ENGLISH-INDONESIAN CODE SWITCHING APPLIED IN *PONDOK PESANTREN TERPADU* MIFTAHUL ULUM AL-YASINI PASURUAN

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Abstract:

This article discusses Code switching of English and Arabic happens in the Islamic boarding school: *Pondok Pesantren Terpadu* Miftahul Ulum Al-Yasini Pasuruan East Java. The researchers fascinated in analyzing a code-switching which usually happened at that place. The aim of this study is to find (1) the reasons in using code-switching in PPT Miftahul Ulum Al-Yasini Pasuruan, and (2) the types of code-switching used in that place by all members of the room. This is a descriptive qualitative research. In this case, interview and observation is used to get the data. This research was conducted for two weeks in the end of January 2020. The participants were 15 students from 3 rooms from Germany area which consisted for about 70 students. The results showed that the students used code-switching because of six reasons, such as: talking about specific topic, quoting somebody else, quoting someone else, interjection, recurrence for clarification, clarification the speech content for the interlocutor, to strengthen or soften some requests and command, and because of lexical need. The implication is that code-switching is inevitable due to various situation. It occurs in the context of EFL particularly when two foreign languages are simultaneously learned.

Keywords: bilingualism, code switching, *Pesantren,* sociolinguistics.

INTRODUCTION

Language is the way to use in expressing feelings and understanding it. Substantially, language can be established as a means of communication among humans being to build mutual

understanding. Thus, language has a meaning to deliver ideas and human thoughts (Kustanti & Prihmayadi, 2017). There are various languages in this world and English has been chosen as the international language to communicate. Under different conditions, including political turmoil, immigration, education, and geography to contact through their speakers languages are brought together (Ceil Lucas, p.33). That is why many people apply two languages or more in their daily life to communicate.

Nowadays, it is quite common happened in using more than one languages to deliver their speech as a tool of communication. Appreciating the benefit of English language in this globalization era, English also should be learned by Indonesian people. In daily communication people prefer to use diverse codes for different situations. A specific code may be chosen because it is more convenient in discussing or delivering a particular topic in every place (Idris, 2016). This is what is commonly called code-switching.

Code-switching is an easy way to communicate by using English in daily communication. Code-switching comes from people who have learned two languages by promiscuity words or phrases from two tongues during the course of speech or writing simultaneously (Bista, 2010). A code switch happened when a bilingual person substitute between two languages during his or her speech with another language. While Nil says that code-switching used by the addresser in addressing a distinctive personal and/or group identity. Code switching happens due to a condition called interlanguage or negative transfer (Das, 2012) .

From all those definitions, it can be concluded that in a code-switching situation the speaker must have good competency in two languages so that they able to switch from one language to another. It can be switch by using the mother tongue (Javanese and Madurese) and a second language, i.e. Bahasa Indonesia (Hartono, 2020).

Code-switching is used to create close connection between people who uses the same code. It may be called to be the way in producing linguistic solidarity exactly among an individual who shares the same ethnocultural identity. It is showed as a sign of the group's solidarity. The ability of the speaker to deliver or express what they want clearly may become the reason for switching the language (Mohammad, 2015).

The use of code-switching is to alternate more than one language to make conversations be a prevalent occurrence in bilingual and multilingual community. That is a common thing to find bilinguals mixing two languages when speaking in different situations (Gulzar, 2010). Some schools or offices often apply English-Indonesian code-switching in their community because English is one of the languages that should be mastered by everyone in the workplaces.

English is not only learned by the members of school or university, but also learned by members who stay in *pondok pesantren* or Islamic boarding house, as their excellent program. That place obligates all members of the room to use bilingual language in their daily conversation. It will so be beneficial for all members during they stay in that *Pesantren* or already finished their study because English is often used in their future. It also as the basic solution to start practice English in the daily activities (Santoso, 2018).

