.

3. 00.01.03

I eat nasi setiap hari. Like in Malang. It was the first time and there is also es teh. In my country there is no es teh. If we drink es the it like something unusual. So in my country it must be hot.

4. What kind of food that you consume every day?

I eat bread with tuna, telur, sosis, and hot meat. That my breakfast.

5. The first time I confuse you know how can I eat with the sambel with the ice tea, ayam know. The first time it is difficult for me. I eat like cake and juice know know in the breakfast and lunch.

6. 00.08.30

7. Aku bisa dikit bicara kalau habis ini aku mau tidur, belajar, prepare for my lunch.

Do you know Nauras? She is also student in English department in UIN Malang right?

8. I know she is also stay in another home stay in Suhat. But they already want back to Libya. She finished her study until her husband also. But I never meet Nauras outside UIN Malang because that's forbidden for my culture. It is forbidden to meet her. In the end dia adalah perempuan and she has husband. And I am not allow to meet her and she also not allow to meet me.

9. If we want to study something gak boleh karena dia perempuan. Apa kabar, kabar baik, mau pergi

APPENDIX 4

Participant 1

<div align="center">

Questioner

</div>

Name   : Omnia Amir

Place & date of birth : Sudan, 20 December 1999

Faculty   : Science and technology

Local language   : English (British)

Educational Background   : International School NIVA, Bangkok

Mastered language   : English, Thai, Arabic, Indonesia

Instruction

You have to choose which is strongly agreed (SA), agreed (A), disagreed (D), and strongly disagreed (SD) on the statement.

<div align="center">

Reasons for code switching from English to Indonesian or Arabic

</div>

	Context of Speaking	SA (1)	A (2)	D (3)	SD (4)
A.	I do not know what kind of word that I have to use or speak. (Linguistic)				
B.	I speak to someone who is older than me. (Situational)				
C.	I want to be close with the interlocutor (Metaphorical)				
D.	The topic of conversation changes to more seriously (Situational)				
E.	I feel bumbling if I use other language except				

	my local language to the Indonesian people (Metaphorical)				
F.	I want to melt the situation (Situational)				
G.	I want to show solidarity (Metaphorical)				
H.	I want to quote other people's expressions (Metaphorical)				
I.	I am influenced by people who speak Indonesian (Situational)				
J.	I feel my interlocutor enjoyed the atmosphere of our conversation (Situational)				
K.	I fell difficult guessing what that means (Situational)				
L.	I want to influence other people to speak English (Metaphorical)				
M.	I want to show that my local language is Arabic (Metaphorical)				
N.	I want to show that my local language is English (Metaphorical)				
O.	I want my arguments or opinions to be supported by others and accepted in the conversation (Metaphorical)				
P.	I want to speak fluently (Metaphorical)				
Q.	I want to express a feeling of surrender (Metaphorical)				
R.	I am afraid that misunderstanding when not using local languages. (Linguistic)				
S.	I am spontaneously use the local language when expressing a certain term (Linguistic)				
T.	I want to show that my local language is not Indonesian but other language (Metaphorical)				
U.	I want to express politeness				
V.	I want to persuade people that what they say is serious and important				
W.	There is no equivalent in other language				

Adapted from Susanto (2008)

Participant 2

<div align="center">

Questioner

</div>

Name : Amanee Mahsaechahnae

Place & date of birth : Thailand, 19 April 1995

Faculty : Humanity/ English literature

Local language : Thai

Educational Background :

- Islamwithya nugroh school 2012-2014
- Alawiyah withya school 2008-2012
- Interrathchat Bannangsta 2005-2008

Mastered language : English, Thai, Arabic, Indonesia, Melayu

Instruction

You have to choose which is strongly agreed (SA), agreed (A), disagreed (D), and strongly disagreed (SD) on the statement.

<div align="center">

Reasons for codeswitching from English to Indonesian or Arabic

</div>

	Context of Speaking	SA (1)	A (2)	D (3)	SD (4)
A.	I do not know what kind of word that I have to use or speak. (Linguistic)				
B.	I speak to someone who is older than me. (Situational)				
C.	I want to be close with the interlocutor (Metaphorical)				
D.	The topic of conversation changes to more seriously (Situational)				

