AN ANALYSIS OF CODE SWITCHING PERFORMED BY

USTADZ RIZA MUHAMMAD IN PREACHING

THESIS

Submitted as Partial Fulfillment of the Requirements for the Sarjana Degree of

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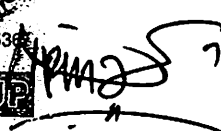## STATE ISLAMIC UNIVERSITY SUNAN AMPEL SURABAYA

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DECLARATION

This thesis contains materials which have been accepted for the award of Sarjana degree of English Department Faculty of Humanities UIN Sunan Ampel Surabaya. And to the best of my knowledge and belief, it contains no material previously published or written by other person except where due reference is made in the of the thesis.

Surabaya, June 2014

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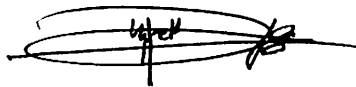Surabaya, June 2014

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ABSTRACT

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Nowadays there are lot of a phenomena which called code switching. it happen in all circle, from children, teenagers until adult, counted a preacher like Ustadz Riza Muhammad who often switch the codes during preaching. This thesis is about a linguistic phenomenon, code switching used by Ustadz Riza Muhammad in preaching at *Pesantren dan Rock n Roll*, 46th and 50th episode. The writer is interested in analyzing the types of code switching used by Ustadz Riza Muhammad and the factors in using code switching. The method of the research is qualitative descriptive. The description in this research based on the real fact from Ustadz Riza Muhammad's preaching. To collect data, the writer view the video of Ustadz Riza Muhammad's preaching. After collecting data, she analyzed based on the theory. Based on the result conducted, the writer found that types and reasons of code switching used by Ustadz Riza Muhammad in his preaches. The types are emblematic, inter-sentential, and establishing continuity with the previous speaker. The functions are quotation, reiteration and message qualification.

Key Words: Code switching, Ustadz Riza Muhammad, Preaching.

CHAPTER I

INTRODUCTION

This chapter elaborates the Background of the Study, Statement of the Problems, Objectives of the Study, Significance of the Study, Scope and Limitation and Definition of the Key Terms.

1.1 Background of the Study

Language is one of the most important forms of human symbolic behavior and has become an identity of a social group. We all know that there are so many languages in this world. Every country has their own language as national language, even some countries have more than one language as their national

language, like Malaysia, India, South Africa, etc. They have their own national languages and also international language that is English as their national language. But in our country Indonesia, there is only one national language that is *Bahasa Indonesia*. Even though Indonesia has only has one language but all people in this world knows that Indonesia has so many dialects. There are 250 dialects spoken through out the country (Sadha, 2013).

In this globalization era, no one denies that the knowledge of the English language is one of the most important tools available for our bright future. It is one of the international languages; we can easily communicate and share our ideas to our friends in all over the countries through the social networking service, but

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in another hand this case will be a problem for people who can not speak and written English, moreover we are required to become bilingualism.

English is not our national language, but most of Indonesian people are familiar with English. Thus, speaking English in Indonesia is not a strange thing anymore. We can find so many English words in our daily activity. Even the presence of English foreigners speaking has already been accepted by Indonesian people. For Indonesian people, speaking English is not only a trend in high level of society but in every levels of society because now all people can learn English formally or non-formally. From children until adults, they all can learn English because English is international language. That is why we must learn about it.

In this era the use of English in Indonesia increase rapidly because it is not only used to speak to foreigners but also to speak to Indonesian acquaintances. However, because English is not Indonesia's national language, the frequence of its use is small. Usually they combine English and *Bahasa Indonesia* in their conversation. If you meet someone who combines two language in a single conversation it called code switching.

Code switching is the practice of alternating between two or more languages or varieties of language in conversation. Code-switching is basically the natural consequence of contact between people and languages (Sum, 2005). Code switching occurs when a speaker alternates between two or more languages, or language varieties, in the context of a single conversation (http://en.wikipedia.org/wiki/Code-switching). Some reasons people do code

switching are people may use code-switching to hide fluency or memory problems in the second language (but this accounts for about only 10 percent of code switches). Second, code-switching is used to mark switching from informal situations (using native languages) to formal situations (using second language). Third, code-switching is used to exert control, especially between parents and children. Fourth, code-switching is used to align speakers with others in specific situations (Zentella, 1985).

In this thesis the writer choose code switching as her focus because almost people in this world now can speak in more than one language, so that the code switching usage in conversation is not a forbidden thing. Usually people switch the codes when they speak to strangers who do not understand his language. The aim is to minimize some miscommunication during the conversation. The function of code switching are:

1. Codeswitching to increase comprehension.

   When there is a people speak in another language that we are not understand, spontaneity we ask the meaning. Then he / she explain with language that we understand. It could be say that code switching can increase comprehension someone.

2. Codeswitching to mark a change in context.

   Code switching as a reminder if there is a language changes in a conversation. When there is someone speak in a language then he / she want to explain something unusual, suddenly he / she said in another

term. It could be say that code switching to mark a change in context (Riegelhaupt, 2000).

There are so many people who switch their language with another language. But in this thesis the writer just want to analyze the code switching occur in Ustadz Riza Muhammad's preach in *Pesantren dan Rock n Roll* season 3. Ustadz Riza Muhammad is a young male preacher in Indonesia. The writer chooses Ustadz Riza Muhammad because she likes the way his preaching. His preaching is so characteristic. Ustadz Riza Muhammad is well known as a preacher who likes to speak more than one languages when he preaches. He always speaks in three languages, they are Bahasa Indonesia, Arabic and English. But usually he also speaks in dialect, frequently in Javanese because he is Javanese. By using more than one languages, it is one of his ways to attract teenager's attention, so that the teenagers can learn about Islam easily and suitable with their age. Because his propaganda's target is the teenagers so he must be creative when giving some preaches.

During the time, preach is identic for adult; preaching is so boring, yawning and teaching impression. That's why the teenagers are not interested in preaching. But, it is different with Ustadz Riza's preaches. He gives an enjoyable preaches with modern. It because Ustadz Riza Muhammad is still young, so that he can know what the teenagers need. He can make a good interaction during the preach. Not only creative but he also makes an enjoyable situation and he always knows the trend so he can understand what the youngster's problem. So nowadays preaching is not a boring things anymore, especially for teenagers. That is the fact

why the writer is interested to analyze Ustadz Riza Muhammad preaching, especially when he preaches in *Pesantren dan Rock n Roll* season 3. Therefore, the writer tries to do study dealing with the phenomenon, and is really motivated to conduct a research entitled "AN ANALYSIS OF CODE SWITCHING PERFORMED BY Ust. RIZA MUHAMMAD IN PREACHING".