One of the modern Islamic boarding houses is *Pondok Pesantren Terpadu Miftahul Ulum Al-Yasini* Pasuruan. This place has an excellent program that is LPBA *(Lembaga Pengembangan Bahasa Asing).* LPBA has a program which make students have to use English or Arabic in their daily communication, especially for the last semester (LS) students who stay in English or Arabic Dormitory they call as "Germany Area".

In this Pesantren, the students learn many things and skills. They study in formal and informal (Madin) School. Mastering English language is one of target output there. In addition to use Javanese *(Kromo Inggil)*, students also should master English or Arabic. English must be used as a tool of communication by all students when they communicate with the members of the room and all the language tutors. If they do not understand or forget about the word they want to speak they permit speak *bahasa Indonesian* .

Most of LS students in *Al-Yasini* Pasuruan often speak English, but in odd moments they mix with Indonesian. It happens because of missing the word, less vocabulary, and sometimes making a clear understanding to their friends. Misapprehension in a conversation then switch to Indonesian is usually assumed as mistakes. While it is named as code-switching and it is type of sociolinguistics topic. Object of this research is code-switching applied by all members in the English room. When speaking in a public place (*Aula* or *Musholla*), bathroom, bedroom, canteen, and ground students often use English-Indonesian code-switching. Occasionally their sentences break the regulation of language, using out of context of the words, and sometimes construct a recent one to get another's meaning. As it is known that Code-switching also has a function in order to build intimate interpersonal relationships (Sert, 2005).

They become conscious that code-switching is a complex process, which implicates on different levels of switching according to the proficiency in both languages (Scholar, 2011). Many researchers tries to explain the function, benefit and types of code switching used in various society (Ahmad, 2009). He described about teachers' code switching in classroom instruction. It is also reported by other scholar (Aguirre, 1988). He explained about the intuitive knowledge in bilingual classroom. For that reason some researchers analyzed the related works

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(Cakrawarti, 2011; Kamisah Ariffin & Misyana Susanti Husin, 2011). They tried to analyze the types and function of code-switching and code-mixing.

As it is described above we try to define the reason in using code-switching and describe types of it in PPT Miftahul Ulum Al-Yasini Pasuruan. This research different from many previous research which discussed about code-switching. Usually code-switching is applied in classroom but in this case it occurs in certain place or Islamic Boarding School. It is complete with the reason why they use to switch their language.

Upon all, this study is to seek some expected findings.

1. The reasons in using code-switching in PPT Miftahul Ulum Al-Yasini Pasuruan.
2. the types of code-switching used in that place by all members of the room.

METHOD

Design

This study was a qualitative research and a case study is one of the qualitative research used in this research that explored particular phenomena more deeply (Turmudi & Hajan, 2020). Descriptive qualitative is an appropriate design because descriptive qualitative research design is usually used to explore the participants opinion, believes, and/or thoughts (Puspawati, 2018).

Instrument

To enrich the information from the subject of the study, it also used multiple data (Ary, et. al: 2010). LS members in Germany room of PPT Miftahul Ulum AL-Yasini Pasuruan were the object. Observation and recording the members' speaking in the room were applied to collect the data.

Observations and interview were used in collecting the data. The observation was taken from video recorded room activities focusing on all members of the room's code switching. Video recorded was taken without the existence of the researchers to get the natural flow of the room. The researchers were often embroiled actively during conversation, so the researchers applied both *participant* and *non-participant observation*. In doing observation, the researchers saw and concluded without giving any interruption in their daily activities. We believed that

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the data collected from two sessions of the room activities was plentiful to raise the data about the use of code-switching from the participants.

Participant

This research was conducted for two weeks at the end of July 2020. The participant were 15 students from 3 rooms from the Germany area which consisted of 70 students. All the participants were girl. They come from distinct villages which have their own language that is Javanese and Madurese. Before staying in those rooms, they were selected by the administrator of language program. Their ability in speaking English were in beginner level. Those rooms have some regulations that is to speak in English in the certain place and condition. They may code-switching or code-mixing if they get difficulties in their daily communication.