E.	I feel bumbling if I use other language except my local language to the Indonesian people (Metaphorical)				
F.	I want to melt the situation (Situational)				
G.	I want to show solidarity (Metaphorical)				
H.	I want to quote other people's expressions (Metaphorical)				
I.	I am influenced by people who speak Indonesian (Situational)				
J.	I feel my interlocutor enjoyed the atmosphere of our conversation (Situational)				
K.	I fell difficult guessing what that means (Situational)				
L.	I want to influence other people to speak English (Metaphorical)				
M.	I want to show that my local language is Arabic (Metaphorical)				
N.	I want to show that my local language is English (Metaphorical)				
O.	I want my arguments or opinions to be supported by others and accepted in the conversation (Metaphorical)				
P.	I want to speak fluently (Metaphorical)				
Q.	I want to express a feeling of surrender (Metaphorical)				
R.	I am afraid that misunderstanding when not using local languages. (Linguistic)				
S.	I am spontaneously use the local language when expressing a certain term (Linguistic)				
T.	I want to show that my local language is not Indonesian but other language (Metaphorical)				
U.	I want to express politeness				
V.	I want to persuade people that what they say is serious and important				
W.	There is no equivalent in other language				

Adapted from Susanto (2008)

Participant 3

Questioner

Name : Hana Al-Amin

Place & date of birth : Sudan, 29 September 1996

Faculty : Science and technology

Local language : Arabic

Educational Background : AlKartun Almonzajia

Mastered language : Arabic, English, Indonesia

Instruction

You have to choose which is strongly agreed (SA), agreed (A), disagreed (D), and strongly disagreed (SD) on the statement.

Reasons for code switching from English to Indonesian or Arabic

	Context of Speaking	SA (1)	A (2)	D (3)	SD (4)
A.	I do not know what kind of word that I have to use or speak. (Linguistic)				
B.	I speak to someone who is older than me. (Situational)				
C.	I want to be close with the interlocutor (Metaphorical)				
D.	The topic of conversation changes to more seriously (Situational)				
E.	I feel bumbling if I use other language except my local language to the Indonesian people (Metaphorical)				
F.	I want to melt the situation (Situational)				
G.	I want to show solidarity (Metaphorical)				

H.	I want to quote other people's expressions (Metaphorical)				
I.	I am influenced by people who speak Indonesian (Situational)				
J.	I feel my interlocutor enjoyed the atmosphere of our conversation (Situational)				
K.	I fell difficult guessing what that means (Situational)				
L.	I want to influence other people to speak English (Metaphorical)				
M.	I want to show that my local language is Arabic (Metaphorical)				
N.	I want to show that my local language is English (Metaphorical)				
O.	I want my arguments or opinions to be supported by others and accepted in the conversation (Metaphorical)				
P.	I want to speak fluently (Metaphorical)				
Q.	I want to express a feeling of surrender (Metaphorical)				
R.	I am afraid that misunderstanding when not using local languages. (Linguistic)				
S.	I am spontaneously use the local language when expressing a certain term (Linguistic)				
T.	I want to show that my local language is not Indonesian but other language (Metaphorical)				
U.	I want to express politeness				
V.	I want to persuade people that what they say is serious and important				
W.	There is no equivalent in other language				

Participant 4

<div align="center">

Questioner

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Name   : Mohammed Amir

Place & date of birth :

Faculty   : Humanity

Local language   : Arabic

Educational Background   :

Mastered language   : Arabic, English, Indonesian

Instruction

You have to choose which is strongly agreed (SA), agreed (A), disagreed (D), and strongly disagreed (SD) on the statement.

<div align="center">

Reasons for code switching from English to Indonesian or Arabic

</div>

	Context of Speaking	SA (1)	A (2)	D (3)	SD (4)
A.	I do not know what kind of word that I have to use or speak. (Linguistic)				
B.	I speak to someone who is older than me. (Situational)				
C.	I want to be close with the interlocutor (Metaphorical)				
D.	The topic of conversation changes to more seriously (Situational)				
E.	I feel bumbling if I use other language except my local language to the Indonesian people (Metaphorical)				
F.	I want to melt the situation (Situational)				
G.	I want to show solidarity (Metaphorical)				

H.	I want to quote other people's expressions (Metaphorical)				
I.	I am influenced by people who speak Indonesian (Situational)				
J.	I feel my interlocutor enjoyed the atmosphere of our conversation (Situational)				
K.	I fell difficult guessing what that means (Situational)				
L.	I want to influence other people to speak English (Metaphorical)				
M.	I want to show that my local language is Arabic (Metaphorical)				
N.	I want to show that my local language is English (Metaphorical)				
O.	I want my arguments or opinions to be supported by others and accepted in the conversation (Metaphorical)				
P.	I want to speak fluently (Metaphorical)				
Q.	I want to express a feeling of surrender (Metaphorical)				
R.	I am afraid that misunderstanding when not using local languages. (Linguistic)				
S.	I am spontaneously use the local language when expressing a certain term (Linguistic)				
T.	I want to show that my local language is not Indonesian but other language (Metaphorical)				
U.	I want to express politeness				
V.	I want to persuade people that what they say is serious and important				
W.	There is no equivalent in other language				