There are some researchers who have already conducted the study of code switching, such as Aziz Nasruddin (2004) who observed the patterns of code switching are used by students of the faculty of letters, IAIN Sunan Ampel Surabaya and factors make the students switch the code.

Another relevant study, Amelia Fian Fauliani (2012) who also studied about code switching. She observed the types of code switching used in English daily conversation of students Ta'mirul Islam Boarding School.

1.2 Statement of the Problems

Based on the background of the study stated before, the writer conduct a research investigating the code switching in Ustadz Riza Muhammad's preaching to find out the possible answers to the following questions:

a. What are the types of code switching used by Ustadz Riza Muhammad in his preaches?

b. What are the functions of code switching used by Ustadz Riza Muhammad in his preaches?

1.3 Objective of the Study

Based on the statement of the problems above, the objectives of this research are:

1. To describe the types of code switching used by Ustadz Riza Muhammad in his preaches.

2. To explain the functions of code switching used by Ust. Riza Muhammad in his preaches.

1.4 Significance of the Study

The study of code switching in this thesis gives some significance to the readers in some ways to elevate their knowledge.

1. The readers will be able to know what types of code switching used by Ustadz Riza Muhammad's preaches in *Pesantren dan Rock n Roll* season 3.

2. The readers will be able to know the function of code switching used by Ustadz Riza Muhammad's preaches at *Pesantren dan Rock n Roll* season 3.

3. The readers can get more understanding about the switch language happens in Indonesia which is not only from national language to local language but also occur in other national language like English and Arabic, etc.

4. The writer hopes that the readers are encouraged to learn deeper about how to use code switching in a right time with the good way.

5. This research is also expected to be useful for the English students and the lecturers who are studying about linguistic especially in code switching.

6. The writer hopes that this thesis will help other researchers to do the same related researches in deeper, further and better techniques

1.5 Scope and Limitation

In order to avoid a broad discussion, it is necessary for the writer to limit the discussion because there are many elements in the preaches that can be analyzed. The writer limits her study only on code switching. The focus of this

study are:

1. Types of code switching used by Ustadz Riza Muhammad's preaches in *Pesantren dan Rock n Roll* season 3 at 46th and 50th episode.

2. Functions of code switching used by Ustadz Riza Muhammad's preaches in *Pesantren dan Rock n Roll* season 3 at 46th and 50th episode.

1.6 Definition of Key Terms

Language : A communication of thoughts and feelings through a system of arbitrary signals, such as voice sounds, gestures, or written symbols (Peter Salim).

Code Switching : Code switching is a mixed up language together in realm of conversations (Hudson, 1980:56)

Ust. Riza Muhammad : He is a famous young male preacher. His original name is May Riza Kurnia. He was born in Situbondo at May 1, 1983. He graduated from Al Abror boarding school in Situbondo. His first career in entertainment is started when he join in one of reality show looking for preachers (http://profil-biografiartis.blogspot.com/2013/08/biodata-ustadz-riza-muhammad.html).

Preach : To deliver a sermon about religion in a obey God's commandments place or other public place (http://www.merriam-webster.com/dictionary/preach).

CHAPTER II

REVIEW OF LITERATURE

2.1 Theoretical Bases

This theoretical bases presents some theories to help the writer analyze the problem of the research, they are: Sociolinguistics, Code, Code Switching, Code Mixing, Diglossia, Billingualism and Multilingual.

2.1.1 Sociolinguistic

This study is part of sociolinguistic. Sociolinguistic is a part of linguistic. So, knowing about the definition of sociolinguistic is very important. The

following are some definition of sociolinguistic. Sociolinguistics actually does not discuss a structure of a language, but it focuses on how a language is used, so it could play its function well. From this statement, we can get a description that people also face language conflicts before sociolinguistics appears. So it is clear now that the role of sociolinguistics is to manage a language as its functions in society, or in other words sociolinguistics deals with a language as means of communication (Cakrawarti, 2011).

Sociolinguistic is the study of language in relation to social factors, including differences of regional, class, and occupational dialect, gender differences, and bilingualism (Oxford dictionary). According to Holmes (1992)

sociolinguistic is study between language and society. It means that sociolinguistic learn about the relation of language used by the people to communicate with the society. Language is used can be influenced the social structure because each group or society have different system and structure of language used in their live.

Fishman in Pateda (1987:3) defines sociolinguistic is the study of the characteristic of language varieties, the characteristic of their function and the characteristics of their speakers.

Sociolinguistic deal with language variation in its relation to social variables. Therefore sociolinguistics studies the relationship between language and society. Its main concern is explaining why people speak differently in social context, and identifying the social function of language and the ways it is used to convey social meaning. Sociolinguistics is the study of how language serves and is shaped by the social nature of human beings.

Marjohan (in Suryani, 1995:1) defines that "sociolinguitics is a science which studies language variation by relating it to variables outside language itself, such variables are social economic status, geographical origin, age, social distance, setting, etc". hikerson in Pateda (1987:3) also states that "sociolinguistics is a developing sub-field of linguistics which takes speech variation as its focus, viewing variation or its social context. Sociolinguistic is concerned with the correlation between such social factors and linguistics variation". The factor here mean age, sex, occupation, etc. sociolinguistic is

combination between linguistic and sociology, and giving stress on relation between language and the speaker.

According Dell Hymes, 1989 sociolinguistics is an attempt to rethink received categories and assumptions as to the bases of linguistic work, and as to the place of language in human life. Learn about sociolinguistics, we certainly learn about the society. In the society we know about the culture, the norm, and the use of language itself to interact with other people. In addition, the correlations between languages and society, between particular linguistics and social phenomena. Nababan (1983:3) divides sociolinguistic in three parts that are:

a. Discuss language in social and structural context

b. Connect the language factors, features language variety with the situation and cultural context

c. Discuss the social functions and use of language in society

2.1.2 Code

A code is a system that is used by people to communicate with each other. People use code to communicate with each other. They have to choose a particular code to express their feeling, when people want to talk each other. According to Stockwell (2002: 8-9), a code is "a symbol of nationalism that is used by people to speak or communicate in a particular language, or dialect, or register, or accent, or style on different occasions and for different purposes."