Data collection

The first step in doing this research was recording the conversation from students that the researchers asked. Then, the conversations were transcribed some recordings into the written data from their utterance. The researchers interviewed the students to obtain the light of the reasons for using those expressions and to obtain detailed information weather the applying of English- Indonesian code-switching can be the basic solution to start speaking English in their daily communication or not. The whole process ended with an accumulation of raw data from all participants.

Data Analysis

The researchers analyzed the types of code-switching found in PPT Miftahul Ulum Al-Yasini Pasuruan through several steps. The remarks that were delivered by the members of those rooms were noted and recorded during speaking in the room. The expressions were then transcribed into written data. So, all written data were taken from the remarks of code-switching expressions. The complete types and functions were analyzed in the next steps. Since the data were content of language data, the instrument to analyze data was criteria content analysis (CCA) under the work of Miles and Huberman (2014). The whole model of report was manually calculated by coding, listing, categorizing, and summarizing. However; the data are presented in the original findings instead of being wrapped for the conciseness.

RESULT AND DISCUSSION

Result

Reasons of code switching.

In the process of code-switching motivation and reasons of the speaker is an important consideration to know, Hoffman in Pardede and Kisno (2012, p.133) explained that some excuse in bilingual situation switch or mix their language caused by the following:

A. Evidence for Code- Switching

After interviewing and observing the students of PPT Miftahul Ulum Al-Yasini Pasuruan, the researchers collected some reasons why they switched some words during their speaking activities. This case study found that the students who switched the code are sometimes in *Indonesian, Javanese, and Madurese language* (National and local languages)

Table 1.1. Result of the interview.

No/ Name		Study	Class	Area		I forget a word	If interlocutor doesn't know
				Most	Seldom		
1.	Huril	SMK Kes	3	Bathroom, Public,place, Bedroom	Canteen	Indonesian	Sign, Indonesian
2.	Winda	MAN	2	Canteen, Public place, Bedroom	Bathroom	How to say...	Translate
3.	Nana	SMA	1	Public place	Bathroom	Indonesian	Indonesian
4.	Farah	SMKN	2	Public place, bathroom	Canteen	What is the sense of...	Translate
5.	Nita	MAN	3	All areas	-	Similar word	Indonesian
6.	Nurma	SMK Kes	3	Bathroom, Public place, Bedroom	Canteen	Indonesian	Sign, Indonesian
7.	Fadilah	MAN	2	Canteen, Public place, Bedroom	Bathroom	How to say...	Translate
8.	Nisa	SMA	1	Public place	Bathroom	Indonesian	Indonesian
9.	Fatimah	SMKN	2	Public place, bathroom	canteen	What is the meaning of...	Indonesian
10	Badi'ah	MAN	3	All area	-	Similar word	Translate
11	Sinta	SMK Kes	3	Bathroom, Public place, Bedroom	Canteen	Indonesian	Sign, Indonesian
12	Lita	MAN	2	Canteen, Public place, Bedroom	Bathroom	How to say...	Translate
13	Fauqi	SMA	1	Public place	Bathroom	Indonesian	Indonesian
14	Zila	SMKN	2	Public place, bathroom	canteen	What is the meaning of...	Indonesian
15	Dina	MAN	3	All areas	-	Synonym of the word	Translate

Table 1.2. Result of the interview

No	Name	Code- Switching's evidence									
		a	B	c	d	e	f	g	h	i	j
1.	Huril	√	√		√	√			√		
2.	Winda					√			√	√	
3.	Nana					√			√		
4.	Farah	√				√				√	
5.	Nita	√	√		√	√			√	√	
6.	Nurma	√	√		√	√			√		
7.	Fadilah					√			√	√	
8.	Nisa					√			√		
9.	Fatimah	√				√				√	
10.	Badi'ah	√	√		√	√			√	√	
11.	Sinta	√	√		√	√			√		
12.	Lita					√			√	√	
13.	Fauqi					√			√		
14.	Zila	√				√				√	
15.	Dina	√	√		√	√			√	√	