Poedjosoedarmo in Rahardi (2001: 21-22) states that code can be defined as a speech system and the application of the language element which have specific characteristic in line with the speaker's background, the relationship between the speaker and interlocutor and the situation. He also adds that code can be said not only as a language, but also as the varieties of a language including, dialect, *undha usuk*, and style. From those opinions of the code given by many linguists above, the writer can make conclusion that a code can be said as language. The code is a form of the language variation that is used by a society to make communication with other people.

According to Stockwell (2002:8-9), a code is "a symbol of nationalism that is used by people to speak or communicate in a particular language, or dialect, or register, or accent, or style on different occasions and for different purposes."

Wardhaugh (1986: 86-89) said that "The term 'code' can be used to refer to any of system that to or more people employ for communication. In this case a code is the particular language one choose to use on any occasion, a system used for communication between two or more parties".

2.1.3 Code Switching

In sociolinguistics there are so many phenomena, one of them is code switching. Code switching is a phenomenon which almost occurs in every place in which there is bilingual society. Gal (in Wardhaugh, 2002) said that code

switching is a conventional strategy used to establish, cross or destroy group boundaries. Code switching occurs when the speaker shift from one language to another or when the speaker switches from one code to another. For example: "people here get divorced too easily. Like exchanging faulty goods. In China it's not same. Jia gou sui ji." (if you have married a dog, you follow a dog. If you have married a chicken, you follow a chicken) (Holmes, 1992:38).

Meisel (1994:415) stated that: Code-switching is the ability to select the language according to the interlocutor, the situational context, the topic of conversation, and so forth, and to change languages within an interactional sequence in accordance with sociolinguistic rules and without violating specific grammatical constraints.

According to Appel (in Chaer and Agustina, 2004) that code switching is shift of language using because of the change of situation. There are two kinds of code switching according to Wardhaugh, they are situational and metaphorical code switching. Situational code switching is when a language which is being used by a speaker changes according to the situation in which the speakers speak one language in one situation and another language in another situation. While metaphorical code switching is occurs when the speakers changes the topic of their conversation.

Hoffman (1991: 113) explains that code switching can occur quite frequently in an informal conversation among people who are familiar and have a shared educational, ethnic, and socio-economic background. It is avoided in a

formal speech situation among people especially to those who have little in common factors in terms of social status, language loyalty, and formality.

2.1.3.1 Types of Code Switching

According to Hoffman (1991)

1. Emblematic

   In this kind of code switching, tags and certain set phrases in one language are inserted into an utterance otherwise in another.

   Ex: as when a Panjabi/English bilingual says: *It's a nice day, hana?* (*hai nā isn't it*).

2. Intersentential

   This kind of code switching occurs at a clause or sentence boundary, where each clause or sentence is in one language or the other.

   Ex: as when a Spanish/English bilingual says: *Sometimes I'll start a sentence in English y termino en español* (and finish it in Spanish). This last may also occur as speakers take turns.

3. Establishing continuity with the previous speaker

   This kind of code switching occurs to continue the utterance of the previous speaker.

Ex: as when one Indonesian speaker speaks in English and then the other speaker tries to respond in English also. Yet, that speaker can also switch again to *bahasa Indonesia*. For instance:

Speaker 1: I can't leave him 'coz I love him so much…

Speaker 2: Correct! You got the point! *Kata 'banget' itulah letak permasalahanmu sekarang ini.*

2.1.3.2 Functions of Code Switching

According to Gumperz in Setyaningsih (2006)

1. Quotations

   It means that code switching passages are clearly taken directly or quoted

   from speech report.

2. Addressee Specifications

   The meant that code switching serves as a director a message to one person of several possible addressees. This often happens when someone switched the conversation with other, who isn"t included in the group of speech.

3. Interjections

   It means the code switching can also be used as a marker of the command word in a sentence.

4. Reiteration

In this case frequently a message in one code is repeated in the other code. In some cases such repetition may serve to clarify what is said, but often they simply amplify or emphasize a message to understanding audience.

5. Message Qualification

That meant code switching is also used for understanding someone. This switch is mainly to qualify a previous message which the speaker believed would be better understood in the other code.

6. Personalization Versus Objectification

It means code switching is done on reflect personal opinion or knowledge and which was to show specific instance or known fact.

2.1.3.3 Reasons of Code Switching

According to Hoffman (1991)

1. Talking about a particular topic

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

2. Quoting somebody else

People sometimes like to quote a famous expression or saying of some well-known figures

3. Being emphatic about something

Usually, when someone who is talking using a language that is not his native tongue suddenly wants to be emphatic about something.

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

4. Interjection (Inserting sentence fillers or sentence connectors)

Language switching and language mixing among bilingual or multilingual people can sometimes mark an interjection or sentence connector. It may happen unintentionally or intentionally.

The meant, when someone uses interjection on a conversation, use a transfer code. For example, when the director telling his subordinates to do a job. They tend to switch the language to another language.

5. Repetition used for clarification

When a bilingual wants to clarify his/her speech so that it will be understood more by the listener, he/she can sometimes use both of the languages that he masters saying the same utterance (the utterance is said repeatedly).

6. Intention of clarifying the speech content for interlocutor

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

Code switching is also often used to clarify the content of the speech, which is used for material in a conversation or teaching. An example, the teacher took the words from the president's speech, for object discussion with students.

7. Expressing group identity

Code switching and code mixing can also be used to express group identity. As it has been mentioned previously, the way of communication of academic people in their disciplinary groupings, are obviously different from other groups. In other words, the way of communication of one community is different from the people who are out of the community (Barnett, 1994: 7).

2.1.3.4 The Factors of Using Code Switching

According to Sulistyoningsih in Setyaningsih (2006)

1. Social Factors

   In social factors there are five aspects:

   a. Participants

   Participants here are the people who are contribute on one event. It can be the speaker or addressee. According to Setyaningsih (2006:19) "The speaker and the addressee for a role relationship which can be marked by how the participant speak, body position, non verbal communication. For example eyes contact, gestures, etc.".

   b. Topic of Conversation

   Topics are some factors to speaker doing code switching. The example from Setyaningsih (2006:19) is "when people who are joking in Javanese suddenly switch into Indonesian when one of their friends starts to discuss about political issues during the same conversation."

   c. Situation

   There are two forms of situation, formal situation and informal situation. People often consider when they speak formally, and when they talk informally. From this, situation will be very important in the using of code switching. In the example, some people using the correct words when speak in front of the boss, because this is formal situation. Differently when eating with the friends. Commonly use friendly language. Because this informal situations.

d. Domain

According to Fishman in Giglioli, Setyaningsih (2006:19) state that "Domain is very cluster of social situations which are typically constrained by a common set of behavioral rules." The means, in a region or a social situation, usually there is a limitation rule of behavior.

e. Setting of Conversation

In here, setting includes location, date, day, time, and physical aspects of situation. For the example: place where the event take place, date of wedding, etc.

2. Cultural Factors

Saville-troike in Setyaningsih (2006:21) states that "The code switching from Javanese into Indonesian by certain people in the speech community viewed from cultural side is considered valuable as it seems like a sign of

genius."

3. Individual Factors

According to Saville-troike (1982:13) Individual factors is related to individual preference and skill. In other hand Setyaningsih (2006:21) in reality, humans are different one and other. From this, code switching also is different.

2.1.4 Code Mixing

The other phenomenon closely related to code switching is code mixing. Code mixing occurs when conversation use both languages together to the extent

that they change from one language to the other in the course of a single utterance (Wardhaugh, 1986: 103). It means that the conversation just change some of the elements in their utterance. Code mixing takes place without a change of topic and can involve various levels of language. Code mixing is almost same with code switching but beneath they are different. Code mixing occurred when the people mix two or more language in their spoken. Code mixing often found in one sentence or one element spoken in language. According to Wardaugh (1986) said that code mixing is two languages used together by the speaker but unchanged from one language to other in single utterance. It means that the people only insert some elements or parts of another language in their spoken.

According to Agustina (1995:152) code mixing, where pieces of one language are used while a speaker basically uses another language. The language pieces taken from another language are often words but they can also be phrases

or large units.

Nababan (1993:32) explain that code mixing is the situation in which people mix two or more languages or language style in the speech act. In Indonesia, this code mixing often happens in daily conversation. People usually speak in Indonesian mixed by their regional language.

2.1.5 Diglossia

A diglostic situation exists in a society when it has two distinct codes which show clear functional separation; that is, one is employed in one set of circumstances and the other in an entirely different set. Diglossia refers to speech communities in which two more varieties of the same language are used by some speakers under different conditons (Hickerseon in Pateda, 1987:61).

Ferguson (1959: 336) defines diglossia as a language situation in a multilingual community where there is one language considered higher (H) in prestige and social status than the others (L). It is used to assert social position and to keep people in their place, particularly those at the lower end of the social hierarchy. Any move to extend the L variety . . . is likely to be perceived to be a direct threat to those who want to maintain traditional relationships and the existing power structure (Wardaugh, 2006).

Yule (1985:195) states that diglossia describes a situation in which two very different varieties of language co-exist in a speech community, each with a distinct range of social function. There is normally a high variety, for formal or serious matters and a low variety. For conversation and other informal uses.

2.1.6 Bilingualism

Bilingual is someone who able speaks two languages including the native language and can use them fluently. Evin-Tripp (1972) identify four main factors

as the choice marker by the speakers of the language in social interaction, namely first, setting (time and place) and the situation, second, participants in the interaction, third, topic of conversation, and fourth, the function of interaction. In another words, a person who has ability to speak three or more languages is called multilingual (Pateda, 1990:57). In many parts, if the world it is quite normal that people can speak several languages. Meanwhile, in Indonesia as a part of the world, we found many multilingual. These multilingual are divided into two kinds: those who speak a native language, Indonesian and other regional languages; and those who speak Indonesian and other foreign languages such as Arabic, Dutch and English, etc.

Nababan (1993: 27) Bilingualisme ialah kebisaan menggunakan dua bahasa dalam interaksi dengan orang lain. The members of a community may all use the same language or dialect of the home, or they may not. Indeed, more than one dialect or language may even be spoken regulary in the same home.

Haugen (in Beardsmore, 1982: 6) says, "bilingual is understood to begin at the point where the speaker of one language and produce complete meaningful utterances in the other language".

A bilingual or multilingual situation can produce still other effects on one or more of the language involved. But sometimes it leads to diffusion that is certain features spread from one language to the other as a result of the contact situation, particularly certain kinds of syntactic features.

2.1.7 Multilingual

Wardaugh (1986: 94-95) states that "in many part of the world, an ability to speak more than one language is not all remarkable. In fact, a monolingual individual would be regarded as a misfit. Lacking an important skill in a society, the skill of being able to interact freely with the speakers of other language with whom regular contact is made in the ordinary business of living. In many parts of the world, it is just a normal requirement of daily living the people speak several languages perhaps one or more at home, another in the village, still another purposes of trade, and yet another for contact for outside world of wider social or political organization. These various languages are usually acquired naturally and unselfconsciously, and the shifts from one to another are made without hesitation".

In a multilingual society, there is the quality between language transformation process and the culture, that equality is show that there is an interaction between language and culture. That interaction seems that there is interference and diglossia in linguistics.

2.2 Previous Study

In this study, the writer read more than one thesis from different universities in Indonesia and abroad. There are many thesis with different topic. But, the writer decided to take only two thesis which have the same topic, that is

code switching. Even though the writer's and the previous study have same topic, but they use different data and theory. The thesis are:

1. "A SOCIO-LINGUISTIC STUDY OF CODE SWITCHING AMONG THE STUDENTS OF FACULTY OF LETTER, STATE INSTITUTE OF ISLAMIC STUDIES SUNAN AMPEL SURABAYA" by Aziz Nasruddin (2004).

   The writer reviews her analysis by reading the previous study from one of the students' thesis in Faculty of Letter in Sunan Ampel State Islamic University of Surabaya, named Aziz Nasruddin entitled *A Socio-linguistic study of code switching among the students in faculty of letter, State Institute Of Islamic Studies Sunan Ampel Surabaya.* He stated two problems:

   1. What patterns of code switching are used by students of the Faculty of Letters, IAIN Sunan Ampel Surabaya?

   2. What factors make the students switch the code?

   In the method of research, Aziz uses qualitative approach because he wants to analyze what pattern and factors of code switching. He used a small tape-recorder, he started listen the tape-recorder for several times and transcribed the dialogue from his friends conversation. After that, he read the transcript and classified the utterances containing code switching.

   Aziz analyzed the utterances in the conversation, after all of the data needed have been collected, he began determining the context of

each datum, and analyzed it based on the theory proposed in this research. The data analysis was divided into types, approaches, and functions of code switching.