1. Observation on Sunday,19th July 2020

Table 1.3. Result of the Observation

No.	Utterances
1.	please, bathroom number 1, *Antri,*
2.	After *kakeh,* harry up...
3.	This brush is yours, *yeh?*
4.	She doesn't want *lah*, so big *sarah...*
5.	Don't be like her, *sih...*
6.	They eat your *kerupuk ya?*
7.	guys, let's go with me, *ayo jama'a* to *musholla sampun* finish
8.	May I ask your powder? *sama itu,* ask your handbody lotion.
9.	I bring my cloth first because I will *mekennik* this cloth
10.	Sister, how to say *nitip* in Indonesian?
11.	Change your veil *dong...*
12.	*Dek*, after*nya sapah?*
13.	Buy two *gorengan* for me...
14.	Class*nya* Mr, Samsul off...
15.	Everybody please, come to *Aula, ada pengumuman...*
16.	She is angry with me but actually, *aku enggak sengojo...*

2. Observation on Friday, 24th July 2020

Table 1.4. Result of Observation

No.	Utterances
1.	towel*nya siapa di samping* the door?
2.	This place used for *ngaji* or no?
3.	*Mau* go to AM or no?
4.	Don't go *lah*, I am afraid...
5.	They must be *piket* bathroom today
6.	Trow the guava, please, it is so *busuk*..
7.	window*nya*, please...
8.	I ask *yeh*?
9.	I wear your shoes *ya*? *sepatu*... I lose mine
10.	Tonight, she has duty to *mimpin mujahadah* there...
11.	After take a bath, *ya*?
12.	Don't open the window, *takok bedeh koceng*....
13.	Guys, I see there is *tamu* in *dalem* ...
14.	There is *pendatang baru*...
15.	We get punishment because of not follow the *jama'ah*..

3. Observation on Saturday, 26th July 2020

Table 1.5. Result of Observation

No.	Utterances
1.	She forgets to bring *buku* Nahwu tonight...
2.	Fauqi,may I ask *kuncine* your cupboard...
3.	We are going to buy *pecelan* and *bayem* after this...
4.	Anybody there?, please bring my *ember*...
5.	Thanks a lot, *ya*...
6.	Will you take *memean*?
7.	Will you *ijin* to our leader, I will accompany you *ya*..
8.	*sepatu nah* there is no..
9.	May I *jajal* your cake?
10.	I don't care *jiah*, I am *galau*...
11.	This morning I learned about geography, but *ada yang ngak ngerti*..
12.	Do you need *banyu* now?

3. Observation on Sunday, 27th July 2020

Table 1.6. Result of Observation

No.	Utterances
1.	Rice *nya Adek.*
2.	There is *banjari, yang mau* watch
3.	Will you accompany me to *memean...*
4.	Is there *ngaji* after Isya,?
5.	You ask my powder,, *kan*?
6.	*Mbak*, who gets picket *jemuran*?
7.	It's okey, pasti ada udang dibalik batu ini...
8.	*Awas!* There is a boy!
9.	You are so *lebay...*
10.	This is *oseng-oseng* in canteen.

Discussion

As explained before, based on three additional reasons by Saville-Troike and Hoffman from ten ground in doing code-switching there are some dominant reason and the researcher could not find all the reasons. These are the analysis of the reason in using code-switching:

1. Discussing certain topic

A half of students are from the same village and sometimes from the same class. A certain topic in the room is talking about lesson, habit, hobby, food, and their daily activities. For example, members of social class replace the sentence from English to Indonesian when concerning to their lesson. This ground was most prominent in applying code-switching. For example, a 3rd class of social student, Ela, asks to Huril, who is also her classmate. They speak English at the beginning, but when they discuss around Geography, they replace into Indonesian.

A : "*Mbak*, is your sister busy?"
B : "yes, what can I help you?"
A : "Last week 1 learned about *Proyeksi peta*, but *masih ada yang membingungkan..*"
B : "Which one?"
A : "*Itu lho Mbak,* the description of *proyeksi Equidistant agak bingung cara mengukur dan menghitungnya."*
B : "Wait, *mesti buka buku lagi ini..*" (obs 3/26th July 2020)

2. Citing a quotation

   Qouting a famed expression, aphorism, or mentioning of some well-known figures, People may lead someone switch their sentences. The members quot a proverb in Indonesian language when they have conversation. like when a partner giving advice to their friends.