2. "A DESCRIPTIVE ANALYSIS OF USING CODE SWITCHING IN ENGLISH-ARABIC DAILY CONVERSATION OF STUDENTS ISLAMIC BOARDING SCHOOL (TA'MIRUL ISLAM, SURAKARTA, CENTRAL JAVA)" by Amelia Fian Fauliani (2012).

The writer reviews her analysis by reading the previous study from one of the students' thesis in English Department Of Education Faculty State Islamic Studies Institute (STAIN) Salatiga, named Amelia Fian Fauliani entitled *A Descriptive Analysis Of Using Code Switching In English-Arabic Daily Conversation Of Students Islamic Boarding*
School (Ta'mirul Islam, Surakarta, Central Java). She state one problems:

1. What are the types of code switching used in English daily conversation of students Ta‟mirul Islam Boarding School, Surakarta, Central Java?

In the method of research, Amelia used qualitative approach because she wanted to analyze what types of code switching. Here the writer focused on analyzing types of code switching used in daily conversation of students six grade in Ta‟mirul Islam Boarding School. The writer used Hudson theories to analyze the data gained during the

observation. After that, she classified the utterances containing code switching.

Amelia analyses the utterances in the conversation, after all of the data needed have been collected, she began determining the context of each datum, and analyzed it based on the theory proposed in this research. The data analysis was divided into types, approaches, and functions of code switching.

That previous study is so useful for the writer because it help the writer to find out other references about code switching and increase the writer's knowledge about code switching for this research.

CHAPTER III

RESEARCH METHOD

This chapter provides a detailed description of Research Approach, Data Sources, Data, Data Collection, and Data Analysis processes as follows:

3.1 Research Approach

This study applies descriptive qualitative method because the data are in the form of words or utterances rather than number. Qualitative research is a set of research techniques in which data are obtained from a relatively group of respondents. The most important qualitative research techniques are the narrative and the visual research, which is still often neglected. This research will show the nature of the situation as exists at the time of the study as stated by Gay (1987: 189), "descriptive research determines and reports the way the things are".

According to Subana and Sudrajat (2001) "The qualitative method is conducted in this study because the data analyzed are not to accept or to reject tile hypothesis, but the result of the analysis is the description from the observed symptoms, which are not always in the form of numbers or inter-variable coefficient."

This research is qualitative since all the data collection are in the form of words, sentences and phrases. Since this research is a descriptive qualitative

research, the main instrument of this research is the researcher herself as the key-human-instrument. There is only one kind of sources of data in this research, that is, the language spoken by Ustadz Riza Muhammad in his preaching at *Pesantren dan Rock n Roll* season 3. Moreover, this research formulates the data in words because it is designed to obtain information from the current status of the subject of the research and describe the nature as situation as exists at the time of the study.

The data were taken from utterances uttered by Ustadz Riza Muhammad in his preaches at *Pesantren dan Rock n Roll* season 3. The goal of this research are to analyze what types and reasons of code switching used by Ustadz Riza Muhammad in his preaches at *Pesantren dan Rock n Roll* season 3. The data described descriptively based on the theory of code switching. This method is especially chosen since the accurate results from analyzing the data should be gained. Therefore, this research uses descriptive qualitative design, in which the data are analyzed and interpreted based on the theory of code switching.

3.2 Data source

This study got the data from Ustadz Riza Muhammad's video during his preaches in *Pesantren dan Rock n Roll* season 3 at 46th and 50th episode. The video take from youtube. Then the data were the words, phrases and sentences or utterances uttered by Ustadz Riza Muhammad.

3.3 Research Instrument

The proper instrument to obtain and analyze the data in this research is Ustadz Riza Muhammad. In addition, the writer viewed the video by Ustad Riza Muhammad's preaches, understanding, selecting, analyzing, and taking notes of the using of code switching.

3.4 Data Collection

For data collection, a handphone was useful to watch Ustadz Riza Muhammad's preach video. The data of this research are words, phrases, and sentences spoken by Ustadz Riza Muhammad preaching in *Pesantren dan Rock n Roll* season 3 at 46th and 50th episode. In collecting the data, the writer did several steps. First step, the writer got the videos from youtube. Second step, the writer watched the videos and gave attention carefully to the utterances uttered by Ustadz Riza Muhammad. While watching the video, the writer identified the utterance spoken by Ustadz Riza Muhammad that contains code switching and the writer took noted his utterances. Third step, the writer reviewed the note and selected the types of code switching based on the theory. And the last step, the writer ensured the validity of the data, by reviewing the video and also saw the note if there were some mistakes.

3.5 Data Analysis

Data analysis in qualitative research is emphasized on a process and going to analysis. In analyzing the data, first the researcher transcribed the preaches spoken by Ustadz Riza Muhammad at *Pesantren dan Rock n Roll* season 3 in 46th and 50th episode. Second, the researcher identified the language used by Ustadz Riza Muhammad in his preaches at *Pesantren dan Rock n Roll* season 3. Third, the researcher classified the code switching words. Fourth, the researcher categorized and analyzed the data based on the code switching theory.

For the first research question, the writer made sentence classification based on Ustadz Riza Muhammad preaches at *Pesantren dan Rock n Roll* season 3 in 46th and 50th episode. The writer found what types of code switching used by Ustadz Riza Muhammad in his preaches. Then for the second research question, the writer analyzed the functions of code switching in Ustadz Riza Muhammad 's preaches. After answering statement of the problem, the writer made a conclusion from the findings.

In short, the steps in analyzing the data were:

1. Watching and understanding the whole video of Ustadz Riza Muhammad's preaching.

2. Choosing the statements or utterances which had been uttered by Ustadz Riza Muhammad in preaching that contained code switching.

3. Classifying the data based on the types of code switching and the functions of code switching. The analysis used 3 types of code switching on the

basis of Hoffman's code switching theory and 3 functions of code switching by Ustadz Riza Muhammad based Gumperz's theory.

4. Making interpretation of the types and the functions of code switching based on the theory.

5. Concluding the types of the code switching and the functions of code switching in Ustadz Riza Muhammad's preaches.

CHAPTER IV

FINDINGS AND DISCUSSIONS

After the writer observed code switching used by Ustadz Riza Muhammad in his preaches, in this chapter the writer attemps to answer those statement of problems by classifying and analyzing the data gained before. The writer classified the data found based on types of code switching; afterwards the writer interpret the meaning in English.