   B : "*mbak*, do you know about the new comer from that room?"
   A : "Of course I know her, she is my classmate, what's going on?
   B : "She gives me many things although she has not already known me"
   A : "Be careful! *Takut ada udang dibalik batu*" (obs 4/27th July 2020)

3. Eexpressing solidarity

   Usually If someone utilize not his original language, he or she wants to express symphatic expresson to the anything. Because Indonesian is students' original language, this reason is not appropriate they apply it either purposely or unpurposely, because of this reason they switch their first language to the second language.

4. Interjection

   Inserted a word or an expression into a sentence to express strong emotion and surprise is called interjection or can be named as a short exclamation like: Look!, Well!, Hey!, and many others. In our language, such as: *Diam! lihat!, Awas!*, etc. The students usually use this reason unpurposely and reflex in saying an important thing which occur. For example, when there is a cat in the room or eat their foods, a student immediately said,

   - *Awas!* There is a cat! (obs 4/27th July 2020).

5. Recurrence for clarifying something.

   It is often found during speaking; interlocutors do not understand what other says. So that in their environment, not all members know what their friends talking about. They restate their sentences in Indonesian to give clear understanding to what she means, also to strengthen an instruction. This was most happened as the firs reason in using code-switching. For instance,

   - friends, let's go to *musholla*, *ayo jama'ah..udah* finish *adzan*...

   - May I wear your veil? *kerudung.. ada rojul.* (obs 2/24th July 2020)

6. Clarification the speech content for the interlocutor

   To make their speech understandable, the members utilize this reason to create the content of an utterance in a code is replicated to another code but in different way. Usually this reason is found from bilingual or multilingual person that good in English or able to speak more than one language. In this case, Indonesia native students' when

they say sentence in English afterward switch into Indonesian, it is not because of this reason.

7. Express thew of a group

A few students used this reason. The manner of intellectual person can be meant as the students' society which they take a part at *Pesantren*. For example, *Pagar Nusa, Albanjari,* shorting and editing video, sport, *qiro'ah* etc. In declaring their group's thew, the members utilize language based on society.

8. To soften or strengthen request and command.

Beside can be used as a request, switch English into Indonesian also can be used for soften or strengthen a command in order to make the speaker sense more capable with their native language. It is applied by almost members of those rooms. The word '*ya*' generally used to change the word 'please'. As the examples below:

- She has already brought it *ya*?
- Before washing, *ya*?
- I'm really happy, thanks a lot, *ya…*
- My veil is in your cupboard, *yeh*?
- *ngaji* after Isya is free, *to*?
- No homework today, *yo?*
- She brings my *kerupuk ya*?

(all observations)

9. Lexical need

Lack of equivalent lexicon in the languages can be ordinary cases for someone who uses more than one language. That is why if they find difficulties in saying some words in English, they will say in Indonesian to make it easier. It is usually used for special sentences which no equivalent word in English. For example,

- buy two *gorengan* for me please...

- She is so *lebay*..
- She forgets to bring *buku* Nahwu tonight...
- I bring my cloth first because I will *mekennik* this cloth.
- Who will be *imam* for *mimpin mujahadah* tonight?...
- Is your book used for *ngajih* or no?

(all observations)

10. a comment for parochial audience

It can be a good reason if English is more understood by the speaker because English as their native language. In this point, English language is no more understand than

Indonesian, so if the reason of switching the code into Indonesian, it must be responded in different ways. So, this reason does not use in switching the code.

By the information above, can be known that all members have some in switching the code from English to Indonesian, such as discussing about certain topic, quoting another someone, interjection, recurrence in doing clarification, to make request and command more polite and clear, clarification the speech content for the interlocutor and because of lexical need.

Students seldom express their empathy as the solidarity, clarification a content of the speech for an interlocutor, showing thew of the group, and to obviate other people when a command is just for parochial forum the reasons in switching the words or sentences. As described before, Indonesian is the students' language native, so they understand Indonesian more than English.

B. Types of code switching.

According to Poplack in Schmidt (2014, p.24) code-switching divided into three types, those are inter-sentential switching, intra-sentential switching, and tag-switching. Each will be described below:

In switching between sentences and occurs at sentence boundaries, when each sentence is either in one language or the other uses Inter-sentential switching. If there is a comprehensive sentence in a foreign language uttered between two sentences in a basic language an inter-sentential switching also happens.

When a word, a phrase, or a clause of a foreign language is found within the sentence in a base language it is called as intra-sentential code switching. Intra-sentential switching means switch a sentence and some linguist sometimes also called it as code mixing.

An exclamation, a tag, or a parenthetical in another language can be called as tag-switching. It involves the insertion of a tag from one language into an utterance which is entirely in the other language. Tag switching is subject to minimal syntactic restrictions; therefore, tags may be easily inserted at a number of points in a monolingual utterance without violating syntactic rules. For example, 'you know', 'I mean'.

In addition, there are two types of code switching based on Wardhaugh (2006, p.101-117). Those are situational code switching and metaphorical code switching. Each type is connected to every ground of code switching. As described below:

When the language applied change based on the situations in which the conversant find

themselves it is called situational code switching happens; no topic change is involved. They speak one language in one situation and in a different one.

Metaphorical code-switching When a change of topic requires a change in the language used it is called. The interesting point here is some topics may be discussed in either code, but the choice of code adds a distinct flavor to what is said about the topic. The choice encodes certain social values. If you replace the code as you redefine formal to informal situation, official to personal, serious to humorous, and politeness to solidarity.

The researcher may sum up that plentiful of linguists divided code switching into many types. Based on the theories above every type shows the reason in switching their language in formal and informal a condition.

1. Switch Intra sentential

Intra sentential code-switching happens inside the clause or sentence. In this point, the members of those room switch part of lexical items, clauses, or sometimes morphemes. The members apply this if they want to convey something to other, like in expressing object pronouns.

No.	Utterance	CS Types		
		A	B	C
1.	After *kakeh*, ok..	√		
2.	*Ustadha*, before *nya sinten?*	√	√	
3.	Class*nya* Mrs. Muhim free..	√		
4.	towel*nya siapa di samping* my book?	√	√	
5.	I am so sorry, *aku enggak sengojo...*	√		
6.	Rice*nya habis..*	√	√	

2. Inter sentential switching.

This kind of code switching occurs between a clause or sentence bounder. Almost the members apply this form because when they meet inadequacy of vocabulary or when the interlocutor does not know or comprehend to what they say most of them directly speak Indonesian.