4.1   Findings

Actually there are many languages used by Ustadz Riza Muhammad in his preaches, they are Indonesian, English, Arabic, India, Javanese, etc. Ustadz Riza
Muhammad uses those languages in turns. Each of them is used in a certain time and other languages in other time. Thus, there is a particular time for him to speak in many languages. It indicates that he tends to replace his first language with second language repeatedly. One of replacements of those two languages is embodied through code switching.

The writer found that generally the language of code switching in Ustadz Riza Muhammad's preaches are mostly switching from Indonesian into English or English into Indonesian and Indonesian into Arabic or Arabic into Indonesian. It means that in one code switching of Indonesian into English or Indonesian into

Arabic, sometimes Indonesian becomes the first language uttered then is switched into English or Arabic.

The data were collected by watching the video by Ustadz Riza Muhammad in preaching. Therefore, the data were in the form of words or groups of utterances. After watching and taking notes, the writer obtained sufficient data to be analyzed. The data analyses of Chapter IV are to answer questions in Chapter I; what are the types of code switching used by Ustadz Riza Muhammad in his preaches and what are the factors Ustadz Riza Muhammad use code switching in his preaches. The writer analyzed and classified the data based on the theories discussed in Chapter II, these are the theory of Hoffman for the types of code switching and theory from Setyaningsih for the factors of code switching. Based on the observation, there are some code switching occur in the Ustadz Riza Muhammad's preaches but the researcher only took seventeen data of all data in the preach.

This research analyzed Ustadz Riza Muhamma in his preaches such as the types of code switching and the factors of code switching.

4.2 Research Data

Here the writer analyzed types of code switching used by Ustadz Riza Muhmmad preaching in *Pesantren dan Rock n Roll* season 3 at 46th and 50th

episode. The writer used Hoffman theory to analyze the data gained during the observation. The analysis will be presented in a table as follow:

Table 4.1 Types of Code switching

No	Utterances	English Translation	Types of Code Switching		
			Emblematic	Inter-sentential	Establishing continuity with the previous speaker
1	اَلْحَمْدُ بِه nice for today.	Thanks God, nice for today.	✓		
2	A : My Brothers, how are you today? B: اَلْحَمْدُ بِه dahsyat, luar biasa, الله أكـــــبر A: اَلْحَمْدُ بِه	A : My brothers, how are you today? B : Thanks God, Awful, Particular, God the Largest A : Thanks God			✓
3	اَلْحَمْدُ بِه, My brothers I have the special song for you and I think this song give you spirit to recovery your heart	Thanks God, My brothers I have the special song for you and I think this song give you spirit to	✓		

	to find a good feel	recovery your heart to find a good feel			
4	Do you know what is the meaning of this song? Tau nggak artinya apa? Ini menggambarkan tentang riangnya kehidupan para remaja	Do you know what is the meaning of this song? Do you know what is the meaning? It tells about the happiness of teenager's life		✓	
5	Ini menggambarkan tentang indahnya kehidupan para remaja yang full of smile, penuh dengan suka dan duka	This tell about the beauty of teenager's life which is full of smile, full of happiness and sorrow,	✓		
6	My brothers, topik yang akan kita bahas disini adalah suasana yang indah tentang satu hadith Rasulullah S.A.W	My brothers, the topic we will discuss about the beautiful situation of Rasulullah SAW's hadith	✓		
7	Yang paling pertama dihisab di hari kiamat adalah sholatnya. Kalo sholat kalian baik, maka	The first thing that will be calculated afterlife is sholat. If your sholat is good, so everything will	✓		

	everything akan baik, everything is OK	be fine, everything is OK			
8	Sekian pelajaran kita hari ini. شــكرا كثــيرا	Enough for today. Thank you so much	✓		
9	Yang saya ingin tekankan hari ini adalah love is friendship.	Today I want to explain that love is friendship		✓	
10	Talk about love and teenagers, itu seperti sekuntum bunga dengan kumbang.	Talk about love and teenagers, It is like a flower with the bee.		✓	
11	The first T is " Tahan ".	The first T is " Endure "	✓		
12	Ketika kita melihat lawan jenis, seketika kita mengucap " Oh يا الله " atau " أســـتغفر الله " jadi berhati – hati	If we see another gender, spontaniously we say " Oh God " or " forgive me " so be careful	✓		
13	Ketika orang mengatakan " I love you full " maka jawabnya?	When someone say " I love you full " so the answer is?		✓	
14	And the last T is " Tawakal ".	And the last T is " Trust in God ".	✓		

15	Perangkap syetan itu lemah. For whom?	The devil's trap is weak. For whom?	✓		
16	So, kita harus betul – betul memiliki senjata yang paling baik yakni tawakal.	So, we must have the best gun that is trust in God.	✓		
17	Terima kasih my brothers.	Thank you my brothers.		✓	
		TOTAL	11	5	1

Table 4.2 Functions of Code Switching

No	Utterances	English Translation	Functions of Code Switching		
			Quotation	Reiteration	Message Qualification
1	Do you know what is the meaning of this song? Tau nggak artinya apa?	Do you know what is the meaning of this song? Do you know what is the meaning?		✓	
2	Topik yang akan kita bahas	The topic here will	✓		

	disini adalah suasana yang indah tentang satu hadith Rasulullah S.A.W: إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ	discuss about the beauty situation of Rasulullah's hadith: The first thing that will calculation in dooms day is sholat			
3	إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ Yang paling pertama dihisab di hari kiamat adalah sholatnya	The first thing that will calculation in dooms day is sholat			✓
4	Sukses tidaknya remaja, rahasia remaja yang gaul gitu loh terdepan ketika kalian menjadikan sholat sebagai pilar kehidupan yang luar biasa. Sebab: إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ	The successful teenager is teenager who made sholat as the important thing in life, because: sholat prohibited from despicable and deny things	✓		
5	إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ	Sholat prohibited from despicable and deny things			✓

	Sholat itu mencegah dari perbuatan keji dan mungkar				
6	Yang saya ingin tekankan hari ini adalah love is friendship. Cinta adalah persahabatan	Today I want to explain about love is friendship. Love is friendship		✓	
7	Persahabatan itulah yang merupakan tonggak hidupnya seorang remaja. Kata Rasulullah SAW: اَلْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا	Friendship is the pillar of life for teenager. Rasulullah said: a person with another person is like a strong building	✓		
8	اَلْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا Mukmin yang satu dengan mukmin yang lain itu seperti sebuah bangunan yang kokoh	A person with another person is like a strong building			✓
9	فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ Bunuhlah teman-teman syetan	Kill the devil's friends			✓

10	إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا Perangkap syetan itu lemah	The devil's trap is weak			✓
		TOTAL	3	2	5

4.3 Discussion of the Finding

4.3.1 The types of code switching used by Ustadz Riza Muhammad in his preaches

The writer wants to explain about each type of code switching based on Hoffman theory in the following paragraph. Let we know types of code switching according to Hoffman, there are 3 types of code switching, they are:

a. Emblematic is tags and certain set phrases in one language are inserted into an utterance otherwise in another.

b. Inter-sentential is code switching occurs at a clause or sentence boundary, where each clause or sentence is in one language or the other.

c. Establishing continuity with the previous speaker is code switching occurs to continue the utterance of the previous speaker.

Based on the result above in table, there are seventeen sentences which are classified in three types of code switching based on Hoffman

theory, they are emblematic, inter-sentential and establishing continuity with the previous speaker.

Here the explanation of the data in table 4.1:

1. " اَلْحَمْدُ لِله nice for today ". (Thanks God, nice for today)

   In this data, Ustadz Riza Muhammad use code switching in Arabic into English. That sentence above is included into emblematic, because the writer found phrase that was indicates emblematic. The speaker tags phrase in one language to another language in a sentence.

2. " A : My Brothers, how are you today?

   B: اَلْحَمْدُ لِله dahsyat, luar biasa, ا لله أكـــــبر

   A: اَلْحَمْدُ لِله ".

   (A: My brothers, how are you today?

   B: Thanks God, Awful, Particular, God the Largest.

   A: Thanks God)

   In this data, the dialogue use code switching in English, Arabic and Indonesian. That conversation above is included into establishing continuity with the previous speaker, because the writer found word that indicates establishing continuity with the previous speaker. The first speaker continues the utterance from second speaker.

3. " أَلْحَمْدُ لله My brothers I have the special song for you and I think this song give you spirit to recovery your heart to find a good feel ". (Thanks God, my brothers I have the special song for you and I think this song give you spirit to recovery your heart to find a good feel)

In this data, Ustadz Riza Muhammad use code switching in Arabic into English. That sentence above is included into emblematic, because the writer found phrase that was indicates emblematic. The speaker tags phrase in one language to another language in a sentence.

4. " Do you know what is the meaning of this song? Tau nggak artinya apa? Ini menggambarkan tentang riangnya kehidupan para remaja ". (Do you know what is the meaning of this song? Do you know what is the meaning? It tells about the happiness of teenager's life)

In this data, Ustadz Riza Muhammad use code switching in English into Indonesian. That sentence above is included into inter-sentential, because the writer found clause that indicates inter-sentential. The speaker take clause with different language in a sentence.

5. " Ini menggambarkan tentang indahnya kehidupan para remaja yang full of smile, penuh dengan suka dan duka ". (This tell about the beauty of teenager's life which is full of smile, full of happiness and sorrow)

In this data, Ustadz Riza Muhammad use code switching in Indonesian into English. That sentence above is included into emblematic, because the writer found phrase that was indicates emblematic. The speaker tags phrase in one language to another language in a sentence.

6. " My brothers, topik yang akan kita bahas disini adalah suasana yang indah tentang satu hadith Rasulullah S.A.W ". (My brothers, the topic we will discuss about the beautiful situation of Rasulullah's hadith)

In this data, Ustadz Riza Muhammad use code switching in English into Indonesian. That sentence above is included into emblematic, because the writer found phrase that was indicates emblematic. The speaker tags phrase in one language to another

language in a sentence.

7. " Yang paling pertama dihisab di hari kiamat adalah sholatnya. Kalo sholat kalian baik, maka everything akan baik, everything is OK ". (The first thing that will be calculated afterlife is sholat. If your sholat is good, so everything will be fine, everything is OK)

In this data, Ustadz Riza Muhammad use code switching in Indonesian into English. That sentence above is included into emblematic, because the writer found phrase that was indicates

emblematic. The speaker tags phrase in one language to another language in a sentence.

8. " Sekian pelajaran kita hari ini, شــكرا كثــيرا ". (Enough for today, thank you so much)

In this data, Ustadz Riza Muhammad use code switching in Indonesian into Arabic. That sentence above is included into emblematic, because the writer found phrase that was indicates emblematic. The speaker tags phrase in one language to another language in a sentence.

9. " Yang saya ingin tekankan hari ini adalah love is friendship ". (Today I want to explain that love is friendship)

In this data, Ustadz Riza Muhammad use code switching in Indonesian into English. That sentence above is included into inter-sentential, because the writer found clause that indicates inter-sentential. The speaker take clause with different language in a sentence.

10. " Talk about love and teenagers, itu seperti sekuntum bunga dengan kumbang ". (Talk about love and teenagers, It is like a flower with the bee)

In this data, Ustadz Riza Muhammad use code switching in English into Indonesian. That sentence above is included into inter-sentential, because the writer found clause that indicates inter-sentential. The speaker take clause with different language in a sentence.

11. " The first T is " Tahan " ". (The first T is " Endure ")

In this data, Ustadz Riza Muhammad use code switching in English into Indonesian. That sentence above is included into emblematic, because the writer found phrase that was indicates emblematic. The speaker tags phrase in one language to another language in a sentence.

12. " Ketika kita melihat lawan jenis, seketika kita mengucap " Oh يا الله " atau " أس‌ـــــتغفر الله " jadi berhati – hati ". (If we see another gender, spontaniously we say " Oh God " or " forgive me " so be careful)

In this data, Ustadz Riza Muhammad use code switching in Indonesian into Arabic. That sentence above is included into emblematic, because the writer found phrase that was indicates emblematic. The speaker tags phrase in one language to another language in a sentence.

13. " Ketika orang mengatakan " I love you full " maka jawabnya? ".

(When someone say " I love you full " so the answer is?)

In this data, Ustadz Riza Muhammad use code switching in Indonesian into English. That sentence above is included into inter-sentential, because the writer found clause that indicates inter-sentential. The speaker take clause with different language in a sentence.

14. " And the last T is " Tawakal " ". (And the last T is " Trust in God ")

In this data, Ustadz Riza Muhammad use code switching in English into Indonesian. That sentence above is included into emblematic, because the writer found phrase that was indicates emblematic. The speaker tags phrase in one language to another

language in a sentence.

15. " Perangkap syetan itu lemah. For whom? ". (The devil's trap is weak. For whom?)