No.	Utterance	CS Types		
		A	B	C
1.	please, *marenah kaloh*, iron the cloth...		√	
2.	I eat your *peyekya*?		√	√
3.	My friends, let's pray together, *ayojama'ah... di musholla salah qomat...*		√	
4.	May I borrow your plate?, I want to buy fried chicken *samatu*, tahu crispy.		√	
5.	I take my vail *ya, soalnya besok* will be washed...		√	√
6.	Sister, how to say *juelen* in English?		√	
7.	*Ustadah*, after*nyastapa*?	√	√	
8.	Please, buy *gorengan* for me two...		√	
9.	Everybody please, come to *Aula, ada pengumuman...*		√	
10.	I am really forget, *engkok tang sengaje...*		√	
11.	Will *Enter* AM or no?		√	
12.	Is Anla used for *mujahadah?*		√	
13.	Towel *asiapa di samping jemuran?*	√	√	
14.	Who gets *piket nyitar* bathroom today?		√	
15.	*Pagar Nusa* with *pak Kholil* on Monday will be off first...		√	
16.	I ask *yeh?*		√	
17.	I wear your shoes *ya? sepatu...* I lose mine		√	
18.	Tonight, you have duty to *mimpin mujahadah* there...		√	
19.	Don't open the window, *bedeh koceng*		√	
20.	Sisters, there is *tamu* in *dalem...*		√	
21.	There is *pendatang baru...*		√	
22.	You get punishment because of not follow *jama'ah..*		√	
23.	She forgets to bring *buku Nahwu* tonight...		√	
24.	Fauqi, I ask *kuncine* your cupboard...		√	
25.	We are going to buy *pecelan* and *eseng- eseng kangkungto* the canteen...		√	
26.	Sister, please take me my *ember...*		√	
27.	Will you go to *memean?*		√	
28.	She will *ijin* to our leader, I follow you *ya..*		√	√
29.	Your *sepatu* there is no...		√	
30.	Can I *jajal* your cake?		√	
31.	Must I take your uniform *jam segini tomorrow?*		√	
32.	I don't care *wes*, I am *galau...*		√	√
33.	Last week I learned about geography, and *engkok tak ngerteh...*		√	
34.	Do you need *banyu* now?		√	
35.	*Ricenya alek....*	√	√	
36.	There is *albanjarir, yang mau nonton...*		√	
37.	Will you accompany me to *memean* at night...		√	
38.	Is there *ngaji* after Isya, *yeh?*		√	√
39.	*Mbakk*, who gets picket in *jemuran?*		√	
40.	Be careful, *takut ada salang dibalik batu*		√	
41.	You are so *lebay...*		√	
42.	This is *oseng-oseng* in canteen ...		√	

3. Tag switching

Emblematic switching is the similiar name with this type of switching. It is sentence filler in the language which serves as an ethnic identity marker or rather same with an interjection, a tag (Janet Holmes, 2001, p.35). This form often aplly by most members of the room because when someone speaking Indonesian tag is often said immediately. So, to connect with English sentences the students usually use Indonesian tag.

No.	Utterance	CS Types		
		A	B	C
1.	No homework tomorrow, *kan?*			√
2.	She doesn't want, so far *sarah...*			√
3.	Don't be like that, *sih...*			√
4.	I ask your *kerupukya*?		√	√
5.	I take my vail *ya, soalnya besok mau dicuci...*		√	√
6.	Move your shoes *sih, mengganggu pemandangan...*		√	√
7.	Whatever you do I agree *lah,..*			√
8.	I borrow *ya*?			√
9.	Before taking a bath, *ya*?			√
10.	Thanks a lot, *ya...*			√
11.	If you will *ijin* to the leader together *ya..*		√	√
12.	I don't know *lah*, I am *galau..*		√	√
13.	There is pagar nusa after Isya, *to*?		√	√
14.	My book is still used by you, *kan*?			√
15.	*Awas!*There is a cat!			√

CONCLUSION

There were ten reasons used by the researcher to identify why they applied code-switching in their daily communication but only six reasons were used by the students of PPT Miftahul Ulum Al-Yasini Pasuruan. They were discussing about certain theme, quoting someone else, quoting another someone, interjection, recurrence for clarification, clarification the speech content to the interlocutor, to make request and command more clear and polite, and because of lexical involvement. The students seldom express their emphaty as the solidarity, clarification content of the speech, showing thew of the group, and obviate other people when the opinion is just for parochial forum as the reasons in switching the words or sentences.

All members or participants use all three types of code switching such as intra sentential switching, inter sentential switching and tag switching. However, the most commonly used is interred sentential switching and tag switching type.

There are many reasons why the students altered the code switching of their English and Indonesian in their daily life. The most important thing is they have an effort to practice English wherever and whenever they stay. It is normal that sometimes code switching is needed to give clear information to everybody around us. They think it can be a basic solution to start speaking English in daily communication.

LIMITATION

The focus of this research is the use of code switching of Pondok Pesantren Miftahul Ulum Al-yasini Pasuruan, especially to find the types and reasons of the using, in terms of sociolinguistics, bilingualism and dormitory code switching. The object of this research is the students' daily speaking in Pondok Pesantren. Miftahul Ulum Al-yasini Pasuruan.

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