In this data, Ustadz Riza Muhammad use code switching in Indonesian into English. That sentence above is included into emblematic, because the writer found phrase that was indicates emblematic. The speaker tags phrase in one language to another language in a sentence.

16. " So, kita harus betul – betul memiliki senjata yang paling baik yakni tawakal ". (So, we must have the best gun that is trust in God)

In this data, Ustadz Riza Muhammad use code switching in English into Indonesian. That sentence above is included into emblematic, because the writer found phrase that was indicates emblematic. The speaker tags phrase in one language to another language in a sentence.

17. " Terima kasih my brothers ". (Thank you my brothers)

In this data, Ustadz Riza Muhammad use code switching in Indonesian into English. That sentence above is included into inter-sentential, because the writer found clause that indicates inter-sentential. The speaker take clause with different language in a

sentence.

4.3.2 The function of code switching used by Ustadz Riza Muhammad in his preaches

The writer would like to explain about the function of code switching used by Ustadz Riza Muhammad in his preaches at *Pesantren dan Rock n Roll* season 3 in 46th and 50th episode. The writer found three function of code switching based on Gumperz. They are:

a. Quotations

It means that code switching passages are clearly taken directly or quoted from speech report.

b. Reiteration

In this case frequently a message in one code is repeated in the other code. In some cases such repetition may serve to clarify what is said, but often they simply amplify or emphasize a message to understanding audience.

c. Message Qualification

That meant code switching is also used for understanding someone. This switch is mainly to qualify a previous message which the speaker believed would be better understood in the other code.

Based on the result above in table, there are ten sentences which are classified in three functions of code switching based on Gumperz theory, they are quotation, reiteration and message qualification.

Here the explanation of the data in table 4.2:

1. " Do you know what is the meaning of this song? Tau nggak artinya apa? ". (Do you know what is th meaningof this song? Do you know what is the meaning)

In this data, Ustadz Riza Muhammad use code switching in English into Indonesian. That sentence above is included into reiteration, because Ustadz Riza Muhammad gave some repetition in other language for clarification and he want to minimize misunderstanding in his preaches.

2. Topik yang akan kita bahas disini adalah suasana yang indah tentang satu hadith Rasulullah S.A.W:

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ

(The topic here will discuss about the beauty situation of Rasulullah's hadith: The first thing that will calculation in dooms day is sholat)

In this data, Ustadz Riza Muhammad use code switching Indonesian into Arabic. That sentence above is included into quotation, because Ustadz Riza Muhammad include Rasulullah hadith. It because he want to strengthen his statement to convince his jamaah.

3. إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ

Yang paling pertama dihisab di hari kiamat adalah sholatnya. (The first thing that will calculation in dooms day is sholat)

In this data, Ustadz Riza Muhammad use code switching in Arabic into Indonesian. That sentence above is included into message qualification, because Ustadz Riza Muhammad used other language for understanding others people. This switch is mainly to qualify a previous message which Ustadz Riza Muhammad believes the jama'ah would be better understood in the other code.

4. Sukses tidaknya remaja, rahasia remaja yang gaul gitu loh terdepan ketika kalian menjadikan sholat sebagai pilar kehidupan yang luar biasa. Sebab:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

(The successful teenager is teenager who made sholat as the important thing in life, because: sholat prohibited from despicable and deny things)

In this data, Ustadz Riza Muhammad use code switching Indonesian into Arabic. That sentence above is included into quotation, because Ustadz Riza Muhammad include Rasulullah hadith. It because he want to strengthen his statement to convince his jamaah.

5. إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Sholat itu mencegah dari perbuatan keji dan mungkar. (Sholat prohibited from despicable and deny things)

In this data, Ustadz Riza Muhammad use code switching in Arabic into Indonesian. That sentence above is included into message qualification, because Ustadz Riza Muhammad used other language for understanding others people. This switch is mainly to qualify a previous message which Ustadz Riza Muhammad believes the jama'ah would be better understood in the other code.

6. " Yang saya ingin tekankan hari ini adalah love is friendship.

Cinta adalah persahabatan ". (Today I want to explain about love is friendship. Love is friendship).

In this data, Ustadz Riza Muhammad use code switching in Indonesian into English. That sentence above is included into reiteration, because Ustadz Riza Muhammad gave some repetition in other language for clarification and he want to minimize misunderstanding in his preaches.

7. Persahabatan itulah yang merupakan tonggak hidupnya seorang remaja. Kata Rasulullah SAW:

اَلْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

(Friendship is the pillar of life for teenager. Rasulullah said: a person with another person is like a strong building)

In this data, Ustadz Riza Muhammad use code switching Indonesian into Arabic. That sentence above is included into quotation, because Ustadz Riza Muhammad include Rasulullah hadith. It because he want to strengthen his statement to convince his jamaah.

8. اَلْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

Mukmin yang satu dengan mukmin yang lain itu seperti sebuah bangunan yang kokoh. (A person with another person is like a strong building)

In this data, Ustadz Riza Muhammad use code switching in Arabic into Indonesian. That sentence above is included into message qualification, because Ustadz Riza Muhammad used other language for understanding others people. This switch is mainly to qualify a previous message which Ustadz Riza Muhammad believes the jama'ah would be better understood in the other code.

9. فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ

Bunuhlah teman-teman syetan (Kill the devil's friends)

In this data, Ustadz Riza Muhammad use code switching in Arabic into Indonesian. That sentence above is included into message qualification, because Ustadz Riza Muhammad used other language for understanding others people. This switch is mainly to qualify a previous message which Ustadz Riza Muhammad believes the jama'ah would be better understood in the other code.

10. إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفاً

Perangkap syetan itu lemah (The devil's trap is weak)

In this data, Ustadz Riza Muhammad use code switching in Arabic into Indonesian. That sentence above is included into message qualification, because Ustadz Riza Muhammad used other language for understanding others people. This switch is mainly to qualify a previous message which Ustadz Riza Muhammad believes the jama'ah would be better understood in the other code.

CHAPTER V

CONCLUSION

This chapter discusses the final conclusion which the writer concludes after analyzing all the data. There are two problems that the writer chooses as the focus in this study. They are the types of code switching used by Ustadz Riza Muhammad in his preaches and the functions of code switching used by Ustadz Riza Muhammad in his preaches.

It can now be concluded that first, the types of code switching used by Ustadz Riza Muhammad in his preaches are emblematic, inter-sentential, and establishing continuity with the previous speaker. Second, the functions Ustadz Riza Muhammad use code switching in his preaches are quotation, reiteration and message qualification.

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